

THEOPHILUS ANTIOCHENUS

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FORTUNA

Theophilus was bishop of Antioch about A. D. 180; his only extant writing, three books *Ad Autolyicum*, is preserved in one Greek manuscript of the eleventh century; a few copies were made in the sixteenth century. Only one Latin translation is known to have existed before 1600.

I. *Ad Autolyicum*

TRANSLATION

1. CONRADUS CLAUSERUS

Translation was begun at Zurich in the spring or summer of 1545, after Johannes Frisius had visited Venice and brought back a copy (given him by Arnoldus Arlenius, librarian of Diego Hurtado de Mendoza) of the manuscript of Theophilus in Mendoza's library (itself a copy of Cod. Marcianus Zan. Gr. 496). The translation was completed and dedicated to Melchior Wirtzius of Zurich on December 29, 1545, and published by Christophorus Froschovverus of Zurich early in 1546, in a collection, edited by Frisius, of Greek texts with Latin translations. Its Latin title is: 'Sententiarum sive capitum, theologorum praecipue, ex sacris et profanis libris Tomi tres, per Antonium et Maximum monachos olim collecti. Antonii

Loci Melissa inscripti numero sunt 175, Maximi vero 71. Abbae Maximi, philosophi, confessoris et martyris, Aphorismorum seu capitum de perfecta charitate et aliis virtutibus Christianis ad Elpidium presbyterum centuriae IIII. Theophili sexti Antiochensis episcopi De Deo et fide Christianorum contra Gentes Institutionum libri tres ad Autolyicum. Tatiani Assyrii, Iustini martyris discipuli, Oratio contra Graecos. Omnia nova et antea nunquam edita, praeter Maximi Centurias, nunc etiam castigatiores.'

Bibl.: Joann. Carol. Theod. Otto, *Theophili Episcopi Antiocheni Ad Autolyicum Libri Tres* (Corpus Apologetarum Christianorum Saeculi Secundi, VIII, Jena, 1861), xxxiii-xxxiv.

Greek source: Clauser worked from a manuscript based on the only complete manuscript of Theophilus, Cod. Marcianus Zan. Gr. 496, s. XI. On the transmission of Theophilus cf. R. M. Grant, 'The Textual Tradition of Theophilus of Antioch,' *Vigiliae Christianae* VI (1952), 146-59.

Epistola. [Inc.]: (p. 303-304) Deus humano generi suam legem sacrosanctam, quam recte perpetuam et constantem Dei voluntate dixeris, optime Melchior, satis evidenter proposuit, ut vel caecus, ut aiunt, eam exacte perspicere possit. . . Crepent licet medii Papistae, et rumpantur, et cum Iuda Iscariote scelerata viscera (o pulchrum spectaculum) effundant, attamen Christus ianua

vitae est. . . Haec mihi animo agitati, obtulit Frisius noster Ioannes, liberalium artium insignis magister, Theophili theologi antiqui volumina (ut vocat Hieronymus) tria ad Autolyicum; quae tanta pietate tantaque eruditione mihi visa sunt respersa, ut mihi temperare, quin in Latinam linguam transferrem, non potuerim. Est quidem opus exiguum, neutiquam tamen contemnendum. Ut una gemma interdum mille lapidum acervis praestantior et nobilior est, ita profecto hic unicus liber mille praestat (audacter loquar planeque Helvetice) bibliothecis. . . Ut confutantur gentilium errores, sic refelluntur Papistarum. . . Opellam hanc meam fac aequi bonique consulas, optime Melchior. Vale. Ex Elsovia Tigurinorum. Decemb. 29. Anno a Christo nato 1545.

Translation :

Book I. [*Inc.*]: (p. 305) Lingua quidem diserta et dictio tersa delectationem et laudem afferunt, nec non plurimum conducunt miseris mortalibus. [*Expl.*]: Hunc ut timeas eique credas tibi pectore toto consulo.

Book II. [*Inc.*]: Ante hosce aliquot dies, optime Autolyce, sermonem habuimus te audiente. . . [*Expl.*]: et audiens vocem Dei ad unguem (quod aiunt) veritatem consequere.

Book III. [*Inc.*]: Theophilus Autolyco salutem dicit. Scriptores caeteri avent multos libros conscribere, quibus vanam gloriam. . . [*Expl.*]: (p. 343) At si tu cupis veritatem ad unguem (quod aiunt) nosse, haec lege, quae tibi ut symbolum et veluti arrabonem veritatis proponimus.

Editions :

1546, Zurich : Christophorus Froschoverus. With Antonius Melissa and other texts. BM ; BN ; E. C. Rudolphi, *Die Buchdrucker-Familie Froschauer in Zuerich* (Zuerich 1869, repr. Nieuwkoop 1963) 38, no. 332 ; (Leiden, Bibliotheek der Rijksuniversiteit).

(*) 1555, Basel. In Joh. Heroldus (Heroldt), *Orthodoxographia, theologiae sacrosanctae ac syncerioris fidei Doctores numero LXXVII. . .* (BM). Cf. Otto, *op. cit.*, xxxiii-xxxiv. Clauser's translation was used by editors of Theophilus after 1600 until it was superseded by the more accurate work of Prudentius Maranus, *S. P. N. Iustini Philosophi et Martyris Opera* (Paris, 1742).

Biogr :

Conradus Clauserus (Clauser) is described by Conrad Gesner in his *Bibliotheca universalis* (Zurich, 1545), fol. 179v, as follows: 'Conradus Clauserus civis meus, verbi divini minister in agro Tigurino, iuvenis lingua doctus, Cornuti sive Phurnuti commentarium de natura deorum gentilium Latinitate donavit. Impressum Basileae Graece et Latine in 8. 1543. Transfert etiam commentarios quosdam in epistolas Pauli, et alia quaedam.' He was born about 1520 and died in 1611. Among his many works were a famous treatise *De educatione puerorum* (Basel, 1554), a translation of the catena-commentary on the Octateuch by Procopius of Gaza (Zurich, 1555), *Isocratis orationum omnium analysis, hoc est, in argumenta resolutio* (Basel, 1558), and a translation of Laonicus Chalcondylas, *De origine et rebus gestis Turcarum*. (Cf. Mähly in *Allgemeine Deutsche Biographie* IV, Leipzig, 1876, 285.) In his treatise *De interpretatione libri duo* (ed. 2, Stade, 1680), Petrus Daniel Huet says that both Clauser and Gesner would have been good translators 'nisi eos nimia licentia extra metas abrupisset'.

II. *Commentariorum in sacra quatuor Evangelia libri quatuor (apocrypha)*

Jerome (*De viris illustribus* 25) says: 'Legi sub nomine eius [Theophili] in Evangelium et Proverbia Salomonis commentarios, qui mihi cum superiorum Voluminum elegantia et *φράσει* non videntur congruere' (the 'superiora volumina' are Theophilus' writings to Autolycus and against Marcion and Hermogenes).

This statement, as P. Courcelle (*Les lettres grècques en occident*, Paris, 1948², 86) observes, following S. von Sychowski ('Hieronymus als Litterarhistoriker,' in *Kirchengeschichtliche Studien*, II. 2, München, 1894, 117 n. 3), does not prove that Jerome had read the authentic writings of Theophilus. In his *Epist.* 121 (*Ad Algasiam*), 6, 15-21 (*CSEL* 56, 24-26) Jerome quotes a passage from the *commentarii* of Theophilus; this passage

later passed from Jerome into the anonymous commentary we have. It is as follows :

[*Inc.*]: Dives qui habebat villicum sive dispensatorem Deus omnipotens est quo nihil est ditius. . . [*Expl.*]: . . . qui in legis observatione versati Christum, qui Dei Patris verum lumen est, perdidierunt.

On the other hand, the commentary we possess is anonymous ; the only reason for ascribing it to Theophilus (first undertaken by De la Bigne, *Bibliotheca SS. Patrum*, Paris, 1576, V, 169-92), is the fact that the passage quoted by Jerome is in it.

[*Inc.*]: Quatuor Evangelia quatuor animalibus figurata Iesum Christum demonstrant. Matthaeus enim salvatorem nostrum . . . [*Expl.*]: Hortus Domini est ecclesia catholica, in qua sunt rosae martyrum, lilia virginum, violae viduarum, hederam coniugum ; nam illa quae aestimabant eum hortulanum esse significabat, scilicet eum plantantem diversis virtutibus credentium vitam. Amen.

Greek sources: none. This anonymous commentary, possibly compiled in the seventh century, is based on Latin sources as late as Eucherius of Lyons, c. 450. Cf. A. Harnack, *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, I, 4 (Leipzig, 1883), 159-75 ; W. Sanday, *Studia*

Biblica (Oxford, 1885), 89-101 ; O. Bardenhewer, *Geschichte der altkirchlichen Literatur I* (Freiburg, 1914), 312-14.

Manuscripts :

Brussels, Bibliothèque Royale, ms. 9850-5. s. VII-VIII, fols. 144-176^v. J. Van den Gheyn, *Catalogue des manuscrits de la Bibliothèque Royale de Belgique* 2 (1902) 224-226, no. 1221.

Chartres, Bibliothèque Municipale, ms. 31 (85), s. IX, fols. 172-87. Damaged. Cat. Gen. Fr. Dept. Octavo 11 (1890) 15-17 ; 53 (1962) 3.

Leipzig, Universitätsbibliothek, cod. lat. 98, s. XII, fols. 161-166. R. Helssig, *Die theologischen Handschriften* (1926) 103-105.

Vatican, Cod. Pal. lat. 287, s. IX, fols. 84-114. Stevenson 72-73.

See E. von Dobschuetz in *Texte und Untersuchungen* 28, 4 (Leipzig 1912) 136 ; A. Siegfried, *Die Ueberlieferung der griechischen christlichen Literatur* (Muenchen-Pasing 1949) 137-138.

Editions :

See Otto, *op. cit.* VII-IX (none except De la Bigne before 1800) ; J. B. Pitra, *Analecta Sacra* 2 (Paris 1884) 624-34, 649-50 ; Helssig in *Zeitschrift fuer Kirchengeschichte* 33 (1912) 529-36.