

**Coniectura de Ultimis Diebus**

*(A Surmise about the Last Days)*

by

**Nicholas of Cusa**

**Translated by**

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## INTRODUCTION

Nicholas of Cusa's *Coniectura de Ultimis Diebus* contains Nicholas's attempt to specify a time-frame within which the world will come to an end. His inferences are speculative and are based largely on passages from the Bible. In assessing Nicholas's proposal, one needs to keep in mind nine key considerations.

1. Nicholas's endeavor is not an unusual one. Indeed, others before him and others after him made speculative predictions of their own regarding the future end of the world—predictions also grounded in passages found in the Bible, particularly in the Old Testament books of Ezechiel (Ezekiel) and of Daniel. These books record visions and their interpretations; and the visions point in a presumptive way to events that would have been future for Ezechiel and for Daniel. During Nicholas's day, as also previously and subsequently, there was the Christian belief that God had embedded in the Scriptures information about a forthcoming period of tribulation, as well as about the ushering in of the future Kingdom of God on earth and about the Second Advent of the Messiah. Moreover, the Gospels tell of Jesus's resurrection, ascension, and promise to return at an unspecified time. Yet, Jesus gave *specifying clues* when He spoke of the last days of the world as being preceded by wars, by nations rising up against nations, by the coming of deceivers and false prophets, by persecutions inflicted on His followers, by cataclysmic events (Matthew 24). Christians looked for further clues in the New Testament book of the Apocalypse (Revelation); and they believed that the Old Testament book of Isaias (Isaiah) contained certain prophesies that were still to be fulfilled.

Hence, Nicholas lived amid an ethos that made it plausible to believe that the Scriptural clues could be "deciphered," as it were, and could yield knowledge of the end-time. Even in later periods theologians sought to determine the order of eschatological events and to delineate a timeline for these happenings. Such a project was of interest to, and was undertaken by, Christian theologians; but others as well, within the broader reaches of society, engaged in making their own Scripture-based inferences. One such prominent individual was the scientist Isaac Newton, a Christian believer who assented to the authority of the Bible and who was captivated by the Bible's prophecies. Newton concluded—as we know from a letter written by him in 1704—that God would intervene so as to bring an end to the world in

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2060. We do not, however, know the data upon which Newton based his inference.

In any event, the important point, for our concerns, is that Nicholas was far from being alone in his eschatological inklings and interests.

2. Nicholas states clearly, even emphatically, that his own judgment that the world would end some time between 1700 and 1734 is but a surmise—one put forward with tentativeness and in humility. He acknowledges that no one knows the precise time of Christ's return, even as no one knew antecedently the precise time of His advent as the Christchild. Nicholas does not claim that his views about the last days are either reliable or well-substantiated. At most, he thinks, they are plausible, original, and possibly true. He sets them forth chiefly because they differ from the surmises of others and because he had reason to believe that certain individuals would want to consult them.

Here the important point is that Nicholas is not *advocating*: he is but *surmising*.

3. We need to take account of still another aspect of Nicholas's intellectual milieu: namely, that his historical period was awash with an undercurrent of desire to revise the Julian calendar, which did not correspond to the length of the solar year as synchronized with the change of seasons, the occurrence of the solstices, and the date of Easter in relation to the phase of the moon. In 1436 Nicholas himself wrote his *Reparatio Kalendarii*, which promulgated his own suggestions about putatively needed revisions. Yet, it was not until 1582 that a broader set of revisions was officially adopted by Pope Gregory XIII, whose name was given to the system of measurement now known as the Gregorian calendar. Amid widespread Medieval and Renaissance interest in astronomy (one of the subjects of the *quadrivium*) and in astrology, Nicholas's natural curiosity readily extended itself from *empirical considerations* of astronomy as they concerned the Julian calendar to *a priori prophetic considerations* as they concerned dating the Second Coming of Christ.

4. Nicholas subscribes to the exegetical principle that the events in the life of the Church mirror the events in the life of Christ. Thus, as Christ entered into the world as the child Jesus, who grew in age and in wisdom, so too the Church begins its life, after the resurrection and ascension of Jesus, with the preaching of the Apostles; and through the centuries the Church continues to grow and to perfect its

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theological understanding. As Jesus suffered persecution unto death, so will the Church suffer future persecution unto apparent death, i.e., unto apparent extinction. But Jesus arose; and so too shall all believers, who constitute the universal Church, arise at the Last Day. Moreover, the overall length of the Church's historical existence will symbolically parallel the length of Christ's earthly life.

5. The foregoing parallelism, having to do with length-of-life, is inferred by Nicholas from a second exegetical norm: namely, that one ordinary year in the life of Jesus is to be interpreted as one jubilee year in the life of the Church. Now, according to Leviticus 25:10-11 every fiftieth year is to be for the Israelites a year of jubilee (a year of release, in which all possessions revert to their original owners and in which all enslaved servants are released from bondage).

6. Nicholas believes that Jesus lived on earth for thirty-four ordinary years. Accordingly, in conformity with the foregoing norm, the Church (which began with Jesus's resurrection and ascension) will cover a span of 34 jubilee years, which constitute a period of 1700 ordinary years ( $34 \times 50$ ), counting from the (death, resurrection, and) ascension of Christ. According to this calculation, then, the Church will come to an end not prior to 1700 A.D. and not later than 1734 A.D. (The latter date is arrived at by adding the thirty-four ordinary years of Christ's life to the thirty-four jubilee years that were counted from the ascension of Christ.

7. Following a third exegetical norm, Nicholas makes a slightly different calculation, in conformity with interpretations of the book of Daniel that are gleaned from earlier writers. In particular, he notes Daniel 8:1-14, which, as in the case of Christ's proleptic life, he also takes as proleptic of events in the life of the Church. In accordance with verse 14 Nicholas surmisingly infers that the resurrection of the Church will occur 2,300 days after the issuance of the malediction spoken of in the vision recorded in Daniel 8. This vision occurred in the third year of King Balthasar (according to Daniel 8:1), which is the first year of Cyrus, King of the Persians, believes Nicholas. Here Nicholas borrows from Jerome and Josephus in holding that the first year of Cyrus's kingship was around 559 years before the birth of Jesus. Thus, counting the 2,300 days as 2,300 ordinary years (following Ezechiel 4:6), Nicholas arrives at a date for the end of the Church: namely, 1741 (2,300 minus 559). This date he rounds out expansively into the period between 1700 and 1750—a period that closely approx-

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imates his earlier speculative estimate of 1700-1734. The rounding-out seems to him justifiable because of the fact that the number 559 is but an estimate.

Thus, whereas Nicholas, following one interpretive norm, construes a day as symbolizing an ordinary year: following another norm he elsewhere, and in a different context, construes an ordinary year as symbolizing a jubilee year. He does not regard this adherence to two different norms as adherence to contrived stipulations; rather, he views himself as interpreting Scripture by means of Scripture—a legitimate hermeneutical principle.

8. A date for the composition of the *Coniectura* is arrived at by our observing what Nicholas says in Section 127. In that section he states that he is then living 1,412 years after Christ's ascension. Since, according to Nicholas's understanding, Christ lived for thirty-four years prior to His (death, resurrection, and) ascension, it follows that Nicholas was then living and writing in the year 1446 (1412 + 34). Although from the *Coniectura*'s exceedingly rough style one would be inclined to make the judgment that that work is not genuinely Nicholas's, nevertheless there can be no doubt that it is indeed his. For it is written in his own hand, and it is included (in Codex Cusanus 220) with certain of his sermons as well as with his work *De Deo Abscondito*. Codex Cusanus 220 is, in greater part, an autograph.

9. Nicholas tentatively accepts a view according to which there are four periods of history—each being thirty-four jubilee years in length: (1) from Adam to the Flood at the time of Noah; (2) from the Flood to the death of Moses; (3) from the death of Moses to the resurrection of Jesus; (4) from the resurrection of Jesus to the end of the world.

Keeping the foregoing nine sets of considerations in mind, we can recognize how Nicholas's *Coniectura* is both appreciably imaginative and nonetheless indebted to earlier writers such as Philo Judaeus and Josephus, as well as being indebted to the prophetic Scriptures, accepted by Nicholas as the authoritative word of God. Truly, Nicholas was a "Renaissance man" in terms of his breadth of interests. For not only was he the theologian who is seen through his work *De Visione Dei* and the philosopher who is seen through his work *De Mente*, but he is also mathematician (*De Geometricis Transmutationibus*), homilist (*Sermones*), administrator (Meuthen's *Acta Cusana*), thought-experimenter (*De Staticis Experimentis*), cosmologist (*De*

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*Docta Ignorantia* II), ecclesiologist (*De Concordantia Catholica*), liturgist (*Tres Epistolae contra Bohemos*), ecumenicist (*De Pace Fidei*), Islamist (*Cribratio Alkorani*), neologist (*De Possess*), humanist (*Compendium*), inventor (*De Ludo Globi*), bibliophile (his library at Kues), cartographer (his map of Europe), discoverer (lost plays of Plautus). It does not matter, in one sense, that his elaborate surmise regarding *ultima dies* widely misses the mark. For the *Coniectura* remains his ingenious and heroic attempt to situate himself in history—by desecrating the end of history.

## Coniectura de Ultimis Diebus

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[123] This entire world so depends on the will of the All-Powerful that no man can know the mind of the Lord [with respect to it].<sup>1</sup> For not even those things that are in *man's thoughts* does any one know except the spirit of man;<sup>2</sup> and, likewise, to us [human beings] it does not at all pertain to determine the moments-of-time, which are placed in the *sovereign power of [the Spirit of God] the Father*. (For *there* alone all the things that are future for us are things present non-temporally.) Moreover, it ought to be the case that we—who, assuredly, in comparison with the [Church] fathers lack their holiness-of-life and their understanding of Scripture—refrain from [undertaking] a formal investigation of future events [and that we refrain] on the grounds that almost all those who hitherto have written something about the pattern-of-times have been deceived by one or another mistaken surmise. Nevertheless, if arrogance be set aside, I do not regard as reproachable—as concerns the affording of sustaining-consolation for our earthly pilgrimage—the making of surmises about future events by means of a holy and edifying inquiry [conducted] on the basis of sacred Scripture. For, indeed, with all carefulness we endeavor to know in this lifetime the incomprehensible truth, even though in this world we do not know the inapprehensible truth apart from a symbolism that is infinitely at a distance from truth itself as it is [in and of itself].

[124] But with respect to the occurrence of future things, I think there to be only one [focal-point] on which it is suitable for a Christian to dwell. For Paul, when caught up to the third heaven,<sup>3</sup> deemed himself to know nothing other among the wise than Christ and Him crucified.<sup>4</sup> Paul said that in Christ are contained, as in a repository of wisdom,<sup>5</sup> all things that are possible to be known. Hence, if as Christians we desire to glimpse the future Christian era a bit, then we rightly turn to the earthly life of Christ. For as He teaches us: if we desire to live a Christian life, then we ought to learn thereof from Him, who said: “Learn from me, for I am meek and lowly in heart.”<sup>6</sup> Thus, He gave us an example, so that just as He has done, so too we who

wish to be Christians may likewise do. Moreover, He taught us that all believers are members of His [Body]—[taught us] when He said to be done unto Him Himself that which is done to the least of His [brethren].<sup>7</sup> Therefore, the Church is His mystical Body. In its universality the Church follows after its Head—[namely,] Christ, who passed into the heavens<sup>8</sup>—by journeying [and] ascending as He Himself did. Christ went ahead as the Exemplar, [and] the Church follows after [Him], as an image [imitates] its exemplar.

[125] Moses, on the Mount saw in the manifestation of truth that which he later made known in stages, after the vision had ceased. [Now,] a man is seen to be depicted in a short course [of time] from the sole of his foot to the crown of his head. When a sculptor endeavors to carve out [the statue of] a man, he works sequentially [and] needs a period of time. Christ entered into this world as a child. He grew in wisdom and in age.<sup>9</sup> He became a male adult who taught truth. And He walked in truth until, because of His testimony, He was taken from the world. He left behind a seed, namely, the Church, within which He remained—as Adam remained in his bride, Eve, who was made a woman from his flesh and bone. Thus, Christ sustained the Church, which is His bride<sup>10</sup> from His own seed—[a bride] to be brought unto His Father’s House by means of being assumed upwards. The Church was reborn as a child in this world; it grew in wisdom and in age; and it has not yet<sup>11</sup> completed its earthly journey.

[126] Hence, since we must look unto Exemplar-Truth, let us rightly surmise that Christ’s earthly journey is displayed in the Church. Now, Christ states that He is the Son of man and [the Lord] of the sabbath<sup>12</sup> and that in Him is fulfilled that which was prophesied by Isaias<sup>13</sup> regarding the year of the Lord, which is the year of jubilee, or year of release.<sup>14</sup> Therefore, the time of Christ is the time that is set aside for God, namely, the sabbath, on which there is rest with respect to God’s works and likewise rest with respect to temporal works. Hence, no other time-of-rest will come, since in Christ—as in the greatest of God’s works and as in the final completion of His works—God concludes His work. If, then, we look unto the day of Christ, His day is the sabbath day; if we look unto the year of Christ, His year is the sabbath year, which is the year of the Lord, or the year of jubilee.

[127] For all time is unfurled in sevens: namely, in seven days, in seven years, and in seven times seven years (i.e., in forty-nine years). Hence, the fiftieth year, [coming] after a toilsome unfurling of

time, is the most sabbathlike.<sup>15</sup> In that year all servitude ceases and reverts to freedom.<sup>16</sup> Now, fifty ordinary years unfold one year-of-the-Lord. Hence, since the Church follows Christ (who is Teacher and Lord) in an unfolding manner, it unfolds by fifties the years of the Lord, which are, enfoldedly, jubilee years. Thus, to one solar unfurling of Christ, the Sun of Justice,<sup>17</sup> there corresponds one unfurling of a year of the Lord in the pilgrimage of the Church. By such calculating we infer that more than five jubilee years<sup>18</sup> remain until the resurrection of the Church and that we are now living in year twelve of the twentieth-eighth jubilee. For from the time of Christ's ascension 1,412 years are now counted as having passed.<sup>19</sup>

[128] Now, at that [earlier] time John the Baptist was in the desert baptizing and washing-away the uncleanness of sinners by the word of instruction, in order to prepare for the Lord a perfect people.<sup>20</sup> For we believe that in such a spirit of Elijah,<sup>21</sup> in which Elijah testified to the Light of Truth (namely, Christ), there are soon to appear disciples of this same spirit. And [we believe that] in these disciples Elijah will show himself by means of their word-of-instruction. They will point out to the world Christ and true life and true justice. Moreover, they will cleanse the body of Christ, namely the Church,<sup>22</sup> so that the Spirit of God will descend visibly, as it were, upon the Church, as [earlier] upon Christ, in the form of dovelike simplicity.

[129] And thereafter some saints will devote themselves to prolonged mortification of the flesh, separating themselves from the world; and after the Tempter will have been vanquished, they will return, sowing the word of life. Then, in the spirit of Christ they will also work wonders. Moreover, in those first preachers, as in the case of John [the Baptist], Elijah's stern spirit will suffer persecution. For this world's seducing allurements, which were the cause of John's death,<sup>23</sup> will not allow these preachers to continue living. But the number of believers will continually increase, and the number will be amplified by means of the light of instruction—[amplified] successively up to the thirty-fourth jubilee.<sup>24</sup> And in the Church there will be worked signs and wonders that are unfurlings of the history of Christ's life [and] that are recorded in the Gospels. And no inhabited region of the world will be without a knowledge of Christ and without faith.

[130] Thereafter, the Satanic spirit of the Antichrist<sup>25</sup> will incite persecution of the body-of-Christ, which is the Church. And there will be a final tribulation (than which there was never a greater

one), which is an unfurling of the history of Christ's mortal suffering.<sup>26</sup> And the Church will seem to be abolished, because the holy apostles, sowers of the word of God, will abandon it and flee.<sup>27</sup> And there will be no successor of Peter or of any apostle. They all will fall away.<sup>28</sup>

[131] And when in this manner, in the eyes of the foolish, the body of Christ<sup>29</sup> is shamefully believed to have been removed from the world as if through death on a cross, holy men will reappear and will take heart, because they will see that after the slaughter of the saints the Church will in a few days arise again in glorious splendor. And the unbelieving followers of the Antichrist, seeing that the Church has prevailed and that they themselves have been conquered, will yield to Christ the Victor. And all nations will turn back to Christ, so that in the whole world the people of Christ will constitute one sheepfold of one Shepherd. And Peter will weep bitterly because he had fled.<sup>30</sup> So too the other apostles, namely, the bishops and priests of the Church, [will weep bitterly]. And the possibility of doing penance will be granted to them. And by means of a glorious resurrection from the oppression of the Antichrist's followers, the Church will render itself visible to all doubters. As a result, all those who were in doubt about the true life that is present in Christ, the Church's Bridegroom, will become witnesses to the glorious resurrection—even by way of [shedding] their own blood, if necessary.

[132] And in tranquility the Church will begin to meditate on eternal peace and to seek out in Heaven, through a transcending of the perceptible world, the embrace of the Bridegroom. But the end is not just yet,<sup>31</sup> in order that the bride may be rendered without wrinkle and blemish [and] rendered worthy of the Bridegroom, who is the Lamb without blemish.<sup>32</sup> And [the Bridegroom] will then come [and] will be going to judge by fire the living and the dead and the world.<sup>33</sup> And He will assume into His own glory the bride who will reign eternally with Him.<sup>34</sup>

[133] From the Gospel-descriptions each person will be able to draw forth these speculative inferences in more detail. And so, as regards this matter, let it now suffice if as a Christian [and] if without rash judgment I surmise this alone: that in regard to the things that Christ did, and as concerns the things that are [to be] done with respect to Christ between the twenty-eighth [jubilee] year and the day of resurrection from the dead: by reckoning one year of the Lord's life as a jubilee year,<sup>35</sup> each person will be able to foresee more accurately what

is going to happen with the Church. Thus, in this manner, one may hope that the resurrection of the Church will occur (triumphantly [and] by the graciousness of God, after the Antichrist has been expelled) in the thirty-fourth jubilee year, [counting] from the resurrection of Christ. And this [resurrection of the Church] will occur after 1700 A.D. [but] before the year 1734. Thereafter, the ascension of the Church will occur, with Christ the Bridegroom coming in judgment. But no one will know when He will come. For that coming will be antecedently unknown to all as regards its precise time,<sup>36</sup> even as His advent into the world was [antecedently] unknown to all as regards its precise time.

[134] Thereupon, the saints, knowing that He will come and will not delay,<sup>37</sup> will pray as follows that He who is the one desired by all nations will come: ‘Because You have conquered, O Lord, and are seated at the right hand of the Father<sup>38</sup> until the Father will put Your enemies under Your feet<sup>39</sup> and will make the ends of the earth Your possession:<sup>40</sup> come now, O Lord, and transfer Your possession unto Glory.’ Indeed, they will pray such words [as the foregoing], knowing that after their prolonged expectation the day of redemption is drawing near. The Lord will come without signaling, as a thief in the night—just as the Flood came, as Christ Himself mentions.<sup>41</sup>

[135] But this calculation of Christ’s resurrection in and through His own body, which is the Church—[a calculation inferred] by means of many rational considerations of other things—is perhaps surmised to be quite true (1) from the fact that Christ taught that in His own persecution the Church was to discern a proof of *its* persecution (when He said: “If they have persecuted me, they will also persecute you”<sup>42</sup>) and (2) from the fact that although He would be seen to go away after His resurrection, He was going to remain in the Church and was going to be with it on its journey until the end of the world. And He foretold that prior to the Church’s glorious resurrection an oppression of the Church (than which oppression there would be none greater) would come in the last days, just as also happened to Him in the last days of His flesh. And He referred us to two things: namely, to the likeness of the Flood and to the saying of the Prophet Daniel.<sup>43</sup>

[136] Hence, since Christ is the second Adam,<sup>44</sup> then just as the obliteration of sin by the water of the Flood in the days of Noah occurred in the thirty-fourth jubilee after the first Adam (according to the very learned and very wise Philo [Judaean] (to whom the Book of Wisdom is ascribed) in his *Book of Histories*<sup>45</sup>), so we surmise that in

the thirty-fourth jubilee after the second Adam there will come the obliteration of sin through the fire of the Spirit of the Lord.<sup>46</sup>

[137] Likewise, it was revealed to Daniel that the last malediction was going to be fulfilled, after which the sanctuary would be cleansed and the foreseen events would be concluded.<sup>47</sup> And this [fulfillment would occur] 2,300 days after the time of the malediction's being uttered.<sup>48</sup> Hence, since this revelation was made to Daniel in the third year of King Balthasar,<sup>49</sup> being the first year of Cyrus, King of the Persians—a year that (according to Jerome, Africanus, and Josephus) preceded Christ by about 559 years—it is evident that the resurrection of the Church will occur 1700 [years] after the year of Christ but before 1750. ([It is evident] in accordance with the aforesaid number<sup>50</sup>—treating a day as a year, in conformity with the revelation made to Ezekiel.<sup>51</sup>) This [result] agrees with our earlier conclusions.

[138] Philo reports in his *Histories* that Moses at the end of his life inquired of God as to how much time had elapsed [in the world] and how much still remained. God answered him [as follows]: two periods of time have elapsed, [and] two periods remain.<sup>52</sup> And Moses was filled with understanding and died. Hence, according to these [words], God disclosed to Moses four time-periods—[disclosed] that two of them had passed and that two remained. So one time-period transpired from Adam to the Flood. Then a second period of time was from the Flood down to Moses. A third was from Moses to Christ. [And] a fourth is from Christ to the end [of the world]. Accordingly, the last quarter [of time] began with the resurrection of Christ; and for this reason the saints often call this last period of time also the end of the ages.

[139] Now, the calculations of the years are considerably different from the point of view of Judaic truth-claims, the point of view of the seventy translators [of the Septuagint], the point of view of Josephus and Philo. Nevertheless, I regard as truer the view (1) that from the death of Moses to the time of Christ as many jubilee years have elapsed as have elapsed (2) from Adam to the days of Noah, and (3) that just as many jubilee years have elapsed from the days of the Flood at the time of Noah to the death of Moses, and (4) that just as many will elapse from the time of Christ to the completion of the last quarter-period, consisting of thirty-four jubilee years. Thus, according to this divine revelation, Moses died in the middle of quaternary time, after two quarter-periods were completed.

[140] Many other [considerations] are found to have been written on this topic. For many men have wearied themselves in these matters. Various considerations have led them to differing opinions, so that each man is satisfied with his own interpretation and so that no man agrees with another. And there have already quite often transpired times that even learned men did not think would come. And, likewise, very many men have switched over to, and will switch over to, different interpretations of Daniel's prophecy. I have scrutinized their writings and have found in them nothing written along the lines of my here-stated opinion. Therefore, at the importunings of a certain devout priest I have committed my interpretation to writing, subject to any and all correction. I do not claim anything except that "all the ends of the earth are in the Hand of God,"<sup>53</sup> whose counsel is nevertheless hidden from the eyes of all,<sup>54</sup> howsoever wise. Nonetheless, His loving kindness is so great that He allows us lowly creatures of the earth to make symbolic surmises about things known only to Himself. As pleases His majestic nature, He either by His gift discloses [the truth behind] some of these surmises or, apart from His gift, shows the surmises to be vain. Thus, from Him alone, who is forever blessed,<sup>55</sup> comes all wisdom.

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1. See I Corinthians 2:16.
2. See I Corinthians 2:11.
3. II Corinthians 12:2.
4. I Corinthians 2:2. In the passage above, Nicholas's point is that the one thing that his inquiry ought to focus on is Christ and His life and death on earth. For future events will mirror the pattern of Christ's life, Nicholas has come to believe.
5. Colossians 2:3.
6. Matthew 11:29.
7. Matthew 25:40.
8. Hebrews 4:14.
9. Luke 2:52.
10. Ephesians 5:28-32.
11. Here (at **125**:11) I am reading, with *Codex Cusanus* 220, "non-dum" (in the ms. "nundum") in place of "mundi" in the printed text.
12. Matthew 12:8 and elsewhere.
13. Isaias (Isaiah) 61:1-2. Luke 4:17-21.
14. Leviticus 25:10ff.
15. "... most sabbathlike": i.e., the most free of toil, labor.
16. Leviticus 25.
17. Malachias (Malachi) 4:2.
18. Jubilee years are 50-year periods.
19. Nicholas is living and writing this tractate 1412 years after Christ's death, he states. This number divided by 50 (50 = one jubilee year) is 28, with a remainder of 12. So according to this calculation Nicholas is living in year 12 of the 28th (but really the 29th) jubilee, which began with the year 1400. Since Nicholas believes that Christ lived for 34 years on earth, the date of Nicholas's composition of the present tractate is 1446 (1412 + 34). See Nicholas's *Reparatio Kalendarii*, where he addresses the question of revisions in the Julian calendar.
20. Luke 1:17.
21. Cf. Matthew 11:13-14.
22. See n. 10 above.
23. John the Baptist was executed because of Herod's sensual attraction to Herodias's daughter. See John 14:6-10.
24. Nicholas believes that Jesus lived on earth for 34 years.
25. I John 4:3.
26. "... which is an unfurling of Christ's mortal suffering": i.e., which parallels in a symbolic way Christ's crucifixion.

27. Mark 14:50.
28. Matthew 26:31. Mark 14:27.
29. “...the body of Christ”: i.e., the Church.
30. Matthew 26:75. Luke 22:62.
31. Here (at **132:3**) I am reading with *Codex Cusanus* 220, “non-dum” (in the ms. “nundum”) in place of “mundi” in the printed text.
32. I Peter 1:19.
33. II Timothy 4:1. I Peter 1:7. II Peter 3:7. The end of the world (the last days) that Nicholas speaks of will occur at the end of the thirty-fourth jubilee year. These last days include (1) the resurrection, judgment, and ascension of believers (i.e., of the Church) and (2) the resurrection, judgment, and descending into Hell of unbelievers.
34. II Timothy 2:12.
35. See n. 17 above.
36. Matthew 24:35-44. Mark 13:31-33. Luke 12:40.
37. Hebrews 10:37. Nicholas maintains that the Church, at some time after its resurrection between 1700 and 1734, will ascend unto the returning Christ, its Bridegroom. Nicholas does not speculate about the length of the interval between the Church’s resurrection and its ascension.
38. Hebrews 1:13. Matthew 22:44. Psalms 109:1 (110:1).
39. I Corinthians 15:25. Psalms 8:8 (8:6).
40. Psalms 2:8.
41. Matthew 24:37. See also I Thessalonians 5:2. Apocalypse (Revelation) 3:3.
42. John 15:20.
43. Daniel 12:8-13. Matthew 24:15.
44. I Corinthians 15:45.
45. See Guido Kisch, *Pseudo-Philo’s Liber Antiquitatum Biblicarum* (Notre Dame, IN: University of Notre Dame Press, 1949), III, 6 (p. 116).
46. II Peter 3:7.
47. Daniel 8.
48. Daniel 8:14.
49. Daniel 8:1.
50. “... the aforesaid number” : viz., 2,300.
51. Ezechiel (Ezekiel) 4:6.
52. Here I am reading, with ms. *Re* and with the Paris printed edition, “duo” in place of “quattuor”, and “transierunt” in place of “transiit”.
53. Psalms 94:4 (95:4).
54. Romans 11:34.
55. Romans 1:25 and 9:5.

\* Mr. Greg Crow of Edina, Minnesota suggested to me several of the Biblical references.