

gutius exponat de solo augmento extenso, quia A & Apollinaris eamdem expressit cum dicta conditione per optativum modum verbum *divulgabatur*: de loco, prater ea, que prius dixi, B. Thomas, colligens aliorum sententias, tria docet significare, opportunatatem five ultimorum illum, quem Augustinus dicebat ad exercendos justos tamquam virginem, maleum, et stimulum: ^{b 1/4.40.5.} ^{c 1/4.50.23} ^{d 1/4.31.27} ^{e 1/4.31.26} ^{f 1/4.31.26}

Theologus, qui interfluissemus quum id à Pontifice definiretur, lege Bellaruminum de controversia de sanctiorum beatitudine b, & Valentiam Valquez in cap. 2, & Sixthum Senensem.

Ex ito pugno Gregorius a colligit plurimi referre si quis vita breviterem pro oculis temporis habeat, ne qui se viciuntur putat, ab altera ipse recedat, & prelentibus infixus, ad supplicia improvisa reperire perveniat. Perfectiones Ecclesie commemoraturas præfatur, quæ oportet fieri citio *huius*, & quod tempus proprie. Paulus, totum tempus vite, ac mundi etiam vocat, *hodie f.* Imperiorum, ac Regnum permutations cum nubibus, & nave praeteriremunt Philog. Deinde, choreas, in orbe descendendo (id sapiens dicit b, ludere) nubes, nunc illis, vel tribuere, vel admirare. Tiberius cum artificis officianam abeavit, qui vitri excoxit temperantibus, flexible erit, ut prodit Plinius, ac inferi, quoque justus, quum ostendit *aliquos*, *illam*, & *infra* ^{lum}, ut Rhodius, & lidorus, ne æris, argenti, aurum pretia detrahentur: quanto supplicio dignus, qui vitream perpetuare fortunam nititur, & iudicio, ac exemplo suo pietatis dona, hoc est, divina, supernaturalia, & eterna nihil ducit, ac ut nihil nisi alios inducit?

Et non erit peccator. Cito præteribz spes peccatoris, inquit Apollinaris,

ārēt wāgēdōrēs tāxē dārōp.

Quod in Psalmo III. extimo dicitur, *desiderium peccatorum præbit*, ubi idem Autor, *supponit*, explicat, *desiderium multum, imperfatum*, quod finem suæ rem desideratam non assequitur, non futurum peccatorum, qui tamen igni cruciabitur æternum, & flebit, triplex debitebatur, explicat Russinius, statim illi, *agnus*, aliud imitator Augustini, & Augustinus cum suis, quia nullus ejus in inferno erit illus, qui non est, ut per eum iustus probetur, ac velut per flagellum flagelletur: dum viri hunc alio, & locum ipsum esse. Seruum invenimus vocat Christus, quem iubet profici in tenebris exterioris. Origenes, & Ambrosius coquaque modo docent non futurum peccatorum, quo nec locus ejus, qui est terra, quæ præterit, qui etiam tola justitia permaneat *infra* ^{m. vers. 16.} *culum facili*, ut est in Psalmo III., aquas super coelos esse filios electos, alias in abyssis, peccatis reprobos. Firmamentum inter utræque aquas constitutum p, à superioribus aquis laudat q, ac videri iuxta illud r, *plor* s. *ps. 148.4.* *runt te aqua* D. viderunt te aqua, & inueniunt sed *t. Gen. 8.20.* turbas, sunt abyssi, multitudines sonitus aquarum, & super abyssos tenebras esse deformes, illucque demoniorum legiones iter permulsum, magno cum tumultu le præcipitaviles. Omnes illicetum tendere peccatores sub caligo tenebrarum retrorsa est a Remigio peccatores pro diabolò accipit, qui non sit habitorus in iusto quidquam. Didymus interpretatur a homine, cui malus habitus auctoratur. Simplex tensus de morte improborum, & vita patio brevi, quo emento non erit, id est, non vivent, ac idcirco non prospera agent, non nobiscum, peccatores in aliis non poterunt; ut Haimo explicat: non erunt in hoc statu ita florent, ut optimantur iustos, inquit Bruno: non in ea gloria, in qua nunc sumus, ait Hesychius, non huc rediunt. Nam sicut consumit nubes, & pertransit; sic qui defenderit ad inferos, non acedet; nec revertetur ultra in dominum suum: neque cognoscit eum amplius locum & eum sic etiam Jacobus, *viam vocavit aporem*, qui ad modicum patet, & deinceps exterminabitur. In Psalmo LXXVII. *spiritus va-* ^{u. Ps. 2.6.} *des*, & non radens, anima est post separacionem à corpore non revertens ad ejudem precedentem vitæ conditionem: sicut, & in 2. Regum mortui comparati quum quis dilabentibus terram, que non revertuntur. Eodem pacto Ezechias a canebat, moriendo non affectum hominem ultra.

Quares locum ejus, & non invenius. H. Hieronymus, *egregiis autem hereditatibus terram*. Aliqui verrunt, *affligitis* utrumque valeat *עַבְדָּו h̄b̄nāw*. Mansueti terram hereditant, possidentque, omnibus modis sumptam, quos antea atrilimus, pro elementarii, coelesti, anima, investigationem importat *הַבְּנָה h̄b̄nāh*,

anima, corpore, quibus quoque modis beatitudinem Multiplex est, quia multis respicit, immo omnes homines declarant a. Beati mites, quoniam ipsi possidebunt A minores & Deum, & te ipsum, multas alias virtutes secum implicat, id eoque malis punicis multis merito compara, quorum singula multis componuntur gravis, & præterea multis timoribus d, lignum vita, lignum p, cabella & proper fructuum ipsius multitudinem crea-^{e Rom. 12.20.} ^{f 1/4.57.10.} ^{g 1/4.32.17.} ^{h 1/4.3.14.} ^{i 1/4.4.76.} ^{K Ambra-} ^{j 1 Matt. 18.29.} ^{k 1/4.5.5.} ^{l 1/4.5.5.} ^{m 1/4.5.5.} ^{n 1/4.5.5.} ^{o Ephes. 2.14.} ^{p 1/4.5.5.} ^{q 1/4.5.5.} ^{r 1/4.5.5.} ^{s 1/4.5.5.} ^{t 1/4.5.5.} ^{u 1/4.5.5.} ^{v 1/4.5.5.} ^{w 1/4.5.5.} ^{x 1/4.5.5.} ^{y 1/4.5.5.} ^{z 1/4.5.5.} ^{aa 1/4.5.5.} ^{bb 1/4.5.5.} ^{cc 1/4.5.5.} ^{dd 1/4.5.5.} ^{ee 1/4.5.5.} ^{ff 1/4.5.5.} ^{gg 1/4.5.5.} ^{hh 1/4.5.5.} ^{ii 1/4.5.5.} ^{jj 1/4.5.5.} ^{kk 1/4.5.5.} ^{ll 1/4.5.5.} ^{mm 1/4.5.5.} ^{nn 1/4.5.5.} ^{oo 1/4.5.5.} ^{pp 1/4.5.5.} ^{qq 1/4.5.5.} ^{rr 1/4.5.5.} ^{ss 1/4.5.5.} ^{tt 1/4.5.5.} ^{uu 1/4.5.5.} ^{vv 1/4.5.5.} ^{ww 1/4.5.5.} ^{xx 1/4.5.5.} 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^{a Ps. 10. 19.} in multilogio Sapientie humanae non deest peccatum a. A dem conturbatione illud accipendum, quod scribi-
tur Psalm XXXVIII. * frusta conturbatur, thesa-
rizar, & ignorat cui congregabis ea.

^{b Ps. 10. 19.} Exting dis-
vite mal-
pon sunt
sed abusus
easum ad
peccandum
c Præsolus.
d Gennad. in
Caralge.
e. l. cont.
f. 2. 1. 1.
g. 2. 1. 1.
h. 2. 1. 1.
i. 2. 1. 1.
j. 2. 1. 1.
k. 2. 1. 1.
l. 2. 1. 1.
m. 2. 1. 1.
n. 2. 1. 1.
o. 2. 1. 1.
p. 2. 1. 1.
q. 2. 1. 1.
r. 2. 1. 1.
s. 2. 1. 1.
t. 2. 1. 1.
u. 2. 1. 1.
v. 2. 1. 1.
w. 2. 1. 1.
x. 2. 1. 1.
y. 2. 1. 1.
z. 2. 1. 1.
h. 2. 1. 1.

ebullitique in olla, ut ait eam explicans parabolam Hieronymus. Beati divites in Christo, & in omni verbo, &

in omnisciencia ejus, ita nihil deit in illa gracia b. Ex-

teme divitiae per se mala, non uniuscuius peccatorum, hoc

est abusus earum ad peccandum, ut hic annotat Ambro-

sius: exortes regno ecclorium Eustathius Schæbasticus

fecit fortis: Vigilantius præferat paupertatum divi-

tias d. Itum confutavit Hieronymus opere proprio:

prioriter herefem in Adamanto Augustinus: si mul-
timen offendes etiam in veteri testamento: vius iustis

contemptas suiss, ut hoc loco, & Psalm CXVIII.

Bonum mihi lex oris tuis super milia ani, & argenti c.

XVIII. & desiderium super aurum, & lapidem pretiosum,

Ut est humana corrupta natura dubitari nequit, quin

magis, & tunc, & perfectum in studium paupertatis

h. Prev. 2. 1. 1. ita, ut induens plurim partionis Sapiens h, nec mendici-

citatem, nec divitias sibi poposcerit, utrique veritus

periculum, sed viuti necessaria: nihilominus opes

nominalis aptant ad virtutem instrumenta, quibus

& benigni alii faciant, & eleemosyna regnum sibi

coeleste mereantur, ac merentur. Quisdam codicem

Deus perducit per mendacitatem, Lazarus i.

Meditatio res est paupertas, mendicitas, opulentia. Quare

in problemate Philopophilus, k. Cur paupertas apud la-
mines bonorum potius est, quam apud præsuleat?

Reponit, quia pauperis ab omnibus odio habetur, id quoque

ad probos perfugit, rata posse apud eos permanere, &

beati tristari, & quia iudicetur mala, hoc est, alpe-
ra, apud illos facilis remedium reperi. Non rati-

onem intercedere nemo quamlibet potens, valebit,

men ira decernente Deo intervertire hereditatem

corundem, vel auferre tum temporalem, si opus

est, tum præteritum aeternum, si ad illam praedicti-

nati sunt. Numquam igitur fructabuntur in rebus ad-
versis, eumque decurrat alii etiam tempore communis
penuria, non sine illos emoi fame, sed affi-
ctum nutratur, multo autem magis eripit coidem
ad tempora illa bonorum omnium elutiorum, quam
patiente in iudicio reprobri, & lumen cum pu-
dere, & ignominia coram Angelorum, hominum-
que universitate.

Brachia peccatorum conterentur.) Hieronymus

brachia impiorum constringentur. Hos Apollinarium,

apocryphae p̄t̄s nominat. Brachium corporis pars

nonnulla y est, quam patrem aliqui non inveniunt q. Gal. 2. 1.
y Gal. 2. 1. 1. apud. Ds
mepri. h.
i. alii.

nam nonne manus comprehendunt, ita ut manus

dicatur brachio constare, quod humero haecce, &

& cubito, & summa, extremaque manu, quam vo-
cant æræcōs. Psalm LX. fe. 4. secundum He-
breos z, eadem phrasis occurrit, contrere brachium

peccatoris, & maligni, brachium a excelsum confringe-
tur, & consumat brachia ejus primogenita morti b.

Item apud Zachariam c: Gladis (Domini) super

brachium ejus ardenter siccatibus. Apud Jeremiam d:

Apud secum ex cornu Moysi, & brachium ejus contritum

e: & in Deuteronomio e. Habitaculum ejus, Dei,

fusum, & subter brachia sempera, ejus a faci-
tum inimicum, dicitur, Contere: & historia Re-
gnū f. Prædictum brachium tuum, & brachium do-
minus patris tui.

Nam si quis Lucilius, quod sat est homini, id sat

est posse,

Hoc sat est: nunc cum hoc non est, qui credimus porro

Divitiae ullas animum mi expira posse?

lege dicta capit. 5. f. & 7. f. Ecclesiastis in Commen-
tario f.

Modicum.) Sive modicum, sive, ut legit Hierony-
mus, & Ambrosius parum diæas, modicum fanæ, & pa-
rum, immo nihil, referit. Adit Paraphrases, coram

Domino, id est, fano, & vero iudicio in confusione Domi-
ni. Vulgo enim, pluteumque pars hominum longe aliter sentit.

Superlativus peccatorum multas.) Non discrep-

at Hieronymus vel Chaldea Paraphras. Tamen alii He-
brei sic redunt: mekanov refas

bbim rabbim ætra divitiae impiorum multorum, vel poten-
tum, & magnum, ut non sit epiphemus divitiae, &

led peccatorum. At non est insolens jungi pluralem sim-
ilarum per distributionem. Divitiae dicuntur hic He-
brei vocabulo. Non hanc, quod propriè significat

multitudinem, sive copiam, & à radice hanan,

quod est, refasare, tumultum facere, perfringere,

conturbare, quam secum tollerant divitiae, vola-
citas cum illa. Cito, super ex Proverbis x. loco.

Melius est parum cum timore Domini, quam thesauri

magni, & insatiables ultima vocis vice Hebrews fuc-
tus ad karabim ḥorophim, in eo videlicet,

Canticu, fecit potentiam in brachio suo: & apud Italiam

græci ejus ἀρδειος, quum intrepiditate. De ca-

velutu

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