

lxx. Mat. 23.25 Iena. & iudeum pect. Arnobius Gentes ac Regna, qui non noverint Deum, & non invocent nomen eius, interpretare de demonibus, quos etiam nominant apellata vicinos, & inimicos in circuitu nostra, & erat in v. 3. quia nec uno quidem puto ab inimicis iuxta nos polli, recedunt, & locum nostrum, qui et omnia moribus, in eum remuntrantur. Non ita praecipi in demonis (*qui etiam credunt & continent tremunt*), si licet non invocent, sed blasphemant nomine Dei, atque ita ignorant, quia non coluntur nec approbant, sed induxit ista, nisi quatenus id optari, perire inteligi posset, quod jam sit & quenam ita fit. Vide apud Hugonem *triplex regnum, diabolus, mundi, carnis, superborum qui vocantur Balausticpidorum seu favariorum, quammox, utrius, xiutorum, qui Beelphegorientur & regnentur.*

Esa. 66.12 gnum, & non noverint Deo, *perpetuum g: Sanctos fieri* dum vobis haesegut, per devotionem, per eleemosynam, rum lagitationem, per Iohannum continuationem, quem liber melius constitutum a Deo ficeretur, & super regnum, ut exortat, & dirigit, & dispersit, & difficit, & adiicit, & placit, ut illicet non regnet peccatum in nobis mortali corpori, & quin unius quoque peccatum habeat regnum suum, & tub se plures nationes. *Origenes* de regno, sed regnum virtutis fundatur in nobis, & erigatur.

1 Cor. 15.28 Leg. Gregorium. I. Politzend Beda in bono lento exprimit, ne flumina DEUS ira in gentes & regna, non scandit futuri iudicii plenarium iram, ut saltim tunc illi regis interconvertantur.

1 Cor. 15.28 *Quia ceterum Jacob* Chaldaicē, *dissipaverunt*

*Quia comeduntur jacta, Chaldaice, disperguntur ad
mam Jacob, Sic PI. 68, m. zelus dominus tua comedens me, &
ver. 10, 10.
cap. 30, 16.
v. 13, 14.
Tondere
glabrum.
Tiburtia.*

*ut reperiatur ab eodem idem loquuntur modus, & ab aliis
aut synonymis velibus vorandi & devenantur. Eadem
cum habet devariae plebem sicut etiam panis pa & come-
dore carnis populii q. & boni pastoris ac principis dixit
quidam ut & tondere pecus non deglubetur. Signifi-
catur coniunctio vel vita, vel facultatum, vel in oce-
gladii, ut ait Euthymius, & Nicéph. vel altis malis,
ut Apollinaris. Nomen Jacob intelligitur populus He-
breus, ut supra monui, ad exaggerationem vero exprimi-
tur nomen sanctissimi, charismatique vocis DEO viri.
Appellat Caiod *angustum* funeris, qua proinga-
tis ponatur gratissima persona, & Patriarche hujus men-
tione voluit, inquit Bahilius Theodos. Deum ad mis-
ericordiam excitate. Non autem comedendi verbo
denarii quod cadavera, carnibusque ab hostiis exposi-
ta fuerint ferum conventioni, ut idem tamen Caiod.
vult. Hoc jam satuisse & expressum erat. Mystra ratio
est ex August. lumen 3: quod lege Domini derelicta im-
pia superlitione glotiti sunt. Talis expeditio verborum
Olez, & peccata populi me comedenti, quam tradit Alexan-*

Papa I. ut precibus & oblationibus delectant atque
onumunt. Epis. 2. 4.
habebat ap. 1. cap.
1. cap.
1. cap. Sacer.
Et locum ius dolo*laverunt*; Hieron. decorum. Aquila,
pa*patis* & *pecuniam*; Symmac. *restitutio* p*alchiridinum*. Theo-
lo*gi* i*verguntur* decorem; Chaldaic. dominus *santissimi*;
texus quo Maronis i*verguntur*; hebat dumtaxi *lit-
eritatem*, quia item est in textu Aratice; & ita ex He-
breis veritate, *five habitations*, vel quinque elegan-
tia apud eos erat. Apollinarium, *apud apud* *la locum pre-
sentia*. Vox *Hebreis* πέντε νομοί in omnino famili no*te-
stentia* apud Jere*m* veritatis; *Grecorum*, Latin*e* x cap. 10. 25.
pop.
decius; Chaldaic, *habilitata*. Significat *vel* *pacatum* *l*
cum quodam indicaretur *fluminis* ex feris in ovile,
calvam*e* i*teruentibus* enim *inclusi* *magis* *evile*,
civitatis homines, in quos invenit hostes. Speciositas; pul-
chritudo, decor ad locum referunt non templi unius, quo
ter in anno numerofitimus concurbarat populus, conte-
tur veluti *febris* illis facies et *lecherierim*; nesci defini-
ut alii dicas, qui *Hebrei* voce derivenit *Grecas* *scilicet*
sed omnia habitationes, simili tropo ex etiam patfor-
zia, quamadmodum & *progenies* dicuntur *specia* *defervit* &
argus *paferum* 2, legi *Pl. 12.* a. 5. b. 6. & commentarium.
Lego aliquando ab *solitum* *loci* *nomen* pro ampla di-
tione, habitatione, politione, *etiam* *ut*, *venient* *Roman* &
tollent *nostrum* *locum* & *gentem*; & *non* *propter* *locum* *gentem*,
sed *propter* *gentem* *locum* *Deus* *elegit*; Quamquam
posterior scriptura locus videtur de templo eius & prior
item quidam quoque interpretantur, sed *Chrysostom*.
Theophylactus, aliique de civitate vel regno tuo.

Ver. 8.) Ne memineris iniquitatum nostrorum antiquum, citò anticipent nos misericordia tua; quia patres facti sumus nimis.

Ver. 9.] Adiuva nos Deus salutaris noster, & propterea gloria nominis tui Domine libera nos, & propitiatio nostro necessariis, propter nomen tuum.

ties, quam fit & potens, & clementis Dei, qui quo dia-
mene obliquo solebam, ut infra magis exprimitur.
Efasit utante monui, transcripti hunc locum, ne
reveras Domina fatis, & ne ultra memineris iniquitatum
nostra: recrufies, populi tuus comes non. Citoles san-
cti sui fatus ab deferta, Sun deferta fata eis, Jerusalē-
m deflata eis: domus sanctificationis nostra, & gloria no-
stra, ubi laudaveris te Fates nobis, fata illi ex
ruinas. Numquid super huc continebis te Domine, rac-
ebis, & effigies nos vellemus? Frequent quadrage-
mali tempore praefertim, Ecclesia hos versiculos, una
cum alio Psalmi 102:9 mutatis paucis: Domine non se-
cundum peccata nostra quae fecimus noi, &c. memini-
que ex pio infinito Parisiensis Academie, diebus fin-
gulis in matutina prece solemniter à studiis recita-
ri. Ponam hic plurimi Rickelii de verbis illis ju-
dicium ipsius etiadem verbis. O quanta est vir-
tus verbi hujus acutum verbi vesciculorum sequen-
tiū! Vir enim omnem humanum tenum virtus co-
rum transcendit, & deficit linguis ab eulocutione laudis
rum

ius, vel etiam velut piena propria, si parentum imic-
tia peccata: *viseatis enim sic Deus peccata patrum in filios*
h. & reddit iniqualitate patrum in finum sibilium corum post
*h. s. hoc loco deprecari Prophetam sollem posse
tari non tolum pro propriis veteribus peccatis, & deli-
ctis juvenitatis, quia alibi & petere meminiter Deus, ita
etiam qui in tanta vita commisera erant, sed pro illis pra-
terea, qui a majoribus ipsorum, & pro iis ad ipsa prae-
venda restabat pena, iuxta illud a spates *propter omnes*
et non sunt, & non iniqualitate patrum. Cagliodorus,
Argyuanus antiquissimis tantum antiquis si-
milia: Beda & Haymo, quo communiterunt ex auctoritate
ne habituque. Opiniatio deinde est Beda, non nisi vera,
originalia, & actualia peccata redeunti populi baptismus
ad dominum denuntiantur, efficitque peccantem prius
renoviformum rem. Egimus haec in pala de re jace alibi, hoc
ipso operi, & in pala fementia est, non revivificare de-
nuntiis nisi secundum circumstantiam ingratitudinis
deinde *Dei sine penitentiam*. Lega Cyriulum Ale-
xandrinum & Hieronymum. Augulp, Valde iratus Deus
iuste, ne nihil te uirum male in *genit omni opera superbo-*
rius innuit, una mittendit verbo;
et iuris quod nomen tuum dabo misericordiam aperte.
*Commissariatione mitte citio, sentie, nobis adjutrices.**

jurat se non existibutur uq[ue] in omni operis uerbo
rum q[ui] felicitate malo, ut memoriter teneat quacumque
peccaverint, & uisque ad finem, & iudicij tempus addu-
catur; ponentes cogant, ut Hieronymus r., hoc quod
verbis loci hujus testitur. Augustinus r. primo illo su-
ponitientis initio testitur fulu quidam fr[ater] arbore fuz-
atum, dimittendo habebas lacrimy, & prostrum p[ro]ibus
fluminibus oculorum suorum, non quidem per verbis,
sed in hac sententia protulisse inter alia: ne memori fueris
iniquitatum nostrorum antiquarum, tensisse enim te
ab esterenti, & iustas voces sitas, & alias miserabilles.
Observat Hugo recordari Dominum peccatorum
nostrorum per lex, per scripturam eorum, sed quia
fuit fortis & perseverans, per profunditatem, per con-
lucuidinem x, per multitudinem, per magnitudinem
per signa, & memoria.

Tandem antiquitas h[ab]et memorata peccatorum innuit
Deum jam multiplicatis, & invertieratis hominum pec-
catis permittente deum, & avertire immittere calamita-
tis. Iustin. in P[ro]l. Tom. III.

surpat hunc locum, & in simili ss, extremitate Dei
meritoria eius præveniet me, ut definit, quod pec-
atis miseris de quacumque miseria liberatur (tempore pec-
ati & quo ad id pertinet) nisi qui Del meritoriosa
præveniatur. Lega præterea Gregorius r. Proclus Cy-
clius & Epiph[anes] has ait voces implorantes open coele-
stis medicis, propter vulnus humana induta maxiss;
qua sapientes fati sumus uulnus.

Accelerarem solam incarnationem occidisse libe-
ratur patrum meritum quidam tenimus, & hinc etiam
probant: ali existimant, nimis loquentes de meritis
quod appellant de congruo, ipsam incarnationem abiu-
lauit quoniam cum quoque pectoribus aboluta, salutare
xtra uita nobis: uobis & nos in salutem uerois. Sapientia nostrar
David etiam calamitatus flagitior open, atque salutost
fletimunt: Daniel et etiam, non moxaret. David: Id
factitudinem nobis, quia non caritas mors, nec docebit
vel otium diabolus; quem idcirco prævenire oportet ac
supplantari a Deo, & forem a fortiori superveniri, ut
X P[ro]l. 84,3.
2 cap. 9,19.
3 cap. 10,12.
4 cap. 11,12.

^a Eze. 18.24. ^b vinctus. Deniq; imitantes haec in re regulam, dicantur. ^c &c. u. ^d Eze. 43.16.
^e Jos. 4.19. mus Christi fidentes. ^f & defendentes quae marianum.
Quia pauperes facti sumus pauperes. Hieronymus, attestans. Alii, majori, afflitti, atriti, Chaldaici, miserabiles, facti sumus, facti sumus isthmochena: in extenuo Maranitam humiliati, Arabice, eas basi, Verbo Hebreo 13.7 dolum, quod importat proprii attachmentem, & affectionem, significatur pauperes. & inopia qua corpus ipsius emicat, & extenuat ob alieni necessarii defectum. Pauperem nominat ^{10.15.} ^{12.16.} ^{13.20.} ^{14.27.} ^{15.27.} ^{17.27.} ^{18.27.} ^{19.27.} ^{20.27.} ^{21.27.} ^{22.27.} ^{23.27.} ^{24.27.} ^{25.27.} ^{26.27.} ^{27.27.} ^{28.27.} ^{29.27.} ^{30.27.} ^{31.27.} ^{32.27.} ^{33.27.} ^{34.27.} ^{35.27.} ^{36.27.} ^{37.27.} ^{38.27.} ^{39.27.} ^{40.27.} ^{41.27.} ^{42.27.} ^{43.27.} ^{44.27.} ^{45.27.} ^{46.27.} ^{47.27.} ^{48.27.} ^{49.27.} ^{50.27.} ^{51.27.} ^{52.27.} ^{53.27.} ^{54.27.} ^{55.27.} ^{56.27.} ^{57.27.} ^{58.27.} ^{59.27.} ^{60.27.} ^{61.27.} ^{62.27.} ^{63.27.} ^{64.27.} ^{65.27.} ^{66.27.} ^{67.27.} ^{68.27.} ^{69.27.} ^{70.27.} ^{71.27.} ^{72.27.} ^{73.27.} ^{74.27.} ^{75.27.} ^{76.27.} ^{77.27.} ^{78.27.} ^{79.27.} ^{80.27.} ^{81.27.} ^{82.27.} ^{83.27.} ^{84.27.} ^{85.27.} ^{86.27.} ^{87.27.} ^{88.27.} ^{89.27.} ^{90.27.} ^{91.27.} ^{92.27.} ^{93.27.} ^{94.27.} ^{95.27.} ^{96.27.} ^{97.27.} ^{98.27.} ^{99.27.} ^{100.27.} ^{101.27.} ^{102.27.} ^{103.27.} ^{104.27.} ^{105.27.} ^{106.27.} ^{107.27.} ^{108.27.} 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Act. 4. 15. Illud a *linceo pectorum tuum in compedes ejus*. Verum quod Actionis nostra verbum, posse, & Grecum *membra*, aut non facile quemque reperturum conjectos in compedes a persecutoribus Santos, aut tam raro, ut non sit credendum hoc in illo verbo quod commemoraret potissimum elegisse Prophetam, quidquid sit in volvitur Propheta de preciis martyrum vaticinari, non arbitror tam eas coniectos martyres in compedes, Baron, dum disputat de equo, facit quoque mentionem de compeditibus, quibus rei in carcere possit, injectis ad quartam vel quintum foramen per ictus, dui he viudi cunctarum. Citat Epifoliam Lugdunensem, Ecclesiasticam, Rufinum, & Prudentium, Eusebii, Metaphrastum. Et ipsa videtur ratio luideri, non manus, tantum, sed & pedes constrictis fuisse, ut hinc etiam tempore cum noxiis. Quamquam nemus, & constructionem pedum importans **תְּנַחַת** nec **תְּרִזְבָּן**. Mylitem fentum, qui sunt levi, non Dominis, quod eorum sanguinem fundere, sed quoniam compediti, & quid gemere, tractat Gravibus. Oremus loventem compeditos, & auxiliari genitos compeditorum, & allegregos in compeditibus, & nobiles in maniciis ferreis, id est, potentias animas nostras superiores ac inferiores timore ac disciplina in adoptionem.

Mycifus censetur filii sanctorum b pro Christo interfectorum quia semper mortificationem illius in corpore suo circumferunt, & per opera penitentiae, aliquae exercita ipsi ualia, & per meritum illorum, qui nos per Evangelium generaverunt, oramus non tantum per magnitudinem brachii, hoc est, amoris Crucifixi Christi, ut possideas nos tam charitate propria redempto, non amplius Domini abutitur, ut deficeret faciat immoderitatem nostram a nobis, & possideas nos in competitamentum nostrum gradus nobiscum. & anterior peccata nostra, nosque possidenti: ut venient iuste, brachia longe suis dominentur. Hieronymus in Epiphilo Paula tellatur illam audita liberorum morte, ostendit a Dominum, sic locutam, quod non exterritus ex parte puniunt, sibi interius perfecte puniuntur. Hugo legitur quod fortitudine, & virtute. Denique magnitudo brachii adhuc exprimitur in Moysi canitico. Hugo mystice magnitudinem illam brachii sumit de brachii Christi expansi in cruce, secundum amoris illius magnitudinem nos illis amplectebetur: & hoc est brachium Sanctum, quod eum scribit Elias *parvula in oculis omnium gentium* ut congregaret agnos iudei, & iudei, & in cornibus illis abscondit fortitudine Christi. & postea filio mortificatorum. Arabicus, redimo filios interfecitos, sed ex Hebreo Hieronymus, relingo filios interitus. Alii impellentes (*in vita*) felix *in vita* filios mortis; vel permaneant sic filios mortis; vel, secessant, id est, confessa homines morti scirent & addicione redolentes, qui videnter exitio addicte. Cognitio filiorum mortis, id est, prava, & rompe decaram, quod edidit Antiochus a versus populum suum ad dicens eum mortui. Chaldaice, *soror filia a morte, sursum qui tradidit suum intercessum*, ut reliquias filiorum qui regnabunt in mortem. Verbones haec ex H. libro **Narratio brevis de ratione mortis**, videtur immo non filios sicut mortuorum, sed mortis, morte definiens, & necem expectantes in dictu, ut Deustolis reliquias faciat, conservare vide dicere, eximare a morte superesse vel ita reliquias ad propagandam problem, ne natio tota extinguitur: nec abhorret alet eis quod dicitur in Eccl. Leg. antem & Arnobius, quod mortis filios mortis, ut iam mortuorum significant ac interfectos properet DEO cultumque nominis ipsius. Videntur LXX. Iecl. posteriorum. Nam et Hebreus et filii mortis, quemadmodum sponsi, dicuntur obnoxii mortis, & postea addicitione ut etiam dicuntur cum adiectivo filii mortis, ut ipsi dicentes, & arbitrii postulo alio exemplo probari: multo minus cum participi, & quidem posteriori reportis mortificatorum, hinc, ut est in aliis Plateris Latinus Romano & Gallicano, & apud Cassiodor, meminimus. Augustinus mortis puerum, *non ad mortuorum*, Pro verbo, posse. Augustinus habet, *recepit in adptionem*. Plateris, *verus, recipie, mitendo, in adoptionem*, ex Hebreo, ut testuli, vertunt: *aliu retinque, redime, velemporū solos*. Hoc ultimum indicat **תְּנַחַת** hoc in hisphil derivari a **תְּנַחַת** iether nomine suum significante, quia si dices *tolve*, dimite, rumpi funem, aut ligatur filiorum mortis, qui proxime ante vocati sunt compediti. A verbo autem **תְּנַחַת** iether significat faciem, tenui, tenui, tenui, conserva, reliquias sue, &c. Id autem fit, ut bene annos Richardus Cenomanus, quando in quoddam Dei pecuniam vindicemur, crepti a mortis periculo, potenti virtute ipsius. Denique hoc sibi vult edi-

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