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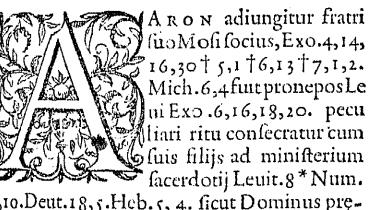
SYMMMA BREVITATE COMPLECTITVR.

IOHANNES HARLEMIVS

LECTORI S.



N hoc Bibliorum indice, Candide Lector, primus numerus, libri caput denotat; proximè deinde sequentes usque ad hoc signum †, vel (si hoc signum non adfit) ad proximan usque sequentis libri citationem, sunt versuum in eodem capite signatorū notæ. Exempli gratia in voce AARON, Exo. 4, 14, 16, 30 † s. i. † 6, 13 † 7, 1, 2. legendum est. Exodi capite 4. versu 14, versu 16, & versu 30. Item cap. 5, versu 1. cap. 6, vers. 13. capite 7, versu 1, & 2. Cum autem asteriscus seu stella in hunc modum (Levit. 8⁴.) numero apponitur, indicium est, rem de qua agitur, per plures versus in eo capite tractari: vel significat locum illum esse inter reliqua diligentius notandum. Porro si quod queris, in versu hic notato contingat non adeo perspicue inueniri, tum aliquot ex propinquis versibus antecedentibus, vel sequentibus tibi erunt perlustrandi. In librorum nominibus ad faciliorē, & certiorem distinctionem id obseruatū est, ut Eccle. Ecclesiasten, Eccli. verò Ecclesiasticum notet. Vale.



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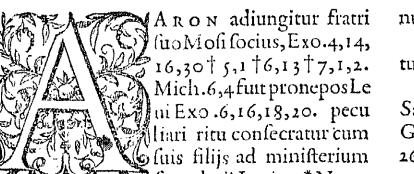
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FINIS.

CATALOGVS LIBRORVM CANONICORVM VETERIS ET NOVI TESTAMENTI, EX

CAP. XLVII CONCILII TERTII CARTHAGINENSIS, CELEBRATI CIRCA ANNVM DOMINI CCC.

TE M placuit, vt præter scripturas canonicas nihil in Ecclesia legatur, sub nomine Iuinarum Scritura.

Epistola Iacob ad Hebraeos agnoscit omnes qui texunt Indicem librorum canoniconum, quos suprà citauimus, & præter illos concil. Nicenum 1. teste D. Thoma in comment. super hand Epistolam. concil.

Ephesinum 1. can. 10. Origenes apud Euclid. lib. 6. hist. c. 18. candemque tanquam Pauli semper receperit omnes ecclesiæ Oriëtis, & omnes Græci, teste B. Hieron. in ep. ad Dardanum: nec illus frēst est Latinorum qui eam nomine Pauli non citet.

Epistola Iacobi pro canonica & diuinâ Scriptura habent conc. Laodicenû, Carthaginense 3. Romanû sub Gelasio 1. Florentinû, Tridentinum. Athanasius in synopsi, Hier. Innocentius 1. Augustinus, Iudor. Damascenus locis suprà notatis, & præteca conc. Mileuitanû c. 7. B. Hieron. de viris illustribus. D. Ambrosius in Psalm. 118. ferm. 7. Augustinus, & alijs apollini, qui ex ea tñquam diuina Scriptura testif. adducunt.

Epistola Iacob agnoscit supradicti locis citatis, nec nō D. Hieron. de viris illustrib. B. August. lib. 18. de ciuit. cap. 38.

Epistola 2. Petri iidem luprā citati locis notatis recipiunt, & præteca B. Hieron. in ep. ad Paulinum de studio S. S. rip. B. Innocentius 1. ep. 3. ad Exuper. cap. 7. B. Augustinus lib. 2. de doct. Christ. ca. 8. B. Isidorus lib. 6. Etymolog. D. Ioannes Damascenus de fide ortho. lib. 4. cap. 18.

Eodem quoq; libros sub nomine canonica, sacra, & diuinâ Scriptura, citant reliqui scriptores Ecclesiastici: ac vt ex multis pauca quādā exempla ponamus, in his libris quos nōnulli olim de catalogo facrōn librorū tollendos esse putauerū:

Librum Baruch tanquam faciū citant Clemens Alexand. lib. 2. paedagog. cap. 3. B. Cyprianus lib. 2. contra Iudoxos cap. 5. Eusebius Cesariensis lib. 6. demost. Euag. cap. 19. B. Chrysostom. 2. in Marth. & homi. quid Christus sit Deus. B. Ambrosius lib. 1. de fide, cap. 2. B. Augustinus lib. 18. de ciuit. cap. 33.

mas Valdēsis lib. 2. doctrinæ fidei antiquæ c. 19. Hos imitatur nostra ætatis sectarij.

I P S A M E T I A M S C R I P T V R A M
heretici nō recipiunt integrum; & si quam
partem recipiunt, ex ea quaque depravant, &
varius modis corrumpunt.

Ex Clemene Alexandrino lib. 7. Stromat.

Kāv πλημίαστον τερπνότελον γένεσιν γρα-
φας ή τούτους αἴροντες, ωρθούν μάρτυρας &
ταύτους, εἰς τὸν τελίνος ἀδείαν τὸ σύντομον
τὸ θρόνος τὸν τερπνότελον τοντορόθει, ἀλλ' ἐπιλε-
γόντες τὰ αὐτούλατα εἰρηνάτας τὸν τελίνον
μετάναστον δόξας, διηλατοεῖται ἀποτελέσ-
μενον τῇ λέξει, χερῶν δὲ τὸν πάταν οἴς προσφέ-
εντοῖς μόνοις, εὐεργεῖται ἀντὶς εἰς τὸν θύματον
μόνοις τερπνότελον, τὰ σημειώμενα ἐπαλ-
λατόντας.

Quanquam audeant Propheticis uti Scripturis & hi qui heres colunt: piutū quidē neque omnibus, deinde neque integris, neque quemadmodum corpus & contextus prophetie dicta, p̄mituntur. Sed eligentes ea quae ambigui dicta sunt, in proprias transferunt opiniones, paucas sparsim decerpentes dictiones. Propemodo enim in omnibus dictis quae adducuntur, inuenies ipsos vocibus solis in ordicu adhære, ipsa significata inuententes.

Vetus Testamentū vel totum, vel magna ex parte reiecerūt Cerdoniani, Manichæi, Ptolomeita, Nicolaitæ, de quibus lege Epiphan. D. Augustinū, & Philastriū de heresib, & Irenam aduersus heres Valent. In novo Testamento multa falsa affirmabat esse Faustum apud August. lib. 33. contra Faustum c. 3. Ex Euangeliis foliū Euangeliū Matthæi recipiebant Ebionitas, teste Iren. lib. 1. c. 26. Solo Euāngelio Lucæ vtebantur Marcionitas, quod ipsum quoque nō nisi mutuū recipiebant, teste Epiph. hæresi 42. Actus Apostolorū, & D. Pauli epistolæ non recipiebāt Tatiani, & Seueriani, vt est apud Euēb. lib. 4. hist. Eccles. c. 29. Vtramque epistolam ad Timotheum, vnam ad Titum, & ad Hebreos reiiciabant Marcion & Basilides, teste D. Hieron. in præfatione epist. ad Titum, & eas quoque Pauli epistolæ, quas Marcion recepit, corroxit & depravauit, vt est apud Epiph. hær. 42. & apud Tertullianū per totum librum quintum aduersus Marcionē. De Arrianis quod ex Euāngelio Ioannis eraserint illa verba, Quoniam Spiritus est Deus, testatur D. Ambrosius libro 3. de Spiritu sancto, cap. 11.

Apocalypsim reiiciunt Alogi, vt testatur Epiph. hær. 51, & Augustin. hær. 30.

Epistolā D. Iacobi, & quosdam alios li-
bros repudiant nostri temporis sectarij.

Ex Tertulliano de prescript. hereticorum.

NIHI proficit cōgressio Scriptura-
rū, nisi plānè vt aut stōnachi quis
ineat euersiōne, aut cerebri. Ita hæ-
resis nō recipit quādā Scripturas: & si quas
recipit, adiectionibus aut detractionibus
ad dispositionē instituti sui interuerit: &
si recipit, nō recipit integras: & si aliquatenus
integras præstas, nihilominus di-
versas expositiones commentata cōser-
uit. Tantū veritati obſtruit adulter fenus,
quantum & corruptor stylus. Varia
præsumptiones necessariō nolunt agnoscere
ea per quae reiūnuntur; his nitūtū
qua ex fallo cōpulerunt, & qua de am-
biguitate ceperunt. Quid promouebis
exercitatissime Scripturarū, cūm si quid
defendēs, negēs; ex diuerso, si quid
negaueris, defendātur? Et tu quidē nihil
perdes, nīsi vocem in contentionē: nihil
consequeris, nīsi vīlem de blasphematio-
ne laudem. Ille verò si quis est, cuius cau-
sa in congressum descendit Scripturarū,
vt cum dubitaret confirmes, ad veri-
tatem, an magis ad hæreses deuerget?
Hoc ipso motus, quod te videat nihil
promouisse a quo gradu negandi &
defendendi, diuera parte statutum: certè
& de pari alteracione incertior disce-
deret, neficiens quam hæresim iudicet.

Ex D. Hieronymo aduersus Luciferianos.

Breue apertamque tibi animi mei
sententiam proferam: In illa effi Ecclesiā
permanēdū, qua ab Apostolis fun-
data usque ad hanc diem durar. Sicubi
audieris eos, qui dicuntur Christi, non à
Domino I E s v Christo, sed à quoquam
alio nuncupari, vrpote Marcionitas, Va-
lentianos, Montenses sive Campates, sc̄i-
to nō Ecclesiā Christi, sed Antichristi
esse synagogā. Ex hoc enim ipso quod
postea instituti sunt, eos se esse indicant,
quos futuros Apostolus prænuntiauit.
Nec sibi blandiantur, si de scripturarum
capitulis videntur sibi affirmare quod di-
cunt, cūm & diabolus aliquid de scriptu-
ris sit loquutus, & scripturæ non in le-
gendo consistant, sed in intelligendo.

Ex Vincentio Lirinensi, in libello aduersus pro-

phamas hereticon notationes.

Sed dicit aliquis, Si diuinis elequiis,
sententiis, promissionibus, & diabolus, &
discipuli eius vtruntur, quorum ali sunt
pseudoapostoli, & pseudoprophetæ, &
pseudomagistri, & omnes ex toto hæreti-
ci, quid facient catholici homines & ma-
trix Ecclesiæ filij? quoniam modo in scri-
pturis sanctis veritatem à falsitate discep-
tent. Hoc scilicet facere magnopere cu-
rabit, quod in principio Commonitorij
istius sanctos & doctos viros nobis tradi-
disse scripsimus, vt diuinum canonem se-
cūdum vniuersitatis Ecclesiæ traditiones,
& iuxta catholici dogmati regulas in-
terpretentur, in qua itē Catholicae, Apo-
stolicæque Ecclesiæ sequitur necesse est
vniuersitatē, antiquitatē, consensionem.

de illa consulat, quam sine vlla ambigi-
tate fāndā Scriptura demonstrat.

Ex eodem lib. 1. de Gene. ad lit. cap. 18.

Et in rebus obscuris atque à nostris o-
culis remotissimis, si qua inde scripta etiā
diuina legerimus, quæ possint salua fide
qua imbūimur, aliis atq; aliis patēte fen-
tentiis, in nullam earum nos præcipiti af-
firmatione ita proicimus, vt si forte di-
ligentius disculsa veritas cam recte laba-
factauerit, corrūamus: non presentia
diuinarum scripturarum, sed pro nostra
ita dimicantes, vt eam velim Scriptu-
rarum esse, quæ nostra est, cūm potius cā,
quæ scripturarum est, nostram esse velle
debeamus.

Ex eodem lib. 7. de Gen. ad lit. cap. 9.

Neque enim nō omnes heretici feri-
piutras catholicas legunt, nec ob aliud
sunt hæretici, nīsi quid cas non recte in-
telligentes, suas falsas opiniones contra
carum veritatem peruvicaciter afferunt.

Ex D. Hieronymo aduersus Luciferianos.

Breue apertamque tibi animi mei
sententiam proferam: In illa effi Ecclesiā
permanēdū, qua ab Apostolis fun-
data usque ad hanc diem durar. Sicubi
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& iuxta catholici dogmati regulas in-
terpretentur, in qua itē Catholicae, Apo-
stolicæque Ecclesiæ sequitur necesse est
vniuersitatē, antiquitatē, consensionem.

A P P R O B A T I O.

HVNC INDICEM BLBLICVM à Iohanne Harle mio Societatis I E S V Theologo
nuper in lucem emissum, & nunc denuò ab eodem quād diligētissimè perlustratum, plu-
rimis que locis auctum, nos infrascripti dignum censemus qui typis rursum mandetur:

A V G U S T I N V S H V N N A E V S , R e g i u s s a c r a T h e o l o g i a
Louarij professor.

C O R N E L I V S R E Y N E R I Goudanus, sacerdote Theologiae
professor ordinarius apud Louanienses.

E X C V D E B A T A N T V E R P I E C H R I S T O P H O R V S P L A N T I N V S , P O S T R I D I E

CALENDARVM IANVARII, ANNO M. D. LXXII.