Rostocker Dokumentenserver
Dieses Werk wurde Ihnen durch die Universitätsbibliothek Rostock zum Download bereitgestellt.
Für Fragen und Hinweise wenden Sie sich bitte an: digibib.ub@uni-rostock.de

Andreas Schlüsselburg

Facula Quaedam Sacra, In Medium Ex Verbo Dei Lucens Et, An Lutherani Et Calviniani in fundamento notorie (ut Calviniani asserunt)conveniant; exindeq[ue] Lutherani Calvinianos reiicere & damnare iure non possint ...

Rostochii: Ferberus, 1618

http://purl.uni-rostock.de/rosdok/ppn730155099

Druck Freier Zugang PUBLIC DOMAIN

Universitäts Bibliothek Rostock
http://purl.uni-rostock.de /rosdok/ppn730155099/phys_0001
DFG

AD
Ep. 3608 p
b. A – H.
b. A – J.
– A – E.
A – D.
A – D.
A – F.
57 B. 7.
F.g. 11871–7.

Universitäts Bibliothek Rostock
http://purl.uni-rostock.de
/rosdok/ppn730155099/phys_0002
DFG

828

Universitäts Bibliothek Rostock
http://purl.uni-rostock.de/rosdok/ppn730155099/phys_0004
DFG

CUM DEO.

FACULA QUÆDAM SACRA,

IN MEDIUM EX VERBO DEI LUCENS

ET,

AN LUTHERANI ET CALVINIANI in fundamento notoriè (ut Calviniani aſſerunt) conveniant; exindeq; Lutherani Calvinianos rejicere & damnare jure non poſſint; atque ideò hac Eccleſiæ facie Syncretiſmus uſque ad Generalem aliquam Synodum, qua lis omnis dirimatur & plena pax ſanciatur, piè admittendus; & denique quæ pars recto firmo & inconcuſſo veri Evangelij pede ſtet, ob oculos ponens,

Per Domini gratiam adornata, & publicæ Diſputationis loco in Generali Synodo propoſita

à

M. ANDREA SCHLUSSELBURGIO,
Paſtore Neo-Brandenburgenſi, & Dioeceſeos
Stargardenſis Superintendente.

Gratia ſit cum omnibus diligentibus Dominum noſtrum Jeſum Chriſtum cum ſinceritate, Amen. Epheſ. 6. v. 24.

ROSTOCHII,
Excudebat Auguſtinus Ferberus,
Anno M. DC. XIIX.

7
B 7
Universitäts Bibliothek Rostock
http://purl.uni-rostock.de
/rosdok/ppn730155099/phys_0005
DFG

REVERENDIS, PRÆSTANTISSIMIS ET DOCTISSIMIS VIRIS, PASTORIBUS ET SYMMYSTIS TOTIUS Diœceſeos Strargardianæ fideliſſimis, Collegis, Fratribus & amicis in Chriſto Jeſu chariſſimis, plurimùm colendis, omnibus & ſingulis.

Gratiam & pacem per Chriſtum Jeſum.

PErgendum quidem jam nobis, Reverendi Dnn. Fratres, Collegæ & amici cariſſimi, fuiſſet ad ordine Diſputationum Synodalium Generalium tertiam, quæ erit de S. Scriptura; at cum Eccleſiarum noſtratium ob Calviniani ſpiritus funeſtas invaſiones triſtiſſima facies ad ſibi & officio & precibus pro viribus ſuccurrendum atq; ſuppetias ferendum intenſiſſimè omnes nos & ſingulos ſollicitet: ſi ego ad hæc ſilentio publico uti ſeligerem, me & officio & vobis, deniq; Eccleſijs noſtris deeſſe, omninò arbitratus ſum. Quare ne hoc admitterem, Faculam hanc præſentem ex verbo Dei per Domini gratiam accendere, ſicq; ſpiritus iſtius Calviniani miſerè graſſantis dignotionem, ex qua nos divino judicio benè, iſti verò ægerrimè habent, breviter oſtendere in nomine Domini aggreſſus ſum. Quo autem fine, quemve ad ſcopum tali methodo, illo ordine, hujuſmodi diexodum adornarim, ut præmoneam, non judico opus eſſe. Ipſa inſpectio iſtud manifeſtum ſatis reddet: ſaltem innuo, me, ut momenta veritatis Lutheranæ, hoc eſt, divinæ, & Calvinianæ hæreſeos in præcipuis Articulis fidei clariuſculè paterent, craſſiuſculam operam

præſtare voluiſſe. Nam ex profeſſo de ſingulis iſtis Articulis & Controverſijs, quas marginales notulæ indigitant, ſuo tempore, ſi Dominus volet, & loco in ordinarijs noſtris Generalibus Diſputationibus agendum erit. Sic & Protheoremata quatuor eò potiſſimum ſpectant, ut ſimpliciſſimæ fidei, hoc eſt, Lutheranæ ſumma coram Domino Sapientia, virtus, immobilitas & majeſtas; econtra verò deploranda Calvinianæ fidei natura, peſtis, incertitudo & miſeria prænoteſcat. Quam Faculam vobis, Reverendi præſtantiſſimi & doctiſſimi viri, omnibus & ſingulis ſacratam & dedicatam volo ac offero; etiam atq; etiam rogitans, ut eandem, quo inſcribitur, eo accipiatis & boni cõſulatis, hoc eſt, verè fraterno animo. Nec quoque dubitabo, quin omnes & ſinguli, ad Genaralem cum Domino proximam Synodum, quæ brevi poſt peculiaribus literis ſatis tempeſtivè in nomine Domini indicabitur, comparere & inter alia Synodalia in hujus ipſius Faculæ lucem per placidam Diſputationis publicæ συμφιλολογίαν intentè nobiſcum inquirere geſtieritis. Tu ô Jeſu Chriſte Filij Dei vivi, miſerere Eccleſiæ tuæ, quam ſanguine tuo acquiſiviſti, Deus & Dominus, cum Patre & Spiritu ſancto æternùm benedictiſſimus, AMEN! valete & ſalvete cum Eccleſia Domini domi foriſque in Domino, cui gloria in ſeculum! verè feliciter. Neobrandenburgi ad 30. Maj. Anno à nato JESU noſtro æternùm benedictiſſimo 1618.

V. in Domino

ANDREAS SCHLUSSELBURGIUS.

PROTHEOREMATA:

I.

Homo in myſterijs Domini ſibi ſapiens infatuatur.
2. Chriſtianus verò ijſdem ſimpliciter credendo fit ſapientiſſimus.

ΕΚΘΕΣΙΣ. I.

HOmo per, in & ex ſeſe 1. cum ſit in ipſius mente & dialogiſmis vanitas, dianæa ſit obtenebrata, ignorantia inſit, cor eorum ſit inſciens obtenebratum excæcatum, Rom. 1. v. 21. Epheſ. 4. v. 17. 18. Roman. 8. v. 6. 7. vetus homo corruptus juxta concupiſcentias erroris, Epheſ. 4. v. 22. ſervus peccati, Rom. 6. v. 20. ſub poteſtate Satanæ agentis in ipſo, Act. 26. v. 18. Epheſ. 2. v. 2. in Diaboli laqueo captus ab eodem ad ipſius voluntatem. 2. Timot. 2. v. 26. planè deniq; mortuus, Ioh. 5. v. 25. Epheſ. 2. v. 5. 2. non percipit nec percipere poteſt ea quæ ſpiritus Dei, quæ ſpiritualia, 1. Cor. 2. v. 14. quomodo etenim ex arbore mala boni fructus? Matt. 7. v. 16. 17. 18. c. 12. v. 33. ex corde malo bonæ cogitationes? Matth. 12. v. 34. 35. c. 15. v. 19. quomodoq; poteſt bona loqui, qui eſt malus? Matth. 12. v. 34. imò ex ſeſe ipſo tanquā ex ſeſe ipſo ne quidem cogitare aut æſtimare tale quid poteſt, adeoq; nihil præſtare, 2. Cor. 3. v. 5. Ioh. 15. v. 5. 3. Sed ſpiritualia ipſi ſtulticia ſunt. 1. Cor. 1. & 2. Ioh. 3. v. 6. 11. 12. Pſal. 92. v. 7. Pſal. 14. & 53. Rom. 8. v. 7. Epheſ. 2. v. 2. 3. 4. Imò eundem indulgentem ſibi juſtiſſimo ſuo judicio ſolus ſapiens & potens Dominus ita perſequitur, ut ſuam ſapientiam & potentiam (1. Cor. 1. v. 24.) ejuſmodi homini licet ſapientiſſimo planè abſconditam velit, Matth. 11. v. 25. 26. 1. Cor. 1. & 2. quod habet, ab eo auferat, Matth. 13. v. 12. excœcet oculos ipſius, cor induret, ita ut videns non videat, audiens non audiat, adeoq; non poſſit credere, Eſa. 6. & 29. Matt. 13. Ioh. 12. Act. 28. Rom. 11. 1. Cor. 4. v. 4. Matth. 21. v. 32. 5. Unde hic homo brutus & ſtultus, nihil ſciens διεφθαρμένος

τὸν νοῦν

τὸν νοῦν καὶ τὰ νοήματα ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν Χριστὸν privatus veritate, Pſal. 92. v. 7. 1. Tim. 6. v. 4. 5. 2. Cor. 11. v. 3. nihil niſi Philoſophiam, niſi inanem deceptionem, niſi τὴν παράδοσιν hominum, niſi τὰ στοιχεῖα mundi ante & ob oculos repeꝛiens & habens, Col. 2. v. 8. ſeſe ſeipſo metiens & ſibi ipſi ſemet comparans, 2. Cor. 10. v. 12. non poteſt non carnales munitiones, ratiocinationes, ſublimitates adverſus cognitionem Dei extollere, 2. Cor. 10. v. 4. 5. inflatus circa quæſtiones & λογομαχίας, profanas κενοφωνίας & antitheſes τῆς ψευδωνύμου γνώσεως inſanire, 1. Tim. 6. v. 4. 20. conf. Col. 2. v. 18. 19. τὸν λόγον τοῦ θεοῦ καπηλεύειν & δολῶσαι. 2. Cor. 2. v. 17. c. 4. v. 2. efficaciter errare, 2. Theſ. 2. v. 11. uno verbo, omninò infatuari, 1. Cor. 1. v. 19. 20.

2. Homo verò per miniſterium ſpiritus vivificatus. 2. Cor. 3. 1. cum Deus, qui juſſit è tenebris lucem illuceſcere, luceat in corde ipſius ad illuminationem cognitionis gloriæ Dei in facie Jeſu Chriſti, 2. Cor. 4. v. 6. 2. retecta facie gloriam Domini quaſi in ſpeculo intuetur, 2. Cor. 3. v. 18. εἰς πάντα πλοῦτον τῆς πληροφορίας intelligentiæ, in agnitionem myſterij Dei & Patris & Chriſti, Col. 2. v. 3. 3. τὸ μωρὸν Dei ſapientius hominibus, & τὸ ἀσθενὲς Dei robuſtius hominibus, ſciens, Chriſtum Dei potentiam ac Dei ſapientiam prædicat & credit, 1. Cor. 1. v. 23. 24. 25. 4. atq; ſic factus ſicut puellus, Matth. 18. v. 3. imò νήπιος. c. 11. v. 25. in ſapientia ſimplicitate & ſinceritate Dei, 1. Cor. 1. v. 21. 2. Cor. 1. v. 12. in eandem imaginem transformatur, ex gloria in gloriam, ſicut à Domino ſpiritu, 2. Cor. 3. v. 18. ita ut jam ſpiritualis, in omni ſapientia & συνέσει ſpirituali, Col. 1. v. 9. omnia dijudicet, 1. Cor. 2. v. 15. ſapientior inimicis, omnibus Doctoribus intelligentior, ſenibus prudentior, Pſal. 119. v. 98. 99. 100. 5. Quippe ex ſpiritu fidei, contra ſpem in ſpem, dans gloriam Deo, πληροφορηθεὶς, quod is qui promiſit idem potens ſit & præſtare, imò ὑπὲρ πάντα ὑπὲρ ἐκ περισσοῦ ὧν νοοῦμεν facere, credendo & loquendo, Rom. 4. v. 18. 19. 20. 21. Epheſ. 3. v. 20. 2. Cor. 4. v. 13. per arma τῷ θεῷ δυνατὰ deſtruit munitiones, ratiocinationes evertit, omnemq; ſublimitatem, quæ ſeſe extollit adverſus cognitionem Dei, & in captivitatem redigit omnem cogitationem ad obediendum CHRISTO,

2. Cor. 10. v. 4. 5. uno verbo, ἐξισχύει καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος, καὶ βάθος καὶ ὕψος, γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, Epheſ. 3. v. 18. 19.

II.

Fides ſibi ſapientis eſt nulla. 2. Fides verò Chriſtiani ſimpliciter credentis omnia poteſt.

ΕΚΘΕΣΙΣ.

1. Fides, quæ ab expreſſo Dei verbo recedit, eſt inanis, 1. Tim. 6. v. 20. 21. Rom. 10. v. 14. 15. 16. 17. Domino inviſa. 1. Cor. 1. v. 17. 18. 19. 20. 21. 22. 23. & ſeqq. Rom. 14. v. 23. Heb. 11. v. 6. Ezech. 20. v. 25. ſatanæ capturæ ad ipſius voluntatem (2. Tim. 2. v. 25. 26.) dedita, 2. Theſ. 2. v. 10. 11. 12. 2. Cor. 11. v. 3. 4. Col. 2. v. 8. 18. 19. Matth. 21. v. 32. à Filio hominis damnata & reproba, Ioh. 8. v. 37. 38. 40. 43. 44. 45. 46. 47. Rom. 2. v. 8. Apoc. 1. v. 7. Matth. 12. v. 36. 37. Luc. 19. v. 22. Ioh. 12. v. 46. 47. 48. 49. 50.

2. Fides verò, quæ unicè & ſimpliciter nititur & in ſolidum acquieſcere gaudet Evangelio Domini noſtri Jeſu Chriſti, (quod Chriſtum Dei potentiam ac Dei ſapientiam prædicat, 1. Cor. 1. v. 24.) 2. Theſ. 1. v. 8. 10. 11. 12. & c. 2. v. 10. 12. 13. 14. conf. 1. Cor. 11. v. 2. & 23. 1. Theſ. 2. v. 13. ipſa eſt ſola certò vera & verè certa, Gal. 1. v. 6. 7. 8. 9. 10. 11. 1. Theſſ. 1. v. 5. 2. Tim. 1. v. 12. 1. Pet. 1. v. 23. 25. Luc. 21. v. 33. Rom. 3. v. 3. 4. Philip. 4. c. v. 7. ſola poteſt unire Domino, Joh. 17. v. 8. 11. 12. 13. 14. 17. 20. 21. 22. 23. 25. 26. conf. c. 14. v. 15. 16. 17. 18. 19. 20. 21. 23. 24. & c. 15. v. 3. 4. 7. Epheſ. 2. v. 20. 21. 22. c. 4. v. 3. 4. 5. 6. 11. 12. 13. Col. 2. v. 6. 7. 19. Sola poteſt conſiſtere adverſus tentationes & ſcandala falſæ doctrinæ. Col. 2. v. 2. 3. 4. 5. 6. 7. 8. 18. 19. Epheſ. 4. v. 13. 14. 2. Theſ. 2. v. 2. 3. 13. 14. 15. 16. 17. c. 2. v. 2. 3. 2. Cor. 11. v. 2. 3. 4. 12. 13. 14. 15. Phil. 3. v. 12. 13. 14. 15. 16. 1. Tim. 6. v. 20. 21. crucis & calamitatum, Matth. 16. v. 18. Phil. 1. v. 19. 20. 21. 27. 28. 29. 30. 1. Theſ. 2. v. 2. 3. 4. 8. 2. Tim. 1. v. 11. 12. rationis deniq, humanæ, Joh. 20. v. 29. 31. conf. Matt. 11. v. 4. 6. Ioh. 4. v. 50. c. 5. v. 63. 2. Cor. 10. v. 3. 4. 5. ſicq; vincit mundum,

mundum. 1. Ioh. ſ. v. 4. ſ. 6. 8. 9. 10. ſola poteſt ſibi promittere & exſpectare vitam æternam, 1. Cor. 1. v. 21. 22. 23. 24. 2ſ. & ſeqq. Phil. 3. v. 13. 14. 1ſ. 16. 1. Tim. 4. v. 6. 16. Apoc. 1. v. 3. ſola tandem poteſt ſtare ante Filium hominis (Luc. 21. v. 36.) Johan. 3. v. 18. confer c. 12. v. 48. 1. Tim. 6. v. 13. 14. 1ſ. 16. Phil. 1. v. 9. 10. 1. Cor. 1. v. 4. ſ. 6. 7. 8. 9. 10. conf. v. 21. 22. & ſeqq.

III.

Univerſæ viæ Domini miſericordia & veritas.

ΕΚΘΕΣΙΣ.

(α) Voluntas (β) conſilium (γ) verbum Lex Mandatum (δ) Teſtimonium (ε) Evangelium (ζ) fœdus Teſtamentum (η) Myſteria (θ) Nomen Domini, uno verbo, (ι) doctrina fidei, ſeu, ut vulgò appellitamus, omnes articuli fidei, in propria ſeu formali ſua ſede, ſimplicibus claris manifeſtis lucidis perſpicuis & omninò proprijs verbis (etenim non aliter debent, & Dei, rei atq; hominis natura & conditio omninò neceſſariò hoc ſecum ferunt & requirunt, Ioh. 1ſ. v. 22. 2ſ. conf. Rom. 10. v. 12. 13. 14. 1ſ. 16. 17. 18. 19. 20. 21. Item 1. Cor. 14.) in ſacra ſcriptura homini proponuntur, adeò ut niſi alicubi ſaltem unico in loco verbis ad literam & ſonum in ſolidum proprijs Articulus fidei propoſitus habeatur, verè non ſit neque cenſeri vere poſſit Articulus fidei,

[(α) Epheſ. 1. v. 8. 9. 10. conf. Rom. 12. v. 2. (β) Act. 20. v. 20. 21. 24. 2ſ. 26. 27. 32. (γ) Deut. 30. v. 11. 12. 13. 14. 1ſ. conf. Rom. 10. v. 6. 7. 8. 9. 1ſ. 16. 17. 18. Pſal. 19. v. 8. 9 10. 11. Pſal. 119. v. 10ſ. 140. 160. 2. Pet. 1. v. 19. (δ) 1. Ioh. ſ. v. 8. 9. 10. (ε) 2. Cor. 3. v. 16. 17. 18. c. 4. v. 3. 4. (ζ) Ier. 31. v. 33. 34. Gal. 3. v. 1ſ. 16. (η) Rom. 16. v. 2ſ. 26. Epheſ. 3. v. 9. 10. Col. 1. v. 2ſ. 26. 27. 28. (θ) Ioh. 17. v. 6. 8. 12. 17. 20. 26. Mal. 1. v. 11. conf. Act. 9. v. 1ſ. Rom. 1ſ. v. 16. 17. 18. 19. 20. 21. (ι) Rom. 1. v. ſ. conf. Gal. 1. v. 23. Act. 6. v. 7.]

2. Cor. 1. v. 12. 13. 17. 18. 19. 20. c. 4. v. 2. 3. 4. ſ. 6. 1. Theſ. 2. v. 3. 4. ſ. 6. 7. 10. 11. 12. vide quoq; Rom. 16. v. 17. 18. 19. 1. Cor. 2. v. 1. 2. 3. 4. ſ. 6. 7. 13. 14.

IV. Eccle-

IV.

Eccleſia eſt columna & ſtabilimentum veritatis.

ΕΚΘΕΣΙΣ.

Quæ itaq; Eccleſia doctrinam fidei, ſeu omnes & ſingulos Articulos fidei à (α) Salvatore Mediatore Novi Teſtamenti (β) Domino (γ) Rege (δ) Paſtore (ε) capite & (ζ) Sponſo ſuo ſibi propoſitos & concreditos, in ſimplici plano claro & proprio iſto ſuo ſono & ſenſu recipit & aſſervat, ab ore ejus, quem ſolum audire juſſa eſt, Deut. 18. Matth. 17. unicè & in ſolidum pendens, (α) ipſa demum eſt mons Sion, civitas Dei viventis, cœleſtis Hieruſalem, Eccleſia Primogenitorum; (β) ipſa ſunt veri ſervi, amici, concives, domeſtici Dei; (γ) ipſa eſt genuinum genus electum, regale ſacerdotium, gens ſancta, populus acquiſitionis; (δ) ipſa ſunt propriæ oves; (ε) ipſa eſt vivum corpus; (ζ) ipſa denique eſt dilecta Sponſa.

[(α) Heb. 12. v. 22, 23. 24. 25. 28. (β) Ioh. 15. v. 14. 15. conf. Luc. 12. v. 47. 48. Epheſ. 2. v. 19. 20. (γ) 1. Pet. 2. v. 2. 5. 7. 8. 9. (δ) Iohan. 10. v. 3. 4. 5. 9. 14. 16. 25. 26. 27. (ε) Epheſ. 5. v. 23. 24. Coloſ. 2. v. 18. 19. (ζ) Pſal. 45. v. 7. 11. 12. Ioh. 3. v. 29. 32. 33. 34. 2. Cor. 11. v. 2. 3. 4.]

Epheſ. 2. v. 20. 21. 22. cap. 4. v. 3. 4. 5. 6. 11. 12. 13. 14. 15. 16. Philip. 3. v. 14. 15. 16. Confer. 1. Cor. 6. v. 17. Actor. 4. v. 32. &c.

VER-

VERBUM DEI ITA DOCET
DE JESU CHRISTO:

THESIS PRIMA.

I. VERBUM (*Filius Patris* Ioan. 1. c. v. 14.) *CARO FACTUM eſt.* Ioh. 1. v. 14. σπέρματος Ἀβραὰμ ἐπιλαμβανόμενος. Hebr. 2. v. 16. *Sicut* τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος *&* *ipſe* παραπλησίως μετασχὼν τῶν ἀυτῶν. Heb. 2. v. 14. *Ita ut filius Dei venerit in carne,* 1. Ioan. 4. v. 2. 3. conf. v. 9. 10. *Deus manifeſtatus ſit in carne,* 1. Tim. 3. v. 16. *adeoq́ in eodem tota plenitudo Deitatis corporaliter inhabitet.* Coloſ. 2. v. 9. confer. v. 3. UNIO Perſonalis.

II. *Atq́ ſic* 1. *Verbum jam caro factum, eſt ſemen mulieris,* Gen. 3. v. 15. conf. cap. 4. v. 1. Gal. 4. v. 4. *Semen Abrahæ.* Gen. 22. v. 28. conf. Heb. 2. v. 16. *Semen Davidis.* 2. Sam. 7. 1. Par. 18. confer. Rom. 9. v. 3. *Filius Davidis.* ibid. & Matth. 22. v. 45. *Filius Mariæ.* Luc. 1. v. 31. 32. 35. *Homo,* Ioan. 10. v. 33. 36.

2. *Hujus hominis caro eſt Filij Dei caro,* Rom. 8. v. 3. *Hujus Hominis ſanguis eſt Dei.* Act. 20. v. 28. *Filij Dei.* 1. Ioan. 1. *v.* 8. *Sanguis.* Hebr. 10. v. 29. *Hujus hominis latus, manus, Domini & Dei latus & manus,* Ioan. 20. v. 25. 26. 27. 28. 29. 31. *Hujus hominis oculi pedes, Filij Dei oculi, pedes.* Apoc. 1. v. 13. 14. 15. cap. 2. v. 18. *Uno verbo, qui hunc hominem vidit, audivit, contrectavit: Ipſiſſimum Filium Dei oculis ſuis vidit, audivit,* (Ioan. 5. v. 25.) *manibus ſuis contrectavit.* 1. Ioan. 1. v. 1. Ioh. 9. v. 35. 36. 37. 38.

3. *Hic Homo (verbum non nudum, ſed homo factum) eſt ſecunda in ordine Sacroſanctæ Trinitatis perſona,* Matth. 28. v. 19. Conf. Ioan. 5. v. 18. Matt. 3. v. 17. Marc. 1. v. 11. Luc. 3. v. 22. Matth. 16. v. 16. cap. 17. v. 5.

Iohan. 6. v. 69. cap. 3. v. 16. 17. 18. Rom. 8. v. 32. 1. Cor. 15. v. 47.

Hic homo eſt objectum fidei, adorationis, adeoq́ omnis cultus Divini. Ioan. 3. v. 14. 15. 16. 17. 18. cap. 9. v. 35. 36. 37. 38. cap. 11. v. 25. 26. 27. 1. Cor. 1. v. 30. 31. cap. 2. v. 2. cap. 3. v. 11. Hebr. 12. v. 2. Confer. Philip. 2. v. 9. 10. 11. Hebr. 1. v. 6. cap 2. v. 6. 7. 8. 9.

4. *Quippe Filius Dei jam caro neq́ eſſe neq́ coli poteſt extra vel abſq́ carne.* Ioan. 3 v. 13. cap. 6. v. 62. Confer. cap. 1. v. 14. 18. Coloſ. 2. v. 9. 1. Tim. 4. v. 16. Hebr. 1. & 2. Exinde

THESIS II.

Communicatio Idiomatum; 1. Genus.

1. *Ipſe Filius Dei conceptus, natus.* Ioan. 3. v. 16. 17. Galat. 4. v. 4. Luc. 1. v. 31. 32. 35. Matth. 1. v. 20. 21. 22. 23. 25. *Subjectus Legi.* Galat. 4. v. 4. 5. (*Dominus gloriæ,*) *crucifixus, mortuus,* 1. Corinth. 2. v. 8. Roman. 8. v. 32. 34. Galat. 2. v. 20. Hebr. 6. v. 6. (*α. & ω.*) Apoc. 1. v. 8. 18. *Excitatus à mortuis.* 1. Theſſal. 1. v. 10. *Aſcendit in cœlum* (*Dominus, Deus.*) Pſal. 47. & 68. Epheſ. 4. v. 8 9. 10. 11. 12. 13. *Exultatus ſedet ad dextram Dei.* Pſal. 110. Hebr. 1. & 2. Confer. Philip. 2.

2. *Filius Dei ſuam carnem dat (in mortem)* Ioan. 6. v. 40. 51. 53. 69. *Animam ſuam ponit.* Iohan. 10. v. 15. 17. 18. *Spiritum ſuum Patri in manus ſuas commendat* Luc. 23. v. 46.

3. *Filius Dei* κατὰ πάντα ὁμοιωθεὶς *ſuis fratribus* Heb. 2. v. 17. cap. 4. v. 14. 15. Conf. Philip. 2. v. 7.

Nos ipſius fratres. Hebr. 2. v. 11. 12. 13. 17. *Nos ex carne ejus & ex oſſibus ejus.* Eph. 5. v. 29. 30.

THE-

THESIS III.

1. *Filius Dei carnem* (*hominem* Iohan. 10. v. 33.) *jam Deum* Ioan. 10. v. 33. Hebr. 1. *Dominum* (1. Corint. 15. v. 47. Confer Actor. 2. v. 36.) *Filium Dei* (Luc. 1. Hebr. 1.) *factam* (*& omnia, quæ carnis jam Dei facta*) *omnis plenitudinis Divinitatis corporaliter realiſsima communicatione participem fecit.* Coloſſ. 2. v. 9. *Ita ut hic Homo* ἐν μορφῇ θεοῦ ὑπάρχῃ Phil. 2. c. v. 6. *Hic homo ſit in ſinu Patris* Iohan. 1. v. 14. 18. Ioh. 8. v. 40. Confer. Matth. 11. v. 26. 27. *Vt Pater ſit in hoc homine & ipſe in Patre.* Iohan. 10. v. 3. 36. 38. cap. 14. v. 7. 8. 9. 10. 11. cap. 17. v. 21. *Vt omnia Patris ſint hujus hominis.* Iohan. 17. v. 10. Confer. v. 5. & cap. 16. v. 14. 15. εἶναι ἴσα θεῷ. Philip. 2. v. 6. *Vt Patris & hujus hominis operatio eadem,* Ioh. 5. v. 17. 18. 19. 20. 21. cap. 9. v. 4. & cap. 14. v. 10. 11. Conf. Phil. 2. v. 6. *Imò hic homo & Pater unum ſint,* Ioh. 10. 30. cap. 17. v. 22. 2. Genus.

2. *Pater hunc Hominem faciens ſuum filium:* Pſal. 89. v. 27. 28. Hebr. 1. Luc. 1. Ioan. 10. v. 36. 37. 38.

Dat ipſi vitam habere in ſeipſo. Iohan. 5. v. 26. *Omnia demonſtrat ei, quæ ipſe facit,* Iohan. 5. v. 20. cap. 14. v. 10. 11. *Vngit Spiritu ſancto abſque menſura.* Iohan. 3. v. 34. Confer. Pſal. 45. v. 8. Hebr. 1. Actor. 10. v. 38. *Omnia dat in manum ipſius.* Iohan. 3. v. 35. cap. 13. v. 3. Matth. 11. v. 27. *Dedit ei omnem poteſtatem in cælo & in terra.* Matth. 28. v. 18. *Hunc Pater DEVS obſignavit, ut cibum permanentem in vitam æternam det,* Iohan. 6. v. 27.

3. *Spiritus Jehovæ ſuper hoc Homine à ſe in filium Dei ſanctificato,* Luc. 1. v. 35. *Ita quieſcit.* Eſaiæ 9.

 v. 2.

v. 2. cap. 61. v. 1. confer. Ioh. 1. v. 32. 33. *ut ex plenitudine ejus nos omnes acceperimus.* Ioh. 1. v. 16. *ut ipſe ſpiritu ſancto baptizet,* ibid. v. 33. *Ipſe mittat ſpiritum ſanctum.* Ioh. 15. v. 26. 27. cap. 16. v. 7. 8. 9. 10. 11. *Ipſe donet Spiritum ſanctum.* Joan. 20. v. 21. 22. 23. *Ipſe effundat Spiritum ſanctum.* Act. 2. v. 33. *ut in ſpiritu Dei ejiciat dæmonia.* Matth. 12. v. 28. 29. 32. Confer. Luc. 11. v. 20. Item. Act. 10. v. 38 *ut Spiritus ſanctus non loquatur à ſemetipſo, ſed quæcunq; audierit & acceperit, ex ijs, quæ (puta per ineffabilem τȣ λόγȣ communicationem) hujus Hominis ſunt,* (Ioan. 8. v. 26. 28. 40.) *Loquatur & annunciet.* Ioh. 16. v. 13. *ut ſit ſpiritus Chriſti.* Rom. 8. v. 9. *Spiritus oris ipſius.* 2. Theſſ. 2. v. 8. conf. Ioan. 20. v. 22.

II. *Atq; ſic Homo hic Deus* (Ioh. 10. v. 33. 36. 38) *&* ἐν μορφῇ Θεȣ (Phil. 2. v. 6.) *conſtitutus communicat participat, & accipit Dei & Divinitatis Omnipræſentiam ſeu ubiq; eſſe, nimirum eſſe in Patre.* Ioh. 10. v. 33. 36. 37. 38. cap. 14. v. 10. 11. *Et cum Patre in omnib.* Ioh. 14. v. 18. 20. 21. 22. 23. conf. Matth. 18. v. 20. 28. cap. 28. v. 20. *Omniſapientiam, Omniſcientiam, ut:*

1. *Videre Deum.* Ioan. 1. v. 18. *Noſſe Patrem.* Matth. 11. v. 27. Ioan. 8. v. 40. *Omnia opera Patris videre.* c. 5. v. 19. 20. conf. 1. Cor. 2. v. 11. Rom. 11. v. 33. 34.

2. *Hominum corda, eorundem cogitationes & affectiones intrò & perſpicere, noſſe,* Ioh. 2. v. 24. 25. Matth. 9. v. 2. 3. 4. Mar. 2. v. 8. Luc. 6. v. 8. Ioan. 5. v. 42. cap. 1. v. 47. Apocal. 2. v. 23.

3. *Adeoq; omnia noſſe.* Ioh. 16. v. 30. cap. 21. v. 17. *Præterita:* Ioh. 4. v. 18. 19. 29. *Abſentia:* Ioan. 1. v. 48. 49. 50. Matth. 17. v. 27. cap. 21. v. 2. Mar. 11. v. 2. Luc. 22. v. 11. *Futura:* Matth. 21. v. 3. Mar. 11. v. 3. 6. Ioh. 21. v. 18. 19. 22.

Omnipo-

Omnipotentiam univerſaliter pariter cum Patre operandi. Ioh. 5. v. 17. 18. 19. 20. 21. conf. Matth. 28. v. 18. Philip. 3. v. 20. 21. Apoc. 11. v. 15. 16. 17. *Liberè agendi*, Ioan. 5. v. 21. Matth. 20. v. 15. Confer. Ioan. 5. v. 26. 27. Apocal. 3. v. 7.

Miracula faciendi. Ioan. 5. v. 14. Actor. 10. v. 38. conf. Ioan. 2. v. 11. c. 5. v. 36. Item Act. 2. v. 6. 12. 13. 14. 15. 16. (*verbo* Matth. 8. v. 8. 9. conf. Ioh. 5. v. 25. 27. 28. *Corpore.* Mar. 5. v. 30. Luc. 8. v. 46. 47. *Item alijs hāc poteſtatem dando.* Matt. 10. v. 1. Luc. 10. v. 19.)

Hoſtes devincendi, & genus humanum redimendi: Eſ. 63. confer. Ioan. 5. v. 21. 24. 25. 26. Item Matth. 9. v. 6. 7. 8. Ioan. 6. v. 51. 53. 54. 55. 56. 57. 58. *Oves ſuas ſervandi.* Ioan. 10. v. 11. 14. 15. 16. 27. 28. 29. 30.

Omnia liberè dandi, Ioh. 14. v. 13. 14.

Deniq; Mundum judicandi. Ioh. 5. v. 22. 27. Apocal. 1. v. 18, &c. *Sic &*

Gratiam. Rom. 5. v. 15. 16. 17. 21. Joh. 1. v. 14. 15. 16. 17. conf. Rom. 1. v. 4. 5. 6. 7. cap. 16. v. 20. 1. Cor. 16. v. 23. 2. Cor. 13. v. 13. Gal. 1. v. 3. 4. 5. cap. 6. v. 18.

Miſericordiam. Matth. 15. v. 22. 28. Luc. 18. v. 38. 39. 42. 1. Tim. 1. v. 13. 14. 15. 16. conf. v. 2. 2. Tim. 1. v. 2. Tit. 1. v. 4. 2. Timoth. 1. v. 16. 17.

Juſtitiam. Act. 3. v. 14. c. 22. v. 14. *Juxta quam Deus reconciliaretur.* Pſ. 72. v. 1. 2. 3. 18. 19. Eſ. 9. v. 6. 7. conf. 2. Cor. 5. v. 17. 18. 19. 21. Col. 1. c. v. 17. 18. 19. 20. 21. 22. 23. *juxta quam regnet in terris.* Eſa. 9. v. 7. cap. 11. v. 1. 2. 3. 4. 5. Apoc. 19. v. 11. *juxta quam in extremo die juſtiſſimis præmijs, juſtiſſimis pœnis judicet.* Act. 17. v. 31. Ioh. 5. v. 22. 27. 28. 29. 30. 2. Cor. 5. v. 10. Rom. 2. v. 2. 5. 6. 7. 8. 9. 10. 11. 16. 2. Tim. 4. v. 8. *Deniq; uno verbo:*

Vitam & gloriam: Ioan. 5. v. 26. cap. 17. v. 5. 10. 24. Confer Philip. 2. v. 11. *Et quid volunt ſibi verba hæc / Ipſius Filÿ Hominis,* Ioh. 17. v. 10. Πάτερ τὰ ἐμὰ πάντα σά ἐστι καὶ τὰ σὰ ἐμά?

παρεργον. *Hanc omninò neceſſariam ſequelam quod poſito, hunc hominem factum eſſe, aut eſſe filium Dei ſequatur neceſſariò huic homini majeſtatem Divinam pariter tribuendam eſſe, ipſi hoſtes filÿ hominis vident & colligunt, & Diabolus* Matth. 4 v. 3. Luc. 4. v. 3. *(ad humanam verò naturam propriè hic à diabolo reſpici res nata, & circumſtantiæ evincunt) Si Filius Dei es inquit Satanas, dic ut lapides hi panes fiant, quaſi dicat, ſi tu homo, filius Dei verè ut eſſe ita & haberi vis, age oſtende iſtud opere filÿ Dei proprio, nimirum dic huic lapidi, ut panis fiat. Pariter & Judæi* Ioan. 5. v. 18. *Si homo hic Deum ſuum dicit Patrem, utiq; æqualem ſe facit DEO. Quemadmodum econtra* Ioan. 11. *Fidelis Martha ex verbis Chriſti v. 25. 26. quibus ſibi hic homo tribuit, quod ſit reſurrectio & vita, quod in ipſum credendum ſit, hac fide donatur, ut ſupra omnem ſuæ rationis captum firmiter credat, quod hic homo ſit,* ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. verſ. 27.

Obſervatio. *Quæri hic poſſit de Simplicitate, Immenſitate, Æternitate, an & quomodo ſint communicata? ſed reſpondeo breviter.*

1. *Cum in Creaturis ſubſtantiæ compoſitæ, ſubſtantiæ exiſtenti, ſubſtantiæ à Creatore ſuo ſic finitæ, compoſitio, duratio, (exiſtentia) & quantitas aliquid reale diſtinctum non ſuperaddant, cum neq; eadem in effectus ſeſe exſerant aut exſerere poſſint, iſta rationem verorum idiomatum divinorum ita dictorum ſubire minus rectè poſſe aut debere, atq; ſic quæſtionem aut dubitationem de iſtis nullam aut nullius ſaltem momenti rectius cenſeri.*

2. Quod

2. *Quod ſi autem quis amet eadem pro idiomatis habere, is in timore Domini conferens, & ſimplici fide perpendens.* 1. *Hominem hunc eſſe* D E U M *factum, & in forma Dei* ὑπάρχοντα. 2. *Hominem hunc eſſe exaltatum ſuper omnia, de quo mox per gratiam.* 3. (*Quoad Simplicitatem*) *Hominem hunc ſeipſum vocare lucem.* Iohan. 8. v. 12. cap. 9. v. 5. cap. 12. v. 35. 36. Confer Iohan. 1. v. 4. 5. 6. 7. 8. 9. *vitam, veritatem,* Iohan. 11. v. 25. cap. 14. v. 5. Confer. Iohan. 1. v. 4. α. & ω. *Principium & finem.* Apocal. 1. v. 8. 18. (*Quoad Immenſitatem*) *Hominem hunc ſe ubiq; præſentem promiſiſſe.* Matth. 18. v. 20. cap. 28. v. 20. Ioh. 14. v. 18. 21. 23. *Hominem hunc omnia implere,* Epheſ. 1. v. ultimo. cap. 4. v. 10. (*Quoad æternitatem*) *Hominem hunc in perſonam filij Dei in ſubſiſtere Divinum aſſumptum eſſe.* Hebr. 2. v. 14. 16. 17. Confer. Iohan. 1. v. 14. *Exindeq; hominem hunc de ſeſe affirmare quod ſit* τὸ α, καὶ τὸ ω, ἀρχὴ καὶ τέλος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ ζῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. *Amen.* Apocal. 1. v. 8. 19. Confer. Hebr. 1. v. 11. 12. cap. 7. v. 28. cap. 13. v. 8.

Probè diſpiciat & attendat, an hominem hunc, ſeu humanam naturam Deificatam à communione ſic dictorum idiomatum excludere & ſeparare rectè auſit. Quinimo τοῦ λόγου *ſubſiſtere divinum eſt ipſa æternitas, jam autem ſubſiſtere ſuum* ὁ λόγος *humanæ naturæ realiſſimè communicat. Vtiq; igitur humana natura ab eo puncto, quo in ſubſiſtere divinum* τοῦ λόγου *aſſumpta eſt, verè ſubſiſtit ſubſiſtentia* τοῦ λόγου. *Quomodo itaq; æternitatis communionem negabis? Objicis; tamen humana natura non fuit ab æterno. Reſpondeo,* 1. *Ineptire te, nam de hoc homine, qui in plenitudine*

temporis

temporis Deus factus eſt, quærimus, an eidem in tempore communio quædam realis cum æternitate τοῦ λόγου, quam ὁ λόγος ut ab æterno habuit, ita jam habet, & habiturus eſt in æternum. Apoc. 1. v. 8. intercedat, & adhuc dico, quod ſic. Nam eandem ſubſiſtentiam, quam ὁ λόγος ab æterno habet, jam accepit & habet in æternum humana natura. Quid igitur obſtas cum mecum aſſerere neceſſe habes, quod eadem ſit τοῦ λόγου & hujus humanæ naturæ hypoſtaſis? Niſi fortaſſe ſubtilem diſtinctionem inter ſubſiſtere τοῦ λόγου & æternitatem τοῦ λόγου noveris: At in æternum manebit verum; humana hæc natura non habet ſubſiſtere temporis, non habet ſubſiſtere ævi, uno verbo, non habet ſubſiſtere creatum, ſed ſubſiſtere increatum. Quale autem illud?

2. Pari ratione te oppugnare, & pro tua intentione evertere unionem perſonalem nimirum, quia ὁ λόγος æternus perſonaliter ſibi univit hanc humanam naturam, atq; ſic ſeſe realiter eidem communicavit, argumentareris: Ergo humanam naturam ab æterno fuiſſe, neceſſum erit, &c.

Porrò ſic etiam poſſumus arguere de ſimplicitate, Immenſitate, &c. humana natura accepit & habet ſubſiſtere τοῦ λόγου ſimplex immenſum, &c. Sufficiat penitiori hujus ἀῤῥήτου myſterij in timore Domini conſiderationi locus ille inſignis. Ioh. 14. v. 9. (collatis v. 1. 5. 6. 7. 8. 10. 11. 12. 14. 20. 23.) Quem locum puto continere tam abſconditam & profundam abyſſum Deifactionis ſeu Deificationis hujus hominis æternùm benedictiſſimi, ut omnem creatum intellectum infinitè ſuperet. confer. 1. Timoth. 3. v. 16.

Neq; tamen idcirco niſi temerario corruptæ rationis dictamine (1. Cor. 2. v. 13. 14. 15.) Humanæ naturæ, ejusdemq; proprietatum negationem, aut ullam mutationem inferre poteris. Quin rei, quæ de hic agitur, naturam & modum fideli corde

corde reſpice, & facilè acquieſces. [Nonne in hoc homine inhabitat omnis plenitudo Deitatis corporaliter? &c. & tamen filius Dei manet ſimplex, immenſus, æternus: Nonne itaq; viciſſim (liceat ſic mihi loqui) compoſitum humanum, humanum ſimplex, humanum temporeum, cum Homo Deus factus ſit, homo ſit Deus, homo hic in forma Dei ὑπάρχη ὡς τὸ εἶναι ἴσα θεῷ, &c. incomprehenſibili modo deifactum, ſeu divinitate donatum fuerit? Nonne in divinitate tres realiter diſtinctæ hypoſtaſes ſeu perſonæ, & tamen ſimpliciſſimam unitatem pia ſimplicitate verè credimus? Quid multis? Quicquid in Divinitate eſt, aut adyta Divinitatis ingreditur; excedit & evehitur ultra captum creatum, & ſic eſt & manet omninò imperſcrutabile. 1. Cor. 2. v. 11. Apoc. 19. v. 12. uno verbo ſat & infinita dico, cum dico: Homo eſt Deus. Apoc. 19. v. 12. 13. 16.

III. Unde hic Homo eodem cordis contriti, Matth. 11. v. 27. 28. Confer Pſal. 34. v. 19. Pſal. 51. v. 19. Eſa. 57. v. 15.

Cordis fidelis. Eſa. 53. v. 11. Ioh. 14. v. 1. cap. 17. v. 3. Matth. 9. v. 2. 5. 6. 7. 8. cap. 12. v. 18. 19. 20. 21. *Amoris.* 1. Ioan. 5. v. 1. Conf. Iohan. 5. v. 39. 40. 41. 42. 43. cap. 8. v. 42. cap. 14. v. 20. 21. 22. 23. 24. 1. Cor. 16. v. 22. Eph. 3. v. 17. 18. 19.

Timoris. 2. Cor. 5. v. 10. 11. 1. Tim. 6. v. 13. 14. Apoc. 15. v. 3. 4. Conf. cap. 12. v. 15. 17. 18. *Obedientiæ.* Pſal. 72. v. 1. 8. 9. 10. 11. Dan. 7. v. 13. 14. Hebr. 5. v. 5. 6. 7. 8. 9. *Adorationis.* Apoc. 5. v. 8. 9. 10. 14. Matt. 2. v. 11. cap. 8. v. 2. Ioh. 9. v. 35. 36. 37. 38. Act. 7. v. 55. 56. 59. 60. Conf. Philip. 2. v. 9. 10. 11. Hebr. 1. v. 2. 3. 4. 5. 6. *Deniq; glorificationis:* Dan. 7. v. 13. 14. Apoc. 5. v. 11. 12. 13. *Honore honorandus & colendus eſt.* Ioh. 5.

 v. 22.

v. 22. 23. 26. 27. 1. Ioh. 2. v. 22. 23. 24. Iohan. 6. v. 29. cap. 11. v. 4. cap. 14. v. 13.

THESIS IV.

Et ſanè ſimul ac Filius Dei homo fit, homo hic jam præoſtenſo modo in forma Dei ὑπάρχει *ita ut* τὸ εἶναι ἴσα θεῷ *præſtare habeat.* Phil. 2. v. 6.

De ſtatu Exinanitionis.

I. Quia verò Pater emiſit filium γενόμενον ὑπὸ νόμον Galat. 4. v. 4. *in ſimilitudine carnis peccati.* Rom. 8. v. 3. *ipſum peccatum faciens.* Eſa. 53. v. 6. 2. Cor. 5. v. 21. *ideoq; eundem pauliſper angelis inferiorem fecit.* Hebr. 2. v. 7. 9. *principem ſalutis per paßiones perfecturus.* v. 10. *Atq; ipſe filius Dei venit implere legem.* Pſ. 40. v. 8. 9. Mat. 5. v. 17. *Agnus Dei* ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 1. Joh. 1. v. 29. Ideoq; ἑαυτὸν ἐταπείνωσεν *forma ſervi aſſumpta, factus obediens uſq; ad mortem, mortem autem crucis.* Philip. 2. v. 7. 8. *Unica oblatione perfecturus in æternum eos, qui ſanctificantur* Hebr. 10. v. 14. *Spiritus deniq; ſanctus uti de filio Dei (juxta* τὴν ὡρισμένην βουλὴν καὶ πρόγνωσιν Act. 2. v. 23. *Quæq;* ἡ χεὶρ καὶ ἡ βουλὴ προώρισε γενέσθαι. Actor. 4. v. 28.) *per Prophetas.* Luc. 1. v. 70. conf. c. 18. v. 31. *prædixit, ita etiam hunc hominem ad executionem hujus ſui officij ſingulariter quaſi animavit & egit.* Eſa. 61. v. 1. 2. 3. Luc. 4. v. 17. 18. 19. Matt. 4. v. 1. Luc. 4. v. 1. 14. conf. 1. Tim. 3. v. 16. Rom. 1. v. 4. Act. 10. v. 38. *Utiq; homo hic non dominari & majeſtate ſua divina uti, (ſic enim contra iſtius ſui officij rationes* ἁρπαγμὸς *fuiſſet* τὸ εἶναι ἴσα θεῷ Phil. 2. v. 6.) *ſed* ἑαυτὸν κενῶσαι. Phil. 2. v. 7. *ſervire.* Mat. 20. v. 28. conf. c. 53. Eſaiæ. *atq; in ſimilitudine hominum conſtitui &* σχήματι *inveniri ut homo.* Phil. 2. v. 7. *adeoq;* κατὰ πάντα *fratribus aßimulari.* Hebr. 2. v. 17. 18. cap. 4. v. 15. *Quemadmodum debuit, ita etiam voluit.* Luc. 24. v. 26. 46.

II. Atta-

II. *Attamen in hoc ſuæ* κενώσεως *ſtatu* (Phil. 2. v. 7.) *hic homo pro ratione officiј manifeſtavit gloriam ſuam*, Ioh. 2. v. 12. (*& crediderunt in eum diſcipuli ejus*) *& viderunt gloriam ejus, gloriam* ὡς (conf. Phil. 2. v. 6. τὸ εἶναι ἴσα θεῷ) μονογενοῦς παρὰ πατρὸς. Ioh. 1. v. 14. (*plenus gratia & veritate*) *nimirum quando hic homo naturam immutabat, creabat.* Ioan. 2. v. 9. 10. 11. Ioh. 6. v. 11. 12. 13. 14. 15. *Quando imperabat Creaturis: Diabolis.* Luc. 4. v. 35. 36. 40. 41. Mar. 3. v. 11. 12. Matth. 12. v. 28. *vento, mari.* Marc. 4. v. 39. 40. 41. *Creaturas ad nutum regebat.* Luc. 5. v. 4. 5. 6. 7. 8. 9. 10. cap. 10. v. 19. *Quando mortuos reſuſcitabat.* Marc. 5. v. 41. 42. Ioh. 11. v. 4. 23. 25. 27. 40. 41. 42. 43. 44. 45. *Omnis generis ægros ſanabat.* Matth. 15. v. 31. *Quando interiora cordis & abſentia introſpiciebat.* Ioh. 1. v. 47. 48. 49. 50. *Peccata remittebat.* Matth. 9. v. 2. 5. 6. 7. 8. *Quando in nomine ipſius etiam dæmonia ſubjiciebātur diſcipulis* Luc. 10. v. 17. 18. 19. *uno verbo: quando operebatur opera planè divina.* Ioh. 10. v. 32. 36. 37. 38. cap. 14. v. 10. 11. cap. 15. v. 24.

THESIS V.

Poſtquam verò Homo hic aſcendit in cœlum; cujus aſcenſionis ceu terminus ad quem, non eſt cælum beatorum, ſed cælum Dei ſolius proprium, quippè De ſtatu Exaltationis.

1. *In id cælum aſcendit, è quo cælo deſcendit, in quo loquens cum Nicodemo eſt.* Ioh. 3. v. 13. conf. cap. 1. v. 18. (*quod cælum* c. 3. v. 27. 31. 32. 33. 34. 35. *deſcribitur* ℥ *quod ex eodem homini dentur omnia, quod ex eodem* ἄνωθεν *veniens* ἐπάνω πάντων *ſit, quod quæ inibi, viderit & audierit, teſtetur, quod verba Dei loquatur, Cui non* ἐκ μέτρου *Deus det Spiritum, quem ſuum filium Pater diligit & omnia dederit* ἐν τῇ χειρὶ αὐτοῦ) *eo aſcendit ubi erat prius.* Iohan. 6. v. 62. De cælo, in quod aſcendit JESUS CHRISTUS.

 πορεύε-

πορεύεται πρὸς τὸν πατέρα παρ' ȣ̓ ἐξῆλθεν. cap. 16. v. 28. cap. 8. v. 14. (πρὸς τὸν θεὸν *autem eſſe quid ſit, collige ex* Ioh. 1. v. 1. 2. cap. 17. v. 5.) *Vnde mittit Spiritum ſanctum.* Ioh. 15. v. 26. cap. 16. v. 7. Actor. 2. v. 33. 34.

πάρεργον. Πάρεργον. *Abire ad Patrem, ſuo hoc abitu* τὸν παράκλητον *promereri, & à Patre mittere, cum iſto termino aſcenſionis Domini, quo hominem hunc cœlo beatorum includis, finire ſatagis, tum pariter & Patrem & Filium & Spiritum ſanctum, eadem circumſcriptione quaſi finire cogeris.*

2. *Aſcendit* ὑπὲρ ἄνω πάντων τῶν ȣ̓ρανῶν. Eph. 4. v. 8. 9. 10. conf. c. 1. v. 20. 21. 22. 23. (*ubi ratio hujus cœli exactè deſcribitur*) *ſublimior cœlis factus eſt* Heb. 7. v. 26. conf. cap. 1. v. 3. 4.

3. *In cœlo hoc ſedet ad dexteram Dei.* Epheſ. 1. v. 20. Hebr. 1. v. 3. c. 8. v. 1. Coloſſ. 3. v. 1. 2. *Omnia implet.* Eph. 1. v. 20. 23. cap. 4. v. 10. *Super omnia dominatur.* Eph. 1. v. 20. 22. conf. Pſal. 8. Heb. 1. & 2. *In Eccleſia gratioſè operatur.* Eph. 1. v. 20. 22. 23. Hebr. 8. v. 1. 2. *Gloriam habet divinam.* Ioan. 17. v. 5. 24. *Quid multis in cœlo hoc ſedet in throno majeſtatis ipſius Dei, de quo poſtea.*

4. *Ratio perſonæ, de qua ſupra dictum, & officij, de quo mox dicemus, hujus hominis nequaquam ſalva veritate hominem hunc* τῷ πȣ *beatorum, aut termino* τȣ̃ πȣ̃ *beatorum circumſcribere & finire poteſt.* Eſ. 53. v. 8. Apoc. 19. v. 12.

5. *Aliàs pro natura rei & conſtitutione eorum, qui in cœlo beatorum, tanquam ſuo proprio domicilio, ſuo* πȣ̃ *circumſcripti vel definiti continentur, hunc Hominem pariter eſſe miniſtrum Dei, adorare, glorificare Deum, videre faciem Patris* τȣ̃ ἐν ȣ̓ρανοῖς, &c. *Quemadmodum conditionem iſtorum cœlicolarum Spiritus S. in ſuis ſcripturis deſcribere ſolet, affirmandum eſt, à qua conditione, niſi ipſum in ſolium Altiſſimi collocaveris, hominem hunc qui eximes?*

6. Po-

6. *Potius attende, quod hic Homo à cœlicolis, adeoq; omnibus creaturis adoretur, glorificetur.* Apoc. 5. v. 13. c. 22. v. 3. 4. *Quod ipſius gloriam divinam electi videant.* Ioan. 17. v. 5. 24. Apoc. 22. v. 4. *Quod ipſe civitatis cœleſtis ſit templum &* λύχνος. Apoc. 21. v. 22. 23. *Quod ipſi ſervi ejus ſerviant.* Apoc. 22. v. 3. *Et an aſſignando huic homini* τῷ ὄντι ἐπὶ πάντων θεῷ εὐλογητῷ εἰς τοὺς αἰῶνας ἀμήν. Roman. 9. v. 5. *Idem* τοῦ *cæleſte cum cælicolis, ubi tanquam in creato, finito loco contineatur; Tu ipſi filio Dei, ipſius verbo, piè & ſimpliciter credulis, tuæq; deniq; conſcientiæ rectè conſultum & verè ſatisfactum eas, probè in timore Domini diſpicito.*

7. *Neq; mox ſubſequentia de ſeſſione ipſius ſi conferas, talem aſcenſionis Jeſu Chriſti Domini noſtri æternum benedictiſſimi terminum patientur.* 1. Pet. 3. v. 22. *Apoſtolus docet, quod Jeſus Chriſtus profectus in cælum ſit in* δεξιᾷ τοῦ θεοῦ ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

Poſtquam, inquam, Homo hic aſcendit in cælum, &

II. Ἐκάθισεν (ἐστὶν. 1. Pet. 3. v. 22. Rom. 8. v. 34. ἑστὼς Actor. 7. v. 55. 56.) ἐκ δεξιῶν (ἐν δεξιᾷ Epheſ. 1. v. 20. 1. Pet. 3. v. 22.) τοῦ θεοῦ. Marc. 16. v. 19. *Jam divino & cum Patre eodem totali dominio plenè utitur.*

Nam 1. QUI ad illam dexteram. 1. quæ creat, conſervat omnia. Iob. 12. v. 9. 10. Eſa. 48. v. 13. c. 66. v. 1. 2. Pſal. 95. v. 4. 5. 6. 7. Eſa. 64. v. 8. *ſatiat omnia.* Pſal. 104. v. 27. 28. Pſal. 145. v. 15. 16. *quæ omnia operatur.* Eſa. 43. v. 13. Conf. c. 40. v. 26. (*cum veritate & judicio.* Pſal. 111. v. 7.) *regit, mutat, judicat, dirigit,* Iob. 12. v. 10. & ſeqq. Pſal. 10. v. 12. 14. Pſal. 17. v. 7. 14. Pſal. 77. v. 11. Pſal. 48. v. 11. Pſal. 75. v. 3. 8. 9. Pſal. 28. v. 5. Eſræ 7. v. 6. 9. 27. 28. Prov. 21. v. 1. Act. 4. v. 28. conf. c. 2. v. 23. *Quæ hoſtes terret,*

De ſeſſione Jeſu Chriſti ad dexteram Dei. De dextera Dei.

 preben-

prehendit, inhibet, confundit, perdit Exod. 15. v. 16. Pſ. 21. v. 9. & ſeqq. Pſal. 81. v. 15. Pſal. 138. v. 7. Pſ. 45. v. 5. Pſ. 89. v. 11. 14. 22. 23. 24. Pſ. 98. v. 1. Pſ. 118. v. 15. 16. Eſa. 31. v. 3. Amos 9. v. 2. *Quæ uno verbo ſuperat omnia.* Iob. 10. v. 7. Pſ. 118. v. 15. 16. Eſ. 43. v. 13. Ioh. 10. v. 29.

2. *Quæ Eccleſiam plantat, curat, defendit.* Exod. 15. v. 6. 16. Pſal. 80. v. 16. 18. Pſal. 78. v. 54. Ezech. 37. v. 19. & ſeqq. Pſ. 74. v. 11. *Quæ ſuos ducit, tegit, ſuſtentat, ſervat, liberat.* Pſ. 139. v. 5. 10. Pſ. 118. v. 173. Eſ. 49. v. 2. Pſ. 18. v. 36. Pſ. 63. v. 8. 9. Pſ. 60. v. 7. 11. 12. 13. 14. Pſ. 138. v. 7. 8. Pſ. 20. v. 7. Pſ. 44. v. 4. 27. Pſ. 77. v. 11. *Quæ ſuos ipſorumq́ instituta & actiones benedicit, proſperat.* 1. Chron. 4. v. 10. Nehem. 2. v. 8. 18. Luc. 1. v. 66. *Quæ ſuos labi ſinit, derelinquit,* 1. Chron. 21. v. 13. 17. Iob. 1. v. 11. c. 2. v. 3. 4. Conf. Pſ. 75. v. 9. Pſ. 88. v. 6. *Quæ ſuos conterit.* Pſ. 32. v. 4. Pſ. 38. v. 3. *Erigit, ſanat, ſolatur, vivificat.* Iob. 5. v. 18. Pſ. 37. v. 24. conf. Pſ. 145. v. 14. Pſ. 146. v. 8. Pſ. 147. v. 3. Eſa. 40. v. 2. *Quæ tempora vitæ ſuorum regit, determinat.* Pſ. 31. v. 16. *quæ ſuorum ſpiritum aſſervat.* Pſ. 31. v. 6. Luc. 23. v. 46. *Vide de hac dextra.* Eſ. 62. v. 3. 8. 9. 10. 11.

3. *Quæ deniq́ in conſpectu Domini abundantiam gaudiorum præſtat, glorificat.* Pſal. 16. v. 11. Conf. Eſa. 66. v. 14. Ioh. 17. v. 24. Coloſſ. 3. v. 1. 2. 3. 4.

Obſervatio 2.

1. *Quod ſi jam ſimplici fide intueris & attendis Regnum* CHRISTI JESU, *ejusdemq́ Perſonæ & officij rationem, ipſa hujus myſterij natura juxta ſacræ ſcripturæ tenorem, ad rationes perſonæ & officij* CHRISTI JESU *exacta & ponderata tuam conſcientiam convincet: Sicuti jam ex parte oſtenſi dextræ Domini effectus, ad ejuſmodi Regimen Regium omninò requiruntur: Ita etiam Hominem hunc ad hanc ipſam dextram Domini evectum, iſta & alia*

& alia omnia ad officium ſuum Regium ſpectantia verè operari & efficere, niſi, contra ſanctiſsimam ſacræ ſcripturæ veritatem, καὶ κεκαυτηριασμένῃ ἰδίᾳ συνειδήσει, filium DEI ſeu Divinam naturam τοῦ λόγου ad dextram Dei eſſe evectam, aut humanam naturam ſeu hominem, licet ad dexteram Domini exaltatum, tamen à veritate Regiæ hujus adminiſtrationis excludere mavelis.

2. *Quod, quarevé ſacra ſcriptura Deo oculos, aures, &c. attribuit, id ad exemplum Spiritus ſancti* Pſal. 94. v. 9. *rectè applicabis & concludes de Domini dextra, manu, brachio, quæ Spiritui ſancto re* ἰσοδυναμοῦνται, *uti ex pluribus locis collatio parallela docet. Vide ſaltem* Pſal. 89. Obſervatio 2.

SEDET regnans. Pſ. 110. 1. Cor. 15. conf. Pſal. 68. *inter ſuos.* Pſal. 110. v. 2. 3. *vide &* Pſ. 68. *inter inimicos.* Pſal. 110. v. 2. 5. 6. Pſal. 68. *in medio Eccleſiarum præſens.* Apoc. 1. v. 13. *In dextera ſua habens Eccleſiæ doctores.* v. 16. 20. *Cooperans & ſermonem confirmans per ſubſequentia ſigna.* Mar. 16. v. 19. 20. *Effundens Spiritum ſanctum.* Act. 2. v. 33. 34. 36. *donans dona hominibus alios Apoſtolos, &c.* Pſal. 68. v. 19. Eph. 4. v. 8. 10. 11. 12. 13. *A quo etiam omnia alia cæleſtia bona fideles exſpectant.* Col. 3. v. 1. 2. 3. *Stans ſuis opem laturus, conſolaturus, liberaturus.* Actor. 7. v. 55. 56. cap. 23. v. 11. *Animam ſuorum fidelium ſuſcipiens & aſſervans.* Actor. 7. v. 59. *Electos tandem glorificaturus* Coloſſ. 3. v. 1. 3. 4. Phil. 3. v. 20. 21. *Adeoq; ne dubites allatam ante dextræ DEI & ſeſſionis ad eandem deſcriptionem ipſius Spiritus ſancti mentem eſſe, addit ipſe Filius DEI & Spiritus ejusdem ipſum glorificans* (Ioan. 16. v. 14.) *quod ſedeat Filius Hominis AD DEXTERAM potentiæ.* Matt. 26. v. 64. Mar. 14. v. 62. *& quidem POTENTIÆ DEI* Luc. 22. v. 69.

Quemad-

Quemadmodum etiam alibi in ſcripturis dextra Dei ita de-ſcribitur. Exod. 13. v. 3. 9. 14. 16. Deut. 9. v. 26. 29. Nehem. 1. v. 10. Pſal. 136. v. 12. Pſal. 20. v. 7. Pſ. 89. v. 11. 14. 22. Iob. 40. v. 4. Num. 11. v. 23. Eſa. 50. v. 2. c. 59. v. 1. Ier. 32. v. 17. 21. *vel quod uno loco dextræ Domini, idipſum altero Potentiæ Domini attribuitur.* confer Exod. 15. v. 13. & Pſal. 88. v. 54. Pſal. 80. v. 16. Exod. 14. v. 31. & Pſal. 106. v. 8. Exod. 15. v. 6. 12. & Pſal. 74. v. 13. Pſal. 10. v. 12. & Pſal. 21. v. 14. Pſal. 48. v. 11. & Pſal. 54. v. 3. Pſal. 71. v. 18. Ier. 31. v. 17. 21. Deut. 9. v. 26. 29. Pſ. 59. v. 12. Luc. 1. v. 51. 52.

Πάρεργον. 1. Πάρεργον. 1. Hebr. 1. v. 13. *opponit Spiritus ſanctus filium hominis ſeu hominem hunc angelis, (& ſub horum nomine pariter omnibus creaturis, inter quas tanquam omnium nobiliſsimas angelos nominat) clarè innuens, nulli creaturarum illud ſedere ad dextram Dei competere poſſe, niſi ei, qui ſit Filius Dei, Deus factus; Illum namq; , qui ſedere debeat ad dextram Dei, in conſortium paris cum Deo imperij extolli. Conſideretur* συνέχεια, *&* συνάφεια *textus 1. & 2. capitis, & res evadet manifeſtiſsima.*

2. 2. *Sic etiam Judæi* Luc. 22. v. 69. 70. *ex eo quod hic Homo dixerat; filium hominis ſeſſurum à dextris potentiæ Dei, arguere & concludere videntur: Itaq; hunc hominem Filium Dei eſſe oportere, quando ad iſta verba Chriſti mox ſubjiciunt:* σὺ ἔν εἶ ὁ ὑιὸς τοῦ θεοῦ; *ubi iterum vides, quomodo ſedere ad dexteram Dei accipiatur.*

II. Qui ἐν δεξιᾷ *throni Dei.* Hebr. 12. v. 2. *throni Majeſtatis.* Hebr. 8. v. 1. *Majeſtatis in excelſis.* Hebr. 1. v. 3. *In ſolio ſanctitatis ſuæ.* Pſal. 47. v. 9. *In throno, qui eſt ipſius tanquam Dei in ſeculum ſeculi.* Hebr. 1. v. 8. *In throno, ex quo procedit purus fluvius aquæ vivæ.* Apoc. 22. v. 1. 2.

ad quem

ad quem ſervi ejus ſerviunt ipſi pariter ac Deo. v. 3. confer. cap. 5. v. 11. 12. 13. 14. *uno verbo, qui cum Patre ſuo in throno ejus,* Apoc. 3. v. 21. *conſedit.*

Quando jam illud ſedere in throno Dei, & quidem cum Patre in throno ipſius ſedere pro natura rei hujus in timore Domini conſideras, & confers illa ſcripturæ dicta, quæ Deo aſcribunt, quod ſedeat in cælis, in ſolio ſuo, &c. Ita ut regnet in ſeculum Pſal. 29. v. 10. 11. *regnum ipſius omnibus præſideat.* Pſal. 103. v. 19. *ipſe judicet,* Pſal. 9. v. 8. *videat & exploret filios hominum* Pſal. 11. v. 4. 5. 6. 7. *Humilia reſpicit in cælo & in terra* Pſal. 113. v. 5. & ſeqq. *Sit Pater pupillorum, defenſor viduarum, &c.* Pſal. 68. v. 6. & ſeqq. *rideat ſubſannet hoſtes.* Pſal. 2. v. 4. 5. *piè intelliges hæc ipſa divinæ ſedis propria à filio hominis, vel hoc Homine, qui exaltatus eſt, in iſtud ſolium ſeu ſedem Dei, & Rex ſuper omnia conſtitutus, ſalva veritate & conſcientia neutiquam alienari & negari poſſe. vide* Pſal. 47. & 68. *de filio hominis in ſolio Dei ſedente ex profeſſo agentes.* Obſervatio.

III. Quippe evectus ſupra omnem principatum ac poteſtatem & virtutem & Dominium & omne nomen, quod nominatur non ſolum in ſeculo hoc, ſed etiam in futuro. Eph. 1. v. 21. *Donatus nomine quod eſt ſupra omne nomen.* Phil. 2. v. 9. Hebr. 1. v. 4. *factus filius Dei.* 2. Sam. 7. v. 14. Pſal. 2. v. 7. Hebr. 1. v. 5. 6. *Deus.* Pſal. 45. v. 7. 8. Hebr. 1. v. 8. 9. *Dominus.* Act. 2. v. 36. cap. 10. v. 36. Hebr. 2. v. 7. *Chriſtus.* Actor. 2. v. 36. *Hæres omnium.* Hebr. 1. v. 2. *Rex.* Dan. 7. v. 13. 14. *Caput Eccleſiæ ſuper omnia.* Eph. 1. v. 22. &c.

IV. Subjectus ipſi omnibus, adeò ut Deus nihil omiſerit illi non ſubjectum Pſal. 8. v. 7. 8. 9. 10. 1. Cor. 15. v. 27. Eph. 1. v. 22. Heb. 2. v. 8. *Ita ut in nomine Jeſu ſe flectat*

 omne

omne genu cæleſtium ac terreſtrium & Inferorum, omniſq; lingua confiteatur, quod Dominus ſit JESUS CHRISTUS ad gloriam Dei patris. Phil. 2. v. 10. 11. Hebr. 1. v. 6. Pſal. 97. v. 7. 1. Pet. 3. v. 22. Dan. 7. v. 13. 14. &c. *Et data ipſi omni poteſtate in cælo & in terra* Matt. 28. v. 18. *qua ſibi ſubjicere poteſt omnia.* Philip. 3. v. 28. Ioh. 3. v. 35. cap. 13. v. 3. Matth. 11. v. 27.

V. Et deniq; ſic regnum ſuum adminiſtrat, uti per Domini gratiam poſtea theſis nona oſtendet: Sequetur neceſſariò HOMINEM HUNC æternum benedictiſſimum eadem majeſtate divina cum Patre infinitè dominari. Iohan. 5. v. 19. cap. 14. v. 10. 11.

πάρεργον 1. Πάρεργον. Actor. 2. v. 33. *Petrus de hoc Homine JESU à Deo ſuſcitato* (v. 32.) *teſtatur, quod hic Homo* τῇ δεξιᾷ τοῦ θεοῦ ὑψωθεὶς τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς *effuderit hoc, quod tum auditores Petri viderunt & audiverunt. Adde verſiculos* 34. 35. 36. 38. *Quæro nunc, quò aſcendit hic Homo ad quam dexteram conſedit?*

πάρεργον 2. *Quando Chriſtus* Iohan. 14. v. 28. *inquit: Vado ad Patrem, quia Pater major me eſt, nonnè clariſſimè oſtendit; & aſcenſionem & ſeſſionem ſuam ad dextram Patris ad eam naturam, juxta quam Pater major ipſo ſit, in ſolidum pertinere? id quod etiam ratio hujus abitus omninò requirit.*

THESIS VI.

. Gen. Com. Idiom. De triplici officio JESU CHRISTI in genere

Non potuiſſe autem non hominem hunc ſeu humanam naturam in realiſſimam Dei & totius plenitudinis Divinitatis communionem aſſumi, & pervenire; Ratio officij Jeſu Chriſti omninò requirit. Nam Deus reconciliandus, & humanum genus redimendum: hæc reconciliatio & redemptio humano generi manifeſtanda & annuncianda, ipſa deniq; eidem applicanda

plicanda & aſſerenda erat. In illo ſacerdotalis, in iſto Prophetici, in hoc Regij officij ratio conſiſtit. Quodſi itaq; hic Homo tanquam unus mediator Dei & hominum (1.Tim.2. v. 5.) *Deum reconciliare, redemptionem æternam acquirere, Spiritum ſanctum promereri debuit,* 2.Cor.5.v.18. 19. Coloſſ. 1.v.19.20.21.22.23. 2.Tim. 1.v.10. Heb. 9.v.12. Ioh. 15.v.26. cap. 16.v.7. *Porrò ſi hic homo ut verus Propheta, Magiſter, Paſtor generis humani eſſe debuit, unus & ſolus ab omnibus audiendus.* Deut. 18. v. 18. 19. Matth. 17. v. 5. cap. 23. v. 8. 10. Iohan. 10. v. 9. 14. 16. 26. 27. *Si ipſe eſt* τὸ φῶς, τὸ ἀληθινὸν ὃ φωτίζει *omnem hominem venientem in mundum.* Iohan. 1. v. 9. *Deniq; ſi hic homo utpote unicus Rex conſtitutus ita regnare debet, uti* Pſal. 2. 45. 72. *& alibi deſcribitur: Utique (ex communione ſeu communicatione* τοῦ λόγου, *qui eſt ſplendor, & character* ὑποστάσεως *Patris.* Hebr. 1. v. 3. *Qui eſt ſapientia in ſinu Patris.* Proverb. 8. 1. Corinth. 1. v. 24. Iohan. 1. cap. v. 18. *Qui eſt potentia Altiſſimi;* Luc. 1.v.35. 1.Cor.1.v.24.) *ipſe peccatum tollat, juſtitiam reparet.* Eſa. 53. v. 4. 5. 6. 8. 11. 12. Dan. 9. v. 24. Iohan. 1. v. 29. Roman. 8. v. 3. 4. 31. & ſeqq. 2. Corint. 5. v. 14. 15. 17. 21. Galat. 3. v.13.14. Actor. 20. v. 28. 1. Iohan. 1. v. 8. Apocal. 1. v. 5. 6. Hebr. 9. v. 12. & ſeqq. *Omnium hoſtium vim ſuſtineat, proſternat, evertat.* Geneſ. 3. v. 15. Eſaiæ 60. Lucæ 1. v. 71. 74. 78. 79. *Omnia quæ Patris ſunt, ipſius ſunt.* Iohan. 16. v. 7. 13. 14. 15. *neceſſum eſt. Ipſe intima DEI ipſius conſilij, ſui meriti, operationis, & efficaciæ Spiritus Sancti, adeoq; omnium myſteriorum Divinorum ad glorioſam gratiam DEI & ſalutem hominum intueatur & ſciat neceſſum eſt.*

 Ioh. 3.

Ioh. 3. v. 31. & ſeqq. Matth. 11. v. 27. Ioh. 1. v. 18. cap. 5. v. 46. cap. 8. v. 49. 50. 54. 55. Coloſſ. 1. v. 19. cap. 2. v. 2. 3. 9. Confer Rom. 11. v. 33. 34. 35. 36. 1. Tim. 6. v. 16. 1. Cor. 2. v. 11. 12. 13. (Ioh. 16. v. 13. 14. 15.) 14. 15.

Quemadmodum viciſsim econtra & ex adverſo intima hominum, extremæ eorundem corruptionis & miſeriæ; cordium humanorum affectiones ἀπιστίαν, σκληροκαρδίαν, ἀνοησίαν, βραδυκαρδίαν, μετάνοιαν, μεταμέλειαν, πίστιν, ὀλιγοπιστίαν, πληροφορίαν, &c. *amorem, timorem, ſpem, triſtitiam, læticiam, patientiam, ſolamen, &c. perſpiciat & dignoſcat neceſſum eſt, quo in hoc vel illo, ſic vel ita (non ut angelus vel Propheta, apoſtolus aut alius Doctor ſaltem miniſterialiter, ſed ut* καρδιογνώστης. Matth. 9. v. 2. 22. Marc. 3. v. 5. &c. *Vivificator.* Ioh. 5. v. 25. 26. *Judex.* v. 27. cap. 12. v. 48. &c.) *docendo, informando, paſcendo, illuminando, &c. ex omni parte ſe* Viam, Veritatem, Vitam *eſſe adimpleat,* Ioh. 14. v. 5. 6. 7. *Ipſe deniq; pariter ſicuti Pater operatur, operetur, & quæcunq; facit Pater, hæc itidem etiam faciat neceſſum eſt.* Ioh. 5. v. 17. 19. 20. *Breviter: Si hic Homo verus Jeſus eſſe debet, utiq; in ipſo* πᾶν τὸ πλήρωμα κατοικῆσαι Col. 1. v. 19. *in ipſo eſſe* πάντας τοὺς θησαυροὺς τῆς σοφίας, καὶ τῆς γνώσεως ἀποκρύφους, Col. 2. v. 3. *In ipſo* κατοικεῖν πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, Coloſſ. 2. v. 20. *neceſſum eſt.*

Obſervatio. *Niſi ſi humanam naturam ſeu Hominem hunc æternum benedictiſsimum, à veritate officij ſacerdotalis Prophetici & Regij excludere, aut, quod eodem recidit, ipſum ſaltem, prout fert ratio humanæ naturæ pati, mori, &c. ipſum ſaltem miniſterialiter ſicut angeli & alij homines verbum Domini proferunt, patefacere Domini voluntatem; ipſum ſaltem nomine non verò reali adminiſtratione Regem omnium eſſe contendere ſatagas. Quo ipſo, an ſacræ ſcripturæ, Jeſu noſtro, verè fidelibus, in hoc*

Jeſu

Jeſu ſuo, qui ipſis factus eſt à Deo ſapientia juſtitiaq́; & ſanctificatio & redemptio unicè gloriantibus: 1. Cor. 1. v. 30. 31. & propriæ tuæ ipſius conſcientiæ ſatisfacias, iterum atq́; iterum in timore Domini conſidera.

QVID? (ut craſſiuſculè unico exemplo monſtrem abſurditatem) Homo hic Rex eſſe debet Eccleſiæ à ſe redemptæ, & tamen non novit, quæ & ubinam in terris ſit ipſius Eccleſia, ignorat Eccleſiæ ſuæ ſtatum, fortunam, neceſſitates, &c. non regit, non tuetur Eccleſiam ſuam, &c. quippè (juxta iſtas hypotheſes) abſens eſt, nec poteſt, quàm maximè etiam, ut fidelis Rex ſuorum qui ſunt ex carne ejus, & ex oſſibus ejus. Epheſ. 5. v. 30. optet & velit noſſe & curare Eccleſiam ſuam. Inquies: Hæc omnia præſtat ὁ λόγος & Spiritus ſanctus ipſius. at reſpondeo, (ne urgeam nunc, quod ὁ λόγος, quia caro factus eſt, non poſſit eſſe hiſce in terris extra carnem, tum quod Homo hic æternum benedictiſſimus merito ſuo Spiritus ſancti miſſionem mereri voluerit) quæſtio jam eſt de Homine hoc, an Jeſus Chriſtus etiam ut Homo ſeu ſecundum humanam naturam verus Rex Eccleſiæ ſuæ ſit, quem cum ejusq́; Regnum ſi tu cælo concludis, & regni ipſius adminiſtrationem τῷ λόγῳ & Spiritui ſancto ita defers; non ſolum, quantum in te eſt, Regem hunc noſtrum, æternum benedictiſſimum jure ſuo Regio ſpolias, ſed τὸν λόγον & Spiritum ſanctum his in terris loco & nomine Regis hujus in cælis ſedentis Regnum adminiſtrantes, eo ipſo (ignoſcat Divina indulgentia recenſioni iſtius blaſphemiæ) vicarios imo miniſteriales conſtitues. Regis etenim eſt vel ipſum, vel per alios regio ſuo officio ſatisfacere.

THESIS VII.

De officio Jeſu Chriſti in ſpecie.

I. Nimirum 1. Quia homo authore mendace & homicida diabolo. Ioh. 8. v. 44. per inobedientiam peccatum & per peccatum mortem in mundum introduxit. Gen. 2. v. 17.

De Officio ſacerdotali. Cauſſæ peccati & mortis.

cap. 3. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 16. 17. 18. 19. 22. 23. 24. Rom. 5. v. 12. 19. *ut hinc ſicuti in Adamo omnes peccaverunt,* v. 12. *ita in ipſo omnes moriantur.* v. 12. & 1. Cor. 15. v. 21. 22. *Dominus, 2. hominis lapſi cum dolore & pudore, lapſum ſeriò agnoſcentis.* Gen. 3. v. 7. 8. 9. 10. 11. 12. *Deum juſtißimum læſum pertimeſcentis, fugientis* v. 7. 8. 9. 10. *de miſerrima iſta ſui ſeductione querulantis, ingemiſcentis, nullam ſeducendi occaſionem fuiſſe, aut quomodo jam ſeductus cũ creatore, qui ita, ſe ſeduci juſtè paſſus ſit, in gratiam redire poßit, anxiè optantis.* v. 12. 13.

Rationes probantes Redemtionem Universalem:

JESUS CHRISTUS eſt Sacerdos. 1. Sacrificium, quod est merito omnium.

3. *Tamen Creator & Pater.* Gen. 3. v. 16. 17. 18. 19. cap. 9. v. 1. 5. 6. (*attende hîc, ad imaginem ſuam hominem fecit DEUS*) 7. Job. 10. v. 8. 9. 10. 11. Pſal. 139. v. 13. 14. 15. 16. *pro bonitatis.* Matth. 7. v. 11. Luc. 11. v. 13. *amoris.* Iohan. 3. v. 16. Roman. 5. v. 6. 7. 8. 9. 10. Eph. 2. v. 4. 5. *& gratiæ magis exuberantis.* Rom. 5. v. 21. *ratione miſertus.*

4. *Miſit & donavit filium ſuum, non ut condemnet mundum, ſed ut ſervetur mundus per eum.* Ioh. 3. v. 16. 17. *Filium ſuum pro ÿs, qui legi erant obnoxÿ, legi ſubjiciens.* Galat. 4. v. 4. 5. *omnium peccata & pœnas eidem (ſic gratia Dei pro omnibus guſtanti mortem,* Hebr. 2. v. 9. Pſal. 22. v. 16.) *imponens.* Eſa. 53. *& tandem ut DEUS pacis ipſum reducens à mortuis, ut ita ad impletionem juſtificationis legis de peccato condemnans peccatum in carne.* Roman. 8. v. 3. 4. *mundum non imputans eis peccata ſua ſibi reconciliaret per JESUM CHRISTUM.* 2. Cor. 5. v. 18. 19. 21.

5. *Qui Filius tanquam unus mediator Dei, & hominum Homo Chriſtus Jeſus.* 1. Timoth. 2. v. 5. *non Angelos ſed ſemen Abraham aſſumens, factus* κατὰ πάντα *homini-*

bus ſi-

bus ſimilis. Rom. 8. v. 3. Hebr. 2. v. 16. 17. cap. 4. v. 14. 15. *ut ex carne ejus ſint & oſsibus ejus, nec ideo (puta abſolutè) ipſos odiſſe poſsit.* Epheſ. 5. v. 29. 30. Conf. Gen. 9. v. 5. 6.

6. *Legem ita complevit, ut ne Jota unum aut unus apex* ἀπὸ τοῦ νόμου παρέλθῃ ἕως ἂν πάντα γένηται. Matth. 5. v. 18. *dedit ſeipſum* ἀντίλυτρον ὑπὲρ πάντων. 1. Tim. 2. v. 6. *Atque ſic JESUS CHRISTUS juſtus* αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. 1. Iohan. 2. v. 1. & 2. *Ut quia uno pro omnibus mortuo omnes mortui ſunt.* 2. Corint. 5. v. 14. 15. 17. δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς *gratia Dei regnet.* Romanor. 5. v. 18. 21. &c.

7. *Adeò ut cum omnes à filio Dei redempti ſint, Spiritus ſanctus ad communionem gratiæ hujus univerſalis nomine bujus redemptoris omnes homines vocet.* Luc 24. v. 46. 47. Iohan. 16. v. 7. 8. 9. 10. 11. *Actq. ſi increduli & reprobri applicatione meriti bujus ſeſe indignos faciant, graviter queruletur.* Eſa. 5. v. 3. 4. cap 53. v. 1. Rom. 10. v. 16. 17. 18. 1. Cor. 8. v. 11. 12. 13. Hebr. 6. v. 5. 6. cap. 10. v. 29.

Πάρεργον: *Deus non ſolum parentibus erga ex ſeſe prognatos, ſed etiam univerſim humano cordi erga alium hominem, iſtam naturalem affectionem indidit; imò etiam in verbo ſuo ab omnibus banc caritatem exigit, ut filij ſeu proximi ſui in miſeriam præter intentionem per alterius ſeductionem præſertim prolapſi, niſi idem pertinacis malitiæ reſiſtentia ſe miſericordiæ bono indignum faciat, vicem doleat & miſereatur.* Jam confer Pſalmum 94. verſum 9. 10. Luc. 11. v. 13. Matthæi 5. v. 44. 45. 46. 47. 48. πάρεργον.

Luc. 6.

Luc. 6. v. 35. 36. 37. 38. Pſal. 145. v. 9. Rom. 11. v. 32. Ier. 8. v. 4. Pſal. 103. v. 13. 14. *Et facilè colliges certam redimendorum quorundam ſelectionem cum Deo ita affecto non conſiſtere.* vide Oſe. 11. v. 8. 9.

χρήσει credentium: κτήσει Electorum. *II. Cujus ſacrificij ut infinitam vim norunt & ſentinnt creduli.* Hebr. 6. v. 4. 5. 6. cap. 10. v. 26. 27. 28. 29. 30. 1. Cor. 1. v. 18. 21. 23. 24. 30. 31. cap. 2. v. 12. 13. 15. *Ita ſolida virtute fruuntur electi.* Eph. 1. capite toto. Ioh. 10. v. 14. 15. Rom. 8. v. 31. & ſeqq. Conf. Pſal. 110. v. 4. Hebr. 5. v. 9. 10. & cap. 7.

2. Interceſſione. Generali: *III. Et ne dedignaretur Pater homines, infiniti hujus ſui ſacrificij precio, in diebus carnis ſuæ* δεήσεις τε καὶ ἱκετηρίας μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων *obtulit pro ijs, pro quibus uti Pater ipſum mori volebat, ita ipſe quoq; cum* εὐλαβείᾳ *promptiſſimam mortem ſubibat.* Hebr. 17. v. 7. 8. *Hoc eſt, pro omnib.* Eſa. 53. v. 6. 12. Luc. 23. v. 34.

πάρεργον. Πάρεργον: *Quibus argumentis Apoſtolus generalem pro omnibus hominibus interceſſionem Chriſtianis perſuadet,* 1. Tim. 2. *Eadem etiam hic ipſum Chriſtum Jeſum Dominum noſtrum ad generalem interceſſionem permoviſſe rectiſſimè argues.*

Speciali: *Peculiariter autem pro Eccleſia.* Pſ. 22. v. 33. & ſeq. Pſ. 69. v. 7. 33. & ſeqq. *inq; eadem ſingulariter pro electis.* Ioh. 17.

IV. Atq; hujus meriti & harum precum vis adhuc, cum jam eſt ἐν δεξιᾷ τοῦ θεοῦ. Rom. 8. v. 34. *in auribus Patris clamat & ſonat.* Hebr. 12. v. 24. c. v. 7. 9. 10. *adeoq; hic Mediator noſter, quemadmodum de Jehova, quam ipſe optet & deſideret ſalutem hominum.* Deut. 32. v. 29. Pſal. 81. v. 14. Eſa. 48. v. 18. *ſcriptum eſt, hodieq; pro nobis intercedit.* Rom. v. 24. Heb. 7. v. 25. 1. Ioh. 2. v. 1.

THESIS VIII.

De officio Prophetico. *Cujus hoc Jeſu Chriſti ſacrificio acquiſitæ ſalutis, ut homines*

mines participes fieri poſſint, benè placuit Deo. 1. Cor. 1. v. 21. *uti medio verbi & Sacramentorum. Quod verbum, &, ut pariter loquar, quæ ſacramenta crucis Chriſti.* 1. Cor. 1. v. 18. cap. 2. v. 2. Gal. 6. v. 14. *Hic Homo æternum benedictiſſimus* ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς. Ioh. 1. v. 18. *ſolus* τὸν πατέρα ἐπιγινώσκων. Matth. 11. v. 27. *tanquam Conſiliarius & angelus fœderis.* Eſa. 9. v. 6. Malach. 3. v. 1. *tum ipſe.* Hebr. 1. v. 2. *tum per Spiritum ſanctum.* Iohan. 16. v. 13. 14. 15. Conf. Ioh. 20. v. 21. 22. 23. *protulit & inſtituit.* Ioh. 3. v. 32. 34. 35. 1. Iohan. 5. v. 6. Conf. Ioh. 19. v. 34. 35. *Vnde verbum hoc 1. eſt* ὁ λόγος τῆς χάριτος Act. 20. v. 32. ὁ λόγος τῆς καταλλαγῆς 2. Cor. 5. v. 19. *Verbum vitæ æternæ.* Iohan. 6. v. 68. *Spiritus & vita.* v. 63. &c.

De verbo & Sacramentis in genere.

2. *Eſt potentia Dei ad ſalutem.* Rom. 1. v. 16. 1. Corint. 1. v. 18. 24. 25. τὸ μαρτύριον τοῦ θεοῦ. 1. Cor. 2. v. 1. 1. Ioh. 5. v. 8. ἐν ἀποδείξει *ſpiritus & potentiæ.* 1. Cor. 2. v. 4. λόγος ἀκοῆς τοῦ θεοῦ. 1. Theſſ. 2. v. 13. &c.

3. Ζῶν ὁ λόγος τοῦ θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν καὶ κριτικὸς, *&c.* Hebr. 4. v. 12. Eſa. 55. v. 10. 11. Ier. 23. v. 29. &c.

Proprium & adæquatum medium hominũ ſalvandorum eſt VERBVM &

4. *Eſt ſemen, ex quo & per quod renaſcimur, quodq; fructum fert.* 1. Pet. 2. v. 23. Matth. 13. &c.

5. *Quod* ἔμφυτον *animas noſtras.* Iacob. 1. v. 21. *per prædicatum Deus credentes.* 1. Cor. 1. v. 2. Timoth. *ſe ipſum & ſe audientes.* 1. Tim. 4. v. 16. *ſalvat. &c.*

II. Et Sacramenta 1. præter quinq; hæc quæ jam modò de verbo oſtenſa ſunt, quippe πνεῦμα καὶ ὕδωρ καὶ αἷμα εἰς τὸ ἕν εἰσιν. 1. Ioh. 5. v. 8. *2. Sunt teſtimonium Dei in nobis.* Matth. 18. v. 19. 1. Ioh. 5. v. 6. 8. 9. 10. 11. 1. Pet. 3. v. 21. Matth. 26. v. 28. Marc. 14. v. 24. Luc. 22. v. 20.

Sacramenta.

1. Cor. 11. v. 25. Geneſ. 17. Exod. 12. *fœdus adoptionis.* Gen. 17. v. 7. 9. 10. 11. 12. 13. 14. Exod. 12. v. 12. 13. 21. 22. 23. 24. Hebr. 11. v. 28. Actor. 2. v. 38. 39. Tit. 3. v. 5. Matth. 26. v. 28. Marc. 14. v. 24. Luc. 22. v. 20. 1. Cor. 11. v. 25. *Sigillum juſtitiæ.* Rom. 4. v. 11. Galat. 3. v. 27. (confer 1. Cor. 1. v. 30. 31.) Tit. 3. v. 5. 6. 7. 8. Matth. 26. v. 28. Mar. 14. v. 24. Luc. 22. v. 20. 1. Cor. 11. v. 25. 3. *Vt per hæc ipſa* σύμφυτοι *fiamus, & ſacramentali ratione uniamur cum Chriſto in mortem & reſurrectionem ipſius.* Actor. 2. v. 38. cap. 19. v. 5. (ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.) Rom. 6. v. 3. 4. 5. Galat. 3. v. 27. 1. Pet. 3. v. 21. Confer ex cap. 1. v. 23. Matth. 26. v. 28. Marc. 14. v. 24. Luc. 22. v. 20. 1. Cor. 11. v. 25. cap. 10. v. 16. 17. *Idem facilè colliges ex ſede Sacramentorum veteris Teſt.* Gen. 17. Exod. 12.

Sanguis Jeſu Chriſti hic in terris realiter præſens in verbo & Sacramentis.

III. *Qualem autem medijs dictis ſalutis efficaciam conciliat ſanguis Prophetæ hujus Jeſu Chriſti, utpote per quem* περιεποιήσατο *Eccleſiam* Act. 20. v. 28. *qui ſanguis, 1. uti in V. T. in typis repræſentatus.* Heb. 9. v. 7. & ſeqq. *ita jam in verbo & Sacramentis vere præſens eſt.* Col. 2. v. 17. *Cum Jeſus Chriſtus 2. veniat per aquam & ſanguinem, non in aqua ſolum, ſed in aqua & ſanguine* 1. Ioh. 5 v. 6. *3. Sanguis teſtificetur in terra* v. 8. *4. Sanguine nos aſpergat.* 1. Pet. 1. v. 2. *emundans nos à peccato* 1. Ioh. 1. v. 8. *purgans conſcientias noſtras à mortuis operibus ad ſerviendum Deo viventi.* Heb 9. v. 14. *5. Exindeq; fideles ex ita in ſeſe habitante Chriſto.* Ioh. 14. v. 23. Rom. 8. v. 10. Eph. 3. v. 17. *& dante ſanguinem ſuum* Ioh. 6. v. 23. *6. Bibunt ſanguinem Chriſti.* Ioh. 6. *accedũt* ἐρραντισμένοι τὰς καρδίας. Hebr. 10. v. 22. *ſanguine* ῥαντισμοῦ. *7. Meliora loquente* παρὰ τὸ Ἄβελ. Hebr. 12. v. 24.

THE-

THESIS IX.

De officio Regio.

Per quæ media tandem, ut hic Jeſus Chriſtus noſter ſalutem ita partam & manifeſtatam. 2. Tim. 2. v. 10.11. *ipſe reipſa ceu diſtribuat & applicet.* Luc. 11. v. 22. Iohan. 10. v. 9. 10. *Pater* Hominem *hunc æternum benedictiſſimum ad dexteram ſuam exaltatum* (Act. 2. v. 33. 34. 35. 36.) *conſtituit Dominum & Regem omnium.* Actor. 10. v. 36. Apoc. 19. v. 16. *data ipſi promiſſione Spiritus ſancti, quem effundat.* Act. 2. v. 36. conf. Ioh. 15. v. 26. c. 16. v. 7. *data ipſi omni poteſtate in cælo & in terra.* Matth 28. v. 18. *dato ipſi judicio ſuo & juſticia ſua* Pſ. 22. v. 1. *ſubjectis eidem omnibus, quæ ſunt in hoc & in futuro ſeculo.* Eph. 1. v. 21. 22. Heb. 2. v. 8. Rom. 14. v. 9. *Ita ut in hujus Jeſu nomine omne genu ſe flectat cæleſtium ac terreſtrium &* καταχθονίων *& omnis lingua confiteatur, quod Dominus ſit Jeſus Chriſtus ad gloriam Dei Patris.* Phil. 2. v. 11. *Rex itaque hic regnum ſuum à Patre ſibi traditum.* 1. Cor. 15. v. 24. 25. 27. *adminiſtrat, & in hoc & in altero ſeculo, idque juſticiâ tum gratioſâ, tum ſtrictâ, ſeu, ut in hiſce ita loqui liceat, Evangelica & Legali. In hoc præſenti ſeculo regnum ſuum gratioſa juſticia adminiſtrat ita:*

Vocatio.

I. Quos 1. Pater ſic dilexit, ut filium ſuum unigenitum daret. Ioh. 3. v. 16. 2. *ſibi reconciliavit.* 2 Cor. 5. v. 18. 19. 21. 3. *vult ſalvos fieri, ad agnitionem veritatis venire.* 1. Tim. 2. v. 4. 4. *Quorum Mediator.* 1. Tim. 2. v. 5. *& Salvator* Iohan. 4 v. 42. 1. Ioh. 4. v. 14. *eſt* Homo *Chriſtus Jeſus* 1. Tim. 2. v. 5. 6. Hos, *hoc eſt* Omnes *in univerſum homines vocat,*

Deus neminem vult perire.

II. Voluntate. 1. Dilectione Patris 2. Merito ſuo, & 3. Spiritus S. arguentis, & Chriſtum Jeſum glorificantis officio, (Ioh. 16. v. 7. 8. 9. 10. 11. 12. 13. 14. 15.) *in ſolidum correſpondente* Eſ. 46. v. 11. 4. *quam ſicuti tres in cælo,* ὁ Πατὴρ ὁ λόγος,

Voluntas Dei de ſalute omnium hominum eſt ſimplex & uniformis.

ὁ λόγος, τὸ Πνεῦμα ἅγιον; *ita tres in terra*, πνεῦμα καὶ ὕδωρ καὶ αἷμα *pariter teſtificantur.* 1. Ioh. 5. v. 6. 7. 8. 5. *Ita ut qui hanc teſtificatam veritatem*, v. 6. *& hoc teſtimonium Dei* v. 9. 10. *non accipit, Deum mendacem faciat.*

De Verbo & Sacramentis in ſpecie.

III. Tum per verbum, nimirum extat peccati & mortis, Rom. 6. v. 17. Ezech. 2. v. 1. 2. 3. 4. 5. *in quo per Legẽ, quâ omnis homo 1. ſicuti per ſe quidẽ juſtificatus & vivificatus fuiſſet*, Rom. 2. v. 13. c. 10. v. 5. c. 4. v. 4. *jam autem 2. Sub incredulitatem, ſub peccatum concluſus eſt*, Rom. 11. v. 32. Gal. 3. v. 22. 3. *de peccato & reatu arguitur*, Rom. 3. v. 19. 20. 23. *Morti ſubjicitur*, Rom. 5. v. 12. & ſeqq. c. 6. v. 23. c. 7. v. 13. 14. 4. *ad Chriſtum Redemptorem per ipſum legem impleturus.* Rom. 8. v. 3. 4. *confugere cogitur.* Gal. 3. v. 24. 2. *ad vitam &* ἀφθαρσίαν. 2. Timoth. 1. v. 10.

De Lege ejus fine & uſu

De Evangelio:

1. *Per Evangelium, pacem annunciando.* Actor. 10. v. 36. 2. Cor. 5. v. 18. 19. 20. Eſa. 52. v. 7. *ſe ſapientiam juſtitiãq; & ſanctificationem & redemptionem offerendo* 1. Cor. 1. v. 30. 31. *carnem ſuam comedendam, ſanguinem ſuum bibendum dando.* Ioh. 6. v. 51. 53. 54. 55. 56.

IV. Conjungens gratuitam donationem ſufficientis gratiæ (*quæ omnibus & ſingulis quidem, ſed tamen pro varietate ſubjectorum diverſimodè ſeſe habentium certis quaſi gradibus donatur.* Conf. Eſa. 5. v. 1. 2. 3. 4. Luc. 8. v. 11. 12. 13. 14, 15. *in primis* v. 18. Matth. 13. v. 11. 12. Marc. 4. v. 24. 25. Act. 17. v. 30. 31.) *videlicet in hominibus veritatem* Rom. 1. v. 18, *quam habent communiter ex cognitione, tum ut ſic loquar, ſcientifica vel theoretica.* Rom. 1. v. 19. 20. 21. 25. 28. *vel Practica per & naturalem legis inſcriptionem*, Rom. 2. v. 12. 14. 15. *& conſcientiæ* λογισμοὺς κατηγορούντας ἢ καὶ ἀπολογουμένους v. 15. 16. *tum experimentali* Rom. 1. v. 18. 32. Act. 14. v. 17. *Singulariter vero*

Quod homines non convertantur, nullatenus in Deo, ſed in ipſis ſolis culpa quærenda eſt.

ter vero Judæi ex privilegio Veteris Teſtamenti legali. vide Rom. 2. & 3, &c. *excitando, Illuſtrando.* Rom. 1. v. 18. 21. 22. 24. 25. 26. 28. c. 2. v. 1. & ſeqq. Act. 16. v. 29. 30. c. 2. v. 37. 40. c. 9. v. 3. 4. 5. 6. 9. c. 24. v. 25. 26. *Et dando illis (qui aliàs non ſunt idonei circa hæc exſeipſis* λογίζεσθαι τι *tanquã exſeipſis.* 2. Cor. 3. v. 5. Conf. Eph. 2. v. 1. 2. Rom. 9. v. 16. Phil. 2. v. 13.) *ut poßint* ἐπιζητεῖν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. Act. 13. v. 7. 10. c. 17. v. 30. 31. Mar. 4. v. 23. 24. 25. *cum attentione & deſiderio verbum Dei audire.* Mar. 4. v. 23. 24. 25. Act. 17. v. 32. 34 *meditari illud.* Mar. 4. v. 23. 24. 25. Act. 24. v. 25. c. 26. v. 28. 29. *Intelligere, videre,* Marc. 4. v. 23. 24. 25. Matth. 13. v. 11. 12. 13. 14. 15. (*Ex pœna arguitur hoc donum gratiæ*) *credere.* Marc. v. 23. 24. 25. Ioh. 12. v. 37. 38. 39. 40. 42. 43. *velle ſe convertere.* Mar. 4. v. 23. 24. 25. Matth. 13. v. 15. Marc. 4. v. 12. Act. 26. 28. *Tum per Sacramenta 2. nimirum* De Baptiſmo.
per Baptiſma cum 1. homo naſcatur caro de carne. Ioh. 3. v. 6. *natura ſit filius iræ.* Eph. 2. v. 3. *2. Nec vel ex ſanguinibus, vel ex voluntate carnis, vel ex voluntate viri renaſci.* Ioh. 1. v. 13. *3 Neq; in fœdere Dei ſive propter parentes (quippè juſtus ſua fide vivit,* Hab. 2. v. 4. Rom. 1. v. 17.) *4. Sive propter ſeipſum (niſi dixeris, fidem à Parentibus propagari)* Rom. 14. v. 29. Hebr. 11. v. 6. *eſſe poßit* Joh. 3. v. 36. *cum Patre & Spiritu Sancto mediante aqua.* Math. 28. v. 19. Joh. 3. v. 5. *regenerando.* Joh. 3. v. 5. Tit. 3. v. 5. *abluendo* Act. 22. v. 16. 1. Pet. 3. v. 21. &c.

Et per Cœnam Dominicam, 1. Communicatione cum De cœna Domini-
τῷ ἄρτῳ, ὃν κλῶμεν, τῷ ποτηρίῳ τῆς εὐλογίας, ὃ εὐλογοῦμεν, τοῦ ca.
σώματος, τοῦ αἵματος, 2. SUI. Matt. 26. v. 26. 28. Mar. 14. v. 22. 24. Luc. 22. v. 19. 20. 1. Cor. 11. v. 24. Argumẽti pro re-

 25. (1. ali hic in

terris corporis & sanguinis ſer CHRISTI ore manducanti & bibenti praeſentia:

25. (1. Cor. 10. v. 16.) *quod 3. pro nobis. 4. datum.* Luc. 22. v. 19. 1. Cor. 11. v. 24. *Effuſus pro nobis.* Matth. 26. v. 28. Marc. 14. v. 24. Luc. 22. v. 20. 5. *In remiſſionem peccatorum.* Matth. 26. v. 28. 6. *quod cum pane, quem cum vino.* Matth. 26. v. 26. 27. 28. Marc. 14. v. 22. 23. 24. Luc. 22. v. 19. 20. 1. Cor. 11. v. 23. 24. 25. (1. Cor. 10. v. 15. 16. 17.) 1. Ioh. 5. v. 6. 8. 7. *Ipſe Dominus JESVS.* 8. *pariter jam, ſicuti ea nocte, qua traditus eſt,* 1. Cor. 11. v. 23. 9. *Dat* Matth. 26. v. 27. Marc. 14. v. 22. 23. 24. Luc. 22. v. 19. 20. 1. Cor. 11. v. 23. 24. 25. 1. Iohan. 5. v. 6. 8. 10. *Jubet omnes:* Matth. 26. v. 27. 28. 11. *Accipere.* 12. *edere, bibere.* (Matth. 26. v. 26. 27. Marc. 14. v. 22. 23. 24. Luc. 22. v. 19. 20. 1. Cor. 11. v. 23. 24. 25. 1. Iohan. 5. v. 6. 8.) *& quidem ſanguinem 13. Novi Teſtamenti* Matt. 26. v. 27. 28. Marc. 14. v. 23. 24. (*ubi verba ita habent:* πίετε ἐξ αὐτοῦ πάντες, τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν) *vel* 14. τὸ ποτήριον, τὴν καινὴν διαθήκην. Luc. 22. v. 20 *ſeu,* ὃ ἡ καινὴ διαθήκη ἐστίν. 1. Cor. 11. v. 25. *in ſanguine ſuo.* (ἐν τῷ αἵματί μου, *habet Lucas* v. 20. ἐν τῷ ἐμῷ αἵματι Paulus v. 25.) τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. Lu. 22. v. 20. (conf. ex Mat. & Mar. τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς Διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν) *Atq;* 15. *idipſum facere in ſui recordationem,* εἰς τὴν ἐμὴν ἀνάμνησιν, *habet textus* Luc. 22. v. 19. 1. Cor. 11. v. 24. 25. καταγγέλλοντας τὸν θάνατον τοῦ κυρίου. v. 26. *Vt quis 16. probando (dijudicando* v. 31.) *ſeipſum, & ſic de pane illo edendo & de poculo illo* (ποτηρίῳ τοῦ κυρίου v. 27.) *bibendo.* v. 28. 17. *quippe* διακρίνων τὸ σῶμα τοῦ κυρίου. v. 29. 18. *non indignè panem hunc edat & de poculo Domini bibat, atq; ſic* 19. *reus corporis & ſanguinis Domini fiens.* v. 27. 20. *judicium ſibi edat & bibat.* v. 29. 34. 21. *Deniq;*

omnes

omnes etiam edunt & bibunt. Marc 14. v. 23. 24. 1. Cor. 10. v. 16. 17. 1. Cor. 11. v. 26. & ſeqq. *Omnia bona, quæ corporis ſui pro nobis datione.* Luc. 22. v. 19. *& ſanguinis ſui pro nobis effuſione* v. 20. *promeruit, elargiendo & appropriando, &c.*

Objicis: Atqui CHRISTUS habet eſſentiale corpus, aſcendit in cælum, eſt in cælo, &c. Reſp. Credo ego pura ſimplici & illibatâ fide omnia & ſingula, quæ me verbum DEI docet, & ita, ut docet. Docet verbum DEI, CHRISTUM eſſe Hominem, *habere verum corpus, &c. docet ipſum aſcendiſſe in cælum; docet ipſum eſſe in cælo, &c. Accipio hæc & credo uti ſonant; Sed & hoc docet verbum Dei; Accipite, edite,* Hoc meum eſt corpus, *&c. Pariter itaq; accipio & jam hæc & credo uti ſonant; quia ita doceor. Etenim nec debeo nec poſſum ullatenus ſolidè doceri, ſolidè credere, quam ſi* Domino, *uti loquitur, & uti Domini verba ſonant, ſimpliciter credo! Quare in verbis Domini nudis in ſolidum hæreo, niſi Ipſe, Ipſe dico & repeto,* Ipſe Dominus *alibi in ſuo verbo (Quippe & fides DEI & fides noſtra etiam ad unum Jota & ad unum apicem.* Confer Matth. 5. v. 18. 19. cap. *Propria nuda expreſſa verba vel ſaltem unico in ſacræ ſcripturæ loco planè neceſſariò requirit,) de hiſce ſolidè ad literam ſuam mentem mihi exponat. Atque ſic omnes ac ſingulos Articulos ut ſonant, per* Domini *gratiam habeo & retineo. Tu verò, qui contradicis, habes quidem* CHRISTUM *eſſe* VERUM HOMINEM, *aſcendiſſe in cælum, &c. at Articulum Cœnæ Dominicæ, qui dependet ex verbis ipſius* DOMINI *ſanctiſſimam ſuam Cœnam inſtituentis;* HOC EST CORPUS MEUM, *&c. non habes. Namque quod tu homo ſic vel ita illum credis & exponis,* Obſervatio.

audio

audio & lego tuam quidem fidem & expoſitionem, ſed talem, de qua Dominus incuſari poſſit, quod, ſicuti pro fide ſua & pro fide noſtra omninò debuiſſet, ipſam per Apoſtolos ſuos iſto ſenſu talibusq́ quem qualibusq́ tu exprimis & Domini mentem eſſe propugnas, non expreſſiſſet verbis. Aſſerere igitur & gloriari minimè poteris, te Articulum hunc habere, cum, uti ſonant, ſepoſitis illis Domini verbis: Hoc meum eſt corpus, aliud Domini verbum ad literam mentem Domini exponens in S. ſcripturis non habeas. Inquiens: Qui autem hoc tuu Eſſentia corporis Domini, cum Aſcenſione ipſius in cœlum, cum præſentia ipſius in cœlo, &c, ſalva veritate conſtabit? R. De hoc vide theſin V. de illo, quod veritas corporis ita periclitaretur, imo de utroq́ jam regero: I. Me verbum Domini, quod etſi tibi & mihi contrarium vel contradictorium videatur: tamen ſibi unicè conſtans unum & ſimplex manet, Eſa. 46. v. 11. Pſ. 119. v. 151. in ſingulis νήπιον (Matt. 11. v. 25. 26. 27.) ſequi, αἰχμαλωτίζειν πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ. 2. Cor. 10. v. 5. te verò pro captu & dictamine rationis corruptæ (vide Theor. I.) corporis eſſentiã & proprietates urgere, atq́ exinde λογισμοὺς & ὕψωμα ἐπαίρειν κατὰ τῆς γνώσεως τοῦ θεοῦ Ibid. Cui φρονήματι τῆς σαρκὸς. Rom. 8. v. 6. etſi pauliſper φιλοσοφῶν opponere poſſem: 2. quod nefanda hæc ſit Phyſica, quæ Articulum fidei à ſuo literali ſenſu, quem conſtanter in verbo Domini retinet, diſturbare. 3, Deinde quod in re ἀσεβὲς ſit, quod tu homo corruptus, quem (~~eloquium~~ in ſcholis) corporis & proprietatum ejusdem planè latet, exteriora autem eorundem eminus umbratili cognitione ſaltem adficiunt, ea, quæ pro veritate corporis tuo judicio diſputas, omnino antiquiora potiora, priora & veriora cenſeas, quam verba hæc ipſius JESU CHRISTI οὗτός ἐστι πάντων κύριος Act. 10. v. 36. ad literam ita ſonantia: Accipite, Edite, Hoc eſt meum corpus &c. adeo ut neſcio ~~quas con-~~

quas tamen contrarietates, contradictiones ut ſolidas & veras reddas tamdiu pro tibi ἀδύνατῳ *habeo, quamdiu rationem formæ & proprietatū formaliū Corporis ſolidam & veram, exindeq; quātum qualiter quomodocunq; forma cum proprietatibus ſuis finiri, extendi, intendi (liceat tam craſſè jam loqui) valeat, ignoraveris. Ignorare autem te iſta adeò certò ſcio, ut rationem corporis ipſum ſolum, qui humanam naturam ſibi perſonaliter univit & ad dextram Patris evexit, ſcire edicam.* 4. *Deniq; quod viri* φιλοσοφώτατοι *etiam philoſophicis argumentis, quorum ſolidam refutationem hactenus videre & audire nondum contigit, contrarium ſtabiliant & tuam opinionem refutent, &c. Etſi, inquam, hæc opponi poſſent, tamen* 5. *ad mentem Spiritus Sancti me ſimpliciter illud reſpōdere malle: quod licet, ratio humana hæc vel illa videat contraria, contradictoria, tamen* παῤ ἐλπίδα ἐπ' ἐλπίδι Rom. 4. v. 18. *Ex fide in fidem.* Rom. 1. v. 17. *hæc verba: Accipite, Edite,* Hoc meum eſt corpus *&c. quæ mihi ſi ego hāc vel illam præter ipſam quam ipſo ſono reddunt ipſorū ſentētiam quærere præſumſerim, aliàs ſemper ob oculos ſtarent, aures perſonarent dubium anxium deniq;* αὐτοκατάκριτον *(cum Spiritus ſanctus expreſſis verbis talem explanationem mihi in verbo ſuo non dederit. Fides autem vera absq; expreſſis verbis conſiſtere nequeat) redderent, ab omni parte per Domini gratiam tutiſſimè omniū certiſſimæ & conſcientiæ* πληροφορίᾳ *credam, gloriam dans* JESU *meo* ὅτι ὃ ἐπήγγελται, δυνατός ἐςι καὶ ποιῆσαι Rom. 4. v. 21. *Quippe quæ mihi apparent contradictoria, Deo non poſſunt eſſe talia; cujus ſtulticia ſapientior eſt, quam nos, & imbecillitas robuſtior eſt quam homines.* 1. Cor. 1. & 2.

2. *Quando Chriſtus hic ipſe dat, ut accipiamus, edamus, bibamus,* Hoc eſſe *&c. vide & attende ſingularem hujus ſacramenti, à reliquis (in quibus non dicitur, quod ipſe materiam ſacramenti dederit ut accipiant &c.) eſſentiam, &c.*

 1. Non

παρεργον. 1. *Non puto carere ſingulari Emphaſi, quando reliquorum*
1. *Evangeliſtarum verba,* τοῦτό ἐστι τὸ σῶμά μου Matt. 26. v. 26.
Marc. 14. v. 22. Luc. 22. v. 19. *ita exprimit:* τοῦτό μού ἐστι τὸ σῶμα
2. 2. *Quare in hac ſacratiſſima ſua cœna ipſe* JESUS
CHRISTUS *diſpenſat, cum baptizarit ipſe? annon, quia ipſe hic* ſuum corpus, *quod pro nobis datum eſt,* ſuum ſanguinem, *qui pro nobis effuſus eſt, hoſpitibus ſuæ menſæ ſanctæ edendum ac bibendum diſpenſat? Quomodo igitur habebit ſeſe illud; quando Miniſter hîc in terris tibi adhuc panem & vinum porrigit, tu verò interim fide in cœlum avolas & Chriſtum ibidem contemplaris? &c.*
3. 3. *Si in hoc edere & bibere ſacramentale ad fidem in cœlum aſcendentem & corpus quatenus pro nobis datum, ſanguinem, quatenus pro nobis effuſus eſt, contemplantem, vel ut loqui vis, edentem & bibentem referre ſatagis: Vide quam concinna horum verborum;* Hoc facite, (edite, bibite,) *in mei commemorationem vadat expoſitio, nimirum illa:* τὸν θάνατον τοῦ κυρίου καταγγέλλητε. *Vel Recordimini mei, ut recordemini mei preſſius, Edite, ut edatis, Bibite ut bibatis; Avolate fide veſtra in cœlum ut avoletis fide veſtra in cœlum.*
4. 4. *Probatio ſuipſius, quam Apoſtolus requirit,* 1. Cor. 11. v. 28. *ſi vera eſſe debet veræ fidei rationem in ſeſe includit: cum ipſa autem debes accedere menſam Domini, ibidemq; tum edere bibere, Tu itaq; cum fide tua avoles in cœlum, antequam avolas in cœlum, neceſſe habes. &c.*

II. JUSTIFICATIO. 1. *Qui idcircò non ut ſcandalizantur, aut ſtultitiam ducunt,* 1. Cor. 1. & 2. *non ſpernunt conſilium Dei adverſus ſemetipſos,* Luc. 7. v. 30. *non reſiſtunt Spiritui Sancto* Act. 7. v. 51. Act. 16. v. 46. *ſed ſe congregari ſinunt.* Matt. 23. v. 37. 39. *audiunt vocem* JESU *ſui & aperiunt januam* Apoc. 3. v. 20. ἀσμένως ἀποδέχονται. Act. 2. v. 41. *&c.*

De Pœnitentia. *Hos ipſos à ſuis iniquitatibus.* Act. 3. v. 26. *à tenebris ad lucem, à*

vem, à poteſtate Satanæ ad DEVM. c. 14. v. 15. c. 28. v. 18. *à morte ad vitam* c. 11. v. 18. *Dans eis fidem.* Act. 2. v. 47. (Conf. Mar. 16. v. 20.) & v. 37. 38. 39. 40. 41. c. 3. v. 26. c. 11. v. 18. 21. 23. c. 13. v. 8. 10. 47. 48. c. 14. v. 27. c. 26. v. 18. *qua corda ipſorum purificat.* Act. 15. v. 7. 8. 9. 11. *Sanctificat* c. 26. v. 18 *ab omni reatu abſolvit.* Act. 3. v. 26. c. 13. v. 38. 39. 47. 48. Conf. 1. Cor. 6. v. 11. Matt. 11. v. 28. *Convertit.*

3. *Vt jugum ipſius ſuave & onus ipſius leve tollentes,* Matt. 11. v. 29. 30. *renoventur Spiritu mentis, induant novum hominem* τὸν κατὰ θεὸν κτισθέντα *in juſticia & ſanctitate veritatis* Eph. 4. v. 21. 23. 24. Conf. c. 3. v. 17. 18. 19.

Sic juſtificatos fideliter curat. Eph. 5. v. 29. 30. *quando* 1. *per Miniſtros à ſeſe miſſos & donis pro beneplacito ipſius* III. CVRATIO. *inſtructos,* Eph. 4. v. 7. 10. 11. 12. 13. *Paſcit, ducit,* Joh. 10. Ezech. 34. Pſ. 23. *manſionem apud ipſos facit.* Joh. 14. v. 23. 2. Cor. 13. v. 3. 4. 5. Eph. 3. v. 17. 18. *vivificat.* Gal. 2. v. 20. Phil. 1. v. 21. Conf. Joh. 11. v. 25. 26. c. 5. v. 14. *Succurrit incredulitati.* Marc. 9. v. 24. Conf. Matth. 12. v. 19. 20. *adauget fidem.* Luc. 17. v. 5. 6. *Caritatem* 1. Theſs. 3. v. 11. 12. *dat gratiam, miſericordiam, pacem,* 1. Tim. 1. v. 2. *Conſolatur corda, ſtabilit in omni ſermone & opere bono.* 2. Theſ. 2. v. 26. 27. *fructiferos facit.* Joh. 15. v. 5. *per crucem probatos reddit.* Apoc. 2. v. 10. 24. c. 3. v. 10. *ad omnia* ἐνδυναμοῦντι *ipſos.* Phi. 4. v. 13. 1. Cor. 15. v. 10. *Vno verbo Eſt Paſtor & Epiſcopus animarū ipſorum.* 1. Pet. 2. v. 25. Pſ. 23. v. 1. 2. *Videt & attendit ipſorum opera.* Apoc. 2. & 3. *Errantes reducit* Ezech. 34. v. 16. Luc. 15. *imbecillitati & adflictionibus ipſorum condolens* Hebr. 2. v. 17. c. 4. v. 15. *Adſtat.* Joh. 14. v. 18. *auxiliatur* Hebr. 2. v. 18. *exaudit preces* Joh. 14. v. 13. 14. cap. 15. v. 7. 1. Joh. 5. v. 14. *liberat.* Joh. 14. v. 18. 19. 20. c. 16. v. 20. 22. 3. *Tem-*

 3.*Temporalia ipſis ſubminiſtrat.* Matth. 6. v. 33. 34. Hebr. 13. v. 5. 6. Joh. 15. v. 7. 1. Joh. 5. v. 14. *languores, morbos ſanat.* Matt. 8. v. 17. Conf. Mar. 16. v. 17. 18. 20. *Sic Pauli iter dirigit.* 1. Theſs. 3. v. 12. *&c.* 4. *Defendit contra tyrannidem ſerpentis.* Gen 3. v. 15. *ſævientis adverſus ipſum & ſuos* Pſ. 110. 1. Cor. 15. v. 25. Pſ. 8. v. 3. *ſive falsâ doctrina* 2. Theſs. 2. v. 8. *ſive ſcandulosâ vitâ* 1. Cor. 1. v. 8. 2. Cor. 6. v. 14. 15. 16. 17. 18. Phil. 4. v. 8. 9. *Sive adflictione & perſecutione.* 2. Cor. 12. v. 9. 10. Apoc. 3. v. 10. Ioh. 10. v. 28. 29. 30. Act. 23. v. 11. & 2. Tim. 4. v. 17. *Cuſtodit.* Joh. 10. v. 28. Matt. 28. v. 20. *&c. de quibus inſpice Apocal. Joan.*

IV. SALVATIO. Renati gratiam DEI poſſunt amittere.

Deniq; ſi illi. I. quorum tam fidelem (2. Tim. 2. v. 11. 12. 13. 14.) *rationem habet* JESUS *ipſorum.* 2. *non per peccatum in Spiritum Sanctum.* Hebr. 6. & 10. *non per apoſtaſiam* 2. Cor. 11. v. 2. 3. Col. 2. v. 4. 8. 18. *non per bonæ conſcientiæ repulſionem.* 1. Tim. 1. v. 19. *non per inquinamenta mundi,* 2. Pet. 2. v. 20. 21. 22. *Non per afflictiones* 1. Theſs. 3. v. 3. 4. 5. Matth. 13. v. 21. *&c. deficientes.* 3. *Sed ad ſeriam obteſtationem Domini in ſuo verbo &c.* 4. *Cum timore ac tremore ſalutem ſuam operantes* Phil. 2. v. 12. 5. *Inter continuas preces* Matth. 26. v. 41. *Ita perſeverant ad finem,* Matth. 10. v. 22. c. 24. v. 13. 1. *ipſos eripiens ab omni opere malo,* 2. Tim. 4. v. 18. *& animam* (*neq; interim corpore neglecto,* Rom. 14. v. 7. 8. 9. Ioh. 10. v. 28.) *ſuſcipiens.* Act. 7. v. 55. 56. 59. *in regnum ſuum cœleſte* 2. Tim. 4. v. 18. *Salvat.* 2.

Prædeſtinatio, quæ eſt finaliter in CHRISTUM JESUM credentiũ.

quemadmodum 1. *hos ipſos* 2. *Pater.* Eph. 3. v. 14. 15. 3 *juſtus* Rom. 3. v. 23. 25. 26. *ab æterno ut prævidit* Rom. 9. v. 29. *ita* 4. *ex gratia* Rom. 9. (ἐν χρηστότητι ἐφ' ἡμᾶς *in* CHRISTO JESU Eph. 2. v. 7.) 5. κατὰ τὴν εὐδοκίαν (βουλὴν Eph. 1. v. 11. πρόθεσιν, Rom. 8. v. 29.) τοῦ θελήματος αὐτοῦ. Col. 1. v. 19. 6. *ad laudem gloriæ gratiæ ſuæ,* ἐν ᾗ ἐχαρίτωσεν αὐτοὺς ἐν τῷ ἠγαπημένῳ, *prædeſtinavit.* 7. εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ 8.

εἰς αὐτὸν

εἰς αὐτόν. Eph. 1. v. 9. & *ipſe pariter elegit.* Ioh. 15. v. 16. *ita ut ſint ipſius electi* Matth. 24. v. 31.

II. Deinde ſtrictam juſticiam in hoc ſeculo Rex hic ita exercet: 1. quippe. 1. cum juſticiam diligat & odio habeat iniquitatem. Pſal. 45. v. 8. *quam iniquitatem, quod plane non velit, ex partibus ſui Catechiſmi, nimirum ex Decalogo ejusdemq; finibus & uſu, ex ſingulis Articulis Symboli Apoſtolici, ex ſingulis petitionibus Orationis Dominicæ, ex Sacramentorum Baptiſmi & Cœnæ Dominicæ, ex claviũ & ligantis & ſolventis ratione, deniq; ex præceptis & regulis ſingulo ordini, Eccleſiaſtico, Politico atq; Oeconomico & cuilibet Chriſtiano præſcriptis, vel ſimplex Laicus quamplurimis argumentis te docere poterit. 2. Et plurimi hominum ſe à ſua iſta iniquitate per ſuum hunc* IESUM CHRISTUM φανερωθέντα, *ut ſolvat opera Diaboli,* 1. Ioh. 3. v. 8. (vide Ioh. 3. à v. 13. uſq ad 22.) *liberari* (Ioh. 8. v. 34. 35. 36.) *nolunt,* Matt. 23. v. 37. 3. *Sed exoſam habēt ſcientiam, & timorem Domini non ſuſcipiunt, nec acquieſcunt conſilio ipſius, & contemnunt omnem correctionem ejus.* Prov. 1. 4. *ipſe ut juſtus judex.* (Ioh. 3. v. 19.) *dimittit hoſce ſecundum cogitationes cordis eorum* (Pſal. 81. v. 13.) Apoc. 22. v. 11. 2. Theſs. 2. v. 10. 11. 12. 5. *adimit omnem gratiam.* Marc. 4. v. 11. 12. 24. 25. *tradit in reprobam mentem.* Rom. 1. v. 1. *laquem Satanæ* (2. Tim. 2. v. 26.) vide Apoc. 9. 13. & 16. *unde ita occœcantur oculi eorum, corda indurantur, ne videant oculis, & ne intelligant corde & convertantur, & ſanet ipſos Dominus, adeoq; non poſſint credere.* Marc. 4. Iohan. 12. Actor. 28. 6. *rejicit,* Prov. 1. v. 26. 27. 28. 29. 30. 31. 32. Apoc. 22. v. 11. 7. *in diem judicij puniendos reſervat.* 2. Pet. 2. v. 9. 2. *Quemadmodum hos ipſos judicare ab æterno decrevit.* Ioh. 3. v. 18. 36. &c.

Dominus non vult peccatum.

Reprobatio, quæ eſt CHRISTUM recipere nolētium.

III. In altero ſeculo 1. hic Homo juſtus judex *in*

nubibus ad judicium veniens cum poteſtate & gloria magna. Matt. 24. *voce ſua excitans mortuos* Ioh. 5. v. 28. 29 *ſedēs in throno gloriæ ſuæ*, Matth. 25. v. 31. *Congregatis ante eū omnibus gentibus, & ſeparans eos* ἀπ' ἀλλήλων, *ſicut Paſtor ſegregat oves ab hœdis, & ſtatuens oves à dextris ſuis, hœdos autē à ſiniſtris*, v. 31. 32. 33. 2. *juxta gratioſā juſtitiā* 1. *mortem abolebit*. 1. Cor. 15. v. 26. 2. *Corpora electorum* μετασχηματίσει εἰς τὸ γενέσθαι *corpori gloriæ ſuæ* σύμμορφα Philip. 3. v. 21. 1. Cor. 15. 3. *Mittet Angelos ſuos cum tubæ voce magna, & congregabunt electos ejus à quatuor ventis, à ſummis cælorum uſq; ad terminos eorum*. Matth. 24. v. 31. 4. *Fidem ipſorum prædicabit* Matth. 25. 5. *Hæredes regni conſtituet*, 16. *in gaudium Domini ſui intrare jubebit*, v. 21. 23. *Vt ubi ipſe eſt, ſint ſecum*, Iohan. 17. v. 24. 6. *faciet* ἰσαγγέλους καὶ τοὺς υἱοὺς τοῦ θεοῦ. Luc. 20. cap. v. 36. 7. *Oſtendet ipſis*, Apocal. 21. v. 23. *ſuam gloriam* Iohan. 17. v. 24. *Vt videant ipſum ſicut eſt*. 1. Iohan. 3. v. 2. 8. *Vnicuiq; juxta facta ſua reddet gloriam & honorem* Roman. 2. v. 6. 7. 10. 1. Cor. 3. v. 8. c. 15. v. 39. & ſeqq. 9. *Reges conſtituet*. Apoc. 3. v. 21. c. 22. v. 5. &c.

3. *Juxta ſtrictam vero juſticiam*. 1. *Increduli* 1. *cum ignominia & contemtu æterna reſurgent*. Dan. 12. v. 2. 2. *illorum incredulitatem &* τὰ κρυπτὰ τοῦ σκότους καὶ τὰς βουλὰς τῶν καρδιῶν *ipſe patefaciet*, Matth. 25. 1. Cor. 4. v. 5. 3. *juxta verbum ſuum judicabit*, Iohan. 12. v. 48. *in ignem æternum, qui Diabolo & angelis ejus paratus eſt, amandabit*, Matth. 25. v. 41. 4. *Vbi juxta facta eorum ventura eſt ſuper omnes indignatio, & ira, afflictio & anxietas*. Rom. 2. v. 8. 9. &c. *Vide, hæc omnia & ſingula* Homini huic *æternum benedictiſsimo etiam, quia filius* Hominis *eſt*, (Conf. Ioh. 5. v. 19. 20. 21. 22. 23. 26. 27.) *aſsignat & directo tribuit ſacra Scriptura: Quid tu miſer homo, igitur tuum Jeſum, qui eſt*

teſtis

teſtis fidelis , Primogenitus mortuorum , & Princeps Regum terræ: qui dilexit nos, & lavit nos à peccatis noſtris ἐν τῷ αἵματι αὐτοῦ. *Et fecit nos Reges & ſacerdotes Deo & Patri ſuo, cui gloria &* τὸ κράτος *in ſecula ſeculorum Amen! qui venit in nubibus, & quem ipſum videbit omnis oculus, ita compungis?* Apocal. 1. v. 5. 6. 7. *Quinpotius cum Apoſtolo Thoma antea quidem incredulo, poſtea vero gloriam dante* JESV CHRISTO *(etiamſi non videas.* v. *29.) crede, obſtupeſce & acclama;* ὁ κύριός μου καὶ ὁ θεός μου. Iohan. 20. v. 28. *Cui Homini æternum benedictiſſimo Regi noſtro* ἡ εὐλογία, καὶ ἡ δόξα, καὶ ἡ σοφία, καὶ ἡ εὐχαριστία, καὶ ἡ τιμὴ, καὶ ἡ δύναμις, καὶ ἡ ἰσχὺς εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Συμπέρασμα:

ITa verbum Dei, hodieq; docet de JESU CHRISTO Eccleſiam ſuam, hoc eſt, Lutheranam, eaq; ſimplici fide doctrinam hanc unicè recipit.

At omnia iſta & ſingula, quæ in theſibus hiſce novem earumq; paragraphis proponuntur, rejiciunt Calviniani, id quod ex ipſorum ſcriptis, & orthodoxorum noſtratium Theologorum demonſtrationibus, cujvis patet; vel, ſi opus fuerit, per Domini gratiam peculiaris diexodus ſigillatim ſuo tempore manifeſtum reddet.

Porrò autem: I. Quisquis non amat Dominum Jeſum Chriſtum, eſto anathema Maranatha 2. Cor. 16. v. 22. qui aliud prædicat Evangeliũ præter id quod prædicarũt Apoſtoli, & nos accepimus, anathema ſit. Gal. 1. v. 8. 9. Aliter docentes AntiChriſti ſunt 1. Joh. 2. v. 18. & ſeqq. &c. 2. Quod conſortium juſticiæ cum injuſticia? Aut quæ communio luci cum tenebris? aut quæ concordia Chriſto cum Belial? aut quæ pars fideli cum infideli? 2. Cor. 6. v 14. 15. non poſſumus poculũ Domini bibere, & poculum dæmoniorũ, non poſſumus mẽſæ Domini participes eſſe & menſæ dæmoniorũ 1. Cor. 10. v. 21. &c. 3. Jubemur ad falſos Prophetas non exire, Mat. 24. v. 26. non credere v. 23. 26. Eosdem cavere Mat. 7. v. 15. fugere Joh. 10. v. 5. ab iſtis ſejungere. 1. Tim. 6. v. 5. ἐξαίρειν
1. Cor. 5

1.Cor.5.v.13. non recipere in domum, non ſalutare, 2. Joh.v.10. 11. μὴ συναναμίγνυσθαι, μηδὲ συνεσθίειν &c. 1.Cor. 5.v,11. Exire de illis, cum ſimus populus Domini? 4. Ne participes fiamus delictorum ejus, & de plagis ejus ne accipiamus &c. Apoc. 18. v. 4. Gal. 5. v. 7. 8. 9. 10. 5. Quanto zelo ipſe Filius Dei, ipſiusq; Apoſtoli, cæteri orthodoxi Doctores & veræ Eccleſiæ, falſam doctrinam, falſos doctores, falſas Eccleſias; & privatim & publicè redarguerunt, nominatim taxarunt, damnarunt, uti ex S. Scriptura Novi Teſtamenti & hiſtoria Eccleſiaſtica ſatis ſuperq; notum eſt? 6. Quam ardenter ex zelo gloriæ Domini & ſalutis hominum contra eos, qui Eccleſiam Domini conturbant Galat. 5. v. 10. labefactant. v. 12. pro Eccleſiæ verò ſanctiſſima unitate & communione ingemiſcere, docet Dominus in Oratione ſua. 7. Iſti homines à nobis egreſſi ſunt, cum non ſint ex nobis, nam ſi eſſent ex nobis permanſiſſent utiq; nobiſcum, 1. Iohan. 2. v.19. Verorum autem Chriſtianorum eſt, ut ſervent unitatem Spiritus in vinculo pacis, unum corpus, & unus ſpiritus &c. vide Eph. 4. v. 3. & ſeqq: uſq; ad v. 17. &c.

Jam igitur quilibet Chriſtianus diſpiciat & concludat: An Lutherani & Calviniani in fundamento notoriè conveniant; An Lutherani Calvinianos reijcere, & damnare rectè poſſint, & debeant; An hac Eccleſiæ facie ſyncretiſmus uſq; ad generalem aliquam ſynodum, qua lis omnis dirimatur, & plena pax ſanciatur piè admittendus ſit. Deniq; quod caput eſt rei, quænam pars recto firmo, & inconcuſſo veri Evangelij pede ſtet? Id quod erat demonſtrandum.

ΘΕΩ ΔΟΞΑ.

Universitäts Bibliothek Rostock
http://purl.uni-rostock.de
/rosdok/ppn730155099/phys_0056
DFG

anæ ad DEVM. c.14.v.15. c. 28.v.18.
. 11. v. 18. *Dans eis fidem*, Act.2.v.47.
v. 20.) & v. 37. 38. 39. 40. 41. c. 3.
3. 21. 23. c. 13. v. 8. 10. 47. 48. c. 14.
8. *qua corda ipſorum purificat.* Act. 15.
nctificat c. 26. v. 18 *ab omni reatu abſol-*
c. 13. v. 38. 39. 47. 48. Conf. 1. Cor.
1. v. 28. *Convertit.*
ipſius ſuave & onus ipſius leve tollentes,
o. *renoventur Spiritu mentis, induant no-*
κατὰ θεὸν κτισθέντα *in juſticia & ſanctitate*
.21.23.24. Conf. c. 3.v. 17. 18.19.
fideliter curat. Eph. 5. v. 29. 30. *quan-* III. CVRATIO.
s à ſeſe miſſos & donis pro beneplacito ipſius
.v.7.10.11.12.13. *Paſcit, ducit,* Joh.
Pſ. 23. *manſionem apud ipſos facit.* Joh.
r. 13. v. 3. 4. 5. Eph. 3. v. 17. 18. *vi-*
20. Phil. 1. v. 21. Conf. Joh. 11. v. 25.
Succurrit incredulitatq. Marc. 9. v. 24.
2. v. 19. 20. *adauget fidem.* Luc. 17. v.
Theſs. 3. v. 11. 12. *dat gratiam, miſe-*
.Tim. 1. v. 2. *Conſolatur corda, ſtabilit in*
ere bono. 2. Theſ. 2. v. 26. 27. *fructiferos*
.*per crucem probatos reddit.* Apoc. 2. v.
. *ad omnia* ἐνδυναμοῖ *ipſos.* Phi. 4. v. 13. 1.
no verbo Eſt Paſtor & Epiſcopus animarũ
v. 25. Pſ. 23. v. 1. 2. *Videt & attendit i-*
oc. 2. & 3. *Errantes reducit* Ezech. 34. v.
illitati & adflictionibus ipſorum condolens
.v. 15. *Adſtat.* Joh. 14. v. 18. *auxiliatur*
udit preces Joh. 14. v. 13. 14. cap. 15. v.
liberat. Joh. 14. v. 18. 19. 20. c. 16. v. 20.