HAIMO ALTISSIODORENSIS

3. Viertel 12. Jh. Seite 1r

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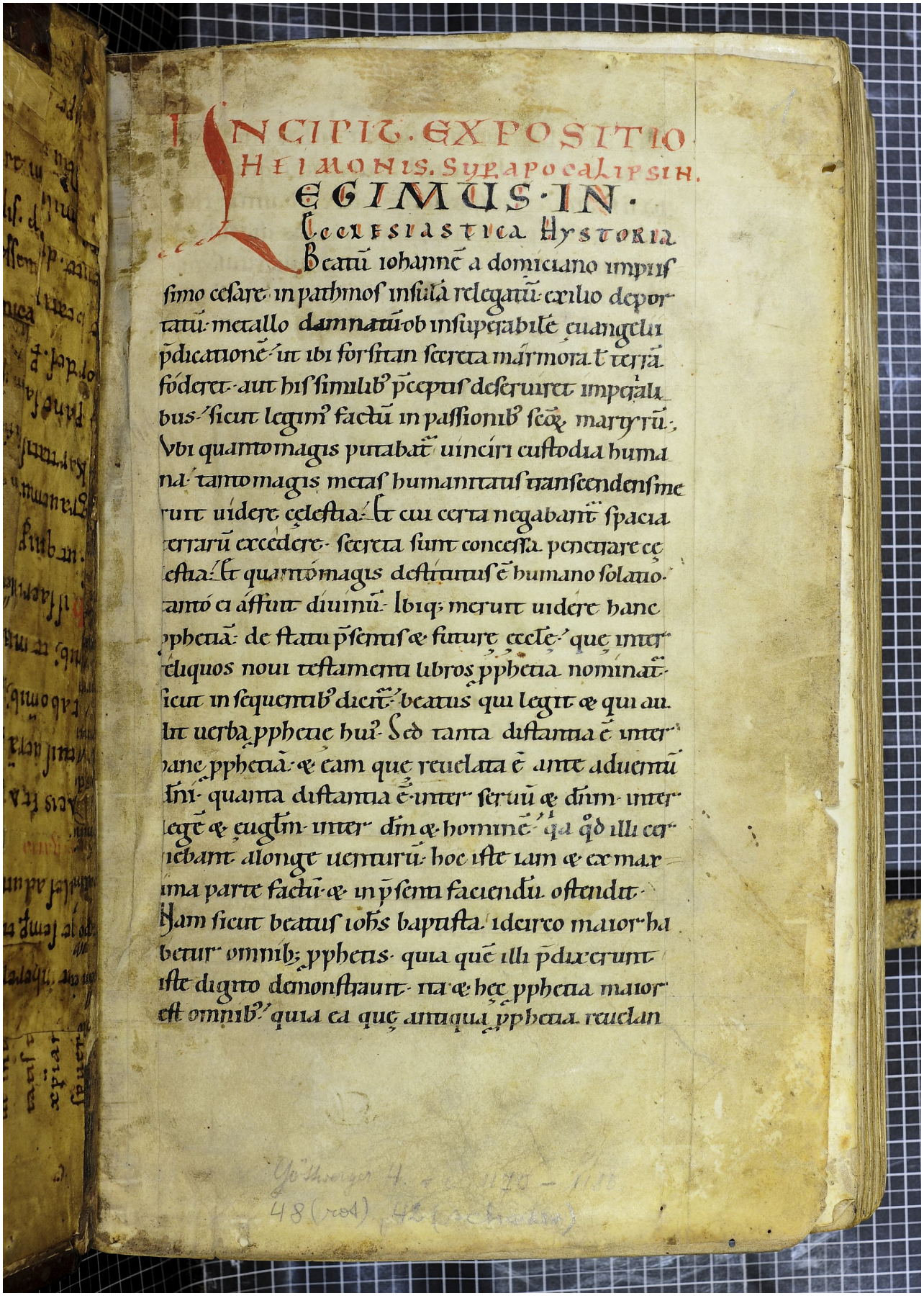

INCIPIT. EXPOSITIO
HEIMONIS. SUPAPOCALIPSIN.

LEGIMUS IN
ECCLESIASTICA HYSTORIA
Beatū iohannē a domiciano impiis
simo cesare in pathmos insulā relegatū exilio depor
tatū metallo damnatū ob insuperabile euangelii
p̄dicationē ut ibi forsitan secreta marmora t̄ terrā
foderet aut his similib⁹ p̄ceptis deseruiret imperiali
bus sicut legim⁹ factū in passionib⁹ scōꝝ martyrū.
Vbi quanto magis putabat̄ uinciri custodia huma
na tanto magis metas humanitatis transcendens me
ruit uidere cęlestia. Et cui certa negabant̄ spacia
terrarū excedere secreta sunt concessa penetrare cę
lestia. Et quanto magis destitutus ē humano solatio
tanto ei affuit diuinū. Ibiq; meruit uidere hanc
ꝓphetiā de statu p̄sentis & futurę ecclę quę inter
reliquos noui testamenti libros ꝓphetia nominat̄
sicut in sequentib⁹ dicit̄ beatus qui legit & qui au
dit uerba ꝓphetię hui⁹. Sed tanta distantia ē inter
hanc ꝓphetiā & eam quę reuelata ē ante aduentū
dn̄i quanta distantia ē inter seruū & dn̄m inter
legē & euglm̄ inter dm̄ & hominē qa q̄d illi cer
tiebant alonge uenturū hoc iste iam & ex max
ima parte factū & in p̄senti faciendū ostendit.
Nam sicut beatus iohs baptista idcirco maior ha
betur omnib; ꝓphetis quia quē illi p̄dixerunt
iste digito demonstrauit ita & hęc ꝓphetia maior
est omnib⁹ quia ea quę antiqua ꝓphetia reuelan

Göttweiger 4 ... 1170 – 1180
48 (rot), 42 (schwarz)