

nos invulgata, & nostra quæramus editione commodos A non in aliena, senius.

Fecit Dominus populum sibi, acquirendo per fan-  
guinem tuum: Fecit resciendo qui talis à natura non  
erat. Vim habet phasis, q[uod] fecit. Hac dies quam fecit  
est. Dominus a. Quid dicam, a[pro]ximis respondet mihi quam  
ipsi feceris t[ibi]. Obnunt, & non operis meum, quoniam  
est p[ro]p[ri]o. Confitebor tibi in sanctum quia fecisti.  
Sed autem nostra tentatio d[icitur]: Omnes gentes quæcumque feci-  
st[er], venient, & adorabunt coram te Domine.

Nascitur hic populus, creatur, sicut à Domino secun-  
dum varias rationes, & ex semine nascitur, & ex aliquo  
fit, & de nihilo creatur. Semon, est varius auxilium  
Dei: aliquid, est cooperatio propria: n[on]t[em]bi, est negatio  
meriti coniungi respectu gratia sanctificantis, & cujus-  
cumque alterius, facta comparatione ad primum auxi-  
lium ejus, & ad radicem omnis gratiae, incarnationem.  
Partur terra in die una, & genit simili orta est: partu-  
rit, & perp[et]r[at] s[ic] filios suos ut Iaia exponit Hiero-  
nimus, t[em]p[or]e, tunc quando una die tria milia b, & altera B  
quinq[ue] de populo Iudaico cederunt: tunc quando  
brevi postes tempore, quod nulla de cuiusquam alterius,  
narrat historia, Christi doctrinam omnes nationes  
recepserunt. Quis audiret unquam tales? quis vidie-  
t[ur] his famulis?

Urgit istum quoque locum Iaia ad hoc propositum  
Eusebius, & in Commentario ejusdem Prophete Theodo-  
reterus, Cyrrilus; præterea Origenes, & Ambrosius  
I, qui addit solemnem baptisimū in Paschate multo-  
rum Catechumenorum: notatque quod tales Ecclesi-  
partar ante parturitionem, quia id sit abique genera-  
tione carnali, & pergratian, que videlicet mora non  
egit, & fini partis dolore est. Similis h[oc] pars partu-  
rem. Iaia loci expo-  
nuntur. Quod autem idem Iaia  
electio dicitur ex milibus o. Quod autem idem Iaia  
subdit: Parturit, & perp[et]r[at] s[ic] filios suos, denotat  
partum suisse perfectum, ac bene formatum, quavis  
desuerit dolores parturitionis.

Rabbi Da-  
vid Kimhi  
Incepta in  
expositione  
hujus psal-  
mi.

Quam multa Rabbi David kimhi aduersus Christia-  
nism in istius expositione Psalmi incepit, cognoscere, si  
cupis, apud Nebiem. Ait nos comprenere locum illi-  
jum: Fideius manus mei, &c, docere quia anima-  
tum Jesus non vivis cavit, pro quo legimus: Animam  
me illi uicer, omnes salvandos, qui descendunt in ge-  
hemnam. Argumentatur: si noluit vivificare animam  
uiam, sed mori, dicturum non suffit: Ut quid reliqua  
fit me? Si et Deus in essentia, salvare debuisse fe-  
cimus: non esse laudem Israel, quia Israel viruperat eum,  
& Christiani Israelem; patres Judaeorum, qui spera-  
dierunt in Deum, afteruise unicum Deum non Tri-  
num: Deum non esse verem, alium debere esse qui  
extrahat de ventre: alium qui exterhatur: Deo fra-  
tates non esse, quibus narrat nomen Dei: laudes &  
gratiarum actiones pro liberatione non conveniente Je-  
su, quoniam non est liberatus: frustra invitari seme-  
Jacob, & Irael ad landau[m], &c, quod non fit ipse:  
oratio pauperis, i.e. ipsu[m] metu[m] Israeli, quia afflitus  
Deus illam, &c. Denique salutem esse, quod adoratur  
eum essent omnes familia Gentilium, quoniam nec He-  
brei, nec Arabes adorant. Retulisse, resuavisse  
est.

## PSALMUS VIGESIMUS. SECUNDUS.

### Psalmus David.

Dominus regit me, & nihil mihi debeat: in  
loco pascue ibi me collocavit.

Super aquam refectionis educavit me: animam  
meam convertit,

Deduxit me super sensitias justitiae, propter  
nomen tuum.

4 Nam, & si ambulaveris in medio umbra more-  
tis, non timebo malas: quoniam tu tecum  
es.

Virga tua, & baculus tuus: ipsa me con-  
solata sunt.

Parasti in conspectu meo mensam, adversus  
eos, qui tribulant me.

Impinguasti in oleo caput meum: & calix  
meus inebrians quam præclarus est!

6 Et misericordia tua sublequetur me omnibus  
diebus vitz meæ:

Et ut inhabitem domo Domini, in lon-  
gitudinem dierum.

### TITULUS.

Verse 1. ) Psalmus David.  
ARGUMENTUM.

Dominus regit me, & nihil mihi debeat.

**S**Implex, ac sine difficultate titulus. Ab Aria  
Nonnulli adhibent præterea, In fine nota loco.  
hic Hebrei titulum præter morem alio-  
rum est מִזְמֹר לְדָוִיד, mizmor le da-  
vid, quem sit in aliis, כָּלְדוֹן מִזְמֹר, Cal-  
le David mizmor, nec ita esse reperi-  
quum in omnibus secundo modo exacto inscripto, nec

Argumentum facile, nam continet Psalmus gratula-  
tionem pro cura pastorali Dei, non erga corpus magis  
quam animam: pro providentia etiam in secundis &  
adversis: progratia perpetuo adjuvante, & comitate  
donec ad æternam perveniat: quod se Author optare  
significat.

Ad hoc quidam Psalmum compositus putant, quum  
Eusebius fugians inops efficit omnius seruum: Alii, quum  
ab armis laxamento nonnullum recipiscit iustus in  
Judeam redire: Aliqui, ex persona populi, quem Deus  
velut excedit de Egypto a. Faver Chaldaici pa-  
raphras. Athanasius b, patres Iudaici populi post redi-  
ctum ex Babylone, quod etiam Athanasius dicit. Thomas, Hu-  
go, Hebrai, pro liberatione quam sperant ex captivitate  
sub Christianis. Refellit Lyranus opinionem de  
reditu ex Babylonica captivitate: præterea nescio quod  
miraculum per quod Rab. Salomon configit redditum  
a Deo fidelium locum in sulu Areth, quo fignerat  
David e.

Accommodatur apte gratulacio eadem ad Christum  
pastorem bonum d, qui dare pro oib[us] anima, lan-  
guine quoque proprio pacif[er]i: & aliis in aqua & oleo  
sacrimenti institutis sovet acfuent, & omne ge-  
nere spiritualium/bonorum replet. Sic passim Patres, &  
Diconder Petilianus heretico Augustinus c, Nyssenus  
autem Oratione de Ascensione sic explicat parah-  
stic.

Bucolicum censeri posset carmen hoc, in quo pastor,  
greges, pæcua, baculus, & virga, sub pastore describuntur. Artis quam faciliat, memor David  
tex, de p[ro]p[ri]o acceptus, ut palceret gregem Dei  
rationale, calamos, avenas mediterrati, fibula apta  
ori risticis modulis cantat: idem populi pastor, ovile  
Dei, pastorum principis, pastoritas omnes partes, lau-  
deque de Deo celebrat, quas in se experiebatur Deum  
exercere secundum analogiam, eadēm cum illis, qui  
bus & pecus olimes p[ro]p[ri]e p[ro]p[ri]e, & eo tempore quo  
scribebat, populu suo regimini commisum. Sic tra-  
nsalvator fabri i, & Novita de venti, de transi mar-  
rat arator k.

Suauissimus est hic Psalmus, quem suadet Athana-  
sius Macellino, ut si videat se paci à Domino, & felici-  
tate dirigi, gratulabundus canat, Ambrosius appellat

lat aptum eccl[esi]ibus sacramentis, dolens audi[re] sepe, A convenient p[ro]p[ri]or vocabulum, Officiumque. Id non ali-  
sed non intelligi.

Dominus regit me. ) Hieron, p[ro]p[ri]or mens, יְהֹוָה robbi, Ιησούς, ut legie quoque August. & Hieron, alius locis a: quavis retinet interdum & lectionem nolitram. Ambrol. in futuro, p[ro]p[ri]et, aliquando d[icitur] in praesenti, p[ro]p[ri]et. Potius idem redi, p[ro]p[ri]et, me, ex Hebreo יְהֹוָה rabhab, in quo ad prolationem rectam p[ro]p[ri]or ac rex Deus regit Iude, legeque. Horatius vero ut hunc verificulum pro le quicunque dicat: talis nāmque carmen omnem amicum Dei meditari convenit: monerit etiam, ut dicat non voce, per os lingua quæ fluente, ad breve seris pertinente patimur illi per-  
amplo mentis lato, parveniente ad extremos orbis terminos. Plato n[on] scribit, non soldi reges, p[ro]p[ri]et, pro-  
bos, sed Deum ipsum Regem, & p[ro]p[ri]et esse humani generis, atque etiam aliquando p[ro]p[ri]et temporibus, au-  
reole ille culu per seipsum homines p[ro]p[ri]et solitum fuisse familiariter.

De coelesti p[ro]p[ri]etate, beataque, locum hunc Hiero-  
nimus intelligit. Valer locus mirificè adverius nega-  
torum p[ro]p[ri]etatem, deinceps divinas. Deinde res humanas cura-  
b[us] Egypti hieroglyphico Dei pinguebat imago ma-  
ioris, ut zonam tenens, qua cælum terramque cingebat. Hoc ipum mystica designabat scula Jacob p, cœlum ac ter-  
ram attingens. Christus affirmavit, quod Pater ipius p[ro]p[ri]et etiam volatilia q.

Nihil mihi debeat. ) Chaldaic, Non deficit quid quam  
ei: nimirum populo in deferto, de quo & priora expo-  
serat verba. Graec. Οὐδὲ μετ' ὅποιον, Νihil me defectus.  
Hebreic, אֱלֹהֵי שׁוֹשָׁב, Non ezebo, vel deficiam  
id est, egere, aut deficere non potero, nullus reje-  
re, quoniam si p[ro]p[ri]or meus. Quadrangula anni, an El-  
dar, p[ro]p[ri]et in deferto, nihilque sis deficit. Sed pro-  
p[ro]p[ri]et generis, convenientis omni viro iusto, quo-  
rum timentes Dominum, non misentur omni bono, nec  
et impia timentibus omni: Christus quoque dicit Dic-  
tus suis: Quando misi vos in se fuscculo, & opera, & cal-  
ceamenta, nonquid aliquis deficit nobis: ac illi dixer-  
it: n[on] nobis, videlicet qui miserat illos sicut eis in me-  
dioloporum u, ac proinde velut corum p[ro]p[ri]or, negavit  
etiam chiladas in deferto lequentes eum necesse habe-  
re ut irat empum fibi elcas, sed ipse p[ro]p[ri]et suppedavit,  
misertus quia erant vexati & jacentes sicut eis que  
non habebant p[ro]p[ri]etem x. Idem Eldas telluris erubuisse  
petere à rega auxilium, quia dixerant regi: Manus tu  
Dei nostre p[ro]p[ri]et omnes qui querunt eum in bonitate y, & imperio eius, & fortitudine eius & furor super omnes  
qui dereliquerunt eum. E contrario autem de improbis  
Dominus ut p[ro]p[ri]or ad pacendum, non ut tempesta-  
vit p[ro]p[ri]et: quod si idem dominus patet, habens  
oves proprias, nec mercenarius dumtaxat, ut Christus  
p[ro]p[ri]et in parabolâ b, profecto ex oib[us] utilitatem qua-  
rit. Tales sunt oves Domini Dei, ut p[ro]p[ri]et tantum per  
alium non possint. Sic autem agent illo, ut non in ipsi  
ille, qui propterea Deus est, quia nullus honorum  
egere.

Nomen hoc præterea denotat, ut de Deo dicitur,  
non esse naturæ nobiscum ejusdem, ut non est p[ro]p[ri]or  
cum p[ro]p[ri]etate. Quamvis autem Christus etiam tamquam  
hom[o], si p[ro]p[ri]or, p[ro]p[ri]et tamen eminente dignitate  
quodammodo infinita.

Juxta quendam analogiam rector politicus, Ecclesi-  
sticu[m] subtilus ita superare debet, ut homo belissim-

Attamen idem p[ro]p[ri]or Christus agn[us] vocabulum appella-  
tus pastus dicitur, & deducturus ad vitæ fontes aqua-  
rum d, quasi dum p[ro]p[ri]et alios, palcat, ipse, delectatus  
saliu[n]te, & felicitate, quam dicit cibum suum e

Quod Zacharias scribit: Ecce rex tuus venit tibi  
justus, & salvator. Rabbi Manaheng, citans antiquissi-  
mu[m] Rabbinum alium, exponit: est salvator, & ait,  
quoniam Iaia est, salu[n]tis Iaia. Interrogatus Cato  
modo dives fieri quis posset, respondebat: si quam opimè  
p[ro]p[ri]et. Porro non impedit p[ro]p[ri]or nomen, officiumve,  
qui Deus alius est sub Deo, majore aliquam evenit  
equi dilectione politi, nam.

Etsam h[oc] Opilio, quip[er] alienas eovet,  
Aliquam habet peculiarem, quip[er] solum suam.

Spongia q[ui] uamvis vocet Ipsilonum regem in cellaria  
introducentem, in acerbū iuso veritatem k: tamen  
compellat quoque ut p[ro]p[ri]or, petens ut indicet ubi  
p[ro]p[ri]et, & ubi cubet in meidie, ut stabulator, aut  
cubare, ac stabulator faciat gregem. Nimirum, ut Baf-  
lat, forores quendam lunt p[ro]p[ri]et, & regni administra-  
to.

Philoi m[od]iclo ex loco quem versamus, probat Deo  
Lorini in Iaia. Tom. I.

Platonis de  
Deo sen-  
tentia.

n De Regne  
fir in polis.  
Adversus  
negatores  
providen-  
tia Divine  
locus.  
Egyptiorū  
hierogly-  
p[er]tum.  
O[ste]r[ia] a. M.  
scale Jacob  
mythica de-  
signatio.  
p Gen. 28. 12  
q Mat. 5. 26

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**a Epist. 17.** regia dignitas, abundans, & praecipuum a, ipsum est A precedere misericordiam, conferendre gratiam; sub-  
pretiosissimum sanguinem Filii Dei, partibus infinitis  
**b Supra.** sequi ad hanc servandam & custodiendam. Bruno, mi-  
sericordiam subsequentem s: ut de bono provehamur  
in melius. Thomas, prævenientem, quæ insipit ani-  
**c Cant. 3.** Ait Berengofius b, illud pœnale esse ex vino condito,  
& mostum malorum granatorum c, quia detectionem  
exigit tantus conditum operibus. Validum est hoc  
pœnum, quod valet vox Graeca πάρος, quæ hic est.  
**d in Ps. 35.** Ambrosius d, notat, quod abluuntur flagitia, vel  
delenentur.

Et hinc vero tertium elici mysticus potest sensus de  
summa veluti ebrietate, quæ calentes hoc vino ad per-  
terendam pro Deo mortem inducit. *Hoc jam calix in-  
ebriati erant Mosis*, inquit Augustinus e, quando ad  
passum inuenient, sius non agnoscant, non uxorem  
**e Ps. 115. 13.** fons, non filios, non parentes, & gratias agendo di-  
cebant: *Calicem salutari accipimus f.* *Præclarus*, ait  
Bernardus g, arguus iucundus calix hic non minus im-  
peratori spectandi, quam militi triumphantib; *Gaudium*  
eternum Domini fortitudine nostrah.

**h 2. Euseb. 10.** Expende Beda loquendi formulam sub admiratio-  
ne, quam præclarus est l. Exponit vero de imitatione B  
apostolis Christi: exemplum afferat Laurenti qui tam  
quam dementatus illo calice, ignis: non sentiens ar-  
dorem, dicebat: *Afatu sum*, &c. Ambroxi caden-  
tientia, confitantis testimonio Christi, qui fu-  
calicem nominabat k. Rationem reddit quia fecit cal-  
lix decouperit: quoniam bibitur, ac omnis humor noxius vini  
calore decoquitur: ita & martyrii poculum cum hauri-  
tur omnes peccatorum secessus expurgantur, & passionis  
gloria temperantur: cordi latitiam praefat, calorem si-  
dei anime puritatem. Subdit, hoc vinum esse expre-  
sum ex illa uva, quæ propriebus suspira est, ex quo botto,  
quem exploratores duo de promissionis terra reporta-  
uerunt. *Si salutaris calix martyris est accusatio*, inquit  
Origenes m, *ut salutem calicem illum, et omnium bi-  
bentes, quia calix est salutaris: ut nihil fundamus ex eo*.  
**n Ps. 115. 25.** Bibit ergo calicem totum, qui pastur pro testimonio,  
quidquid fuerit ei illatum: effundit autem accipiens,  
qui vocatus ad martyrum, denegat, ne aliquipatia-  
tur. Huc referi lacrymarum plorarum calix potest, de  
quo præalent locum in qui meditationum libri n au-  
tor est: *filius nomine Augustini*. Potulans ille gratiam  
lacrymarum ex dulcedine amoris divini, & commemo-  
ratione misericordiarum Dei, mens vocat, *calicem:*  
*intrairem*, & *præclarum*: qui situm satiet, indicatque:  
Spiritus inthanitionem in Deum, & ardorem in amore  
ipsius, cum obliuione vanitatis, atque misteria.

*Quam præclarus est!* Putat Janenus, quam esse  
pro valde. Sed obstat **v. 18.** ob particula comparationis,  
& **v. 21.**

**12 Num. 21.** **13 Ps. 115. 25.** **14 Mat. 26.** **15 Thom.** **16 Quomodo**  
**17 Bistitutorio**  
**18 in Calix:**  
**19 quomodo**  
**20 effundit**  
**21 Calix lacry-**22 marum plorarum**  
**23 Ps. 115. 36.****

**24 Num. 21.** **25 Ps. 115. 25.** **26 Ps. 115. 25.** **27 Ps. 115. 25.** **28 Ps. 115. 25.** **29 Ps. 115. 25.** **30 Ps. 115. 25.** **31 Ps. 115. 25.** **32 Ps. 115. 25.** **33 Ps. 115. 25.** **34 Ps. 115. 25.** **35 Ps. 115. 25.** **36 Ps. 115. 25.** **37 Ps. 115. 25.** **38 Ps. 115. 25.** **39 Ps. 115. 25.** **40 Ps. 115. 25.** **41 Ps. 115. 25.** **42 Ps. 115. 25.** **43 Ps. 115. 25.** **44 Ps. 115. 25.** **45 Ps. 115. 25.** **46 Ps. 115. 25.** **47 Ps. 115. 25.** **48 Ps. 115. 25.** **49 Ps. 115. 25.** **50 Ps. 115. 25.** **51 Ps. 115. 25.** **52 Ps. 115. 25.** **53 Ps. 115. 25.** **54 Ps. 115. 25.** **55 Ps. 115. 25.** **56 Ps. 115. 25.** **57 Ps. 115. 25.** **58 Ps. 115. 25.** **59 Ps. 115. 25.** **60 Ps. 115. 25.** **61 Ps. 115. 25.** **62 Ps. 115. 25.** **63 Ps. 115. 25.** **64 Ps. 115. 25.** **65 Ps. 115. 25.** **66 Ps. 115. 25.** **67 Ps. 115. 25.** **68 Ps. 115. 25.** **69 Ps. 115. 25.** **70 Ps. 115. 25.** **71 Ps. 115. 25.** **72 Ps. 115. 25.** **73 Ps. 115. 25.** **74 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