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ILLVSTRISSIMO

POTENTISSIMOQVE *Principi, ac Domino ſuo, Iacobo Sexto, Scotorum Regi, Gratiam & pacem à Domino.*

QVÆ res me induxit vt ſcriberem hunc Commentarium, Rex illuſtriſſime, eadẽ profectò me mouit vt inſcriberem eum nomini tuo. Conſcientia zeli mei erga Deum meum eiuſq; gloriã, quam vnicam (quantum quidem per infirmitatem meam fieri potuit) habui ante oculos in toto hoc negotio: cauſa fuit, cur auderem iſta in

lucem edere, quæ tamē ſcirem perquàm mediocria. Ita enim putaui fore vt ſi aliqua argumenta huius mei animi exſtarent in hoc Commentario, quæ certè aliqua legenti ſeſe offerent, inter multa alia quæ ſunt, fateor, infirmitatis etiam noſtræ non obſcura indicia: homines æquiori animo ferrēt ea, quæ à me non ſunt ita doctè & diſertè explicata. Eadem, mihi crede, Rex illuſtriſſime, cōſcientia amoris fidelis ſerui erga Principē, ac Dominum ſuum, effecit vt auderem dicare iſta tuæ Maieſtati, quæ tamen intelligerem indigna tanto patrocinio: hac enim fretus cōſcientia perſuaſi mihi fore, vt, ſi aliquo indicio cōſtaret de meo erga Maieſtatē tuam ſtudio reuerentiſſimo, grata ſint

etiam

tiã aliquo modo ea, quę à ſtudio ſo ac fideli ſeruo profecta ſunt. Accipe igitur, Rex illuſtriſſime, nõ tam commentarium iſtum, quàm aliquam ſignificationem officij illius humillimi, quod à me Principi meo debetur: túq; ipſe enitere per Dei gratiam, vt & in miſeriam hominis, & in miſericordiam illã Dei in Chriſto Ieſu, ac ſpirituales omnes benedictiones, quas in hac ad Epheſios Epiſtola magnificè prædicatas reperies, altius deſcendas, quàm potuerim ego qui tamẽ meo more in hoc laboraui potiſſimùm in Epiſtola iſta explicanda, vt præſente Dei ſpiritu peruenirem ad aliquam certè partem illius ſenſus communis miſeriæ noſtræ, præſertim verò gratię in Chriſto Ieſu, quo

Apoſtolũ penè abſorptum video. Quod qui non quærũt, ſed in nuda duntaxat ſuperficie hærent, næ illi quidem mihi non videntur percipere verum illum fructum ex ſcriptis Prophetarũ & Apoſtolorum. Egóne miſer Paulum audiam tam grauiter pronuntiantem nos omnes mortuos in offenſis & peccatis: nunquam verò ſibi ſatisfacientẽ in prędicãda illa Dei in Chriſto miſericordia, qua nos mortuos in eo viuificauit, excitauit, collocauit in cœlis: in prædicandis opibus illis gloriæ hęreditatis ipſius in ſanctis: in prædicãda excellẽti illa magnitudine potẽtiæ ipſius in nobis qui credimus: in exprimendis denique aliis huiuſmodi, quę multa paſſim occurrunt in hac Epiſtola: Egone, inquã, miſer iſta audiam, neque tamen

men vlla ex parte,ſimiliter vt Paulus,his rebus afficiar:neque dolorẽ ex tanta morte,neque voluptatem ex tanta vita percipiam? Nullam equidem exiſtimo grauiorem maledictionem iſta, qua quis, cùm etiam intelligit verã aliquam ſententiam, nullo errore implicatus, tamen non verè intelligit corde, quia veritati agnitę non aſſentitur, aut eam ſibi vera fide in Deum, & in Mediatorem non applicat: huiuſmodi enim cognitionẽ omnem non veram dixerit Propheta, non ſpiritum illum viuificum, ſed literam tantùm occidentem. Audite, inquit,audiendo,at ne intelligatis: videte videndo, neque cognoſcatis. Quare cùm omnes alios, tum reges maximè,quis eſt qui non videat, non oportere eſſe contentos

cognitione verbi diuini,niſi corde penitus illud intelligant?Quæ quidẽ cognitio ſola poteſt cor hominis ſanctificare, vt ad officia alia,ita ad munus illud regiũ in primis fideliter obeundũ : & maiorẽ ac veriorẽ voluptatẽ ſuppeditare, quàm poſsũt omnia regna ac imperia huius mũdi. Det tibi Dominus Ieſus, vt magis magiſq; in dies augearis: in hac præſertim ſeria perceptione gratiæ diuinę in Chriſto Ieſu:atque ita habeas verã illam conſolationẽ ſcripturarũ, quæ animũ tuum ſuſtẽtet in tot curis ac moleſtiis,quibus profectò oportet te, eo præſertim loco, omniũ maximè onerari. Amen.Edinburgi Cal.Octob.1590

T. M. Seruus addictiſſimus

ROBERTVS ROLLOCVS.