

17. Ps. 30:20 (31:19).

18. Isa. 45:15. *DP* 74:2 1.

19. In the corresponding Latin text for this English sentence (16:5-7) I regard "*igitur*" as a mistake on Nicholas's part. Hence, I render the text as if Nicholas had written "*enim*".

20. Ps. 113B:1 (115: 1).

21. Note *DVD* 1 (6:6). *NA* 23 (104:12-14).

22. Literally: ". . . by the contracted shadow here."

23. See the references in n. 8 above.

24. *DI* III, 11 (245-246).

25. *Ap.* 2:16-22.

26. Ps. 79:20 (80:19).

27. Cf. Augustine, *Confessions*, opening sentence.

28. Luke 15:16-17.

29. *DP* 18-19.

30. Cf. *De Ludo Globi* II (84), Strasburg ed. *DI* II, 11 (157:23-26). Note the title of *DI* I, 23.

31. See the references in n. 5 above.

32. *DI* II, 6 (125:2-5; 12-13).

33. "Uncontracted Humanity," "Absolute Humanity," and "Human Nature per se" are names for God. They are *modi loquendi*, since Nicholas does not believe that God is Humanity in any sense that can be conceived by us. See notes 7 and 9 above.

34. *Ap.* 26:3-6.

35. *De Mente* 5 (65:13-14). See the references in n. 8 above.

36. *DI* I, 16 (45:4). *Ap.* 33:21-22.

37. *DI* II, 3 (110:4-6).

38. *DP* 21.

39. *DP* 21.

40. *DVD* 10. Note the title of *DI* I, 22.

41. *DVD* 21 (92: 4-5). Also note *Complementum Theologicum* 12 (Paris ed., Vol. II, fol. 99^r, lines 22-24).

42. Heb. 5:14. In the remainder of the Latin sentence—specifically at 39:6-7I take the future tense of "*coincidere*" to express a present meaning.

43. Gen. 3:24.

44. Cf. the discussion in Chapter 12. Also note *Complementum Theologicum* 14 (Paris ed., Vol. II, fol. 100^v, lines 11-13).

45. Heb. 5:12.

46. II Cor. 4:7.

47. The beginning of Chapter 13 makes clear what kind of "seeing" this is. Also note *Complementum Theologicum* 2 (Paris ed., Vol. II, fol. 93, lines 18-21).

48. Chapter 5. See n. 18 above.

49. Chapter 10.

50. This English sentence is a correct translation of the corresponding Latin text (49:17-19). Skeptics are referred to *Gildersleeve's Latin Grammar*, 3rd ed. (London: St. Martin's Press, 1980), p. 149, Remark Ic. Cf. the syntax in *DVD* 16 (74:5-6). Cf. *DI* II, 11 (156:26-27) with II, 12 (162:16-17).

51. This view belongs to earlier medieval philosophy as well. Cf. Anselm of Can-