



UNIVERSITÄTS-
BIBLIOTHEK
PADERBORN

Novissima Polyantha, In Libros XX. Dispertita

Dominicus

Francofurti, 1613

Adiuuare

[urn:nbn:de:hbz:466:1-97211](https://nbn-resolving.org/urn:nbn:de:hbz:466:1-97211)

Genes. 37. 3. & 5. 25. Exod. 13. 19. Jacob Iosephum, Ioue Achancem, 10. 7. 19. Achab Michzam. CHRISIVM, Matth. 25. 6. 52. Demon. Phariſæi cæcum natum, Ioan. 9. v. 24. monachos, Act. 19. 12. Paulus Theſſalonicenſis Timotheum, 1. Tim. 5. 21.

Adiutor, Adiutorium, Adiuuare.

DEFINITIO ET ETYMOLOG.

Adiutor, id est, firmus, auxiliator, opulator, præſtans adiutorium, Deus ſæpiſſimè nominatur, præſtans, 9. 10. 18. 19. 27. &c. & quidem immediatè dicitur, idque Dei adiutoris beneficio, tum in Eccl. 1. vix noſtre caſibus, Job. 26. 2. & 29. 12. & 31. 35. Pſal. 124. 6. 9. 21. & 2. Corint. 1. 24. & 8. 23. Philip. 1. 24. & 4. 14. 1. 2. Mulier adiutorium mariti dicitur. Gen. 2. 18. Spiritus S. Rom. 8. 26. Gr.

PATRYM SENTENTIÆ

Adiutores diligendi ſunt, ſed omnibus ſi prodeſſe certum ſubueniendum eſt, qui pro locorum & circumſtantiarum opportunitatibus conſulti, tunc ſunt adiutores. Aug. de doctrina Chriſtiana. lib. 1. c. 2. præſtans adiutorium, ut nemo à ſuperioribus adiuuetur gratiam Dei, qui non ad eandem purè adiuuetur. Aug. de vera relig. c. 1. c. 1. v. 1. v. 2. v. 3. v. 4. v. 5. v. 6. v. 7. v. 8. v. 9. v. 10. v. 11. v. 12. v. 13. v. 14. v. 15. v. 16. v. 17. v. 18. v. 19. v. 20. v. 21. v. 22. v. 23. v. 24. v. 25. v. 26. v. 27. v. 28. v. 29. v. 30. v. 31. v. 32. v. 33. v. 34. v. 35. v. 36. v. 37. v. 38. v. 39. v. 40. v. 41. v. 42. v. 43. v. 44. v. 45. v. 46. v. 47. v. 48. v. 49. v. 50. v. 51. v. 52. v. 53. v. 54. v. 55. v. 56. v. 57. v. 58. v. 59. v. 60. v. 61. v. 62. v. 63. v. 64. v. 65. v. 66. v. 67. v. 68. v. 69. v. 70. v. 71. v. 72. v. 73. v. 74. v. 75. v. 76. v. 77. v. 78. v. 79. v. 80. v. 81. v. 82. v. 83. v. 84. v. 85. v. 86. v. 87. v. 88. v. 89. v. 90. v. 91. v. 92. v. 93. v. 94. v. 95. v. 96. v. 97. v. 98. v. 99. v. 100.

Adiutor eſt, cum quis in puteum cecidiſſet, & aqua acciſſet alius, & eo viſo admirans, ait, quomodo huc cecidiſti, inquit, cogita, quomodo hinc me liberaſ, non ceciderim, quæſas. Aug. in quad. epiſt. ad Hier. c. 1. c. 2. c. 3. c. 4. c. 5. c. 6. c. 7. c. 8. c. 9. c. 10. c. 11. c. 12. c. 13. c. 14. c. 15. c. 16. c. 17. c. 18. c. 19. c. 20. c. 21. c. 22. c. 23. c. 24. c. 25. c. 26. c. 27. c. 28. c. 29. c. 30. c. 31. c. 32. c. 33. c. 34. c. 35. c. 36. c. 37. c. 38. c. 39. c. 40. c. 41. c. 42. c. 43. c. 44. c. 45. c. 46. c. 47. c. 48. c. 49. c. 50. c. 51. c. 52. c. 53. c. 54. c. 55. c. 56. c. 57. c. 58. c. 59. c. 60. c. 61. c. 62. c. 63. c. 64. c. 65. c. 66. c. 67. c. 68. c. 69. c. 70. c. 71. c. 72. c. 73. c. 74. c. 75. c. 76. c. 77. c. 78. c. 79. c. 80. c. 81. c. 82. c. 83. c. 84. c. 85. c. 86. c. 87. c. 88. c. 89. c. 90. c. 91. c. 92. c. 93. c. 94. c. 95. c. 96. c. 97. c. 98. c. 99. c. 100.

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quod dantem iuuat, & accipientem pro temporis neceſſitate latificat. vt ſic in vna meritatione, quod ratio ſolet emergere. vti que videtur deſiderata commoda percepiſſe. Caſſin. in quadam epiſt. Nullius ope indigere ſe putat, qui alteri iuuam negat. Laſtan. li. 6. Satis ibi vacillat humanum ſtudium, vbi non requiritur Dei auxilium. Aug. quodam ſerm.

PHILOSOPHICÆ SENTENTIÆ.

Homini iucundo & probo miſericordiam eſt, ſi eum adiuuare oportet, quem non iuuat. Senec. de benefic. Habet in aduerſis auxilia, qui in proſperis commodat. So in proſp. Qui ſuccurrere perituro poteſt, qui non ſuccurrit, occidit. Ibid. Lenio adiutorio opus eſt contra mala continua & iocunda: non vt deſinant, ſed vt ne vincant. Senec. de ira. lib. 2. Homo in adiutorium mutuum generatus eſt. Senec. lib. 2. de ira. Nemo non quum alteri prodeſſe ſibi proſuit: virtutum omnium pretium in ipſis eſt, rectè feciſſe facti merx eſt. Senec. 8. epiſtola. Succurrere pauperi amicium ſtude, imo potius occurrere. Sen. in lib. de mor. Poenam à quo merueris fruſtra petis auxilium. Ab alio expecta, alteri quod feceris. Ibidem. Alteri viuas oportet, ſi tibi vis viuere. Sen. epiſt. lib. 43. Fruſtus ingenij & virtutis omniſque præſtantia tunc maximus capitus, cum in proximum quemque conſertur. Cic. de amic. Homines hominum cauſa generati ſunt, vt ipſi inter ſe alijs alijs prodeſſe poſſint. Idem. Offic. Vide Amicitia, Auxilium, Beneficium, Officium.

Admiratio.

DEFINITIO ET ETYMOLOGIA.

ADMIRATIO, ab admiror, quod Græcè θαυμάζω, & eſt timor ex magna imaginatione, ſecundum Ioannem Damaſcenum lib. 2. cap. 15. Hebr. Timmahom à verbo Tanah, id eſt, imitatus eſt cum ſtupore. Inde Græcæ voces.

POETICÆ SENTENTIÆ.

Ab admiratione doloris, cupiditatis, metus & lætitiæ impetus quibus cruciantur homines, naſci putat Horatius lib. 3. epiſt. 1. 2. etiam tunc homines his non affici, ſi res, quæ admirationem inducunt, conſiderent: cæteris que animi libertatis iocundis vacui eſſent. Verſus hi ſunt: Nil admirari prope res eſt vna Numici, Sola que poſſit ſuadere & ſeruare beatum. Hinc Solem & Stellæ, & decedentia ceris Tempora momentis ſunt, qui formidine nulla Imbuti ſpectent, quid ceſſes muerera terra. Quid maris extremos Arabas dicantur & Indos? Lucra quid? plauſus & amici dona Quiritis? Quo ſpectanda modo, quo ſenſu credis & ore? Qui timet his aduerſa, ſer. miratur eodem Quocumque pacto pauor eſt vtroque moleſtus, Improuiſa ſimul ſpecies exterrere vtramque.

PHILOSOPHICÆ SENTENTIÆ.

Mála φιλοφροσύνην τὴν πάλιν, τὴν θαυμάζω, ἢ τὴν ἀδύνατον ἀλλοτρίων ἀγαθῶν, ἢ τὴν ἐπιθυμίαν, id eſt, Maxime videtur eſſe Philoſophicæ affectus, nempe admirari. Non enim aliud Philoſophiæ principium eſt, quam idipſum. Ex tribus que ad gloriam pertinent, hoc tertium eſt, vt cum admiratione hominum honore ab ijs digni iudicemur. Admirantur enim communiter illi quidem omnia, que magna & præter opinionem ſuam animaduertunt. Itaque eos viros ſuſcipiunt, maximis que efferunt laudibus, in quibus exiſtimant ſe excellentes quorundam & ſingulares virtutes perſpicere. Cic. 2. Offic. Admiratione autem afficiuntur ij, qui anteire cæteros virtute putantur, & cum omni carere dedecore, tum verò ijs vitijs, quibus alij non poſſunt obſiſtere. Nam & voluptates, blandiſſimæ dominæ, læpè maiores partes animæ à virtute detorqueant. Idem. Vita, mors, diuitiæ, paupertas omnes homines vehementiſſimè permouent. Quæ qui magno excelſo que deſpiciunt animo, tum quis non admiretur ſplendorem, pulchritudinemque virtutis? Idem. Maxime iuſtitia admirabilitatem ingenerat, ex qua vna viti bo- ni nuncupantur, mirifica autem quædam res multitudini videtur: nec iniuria. Nemo enim iuſtus eſſe poteſt, qui mortem, qui dolorem, qui exilium, qui egeſtatem timet. Idem. Maximeque admirantur eum, qui pecunia non mouetur: quod in quo viro perſpectum ſit, huic dignum ſpectatu arbitrantur. Idem. Irritantum eſt omnium in quæ inſanimus, admirator & conſcius. Ne concupiſcamus efficias, ſi ne oſtendamus effeceris. Ambitio, & luxuria, & impotentia ſcænam deſiderant. Sanabiſta, ſi abſconderis. Senec. Epiſt. 94. Nihil adeo magnum, neque tam mirabile quicquam, Quod non paulatim mirantur omnes. Luc. lib. 2.

PO
POLYANTHIA