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Theologia In Pagina : In Vsvm Scholae A. C. Svidnicensis Edita

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THEOLOGIA IN PAGINA

IN VSVM

SCHOLAE A. C.

SVIDNICENSIS

EDITA.

LIGNICII

APVD DAVID. SIGERTVM.

1739.

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CONSPECTVS TOTIVS THEOLOGIAE.

Theologia habet

- Prolegomena
  - De Theologia in genere.
  - De principio ejus cognoſcendi Scriptura Sacra. *Loc.* 1.
- Ipſam Tractationem in qua occurrunt
  - I. Finis
    - Objectivus eſt Deus
      - Trinunus *Loc.* 2.
      - Creator *Loc.* 3.
      - Conſervator *Loc.* 6.
        - Angelorum *Loc.* 4.
        - Hominum *Loc.* 5. et 7.
    - Formalis eſt Vita aeterna *Loc.* 37.
    - Circa hanc notanda
      - Antecedentia
        - Mors *Loc.* 32.
        - Reſurrectio *Loc.* 33.
        - Extremum Judicium *Loc.* 34.
        - Conſummatio ſeculi. *Loc.* 35.
      - Oppoſitum Mors aeterna *Loc.* 36.
  - II. Subjectum eſt Homo
    - non Integer *Loc.* 5.
    - ſed Lapſus *Loc.* 7.
  - III. Principium ſalutis eſt Chriſtus univerſalem Dei Gratiam promeritus ſalvifica fide apprehendendus *Loc.* 8. Haec nobis applicatur per Spiritum Sanctum in Sanctificatione *Loc.* 9. in qua ſpectantur
    - Media ex parte Dei
      - Verbum
        - Evangelii *Loc.* 11.
        - non Legis *Loc.* 10.
      - Sacramenta *Loc.* 12.
        - Baptiſmus *Loc.* 13.
        - Sacra Coena *Loc.* 14.
    - Objectum
      - Adulti qui vocantur *Loc.* 15. illuminantur, *Loc.* 16. et convertuntur *Loc.* 17.
      - Infantes qui illuminantur et regenerantur *Loc.* 17.
    - Organum ex parte hominis Fides
      - Juſtificans in Juſtificatione *Loc.* 19. Hujus fructus ſunt
        - Adoptio *Loc.* 20.
        - Inhabitatio Dei *Loc.* 21.
        - Unio myſtica *Loc.* 22.
        - Unctio *Loc.* 23.
      - Renovans *Loc.* 25. quo pertinet Abnegatio ſui ipſius *Loc.* 25. et tranquilla acquieſcentia in voluntate Dei *Loc.* 26.
      - Reſtauranda per Poenitentiam *Loc.* 27.
      - ab aeterno praeviſa in Electione *Loc.* 28.
    - Locus in quo peragitur ſanctificatio eſt Eccleſia *Loc.* 29. Hanc
      - adminiſtrat Miniſterium Eccleſiaſt. *Loc.* 30.
      - tuetur Magiſtratus Politicus *Loc.* 31.
      - propagat Conjugium.

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Loc. de Theologia in genere. Dictum Joh. 17, 3.

Theologia eſt Doctrina de Deo hominem Viatorem e verbo Divino, de vero Dei per Chriſtum cultu ad vitam aeternam informans. *Scherzer.*

Notari hic merentur
- 1. Significatio vocis.
- 2. Diſtinctio. Alia enim eſt
  - ἀρχέτυπος
    - Eſſentialis Matth. 11, 27.
    - Exemplaris. Act. 20, 27. 1 Cor. 2, 7.
  - ἔκτυπος
    - non Chriſti hominis Luc. 2, 40. 52.
    - nec Angelorum 1 Petr. 1, 12.
    - nec hominis integri Eph. 4, 24. Gen. 3, 22.
    - nec hominum beatorum. 1 Cor. 13, 12.
    - Sed hominum Viatorum, eſtque vel
      - Naturalis Rom. 1,19.20. Act. 17, 27.
      - Revelata vel *immediate* 2 Petr. 1, 21. vel *mediate* 2 Tim. 3, 16. Haec eſt vel:
      - Catechetica Act. 18, 25. 1 Cor. 3, 12. Hebr. 5. 12.
      - Acroamatica Luc. 2, 46. Heb. 5, 14.
      - Exegetica Luc. 24, 27.
      - Thetica 1 Cor. 3, 10.
      - Polemica Tit. 1, 9. 11.
      - Moralis Gal. 5, 22.
      - Aſcetica Act. 24, 16. Rom. 5, 34. 1 Theſſal. 5, 17.
      - Myſtica pura 1 Cor. 2, 10.
      - Caſuiſtica 1 Cor. 7. et 8.
      - Patriſtica.
      - Homiletica Matth. 5. 6. et 7.
- 3. Principium cognoſcendi eſt S. Scriptura Joh. 5, 39. Luc. 16, 29.
- 4. Objectum Tractationis, vera religio, cujus
  - Fundamentum eſt Chriſtus univerſalem gratiam Dei promeritus fide apprehendendus. 1 Cor. 3, 10. Rom. 4, 25.
  - Articuli
    - 1. Puri vel mixti.
    - 2. Non fundamentales
    - Fundamentales
      - primarii
      - ſecund.

Summa continetur Symbolis, qualia ſunt: Apoſtolicum, Nicenum *hab. ann.* 325. *contra Arium.* Conſtantinopolitanum 381. *contra Macedonium.* Epheſinum, 431. *contra Neſtorium*, Chalcedonenſe 451. *contra Eutychen.* Athanaſianum, Auguſtana Confeſſio *exhib* 1530, 25. *Jun.* et ſummatim Libri Symbolici. Quae tamen magis ſunt norma Doctorum, quam Doctrinae.

5. Finis.
- Intermedius isque vel internus, vel externus,
- Ultimus
  - Reſpectivus Joh. 20, ult.
  - Abſolutus 1 Cor. 6, 20. Phil. 2, 11.

Loc. I. De Scriptura Sacra. Dict. 2 Petr. 1, 19.

Scriptura Sacra eſt verbum Dei a Prophetis, Evangeliſtis & Apoſtolis, immediato Spiritus S. afflatu perſcriptum, ut ex illo de vera Dei cognitione et cultu ad vitam aeternam erudiamur. ***Dieter.***

In Loco de ſacra ſcriptura notanda:

- Cauſa efficiens
  - Principalis Deus Triunus Rom. 3, 2. 2 Tim. 3, 16. et ſpeciatim Spiritus Sanctus. 2 Petr. 1, 21.
  - Miniſterialis, ſunt Prophetae, Viri Prophetici, Evangeliſtae et Apoſtoli a Spiritu S. impulſi. Act. 18, 5. Jud. v. 3.
- Materia ſunt ſacrae literae in T. V. Hebraicae (ſubjunctis punctis vocalibus) cum paucis Chaldaicis. In N. Teſtam. Graecae.
- Formale continetur Libris
  - non Apocryphis, quales ſunt: Tobiae, Judith. &c.
  - Sed Canonicis Rom. 10, 18. Gal. 6, 16. quorum Canon eſt
    - Infallibilis Pſalm. 19, 8.
    - Integer Matth. 5, 18.
    - Perſpicuus Pſalm. 119, 105. 2 Petr. 1, 19.
    - Norma fidei Johann. 20. ult. 2 Tim. 3, 15. atque morum 2 Tim. 3, 17.
    - Judex Controverſiarum. Hebr. 4, 12.
- Finis
  - Cui eſt omnis homo Joh. 5, 39. 2 Tim. 3, 15. Act. 17, 11.
  - Cujus habetur 2 Tim. 3, 16.

Loc. II. De DEO. Dict. 1 Joh. 5, 7.

Deus eſt Eſſentia ſpiritualis, infinita, independens.

In Loco de Deo ſpectantur:

- 1. Nomina Hebraica et Graeca.
- 2. Notitia
  - Naturalis
    - Inſita Rom. 1, 19. Cap. 2, 14. 15.
    - Acquiſita per viam
      - Cauſalitatis. Act. 17, 26.
      - Eminentiae. Pſ. 94, 9.
      - Negationis. Pſ. 5, 5.
  - Revelata per Scripturam Sacram.
- 3. Characteres Eſſentiales ſ. Attributa.
  - Unitas Deut. 6, 4. Spiritualitas Joh. 4, 24. Inviſibilitas 1 Tim. 6, 16.
  - Æternitas Pſ. 90, 2. Immutabilitas Jac. 1, 17.
  - Immenſitas Job. 11, 8. 9. Omnipraeſentia Actor. 17, 27. Pſ. 139, 7.
  - Vita Joſ. 3, 10.
  - Intellectus Hebr. 4, 13. Pſalm. 139, 1. Voluntas Matth. 6, 10. Rom. 12, 2.
  - Sapientia Rom. 11, 33. Omnipotentia Eph. 3, 20.
  - Sanctitas Apoc. 4, 8. (Pſ. 115, 3.
  - Miſericordia Exod. 34, 6. 2 Cor. 1, 3. Bonitas (Matth. 19, 17.
  - Juſtitia Apoc. 16, 7.
- 4. Characteres Perſonales, qui indicant nec plures nec pauciores eſſe perſonas. 1 Joh. 5, 7.
  - Patris eſt gignere Joh. 17, 3. Pſ. 2, 7.
  - Filii eſt gigni, vid. Loc. de Chriſto.
  - Spiritus S. eſt procedere Joh. 15, 26. 2 Theſſal. 2, 8. Eundem verum Deum eſſe probatur ex nominibus Act. 5, 3. Attributis 1 Cor. 2, 10. Matth. 12, 28.
  - Perſonam eſſe probatur: ex perſonali denominatione Joh. 14, 26. Luc. 3, 22. et perſonalibus operationibus Jeſ. 48, 16. Joh. 16, 7. 1 Cor. 12, 11.

Loc. III. de Creatione. Dict. Geneſ. 1, 1. 2.

Creatio eſt actio totius Trinitatis ad extra, qua res omnes creatas viſibiles et inviſibiles, ſex dierum intervallo liberrima optimaque ſua voluntate ex nihilo condidit. *D. Hutterus.*

In Loco de Creatione obſervantur:
- Cauſa efficiens Deus Trinunus Pſ. 33, 6. Gen. 1, 1. ſeq.
- Materiale cujus ratione
  - Res immateriales ut Spiritus ex nulla materia ſunt creatae.
  - Corpora ſimplicia ex nihilo negativo ſunt creata.
  - Corpora compoſita ex corporibus ſimplicibus ſeu ex nihilo, quod vocant privativo Hebr. 11, 3.
- Finis
  - ultimus, gloria Dei Prov. 16, 4.
  - intermedius, ſalus hominum 1 Cor. 3, 22.

Loc. IV. de Angelis. Dict. Pſalm. 34, 8.

Angeli ſunt eſſentiae ſpirituales, creatae a Deo ad imaginem ipſius in ſumma videlicet perfectione, ſapientia, juſtitia & Sanctitate, ut Deo miniſtrent, et electos cuſtodiant, ac aeterna felicitate perfruantur. *D. Hutterus.*

In Loc. de Angelis notanda
- Nomen, quod eſt officii Pſ. 104, 4. Hebr. 1, 14.
- Natura, cujus ratione ſunt: Sancti Matth. 25, 31. Sapientes 2 Sam. 14, 20. Potentes Pſ. 103, 20.
- Ordo, Col. 1, 16.
- Diviſio, cujus reſpectu
  - Boni Matth. 18, 10. Job. 38, 7. Pſ. 91, 11.
  - Mali 2 Petr. 2, 4.

Loc. V. de Imagine Dei. Dict. Gen. 1, 26.

Imago Dei erat habitus homini integro naturalis ex concreata ſapientia mentis ſanctitate voluntatis et harmonia appetitus ſenſitivi, ſine omni ad malum propenſione compoſitus. *D. Scherzerus. Loc. V. §. 3.*

In Loco de Imagine Dei conſiderantur
- Subjectum
  - Anima ejusque Intellectus et voluntas.
  - Corpus et appetitus ſenſitivus Geneſ. 2, 7. Matth. 10, 28.
- Formale conſiſtebat
  - In ſapientia intellectus Col. 3, 10.
  - In ſanctitate voluntatis Eph. 4, 24.
  - In corporis variis dotibus, et harmonia appetitus ſenſitivi.
- Amiſſio Rom. 3, 23. Col. 3, 10. Eph. 4, 24.
- Renovatio inchoata et continuata, non conſummata, 2 Cor. 3, 18.

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Loc. VI. de Providentia. Dict. Matth. 10, 29. 30. 31.

Providentia eſt actio Dei ad extra, qua res univerſas a ſe creatas in ſui nominis gloriam et Bonorum ſalutem libere, ſapienter, potenter ac bene conſervat ac gubernat. *D. Dietericus.*

Locum de Providentia illuſtrant:

- Exiſtentia Pſ. 148, 6. Joh. 5, 17.
- Tres actus: Praeſcientia, propoſitum, et gubernatio Eph. 1, 11.
- Objectum
  - Subſtantiae Hebr. 1, 3. Act. 14, 17.
  - Affectiones Act. 17, 28. Matth. 10, 29.
- Gubernatio
  - Generalis omnium creaturarum Pſ. 148, 6.
  - Specialis hominum Matth. 5, 45.
  - Specialiſſima fidelium ut Abrahami, Davidis.
- Permiſſio malarum actionum Pſ. 5, 5. 7.
- Terminus vitae triplex.
  - naturae Pſ. 139, 16.
  - gratiae Jeſ. 38, 5. C. 57, 1. 2.
  - irae Pſ. 55, 24. Prov. 10, 27.

Loc. VII. de Peccato. Dict. 1 Joh. 3, 4.

Peccatum eſt aberratio a norma legis divinae graviter Deum offendens et ad ſeveram vindictam provocans. *Dieter.*

Diſtingvitur in

- Peccat. Originis Geneſ. 6, 5. Pſal. 51, 7. Joh. 3, 6. Rom. 5, 12. ejus formale eſt privativopoſitivum Rom. 3, 23. Epheſ. 4, 18. 1 Cor. 2, 14.
- Peccat. Actuale Jac. 4, 17. Matth. 15, 19. Geneſ. 4, 6. Matth. 12, 36. Joh. 3, 20.
  - non regnans ſeu infirmitatis 1 Joh. 1, 8.
  - regnans 1 Joh. 3, 8. Joh. 8, 34. Cujus gradus eſt peccatum in Filium Hominis Matth. 12, 32. Et ſupremus, blaſphemia in Spir. S. Matth. 12, 31.

Loc. IX. de Sanctificatione. Dict. 1 Theſſal. 5, 23.

Sanctificatio eſt actio Spiritus Sancti, qua omnes homines non reſiſtentes intus movet, ac ad Eccleſiam efficaciſſime vocat, in adultis per verbum, in infantibus per baptiſmum fidem in Chriſtum excitat, vera fide praeditos juſtificat, juſtificatos per fidem renovat in hac quidem vita inchoative, et continuative, ſed conſummative demum in illa vita, ubi omnis imperfectionis finis eſt.

Sanctificatio ſumitur vel
- Specialiſſime pro renovatione 1 Cor. 1, 30.
- Specialiter pro juſtificatione Act. 15, 9.
- Generaliſſime pro toto converſionis negotio. In hac occurrunt
  - Cauſa efficiens Pater, Joh. 17, 17. Filius Hebr. 13, 12. Spiritus S. Rom. 15, 16.
  - Miniſterialis, ſunt Miniſtri verbi Divini Rom. 15, 16.
  - Formale conſiſtit in ſeparatione hominis a pollutionibus mundi ad cognitionem Jeſu Chriſti, 2 Petr. 2, 20. Eph. 2, 3. 4. 6.
  - Medium ex parte adultorum eſt Evangelium Rom. 15, 16. ex parte infantum Baptiſmus Eph. 5, 26. Lex tantum praeparat, et crux ad externa adminicula pertinet Gal. 3, 2. 21. Hebr. 12, 10. Luc. 15, 11. ſeqq.
  - Subjectum eſt homo non reſiſtens ejusque anima et corpus, 1 Theſſ. 5, 23.

Loc. X. de Lege. Dict. Matth. 22, 37. Exod. 20.

Lex eſt decretum Dei, quo aliqua praecipiuntur, aliqua prohibentur cum vi obligandi.

Lex autem
- eſt
  - Moralis
    - Naturalis Rom. 2, 14. 15.
    - Poſitiva Lev. 18. Gen. 2, 17. Matth. 19, 4. ſqq.
  - Ceremonialis Exod. 25. ſq. Hebr. 9. et 10.
  - Forenſis Devt. 19. ſqq.
- nobis impletu impoſſibilis Rom. 8. 3. Act. 15, 10. Gal. 3, 21. 22. Matth. 7, 7. 8.
- Uſus ejus eſt Politicus 1 Tim. 1, 9. Paedagogicus, Tit. 2, 11. 12. Didacticus.

Chriſtus eſt ſecunda perſona divinitatis, ab aeterno a Patre genita, quae aſſumta humana carne mediator noſter facta eſt.

In Chriſto ſpectantur Tria. I. Perſona. II. Status. III. Officium.

1. *In Perſona* ſpectatur *Chriſtus*

- (α) Θεάνθρωπος. Rom. 9, 5.
- (β) Deus quod probatur
  1. ex generatione aeterna Pſ. 2, 7. Hebr. 1, 3.
  2. ex nominibus divinis. Joh. 3, 16. Tit. 2, 13. 1 Joh. 5, 20. Joh. 1, 1. Rom. 8, 32.
  3. ex attributis divinis: Ὁμοουσίᾳ Joh. 10, 30. Aeternitate Joh. 1, 1. 2. Mich. 5, 2. Immortalitate Joh. 14, 6. Omnipraeſentia Matth. 28, 20. Omniſcientia Col. 2, 3. Cultu adorationis Joh. 5, 23.
  4. ex operibus divinis. Creatione Joh. 1, 3. Pſ. 33, 6. Conſervatione Joh. 5, 17. Hebr. 1, 3.
- (γ) Homo prob. (1) appellatur homo Joh. 8, 40. Filius hominis Matth. 16, 13. Luc. 21, 28. (2) partes habet eſſentiales: animam Matth. 26, 38. Luc. 23, 46. corpus Matth. 26, 26. 27. 1 Cor. 11, 23, 25. (3) proprietates humanae naturae Hebr. 2, 14. Cap. 4, 15.
- (δ) Perſona divina Col. 2, 9. perſona vero humanae naturae communicata, communicatio naturarum facta, et per hanc communicatio Idiomatum, cujus tria genera conſtituuntur:

  In primo genere Subjectum eſt Chriſtus θεάνθρωπος, Praedicatum divinum vel humanum. Nota, *realis praedicatio.* Claſſes ejus ſunt Sex.
  In Secundo genere Subjectum quo eſt natura humana. Praedicatum divinum. Nota, *donare.*
  In tertio genere Subjectum eſt utraque natura. Praedicatum officium. Nota, *axioma officii.*
  Tria communicationis genera regulae ſeu Canones aliqui illuſtrant.

2. *Status* ſunt

- Exinanitionis Phil. 2, 6. 7. Huc pertinent: Chriſti conceptio Luc. 1, 35. Nativitas Luc. 2, 4. Educatio Luc. 2, 51. Converſatio Act. 10, 38. Paſſio de qua Hiſtor. Paſſ. et Jeſ. 53. Mors Joh. 19, 30. Sepultura Joh. 19, 40.
- Exaltationis. Huc ſpectant: Vivificatio Joh. 10, 17. 18. Deſcenſus ad inferos Eph. 4, 9. 1 Petr. 3, 18. Reſurrectio de qua hiſtor. Reſurr. et Joh. 2, 19. Aſcenſio in Coelos Act. 1, 9. 11. Seſſio ad dextram Dei Patris 1 Cor. 15, 35. Pſ. 110, 1. Marc. 16, 19. Hebr. 1, 3. Adventus ad judicium, de quo Loco peculiari.

3. *Officii* ratione Chriſtus eſt noſter *Mediator* Pſal. 45, 8. 1 Timoth. 2, 5. id eſt:

- Propheta Joh. 6, 14. Deut. 18, 15. Evangelium docens Joh. 1, 17. legem repurgans Matth. 5. arcana revelans Apoc. 1, 1. doctores inſtruens Eph. 4, 11. 12.
- Sacerdos Hebr. 4, 14. Pſal. 110, 4. ſeipſum offerens 1 Petr. 2, 24. ſemel Hebr. 9, 28. adeoque ſatisfaciens Rom. 3, 24. 26. *active* Rom. 10, 4. 5. Rom. 5, 18. Gal. 4, 4. *paſſive* Matth. 20, 28. Col. 2, 13. 14. Hebr. 9, 14. intercedens Rom. 8, 34. 1 Joh. 2, 1. Hebr. 7, 25. benedicens Luc. 24, 50. Act. 3, 26. Itaque Redemptor noſter Matth. 20, 28. 1 Tim. 2, 6. nos redimens a peccato 1 Joh. 2, 2. Eph. 1, 7. Rom. 6, 18. a maledictione legis Gal. 3, 13. a morte Eph. 2, 5. Joh. 11, 25. 26. a Satana Col. 1, 13. 14. Hebr. 2, 14.
- Rex Joh. 18, 36. 37. in regno gratiae Marc. 1, 15. Matth. 6, 10. et regno gloriae Luc. 22, 29. 2 Tim. 4, 18. non excluſo regno potentiae Pſ. 110, 1. 1 Cor. 15, 25. ſeqq.

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Loc. XI. de Evangelio. Dict. Rom. 1, 16.

Evangelium eſt doctrina divina de gratuita peccatorum per fidem Jeſu Chriſti remiſſione ad vitam aeternam.

Obſervanda vero:
- Revelatio in V. et N. Teſtamento Gen. 3, 15. Jeſ. 61, 1. Act. 15, 11. Cap. 10, 43.
- Materia 2 Cor. 3, 6.
- Convenientia cum lege et differentia a lege Joh. 1, 17. 2 Cor. 3, 6.

Loc. XII. de Sacramentis. Dict. 1 Joh. 5, 8.

Sacramenta ſunt actiones divinitus inſtitutae, in quibus Deus ſub viſibilibus ſignis inviſibilem gratiam, et bona, nobis exhibet atque obſignat. *Dieter.*

Notari hic meretur:
- Res duplex terrena et coeleſtis.
- Efficacia quae ex ordinatione Dei dependet Rom. 3, 3. Philipp. 1, 18.
- Uſus Marc. 16, 16. 1 Cor. 11, 28. 29.
- Proprietates
- Numerus binarius
  - V. T. Circumciſio Geneſ. 17, 10. Rom. 4, 11. et Agnus Paſchalis Exod. 12.
  - N. T. Baptiſmus et S. Coena 1. Joh. 5, 8. Joh. 19, 35.

Loc. XIII. de Baptiſmo. Dict. Matth. 28, 19.

Baptiſmus eſt actio a Deo inſtituta, qua tinguntur homines aqua in nomen Patris, Filii, et Spiritus S. ut regeneratio illis vel conferatur, vel confirmetur, aeternae ſalutis gratia.

In Loco de Baptiſmo notatur:
- Cauſa
  - Principalis, Deus Trinunus Pater, Chriſtus Θεάνθρωπος, et Spiritus S. Johann. 1, 33. Luc. 3, 2. Matth. 28, 18. 19.
  - Miniſterialis
    - Johannes Marc. 1, 4.
    - Chriſti diſcipuli Joh. 4, 2.
    - Ordinarie miniſtri Eccleſiae 1 Cor. 4, 1.
  - Materia Joh. 3, 5.

- Forma
  - Interna quae in unione ſacramentali conſiſtit.
  - Externa continet aſperſionem et verborum invariatám pronuntiationem.
- Finis
  - Cui ſunt adulti fideles, infantes Chriſtiani, vel a Chriſtianis educandi Marc. 16, 16. Joh. 3, 5.
  - Cujus eſt regeneratio et renovatio Tit. 3, 5. atque vita aeterna Marc. 16, 16.

Loc. XIV. de Sacra Coena. Dict. Verba Inſtitut.

Coena Dominica eſt Sacramentum ſive actio divinitus inſtituta, in qua Dominus noſter Jeſus Chriſtus ipſe praeſens eſt nobisque cum pane et vino verum ſuum corpus et ſangvinem exhibet in certiſſimam obſignationem quod remiſſionem peccatorum habeamus et cum ipſo aeternum vivere debeamus. *Dieter.*

In Loco de Sacr. Coena conſideratur:

- Autor Chriſtus Θεάνθρωπος. vid. verba Inſtitut.
- Res
  - Terrena panis et vinum Matth. 26, 29.
  - Coeleſtis, corpus et ſanguis Domini quae invicem unita ſunt unione Sacramentali. Matth. 26, 26. 28. 1 Cor. 10, 16.
- Forma continet: Conſecrationem, Diſtributionem, Sumptionem *Dict. cit.*
- Finis
  - Cui ſunt Chriſtiani qui ſe digne probare poſſunt Matth. 7, 6. 1 Cor. 11, 27.
  - Cujus habetur: Luc. 22, 19. 1 Cor. 10, 17. C. 11, 26. Matth. 26, 28. Joh. 6, 54.

Loc. XV. de Vocatione. Dict. Matth. 23, 37.

Vocatio eſt actio Dei, qua omnes homines ad Eccleſiam et fruitionem omnium bonorum gratiae ſerio vocat, nec tantum illa bona offert, ſed etiam vires, niſi repugnent, concedit, ut oblata accipere queant.

In Loco de Vocatione ſpectantur:

- Cauſa Principalis, Pater 1 Cor. 1, 9. Filius Rom. 1, 6. Spiritus S. 1 Petr. 1, 12.
- Cauſa impulſiva gratia Dei in merito Chriſti fundata 2 Tim. 1, 9.
- Cauſa Miniſter. ſunt praecones verbi Div. Matth. 23, 37. C. 22, 2. 3. Rom. 10, 18.
- Medium eſt verbum Evangelii Rom. 1, 16. 2 Theſſ. 2, 14.
- Forma conſiſtit in obligatione gratiae Divinae Rom. 16. 25. 26. 1 Cor. 1, 9. 2 Theſſ. 2, 14. 2 Petr. 1, 3.
- Terminus ad quem eſt Chriſtus et omnia bona merito ipſius parta 1 Petr. 3, 9. 1 Theſſ. 2, 12. 1 Tim. 6, 12.
- Adjuncta ſunt, quod vocatio ſit
  - ſeria 1 Tim. 2, 4. Ezech. 33, 11.
  - efficax Joh. 6, 44. 2 Petr. 1, 3.
  - reſiſtibilis Matth. 23, 37. Act. 7, 51.

Loc. XVI. de Illuminatione. Dict. Eph. 1, 17. 18.

Illuminatio eſt Actus Spiritus Sancti, quo is una cum Patre et Filio, ex mera gratia in merito Chriſti fundata per verbum et Sacramenta in nobis obicem non ponentibus, verae ac ſalvificae fidei lucem ita accendit, ut eum agnoſcamus, in eum credamus, et per fidem in vita noſtra luceamus.

Hic notatur:

- C. Efficiens Princip. Pater Pſ. 118, 27. Pſ. 36, 10. Jac. 1, 17. Filius, Joh. 1, 9. Luc. 1, 78. 79. Spiritus S. Eph. 1, 17. 2 Cor. 3, 18.
- C. impulſ. interna gratia Dei Luc. 1, 78. Tit. 2, 11.
- C. impulſ. externa meritum Chriſti Joh. 1, 16.
- C. Miniſter. ſunt Miniſtri V. D. Actor. 26, 16. 18. 2 Corinth. 4, 6.
- Organa ſeu media
  - verbum 2 Petr. 1, 19. Pſ. 119, 105. 2 Cor. 4, 3.
  - Baptiſmus, qui inchoat Joh. 3, 6.
  - S. Coena, quae auget Joh. 6, 53. 54. 57.
- Forma conſiſtit in translatione a tenebris ad lucem, nimirum fidem ſalvificam Eph. 5, 8. 2 Cor. 4, 6. Joh. 3, 19. 20. Matth. 5, 16.

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Loc. XVII. de Converſione tranſitiva. Dict. Joh. 6,44.

Converſio tranſitiva eſt actio Dei, qua is ſecundum magnam miſericordiam ſuam in Chriſti merito fundatam, hominem adultum irregenitum per lapſum primorum Parentum prorſus a Deo averſum, non repugnantem tamen, ad ſe perducit, ut illis bonis iterum perfruatur, quae in Adamo amiſerat, et novas, easdemque ſpirituales, vires nactus, dignum ſe nova ac ſpirituali hac origine praebeat.

In Converſione Tranſitiva notatur:

- Cauſa Principalis Pater Joh. 6, 44. Eph. 2, 4. 5. Filius Joh. 12, 32. Apoc. 3. 20. Spiritus S. 1 Corinth. 12, 3. Ezech. 36, 27.
- C. Miniſterial. Miniſtri Verbi Divini Luc. 1, 16. 1 Cor. 4, 15. Gal. 4, 19.
- Medium eſt verbum Evangelii 1 Cor. 4, 15. Jac. 1, 18. Act. 16, 14. 1 Petr. 1, 23. et Baptiſm. confirmans Marc. 16, 16.
- Subjectum eſt homo adultus irregenitus Eph. 2, 5. Rom. 7, 14. Cui in converſione ſui nullum plane arbitrium ſupereſt: 1 Cor. 2, 14. Rom. 6, 17. 20. 2 Petr. 2, 19. Eph. 2, 5.
- Formale in eo conſiſtit, ut convertatur homo ad Deum a quo per lapſum receſſerat et averſus fuerat. Eph. 2, 3. 4. 5. Col. 1, 13. Gal. 2, 19. 20.

Loc. XVIII. de Regeneratione. Dict. 1 Petr. 1,3. 4.

Regeneratio eſt actio Dei, qua is ſecundum magnam miſericordiam ſuam Chriſti merito fundatam, hominibus in peccatis natis per baptiſmum, reatu peccati ſublato, novas, ſpirituales nempe, vivendi vires, adeoque vitam ſpiritualem largitur, itaque in jus coeleſtis hereditatis admittit, quam per naturalem regenerationem conſequi nullo modo poteſt.

In Loc. de Regeneratione obſervetur:
- Cauſ. Principal. Deus 1 Cor. 6, 11. Pater Jeſ. 66, 9. Filius Pſ. 110, 3. Pſ. 22, 31. Spiritus S. Joh. 3, 5. Tit. 3, 5. 6.
- C. Miniſt. Miniſtri V. D. Mater Eccleſia Jeſ. 54, 1. 3.
- Cauſa impulſiva interna eſt miſericordia Dei 1 Petr. 1, 3.
- C. impulſ. externa eſt meritum Chriſti 1 Petr. 1. 3. Eph. 2, 5. 6.
- Medium eſt Baptiſmus Tit. 3, 5. Joh. 3, 5.
- Subjectum ſunt infantes, et adulti converſi.
- Finis habetur 1 Petr. 1, 3. 4.

Loc. XIX. de Juſtificatione. Dict. Rom. 3, 24. 25. 26.

Iuſtificatio eſt actio Dei, qua homini peccatori vere in Chriſtum credenti ex gratuita ſua miſericordia, propter meritum Chriſti peccata remittit eumque ad vitam aeternam acceptat.

Notanda hic:
- Iudex Iuſtificans Deus Rom. 3, 30. Gal. 3, 8. 1 Cor. 6, 11.
- C. impulſ. int. gratia Dei Rom. 3, 24. Eph. 2, 4-9.
- C. impulſ. ext. meritum Chriſti Rom. 3, 25. 26. C. 5, 6. 7. 8.
- Medium a parte noſtri eſt fides, Act. 16, 31. Rom. 3, 28. Rom. 10, 4. Gal. 2, 16. non opera legis Act. 13, 38 39.
- Formale eſt non imputatio peccatorum, et imputatio Iuſtitiae Chriſti 2 Cor. 5, 21. Phil. 3, 8. 9. Rom. 4, 5.

Loc. XX. de Adoptione. Dict. Rom. 8, 16.

Adoptio eſt actio Dei, qua hominem per fidem in Chriſtum juſtificatum, illico filium adoptat heredemque ſempiternae gloriae inſtituit.

Notanda hic
- C. Principalis Pater Eph. 3, 14. 15. Filius Gal. 4, 4. Spiritus S. Rom. 8, 14.
- C. impulſ. gratia Dei merito Chriſti parta 1 Johann. 3, 1. Gal. 4, 5. Eph. 1, 5.
- Media
  - ex parte Dei ſunt
    - verbum Jac. 1, 18. 1 Petr. 1, 23.
    - Baptiſmus Gal. 3, 26. 27. nam S.
    - Coena adoptionem confirmat.
  - ex parte noſtri Fides ſalvifica Gal. 3, 26. Joh. 1, 12.

For-

- Formale eſt adoptio hominis in Filium Dei Rom. 8, 16. 17. Apoc. 3, 21.
- Conſequentia.
  - Amor Dei intenſiſſimus Pſ. 103, 13. Jer. 31, 20.
  - Spiritus S. pignus adoptionis Gal. 4, 6. 2 Cor. 1. 21. Rom. 8, 16. 26.
  - Fiducia et ſpes in adverſis Pſ. 34, 6. Matth. 5, 3.
  - Vita infucata Phil. 2, 12. Gen. 39, 9. 1 Joh. 3, 9. 1 Petr. 1, 14.
  - Animus ſua ſorte contentus Romanor. 8, 28. 32. Hebr. 12, 6. 7.

Loc. XXI. de Inhabitatione Dei gratioſa.
Dict. 2 Cor. 6, 16.

Inhabitatio Dei in nobis, eſt gratioſae ejus praeſentiae modus, quo S. S. Trinitas in homine credente, modo illocali et incomprehenſibili ſanctas operationes ad cultum ſpiritualem pertinentes operatur, ad majeſtatis ſuae gloriam, atque amoris in nos paterni argumentum.

In Loco de Inhabitatione notetur:

- Inhabitator Deus Trinunus 2 Cor. 6, 16. Epheſ. 2, 22. 1 Joh. 4, 12. 15. Pater Joh. 14, 23. Filius 2 Corinth. 13, 5. Spiritus S. 1 Cor. 3, 16. 2 Tim. 1, 14.
- Media
  - ex parte Dei
    - Verbum Joh. 14, 21. 23.
    - Sacramenta Tit. 3, 6. Gal. 3, 26. 27.
  - ex parte noſtri, Fides ſalvifica Eph. 3, 17.
- Habitaculum eſt anima non excluſo corpore Eph. 3, 17. 1 Cor. 6, 19.
- Formale, gratioſiſſima praeſentia Joh. 14, 21. 1 Corinth. 2, 9. 10.
- Finis teſtimonium amoris divini 2 Cor. 6, 16.
- Effectus
  - Conſolatio Jeſ. 57, 15.
  - Fiducia 2 Cor. 12, 9. 2 Cor. 13, 3.
  - Laetitia in Domino Apoc. 3, 20.

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Loc. XXII. de Unione Myſtica.
Dict. 2 Petr. 1, 4.

Unio myſtica eſt gratioſa et arctiſſima, Dei Patris, Chriſti θεανθρώπȣ et Spiritus Sancti cum homine credente ratione ſubſtantiae per verbum et Sacramenta facta conjunctio, quam communicatio bonitatis divinae indivulſo nexu ſequitur.

In Loco de unione obſervetur:
- De Deo ſe uniente agunt dicta 2 Petr. 1, 4. Joh. 17, 11. 1 Cor. 6, 17. 19. Eph. 5, 30. Joh. 14, 17.
- Cauſa meritoria Chriſtus Eph. 2, 20. 22. C. 4, 15. 16.
- Media
  - ex parte Dei
    - Verbum 2 Petr. 1, 3.
    - Sacramenta Gal. 3, 27. 1 Cor. 10, 16. 17.
  - ex parte noſtri Fides Hoſ. 2, 19.
- C. Miniſter. ſunt Miniſtri V. D. 2 Cor. 11, 2.
- Formale conſiſtit in ineffabili Dei cum homine unione 2 Petr. 1, 4. Eph. 5, 30.
- Finis et effectus
  - Plenior cognitio Dei Eph. 4, 12. 23.
  - Amoris divini confirmatio Joh. 17, 23.
  - Certitudo coeleſtis unionis Rom. 8, 11.
- Tria communicationis genera:
  - Primum genus eſt, quando Chriſtus ſibi vindicat, quae ſunt hominis credentis; et homo credens ea, quae ſunt Chriſti Zach. 2, 8. Matth. 10, 40. cap. 25, 40. et 1 Joh. 5, 4. 1 Corinth. 15, 10. 54. ſeqq.
  - Secundum genus indicat, nobis eſſe donata beneficia merito Chriſti parta 1 Corinth. 1, 30. 2 Cor. 5, 21. 1 Cor. 3, 17. Eph. 2, 6.
  - Tertium genus nos Prophetas, Sacerdotes et Reges declarat, de quibus Loco ſeqv.

Loc. XXIII. de Unctione. Dict. 1 Joh. 2, 20.

Unctio eſt beneficium divinum quo juſtificati a Spiritu S. per Chriſtum conſecrantur, atque Prophetae, Sacerdotes, et Reges ſpirituales conſtituuntur in Dei gloriam et proximi aedificationem.

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Oleum unctionis Spiritus S. 1 Joh. 2, 20.

Note-tur: Uncti, homines juſtificati qui unguntur

- Prophetae Joh. 6, 45. ut in notitia Dei creſcant Col. 1, 11. Suos doceant Gen. 18, 19. Eph. 6, 4. alios aedificent Eph. 5, 19. Col. 3, 16. 1 Theſſ. 5, 11. Hebr. 10, 24.
- Sacerdotes 1 Petr. 2, 9. Apoc. 1, 6. qui immolent Deo: Animam Pſ. 51, 19. 1 Corinth 2, 2. Phil. 4, 13. Corpus Rom. 12, 1. C. 6, 13. Preces Hebr. 13, 15. Eph. 6, 18. 2 Theſſ. 5, 17.
- Reges Apoc. 5, 10. ut ſeipſos regant Rom. 6, 12. 1 Cor. 9, 27. hoſtibus reſiſtant. Eph. 6, 10. 12.

Loc. XXIV. de Renovatione. Dict. Matth. 5, 16.

Renovatio eſt actus juſtificatorum, quo per Spiritum ſanctum intellectum, voluntatem et appetitum ſenſitivum peccatis ſubtrahere, atque ad voluntatem Dei conformare nituntur, ſecundum legem bonis operibus ſtudentes.

Notatur:

- Deus nos renovans Pſ. 51, 12. Ezech. 36, 26. Phil. 2, 13.
- Subjectum renovandum homo juſtificatus Matth. 5, 16. Gal. 5, 22. Jac. 2, 18. 1 Joh. 3, 3.
- Effectus ſunt bona opera, quorum principium eſt Fides Gal. 5, 22. ſeqq. Rom. 14, 23. Hebr. 11, 6. Norma v. Lex Deut. 4, 2. Matth. 15, 9.
- Neceſſaria v. ſunt B. O. Tit. 2, 11. 12. (1) propter Deum Matth. 5, 16. 1 Petr. 2, 12. 1 Cor. 10, 31. (2) propter proximum 2 Cor. 9, 2. 1 Theſſ. 1, 6. 7. (3) propter nos ipſos Jac. 2, 18. Eph. 2, 10. 1 Joh. 2, 3. 4.

Loc. XXV. de Abnegatione ſui ipſius. Dict. Matth. 16, 24.

Abnegatio ſui ipſius eſt praecipua pars Renovationis, qua homo juſtificatus, virtute Spiritus Sancti, ratione Intellectus, voluntatis et affectuum ita mutatur, ut non tantum rebus extra ſe, utpote amori Mundi et Creaturarum, ſed etiam intra

intra ſe renunciet amori ſui inordinato, propriae voluntati, propriae ſcientiae, honori, voluptati, utilitati, imo vitae ſuae, ut exemplum Chriſti imitetur et dignum ſe tanto Magiſtro diſcipulum praebeat.

Hujus notanda:
- Neceſſitas Marc. 8, 34. Luc. 9, 23. Gal. 5, 24.
- Formale Luc. 14, 33. Jeſ. 58, 13.
- Objectum, cujus ratione renunciandum eſt
- Fortunis Matth. 19, 21. C. 16, 26.
- Vitae Luc. 14, 26. Apoc. 12, 11.
- Philavtiae 2 Tim. 3, 2. Rom. 15, 1.
- Voluntati propriae 2 Sam. 15, 26. Gal. 1, 15. 16.
- Faſtui multiſcientiae 1 Cor. 8, 1. 1 Tim. 4, 7. 1 Cor. 2, 2. Gal. 6, 14.
- Honori et commodis propriis 1 Cor. 4, 7. Hebr. 11, 26. Phil. 2, 20. 21.
- Omnis vero vita ſit palaeſtra Poenitentiae Hebr. 12, 15.

Loc. XXVI. de Quiete et gaudio in Domino.
Dict. Matth. 11, 28. 29.

Quies fidelium eſt beneficium ſpirituale, quo juſtificati per fidem in Chriſtum a malis ſpiritualibus, quibus increduli ſubjacent, immunes redditi, in Domini voluntate acquieſcunt, in ipſo gaudent, bonisque coeleſtibus intime reficiuntur.

In Loco de Quiete animae conſiderantur:
- C. Efficiens et ſcopus Deus Matth. 11, 28. 29. Philipp. 4, 4. 7. Rom. 14, 17.
- Fundamentum eſt pax Dei nobiſcum Epheſ. 2, 14-17. noſtra cum Deo Rom. 5, 1. noſtra in Deo Jeſ. 32, 17.
- Media ex parte Dei verbum et Sacramentum Coenae, ex parte noſtri Fides Jerem. 6, 16. 2 Cor. 1, 3. 4. Joh. 6, 51. et 2 Cor. 5, 7.
- Forma conſiſtit in immunitate a malis ſpiritualibus et copia bonorum ſpiritualium Rom. 8, 1. C. 16, 20. Jeſ. 61, 10. 1 Cor. 2, 9. 10. Rom. 8, 24.

Effectus

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- **Effectus**
  - Humilitas cordis Gen. 18, 27. C. 32, 10.
  - Contemptus mundi Phil. 3, 8. Hebr. 11, 26.
  - Animus contentus Phil. 4, 11. 12. Prov. 15, 15.
  - Laetitia in adverſis 2 Cor. 7, 4. Rom. 5, 3.
  - Acquieſcentia in Dei voluntate Matth. 26, 39. Gal. 1, 15. 16.

Loc. XXVII. de Poenitentia.
Dict. Marc. 1, 15.

Poenitentia eſt hominis peccatoris ex divina lege peccata agnita dolentis, per fidem in Chriſtum ad Deum converſio.

- **In Loco de Poenitent. obſerv.**
  - Deus operans poenitentiam Jer. 31, 18. 19. Ezech. 36, 26. Act. 5, 31.
  - Partes Poenitentiae Actor. 26, 6-20.
    - *Contritio* complectens agnitionem Jer. 14, 20. ſenſum irae divinae Pſal. 38, 2. Angores conſcientiae Pſ. 25, 17. 18. Humiliationem Pſal. 44, 25. 26. Confeſſionem 1 Joh. 1, 9. Odium peccati 2 Cor. 7, 11. *Signa* ſunt: Iejunium Ion. 3, 5. 1 Sam. 7, 6. Percuſſio pectoris Luc. 18, 13. Lacrymae Luc. 7, 38.
    - *Fides* habet tres partes Joh. 17, 8. Notitiam Rom. 10, 14. 2 Tim. 1, 12. Aſſenſum Joh. 16, 30. Act. 24, 14. Fiduciam Hebr. 11, 1. C. 4, 16. Rom. 4, 20. Epheſ. 3, 12. 1 Tim. 1, 15.
  - Conſequens reſpectu noſtri nova obedientia Matth. 3, 8.

Loc. XXVIII. de Electione. Dict. 2 Tim. 2, 19.

Electio eſt actio Dei, qua juxta propoſitum Voluntatis ſuae ex mera ſua gratia et miſericordia in Chriſto ſalvos facere conſtituit omnes perſeveranter in Chriſtum credituros in laudem glorioſae gratiae ſuae.

In Loco de Electione ſpectatur

- Deus eligens Eph. 1, 3. 4. 2 Theſſ. 2, 13. 2 Tim. 1, 9.
- Cauſa impulſiva, gratia Dei 2 Tim. 1, 9. Rom. 11, 5.
- Fundamentum, Chriſti meritum ratione praeviſae applicationis finalis ſpectatum Eph. 1, 4. 1 Petr. 1, 1. 2. Actor. 13, 48.
- Formale πρόθεσις et πρόγνωσις hinc προορισμός Rom. 8, 28. 29. 2 Tim. 1, 9.
- Subjectum, homines finaliter credituri Matth. 22. 14. C. 24, 13. 2 Theſſ. 2, 13. Rom. 8, 28. 29.
- Certitudo, quia Electi poſſunt excidere gratia Dei totaliter quidem, ſed non finaliter Pſ. 69, 30. 1 Tim. 1, 19. Matth. 24, 24.
- Oppoſitum, nimirum Reprobatio Joh. 3, 18.

Loc. XXIX. de Eccleſia. Dict. Matth. 16, 18.

Eccleſia eſt Congregatio Sanctorum, in qua Evangelium recte docetur, et recte adminiſtrantur Sacramenta.

Hic occurrunt

- Caput, nempe Chriſtus Eph. 1, 22. 23. C. 5, 23.
- Vinculum
  - inter Deum et fideles, Fides Gal. 5, 5.
  - inter fideles invicem ſpiritus charitatis et pacis Joh. 13, 35. Eph. 4, 3.
- Affectiones quod ſit
  - Una, Rom. 12, 5. Eph. 4, 4. 5. Joh. 17, 21.
  - Sancta, Luc. 1, 75. 1 Petr. 2, 9. Eph. 5, 26.
  - Catholica, Matth. 16, 18. Coloſſ. 1, 23. 2 Tim. 2, 19.
  - Apoſtolica, Eph. 2, 20. 1 Tim. 3, 15.
- Notae ſunt (1) pura verbi prædicatio, et (2) legitima Sacramentorum adminiſtratio. Joh. 8, 31. C. 10, 27. Matth. 18, 20. Act. 2, 42.

Loc. XXX. de Miniſterio Eccleſiaſtico. Dict. Tit. 1, 9.

Miniſterium Eccleſiaſticum eſt officium ſacrum, idoneis hominibus legitime vocatis commendatum, ut verbum Dei doceant, Sacramenta ad-

miniſtrent, clavibus decenter utantur, et ſummatim ſuo munere fungantur in Dei gloriam, ſuamque et auditorum ſalutem.

In Loco de Miniſt. Eccleſiaſt. notatur
- Vocatio Hebr. 5,4. Rom. 10, 15. Matth. 9, 38. Pſ. 68, 12.
  - immediata Gal. 1, 1.
  - mediata 2 Cor. 5, 20. 2 Tim. 2, 2.
- Actus miniſterii ſunt
  - verbum Dei docere, Tit. 1, 9. 2 Tim. 2, 15. C. 4, 2.
  - Sacramenta adminiſtrare, 1 Cor. 4, 1. Luc. 22, 19.
  - Clavibus decenter uti, Matth. 16, 19. Joh. 20, 21.
- Adjuncta ſunt
  - Stipendium 1 Cor. 9, 14. Gal. 6, 6.
  - Conjugium 1 Tim. 3, 2.

Loc. XXXI. de Magiſtratu Politico. *Dict. 1 Petr. 2, 17.*

Magiſtratus Politicus
- eſt poteſtas a Deo inſtituta Rom. 13, 1. ſeqq. Prov. 8, 15. Dan. 2, 20.
- curam gerens non tantum regionis, ſed et religionis, Jeſ. 49, 23. 1 Chron. 16. ſeqq. 2 Chron. 30.
- Juſtitiae adminiſtratrix 2 Chron. 19, 6. 7. Rom. 13, 4.
- a ſubditis ſibi vindicans (a) preces, 1 Tim. 2, 1. (b) cultum, 1 Petr. 2, 17. Tit. 3, 1. (c) tributa, Matth. 23, 21. Rom. 13, 6. 7.

Loc. XXXII. de Morte. Dict. Rom. 6, 23.

Mors
- eſt ſolutio animae a corpore Eccleſ. 12, 7. Geneſ. 3, 19. Matth. 10, 28.
- per lapſum introducta Rom. 6, 23. Geneſ. 2, 17.
- ad omnes homines Rom. 5, 12. Hebr. 9, 27. Pſ. 89, 49.
- cedit impiis in poenam Joh. 3, 18. Luc. 16, 22. 26.
- piis in requiem Apoc. 14, 13. Rom. 14, 7. 8. Jeſ. 57, 1. 2.

Loc. XXXIII. de Reſurrectione. Dict. 1 Cor. 15, 29.

Reſurrectio ſeu potius Reſuſcitatio a morte naturali eſt opus ſolius omnipotentiae Divinae,

qua

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qua { Deus Matth. 22, 31. Pater Joh. 5. 21. 1 Cor. 6, 14. Filius Joh. 5, 21. Job. 19, 25. 1 Cor. 15, 20. 21. 22. Spiritus S. Ezech. 37, 14.
Omnia defunctorum corpora Dan. 12, 2. Joh. 5, 28. numero et ſexu eadem Job. 19, 26. 27. 1 Cor. 15, 53. ſed ſpirituales qualitates habitura 1 Cor. 15, 44.
Piorum vi meriti Chriſti ad aeternam gloriam *Loc.* 37. Impiorum vi juſtitiae divinae ad aeternos cruciatus reſuſcitabit. *Loc.* 36. }

Loc. XXXIV. de Extremo Judicio.
Dict. Dan. 7, 9. ſeqq.

Judicium extremum eſt actus ſolennis, quo Deus Trinunus per Jeſum Chriſtum, Angelos malos, et omnes homines judicabit, ſecundum normam verbi ſui hominibus in vita revelati.

InLoco de Extremo Iud. occurrit: {
- Judex {
  - ratione poteſtatis Judiciariae Deus, Pater Act. 17, 31. Spiritus S. Jeſ. 4, 4.
  - ratione exercitii Chriſtus Θεάνθρωπος Joh. 5, 27. Act. 10, 42. 1 Theſſal. 4, 16. Apoc. 1, 7. }
- Aſſeſſores {
  - Angeli et Cives coeleſtes, ut Moſes, Elias, Enoch, Jud. v. 14. 15. Luc. 9, 26. Matth. 25, 31.
  - Apoſtoli Matth. 19, 28.
  - Sancti, id eſt, Electi reliqui abſoluti, ad Dominum ſublati 1 Cor. 6, 2. 1 Theſſ. 4, 17. }
- Objectum {
  - Perſonale {
    - Diaboli 2 Petr. 2, 4.
    - Homines, Vivi, *id eſt a noviſſimo die occupati*, et mortui, *qui erant* Jud. v. 15. 2 Cor. 5, 10. Matth. 25, 31.
    - Anti-Chriſtus ſingulariter 2 Theſſ. 2, 8. }
  - Reale {
    - facta 2 Cor. 5, 10. Eccleſ. 12, 14.
    - verba Matth. 12, 36. Jud. v. 15.
    - cogitata 1 Cor. 4, 5. } }
- Norma {
  - reſpectu Piorum Evangelium Matth. 25, 34. 1 Theſſ. 4, 17.
  - reſpectu Impiorum Lex. Matth. 25, 41. ſeqq. } }

Loc. XXXV. de Conſummatione Seculi. Dict. 2 Petr. 3, 10.

Conſummatio ſeculi eſt actio Dei, qua
- Deus per ignem 2 Theſſ. 1, 7. 2 Petr. 3, 7.
- totum hoc univerſum 2 Petr. 3, 10. Matth. 24, 35.
- ratione ſubſtantiae annihilabit. Matth. 13, 39. C. 28, 20. Jeſ. 34, 4.

Loc. XXXVI. de Inferno. Dict. Matth. 25, 41.

Infernus eſt ſempiterna poena
- Diabolis 2 Petr. 2, 4.
- Hominibus damnatis Matth. 25, 41. 2 Theſſal. 1. 9. Matth. 8, 11. 12.
- variis cruciatibus Matth. 25, 41. Apoc. 21, 8. Jeſ. 66, 24. Luc. 6, 24, 25.
- gradibus diverſis Matth. 11, 22. Luc. 12, 47.
- aeternum deſtinata. Matth. 25, 41. 2 Theſſal. 1, 9. Apoc. 20, 10.

Loc. XXXVII. de Vita aeterna. Dict. Luc. 16, 23.

Vita aeterna
- eſt perfecta et aeterna felicitas 1 Petr. 1, 4. 8. Apoc. 21, 4. Matth. 25, 46. 1 Joh. 2, 25.
- Chriſti merito parta Rom. 6, 23. Luc. 12, 32. Matth. 25, 34.
- electis Joh. 17, 24. Hebr. 4, 3.
- Deum viſuris Exod. 33, 20. 1 Cor. 13, 12. 1 Joh. 3, 2.
- laudaturis Apoc. 7, 10. Pſ. 84, 5.
- glorificandis Phil. 3, 21.
  - ratione animae 1 Cor. 13, 12. Pſ. 16, 11.
  - ratione corporis: Incorruptibilitas et ſpiritualitas 1 Cor. 15, 42. 43. 44. Claritas Matth. 13, 43. C. 22, 30.
- diverſis gradibus Dan. 12, 3. 1 Corinth. 15, 41. 42.

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de Dinge behaupten, dergleichen den [illegible] hauptet werden, wenn der Herr V[illegible] te, wie vorhin erinnert iſt. Waru[illegible] für ſo nöthig erachten, den S[illegible]n, daß Chriſtus auch für den Ungla[illegible]enſch ſtirbt, genug gethan habe.

1) Nicht zur Lehre, o[illegible]g andeer Lehren, weil univerſal[illegible]ti Chriſti et vocationis bey der geg[illegible]ng ebenfals in Sicherheit bleiben.

2) Nicht zur W[illegible]an kan mit den Reformirten, mit [illegible] und andern dergleichen Leuten den[illegible] gegenſeitigen Meinung genug ausf[illegible] kan man die Apocataſtatiſten aus [illegible]ng beſſer wiederlegen.

3) Ni[illegible]evticum & epanorthoticum. Es [illegible]eit gröſſern Eindruck zur Befeſtig[illegible] im Glauben, und zur herumhol[illegible]aus ihrem Verderben, wenn man i[illegible] die Menſchen bey dem beharrliche[illegible]nen Antheil der Genugthuung Ch[illegible]

[illegible]m Troſte. Einem Frommen gehet es [illegible]nen Gottloſen kan man leicht damit in [illegible]n tröſten, und ihn in ſeiner Sicherheit be[illegible]o weñ ich einen Angefochten nicht überfüh[illegible]ß er den Glaubē habe, ſo wird dieſer Satz nur [illegible]er Troſt ſeyn, weil es doch bey Chriſti Aus[illegible]h bleiben wird. Wer nicht gläubt, der wird verdammet werden.

* * * * * * * * *