

## Universitätsbibliothek Paderborn

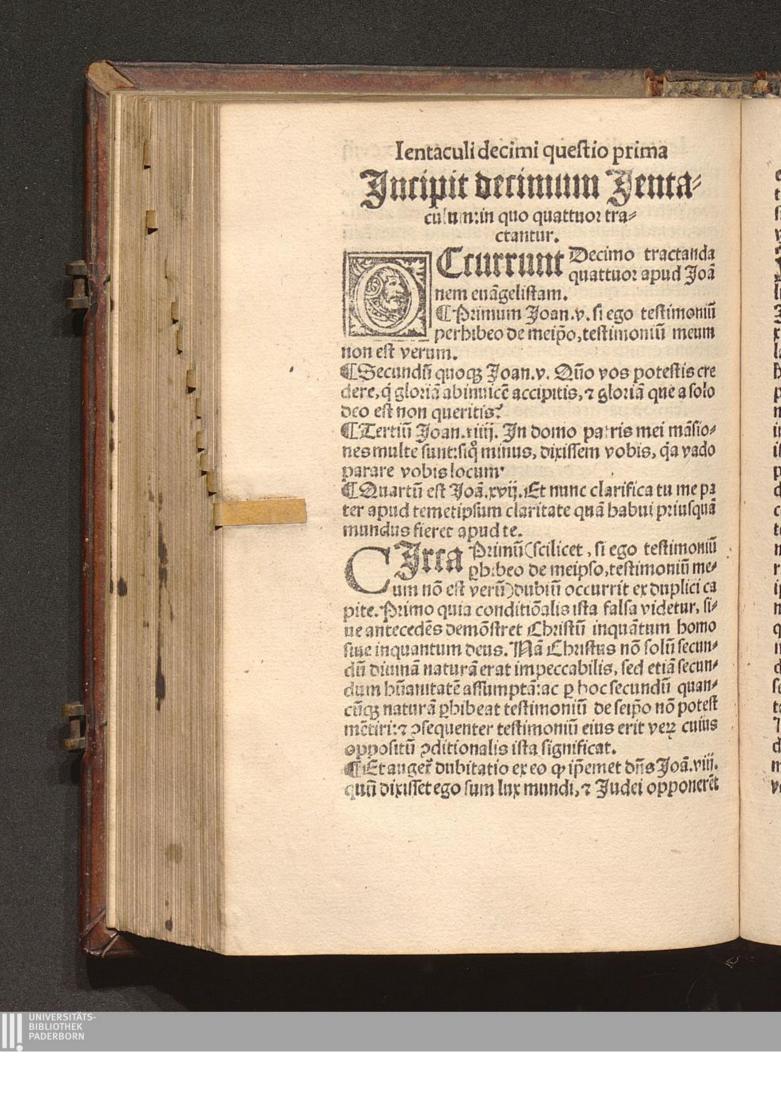
Ientacv-||la noui testamenti Cardi.||nalis sancti Xisti.||

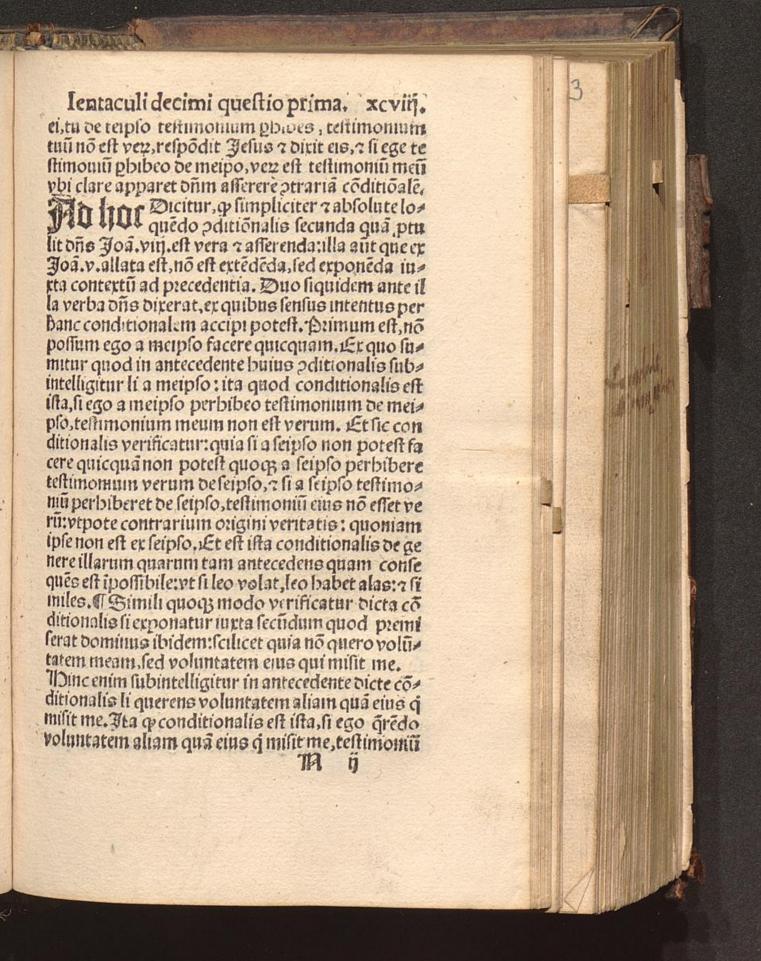
Cajetan, Thomas
Colonie, 1526

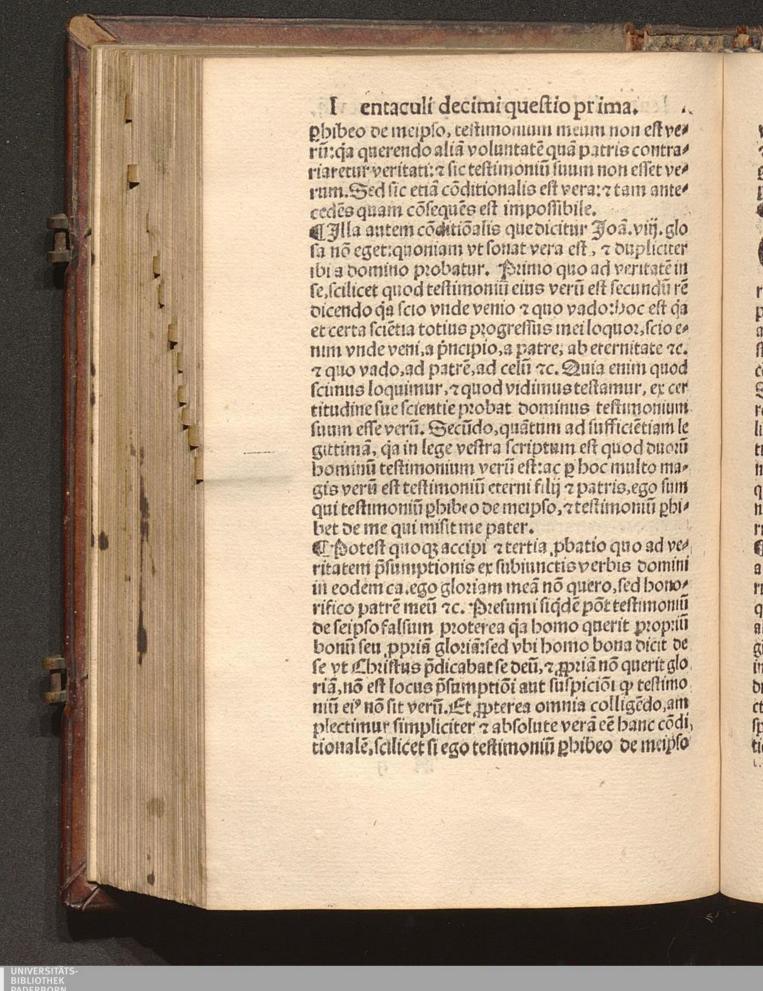
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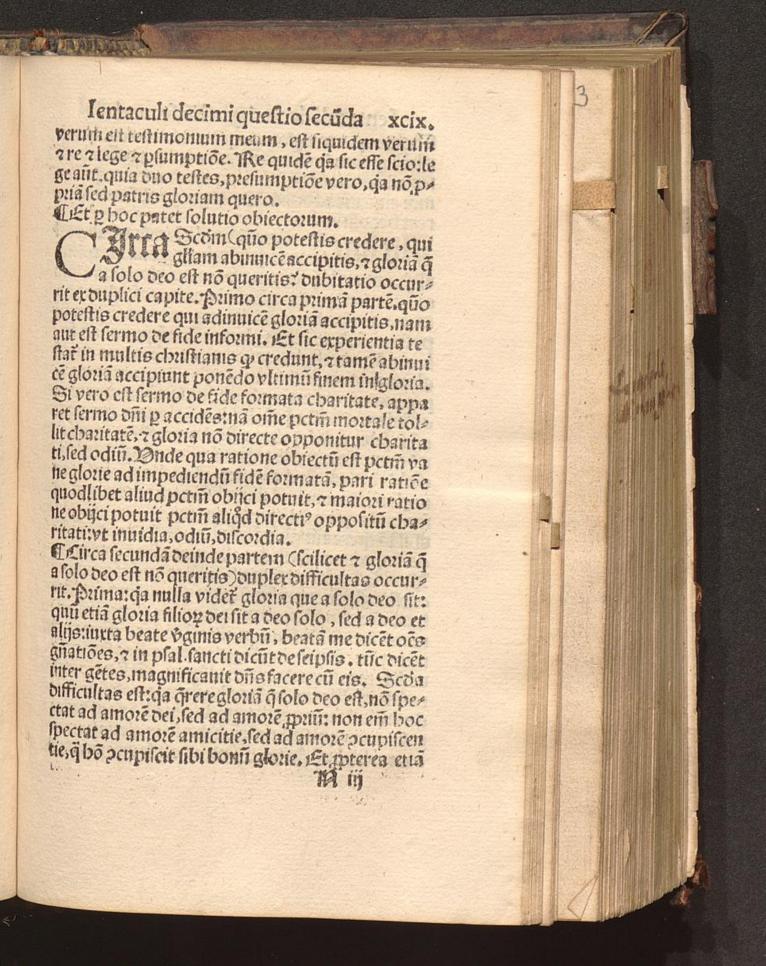
In decimo. Tractantur quattuor domini dicta apud Joannem.

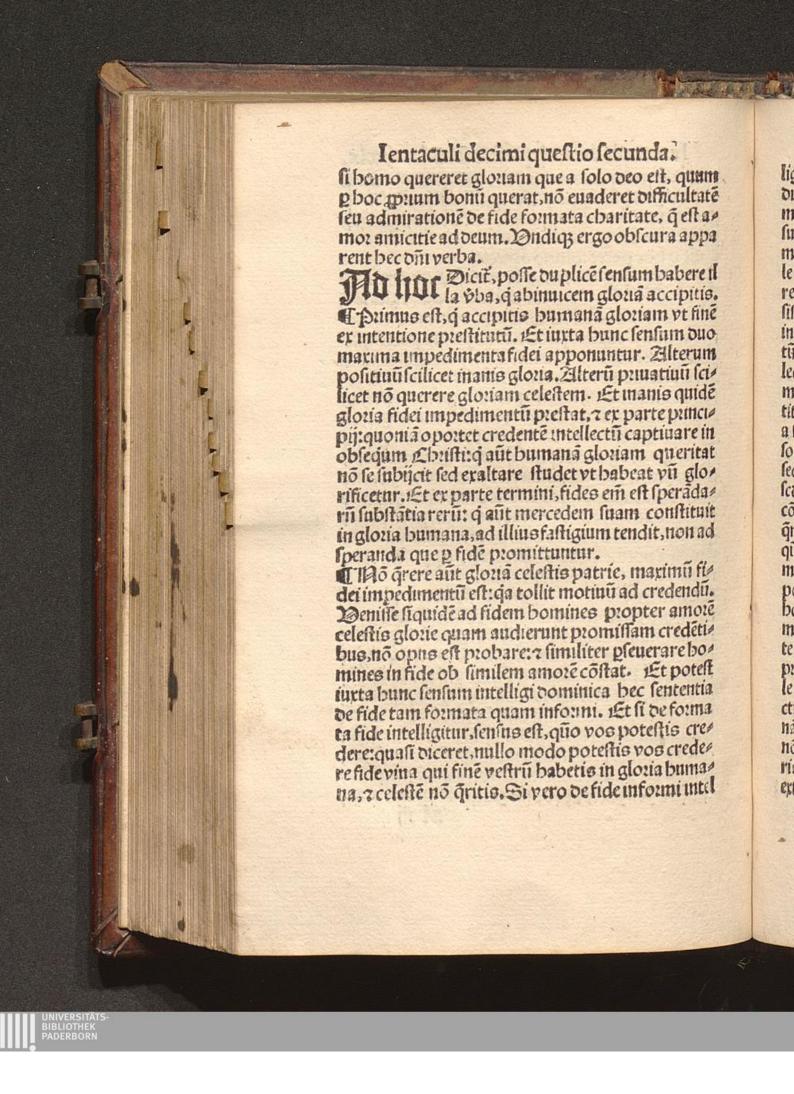
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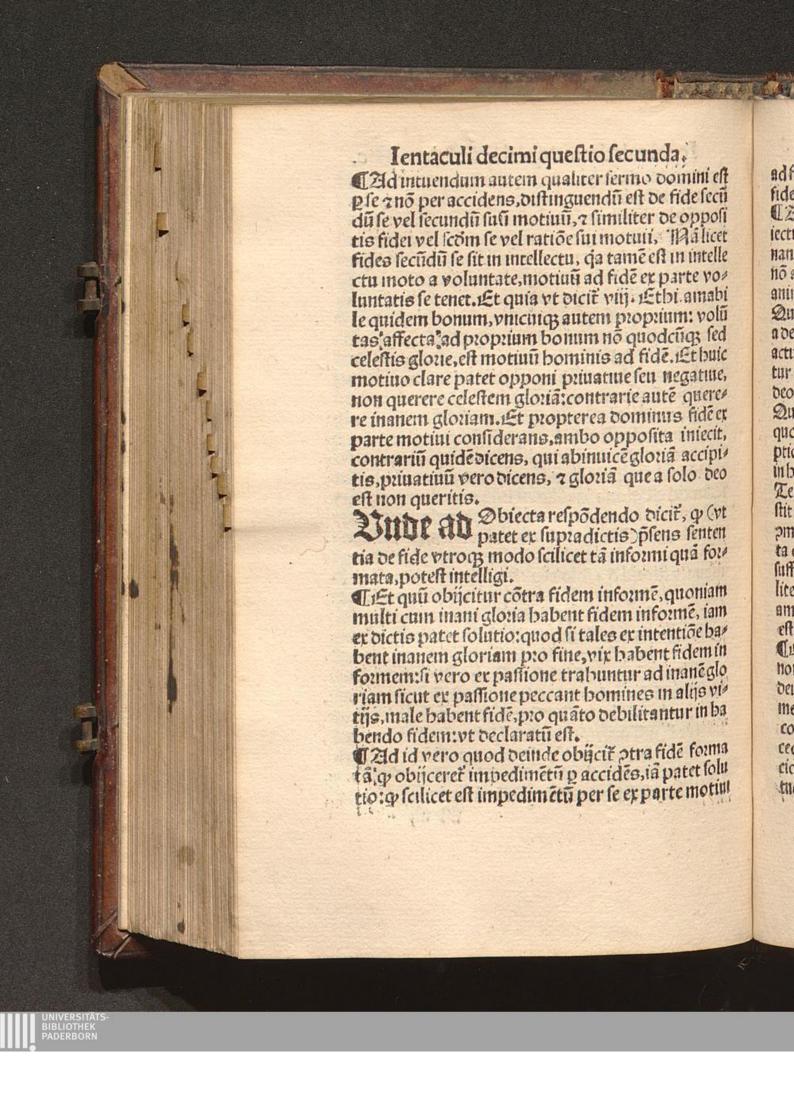


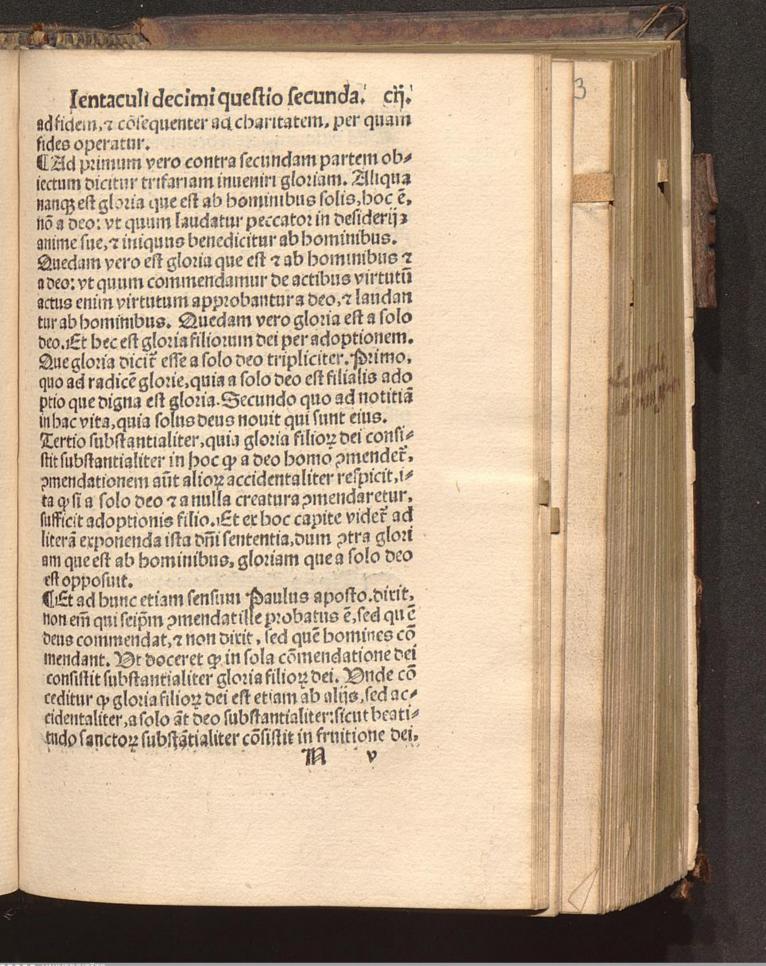


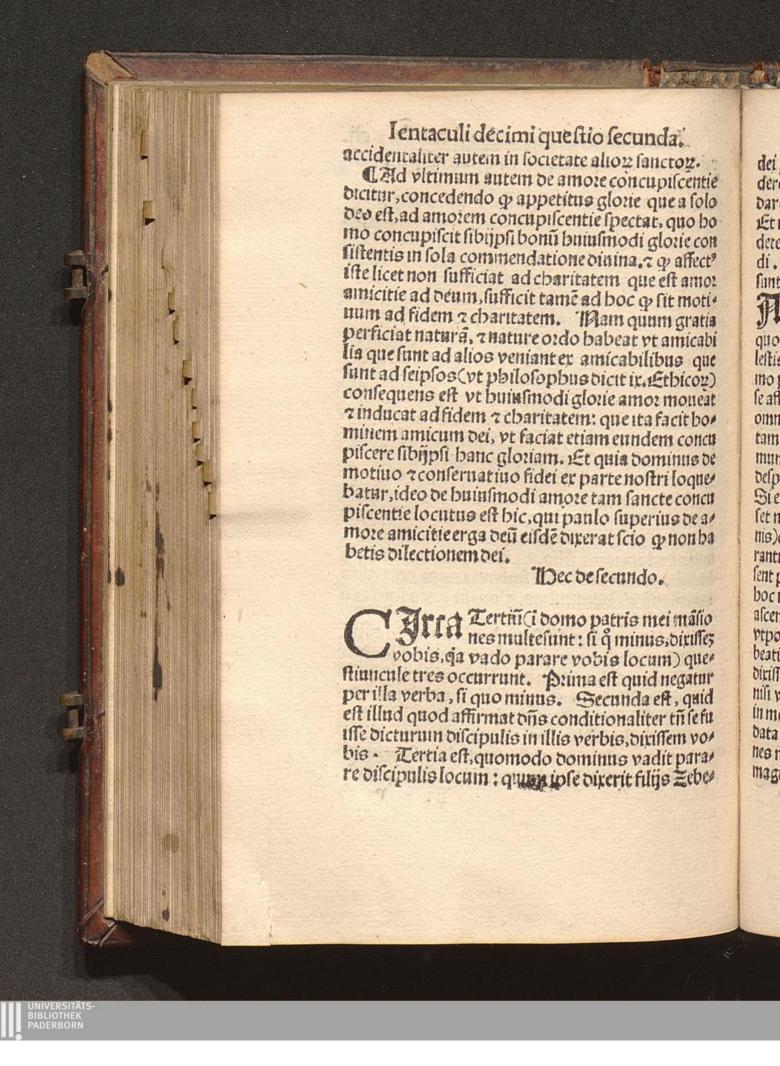


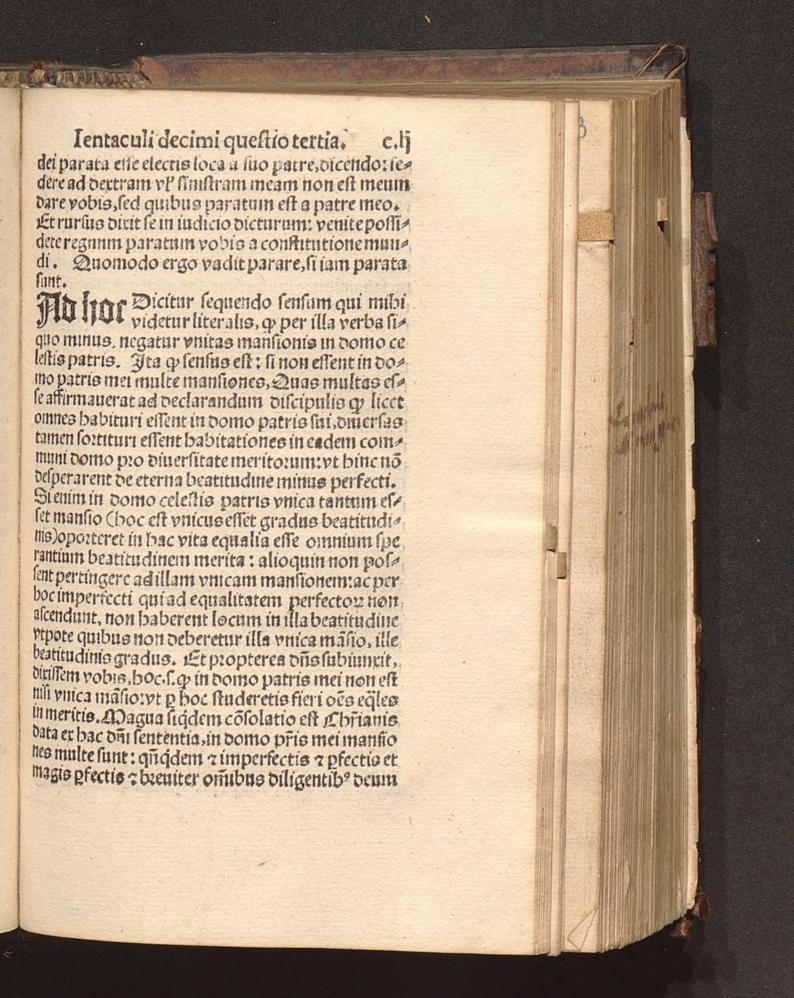


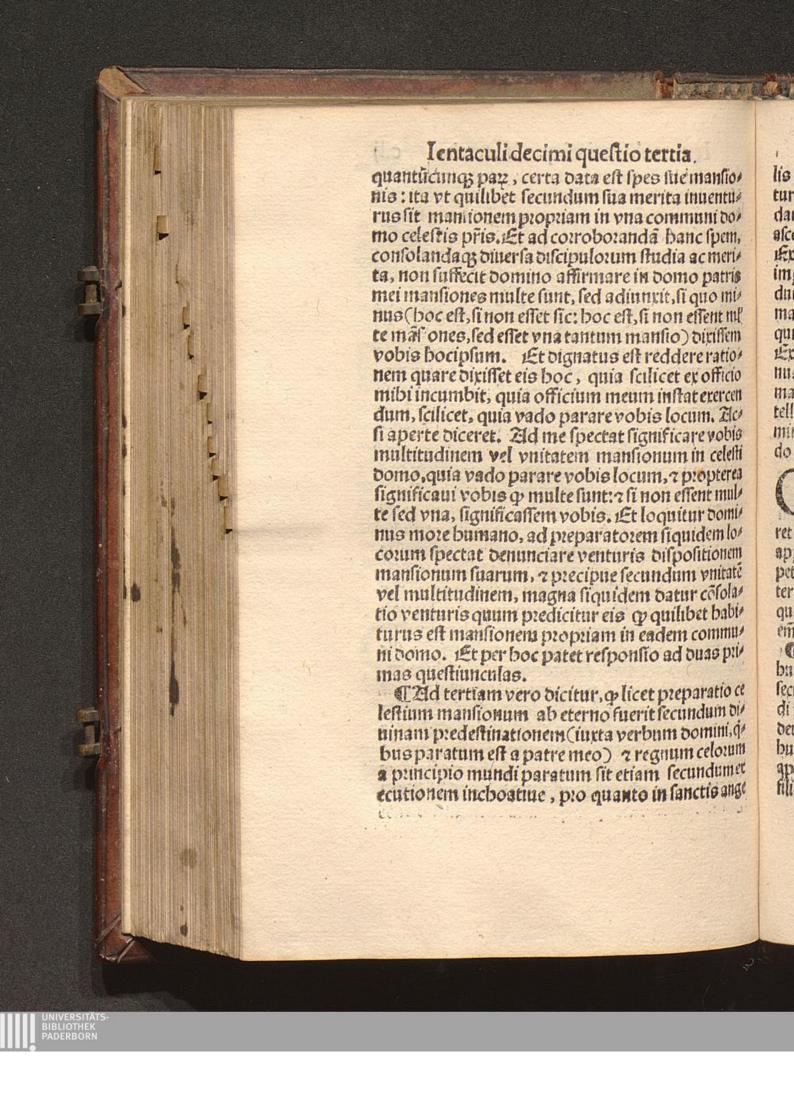
Ientaculi decimi questio secuda ligitur, sensus est, quomodo potestis credere, quati diceres difficile aut male potettis vos credere, q bu mana gloria babetis pro fine rc. CScosaut fens sus est, q abinuice gloria accipitis, boc est q delecta mini in gloria buana. Et iurra bue senium pucipa le impedimetti fidei ponit pinatinti:boc est no gre re gloui celeste, ita op pricipalis vis impedimetico sistit in boc o no querit celestis glia. Et delectari in būana glona, vt secundariū impedimētū apposi tubice, rad maiore ofutatione eoz, na exboc q de lectamur de gloria buana, repbenbiles magis sus mus q no querimus gloria celefte. Si em ab appe titu glorie alieni effemus, quafi excufabiles effemus a sidei impedimeto, scilicet quo grimus gloria q a solo deo est: rtpote q de nulla gloria cura baberem? sed vbi nos appetitores sumus gloric, rea gloria q scom qd est gloria (qualis est buana) velectat nos, contamur si eam quera a simpliciter gloria est no grinus, qua fides babet a feruat. Erit ergo fenfus quo vos potestis credere, quelectamini gloria bus mana, r gloria qua solo deo est no gritis. Et potec ponita defide vina quinortua, vt sugins erpositue: bocest nullo modo, optii ad side viua, 2 difficile vel male, Otum adfide mortua. Ma aut cu vifficulta te ant debiliter fides ab his baberi videt peter fue. pradictas rones: Din'th difficule afili min' mas leab bis fides informis baberi potest of a prus vi ctis q ex intétide gloria buana pftituerut sibi finé. na der bmoi intetioe ad glozia buana anbelat, aut no credut aut vix credutiq vero ex passioe ad alos ria buana trabunt vebilitat infide evipo q feipos extollut, qui fides in subingatioe suipsius plistit. TA III











Ientaculi decimi questio quarta. c.in. lis inchoauit regnum celoum commune eis This turis bominibus electis: Dominus tamen Jelus que dam speciali modo per mortem, resurrectionem et ascensionem suam iuit ad parandum nobis locum. Ex parte quidem nostri: quia init ad tollendum impedimenta tam nature qui personalia, zad bonas dum nobis dona quibus preparamur ad celestes mansiones: nondum enim erat spiritus datus ins quit Joan.quia Jesus nondum erat glorificatus. Ex parte autem paterne bomus : quia aperuit ias nuam felicitatis, vin possessione posuit genus bus manum ipfins celi supremi. Etsic vinersimode intelligendo amansiones parate prins erant, ap do minum Jesum preparande adbuc alio speciali mo do restabant, iDecoetertio. ITA Quartum (scilicet zunne clarifica tu me pater apud temetipsum cla ritate quam babui antequam mundus fice retapo te) difficultas occurrit de repetita. Mam apparet implicationem fieri in bac petitione: quia petitur quod babetur, uno quod babitum est abea terno: petitur enim clarificatio filij apud patrem, quamfilius babuit apud patrem ab eterno. Hoinc emdifficultas colurgit: quipetitio e rei no babite. C TRurins aut petitur clarificatio filis fecundum bumanam naturam aut secundum dininam. Mon fecundum dininam, quia ffulta videtur buiusmos di petitio: nullus enim nifi fluttus petit q veus fit dens, aut q deus sit omnipotés, a similia. Mec fm bumana, quia falsum est quipsa claritate babnerit apud patrem antegi mundus fieret, boe em ppetit filio sm deitatem, vt patet,

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