

suos, opera manuum mearum in medio sanificaverunt. A...

Epist. 115. Quia Deus dominabitur Jacob, & finibus terra...

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Ad vespertinum. Hilarius, in vespertinum, qui prior loco...

Verf. 16. Ipsi dispergentur ad manducandum: Si vero...

In sua ille plusquam anima fame (quod prius non est...

Moraliter dicitur dominari Deus Jacob, cum his domi...

Verf. 15. Convertentur ad vespertinum & famem patien...

Reperitur verf. 7. ut magis intelligatur quotempore...

Sensus vero mysticus nihil differt ab eo qui antea tra...

Ex hac repetitione colligit Nyssenus k. homines in al...

Sensus loci

Mysticus sensus de fa...

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imprecatus erat dispersonem, & gratulatur ut certo fu...

Si vero non fuerint saturati & murmurabunt. Hiero...

Quamquam alius id vertat aliter: Si vespertina frigidat...

Quod attinet ad murmurandi verbum ad vespertina...

Christo mystice convenit oratio ad Patrem, haec con...

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mollem significat: Gedeonem, qui ex Joseph descen...

Verf. 17. Ego autem cantabo fortitudinem tuam, & exalabo...

Quia factus es susceptor meus, & refugium meum in die...

Pponit murmurum querelique adversariorum, quom...

Christo mystice convenit oratio ad Patrem, haec con...

Sensus mysticus

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mane sabbathi aeternaeque quietis absque vespera. A
 Ege autem cantabo fortitudinem tuam. Hieron. im-
 perium tuum. Alia Palatina Latina & Cassiod. prete-
 rez, Faustinus a, virtutem tuam: Arnobius, virtutes
 tuas. Hilarius, virtuti tuae. August. potentiam tuam.
 Hebr. **וְיִשְׁבְּחֶנְךָ** *W* *shabach* fortitudo, robur, &c.
 Graec. *ἡ δυνάμις σου*, eo modo quo Latine legit Hilarius,
 est quidam legatus & dux, quem Apollinarius reddidit
 ὄδω, *robur Cantare fortitudinis Dei*, est vel Deo qui for-
 titudine, potentia, robore pollet: vel, quum ab hoc fit
 Deo potente fortis; & in Deum transcribere fortitu-
 dinem tuam, de qua dixerat David: *Fortitudinem meam*
ad te custodiam. Qui servus Christi est, inquit Arnobius,
 dicit Domino: Ego cantabo virtutes tuas: dicam adver-
 sariis meis: non de virtute mea adversum vos arma cor-
 rumpio: sed de virtutibus Dei mei confido, exultans ma-
 ne in misericordia eius quod tenebras peccatorum ab-
 flulerit, & dedit lucem suam in cordibus nostris. Cas-
 siodorus accipit de gaudio ex visione & contemplatione
 beatificae virtutis divinae. Rufinus, quando celebrant
 beati memoria superat a Christo mortis, victi diaboli,
 spoliati inferni: simul cum misericordia, qua humanum
 genus redimit, & peccata dimittit: tunc non posse perfe-
 ctum cantari canticum Domini in terra aliena, quamdiu
 sedemus, & silemus super hos *fluctus Babilonis* ceteros
 decus praesentis vitae: sed quum transibimus in locum
tabernaculi admirabilis usque ad domum Dei, fietque can-
 tus in voce exultationis & laudis: & ab habitantibus in
 ea domo laudabitur Deus in saecula saeculorum e.

Exultabo mane misericordiam tuam. Hieron. lauda-
 bo: nempe iuxta vim vocis Hebr. **אֲנַחְנֵן** *anannen*, *clara*
voce, aut cum vociferatione, aut cantu, oratione, jubila-
 tione, exultatione. Hanc exultandi positum hic exprimit
 verbum & *אֲנַחְנֵן*. In Platerio Gallicano apudque
 Cassiod. & Hilar. (qui omittit *exultabo*: qui error
 irrepsit in loca, ut scilicet usurpetur *exultare* vel *exalta-*
re, pro *exultare* atque pro *exultatione*, ac vice versa
 hac pro illis: De hoc monui Plal. 50. *Exultabit lingua*
mea ubi eadem verba Hebraeum Graecumque led red-
 didit etiam ab aliis pro *exultare*: contra in Plal. 149. 5.
 pro *exultatione*, ut esse debet, quia Hebr. nomen est
אֲנַחְנֵן *anannen*, Graecum *ἀνέννησις*, habent Platerium
 Romanum Gallicanum, August. Cassiod. Hilar. & pas-
 sim Latine praeter Arnob. qui rectam lectionem sequitur
 exultationes. Quamvis re ipsa discrimen parvi momenti
 sit, quum *exultare* aliud, licet minus Latine dicatur,
 intelligitur cum exultatione vocis laudare: similiter *exal-*
tare, cum exultatione idem facere. Porro hoc eod-
 em loco nostro legit August. *exultabo misericordia tua*,
 videlicet propter misericordiam tuam. Sic etiam Apoll.
ἡ δὲ ἡσυχία σου ἡσυχία μου *quod est*
Mane vero misericordia a laudabo tua.

Euthymius ita quoque declarat de exultatione in mis-
 ericordia, vel misericordia Dei. Exultans & exultando
 exaltans misericordiam, id facit aliqua ratione illam ex-
 pertus. Quid sibi velit *mane* prius dixi hoc ipso loco, &
 alibi, nempe non matutinum dumtaxat proprie sumunt
 tempus verum etiam quod citò & mature fit. Quo pacto
 idem Euthymius exponit quasi velit David innuere
 quò non sit ferò Deus, sed citò miserurus. Pro tempore
 matutino resurrectionis Christi, vel nostrae, vel spiri-
 tuali luce, quae orti afferat diluendum, ut Basilus ac
 Theodoretus loquuntur, sive hic, sive multo magis in
 beatitudine, ut Augustinus & alii docent.

Quia factus es susceptor meus. Hieron. fortitudo mea.
 Alii, *profectus*, *elevatus*, *protector*. Sic vers. 10. *Fortitudi-*
nem meam ad te custodiam, quia tu Deus susceptor meus es.
 Elevationem Cajetanus de pavoritio munere sumit ad
 regiam dignitatem promissam Davidi. Sed quid valeat
 susceptor? nomen: nec non illud Hebr. **מְסַכֵּם** *meschem*, &
 Graecum *ἀποδέκτης*, dictum satis aliis: *ἰσχυρὸς*, &
 dicitur *ἰσχυρὸς* Deus susceptor, Faustinus colligit i, adver-
 sus Arianos, aliud esse dicere aliquid factum: aliud
 quod sit factura: eodem modo, creati, & quod sit crea-
 tura: Sapientiam enim aeternam seu filium Dei dici crea-
 tum alicubi K. & D. um ipsum dici factam hoc loco &
 sentum esse, quod fiat Deus, aut aeterna sapientia, quae
 semper existat, ad aliquid, ut profit: sicut etiam quum
verbum caro factum scribitur, per quod tamen facta
 sunt omnia.

Deus meus. Frequenter ita nominat Deum suum Da-
 vid, ex eximio quodam affectu, & amore & religione;
 praeterea ex singulari experimento benevolentiae atque
 providentiae divinae. Non omnium est, sed & perpaucorum
 ita liberè de Deo loqui. Nam magnus ille ac divi-
 nus Aetapagita Dionysius, ut Dionysius Cartusianus
 monet, absoluit dicere non praesumit, *Deus meus*: sed
 dicit in libris suis scriptis, *Deus* & *isus* est dicere *meus*.
Misericordia mea. Tanta, inquit Dionysius Cartu-
 sianus, tamque inestimabilis, ineffabilis ac infinita est
 misericordia Dei super nos, ut aptius dicatur in abstrac-
 to *nostra misericordia*, quum in concreto *misericordiam tuam*
 sicut dicimus de eo quem ardentem amamus: *tu es*
amor meus. Docet deinde aptius & convenientius hoc
 modo describi Deum, quum cum Aristotele per *aliam*
purum: cum Platone, quod sit per *bonum ipsum*; cum
 Avicenna, *bonitas pura*. Gregorius 2, autem Dei val-
 de misericordiam exaggerans, ita praesentem cotinuat tra-
 ctat locum. Has divinae pietatis divitias consideravit
 palmita, quum diceret, *Adjutor meus tibi psallam quia*
tu Deus susceptor meus es. Deus meus misericordia mea. Ec-
 ce perpendens, in quibus laboribus humana sit vita con-
 stituta, Deum appellavit *adjutorem*: & quia tribulatione
 praesenti in requiem aeternam non suscipit, appellat
 iam *susceptorem*. Sed considerans, quòd mala nostra aspi-
 ciat & portat, culpas nostras tolerat, & tamen nos per-

Deus non dicitur
 ista misericordia.
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