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Many commentaries on the Apocalypse were produced in the early Middle Ages. This book provides translations of two Apocalypse commentaries from the seventh and eighth centuries. On the Mysteries of the Apocalypse of John is part of a large one-volume "Reference Bible" composed about 750. Written probably by an Irish teacher residing in northern France, it answers difficulties arising from the biblical text. The Handbook on the Apocalypse of the Apostle John, attributed erroneously to Jerome and written before 767, contains brief moral and allegorical interpretations of particular

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words and phrases of the Apocalypse. The introduction highlights the unique features of each commentary and the interrelationship of the three texts.

In 2012, Lukas Dorfbauer identified a manuscript in Cologne Cathedral Library as a copy of the Commentary on the Gospels by Fortunatianus, bishop of Aquileia in the middle of the fourth century. This discovery enabled him to identify further witnesses to the commentary and works dependent on it. Dorfbauer's critical edition, to be published in the CSEL series in 2017, makes this work

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available to scholarship for the first time in over a millennium. The discovery of a new work from late antiquity is always a landmark in the history of research. This extensive commentary shines new light on fourth-century biblical interpretation and the exegetical practices and literary work of an African bishop ministering in north Italy in this period. What is more, it appears to be dependent on works by Origen and Victorinus of Poetovio which are no longer preserved. In order to make this important work available to a wider audience, Dr Houghton has prepared an English translation and introduction in

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conjunction with the COMPAUL project on the earliest commentaries on the New Testament as sources for the biblical text.

In this volume of the Ancient Christian Texts series, William Weinrich renders a particular service to readers interested in ancient commentary on the Apocalypse by drawing together significant Latin commentaries from Victorinus of Petovium, Caesarius of Arles, Apringius of Beja and Bede the Venerable.

Latin is the language in which the New Testament was copied, read, and studied for

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over a millennium. The remains of the initial "Old Latin" version preserve important testimony for early forms of text and the way in which the Bible was understood by the first translators. Successive revisions resulted in a standard version subsequently known as the Vulgate which, along with the creation of influential commentaries by scholars such as Jerome and Augustine, shaped theology and exegesis for many centuries. Latin gospel books and other New Testament manuscripts illustrate the continuous tradition of Christian book culture, from the late antique codices of Roman North Africa

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and Italy to the glorious creations of Northumbrian scriptoria, the pandects of the Carolingian era, eleventh-century Giant Bibles, and the Paris Bibles associated with the rise of the university. In *The Latin New Testament*, H.A.G. Houghton provides a comprehensive introduction to the history and development of the Latin New Testament. Drawing on major editions and recent advances in scholarship, he offers a new synthesis which brings together evidence from Christian authors and biblical manuscripts from earliest times to the late Middle Ages. All manuscripts identified as containing Old

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Latin evidence for the New Testament are described in a catalogue, along with those featured in the two principal modern editions of the Vulgate. A user's guide is provided for these editions and the other key scholarly tools for studying the Latin New Testament.

In this volume of the Ancient Christian Texts series, William Weinrich renders a particular service to readers interested in ancient commentary on the Apocalypse. He translates in one volume the only two major commentaries on Revelation to come out of the Greek

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tradition the early sixth-century commentaries of Oecumenius and Andrew of Caesarea.

In this work, Karl Shuve provides a new account of how the Song of Songs became one of the most popular biblical texts in medieval Western Christianity, through a close and detailed study of its interpretation by late antique Latin theologians. It has often been presumed that early Latin writers exercised little

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influence on the medieval interpretation of the poem, since there are so few extant commentaries from the period. But this is to overlook the hundreds of citations of and allusions to the Song in the writings of influential figures such as Cyprian, Ambrose, Jerome, and Augustine as well as the lesser-known theologian Gregory of Elvira. Through a comprehensive analysis of these citations and allusions, Shuve argues that contrary to the expectations of many modern scholars, the Song of Songs was not a problematic text for early Christian theologians, but was a resource that they mined as they debated the

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St. Augustine's *City of God* and of the virtuous life. The first part of the volume considers the use of the Song in the churches of Roman Africa and Spain, where bishops and theologians focused on images of enclosure and purity invoked in the poem. In the second part, the focus is late fourth-century Italy, where a new ascetic interpretation, concerned particularly with women's piety, began to emerge. This erotic poem gradually became embedded in the discursive traditions of Latin Late Antiquity, which were bequeathed to the Christian communities of early medieval Europe.

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This ACT volume is the second of two volumes that will offer a first English translation of the anonymous fourth-century commentary on the thirteen letters of Paul. Widely viewed as one of the finest pre-Reformation commentaries on the Pauline Epistles, this commentary, until the time of Erasmus, was attributed to Ambrose. The name Ambrosiaster ("Star of Ambrose") seems to have been given

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to the anonymous author of the work by its
Benedictine editors (1686- 1690).

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