

ingenio suo se diffidere profitetur: verum etiam summum studium erga fidem catholicam cujus gratia adversas hereses, maximo autem Arianos ad extremum usque spiritu decertavit; preterea vero eximiam charitatem in gregem suum, cujus demum institutiendi laboribus immortuus est. Colligimus etiam ex eodem Paulino (ibid.) postremam hanc scripturam Ambrosii festis Paschalibus anni 397 ascribendam esse, quandoquidem eo tempore, ut fort probabilior opinio, in vivis agitare desit. Qua de re alibi dicetur uberius.

Ultimae quatuor Enarrationes quarum una citatur ab Augustino, periodo ac aliis sermonibus constant; quod et styli ratio, et citati Scripturae per eosdem dies in Ecclesia recitatae loci satis indicant (*de Psal.* xiv, num. 15 et alibi). Sed valde quoque credibile est earum singulis singulos sermones contineri, cum Psalmorum versiculi raptim percurrantur, et ultimorum expositio quam priorum multo sit brevior; ne scilicet ob moram longiusculam taedio afficerentur auditores. Harum porro character minime diversus est: nec jam in ipis sicut in superioribus versiones Aquilae, Theodothis, aut Symmachii referuntur, excepta ultima ejus semel tantum et quasi obiter sit mentio. Et hinc forte non absurde colligas eandem que unius, etiam aliarum statens esse. Quapropter cum Paulus in explanationem manifestum sibi habitam fuisse proximo post Gratiani eodem, alteram Ambrosii legationem ad Maximum, et Theodosii de hoc tyranno victoriam, sequitur eas omnes anno 390, cui plures hujusmodi Ambrosianas lucubraciones tribuant historici, vix posse dici posteriores.

Ambrosius in Praefatione atque enarratione in Psalmum primum ex Basilio multa quorum nonnulla suis locis indicavimus, suo more sumpsit; Origenem quoque, ut observavit S. Hieronymus (loco sup. citato), in quibusdam serafus est. Certe quidem qui utriusque commentationes in psalmos xxxvi, xxxvii et xxxviii inter se contulerit, haud paucas ex Origenianis in Ambrosianas comperit esse translata. Sed hic inasper degnata quodam cum Origenis erraticis de judicio, resurrectione (*in Psal.* i, num. 55, et *in Psal.* xxxvi, num. 51), necnon omnium etiam oblectorum per ignem purificationem admodum affinis deprehendimus. Verum insignium vitiorum haecori hoc, uti nos alibi adnotavimus (Admonit. in lib. et alibi) dabat; ut eorum opiniones nondum liquido proscriptas ab Ecclesia proponere non gravaretur, licet oppositam sententiam data occasione decessat atque approbet. Id autem cum in hoc ipso argumento factum ab eo cognoscimus, maximo ex his quo in expositione Psalmi xviii, serm. 20, vers. 2 et 3, tradit, admodum simile veri est circa haec duo capita ipsum non alia sensisse, quam quo postea clarius ab Augustino (*lib. xx De civit.*, cap. 8; *lib. xvi, cap. 26*) ejus discipulo explanata postmodum communi consensu amplexi sunt omnes theologi.

# SANCTI AMBROSII

MEDIOLANENSIS EPISCOPI

## ENARRATIONES

IN XII PSALMOS DAVIDICOS

### IN PSALMUM PRIMUM ENARRATIO <sup>(1)</sup>.

#### 734-7 PRAEFATIO.

I. Quoniam summum virtuti inestivum proposuit Deus future beatitudinis delectationem: vehementes quoque calcas erroris delectationem esse diabolus excogitavit. Utriusque sententiae prestat indicium primus humani generis Adam, a Domino Deo in paradiso voluptatis positus; ut aeterna delectatione fruereetur, ad virtutem future sobolis provocandam. Neque enim erat incognitum Deo

A. locum esse errori datorum, et ceteris propositam spem salutis esse debere, qua in praeceptam humano sedem generi contenderent reformari. Et idem per speciem serpentis que profiguravit delectationis illecebram, exorta permissione deceptus. Occasione igitur accepta, adversarius per delectationem mihi operatus est mortem. Itaque quod divina gratia tributum erat ad vitam, factum est mihi in mortem, eoque facilliorum inimicus assen-

(1) Script. fort. etc., an. 381, nos ultra an. 390.

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