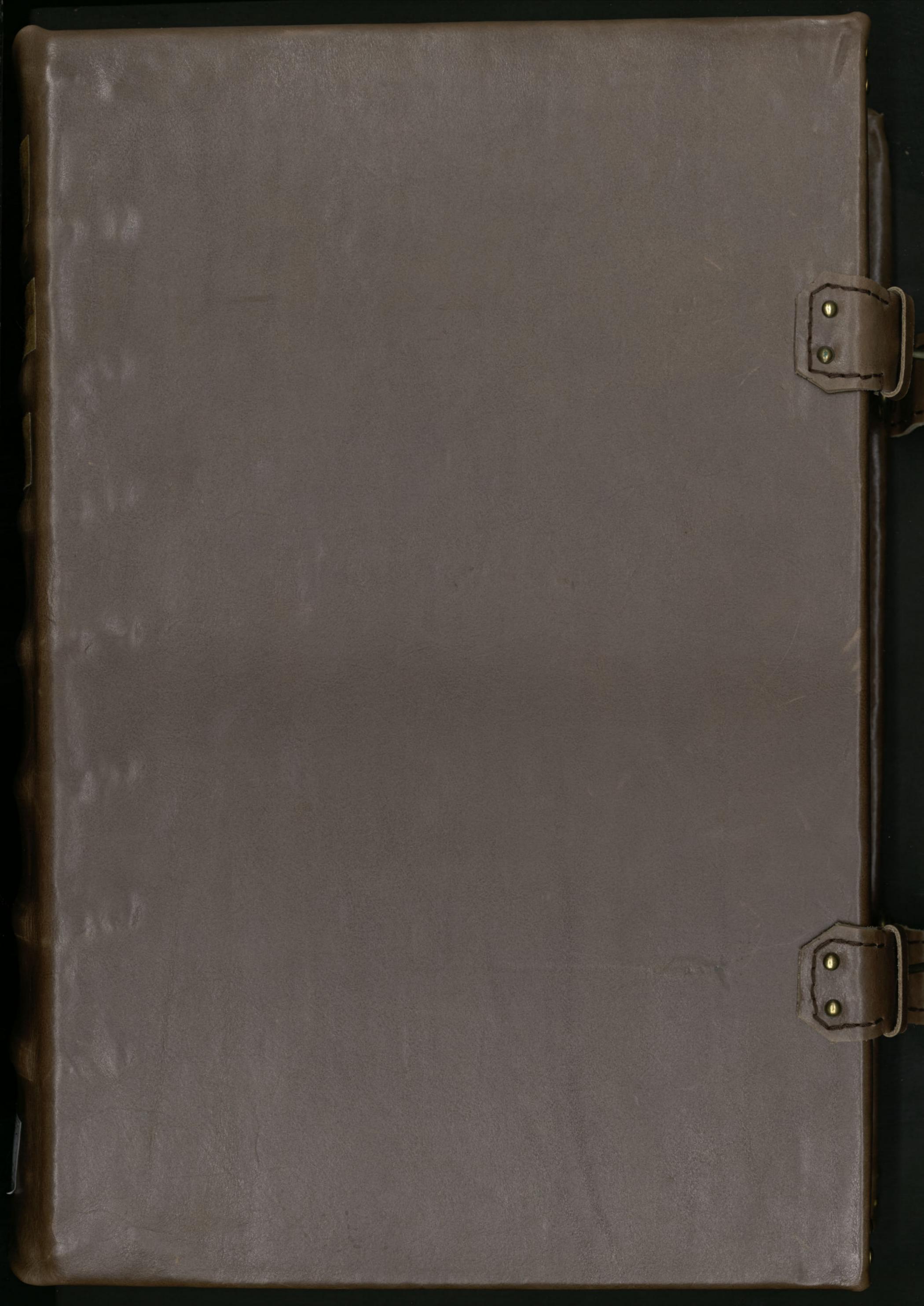


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3. Re
A
A
1 Ioa
11, 5
A
14, 3
succ
A
lis, 1
23, 6
amou
2, 30,
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INDEX BIBLICVS,

QVI RES EAS, DE QVIBVS IN SA-

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IOHANNES HARLEMIVS

LECTORI S.



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AARON adiungitur fratri suo Moysi socius, Exo. 4, 14, 16, 30 † 5, 1 † 6, 13 † 7, 1, 2. Mich. 6, 4 fuit pronepos Leui Exo. 6, 16, 18, 20. peculiari ritu consecratur cum suis filijs ad ministerium sacerdotij Leuit. 8* Num. 3, 10. Deut. 18, 5. Heb. 5, 4. sicut Dominus prescripserat Exo. 29* † 40, 12. Aaronis & filiorum sacerdotalis ornatus, Ex. 28*. Aaronis sacerdotis auctoritatem qui noluerunt agnoscere, inusitato genere mortis intereunt, Exod. 16, 3, 11, 30, 31. Aaron insigni miraculo ostenditur præ ceteris à Deo in Sacerdotè summū electus, Exo. 17, 5, 8. post oblationem factam benedicit extensa manu populo, Exo. 9, 22. iure perpetuo accipit pro officio sacerdotali oblationes & primitias à populo, Num. 18, 8, 9, 11, 12*. & à Leuitis decimas decimarum, Num. 18, 26, 28. moritur, Num. 20, 28 † 33, 38. Deut. 10, 6 † 32, 50. succedit ei in summo Sacerdotio Eleazar, Numer. 20, 26. Deut. 10, 6. Aaronis laus Eccli. 4, 5, 7, 8, 9*.

AARIM mōs vnde moriturus iam Moyses terram Chanaā prospexit, Num. 21, 11, † 27, 12. † 33, 44. Deuteron. 32, 49.

ABBA pater, Marc. 14, 36. Rom. 8, 15. Galat. 4, 6.

ABDEMELECH propugnator, & patronus Ieremiæ, Ierem. 38, 7. liberatur à gladio Chaldeorum, Ierem. 39, 16, 17.

ABDENAGO mittitur in fornacem ardentem, Dan. 3, 21. appellatur Azaria, Dan. 1, 6.

ABDIAS abscondit prophetas Domini, 3. Reg. 18, 3, 13.

ABDON Iudex in Israel, Iudic. 12, 13.

ABEL occiditur à fratre Cain, Gen. 4, 8. 1 Ioan. 3, 12. de eodē lege Matth. 23, 35. Luca 11, 51. Hebræor. 11, 4. † 12, 24.

ABIAM filius Roboam rex Iuda, 3. Reg. 14, 31 † 15, 1. 2 Paral. 13, 15. reliquit Asā regni successorem, 3. Reg. 15, 8. Mat. 1, 7.

ABIATHAR sacerdos effugit manus Saulis, 1. Reg. 22, 20. confugit ad Dauid in Ceilam, 23, 6. cum Adonia se coniungit, 3. Reg. 1, 7. amouetur sacerdotio, 2, 27. iuxta illud 1. Reg. 2, 30, 32.

ABIDAN dux Benjamin, Num. 1, 11.

ABIGAIL, vxor impij Nabal, 1. Reg. 25, 3.

nubet Dauidi regi, post mortem Nabal, 25, 39.

ABIHV & Nadab filij Aaron igne absumuntur, Leuit. 10, 2. Num. 26, 61.

ABIMELECH rex Geraris aufert Abrahamæ Saram, Gen. 20, 2. in pactum cum Abraham, Genes. 21, 23, 32. in pactum cum Isaac. Gen. 26, 31.

Abimelech filius Gedaonis, Iudic. 8, 32. occidit 70 suos fratres, & ictu lapidis molaris interficitur, Iudic. 9, 5, 53 † 2. Reg. 11, 21.

ABIRON effert se contra Moysen, vnde & terra discedens eum absorbet, Numer. 16, *.

† 26, 10. Deut. 11, 6. Psal. 105, 17. Eccli. 45, 22.

ABISAG, Sunamitis, ducitur ad regem Dauid, 3. Reg. 1, 3. petitur ab Adonia in vxorem, 2, 17.

ABISAI filius Saruia, 2. Reg. 2, 18 † 16, 9. † 19, 21 † 20, 6 † 23, 18.

ABIVD filius Zorobabel, Matth. 1, 13. appellatur Anania, 1. Paral. 3, 19.

ABNEGATIO sui ipsius, Gen. 12, 4 † 22, 1, 9. Deuter. 33, 9. 3. Reg. 19, 19. 2. Mach. 6, 19, 23. Matth. 4, 19 † 5, 29 † 10, 39 † 16, 24 † 19, 21. Marc. 10, 21. Luc. 9, 23 † 14, 26 † 17, 33. Ioan. 12, 25.

Abnegatio omnium rerum, Gen. 12, 1. Deut. 33, 8. Ruth. 2, 11. 2. Paral. 25, 9. Matth. 4, 19 † 19, 21, 27. Marc. 1, 17 † 10, 28. Luc. 5, 11 † 14, 26 † 18, 22. 1. Corint. 7, 29. Ioan. 12, 25. Phil. 3, 7.

ABNER, præfectus militum Saulis, creat Isobeth regem Israel, 2. Reg. 2, 8. paciscitur cum Dauid, 3, 12. occiditur à loab, 2. Reg. 3, 27.

ABR ancilla Iudith, Iudith 8, 32 † 10, 2. libertate donatur, Iudith. 16, 28.

ABRAM filius Thare habet Sarai vxorem, Genes. 11, 29. egreditur ex patria in terrā Chanaan præcipiente Domino, 12, 4. proficiscitur in Aegyptum, 12, 10. redit inde in Chanaan, 13, 1. liberat Loth fratrem suum ex manibus hostium, 14, 14. accipit promissionem seminis, 15, 4. † 17, 16 † 18, 10. concumbit cum Agar, 16, 4. accipit promissionē seminis & signum fœderis, appellaturq; Abraham, 17, 5. orat pro Sodomitis, 18, 23, 28, 32. Isaac ei nascitur, 21, 2. paratus est offerre Isaac, 22, 9. mittit seruum qui quærat vxorem filio suo Isaac, 24, 4. moritur, 25, 8. commendatur, Eccli. 44, 20. appellatur pater multarum gentium, & omnium credentium, Gen. 17, 5. Esai.

51, 2. Matt. 3, 9. Luca 19, 9. Ioan. 8, 39. Rom. 4, 11, 17, 18 † 9, 7. Gal. 3, 8. de ipso & eius semine vide Ios. 24, 3. Esaiæ 41, 8 † 51, 2. Ezech. 33, 24. 2. Esdr. 9, 7. Matth. 8, 11. Act. 7, 2, 16. Hebr. 11, 17.

ABRAHAE filij qui dicantur, Ioan. 8, 33. Roman. 9, 7. Gal. 3, 7.

ABSALON filius Dauid, 2. Reg. 3, 3. occidit suum fratrem, & fugit ad Tholomai regem Gesur, 13, 37. reuocatur, 14, 21, 23. conatur patris occupare regnum, 15, 6. concumbit cum patris concubinis, 16, 22. iuxta prophetiam, 12, 11. tribus hastis transfigitur à loab, 18, 14.

ABSTINENTIA à quibusdam cibis, Gen. 1, 29, 30 † 2, 17 † 3, 11 † 9, 4. Exo. 12, 9* † 13, 6 † 21, 28 † 22, 31 † 29, 34. Leuit. 6, 24 † 7, 18*. † 11, 4*. † 17, 27*. † 19, 7 † 22, 8*. † 23, 14. Num. 6, 4 † 18, 10. Deut. 12, 16 † 14, 3*. Tob. 1, 12. Iudith 12, 2. Dan. 1, 8. 2. Machab. 7, 1. Matth. 12, 4. Marci 2, 23. Luca 6, 1. Act. 15, 29.

Abstinentia à vino, Leuit. 10, 8 † 11, 34. Num. 6, 3. Iudic. 13, 4, 14. Ierem. 35, 6. Ezech. 44, 21. Luca 1, 15.

Abstinendum à cibo & potu etiā licito propter scandalum alterius, 2. Mach. 6, 24. Rom. 14, 20, 21. 1. Cor. 8, 13.

Abstinentiæ præceptum violare nolentes, Ierem. 35, 6*. 2. Mach. 6, 19* † 7, 2*.

ABVS v svestiū, Esai. 3, 18. Ezech. 7, 20. Hester 14, 16. Matth. 11, 8. Marc. 12, 38. Luc. 7, 25 † 16, 19 † 20, 45. 1. Timoth. 2, 9. 1. Pet. 3, 3.

ACCEPTIO personarum, vide Persona.

ACCEPTIO munerum, Exo. 23, 8. Num. 35, 31. Deut. 10, 17 † 16, 19. † 27, 25. 2. Para. 19, 7. Iob. 15, 34 † 36, 18. Prou. 14, 20 † 15, 27. † 17, 23. † 19, 6 † 22, 9 † 28, 21. Eccli. 4, 36 † 7, 6 † 20, 31. Esai. 1, 23 † 5, 23 † 33, 15. Iudith 16.

ACEDIA, 2. Reg. 11*. Prouerb. 6, 6 † 10, 4, 26 † 12, 11 † 13, 4 † 18, 8 † 19, 15, 24 † 20, 4, 13 † 21, 25 † 24, 30 † 26, 13 † 28, 19. Ezech. 16, 49. Eccli. 33, 26. Rom. 12, 11.

ACHAB impius rex Israel, 3. Reg. 16, 29, 30. † 18*. vincit Syrios, 20, 20, 29. inicit fœdus cum Benhadad rege Syriæ, 20, 34. exercet tyrannidē in Naboth, 3. Reg. 21, 2. traicitur telo, & sanguinem eius canes lambunt, 22, 38. secundum verba Helia, 21, 19. filij eius pereunt, 4. Reg. 10, 7, 11. secundum illud 3. Reg. 11, 21. 4. Reg. 9, 7.

A ACHATA,

ACHAIA, Actor. 18, 12, 27 † 19, 21. Rom. 15, 26. 1. ad Cor. 16, 15. 2. ad Cor. 1, 1 † 9, 2 † 11, 10. 1. ad Theff. 1, 7.
 ACHAN lapidatur. Iof. 7, 25. 1. Par. 2, 7. in valle Achor, Iof. 7, 24 † 15, 7. Efaia 65, 10. Ofea 2, 15.
 ACHAZ filius Ieremias, impius rex Iuda, 4 Reg. 16, 2. Para. 28, 2. Efaia 7, 36. Matth. 1, 9. appellatur Eliezer, Luc. 3, 29. Ezechias filius in regnum patri succedit, 2. Paral. 28, 27. Mat. 1, 10.
 ACHIAS filius Achitob, sacerdos Domini, 1 Reg. 14, 3, 18. appellatur Achimelech, 21, 1.
 ACHIOR dux Ammonitarum, Iudit. 5, 5. traditur in manus filiorum Israel, 6, 7. fit Iudaeus, 14, 6.
 ACHIS rex Geth donat Dauidi ciuitatem Siceleg, 1 Reg. 27, 6.
 ACHITOPHEL Dauidi a consiliis, adheret Absaloni, 2 Reg. 15, 12. dat impium consilium, 16, 21. suspendit se, 17, 23.
 ADAM creatur, Gen. 1, 27. collocatur in paradiso, & ligni scientie vsus ei interdicitur, 2, 15. persuasione Euae preceptum violat, & paradiso pellitur, 3, 6, 23. Ofea 6, 7. moritur, 5, 5. Rom. 5, 14. 1. Cor. 15, 22.
 ADHORTARI ad bonum, Gen. 13, 8 † 45, 24. Iof. 22, 5, 2. Par. 30, 6 † 32, 7. 2. Esdr. 5, 6, 9. Act. 11, 23 † 14, 21 † 20, 17. 1. Theff. 5, 11. Tit. 2, 12. † 3, 1. Heb. 3, 12.
 ADONIAS affectat regnum patris sui, 3. Reg. 1, 5. vxorem petit Abisag, & occiditur, 2, 17, 25, 34.
 ADONIBEZE capitur, Iudic. 1, 6.
 ADORATIO angelis & hominibus tributa, Gen. 18, 2 † 19, 1 † 23, 12 † 27, 29 † 33, 3. † 42, 6 † 43, 26. Exo. 18, 7. Num. 22, 31. 1. Reg. 20, 41 † 21, 23 † 28, 14. 2. Reg. 9, 6 † 14, 3. 3. Reg. 1, 15, 12. Iudit. 10, 20. Ester 3, 2. Dan. 2, 46. Actor. 10, 25.
 ADRAMELECH idolum, 4 Reg. 17, 31.
 Adramelech vsus subsidio fratris sui Sarafar, occidit patrem Sennacherib, 4 Reg. 19, 37. Efaia 37, 38.
 ADVENTVS Domini expectandus, Matt. 24, 42 † 25, 13 † 26, 40. Mar. 13, 33. Luc. 12, 40 † 21, 34. Rom. 13, 12. Ephes. 6, 18. Coloss. 4, 1. 1. Theff. 5, 6. 1. Petr. 4, 7 † 5, 8. Apoc. 3, 3 † 16, 15.
 ADULTERIVM, luxuria, & fornicatio, Genes. 6, 2 † 19, 5, 31, 33. † 38, 15. Exod. 22, 16. Leu. 18, 20. † 19, 29 † 20, 10, 13 † 21, 9. Num. 25, 1, 6. Deut. 22, 13, 22, 23 † 23, 17. Iudic. 19, 2, 25. 1. Reg. 2, 22. Tob. 4, 13. Prou. 2, 16. † 5, 7. † 7, 10. † 22, 14 † 23, 27 † 29, 3. Eccle. 7, 27. Eccli. 23, 29. † 25, 4. Eze. 22, 10. Act. 1, 5, 20. Rom. 1, 26. 1. Cor. 5, 1. † 6, 9, 15 † 10, 8. Ephes. 5, 5. Coloss. 3, 5. 1. Theff. 4, 3. 1. Timoth. 1, 10. Hebræor. 13, 4.
 Adulterium carnale & spirituale prohibetur, committitur, & punitur, Gene. 20, 2 † 26, 7. Exod. 20, 15. Leuitic. 18, 8 † 20, 10. Num. 5, 13. Deut. 5, 18 † 22, 22, 30. Iudic. 19, 2. 2. Reg. 11, 2, 4. † 12, 1, 9. Iob 24, 15 † 31, 1, 9. Psalm. 72, 27. Prou. 5, 3, 8, 20 † 6, 24, 32 † 7, 5. Efaia 57, 1. Ierem. 2, 36 † 3, 1 † 5, 7 † 13, 26. Hose. 2, 4 † 4, 2. Sapient. 3, 16. Matth. 5, 27 † 14, 3 † 19, 9. Ioan. 8, 3. 1. Cor. 6, 10. 1. Theff. 4, 3. Heb. 13, 4. Iacob. 4, 4.
 ADVRAM, super tributa seu quaestor ararius Dauidi, 2. Reg. 20, 24. postea a tributis ipsi Roboam, lapidatur, 3. Reg. 12, 18.
 AEGYPTIACA captivitas praedicitur, Gen. 15, 13. Incipit, Exod. 1, 8, 13. Actor. 7, 18.
 De Aegypto exitus, & liberatio Israelis promittitur, Gen. 15, 16 † 48, 21 † 50, 14. Exod. 3, 17 † 6, 6. adimpletur, & exeunt viri 600000. Exod. 12, 37, 51 † 13, 14. Num. 33, 1. Deut. 16, 1. Hose. 13, 4. Mich. 6, 4.
 In Aegyptum redire improbe flagitat Israheliticus populus, Exo. 14, 11 † 16, 3 † 17, 3. Num. 11, 5 † 14, 4 † 20, 3.
 Contra Aegyptum prophetatur, Efaia 19, 1, 11, 18 † 20, 3. Ierem. 43, 10 † 44, 30 † 46, 2. Ezech. 29, 13. † 30, 1. † 31, 1. † 32, 1.
 Aegyptiaca redemptio frequenter in memoriam reuocatur tanquam summum beneficium, Exod. 20, 2. Leuit. 22, 33 † 26, 13. Deut. 4, 37

† 5, 6 † 7, 8 † 8, 14 † 16, 6. Iudith 2, 1 † 6, 8. 1. Reg. 10, 18. 4. Reg. 17, 7. Mich. 6, 4.
 Aegyptus affligitur plagis variis, Exo. 7, 8, 9. 10. 11. ut praedixit Dominus, Exod. 3, 19.
 Aegyptus expugnatur a rege Babyloniae, 4 Reg. 24, 7. Ierem. 46, 2.
 Aegyptij prodeunt in pugnam contra Iudam, 2. Paral. 12, 2.
 Aegypto posuit Antiochus, 1 Mach. 1, 17. in Aegyptum fugit Christus Herodem, Matth. 2, 13.
 AEGROTATIO & morbus poena peccati, Exo. 15, 26. Leuit. 26, 16. Num. 12, 12. Deut. 7, 15 † 28, 27, 60. 2. Reg. 24, 13. 4. Reg. 5, 27. 2. Paral. 21, 18. Ioan. 5, 14.
 Aegroti visitandi sunt & consolandi, Genes. 48, 1, 4. Regum 8, 29 † 13, 14. Iob 2, 11. Psalm. 40, 4. Eccle. 7, 3. Eccli. 7, 38. Matt. 25, 37, 40. Ioan. 11, 3 † 12, 9. 2. Cor. 1, 4. Quomodo se viri sancti in morbo & decessu ab hac vita habuerint, Gen. 49, 1. † 50, 14. Deut. 31, 1, 6. Iof. 13, 23. † 24, 1. 1. Reg. 12, 1. 3. Reg. 2, 1, 7. 2. Paral. 32, 24. Tob. 4, 2. Efaia 38, 1. 1. Macha 2, 49, 61.
 AENEAS sanatur, Act. 9, 33.
 AGABVS imminentem famem praedicit, Act. 11, 28. & Paulo manus iniiciendas, 21, 11.
 AGAG rex Amalechitarum capitur a rege Saule, 1. Regum 15, 8. iubente Samuele occiditur, 15, 33. iuxta prophetiam, Num. 24, 20.
 AGAR ancilla Sarae parit Ismahelem, Gen. 16, 15. expellitur cum filio suo, 21, 14. Galat. 4, 30. Agarenie sua terra per Rubenitas profligantur, 1. Para. 5, 19.
 AGGAEVS propheta Iudaeis, Aggaei 1, 3. 1. Esdr. 5, 1. † 6, 14.
 AGRIPPA audit Paulum, Act. 26, 2.
 AHIAS propheta in Silo secat pallium in 12 partes, 3. Reg. 11, 30. mala praedicit vxori Ieroboam, 14, 6, 10. scripsit prophetias, 2. Paral. 9, 29.
 ACHIMELECH sacerdos dat Dauidi panes propositionis, 1. Reg. 21, 6. & gladium Goliath, 21, 9. transfigitur, 22, 18. appellatur Ahias, 14, 3. vocatur Abiathar, Marci 2, 26.
 AHIR dux Nephtali, Num. 1, 15.
 ALCIMVS periurus Iudaeus adeptus est sacerdotium, 1. Mach. 7, 5, 9. 2. Machab. 14, 3, 13. perit subita morte, 1. Mach. 9, 55, 56.
 ALEXANDER filius Graecorum, occiso Dario regnum suum filius diuisit 1. Mach. 1, 7. vide Dan. 7, 6 † 8, 8 † 11, 4.
 ALPHA & ω, principium & finis, primus & nouissimus est Dominus, Efaia 41, 4 † 44, 6 † 48, 12. Apocalyp. 1, 8, † 2, 8 † 21, 6 † 22, 13.
 ALPHAEVS, pater Iacobi Apostoli, Matth. 10, 3. Mar. 3, 18. Luc. 6, 15. Act. 1, 13.
 ALTARE holocausti, Exod. 27, 1 † 38, 1. Numer. 7, 2. 2. Reg. 24, 25. 3. Reg. 18, 32. 4. Reg. 16, 15. 2. Paral. 1, 5. † 4, 1 † 5, 8. 1. Esdr. 3, 2. Ezech. 43, 13. 1. Mach. 4, 47, 53.
 Altare inceff. Exod. 30, 1, 10 † 37, 25 † 40, 10.
 AMALECH filius Esau nascitur, Ge. 36, 12, 16. pugnat contra Israel, Exod. 17, 8. Num. 14, 43. Iudic. 6, 3. caeditur, 7, 1. 1. Reg. 14, 48. funditus deletur, 1. Reg. 15, 28. iuxta verba Exod. 17, 14. Num. 24, 20. Deut. 25, 19.
 AMAN postquam ad honores fuit euectus, fit lethalis hostis Iudaeorum, Hest. 3, 1. suspenditur, 7, 10. eodem supplicio afficiuntur & decem filij eius, 9, 13.
 AMASA filius Abigail sororis Dauidis, 1. Paral. 2, 17. fit dux militiae apud Absalonem. 2. Re. 17, 25. post militi Dauidis praeficitur, 19, 13. tandem a Iobab per fraudem occiditur 20, 10. causa cadis ponitur 2. Reg. 19.
 AMASIA filius Ioas recenset populum, 2. Paral. 25, 5. vlciscitur cadē patris sui, 4. Reg. 12, 21 † 14, 5. bello deuincit Edomaeos, 14, 7. capitur & occiditur, 14, 13. relinquit successorem filium Azariam regem, 15, 1. appellatur Leui, Luc. 3, 29.
 AMICI veri & ficti, Deut. 13, 6 † 33, 9. 2. Reg. 3, 27 † 13, 14 † 15, 19 † 20, 8. Psalm. 40, 10 † 54, 14. Prouer. 14, 20 † 18, 24 † 27, 10, 19. Eccli. 6, 7 † 7, 20 † 9, 12 † 12, 14 † 22, 25 † 37, 10. Ierem. 9, 4 † 12, 6 † 41, 1. Daniel. 11, 26. Mich. 7, 5.

Matth. 10, 35. Luc. 12, 53. Ioann. 13, 18. 1. Theff. 2, 14.
 AMINADAB, filius Aram, Matth. 1, 4. huc Naasson filius eius in regno secutus est, Num. 1, 7 † 7, 12 † 10, 14.
 AMMON filius Loth & filia eius, Gen. 19, 38. Ammonita prohibentur ab ingressu templi Deuter. 23, 3. 2. Esdr. 13, 1. caeduntur ab Israel, Iudic. 11, 32. 1. Reg. 11, 11. 2. Reg. 8, 12 † 10, 1. † 12, 26. aduersus Ammon prophetatur, Psalm. 82, 8. Ierem. 49, 1. Ezechie. 21, 20 † 25, 2. Amos 1, 13. Sophon. 2, 8.
 AMNON filius Dauid oppressit sorore sua Thamar, 2. Reg. 13, 14. vnde & ab Absalone fraude suo confoditur, 13, 28.
 AMON filius Manasse rex Iuda, occiditur, 4. Regum 21, 19, 23. ei in regno succedit filius Iosias 4. Reg. 22, 1.
 AMORI filius Canaan, Gen. 10, 16. Amorhaei non patiuntur Israeliam per suos terminos proficisci, Num. 21, 23. Iudic. 11, 19.
 AMRI impius rex Israel, 3. Reg. 16, 16, 17, 22, 23. contra Amri, Mich. 6, 16.
 ANAMELECH idolum Sepharuaim, 4. Regum 17, 31.
 ANANIAS propheta contra Ieremiam, Ierem. 28, 1.
 Ananias cum vxore Saphira subito moritur, Act. 5, 5, 10.
 ANATHOTH ciuitas Benjamin, Ier. 3, 7. vbi & Ieremias est natus, Ier. 1, 1 † 29, 27. & sacerdos Abiathar, 3. Reg. 2, 26. Anathothite nolunt Ieremiam audire, Ierem. 11, 21.
 ANDREAS a Christo vocatur, Matth. 4, 18. Marc. 1, 16. Ioan. 1, 40.
 ANDRONICVS vicarius Antiochi occiditur, 2. Machab. 4, 38.
 ANGEI, horumque ministerium & natura, Gen. 16, 7. 18. 19. 21, 17 † 22, 11 † 24, 7 † 28, 12 † 31, 11, 65 † 32, 24 † 48, 16. Exod. 3, 2 † 13, 21 † 14, 19 † 23, 20 † 32, 34 † 33, 2. Num. 20, 16 † 22, 22. Iof. 5, 13. Iudic. 2, 1 † 5, 23 † 6, 11, 14, 20 † 13, 33, 6, 9. 1. Reg. 29, 9. 2. Reg. 14, 17 † 19, 27 † 24, 16, 3. Reg. 13, 18 † 19, 5, 4. Reg. 13, 15 † 19, 35, 1. Paral. 21, 15. 2. Paral. 32, 21. Psalm. 33, 8 † 90, 11 † 102, 20 † 103, 4 † 148, 2. Efaia 6, 6 † 37, 36. Dan. 3, 49 † 6, 22 † 8, 16 † 9, 21 † 10, 5, 10, 16 † 12, 1. Zach. 2, 3 † 3, 1, 6 † 4, 1 † 5, 5, 10 † 6, 4. Mal. 2, 7 † 3, 1. Iudith 13, 20. Tob. 5, 27 † 6, 9. 12. Tob. 7, 5 † 8, 3 † 10, 11 † 11, 2. Baruch 6, 6. 2. Mach. 11, 8. Matth. 1, 20 † 2, 13, 19 † 4, 11 † 11, 10 † 13, 39, 49 † 16, 27 † 18, 10 † 22, 30 † 24, 31 † 26, 53 † 28, 2. Marc. 13, 32. Luc. 1, 13, 19, 28 † 2, 9, 15 † 12, 8 † 16, 22 † 22, 43. Ioan. 1, 51 † 5, 4 † 10, 12. Actor. 1, 10 † 5, 19 † 6, 15 † 7, 30 † 8, 26 † 10, 3 † 11, 13 † 12, 7, 11, 23 † 13, 9 † 17, 23. Rom. 8, 38. Gal. 1, 8 † 3, 19 † 4, 14. Col. 2, 18. 2. Theff. 1, 7. 1. Timoth. 3, 16 † 5, 21. Hebr. 1, 7. † 2, 2 † 12, 22 † 13, 2. 1. Petr. 1, 12 † 3, 22. 2. Petri 2, 11. Iudae 9. Apoc. 9.
 Angelorum ruina, Iob. 4, 18 † 15, 15. Efaia 14, 9. Ezech. 28, 2, 14, 17. Ioan. 8, 44. 2. Pet. 2, 4. Iudae 6.
 Angelorum nomine appellantur doctores & praedicatores, Efaia 33, 7. Mal. 2, 7 † 3, 1. Mar. 11, 10. Marc. 1, 2. Luc. 7, 27. Gal. 4, 14. Apoc. 2, 3. 3.
 ANIMAE quorundam piorum statim post mortem sunt cu Christo, 2. Cor. 5, 8. Phil. 1, 24. Apoc. 14, 13. contra eos qui putant illas vsque in diem iudicij quiescere.
 ANNA parit prophetam Samuel, 1. Reg. 1, 20. Anna prophetissa laudat Dominum Deum, Luc. 2, 36.
 ANNAS focer Caiphæ, Luc. 3, 2. Ioan. 18, 13. Act. 4, 6.
 ANTICHRISTVS, & eius regnū, Efaia 11, 4. Ezech. 38, 39. Dan. 7, 7, 19, 24 † 8, 9, 23 † 9, 27 † 12, 1. Zach. 11, 15. Matth. 24, 24. Mar. 13, 6. Ioan. 5, 43. Actor. 20, 29. 2. Theff. 2, 3. 1. Tim. 4, 1. 2. Tim. 3, 2. 2. Pet. 2, 1. Ioan. 2, 18, 22 † 4, 3. 2. Ioan. 1, 7. Iudae 10. Apoc. 11, 7 † 12, 8 † 13, 7. † 14, 9 † 17, 17. † 19, 20 † 20, 2, 8.
 ANTIOTCHIA suscipit Apostolorum de Christo praedicationem, Act. 11, 19, 26 † 13, 1. ANTIOTCHVS illustris proficiscitur in Aegyptum,

gyptu, uerit c
 2. Mach
 1 Mach
 Anti
 fit rex, i
 Iudaeam
 caditur
 AN
 da, &
 uerb. 2
 Gal. 1
 17, 1 Io
 A P O
 ritus, A
 A P O
 † 10, 69
 A P
 Hebr. 3
 Apoll
 mittu
 Iudae, M
 mittunt
 zandum
 Ioan. 15
 Apol
 2. Tim.
 1. Tim. 4
 dies aliis
 se ecclesi
 Apol
 Dei, Exo
 7. Mat.
 5 † 24 †
 2 Cor. 1
 11, 2 Pe
 APP
 minum, 6
 5, 13. 1 R
 9, 3 † 16
 Ioan. 20
 † 16, 9 †
 A Q V
 fert elect
 43, 2. Ior
 Aqua
 † 143, 7. F
 12, 17.
 Aqua
 Spiritus
 20 † 44, 3
 † 7, 38.
 Aqua
 A R A
 Israel, Nu
 A R A
 genuit An
 1, 4. Luc.
 A R A
 nef. 11, 27
 A R C
 † 14, 6. M
 1. Pet. 3, 2
 Arca fo
 Arca fo
 21. assu
 45. cap
 Arca q
 2 † 31, 26
 A R C H
 dis, Mat
 A R I O
 7, 11. Act
 A R I S
 nere, & in
 Col. 4. 4
 A R P H
 nosor vic
 A R S A
 tar Deme
 A R T A
 ras plena
 7, 17. re
 pediri, 4
 1 Esdr. 7
 A S A F

INDEX BIBLICVS.

gyptu, Mach. 1, 18. destruit templum, & sub- uertit ciuitatem Ierusalem, 1 Mach. 1, 23, 33. 2 Mach. 5, 16 erigit idolu super altare Domini, 1 Mach. 1, 57. moritur, 6, 16. 2 Mach. 9.* Antiochus Eupator, filius praedicti Antiochi, fit rex, 1 Machab. 6, 17. cum exercitu tendit in Iudaeam, 6, 31 non seruat Israel fidem, 6, 62. caditur, 7, 4. ANTIQVAE viae inquirenda & obseruan- da, & a nouis declinandum, Ierem. 6, 16. Pro- uerb. 22, 28. Eccli. 8, 11 t39, 1. Rom. 16, 17. Gal. 1, 6, 7, 8. 1 Tim. 6, 20. 2 Tim. 4, 3. 2 Pet. 3, 17. 1 Ioan. 2, 24. 2 Ioan. ver. 7. Iud. ver. 18, 19, 20. APOLLO vir facundus, & Scripturarum pe- ritus, Act. 18, 24. 1 Cor. 1, 12 t3, 4 t16, 12. APOLLONIVS dux in Syria, 1 Mach. 3, 12 t10, 69. APOSTOLVS magnus est Christus, Hebr. 3, 1. Apostoli eliguntur ex discipulis, Luc. 6, 13 mittuntur ad annuntiandum regnum Dei in Iudaea, Mat. 10. Luc. 9, 24, 46. reuertuntur, 9, 10 mittuntur in vniuersum mundum ad euangeli- zandum, Mat. 28, 19. Marc. 16, 15. Luc. 24, 46. Ioan. 15, 16, 27 t20, 21. Act. 1, 8 t10, 42. Apostoli vsi sunt membranis, seu libris 2 Tim. 4, 13. hortantur ad studium legendi, 1 Tim. 4, 13, 15. Opifices autem qui noctes & dies aliis occupantur, iubentur non immiscere se ecclesiasticis rebus, Eccli. 38, 26, 37. Apostoli & Prophetae habuerunt spiritum Dei, Exod. 4, 12. 2 Reg. 23, 2. Dan. 9, 10. Zach. 7, 7. Mat. 10, 20. Marc. 13, 11. Ioan. 14, 17. Acto. 1, 5 t2, 4 t4, 31 t9, 17 t19, 6. 1 Cor. 2, 12 t12, 3. 2 Cor. 13, 3. 1 Thess. 4, 8. 2 Timoth. 3, 16. 1 Pet. 1, 11. 2 Pet. 1, 21. APPARITIONES Dei, angelorum & ho- minum, Gen. 32, 24. Exod. 3. Nume. 22, 21. Iof. 5, 13. 1 Reg. 28, 11. Matth. 17, 3 t28, 29. Marc. 9, 3 t16, 5, 9, 12, 14. Luc. 9, 30 t24, 4, 15, 36. Ioan. 20, 12, 14, 19, 26 t21, 1. Actor. 1, 10 t16, 9 t18, 9. AQUA nihil nocumti vel impediementi ad- fert electis Dei, Exod. 14, 22. Psal. 65, 6. Esai. 43, 2. Ion. 2, 5. Aqua nominatur persecutio, Psal. 68, 16 t143, 7. Pro. 17, 14. Mat. 7, 25. Luc. 6, 48. Apoc. 12, 17. Aqua assimilantur cognitio Dei & dona Spiritus sancti, Esai. 11, 9 t12, 3 t35, 6 t43, 20 t44, 3. Ezech. 47. Zachar. 14, 8. Ioan. 4, 10 t7, 38. Aqua benedicta, vide Benedictio. ARAD rex Chanaitarum pugnat contra Israel, Num. 21, 1. ARAM, qui & Ram nominatur, filius Esron, genuit Aminadab, Ruth 4, 19. 1 Par. 2, 10. Mat. 14, Luc. 3, 33. ARAN frater Abraham, & pater Loth, Ge- nef. 11, 27. ARCA Noe, Genes. 6, 14 t7. t8. Sap. 10, 4 t14, 6. Mat. 24, 38. Luc. 17, 27. Heb. 11, 7. 1 Pet. 3, 20. Arca federis Domini paratur, Exod. 25, 10, 21. assumitur in castra contra Philistaeos, 1 Reg. 4, 5. capitur, 4, 11. Arca quae continebat, Exod. 16, 34. Deut. 10, 2 t31, 26. 3 Reg. 8, 9. 2 Para. 5, 10. Heb. 9, 4. ARCHELAVS regnat loco patris sui Hero- dis, Mat. 2, 22. ARIOLI & aruspices, Dan. 2, 2, 27 t46 t5, 7, 11. Act. 19, 13. vide Incantatores. ARISTARCHVS socius D. Pauli & in iu- nere, & in vinculis Actor. 19, 29 t20, 4 t27, 2. Col. 4, 10. ARPAXAD rex Medoru, a Nabuchodo- nosor victus Iudith 1, 1, 5, 6. ARSACES rex Persarum & Medoru supe- rat Demetrium, 1 Mach. 14, 3. ARTAXERXES rex Persarum recipit litem plena querelis aduersus Iudaeos, 1 Esdr. 4, 7, 17. respondet, iubet adificatione templi im- pediri, 4, 21. permittit Israeli aedificare templum, 1 Esdr. 7, 1. ASA filius Abia rex Iuda tollit idola, 3 Reg.

15, 8, 12. subsidium querit a Syris, & moritur, 15, 19, 24. Iosaphat filius eius rex post eum, 1. Para. 3, 10. ASAPH cantor Davidis, 1 Par. 6, 39 t16, 5. ASARHADDON, postquam pater eius Sen- nacherib confossus est, succedit in regnum, 4 Re- gum 19, 37. Esai. 37, 38. ASENETH parit ipsi Ioseph, Ephraim & Manasse, Genes. 41, 50 t46, 20. ASIA subiicitur Romanorum imperio, 1 Mach. 8, 6. ASSVERVS rex Persarum instruit splendi- dam cenam, Hest. 1, 3. accepit Hester vxorem, 2, 9, 17. relinquit Darium filium suu successo- rem, Dan 9, 1. ASSVR filius Sem filij Noe. constituit re- gum Assyriorum, Gen. 10, 22. 1 Paral. 1, 17. Assur virga furoris Domini, Esai. 10, 5. co- tra Assyrios prophetatur, Numer. 24, 24. Esai. 10, 5 t14, 21 t17, 3 t30, 28, 31 t31, 8. Rex Assur expugnat Israelitas, & transfert in Assyria, 4 Reg. 15, 29 t16, 17 expugnat ciui- tates Iudae, 4 Reg. 18, 2. Para. 3, 2. Ezech. 36, 6. Assyriorum exercitus ab angelo caeditur, 4 Reg. 19, 37. 2 Para. 32, 21. Esai. 37, 36. Eccli. 48, 24. 1 Machab. 7, 41. 2 Mach. 8, 19. Tob. 1, 21. Ion. 2, 5. ASTHAROTH, Iudic. 2, 13 t10, 6. 1 Reg. 7, 3 t12, 10. ATHALIA filia Amos regis Israel, 4 Reg. 8, 26. perdit totam fere regiam stirpem 11, 1. re- gnat sex annos in Iudaea, 2 Par. 22, 12. interim- tur, 4 Reg. 11, 16, 20. ATHENOBIVS mittitur ad Simonem, 1 Mach. 15, 28. AVARITIA, Iof. 7, 20. 1 Reg. 8, 3 t25, 3, 10. 3 Regum 21, 2. 4 Reg. 5, 20, 22. Psal. 36, 16, 21. Proverb. 11, 19 t11, 28 t12, 27 t15, 6, 16, 27 t28, 16, 22 t30, 15. Eccli. 2, 26 t48 t5, 9 t6, 1. Esai. 58, 7 t56, 11. Ierem. 6, 13 t8, 10. Ezech. 22, 13. A- mos 8, 4. Mich. 6, 10. Abac. 2, 9. Eccli. 14, 3 t31, 3 t41, 4. 2 Mach. 4, 50 t10, 20. Mat. 6, 19 t26, 14, 46 t27, 3. Marc. 8, 36. Luc. 12, 15. Ioan. 12, 4. Actor. 5, 1 t8, 19 t24, 26. 1 Cor. 6, 10. Ephes. 5, 3. Philip. 4, 11. Col. 3, 5. 1 Timoth. 6, 9. ad Titum 1, 7, 11. Hebr. 13, 5. AVDIENDVM verbum Dei, vide Ver- bum Dei. AXA filia Caleb traditur Othonieli in vxo- rem, Iof. 15, 17. Iudic. 1, 13. AZARIAS filius Amasie rex Iuda, fit lepro- sus, 4 Regum 15, 5, 2. Paral. 26, 19. reliquit filiu Ioatham regem, 4 Reg. 15, 32. 1 Par. 3, 12. appel- latur Ozias, 2 Paral. 26, 19. Mat. 1, 9. Matthat Luc. 3, 29. Azarias propheta mittitur ad regem Asa, 2. Para. 15, 2.

B

BALIDOLVM Samaritanorum, 3 Reg. 16, 31. altare Baal destruitur, Iudic. 6, 25, 30. Sacerdotes Baal occiduntur, 3 Reg. 18, 40. 4 Reg. 10, 25 t23, 5. BAANA & Rechob suspenduntur, 2 Reg. 4, 12. BASA impius rex Israel, pugnat con- tra Asa regem Iuda, 3 Reg. 15, 16. cum omni progenie sua extirpatur, 16, 4, 11. secundum ver- bum Iehu, 16, 1, 2, 3. BABYLONICA captiuitas 70 anno- rum praedicitur, Leuit. 26, 31. Deuter. 4, 26 t28, 36, 49. 4 Reg. 20, 17. Esai. 5, 13, 19. Ierem. 13, 19, 24 t16, 9 t20, 4, 6 t25, 8. Ezech. 7, 12. 22, 5. Mich. 3, 12 t4, 10. Abac. 1, 6. Baruc. 6, 1. Babylonice captiuitatis initium 4 Reg. 34, 25. 2 Paral. 36, 3. 3 Esdr. 1, 40, 52. Finis captiuitatis promittitur & prophetatur Leuit. 26, 42. Deut. 4, 29 t30, 2, 3 Reg. 8, 33. 2 Par. 6, 24, 37. Esai. 14, 1 t40, 1 t48, 20. Ierem. 12, 15 t16, 15 t24, 5 t25, 12 t29, 10 t30, 7 t31, 9 t32, 37 t16, 27. Ezech. 11, 17. Dan. 9, 2, 25. Baruch 6, 2. Liberatio fit, 1 Esdr. 1, 2. 3 Esdr. 2, 1. Babylonice captiuitatis causa, 4 Reg. 17, 7,

13, 18. contra Babylonem, Psal. 136, 8. Esai. 13, 17, 18, 24 t21, 2, 9 t47. Ierem. 25, 12 t30, 51. Baruch 4, 27. Apoc. 14, 8 t16, 19 t17, 18. BACCIDES dux Demetrii, 1 Mach. 7, 8. occidit Iudam ex precepto Demetrii, 9, 18. BALAAM conducitur ad maledicendum Israel, Num. 22, 23. docetur a Domino quid illi loquendum sit, 23, 5, 26. Balaam doctrina, 2. Pet. 2, 15. Apoc. 2, 14. BALAC rex Moabitum mittit nuntios ad Balaam, Numer. 22, 5. Iosue 24, 9. vide Iudic. 11, 25. Michea 6, 5. Apocal. 2, 14. BALTHASAR videt manum scribentem, Daniel. 5, 5. occiditur, & regnu eius delabitur ad manus Darij, 5, 30 t6, 1. BANAIAS dux Cerethi & Pelethi, 2 Reg. 20, 23. Dauidi a consilijs 23, 23. 1 Par. 11, 25. postea praefectus militum Salomonis, 3 Reg. 2, 35. BAPTISMVS a Christo praecipitur, Matth. 28, 19. Marc. 16, 16. Ioan. 3, 5. Baptismus docuerunt Apostoli, & admini- strarunt, Act. 2, 38, 41 t8, 12, 36 t9, 18 t10, 47 t16, 15, 33 t19, 4 t22, 16. Rom. 6, 3, 4, 5, 6. Gal. 3, 17. Eph. 4, 5. Hebr. 6, 2. Baptismus saluat, 1 Pet. 3, 21. Baptismus est lauacrum regenerationis, Tit. 3, 5. Baptismus tollit omnia peccata, Gen. 17, 14. Esai. 44, 3. Ezech. 36, 25. Zach. 13, 1. Matth. 18, 14 t28, 19. Mar. 1, 4 t16, 16. Ioan. 1, 33 t3, 5. Act. 2, 38 t8, 12, 38 t16, 33 t18, 8. Rom. 6, 3, 4, 5, 6. 1 Cor. 6, 11. Ephes. 5, 26. Coloss. 2, 11. Tit. 3, 5. Hebr. 10, 22. 1 Pet. 3, 21. Baptismus non est iterandus, Ephes. 4, 5. Hebr. 6, 6 t10, 26. Idem declarat ipsius figura, Gen. 17, 14. 1 Cor. 10, 2. Baptismus Ioannis, Matth. 3, 6 t21, 25. Marc. 1, 4 t11, 30. Luc. 3, 16 t7, 29 t20, 4. Ioan. 1, 25, 33 t3, 23. Actor. 1, 5 t11, 16 t13, 24 t19, 3. Baptismus poenitentiae praedicatur, Marc. 1, 4. Luc. 3, 3. Act. 2, 38 t13, 24 t19, 3. Rom. 6, 3. Col. 2, 12. Baptismi nomine significatur passio, Mat. 20, 22. Mar. 10, 38. Luc. 12, 50. Baptismus in Spiritu sancto & igne, Mat. 3, 11. Mar. 1, 8. Luc. 3, 16. Ioan. 1, 33. Act. 1, 5 t2, 4 t11, 15. BAPTIZANDI sunt paruuli, Gene. 17, 14. Exod. 4, 24, 25, 26. Mat. 11, 28 t18, 14 t19, 13. Marc. 10, 14. Luc. 18, 15. Ioan. 3, 5. Act. 2, 39, 41 t16, 15, 33 t18, 8. 1 Cor. 1, 16 t10, 2 t15, 22. 1 Timot. 2, 4. Baptizari in Scripturis aliquando exprimitur per verbum Illuminari, Heb. 6, 4. aliquado per Renouari, Heb. 6, 6. Baptizatus Christus, Mat. 3, 15. Mar. 1, 9. Luc. 3, 21. in baptizatu delabitur Spiritus san- ctus, Matth. 3, 16. Marc. 1, 8. Luc. 3, 21. Io. 1, 33. Baptizat Christus per discipulos, Ioan. 3, 22 t4, 2. Baptizata integra domus, 1 Corinth. 1, 14. Act. 16, 15, 33 t18, 8 t16, 33. Baptizati accipiunt Spiritum sanctum, Actor. 2, 38 t19, 5. induit Christu, Gal. 3, 27. in mor- te ipsius baptizatur, Rom. 6, 3. in vnum corpus baptizantur, 1 Corint. 12, 13, 27. Baptizatus Simon Magus, Act. 8, 13. Baptizatus Eunuchus, Act. 8, 38. Baptizatus Cornelius gentilis, Act. 10, 47. BARIHV a Deo per Paulum vsu oculo- rum priuatur. Act. 13, 11. BARNABAS ponit pretium agri ante pe- des Apostolorum, Act. 4, 37. ducit Paulum ad Apostolos, 9, 27. mittitur Antiochia, 11, 22. re- dit in Ierusalem, 11, 30. iterum recepit se Antio- chiam cum Paulo 12, 25. BARRABAS lauro dimittitur, Mat. 27, 26. Marc. 15, 15. Luc. 23, 25. Ioan. 18, 40. Act. 3, 14. BARTIMEVS vsu donatur Mar. 10, 46, 52. BARUCH filius Neriae, Ierem. 32, 12. dicta- te Ieremia scribit librum, qui comburitur, 36. conscribit alium, qui populo praeligitur 45, 1. Baruch 1, 3. BARZELAI prouidet regi Dauid de ci- A 2 bis,

4 bis, 2 Reg. 17, 27. deducit eum vsque ad Iordanem, 19, 3, 1*. Dauid precepit vt filiis Barzellai bene fiat, 3 Reg. 2, 7.

Barzellai quoniam suae genealogiae scripturae demonstrare non poterat, reicitur a Sacerdotio, 1 Esdr. 2, 62. 2 Esdr. 7, 64.

BASEMATH filia Salomonis, vxor Achimaas, 3 Regum 4, 15.

BATHVEL filius Nachor pater Rebecca, Gen. 22, 23.

BEATITUDO seu beatorum gaudium, & vita aeterna, Sapient. 3, 7, 1, 16. Esaiæ 25, 9, 30, 29, 49, 10, 60, 64, 2. Jerem. 31, 3, 8, 13. Dan. 12, 13. Matth. 13, 43, 19, 28, 125*. Mar. 12, 25. Luc. 9, 33, 16, 22, 29. Ioan. 16, 20, 17, 2, 24. Ro. 8, 30. 1 Corinth. 2, 9, 11, 5, 41. 2 Corinth. 12, 3. 2 Tim. 4, 8. 1 Petr. 1, 4, 8, 15, 4. Hebr. 10, 35, 12, 23. Iac. 1, 12. Apoc. 2, 3, 7, 9, 15, 14, 1, 21, 22*.

Beatitudo quomodo comparetur, Esaiæ 25, 9. Matth. 20, 23, 25, 34. Marc. 10, 40. Ioan. 3, 15, 16, 36, 75, 24, 20, 29. Act. 2, 21, 11, 5, 11, 16, 31. Roman. 1, 16, 10, 4. Ephes. 1, 13, 12, 6. 1 Thess. 5, 9, 2 Thess. 2, 13, 2 Tim. 1, 9. Tit. 1, 1, 3, 5, 1 Petr. 1, 9, Heb. 5, 12.

BELIUS & Draconis historia, Dan. 14*.

BELLUM est poena peccati, Leuit. 26, 24. Deut. 28, 36, 49. Iudic. 2, 13, 13, 1, 8, 14, 1, 16, 1, 10, 6, 13, 1. Esai. 5, 25. Jerem. 5, 15.

in Belli necessitate quomodo se quis habere debeat, Exod. 17, 8, 12, 1 Reg. 17, 20*. 2 Paral. 12, 2, 6, 14, 9, 12, 18*. 20, 1, 1, 3, 2, 5, 6. Iudith 8, 9*. 1 Machab. 3, 16, 20, 47, 3, 10, 17, 41, 45, 2 Mach. 8, 16, 19. Deus pugnat pro suis, Exod. 14, 13. Deut. 1, 30, 13, 22. 1 Reg. 17, 46. 2 Paral. 20, 15. Psalm. 17, 35, 143, 1. Esaiæ 30, 15. Quare Victoria.

Bellandum armis quoque spiritualibus, Roman. 13, 12. 2 Cor. 10, 4. Ephes. 6, 11. Galat. 5, 17.

Bellum quibus de causis susceperint olim fideles, Gen. 14, 14. Iudic. 9, 27, 20*. Ios. 10, 1, 7, 1 Reg. 30, 1, 8.

BENEDICTIO qua homo homini benedicit, Genes. 14, 19, 27, 4, 28, 4, 48, 9. Exod. 12, 32, 39, 43. Leuit. 9, 22. Num. 24, 9*. Deut. 10, 8, 13, 31. Ios. 8, 33, 14, 13, 15, 19, 22, 6. 1 Reg. 2, 20. 2 Reg. 6, 18, 13, 26, 14, 22, 19, 29. 3 Reg. 1, 47, 78, 14, 4 Reg. 10, 14, 1 Para. 16, 2, 2 Para. 6, 3. Iudith 15, 10. Psalm. 117, 26, 128, 8. Prouerb. 27, 14. 1 Mach. 2, 69. Luc. 2, 34, 16, 28. Rom. 12, 14. Hebræ. 7, 2.

Benedictio qua creature consecrantur & sanctificantur, Exod. 28, 2, 29, 6, 27. Leuit. 21, 10, 12, 2, 27, 28, 29, 30. Numer. 5, 17, 13, 6. Ios. 6, 24. Iudic. 17, 3, 1 Reg. 21, 5. 1 Pat. 18, 11. 3 Esdr. 1, 41. 1 Timoth. 4, 5*. Hebr. 9, 2, 3 Hinc consecratio Sacerdotum, vestium, altarium, templorum, cereorum, aquae lustralis, &c.

BENHADAD seruat fidem & pactum cum rege Asa, 3 Reg. 15, 20. obsidet Samariam, 20, 1, 4 Reg. 6, 24. agrotat & moritur, 8, 7, 15.

Benhadad filius Hazael fit rex Syriae, 4 Reg. 3, 24. subiicit sibi Israel, 13, 3.

BENIAMIN filius Iacob nascitur, Gen. 35, 16.

BENIAMITAE abutuntur vxore Leuitæ, Iudic. 19, 25. puniuntur, 20, 41.

BESELEEL insignis artifex, Exod. 31, 1, 17, 35, 30.

BESTIAE & bruta animantia non crudeliter tractanda, Gen. 33, 13. Exod. 23, 12. Num. 22, 23, 28. Deuter. 5, 14, 22, 10. Prouerb. 12, 10. Eccli. 7, 24.

BETHSABEE filia Eliam vxor Vriae dauid cognoscitur, & parit, 2 Reg. 11, 4, 27. puer agrotat & moritur, 12, 15, 18. fit vxor Dauidis, parit ei Salemonem, 12, 24. 1 Paral. 3, 5. Matth. 1, 6.

BETHSAIDA vrbs natia Andreae & Philippi, Ioan. 1, 44, 12, 21. deploratur, Matth. 11, 21. Luc. 10, 13.

BETSEMITAE grauius puniuntur, 1 Reg. 6, 19.

BONA opera pietasque veram Deum commendantur, Exod. 19, 5, 20*, 23, 19, 25. Deut. 5, 6, 11, 16, 10, 12. Ios. 22, 5. 1 Reg. 15, 22. Psalm. 2, 10, 139, 7, 49, 14. Prou. 3, 1, 14, 31, 11, 3. Esaiæ 2, 16, 15, 8, 6. Jerem. 22, 3. Ezec. 18, 6. Hose. 6, 11.

Mich. 6, 8. Zachar. 7, 9, 16. Eccli. 35, 12. Matt. 5, 24, 29, 39. Luc. 1, 75, 13, 11. Ioan. 12, 26. Rom. 12, 13, 14, 17. Philipp. 3, 3. Iac. 1, 27. vide Opera.

Bonitas & benignitas Dei erga suos, Gen. 18, 26, 30. Exod. 6, 1, 7, 26, 11, 7, 20, 6, 13, 4, 6. Num. 20, 8. Deut. 4, 29, 10, 17, 9, 10, 18, 28, 1, 13, 30, 3, 10, 2. Reg. 7, 12, 12, 13, 14, 14. 3 Reg. 8, 23, 4 Reg. 20, 5. 2 Esdr. 9, 8. Sap. 11, 24. Eccli. 2, 12, 18, 1. Psalm. 31, 5, 13, 5, 7, 13, 6, 25, 78, 5, 102, 13, 5, 144, 8. Esaiæ 30, 18, 15, 4, 5, 7, 15, 5, 7. Jerem. 12, 15, 18, 8. Ezech. 18, 27, 13, 31, 5. Hose. 2, 21. Joel 2, 13. Ionæ 4, 2. Matth. 11, 28, 18, 19. Luc. 4, 19, 30, 16, 36, 11, 5, 20, 27, 12, 3, 43. Roman. 11, 4, 31. 2 Corinth. 1, 3. Ephes. 2, 4. 1 Timoth. 1, 13, 16.

C

CAECITAS tum corporis, tum animi, Genes. 19, 11. Deuter. 28, 28, 4 Reg. 6, 18. Psalm. 68, 24, 145, 8. Esaiæ 6, 10, 42, 7, 16, 18, 13, 5, 5, 29, 18, 14, 3, 8, 10, 15, 9, 10. Sapient. 2, 21. Tob. 2, 11, 2 Machab. 10, 30. Matt. 15, 14. Marc. 8, 18. Luc. 4, 19. Ioann. 9, 1, 4, 12, 40. Act. 9, 8, 18, 13, 11 Rom. 1, 21, 11, 10, 2 Corinth. 4, 4. Ephes. 4, 18. 2 Pet. 1, 9. 1 Ioan. 2, 11. Apoc. 3, 17.

Caeci illuminantur, Tob. 11, 15. Matthæi 9, 30, 120, 34. Marci 8, 25, 10, 46. Luc. 18, 35. Ioan. 9, 7.

CEREMONIAE Ecclesiasticae, seu cultus externus, Gen. 8, 20, 14, 18, 15, 9, 17, 10, 12, 22*. 126, 5, 28, 11, 13, 20, 43, 4, 26 Exod. 12*. 18, 20, 19*. Leuit. 8, 34, 19*, 10, 19, 12*. 14*, 12, 3, 124*. Num. 1, 50, 14*, 15*, 16*, 17*, 18*, 19*, 21*, 23*. 1 Esdr. 6*. Matth. 2, 11.

Ceremoniae seu ritus certi in orando, 3 Reg. 8, 22, 54, 17, 21, 18, 42. 2 Paral. 5, 12*. Matt. 2, 11, 26, 39. Marc. 14, 35. Luca 22, 41. 1 Cor. 11, 4*. 1 Timoth. 2, 8.

CAIN primus filius Adam nascitur, Gen. 4, 1. occidit suum fratrem Abel, 4, 8. Sap. 10, 3. 1 Ioan. 3, 12.

CALEB filius Hebron, 1 Para. 2, 18. explorator terrae Canaan, Numer. 13, 8, 31, 14, 6, 24, 30, 38. postulat, & consequitur terram Hebron, Ios. 14, 6, 9, 13, 21, 12. Iudic. 1, 20. 1 Para. 6, 56.

CALIX ira & furoris, Esaiæ 51, 17. Iere. 25, 15. Psal. 59, 5, 74, 9. Apoc. 16, 19.

Calix passionis, Matth. 20, 22, 26, 38. Marc. 10, 38. Luca 22, 42. Ioan. 18, 11.

CAMOS, vide CHAMOS.

CANA ciuitas Galilæae, vbi Christus aqua in vinum mutauit, Ioan. 2, 7.

CANAAN filius Noe maledicitur, Gen. 9, 25, 10, 1, 6. laus terrae Canaan, Deut. 11, 10. Terra Canaan promittitur Abrahamo & eius femini, Gen. 12, 7, 13, 15, 18, 17, 8, 26, 4, 13, 5, 12. Exod. 3, 8, 17. Leuit. 20, 24. Deut. 9, 6. datur, Ios. 13, 6. quam ob causam Deus Canaanos expulserit, Leuit. 18, 25. Deuter. 9, 4, 18, 12, 20, 17. quam obrem paulatim & non simul illas nationes profligauerit, Exod. 23, 29. Deut. 7, 22. Iudic. 2, 23, 31. descriptio & diuisio terrae Canaan, Gen. 10, 19. Exod. 23, 31. Numer. 26, 52, 133, 54, 134*. Ios. 13*, 14*, 15*, 16*, 17*, 18*. 19*. Ezec. 47, 13, 21.

Cananem mulieris filia a demonio liberatur, Mat. 15, 28.

CAPHARNAVM, ciuitas Galilæae, in qua cepit Iesus predicare, Mat. 4, 17. Luc. 4, 31. curat ibidem seruum Centurionis, Mat. 8, 13. appellatur ciuitas eius, 9, 1. increpatur, 11, 13.

CAPTIVOS inuicere, Gen. 14, 14. 1 Reg. 30, 9. Tob. 1, 15. Jerem. 38, 9. Matth. 25, 37. Act. 12, 5, 2 Timoth. 1, 16. Hebr. 13, 3.

CAPTIVOS non deserit Deus, Genes. 29, 21. Sapient. 10, 13. Esaiæ 42, 7. Act. 5, 18, 12, 17, 16, 25.

CARNEM suam crucifigere quomodo quisque debeat, Eccli. 19, 1. Roma. 6, 12, 18, 12, 13, 14. Galat. 5, 16. Ephes. 4, 22, 15, 3. Tit. 2, 12. 1 Petr. 2, 1, 4, 2, 6. Hebr. 12, 1.

CASTITAS coelibum praefertur castitati

coniugali, Psalm. 44, 15. Sapient. 6, 20. Matt. 19, 12, 12, 30. 1 Cor. 7, 25, 32, 34, 38*. Apoc. 14, 4. Castitas haec consulitur vt perfectio euangelica, Matth. 19, 12. 1 Corin. 7, 25.

Castitatis laus, 1 Reg. 21, 5. Tob. 6, 16*. Iudith 15, 11, 16, 26. Psalm. 44, 15. Prouerb. 22, 11. Sap. 3, 13, 14, 14, 1, 2, 6, 20. Eccli. 6, 28, 12, 20. Esai. 7, 14, 15, 6, 3, 4, 5*. Zach. 9, 17. 2 Mach. 14, 38. Matth. 5, 8, 48, 19, 12, 22, 30*. 25, 1. Luc. 1, 27, 20, 34. Act. 24, 25. Roman. 2, 7. 1 Cor. 7, 25*. 2 Corin. 6, 5, 11, 2. 1 Timoth. 2, 2, 3, 2, 4, 12, 15, 2. Tit. 1, 8, 2, 5. Apoc. 14, 4.

CAVENDVM a pseudopropheis, Matth. 7, 15. Marc. 8, 15, 13, 6. Luc. 17, 23.

CAYPHAS summus Sacerdos consilium dat contra Christum, Ioan. 11, 49, 18, 14. prohibet Apostolis ne praedicent, Act. 4, 18.

CEPHAS, vide Petrus.

CEREOBUM & lampadum in templis vsus, 2 Par. 4, 20.

CERTI non sumus de accepta peccatorum remissione, vel vita aeterna consequenda, Eccl. 9, 1, 2. Eccli. 5, 5. Rom. 8, 17, 11, 20. 1 Corin. 4, 3, 4, 5, 9, 27, 10, 12. Philipp. 2, 12, 13, 11, 13, 1 Tim. 1, 19, 2 Petr. 3, 17. Hebr. 3, 14, 14, 1.

CHAMOS, sine Camos, idolum Moabitae, Numer. 21, 29. huic Salomon edificauit templum, 3 Reg. 11, 7. destruitur, 4 Reg. 23, 13.

CHARITAS virtus fide praestantior, Prouerb. 10, 12. Matt. 22, 38, 12, 5*. vbi a nuptiis excluduntur non habentes oleum charitatis, Mar. 12, 33. 1 Cor. 12, 31*. 13, 1, 8, 13*. Coloss. 3, 14. 1 Tim. 1, 5. 1 Petr. 4, 8. 1 Ioan. 4, 16.

Charitas fraterna, Gen. 13, 8. Leuit. 19, 18. Deut. 22, 1. 1 Reg. 18, 1. Eccli. 2, 5, 2. Psalm. 132, 1. Prou. 10, 12. Matt. 7, 3, 19, 19, 22, 38. Ioan. 13, 14, 34, 15, 12. Roman. 12, 10, 13, 9. 1 Cor. 13*. Gal. 5, 14. Ephes. 4, 15, 1. Phil. 2, 2. Col. 3, 13. 1 Thess. 4, 9. 1 Tim. 1, 5. Hebr. 13, 1. 1 Petr. 4, 8. 1 Ioan. 3, 23, 14, 7. Diligendi etiam inimici, Exodi 23, 4. 1 Reg. 24, 5, 7, 26, 5, 30, 11. 2 Reg. 19, 19, 4 Reg. 6, 21. Iob 31, 29. Prou. 25, 21. Matth. 5, 44. Luc. 6, 27, 35, 23, 33. Act. 7, 60. Rom. 12, 20. vide Dilectio.

CHOREAS ducere, Exod. 32, 6, 19. Iudic. 11, 34, 21, 21. 2 Regum 6, 14. Psalm. 149, 3, 150, 4.

CHRISTVS Iesus verus Deus & homo promittitur, Genes. 3, 15, 12, 3, 17, 19, 21, 22, 18, 26, 4, 28, 14, 49, 10. Numer. 24, 17. Deut. 18, 18. 1 Reg. 2, 10, 35. 2 Reg. 7, 13. psal. 2, 21*. 109, 1. Esaiæ 7, 15, 18, 3, 9, 6, 11, 1, 10, 28, 16, 40, 9, 42, 1, 45, 1, 46, 13, 49, 1, 6, 10, 150, 5, 152, 10, 159, 20, 155*. 160, 1, 162, 11. Jerem. 23, 5, 30, 9, 13, 15. Ezech. 17, 22, 13, 4, 11, 1, 5, 23, 13, 24. Dan. 7, 13, 19, 24. Miche. 5, 1. Agg. 2, 8. Zach. 2, 10, 13, 8, 19, 9. Malach. 3, 1.

Christus secundum promissum Dei patris primum in tempore propter nos verus homo factus, & nobiscum conuersatus, Ioan. 1, 14. Deus in carne manifestatus est, 1 Timoth. 3, 16. 1 Ioan. 4, 2. Deus misit Filium suum in similitudinem carnis peccati, Rom. 8, 3.

Christus est verus Dei filius, Matth. 3, 17, 14, 33, 17, 5. Marc. 1, 11, 11, 7, 9, 7, 15, 39. Luca 1, 31, 13, 22, 19, 35. Ioan. 1, 34, 49, 6, 69, 19, 36, 11, 27, 19, 7. Roman. 1, 4, 7, 3. Hebr. 1, 2, 5, 8, 7, 6, 6, 7, 3, 10, 29, 2. Pet. 1, 17. 1 Ioan. 3, 8, 14, 9, 7, 5, 20.

Christus conceptus de Spiritu sancto, Mat. 1, 20. Luc. 1, 35.

Christus natus ex Maria virgine, Matth. 1, 25. Luc. 1, 31, 26, 11. Galat. 4, 4. Esaiæ 7, 14. natus in Bethleheme, Mat. 2, 1. Luc. 2, 6, 11. Ioan. 7, 42. Mich. 5, 1.

Christus sine peccato, Esaiæ 53, 12. Ioan. 8, 46. 2 Corinth. 5, 21. 1 Petr. 2, 22. 1 Ioan. 3, 5. Hebr. 4, 15, 7, 26. circumciditur, Luc. 2, 21. baptizatur in Iordane, Matth. 3, 16. Marc. 1, 9. Luc. 3, 21.

Christus manifestatur & demonstratur certis testimoniis, Matth. 1, 1, 16, 23, 11, 18, 29, 11, 5, 16, 16, 17, 5, 22, 44, 26, 64, 27, 53. Marc. 9, 7, 11, 5, 39. Luca 1, 41, 31, 12, 10, 16*. 19, 29, 22, 68. Ioan. 1, 14, 29, 32, 49, 13, 16.

13, 16, 35. f. 39. t. 6, 69. t. 7, 40. t. 9, 35. t. 10, 7, 24, 36. t. 11, 27, 41. t. 12, 17. t. 14. t. 15, 25. t. 17, 1. t. 20, 28. Rom. 1, 2. t. 8, 3. t. 9, 5. 2 Corinth. 5, 19. Gal. 4, 4. philip. 2, 6. Col. 2, 9. 1 Timo. 3, 13. Tit. 2, 11. Hebr. 1. t. 5. 1 Ioan. 5, 20. Christus est agnus Dei, Esaia 53, 7. Ioan. 1, 29. Act. 8, 31. 1 Cor. 5, 7. Apoc. 5, 6, 12. t. 7, 9, 17. t. 14, 1. t. 13, 8. t. 17, 14. Christus est dominus dominantium & rex regum, Ezech. 37, 24. Psal. 2, 6. t. 24, 7. Coloff. 2, 10. 1 Timoth. 6, 15. Apocalyp. 1, 5. t. 17, 14. t. 19, 16. Christus est imago Dei, Sapient. 7, 26. 2 Corinth. 4, 4. Hebr. 1, 3. Christus est lux gentium & totius mundi, Esaia 2, 5. t. 9, 2. t. 42, 6. t. 49, 6. t. 60, 1, 19. Matth. 4, 16. Luc. 2, 32. Ioan. 1, 4. t. 3, 19. t. 8, 12. t. 9, 5. t. 12, 35, 46. Act. 13, 47. 1 Ioan. 1, 5. t. 2, 8. Apoc. 21, 25. Christus verus pastor, Esaia 40, 11. Ezech. 34, 23, 24. Mich. 5, 3. Zach. 13, 7. Matth. 26, 30. Mar. 14, 27. Ioan. 10, 11. Hebr. 13, 20. 1 Pet. 2, 25. t. 5, 4. Christus docuit & predicauit, Matth. 4, 17. t. 5, 6. 7. Marc. 1, 14. Luc. 4, 15. t. 6, 20. cura uit omnem infirmitatem Mat. 4, 23. t. 8. t. 9, 2, 20, 28. Marc. 8, 23. Luc. 17, 12. Christus est transfiguratus, Mat. 17, 2. Mar. 9, 2. Luc. 9, 29. Christus per proditorem traditur. quare Iudas. Christus passus est, Psal. 21. Esaia 53. Dan. 9, 26. Matth. 16, 21. t. 17, 12, 22. t. 20, 18, 22. t. 26, 37, 66. t. 27. Marc. 8, 31. t. 9, 31. Luc. 17, 25. t. 18, 31. t. 23. Ioan. 18, 28. t. 19. Act. 3, 18. t. 8, 32. t. 17, 33. Roman. 8, 32. 1 Pet. 2, 21. t. 4, 1. Hebr. 2, 18. t. 13, 12. Christus est crucifixus, Matth. 27, 35. Marc. 15, 24. Luc. 23, 32. Ioan. 19, 18. Act. 2, 23. t. 4, 10. 1 Corinth. 2, 2. 2 Corinth. 13, 4. Christi passio praedicta & praefigurata est, Geneleos 22, 2. Numer. 21, 8. Psal. 21. Esaia 53. Dan. 9, 26. Matth. 20, 22. Ioan. 3, 14, 16. t. 8, 28. t. 12, 32. Christus mortuus est & sepultus propter peccata nostra, Mat. 27, 49, 58. Marc. 15, 37, 42. Luc. 23, 45, 49. Ioan. 19, 30, 40. Act. 13, 29. Roman. 5, 6. t. 10. t. 8, 34. t. 14, 9. 1 Corinth. 15, 3. 2 Cor. 5, 15. 1 Theff. 5, 10. ut praedixerat futurum Mat. 16, 21. t. 20, 22. Christus tertia die resurrexit a mortuis, Psal. 118, 19. Matth. 28, 6. Marc. 16, 6. Luc. 24, 5. Ioan. 20, 9. Act. 2, 24, 31. t. 10, 40. t. 13, 30. t. 17, 31. Roman. 4, 25. t. 8, 34. t. 14, 9. 1 Cor. 15, 4, 12. 2 Tim. 2, 8. idque praedictum & praefiguratum est, Psal. 118, 10. Ionae 2, 1. Mat. 12, 40. t. 16, 21. t. 17, 22. t. 20, 22. Marc. 8, 31. t. 9, 31. t. 10, 34. Luc. 11, 30. t. 18, 33. Ioan. 2, 19. Christus ascendit in caelum, Marc. 16, 19. Luc. 24, 51. Ioan. 3, 13. t. 6, 62. Act. 1, 9. Ephes. 1, 20. t. 4, 8. 1 Pet. 3, 22. Hebr. 4, 14. Psal. 67, 19. Christus est Deus & Dei filius a principio & ab aeterno, Ioan. 1, 1. t. 8, 58. t. 17, 5, 24. Miche. 5, 2. Prouerb. 8, 22. Coloff. 1, 16. Hebr. 1, 2. Christus mediator, reconciliator & aduocatus, Ioan. 6, 44, 65. t. 10, 7. t. 14, 6. Act. 4, 12. Rom. 3, 25. t. 5, 2. t. 8, 34. Gal. 3, 20. Ephes. 2, 14, 17. Coloff. 1, 19. 1 Timo. 2, 5. Hebr. 7, 24. t. 8, 6. t. 9, 15. t. 12, 24. 1 Ioan. 2, 1. t. 4, 10. Christus sedet ad dexteram Dei patris, Psal. 109, 1. Matth. 22, 44. Marc. 16, 19. Luc. 22, 69. Act. 7, 56. Rom. 8, 34. Ephes. 1, 20. Coloff. 3, 1. 1 Pet. 3, 22. Hebr. 1, 13. t. 10, 12. t. 12, 2. Christus venturus est iudicare uiuos & mortuos, Psal. 95, 13. Matth. 16, 27. t. 24, 30. t. 25, 21. Luc. 17, 24, 30. t. 21, 25. Ioan. 5, 22. Act. 17, 31. t. 10, 42. t. 17, 31. Roman. 2, 16. 2 Corinth. 5, 10. 1 Theff. 4, 16. 2 Theff. 1, 7. 2 Timoth. 4, 1. 1 Pet. 4, 5. Hebr. 9, 28. Iuda 14. Apoc. 17, 20, 11. Christo omnia tradita sunt a Patre, & subiecta Matth. 11, 27. t. 28, 18. Luc. 10, 22. Ioan. 3, 35. t. 17, 2. Ephes. 1, 22.

ver Christum cuncta sunt creata, Psal. 32, 6. Ioan. 1, 3. Ephes. 3, 9. Coloff. 1, 15. Hebr. 1, 2. Christus manet in aeternum, Psalmo 109, 4. Esaia 9, 7. Daniel. 7, 14. Mich. 5, 1. Ioan. 12, 34. Christus est Leo, Apoc. 5, 5. Christus est stella matutina, 2 Pet. 1, 19. Apoc. 22, 16. Christus nouit omnia, Ioan. 16, 30. t. 21, 17. Apoc. 2, 23. Christus est vnium cum patre, Ioan. 10, 30. t. 14, 10, 20. t. 17, 21. Christus sibi reputat fieri quod Christianis fit, Zach. 2, 8. Prou. 14, 31. t. 17, 5. Matth. 10, 42. t. 18, 5. t. 25, 35. Marc. 9, 40. Luc. 10, 16. Act. 9, 4. 1 Theff. 4, 8. CHRISTIANI appellantur fideles, Act. 11, 26. t. 26, 28. 2 Corinth. 10, 7. Christiani dicuntur sancti, quia sanctitatem profitentur, Act. 9, 41. Roman. 1, 7. t. 12, 13. t. 15, 26. t. 16, 2, 5. 1 Cor. 1, 2. t. 6, 1. t. 14, 33. 2 Cor. 1, 1. t. 9, 1. 2. t. 13, 12. Ephe. 1, 1. 15. t. 5, 8, 18. t. 4, 12. t. 6, 18. phil. 1, 1. t. 4, 21. Coloff. 1. 1. 1 Theff. 5, 27. 1 Tim. 5, 10. Hebr. 6, 10. t. 13, 24. Christianis viuendum sicut Christus vixit, Galat. 2, 19. 1 Ioan. 1, 7. t. 2, 6. t. 3, 3. Christiani erunt cum Christo, Ioan. 12, 26. t. 14, 3. t. 17, 24. CHVS filius Cham, Gen. 10, 6. 1 Paral. 1, 8. CHVSAI amicus Dauidis, nuntiat Dauidi quid in eum meditetur Absalon, 2 Reg. 15, 32. t. 17, 15, 16. CHVSAN Rasathaim rex Syria regnat super Israel octo annos, Iudic. 3, 8. CIBVS qui Iudaeis vetitus Exod. 21, 28. t. 22, 31. Leuit. 3, 17. t. 7, 23. t. 11, 4. t. 17, 10, 13. t. 19, 26. Deut. 12, 16, 23. t. 14, 7. 10. 1 Reg. 14, 32. CIBORVM & potus in conuiujs luxus, Esaia 5, 12. Eze. 16, 49. Luc. 21, 34. t. 16, 19. Rom. 13, 13. Gal. 5, 21. 1 Pet. 4, 3. 2 Pet. 2, 13. vide Ebrietas. Cibare esurientes seu fame laborantes, Deut. 23, 4. Iudi. 8, 5. 1 Reg. 21, 3. t. 35, 8, 23. 2 Regum 16, 1. Esaia 58, 7. Matth. 25, 35. Cibus sumendus cum gratiarum actione. vide Graua. CIBI delectus habendus. vide Abstinentia. CIRCUNCISIO carnalis & spiritualis, gene. 17, 10. t. 21, 4. t. 34, 24. Exod. 4, 25. t. 12, 44. Leuit. 12, 3. Deut. 10, 16. t. 30, 6. Ios. 5, 2, 7. Iudith 14, 6. Iere. 4, 4. t. 6, 10. t. 9, 25. 1 Mach. 1, 16, 51, 63. 2 Mach. 6, 10. Luc. 1, 59. t. 2, 21. Ioan. 7, 22. Act. 7, 8. t. 15, 1, 24. t. 16, 3. Roman. 2, 25, 29. t. 3, 1. t. 4, 10. 1 Corinth. 7, 19. Galat. 2, 3. t. 5, 2. t. 6, 12. Ephe. 2, 11. phil. 3, 2. Coloff. 2, 11. t. 3, 11. CLAVDIVS Caesar Romanus, praecipit omnes Iudeos exire Roma, Act. 18, 2. huius tempore magna erat in orbe annonae caritas, Act. 11, 28. CLAVDIVS Iudaeis mittit paulum ad Felicem praefectum Caesarea, Act. 23, 23, 30. CLEOPATRA filia Ptolemai traditur Alexandro, 1 Mach. 10, 58. tunc adimitur, & traditur Demetrio, 11, 11. CLEOPHAS ibat cum altero discipulo in Emaus, Luc. 24, 13. cognouit Christum in fractione panis, 24, 30. COGITATIONES prauae quas odit Dominus, Zach. 8, 17. Prou. 6, 14. Matth. 15, 19. Marc. 7, 21. Cogitationes cordis Deus nouit, 3 Reg. 8, 39. 2 Paral. 6, 30. Ioan. 2, 25. & nulla latet eum, Iob. 42, 2. Eccli. 42, 19. Esaia 29, 15. Matth. 9, 4. Hebr. 4, 12. nouerunt eas & alij, quibus Deus voluerit reuelare, 4 Reg. 5, 26. t. 6, 12. Dan. 2, 29. COGNOSCERE licet subinde homines ex verbis & factis, Eccli. 19, 27. t. 27, 9. Matth. 7, 16. t. 12, 33. Luc. 6, 44. Cognosci Deus humana sapientia non potest, nisi ipse reuellet paruulis & humilibus, Matth. 11, 25. t. 16, 17. Luc. 10, 21. Ioan. 7, 28. t. 19, 27. t. 10, 14. t. 14, 4. t. 15, 15. t. 17, 6. Act.

17, 23. 1 Corinth. 13, 17, 18. t. 2, 6, 10. t. 3, 19. Coloff. 1, 26. CONCIORATORVM, pastorum, & prophetarum officium, 1 Reg. 12, 23. Esaia 58, 1. t. 61, 1. Iere. 1, 5. Ezech. 3, 1, 9. 12. t. 33, 2, 7. Act. 3, 18, 24. vide Episcoporum electio & officium. CONCORDIA fratrum commendatur, Psal. 132, 1. Eccli. 5, 2. Roman. 12, 16. idem sapere, idemque sentire iubemur, Roma. 12, 16. t. 15, 6. 1 Corinth. 1, 10. Ephes. 4, 3. Phil. 2, 2. t. 3, 17. t. 4, 2. 1 Pet. 3, 8. CONCVPISCENTIA prohibetur, & punitur, Exod. 20, 17. Num. 11, 33. t. 21, 5, 6. Iosue 7, 21, 24. Eccli. 19, 31. t. 42, 11. Iob. 31, 1. Prou. 6, 25. Matth. 5, 28. Mar. 4, 19. Roma. 6, 12. t. 7, 8. t. 13, 14. Gal. 5, 16. Coloff. 3, 5. 1 Theff. 4, 3. 1 Tim. 6, 11. 2 Tim. 2, 22. 1 Cor. 10, 6. 1 Pet. 1, 15. t. 2, 11. t. 4, 3. 2 Pet. 1, 4. 1 Ioan. 2, 16. Iac. 1, 14. t. 4, 1. Iuda 23. Concupiscentias carnis crucifigere, refrenare & mortificare iubemur, Eccli. 18, 30. Roman. 6, 12. t. 8, 12. t. 13, 14. Galat. 5, 16. Ephe. 4, 22. t. 5, 3. Col. 3, 5. Tit. 2, 12. 1 Pet. 2, 1. t. 4, 3. 6. Hebr. 12, 1. CONDONANDVM fratri in nos peccanti, Eccli. 28, 8. Mat. 5, 23. t. 6, 14. t. 18, 22, 35. Luc. 17, 3. Eph. 4, 32. Col. 3, 13. CONFESSIO peccatorum in scripturis varia, & multiplex, Gen. 41, 9. leuit. 16, 21, 39. t. 26, 40. Num. 5, 6. Iosue 7, 19. 2 Regum 24, 17. 1. Efd. 9, 6. 2. Efd. 9, 2. Psal. 27, 7. t. 31, 5. t. 37, 19. t. 73, 19. t. 94, 2. Prouer. 16, 3. t. 18, 17. t. 28, 13. Eccli. 4, 25, 31. t. 7, 34. t. 17, 27. Esa. 38, 15. Daniel. 9, 5. Matth. 3, 6. t. 16, 19. Luc. 11, 4. t. 18, 13. Ioan. 20, 23. Iaco. 5, 16. 1 Ioan. 1, 8, 9. CONFIRMATIONIS sacramentum, Act. 8, 17. Hebr. 6, 2. CONFITERI Christum & eius doctrinam, Matth. 10, 32. Luc. 12, 8. Rom. 10, 9. 1 Pet. 1, 3. 15. vide Erubescere Euangelium. CONIVRATIO & seditio, eiusque punition, Numer. 16. t. 20, 2. Iudic. 9, 23, 31, 34. t. 12, 1, 4. 2 Regum 20. 3 Reg. 1, 5. Hest. 2, 21. Act. 5, 36, 37. t. 19, 23. t. 23, 13, 20. CONNUBIUM, vide Matrimonium. Connubium spiritale inter Deum, & animam, Cantic. Esaia 50, 1. t. 54, 5. t. 62, 4. Iere. 31, 22. Ezech. 16, 7, 8. Hofe. 2, 20. Matth. 9, 15. t. 22, 2. t. 25, 5. Marc. 2, 19. 2 Cor. 11, 2. Apoc. 19, 7. t. 21, 2, 9. CONSCIENTIAE bonae tranquillitas Prou. 15, 15. Eccli. 13, 30. 1 Ioan. 3, 21. 2 Corinth. 1, 12. conscientiae mala perturbatio Sap. 17, 10, 11. CONSECRATIO sacerdotum, dierum, altarium, vestium, ceterarumque rerum, quarum est vsus in sacris, Exod. 28, 41. t. 29, 1, 7, 21, 29, 35. t. 32, 29. t. 40, 11. leuit. 7, 30, 37. t. 8, 9, 22, 31, 33. t. 18, 21. t. 21, 7, 10. t. 22, 2, 3. t. 23, 12. t. 27, 10, 16, 21, 28. Num. 3, 3. t. 6, 5, 9, 13. t. 7, 1. t. 8, 12. t. 18, 10. Iosue 6, 24. Iudic. 16, 17. t. 17, 3. 3 Reg. 15, 13. 1 Paral. 10, 10. t. 18, 11. t. 22, 19. 2 Par. 2, 4. t. 17, 16. t. 23, 9. t. 26, 18. 1 Efd. 3, 5. t. 8, 25. Eccli. 49, 9. CONSILIA mala dissipat Deus, gene. 11, 7. t. 37, 18. t. 50, 19. Num. 22. 2 Reg. 15. t. 17, 14. 2 Efd. 4, 8, 15. Hest. 7, 5. Iob. 5, 13. Psal. 2, 4. t. 20, 12. t. 32, 10. Esaia 7, 8. t. 19, 3. Matth. 27, 62. Act. 5, 19. t. 9, 24. t. 23, 12, 19. t. 27, 42. CONSOLATIO pauperum, vide Eleemosyna. CONSORTIVM bonorum & malorum, vide Societas. CONSTANTIA fidelium, 1 Regum 13, 13. t. 17, 26. 3 Regum 18, 4, 13. 4 Regum 3, 13. Sapient. 5, 1. Iudith 13, 3, 10. 1 Machab. 6, 10. 19. t. 65. t. 2, 16, 24, 34, 42. 2 Machab. 6, 10. 19. t. 7. Daniel. 13. Matth. 14, 3. Act. 4, 8, 13. 1 Theff. 1, 6. CONSTITVTIONES superiorum potestatem constituendi habentium, seruandae sunt vt ipsius Dei, Exod. 16, 8. Luc. 10, 16. Act. 16, 4. 1 Theff. 4, 2, 8. Roman. 13, 1. Tit. 3, 1.

6 CONSULENDVS Deus dubiis in rebus, & eius vicarij, Gen. 25, 22. Exod. 18, 19. Leuit. 24, 12. Num. 9, 7, 26. 15, 34. 27, 5. Deut. 1, 17. 17, 8. 10f. 9, 14. Iudi. 1, 1. 18, 5. 20, 18, 23. 21, 2. 1 Reg. 10, 22. 23, 2, 10, 12. 23, 8, 2. Reg. 2, 1. 5, 19, 23. 21, 1. 3. Reg. 14, 2. 22, 5, 6, 15, 4. Regum 3, 11, 16. 7, 8. 22, 13. 2. Par. 18, 4, 14. 33, 18. Psal. 118, 24. Esai. 8, 11. 45, 11. Iere. 37, 3, 5. 42, 2. Ezech. 14, 1, 2. Zach. 7, 2. Tob. 4, 19. Eccli. 37, 19. Luc. 16, 29.

Consulendi non sunt diuini, vel magi, vel incantatores, & arioli, Leuit. 19, 31. 20, 6. Deute. 18, 11. 1. Reg. 28, 7, 9, 3. Reg. 22, 6, 4. Reg. 1, 2, 6. 3, 13. 2. Paralip. 18, 5. Danic. 2, 2. 4, 5. 5, 6.

CONTRISTARE Spiritum sanctum, Ephes. 4, 30.

Contristari ad poenitentiam commendatur, 2. Cor. 7, 9.

CONTRITIO vera praedicatur, Ierem. 7, 3. Matt. 3, 2. 4, 17. Luc. 3, 3, 8. 11, 3. 24, 47. Actor. 2, 38. 13, 19. 18, 22. 17, 30. 20, 21. 26, 20.

Contritioni vere promittitur remissio seu venia, Deut. 4, 29. 30, 2. 1. Reg. 7, 3. 2. Par. 7, 14. 30, 6. 34, 26. Job 22, 23. Prou. 28, 13. Psal. 31, 5. Esai. 1, 16. 40, 18. 45, 22. 55, 7. 59, 20. Ier. 3, 10. 17. 18, 8. 29, 12. 31, 18, 20. Ezech. 18, 21, 27. 33, 14. Hof. 14, 2. Ioel 2, 12. Ion. 3, 8. Zach. 1, 3. Mal. 3, 7. Eccli. 17, 23. Luc. 15, 18. Act. 3, 19. 26, 18, 20.

Contritio querenda & amplectenda dum sani sumus, Eccli. 17, 24. 18, 25.

Contritionis vera exempla, Iudic. 10, 15. 2. Reg. 12, 13. 24, 10, 17. 2. Paralip. 12, 6. 33, 12. Ionae 3. Iudith 4, 8. Matth. 26, 74. Luc. 7, 37. 44. 15, 18. 18, 13. 19, 8. 22, 62. 23, 41. Actor. 2, 37.

Contritionis falsa exempla, Gen. 4, 13. 27, 38. Exod. 8, 8. 9, 27. 10, 16. 10f. 7, 20. Iudic. 1, 7. 1. Reg. 15, 24, 30. 24, 17. 3. Reg. 13, 6. 21, 27. Sap. 5, 3. 1. Mach. 6, 12. 2. Mach. 9, 12. Matth. 27, 4. Act. 8, 13, 23. Hebr. 12, 17.

COOPERARI gratiae Dei, vide Liberum arbitrium.

COR sue voluntas hominis a Deo profecto acceptatur, Genes. 4, 4. 22, 11. Exod. 25, 2. 35, 5. Deuter. 19, 5. Mat. 15, 8. Marc. 12, 41. Luc. 21, 1, 2. Corinth. 8, 12. quare Voluntas profecto.

Cor mundatur & sanctificatur per Christu, Psal. 50, 4. Ioann. 13, 10. 15, 3. 17, 19. Actor. 15, 9. 1. Corinth. 6, 11. Ephes. 5, 26. 1. Petr. 1, 22. 1. Ioan. 1, 7. 3, 3. Hebr. 1, 3. 9, 14. 10, 10, 14. 13, 12.

CORNELIUS Centurio conuertitur, Act. 10, 3, 44.

CORONAVITAE, 4. Esdr. 2, 43. Sap. 5, 17. 2. Timo. 4, 8. 1. Petr. 5, 4. Iacob. 1, 12. Apoc. 2, 10.

CORREPTIO fraterna, Genes. 37, 21. Leuitic. 19, 18. Psal. 140, 5. Pro. 1, 20. 19, 7. 10, 17. 12, 1. 13, 1. 15, 1. 17, 10. 24, 25. 25, 12. 27, 5. 28, 23. 29, 1. Ecclesiast. 7, 6. Eccli. 19, 15. 20, 1. 21, 7. 32, 13. Hofe. 4, 4. Matt. 18, 15. Luc. 17, 3. Galat. 2, 11. 6, 3. 1. Timoth. 5, 15, 20. 2. Tim. 2, 25. Hebr. 3, 13. Iacob. 5, 19.

Correptio impiorum est piis in timorem & cautionem, vide Impiorum.

Corrumpens alterum qualis esse debeat, Mat. 7, 3. Luc. 6, 41. Ioan. 8, 3. 1. Tim. 3, 2. 2. Tit. 1, 6.

CREATOR omnium rerum Deus, Gen. 1. 1. Exod. 20, 11. 1. Par. 29, 10. Psal. 88, 12. 109, 5. 113, 5. 113, 20. 123, 8. 145, 6. Esai. 37, 16. 40, 28. 42, 5. 44, 24. 45, 12. 48, 13. 51, 13. Ierem. 10, 12. 32, 17. 51, 15. Zachar. 12, 1. Ionae 1, 9. Eccli. 1, 8. Baruch 3, 32. Matth. 11, 25. Ioan. 1, 3. Act. 4, 24. 14, 14. 17, 24. 1. Cor. 8, 6. Ephes. 3, 9. Col. 1, 16. Hebr. 1, 2, 10. 3, 4. 11, 3. Apoc. 4, 11. 10, 6. 14, 7.

CRESHERE in scientia, Ephes. 4, 15. Colossen. 1, 10. 1. Petr. 2, 2.

CRUX & tribulatio omnibus pie viuentibus, Genes. 4, 8. 27, 41. 37, 18. 2. Reg. 16, 5, 13. Eccli. 2, 1. Psal. 33, 20. Prou. 24, 16. Matth. 10, 16. 21, 2, 14. 26, 24. 24, 9. Marc. 13, 9. Luc. 14, 26. 21, 11. Ioan. 15, 20. 16, 1. Act. 9, 23. Gal. 4, 29. 1. Theff. 3, 3. 2. Tim. 3, 12. 1. Petr. 4, 1, 12. 5, 10.

Crux a Deo imponitur ad nostram vilitate,

2. Reg. 7, 14. Job 5, 17. 33, 16. Prou. 3, 11. Ierem. 46, 28. 2. Mach. 6, 12. Tob. 2, 8. 12, 13. Iudith 8, 22. 1. Cor. 11, 31. 1. Petr. 4, 17. Hebraeor. 12, 5. Apoc. 3, 19.

Per Crucem & res aduersas pertingimus ad cognitionem Dei, & ad aeterna gloriam, Exod. 1, 12. 2. Par. 33, 11. Iudith 8, 15, 21. Prouerb. 6, 23. Matth. 7, 24. Luc. 24, 26, 46. Ioan. 12, 25. Act. 14, 21. Roma. 8, 17. 2. Cor. 4, 8, 17. 5, 1. Phil. 2, 8. 2. Theff. 1, 5. Hebr. 2, 9. 12, 2.

Crux patienter est & lato animo ferenda Matth. 5, 10. 16, 38. Ioan. 15, 20. 16, 33. Act. 5, 41. 16, 25. 2. Corinth. 8, 2. Col. 1, 24. Hebr. 10, 34. Iac. 1, 2. 12. 1. Petr. 4, 12, 16.

In Cruce & afflictione consolatio, Iob 5, 17. Prouerb. 18, 12. Esai. 26, 12, 19. Thren. 3, 28. Matth. 5, 10. Ioan. 15, 20. 16, 20, 33. Rom. 8, 18. 1. Cor. 10, 13. 2. Cor. 1, 4, 8.

Per Crucem experitur nos Dominus, Iudith 8, 21. Eccli. 2, 1. 27, 8. Prou. 17, 3. Sap. 3, 5, 6. 2. Theff. 1, 4. 1. Petr. 1, 37.

CVLTVS Dei verus requirit praeter opus externum etiam affectum hominis internu, Deut. 5, 29. 10, 12. 11, 13. 26, 16. 28, 47. 30, 2. Iosue 22, 5. 1. Reg. 12, 20. Eccle. 7, 31. Esai. 29, 13. 64, 11. Matth. 15, 8. 22, 36. Ioan. 4, 23.

Cultus externus Deo gratus, vide Ceremonia.

CYRVS rex Persarum permittit captiuos Israelitas in Iudaeam redire 2. Para. 36, 22. 1. Esdr. 1, 3. 2. Esdr. 2, 1. restituit eis vasa quodam a Nabuchodonozor ablata, 1. Esdr. 1, 7. 5, 14. Da. 1, 2.

D

DEMONES expelluntur, Matth. 8, 16, 31. 9, 33. 12, 22. 17, 18. Luc. 4, 35. 8, 2, 28. 9, 42. 10, 17. 13, 10. Actor. 5, 16. 8, 7. 16, 18. etiam per malos, Matthaei 7, 22. Marc. 9, 38. Luc. 9, 49. Act. 19, 13.

Demones agnoscunt & credunt Deum, Mat. 8, 29. Marc. 1, 24. 3, 11. 5, 7. Luc. 4, 34, 41. 8, 28. Act. 19, 15. Iac. 2, 19.

Demonibus immolare nefas, Leuit. 17, 7. Deute. 32, 17. 2. Par. 11, 15. Psal. 105, 37. Bar. 3, 4. 1. Cor. 11, 20.

DAGON idolum Philistinorum, Iudic. 16, 23. 1. Reg. 5, 2. 1. Mach. 10, 83. 11, 4.

DAMASCVS metropolis Syriae vallatur a Theglath-Phalasar, 4. Regum 16, 9 contra Damascum prophetia, Esai. 17, 1. 8, 4. Ierem. 49, 23. Amos 1, 3.

DAMNATIO aeterna quae parata est diabolo & omnibus impijs, Sap. 5. Iob 10, 22. 36, 12. Esai. 24, 21. 37, 33. 66, 24. Dan. 7, 11. Matt. 3, 12. 5, 29. 8, 12, 29. 13, 5. 28, 8. 22, 13. 23, 33. 25, 30, 42. Mar. 9, 47. Luc. 3, 17. 16, 23, 25. Hebr. 10, 27. 2. Theff. 1, 8. 2. Petr. 2, 4. Iudae 6. Apoc. 19, 20. 20, 10. 21, 8.

DAN filius Iacob, Gen. 30, 6. tribus Dan quaerit sibi possessione, Iudic. 18, 1. pugnat contra Leselem, & expugnat, Iosue 19, 47.

DANIEL appellatur Balthasar, Daniel. 1, 7. interpretatur somnia, 2, 3. 1. 4, 7, 11, 18, 25. costi tuitur gubernator totius regni Babel, Dan. 6, 3. proicitur in lacu leonum, 6, 16. liberat Sufan nam, 1, 3, 5, 60.

DARE melius quam accipere, Eccli. 4, 36. Act. 20, 33.

Dandum sine acceptione personarum, maxime autem domesticis fidei, Eccli. 7, 35. 11, 8. Matt. 5, 42. Luc. 6, 30, 38. Rom. 12, 13. Galat. 6, 10. vide Eleemosyna.

DARIVS filius Assueri, Dan. 9, 1. occupat regnum Babel, 6, 1. impiam legem statuit 6, 8. praeparat regium conuiuium, 3. Esdr. 3, 1.

Darius renouat mandatum Cyri, 1. Esdr. 6, 1. Darius caeditur ab Alexandro rege Macedo niae, 1. Machabeorum 1, 1.

DAVID filius Isai (qui Iesse appellatur Mat. 1, 6.) a Samuele vngitur, 1. Reg. 16, 13. interfecit leonem, vrsu & Goliath gigantem, 17, 34, 49. pascitur cum Ionatha, 18, 3. 20, 8, 16, 23. 23, 18. manducat panes propositionis, 21, 3. simulat a metia cora Achis rege, 21, 13. fugit cu patre &

matte in Maspha, 22, 3. praecidit ora chlamydia Saul, 24, 5. mittit ad Nabal decem iuuenes, 15, 5. tollit hastam Saulis, 26, 11. fugit ad Achis regem Geth, 27, 2. vngitur in Hebroni in regem Iudae. Reg. 2, 4. poscitque cu regem vniuersus Israel 2. Reg. 5, 1. 1. Para. 11, 3. 12, 38. iuxta verbum Ionathae, 1. Reg. 23, 17. & Saulis, 24, 21. comittit adu lteriu & homicidium, 2. Reg. 11. * poenitet eum peccati, 12, 13. fugit a facie filij sui Absalon, 15, 14. libauit aqua Domino, 23, 16. recenset popu lum, 24, 2. emit ab Areuna area, 24, 24. cofiliu caput de domo Dei aedificada, 1. Paral. 17, 1. cofituit operarios & architectos, 23. 24. 25. 26. 27. relinquit sibi successorem Salomone filiu 3. Reg. 1, 30. moritur & sepelitur, 2, 10. Act. 2, 29. 13, 36. commendatur, Eccli. 47, 2.

Dauid spiritualis (qui est Christus) promittitur, Ierem. 30, 9. Ezech. 34, 24. 37, 23.

Dauidis filius appellatur Christus, Matth. 1. 15, 22. 22, 45. Mar. 12, 35. Luc. 20, 41. Act. 2, 29. 13, 22. 2. Tim. 2, 8. Apoc. 5, 5.

DECIMARVM vsus & decimae, Gen. 14, 20. 28, 23. Leuit. 27, 30. Num. 18, 21, 28. Deut. 12, 6. 14, 28. 26, 12. 1. Reg. 8, 15. 2. Par. 31, 5. 2. Esdr. 10, 37. Hebr. 7, 2.

Decimae debentur Sacerdotibus, Deut. 18, 3. 2. Par. 31, 4. vide Sacerdotes.

DEDICATIO templi, vel altarium, Num. 7, 10, 11, 84, 88. 3. Reg. 8, 26, 63, 65. 2. Par. 7, 5, 9. 7, 5, 8. 1. Esdr. 6, 16, 17. 2. Esdr. 12, 27. 3. Esdr. 7, 7. Psal. 29, 1. 1. Mach. 4, 56, 57, 59. 2. Mach. 2, 9, 12, 20.

DEMETRIVS filius Seleuci exercet tyran nidem, 1. Machab. 7, 1. foedus inire cupit cum Ionatha, 10, 3. foedus ictum violat, 11, 53.

Demetrius aurifaber negotium facessit Pau lo Act. 19, 23.

DETRACTIO, Psal. 14, 3. 100, 5. Eccle. 10, 20. Prouerb. 10, 18. 11, 13. 16, 28. 20, 19. 26, 20. Romanor. 1, 30. 2. Corinth. 12, 20. 1. Petr. 2, 1, 12. Iac. 4, 11.

DEVS est omnipotens, & nihil apud eum est impossibile, Genes. 17, 1. 18, 14. 35, 11. 43, 14. 48, 3. Numer. 11, 23. 1. Reg. 14, 6. 2. Paral. 14, 11. Sap. 11, 22. Iob 42, 2. Esai. 40, 10. 46, 9. 50, 2. 59, 1. Iere. 32, 17, 27. Zachar. 8, 6. Matt. 19, 26. Marc. 9, 23. 10, 27. 14, 36. Luc. 1, 37. 18, 27. Ephes. 3, 20. Apoc. 16, 7, 14. 19, 6.

Deus omnia regit & gubernat pro sua volu tate, Genes. 45, 5. 50, 19. Deut. 8, 18. 1. Reg. 9. Sap. 12, 13. Tob. 7, 12. Iob 9, 5. 12, 13. Psal. 102, 19. 113, 3. 126, 1. Prouer. 30, 22. 16, 4, 9. 19, 21. 20, 24. 21, 1, 30. Eccle. 3, 15. Esai. 26, 15. 45, 7. Ierem. 10, 23. 27, 5. Dan. 2, 21. 5, 18. Matth. 6, 33. 11, 26. 20, 14. Luc. 12, 31. Ioann. 5, 17. Roman. 9, 15. 2. Cor. 3, 5. Phil. 2, 13. Hebr. 13, 21. Apoc. 4, 11.

Deus est pater omnium fidelium ipsi obtem perantium, Deut. 32, 6. Psal. 102, 13. Proue. 1, 7. Ierem. 3, 4, 14, 19. Malachi. 1, 6. Matth. 6, 9. 18, 14. 23, 8. Luc. 11, 2. Ioan. 20, 17. Rom. 8, 15. 1. Cor. 8, 6. 2. Cor. 13, 3. 13, 18. Ephes. 3, 14. 4, 6. 1. Theff. 1, 3. 2. Theff. 1, 1. 2. 12, 16.

Deus est verax & fidelis, Exod. 34, 6. Num. 23, 19. Deut. 7, 9. 32, 4. 1. Reg. 15, 29. Esai. 49, 7. Ioann. 3, 33. 8, 26. Rom. 3, 4. 1. Corint. 1, 8. 10, 13. 1. Theff. 5, 24. 2. Theff. 3, 3. 2. Timoth. 2, 13. Tit. 1, 2. 1. Ioan. 1, 9. 5, 20. Hebr. 10, 23. Apoc. 3, 7, 14.

Deus est in essentia vnus, praeter quem non est alius, Exodi 3, 14. Deute. 4, 35. 6, 4. 7, 9. 10, 17. 32, 39. 2. Reg. 7, 22. 3. Reg. 8, 60. 18, 36. 1. Par. 19, 20. Sap. 12, 13. Esai. 37, 16. 43, 10. 44, 6, 24. 45. 46, 9. Hof. 13, 4. Tob. 8, 20. 13, 4. Eccli. 3, 6, 5. Mar. 12, 29. Ioan. 17, 3. 1. Cor. 8, 6. 12, 6. Galat. 3, 20. Ephes. 4, 6. 1. Timoth. 2, 5.

Deus est trinus in personis, & vnus in essen tia. vide Trinitas.

Deus aeternus est, nec principium habet, nec finem: sed est ipse principium & finis, Genes. 21, 33. Exod. 15, 18. Iob 36, 26. Esai. 41, 4. 43, 10. 44, 6. 48, 12. 57, 15. Dan. 7, 9. Roman. 16, 26. Hebr. 1, 8. Apoc. 1, 8. 17. 21, 6. 22, 13.

Deus nouit, audit, & videt omnia, Exod. 3, 19. Numer. 12, 2. Deut. 31, 21. 1. Reg. 2, 3. 16, 7. 2. Para.

Para. 2, 21. Prou. 27, 14. Ezech. 27, 40. 47, 13. Deuteron. ann. 4. Deu. industri 3. Reg. 3. Esai. 2, 17. Luc. 4, 65. 19, 11. Apoc. 3, 2. Deu. gum 8. 138, 7. 19, 2. Sap. Deu. consolati ric ipfui 6, 2. 20, 149, 6. 57, 23. Deu. vide Cre Deu. Deu. cuque n 10, 17. 13, 1. 16. 1. 2. Tim. 4. Deu. tia, verbu Deo alijs per bulum, I 32, 39. 1. Marc. 12. 1. Reg. 2. Deu. alitri Num. 14, 28, 8. Tob. 146, 1. P. 8, 19. Ecc. 9, 50. Luc. 25, 19, 3. 5. Deute. 9. Iudith 8. Deu. attributa, 37. Esai. 37, 27. Luc. Deu. iusti Gen. Prou. 8, 8. Luc. 1, 6. Deu. 1. Petr. 2, 9. Deu. Gene. 30, 11. 26, 1. M. 14, 14. Ia Deu. res, Exod. 27, 18, 2. Deu. tribuitur Deu. fa 4. Eccle. 1. Deute. 34. Deu. 3. Reg. 8, 33. 1. Reg. 9, 1. Deu. f

8,14. Matthai 18, 17.
 Ecclesia est vna & visibilis præfigurata per vnam & visibilem arcam Noë, Gene. 6, 14. 1 Pet. 3, 20. per ciuitatem sanctam Ierusalem, Apocal. 21, 2. per hortum conclusum, & fontem signatum, Cant. 4, 12. per vnam columbanam, 6, 8. per vineam, Psalm. 79, 9. Cant. 2, 15. Esaiæ 5, 2. Iere. 2, 21. Mat. 20, 1. Marc. 12, 1. Luc. 20, 9. Apocal. 14, 15. per nauem, Luc. 5, 3. per lignam comprehendentem bonos & malos pisces Matth. 13, 47. per agrum, Matt. 13, 24. per regnum calorum, Matthai 13, 25.
 Ecclesia firmamentum veritatis errare non potest, Esaiæ 59, 21. Matt. 16, 18. Luc. 22, 32. Ioan. 14, 16. 17, 11, 20. 1 Tim. 3, 15. 1 Ioan. 2, 27.
 Ecclesia est corpus Christi, Cant. 4, 7, 9, 11, 12. Ephes. 1, 22. 4, 4. 5, 23. 1 Cor. 12, 27.
 Ecclesia fidelium nascitur & propagatur per sanam doctrinam, Ioan. 1, 12. 3, 3. Rom. 8, 13. 13, 8. Galat. 3, 26. 4, 19. Ephes. 1, 5. Tit. 1, 1. 1 Cor. 4, 15. Philem. 10. 1 Pet. 1, 23. 1 Ioan. 3, 9. 5, 1, 18. Iacob 1, 18.
 Ecclesia seu fidelium cœtus, tenetur sacerdotibus pastoribusque suis quæ ad vitam sunt tuendam necessaria, suppeditare, Deut. 12, 19. 14, 27. 16, 11. 25, 4. 1 Efd. 7, 23. Matth. 10, 10. Luc. 10, 7. Rom. 15, 27. 1 Corinth. 9, 7, 11. Gala. 6, 8. Phil. 2, 29. 4, 10, 16. 1 Thess. 5, 12. Hebr. 13, 7. Tenetur etiam pro suis præfectis orare, Actor. 4, 29. 12, 5. Rom. 15, 30. Ephes. 6, 18. Phil. 1, 19. Coloss. 4, 2. 2 Thess. 3, 1. Hebr. 13, 18.
 Ecclesia est sponsa Christi, Psalm. 44, 11. Ezech. 16, 9. 2 Cor. 11, 2. Ephes. 5, 26. Apoc. 19, 8. 21, 10.
 Ecclesiæ caput est Christus, Hose. 2, 2. 1 Corinth. 12, 27. Ephes. 1, 22. 4, 15. 5, 23. Col. 1, 18. 2, 10.
 Ecclesiæ quasi membra quadam sunt veri fideles, eidem capiti Christo eiusque vicario subiecti, cuiuscunque nationis fuerint, siue Iudæi siue Gentiles, Esaiæ 43, 9. Ioan. 10, 16. 1 Cor. 12, 12. Ephes. 3, 6.
 Ecclesiæ clauis promittuntur, & potestas, Matth. 16, 19. traduntur, Ioan. 20, 23. exercentur, Matth. 18, 17. vide Excommunicatio & Confessio.
 Ecclesiam sibi Christus comparauit, & emit sanguine suo, Act. 20, 28. 1 Cor. 6, 20. 7, 23. Ephes. 2, 13. Coloss. 1, 14. 1 Pet. 1, 18. Heb. 9, 12. 1 Ioan. 1, 7. Apoc. 1, 5. 5, 9. 7, 14.
 Ecclesiam suam Deus protegit & custodit, Exod. 13, 21. 29, 45. Leuitic. 26, 12. Deutero. 7, 20. 32, 14. 33, 3. Reg. 6, 13. Psalm. 90, 1. 111, 1. 13, 13. Esaiæ 43, 2. Iere. 46, 28. Matth. 18, 20. Luc. 20, 17. Ioan. 14, 23. 2 Cor. 6, 16.
 Edom frater Iacob filius Isaac, appellatur Esau, Genes. 25, 25.
 Edumai negant Israëlitis transitum per suam regionem, Numer. 20, 14. cæduntur, & fiunt serui domui Israël, 2 Regum 8, 14. deficient ab Israël, & creât sibi regē, 4 Reg. 8, 20. superantur à Iuda, 14, 7. 2 Paralip. 25, 12.
 Contra Edumæos prophetia, Num. 24, 18. Psalm. 136, 7. Esaiæ 21, 11. 34, 5. Iere. 49, 7. Threno 4, 22. Ezech. 25, 13, 14. 32, 29. 35, 3. 36, 5. Amos 1, 11. Abdia 1, 1. vide Esau.
 ELEAZAR filius Aaron, Exod. 6, 23. 28, 4. partitur cum Iosue terram Chanaan, Ios. 14, 1. iuxta præceptum Domini, Num. 34, 17. consecratur Sacerdos Leuit. 8, 24. fit post mortem patris summus Sacerdos, Numer. 20, 26. Deut. 10, 6. moritur & sepelitur, Iosue 24, 33. filiū habet cui Phinees nomen erat Exodi. 6, 25. quē in demortui patris locū sufficiūt. Num. 25, 7, 12.
 ELEASAR filius Saura occidit elephatē, quo in vulnere procubente, ipse oppressus suffocatur. 1 Machab. 6, 43.
 ELEASARI senis martyrium. 2 Machab. 6, 18, 24.
 ELLEMOSYNA pauperibus eroganda, Exod. 22, 25. 23, 11. Leuit. 19, 10. 23, 22. 25, 34. Deuter. 15, 7, 10. 24, 19. 3 Reg. 17, 10. 2 Efd. 8, 11. Hest. 9, 22. Psalm. 40, 1. 81, 4. 111, 9. Proverb. 3, 9, 28. 11, 18, 25. 14, 21, 31. 19, 17. 21,

13, 21. 22, 9. 28, 27. 31, 20. Eccle. 11, 1. Esaiæ 58, 7. Ezech. 16, 49. 18, 7. Dan. 4, 24. Eccli. 4, 2. 17, 35. 12, 3. 14, 11. 29, 12. 35, 4. Tob. 1, 4. 4, 7. 17. 12, 9. 14, 12. Matth. 6, 3. 10, 42. 19, 21. 23, 35, 42. Luca 3, 11. 7, 35. 11, 41. 12, 33. 14, 13. 16, 9, 21. 19, 8. 21, 1. Act. 2, 42. 6, 2. 9, 39. 10, 2. 11, 29. 20, 35. Rom. 12, 8. 15, 26. 1 Cor. 16, 1. 2 Cor. 8, 4, 15. 9. Ephes. 4, 28. Hebr. 13, 16. 1 Ioan. 3, 17. Iacobi 2, 15. quere Misericordia.
 ELI sacerdos in Silo, 1 Reg. 1, 33. filij eius reprehenduntur. 2, 12, 22. è folio lapsus fractis ceruicibus moritur. 4, 18.
 ELIAS vide Helias.
 ELISEV svngitur propheta, 3 Reg. 19, 19. iuxta præceptum Domini, 19, 16. transit Iordanem, 4 Regum 2, 14. sanataquam, 2, 20. reuocat puerum ad vitam, 4, 32. mundat Naaman à lepra, 5, 14. percutit Syrios cæcitate, 6, 18. prædicit rerum abundantiam, 7, 1. ægrotat, & moritur, 13, 14, 20. mortuum eius corpus excitat mortuum, 13, 21. commendatur, Eccli. 48, 13.
 ELYMAS magus fit cæcus, Act. 13, 8.
 EMERE & vendere quomodo oporteat, Genes. 23, 9, 14. 25, 31. 33, 19. 41, 57. 42. Leuitic. 19, 13, 35. 25, 14, 46. Deuter. 15, 1. 25, 13. 2 Regum 24, 21. Eccli. 27, 3. 42, 25. Prou. 11, 1, 26. 16, 11. 20, 10, 23. Esaiæ 23, 18. Iere. 32, 6. Ezech. 45, 10. Mich. 6, 10. Matth. 7, 2. Luc. 14, 18. 1 Cor. 7, 30. 1 Thess. 4, 6.
 EPHRON, quia negabat Iudæ transitum, funditus perdita est, 1 Mach. 5, 46. 2 Mac. 12, 27.
 EPISCOPI, eorum electio, & officium, Matt. 20, 23, 26. Luc. 4, 16. 22, 26. Ioan. 10, 4, 14. 21, 15. Act. 1, 24. 16, 3. 11, 22. 14, 20. 20, 28. Rom. 15, 16, 25. 1 Corinth. 3, 5. 4, 1. 16, 19. 2 Corinth. 3, 6. 4, 5. 10, 8. 6. 4. Ephes. 1, 15. 3, 2. Col. 1, 23. 1 Tim. 3, 1. 4, 6. 2 Tim. 2, 15, 24. Tit. 1, 5. 1 Pet. 5, 2. vide Concionator.
 ERVBESCE nullus debet euangelium, Psalm. 39, 11. Eccli. 42, 9, 21. Marc. 8, 38. Luc. 9, 26. Roman. 1, 16. 2 Timoth. 1, 8.
 Erubescendum propter peccata, Ezech. 16, 52. Eccli. 42, 11.
 ESAIAS filius Amos, Esaiæ 1, 1. vocatur, & mittitur, 6, 8. 49, 1.
 ESAV filius Isaac nascitur, Genes. 25, 24. vendit suam primogenita, 25, 31. Hebr. 12, 16. supplantatur à fratre suo Iacob, Genes. 27. ducit filiam Ismaelis, 28, 9. 36, 3. procedit contra Iacob cum 400. viris, 32, 6. osculatur suum fratrem Iacob, 33, 4. In Esau pugnare prohibetur Israel, Deut. 2, 4. vide Edom.
 ESDRAS Scriba proficiscitur ex Babylone, 1 Efd. 7, 6. separat mulieres Gentiles ex Israel, 9. 10. legit coram multitudine librum legis, 2 Efd. 8, 2. 3 Efd. 9, 39. appellatur Iosedec, 1 Para. 6, 15.
 ESVRIRE iustitiam, Esaiæ 55, 1. Psalm. 106, 9. Mat. 5, 6. Luc. 11, 33. 16, 21. Apoc. 21, 6. 22, 17.
 EVA formatur ex costa Adæ, Gen. 2, 21. comedat fructum vetitum, 3, 6.
 EVANGELIUM Christi, eiusque prædicatione, gen. 3, 15. Esaiæ 53, 1. 55, 5. 61, 1. Mat. 1, 21. 11, 28. 28, 19. Marc. 16, 15. Luc. 2, 10. 24, 46. Ioan. 3, 16. 6, 35. 8, 12. 10, 9. 12, 46. Rom. 1, 16. 3, 21, 24. 8, 3. 1 Corinth. 1, 5, 29. 4, 15. 11, 1. 2 Corinth. 5, 18. galat. 1, 6, 11. Ephes. 1, 13. 1 Tim. 1, 15. 2 Tim. 1, 8. 2, 8. 1 Petr. 4, 17.
 euangelium adfert fiduciam, simulum & timorem, consolationem, & terrorem, Matth. 3, 7. 7, 5, 20, 23. 7, 13, 19, 23. 8, 12. 9, 15. 10, 33. 11, 12. 12, 37, 41. 13, 29, 40, 50. 15, 13. 16, 27. 18, 6, 7. 20, 16. 22, 13, 14. 24, 12, 24. 25, 12, 13, 30, 41. Mar. 10, 25, 31. 13, 1. Luc. 3, 17. 6, 24, 25. 9, 62. 12, 20, 40, 48. 13, 35, 26, 30. 16, 22. 17, 30, 34. 19, 22. 20, 47. 21. Ioan. 5, 28. 15, 16. Act. 5, 5, 6. Rom. 1, 18. 2, 15, 6. 23. 9, 18. 11, 20, 22. 13, 2, 3, 4. 14, 12. 1 Corinth. 3, 13, 17. 5, 5. 10, 8. 11, 29. 15, 51. 16, 22. 2 Cor. 7, 1, 8, 10. 13, 5. galat. 5, 21, 24. Ephes. 5, 5. philipp. 2, 12. 1 Timoth. 5, 24. Hebr. 9, 27. 10, 26, 27. Iacob. 4, 9. 5, 1. 1 Petr. 4, 18. 5, 8. 2 Petr. 1, 10. 2, 4. 3, 10. Iudæ 15.
 euangelizanti debetur necessaria vitæ sustē-

tatio. Mat. 10, 9. Marc. 6, 8. Luc. 9, 4. 10, 7. Rom. 15, 26. 1 Cor. 9, 7, 11, 13. gala. 6, 6. 1 Tim. 5, 17. 2 Tim. 5, 6.
 EVCHARISTIA, Matth. 26, 26. Marc. 14, 22. Luc. 22, 19. 1 Cor. 11, 24. 10, 16. frequenter sumenda, Act. 2, 42. 20, 7. præfiguratur, exod. 16, 15.
 eucharistia sub altera tantum, nimirum panis specie, Ioan. 6, 58. data à Christo, Luc. 24, 30, 31. ab Apostolis. Act. 2, 42. 20, 7. in quorū vtroque loco Syri vocē *εὐχάριστος* panē reddūt nomine **ἁγίου**. EVCHARISTIA.
 in Eucharistia nō remanet substantia panis post cōsecrationē, sed est verū Christi corpus & sanguis, Mat. 26, 26. Mar. 14, 22. Luc. 22, 19. Ioan. 6, 51.
 eucharistiam in publicis supplicationibus circumferendam esse, præfiguratum Iosue 6, 6, 7, 11. 20. 1 Reg. 4, 3. 2 Reg. 6, 4, 5, 6.
 eucharistia adoranda, psal. 21, 28, 30. 98, 5. Ioan. 9, 38.
 EXACTIO, census, & tributum debetur principibus, Matth. 17, 24. 22, 17. Mar. 12, 16. Luc. 20, 22. ROM. 13, 7.
 EXCOMMVNICATIO à Christo instituta & præcepta, Mat. 5, 29. 18, 19. 18, 8, 18. Marc. 9, 42. Ioan. 20, 23.
 excommunicatio in vsu fuit Apostolis, 1 Corinth. 5, 3, 10. 2 Thess. 3, 6, 14. 1 Timoth. 1, 20. Tit. 3, 10.
 excommunicatio exercenda ad ædificationē & emundationem ecclesiæ, & ad correctionem eius qui excommunicatur, 1 Cor. 5, 4. 1 Tim. 1, 20. 2 Thess. 3, 14. vt spiritus eius saluus fiat, 1 Cor. 5.
 excommunicatio pharisæorum, Ioan. 9, 22, 34. 12, 42. 16, 2.
 excommunicandi qui in moribus aut doctrina grauius errantes admoniti, nolunt resipiscere, prouer. 22, 10. Matth. 18, 17. Rom. 16, 16. 1 Cor. 5. 2 Cor. 2, 8. 2 Thess. 3. 1 Tim. 1, 20. 26, 5. 2 Tim. 2, 17, 21. 3, 5. Tit. 3, 10. Ioan. ep. 2, 10. excommunicati vitandi, Mat. 18, 17. 1 Cor. 5. Tit. 3, 10.
 EXEQUIAE celebrantur, gen. 23, 2, 3. 50, 10. Deut. 34, 8. 2 Reg. 3, 31.
 EZECHIAS filius impij Achab cū esset rex, tamen pius fuit, 4 Regum 16, 20. frangit serpentem æneum, 18, 4. deficit ab Assyrijs, 18, 7. mittit nuncium ad Esaiam prophetam, 19, 2. Esai. 37, 2. decumbit ex graui morbo, 4 Reg. 20, 1. Esaiæ 38, 1. ostendit Babylonij suum thesaurum, & reprehenditur, 4 Reg. 20, 12, 14. Esai. 39, 1, 5. commendatur, Eccli. 48, 19.
 EZECHIEL cum alijs captiuis vehitur in Babylonem, Ezech. 1, 1. vocatur, & mittitur, 2, 3. commendatur, Eccli. 49, 10.
 F.
 FACERE pro Sacrificare in Scripturis, reuic. 15, 15, 30. Numer. 6, 11, 16. 28, 12. 29, 2, 4, 10, 14. Iudic. 13, 16. Luc. 22, 19.
 FAMA bona præstantior diuitijs, prouer. 22, 1. Eccli. 7, 2. Eccli. 41, 15, 16.
 FAMES & annonæ caritas, gen. 12, 10. 26, 1. 41. 42. 43. 44. 45. 47. Exod. 16, 3. Deut. 28, 53. 32, 24. Ruth. 1, 1. 2 Reg. 21, 1. 24, 13. 3 Reg. 8, 37. 18, 2. 4 Reg. 4, 38. 6, 25. 8, 1. 25, 3. 2 par. 6, 28. 20, 9. 2 Efd. 5. Psalm. 36, 19. Esaiæ 5, 13. Iere. 14, 1, 12, 15. 21, 5. 22, 9, 17. 34, 17. Ezech. 5, 12, 16. 6, 11. Ioel. 1. Amos 4, 6. Hagg. 1, 6, 10. 2, 17. Matth. 24, 7. Luc. 4, 25. 11, 14. Actor. 7, 11. 11, 28. Rom. 8, 35. 2 Cor. 8, 14. 11, 27. Apoc. 6, 8. 18, 8.
 fames verbi Dei, 1 Reg. 3, 1. 2 paral. 15, 3. Osæ 3, 4. 4, 1. Amos 8, 11.
 FAMVLORVM famularumque officium, Gen. 16, 4, 6. 24. 30, 25. 31, 4. 39, 1, 6. Exod. 21, 2, 20. 4 Reg. 5, 20, 25. Prou. 14, 35. 17, 2. 19, 10. 29, 19. Eccli. 2, 7. Eccli. 7, 22. 10, 28. Iere. 34, 8. Ioel. 2, 29. Luc. 12, 37. 45. Actor. 12, 13. 1 Corinth. 7, 21. Ephes. 6, 5. Coloss. 3, 22. 1 Timoth. 6, 1. Tit. 2, 9. 1 Pet. 2, 18.
 FELIX præfectus Iudææ, Act. 23, 24. 24. FER-

Hæretici iam inde à temporibus Apostolorum extiterunt, 1 Timoth. 1, 20. 2 Tim. 2, 18. 1 Ioan. 2, 18. 2 Ioan. 7. Apoc. 2, 15.

Hæreticos futuros etiam nostris temporibus prædictum est, Matt. 24, 5, 24. Ioann. 5, 43. 1 Timoth. 4, 1. 2 Timoth. 3, 1. 2 Petr. 2, 1, 2, 3. Iuda 18.

Hæreticorum mores & doctrina, ibidem.

Hæretici vitandi, Deuter. 13, 1. Matth. 7, 15. Rom. 16, 17. 2 Tim. 2, 17, 23, 5. Tit. 3, 10. 2 Thef. 3, 14. Ioan. 2, 10.

Hæretici malè tolerantur à præfectis, Apoc. 2, 14.

Hæretici tollendi è medio, Deuter. 13, 5, 18, 20. 3 Reg. 18, 40. 4 Reg. 10, 25.

Hæretis, fornicatio spiritalis: vide Fornicatio.

HAZAEEL famulus Benhadad regis Syria, 4 Reg. 8, 11, 15. iuxta mandatum Domini, 3 Reg. 19, 15. percussit Israel in vniuersis finibus suis, 4 Reg. 10, 32, 12, 17, 13, 3. quemadmodum prophetatum est, 4 Reg. 8, 11, 13. moritur, 13, 24.

HELIAS vir pilosus, & zona pellicea cinctus renibus, 4 Reg. 1, 8. Heliaz orationis efficacia, 3 Reg. 17, 1. Iac. 5, 17, 18. alitur ministerio corui, 3 Reg. 17, 2. excitat puerum mortuum, 17, 19. occidit prophetas Baal, 18, 40. fugit Iezabel, 19, 3. mittitur in Damascum, ut vinceret Hazael regem Syria, 19, 15. mittitur ad Achab, 21, 17. ad Heliam missi principes quinquagenarij cum suis, igne caelitus demisso consumuntur, 4 Reg. 1, 10. assumitur per turbinem in caelum, 2, 11. apparet in transfiguratione Domini, Matth. 17, 3. Luc. 9, 30.

HELIODORVS à cubiculo Seleuco, tentat thesaurum templi auferre, 2 Mach. 3, 7, 13. punitur à Deo, 3, 24.

HELISEVS: vide Elifeus.

HERODES Ascalonita occidit innocentes pueros, Matth. 2, 16. & moritur, 2, 19.

Herodes Antipas filius Herodis, tetrarcha Galilee, Luc. 3, 1. occidit Ioannem Baptistam, Matt. 14, 9. Herodes & Pilatus morte Christi inter se reconciliantur, Luc. 23, 12. Act. 4, 27.

HERVS & Hera: vide Dominus & Domina.

HERON filius Phares, Gen. 46, 12. Matth. 1, 3. reliquit post se Aram, & appellatur Iephonne, 1 Paral. 4, 15.

HESTER fit vxor Assueri, Hesth. 2. precibus suis apud Assuerum latam de Iudæis vno die occidendis sententiam reuocat, Hest. 8, 3, 8.

HIEREMIAS: vide Ieremias.

HIERSALEM: vide Ierusalem.

HOLOFERNES dux Nabuchodonosor mittitur contra Israel, Judith 2, 4. blasphemat Deum, 6, 1. obsidet Bethuliam, 7, 1. proprio gladio ceruix ei præciditur, 13, 8. caput eius cõspiciendum ponitur in muris ciuitatis, 14, 1. totus Assyricus exercitus se in fugam dedit, 15, 1.

HOMO creatus est ad imaginem Dei, Gen. 1, 26, 27, 28. Sap. 2, 23. Eccli. 17, 1. Iob 10, 8. Psalm. 118, 73. Iac. 3, 9.

Homo maledicitur, Gen. 3, 17. benedicitur in Christo, Gen. 12, 3, 22, 18. Gal. 3, 8.

Hominis regeneratio, Matth. 18, 3. Ioan. 1, 13, 14, 15, 16, 17, 18. 1 Corinth. 4, 15. Galat. 4, 19. Ephes. 4, 22. Colof. 3, 8. Tit. 3, 5. 1 Petr. 1, 23, 2, 2. Iacobi 1, 18.

Homopuluis & lutum, Gen. 2, 7, 19, 18, 27. Eccle. 12, 7. Eccli. 17, 1, 18, 8, 41, 13. Iob 4, 19, 10, 8, 34, 15. Psalm. 77, 39, 102, 14, 145, 4. Esaiæ 40, 6.

HOMICIDIUM, latrocinium, & sanguinis effusio, Gen. 4. 7, 6, 37, 18. Exod. 2, 12, 20, 13, 22, 2. Leuit. 24, 21. Num. 25, 7. Deuter. 5, 17, 19, 4, 11, 21, 1, 27, 24. Iofue 20, 3. Iudic. 9, 5. 1 Reg. 18, 17. 2 Reg. 3, 27, 4, 7, 12. 3 Reg. 2, 5, 25, 34, 46. 4 Reg. 14, 5, 21, 16. Prouerb. 6, 17, 28, 17. Eccli. 34, 25, 27. Thren. 4, 13. Ezech. 11, 6, 22, 2, 24, 6. Hosc. 4, 2. Matth. 5, 21, 19, 18, 23, 34, 26, 51. Ioan. 8, 44. Romap. 13, 9. Galat. 5, 21. 1 Ioann. 3, 12. Apocal. 13, 10.

HONOR qui ab hominibus proficitur, nõ magnificandus, Num. 16, 1. Iudic. 9, 1. 1 Reg. 10, 27. 2 Reg. 15, 1. 3 Reg. 1, 5. Hesth. 3, 1. 7, 6.

Eccli. 9, 16, 10, 19, 30. Ier. 9, 23. Matth. 6, 1, 8, 4, 9, 30. 17, 9, 20, 21, 26. Marc. 1, 44, 45, 43, 7, 36, 78, 26, 9, 8, 10, 3, 5, 43. Luc. 22, 24. Ioan. 6, 15, 18, 50, 12, 43. Act. 10, 26, 14, 14. Gal. 6, 2. Phil. 2, 3. 1 Thefal. 2, 6. 1 Petr. 5, 3, 3. Ioan. 9. Apocal. 19, 10, 22, 9.

Honor Dei: quære Gloria.

Honorandi parentes: vide Parentes.

HOSPITALITAS commendatur, Esaiæ 58, 7. Matth. 25, 36. Luc. 14, 13. Roman. 12, 13. 1 Timoth. 3, 2. Tit. 1, 8. 1 Petr. 4, 9. 3 Ioan. 5, 9. Hebr. 13, 2. Iacobi 1, 27.

Hospitalitatis exempla, Gen. 18, 3, 19, 2, 24, 31. Iofue 2. Iudic. 13, 15, 19, 4, 9. 3 Reg. 17, 10, 17. 4 Reg. 4, 8. Iob 1, 4, 13, 17. Tob. 2, 1. Lucæ 10, 38, 19, 6. Act. 16, 15, 28, 2, 7.

Inhospitalitas, Iudic. 8, 5, 19, 18. 1 Reg. 25, 9, 14. Sapient. 19, 13.

HVMILITAS Deo grata est, Genes. 18, 27, 29, 31, 41, 40. Iudic. 6, 15. 1 Reg. 1. 2, 1, 8, 7, 9, 10. 2 Reg. 6, 16, 21. 2 Paral. 12, 6, 8, 32, 26, 33, 12, 34, 26. Psalm. 33, 19. Prou. 11, 2, 16, 19, 18, 12, 22, 22, 25, 7, 29, 23. Esai. 37, 1, 57, 15, 66, 2. Ierem. 1, 6. Ion. 3, 5. Eccli. 3, 18, 7, 19. Iudith 4, 7, 11, 9, 16. Matth. 3, 11, 5, 3, 8, 8, 11, 29, 15, 27, 18, 4, 20, 26, 21, 5, 23, 7, 11. Marc. 9, 34, 10, 43. Luc. 1, 48, 9, 47, 14, 7, 11, 15, 19, 18, 13, 22, 26. Ioan. 13, 4. Act. 10, 26. Rom. 11, 20, 12, 16. 1 Cor. 4, 6, 15, 8. Phil. 2, 3. Col. 3, 12. Heb. 11, 24. 1 Petr. 5, 5. Iac. 1, 9, 4, 10. Apoc. 4, 10, 19, 10.

HYMENÆVS pseudoapostolus, 2 ad Timoth. 2, 17.

HYPOCRISIS, 1 Reg. 15, 11. 18. 2 Regum 15, 2, 7. 4 Reg. 1, 6, 9. Iob 8, 13, 13, 16, 15, 34, 20. 7, 8, 36, 13. Prouer. 30, 13. Eccli. 1, 36, 19, 24. Esaiæ 19, 13, 58, 2. Ier. 9, 8. Ezech. 33, 30. Malach. 3, 15. 2 Machab. 6, 24. Matth. 2, 7, 16, 7, 2, 16, 7, 5, 7, 16, 3, 22, 18, 23. 7, 24, 51. Marc. 7, 6. Luc. 11, 44, 12, 1, 56, 18, 11. Act. 5, 1, 78, 18, 13, 8. Roman. 2. Galat. 2, 13. 1 Tim. 4, 2. 2 Tim. 3, 5. 1 Thef. 5, 22. 1 Petr. 2, 1.

I

IABES in Galaad opprimitur ab Israel, Iudic. 21, 10. obsidetur, 1 Reg. 11, 1. viri Iabes Galaad exhibet misericordiam Sauli, & filio eius, 31, 12.

IACOB filius Isaac nascitur, Genes. 25, 23. emit à fratre Esau primogenita, Genes. 25, 31. præcipit Esau benedictionem 27, 5. proficitur ad Laban, 28, 10. videt scalam, & vouet votum, 28, 12, 20. seruit Laban pro duabus filiabus, 29, 18. reuertitur in patriam, 31, 17. luctatur cum angelo, 32, 24. vocatur Israel, 32, 27, 35, 10, 3. Reg. 18, 31. mittit filios in Aegyptum, 42, 1. migrat cum tota sua familia in Aegyptum, 46. Deuter. 10, 22. filios Ioseph adoptat in suos, 48, 5, 8. benedicit duodecim filiis, & moritur, 49, 33. sepelitur cum patribus suis in terra Chanaan, 50, 4, 7. secundum promissionem, 47, 29. & secundum mandatum, 49, 29. commendatur, Eccli. 44, 24. vide Israel.

Iacobus Zebedæi filius vocatur, Matt. 4, 20. occiditur, Act. 12, 2.

IEBVS appellatur Ierusalem, Iof. 15, 8. Iudic. 19, 10. 1 Paral. 11, 4. Iebusæos expugnare non poterat Israel, Iudic. 1, 21. superantur tamen à David, 2 Reg. 5, 8.

IHV filius Hanani prophetae arguit regem Iofaphat, 2 Par. 19, 2. mittitur ad Baasa regem Israel, 3 Reg. 16, 17.

Iehu filius Iofaphat filij Namfi vngitur vt rex esset Israel, ad delendam domum Achab, 4 Reg. 9, 1, 6. iuxta præscriptum, 3 Reg. 19, 16. occidit Iezabel, 4 Reg. 9, 30, 33. occidit septuaginta filios Achab, 10, 1. iubet comprehendi & iugulari fratres Ochozia regis Iuda, 10, 14. perdit seruos Baal, 4 Regum 10, 17, 25. moritur, 10, 35.

IEIUNIUM & ieiunandum esse, Ioel 2, 12. Tobia 12, 8. Matth. 6, 16. Marc. 2, 20. Luc. 2, 36, 7, 35. Roman. 13, 13. 1 Corinth. 7, 5. 2 Corinth. 6, 5, 11, 27. Acto. 13, 2, 3, 14, 22. Ephes. 5,

18. 1 Thef. 5, 6. Tit. 2, 2. 1 Petr. 1, 13, 7, 8. vide Quadragesima.

Ieiunij meritum, Ierem. 35, 14, 19. Ionæ 3, 7, 9, 10. Iudith 4, 8, 8, 6. Matth. 17, 21, 16, 17. Lucæ 2, 37.

Ieiunatur pro mortuis, 1 Reg. 31, 13. 2 Reg. 1, 12, 3, 36. 1 Paral. 10, 12.

Ieiunij exempla, Exod. 24, 18, 34, 28. Deut. 9, 9, 18. Iudic. 20, 26. 1 Reg. 7, 6, 31, 13. 2 Reg. 3, 35, 12, 16. 2 Paral. 20, 3. 1 Esdr. 8, 21. 2 Esdr. 1, 4. Hesth. 4, 3. Psalm. 34, 13. Ierem. 36, 9. Dan. 10, 3. Ionæ 3, 5. Iudith 4, 7, 8, 5. Tobia 3, 10. Matth. 4, 2, 9, 14. Luc. 2, 37, 7, 33. Acto. 10, 30, 13, 3, 14, 23.

Ieiunium indictum à rege Saule, 1 Reg. 14, 24. à Iofaphat, 2 Par. 20, 3. à Niniuitis & eorum rege, Ionæ 3, 5, 7. ab Esdra, 1 Esdr. 8, 21. ab Hesther & Mardocheo, Hesth. 4, 16. vide Abstinencia.

IEREMIAS propheta ex Anathoth. Ierem. 29, 27. vocatur, & à Deo mittitur, 1, 4.

Ieremias persecutionem patitur, Ierem. 18, 19, 20, 1, 26, 7, 33, 1, 37, 1, 2, 3, 8, 4, 7.

Ieremias inuenit gratiam apud Nabuchodonosor, Ierem. 39, 11.

Ieremias vinculis soluitur à Nabuzardan, Ierem. 40, 1.

Ieremias luget Iosiam, 2 Paral. 35, 25.

IERICHO expugnatur & exurit, Iof. 6, 20, 24. reedificatur ab Hiel, 3 Reg. 16, 34. appellatur ciuitas Palmarum, Deut. 34, 3. 2 Paral. 28, 15.

IEROBOAM filius Nabat, seruus Salomonis, fit inimicus Israeli, 3 Reg. 11, 26. 2 Paral. 13, 6. fit rex decem tribuum. 3 Reg. 12, 20. iuxta verbum Ahia, 11, 29. erigit duos aureos vitulos, & falsum cultum Dei, 12, 28, 31. idque punitur & exprobratur, 14, 7, 15, 25, 26, 19, 26. 4 Reg. 3, 3, 10, 29, 31, 1, 3, 2, 6, 11, 14, 24, 15, 9, 18, 24, 17, 22, 23, 15. manus eius exarescit, 3 Reg. 13, 4. curatur, 13, 6. moritur, 14, 20. tota eius domus perditur, 15, 29. iuxta quod prædictum fuerat, 14, 10. contra Ieroboam, Amos 7, 10.

Ieroboam filius Ioas fit rex Israel, 4 Reg. 13, 13, 14, 16. moritur, 14, 29.

IERSALEM expugnatur à filiis Iudæ, Iudic. 1, 8. eligitur à Deo in habitaculum, 3 Reg. 8. 2 Paral. 6, 2, 7, 16.

Ierusalem appellatur Iebus, Iof. 15, 8. Iudic. 19, 10. 1 Paral. 11, 4.

Ierusalem appellatur Salem, Psalm. 75, 3.

Ierosolymam quæ tribus Iacob inhabitauerint, 1 Paral. 9, 3. 2 Esdr. 11, 1.

Ierusalem obsidetur à rege Syria & Israeli, 4 Reg. 16, 5. à rege Nabuchodonosor, 4 Reg. 24, 10, 25, 1.

Ierusalem exurit & euertitur, 4 Reg. 25, 9. iterum excolitur & reparatur, 2 Esdr. 3. 7, 6, 15.

contra Ierusalem & eius ciues, 4 Reg. 21, 12, 23, 27. Esaiæ 2, 6, 3, 1, 22, 1, 8, 29, 17, 7, 6, 2. Ierem. 4, 3, 9, 7. 7. 13. 17, 19, 19, 3, 6, 21, 3, 23, 39, 25, 8, 32, 3, 26, 34, 1, 38, 3, 39, 8. Ezech. 3, 6, 7, 4. 7. 10, 2, 7, 15. 7. 21, 6, 22. 7. 23. Sophon. 3, 1.

Ierusalem destruenda per Romanos, Dan. 9, 26. Zach. 14, 1. Matth. 24, 1, 15. Luc. 13, 35, 19, 41, 20, 16, 21, 6. Ioan. 11, 48.

Ierusalem spiritalis, Ecclesia sancta, Psalm. 121, 3. Esaiæ 33, 20, 7, 54, 11, 7, 60. 7, 62, 6, 7, 65, 16, 18. Tob. 13, 19. Baruch 5, 1, 7. Gal. 4, 26. Hebr. 11, 10, 12, 22. Apoc. 3, 12, 21, 2, 10.

IEZABEL impia, impij Achab coniunx, 3 Reg. 16, 31, 21, 5, 7. occidit prophetas Domini, 18, 4, 13. minatur Heliæ prophetae mortem, 19, 2. à canibus dilaceratur, 4 Reg. 9, 33. iuxta verbum Heliæ prophetae, 3 Reg. 21, 23.

ILLUMINATI dicuntur Baptizati, Heb. 6. 4.

IMAGINES iussit Deus fieri, Exo. 25, 18. Num. 21, 8.

Imagines fecit Salomon, 3 Reg. 6, 35, 7, 25, 29, 36, 10, 19. 2 Paral. 3, 10, 14, 43.

Imaginum vsus, Numer. 21, 8. Sapient. 16, 6. Iofue 2, 26. de altari in testimonium & memoriam extructo.

IMMISERICORDIA, & eius punitio, Exod. 1, 12. Deut. 23, 3. Iudic. 8, 6, 15. 1 Reg. 2, 5, 10, 38. Iob 20, 19. Prouerb. 21, 10. Eccli. 12, 13. Amos 1, 6. Matth. 18, 30, 34. Luc. 16, 21, 23. Iacobi 2, 13.

IMPATIENTIA, & eius punitio, Exod. 14, 11. 1 Reg. 16, 27. 17, 2. Numer. 11, 1, 10. 14, 1, 26. 21, 5. Iob 3, 1. Prouerb. 12, 16. Eccli. 2, 16.

IMPATORVM dicta, facta & cogitata contra pios, Sapient. 2. Psalm. 9. 10. 11. 13. Prouerb. 4, 14.

Impiorum prosperitas, Iob 10, 3. 21, 7, 10. Psalm. 72, 2, 8. 91, 8. 4 Esdr. 3, 28, 31. Ierem. 12, 1. Abac. 1, 13. 2 Mach. 6.

Impiorum prosperitas bonis admirationem parit, Iob 21, 7, 13. Psalm. 72, 2. Eccli. 7, 16. Ierem. 12, 1. Abac. 1, 13. Malach. 3, 15.

Impij incidunt in mala quæ pijs parantur, 1 Reg. 17, 42. 2 Reg. 1, 4. Hesth. 7, 10. Psalm. 7, 16. 19, 16. 34, 8. 36, 14. Prouerb. 26, 27. Eccli. 10, 8. Esa. 33, 1. Ierem. 48. Dan. 3, 22. 6, 24. 11, 36. Eccli. 27, 28. Iudith 13, 4. Apoc. 18, 6.

Impij incidunt frequenter in malum quod timet, Iob 6, 16. Prouerb. 1, 26. 10, 24. Esa. 66, 4.

Impiorum subita & improuisa punitio, dispersio & euersio, Gen. 7, 21. 14, 15. 19, 24. 23, 25. Exod. 14, 24. Leuit. 10, 2. Numer. 11, 33. 16, 31. Iosue 10, 9. 11, 7. Iudic. 4, 20. 7, 12. 15, 21. 18, 11. 16, 28. 1 Reg. 30, 16. 2 Reg. 13, 28. 3 Reg. 16, 2. 18, 40. 20, 13, 19. Iob 4, 8. 5, 3. 8, 13. 11, 5. 20, 18. 20. 27, 14. 36, 12. Psalm. 1, 5. 36. Prouerb. 1, 27. 6, 15. 10, 25. 12, 7. Esa. 5, 24. 47, 9. Ierem. 1, 5, 8. Dan. 5, 30. 1 Machab. 2, 62. 4, 3. Matth. 24, 38. Luc. 12, 20. 46. 16, 23, 25. 17, 27, 29. 1 Thess. 5, 3.

Impiorum punitio bonis est ad timorē & cautionē, Deute. 1, 3. 11, 17. 18, 19. 20, 21, 21. Prouerb. 19, 25. 21, 11. Eccli. 23, 37. Act. 5, 11. Tim. 5, 20.

Impios deridebit Deus, Psalm. 2, 4. 36, 13. 78, 9. Prouerb. 1, 26. Sapient. 4, 12.

IMPOSITIO manuum veteri testamento, Gen. 48, 14. Exod. 29, 10. Leuit. 1, 4. 3, 2. Num. 27, 23. Dan. 1, 3, 34. Marc. 10, 16.

Impositio manuum in sacramento ordinis & confirmationis, Act. 6, 6. 8, 17. 13, 3. 19, 6. 1 Timoth. 4, 14. 5, 22. 2 Timoth. 1, 6.

IMPVDICITIA contranaturam, Genes. 19, 5. 38, 7. Leuit. 18, 22. 20, 13. Iudic. 19, 22, 30. Roman. 1, 27. 1 Corinth. 6, 10. Ephes. 5, 12. 1 Timot. 1, 10. 2 Petr. 2, 7, 8.

INCANTATIONES & maleficia, Exod. 7, 11. 8, 18. 22, 18. Leuit. 19, 31. 20, 6, 27. Numer. 23, 23. Deuter. 18, 10. 1 Reg. 28. 4 Reg. 17, 17. 21, 6. Esa. 2, 6. 44, 25. 47, 13. Ierem. 10, 2. Dan. 2, 2, 10. Mich. 5, 11. Act. 8, 8. 13, 6. 16, 16. 19, 19. Gal. 5, 20. Apoc. 18, 23. 21, 8.

INCESTVS graue peccatum, Leuit. 18, 6, 7. 20, 11, 14. Deut. 22, 30. 1 Cor. 5, 1, 2.

INDVLGENTIAE, 2 Corin. 2, 10.

INFERNVS & damnatio parata diabolo & angelis eius. vide Damnatio.

Inferni pena varia & horribilis, Deut. 32, 22. Iob 24, 19. Psalm. 10, 6. 110, 10. 148, 5. 111, 10. Sap. 11, 17. Eccli. 21, 10. Esa. 30, 33. 33, 11, 13, 14. 34, 9. Ier. 9, 15. Mal. 4, 1. Matth. 8, 12. Luc. 13, 27. 16, 23. Apoc. 14, 9. 18, 7. 20, 14. nunquam terminanda, Esa. 66, 24. Matth. 25, 41. 46. Marc. 9, 47. 2 Thess. 1, 9.

INFIDELITAS, vide Fides.

INFIRMITAS corporalis: vide Aegrotatio.

INGRATITVDO, & eius punitio, Gen. 31, 1. 40, 23. Exod. 1, 8. Deut. 23, 3. Iudic. 2, 1. 6, 8. 7, 33. 12, 1. 1 Reg. 10, 18. 12, 8. 25, 3, 10. 2 Reg. 14, 30. 2 Paral. 24, 21. Prouerb. 17, 13. Esa. 1, 2. 5, 4. Ier. 2, 5, 6. Ezech. 16. Hofe. 10, 1. 13, 2. 6. Mich. 6, 3. Sapi. 16, 29. 1 Machab. 16, 19. Matth. 11, 20. Luc. 17, 18. Ioan. 11, 46. Rom. 1, 21. 2 Timoth. 3, 2.

INIMICVS nō passim contemendus est, 1 Reg. 14, 14. 17, 43. 2 Reg. 21, 20. 3 Reg. 20. 4 Reg. 14, 8.

Inimico reconciliato nō temere credendum est, 1 Reg. 24, 17. 26, 21. 2 Reg. 3, 26. 1 Mach. 12, 24.

INIQVITAS abundabit, 4 Esdr. 5, 2. 14, 16. Matth. 24, 12. 1 Ioan. 5, 19. vide Impij & Mali.

INNOCENTIA sua cuique tuenda, & malæ suspensiones amouendæ, Iosue 22, 22. 1 Reg. 1, 14. 3 Reg. 18, 17. Ierem. 37, 12. Act. 2, 14. 17, 14. 2, 28, 17.

INOBIEDIENTIA, eiusque punitio, Gen. 3, 16, 17. 19, 17, 26. Leuit. 10, 1. 26, 14. Num. 14, 28, 41. 16, 31. 20, 24. Deuter. 11, 16, 28. 17, 12. 18, 19, 20. 27, 16. 28, 15. 1 Reg. 12, 15. 13, 11. 15, 24. 28, 16. 2 Reg. 6, 6. 3 Reg. 11, 9. 13, 15. 21, 14. 17, 20, 35. 2 Paral. 7, 19. 26, 16, 19. Esa. 24, 5. Ier. 11, 3, 8. 13, 8. 17, 27. 26, 4. 35. Ionæ 1, 3. Matth. 17, 17. Act. 7, 39. Rom. 2, 8. Galat. 3, 10. 2 Thess. 1, 8.

INVIDIA & odium, Gen. 4, 5. 26, 14. 27, 41. 30, 1. 37, 4, 11. Exod. 1, 8. 20, 13. Leuit. 19, 17. Num. 12, 1. 35, 20, 23. Deut. 19, 11. 1 Reg. 18, 7, 11. Sap. 2, 24. Prouerb. 10, 12, 18. Ezech. 25, 15. Dan. 6, 3. Luc. 15, 28. Ioan. 12, 4. Rom. 1, 29. 13, 13. Galat. 5, 15, 20. Iaco. 3, 14. 4, 2. 1 Petr. 2, 1. 1 Ioan. 3, 13, 15. 4, 20.

IOAB filius Saruiaz, 2 Reg. 2, 13. confodit Abner, 3, 27. reconciliat Absalonem per Thecuam, 14. confodit Amasa, 20, 9. confoditur ipse, 3 Reg. 2, 28, 34. iuxta mandatum Dauid, 2, 5, 7.

IOACHAZ filius Iehu, rex Israel, 4 Reg. 10, 35. 13, 1.

Ioachaz filius Iosia exiit regno, & vehitur in Aegyptum, ubi & moritur, 4 Reg. 23, 34. captiuitas eius prædicitur, Ezech. 19, 4. appellatur Iohanan, 1 Paralip. 3, 15. post ipsum creatur rex frater eius Eliachim, 4 Reg. 23, 34.

IOACHIN filius Ioacim, fit rex Iuda, 4 Regum 24, 8. ducitur captiuus à Nabuchodonozor in Babyloniam, 24, 12, 15. dimittitur ex carcere, & ad honores euehitur, 25, 24. appellatur Iechonias, Ierem. 37, 1. appellatur Neri, Luc. 2, 27. ei succedit patruus Matthanas, 4 Reg. 24, 17.

IOACIM, antea dictus Eliacim, filius Iosia, fit rex Iuda, 4 Reg. 23, 34. 3 Esdr. 1, 37. combussit libros sermonum Ieremias, Ierem. 36, 21. appellatur Melchi, Luc. 3, 24. moritur, 4 Regum 24, 15. post ipsum constituitur rex filius Ioachim, 4 Reg. 24, 6.

IOANNA vxor Chusæ sequitur Christum, Luc. 8, 5.

IOANNES Baptista filius Zacharia, Luc. 1, 55, 59, 60. Euangelium regni denunciat, & baptizat, Matth. 3, 1. Marc. 1, 4, 5. Ioan. 1, 28. 3, 23, 26. vestitus eius ex pilis camelorum, & victus locustæ & mel siluestre, Marc. 1, 6. noluit haberi maior quam erat, Ioan. 1, 19, 20, 26. 3, 28. mittit discipulos ad Christum, Matt. 11, 2. capite truncatur, Matt. 14, 8. dicitur Helias, Malach. 4, 5. Matth. 11, 14. 17, 10. Luc. 1, 17.

Ioannes filius Zebedei vocatur, Matth. 4, 22. vnice à Christo diligitur, Ioan. 13, 23. 19, 26. 20, 2. 21, 7, 20. scribit quæ vidit, Ioan. 19, 35. 21, 24. 1 Ioan. 1, 1.

IOAS filius Ochosia solus euadit, dum senatus regius occiditur, 4 Reg. 11, 2. coronatur rex in Iuda, 11, 12. occidit Zachariam filium Ioiada, 2 Paral. 24, 21. Matth. 23, 35. occiditur à suis ministris, 2 Paral. 24, 25. 4 Reg. 12, 20. post ipsum filius eius Amasias rex constitutus est, 1 Paralip. 3, 12. 2 Paral. 24, 27.

Ioas filius Ioachaz rex Israel, 4 Reg. 13, 9. pugnat contra Amasiam, subuertit mœnia Ierusalem, destruit templum, & moritur, 4 Reg. 14, 13, 16.

IOIADA Sacerdos iussit occidi Athalia reginā, 4 Reg. 11, 15. 2 Paral. 24, 14. moritur, 24, 15.

IONAS propheta, 4 Reg. 14, 25. precipitatur in mare, Ionæ 1, 15. deglutit eum piscis à Domino præparatus, 2, 1. in cuius ventre erat tribus diebus & tribus noctibus, ibidem. Matth. 12, 40.

IONATHAS filius Saulis prosternit Philistæos, 1 Reg. 13, 3. 14, 1, 11. liberatur per populum à patre ob mel degustatum occidendus,

14, 45. ferit fœdus cum Dauide, 18, 3. 20, 8. 23, 18. cæditur, 31, 7.

Ionathas filius Mathathia, præfectus militaris Iudæorum, 1 Machab. 9, 31. fœdus init cum Demetrio, 10, 3, 15. capitur, 12, 48. occiditur cum suis filiis, 13, 23.

IORAM filius Iosaphat rex Iuda, 3 Reg. 22, 51. occidit sex fratres suos, 2 Paral. 21, 4. moritur, 4 Reg. 8, 24. 2 Paral. 21, 19.

Ioram rex Israel, 4 Reg. 1, 17. 3, 1. procedit contra Hazael regē Syria, 8, 28. accepto vulnere curatur in Iezrahel, 9, 15. moritur, 9, 24.

IOSAPHAT filius Afa rex Iuda, 3 Reg. 22, 41. mittit qui verum Dei cultum doceant in ciuitates Iuda, 2 Paral. 17, 7. fœdere iungitur cū impio Achab, 18, 3. ideoque arguitur à propheta, 19, 2. iungit se Ochozia, 2 Paralip. 20, 35. moritur, 21, 1. habuit successorem filium Ioram, 1 Paralip. 3, 11.

IOSEPH filius Iacob, Genes. 30, 23. videt somnium, 37, 5, 9. venditur à fratribus Ismaelitis, 37, 26. Psalm. 104, 17. falsò accusatur, Genes. 39, 17. mittitur in carcerem, 39, 20. 41, 14. constituitur dominus vniuersæ Aegypti, 41, 40. datur ei filia Putipharis vxor, 41, 45. detegit se fratribus suis, 45, 1. moritur, 50, 24. ossa eius transferuntur ex Aegypto, Exod. 13, 19. sepelitur in Sichem, Ios. 24, 32.

Ioseph coniunx B. virginis Maria, Matth. 1, 16. fugit in Aegyptum, 2, 14.

IOSIAS filius Amon rex Iuda, 4 Reg. 21, 24. 22. eius natiuitas prædicta est, 3 Reg. 13, 2. legit librum Legis, 4 Reg. 23, 2. celebrat Pascha, 23, 21. vulneratur à sagittariis, & moritur, 2 Paralip. 35, 23, 24. 4 Reg. 23, 29. lugetur, 2 Paral. 35, 24. ei succedit Ioachaz, 4 Reg. 23, 30, 34.

IOSVE pugnat contra Amalech, Exod. 17, 9, 13. mittitur exploraturus terram Chanaan, Num. 13, 2. eam populo commendat, 14, 6. constituitur loco Moysis dux populi, 27, 18. Deuter. 3, 21. 31, 3, 7, 14. Iosue 1, 1, 6. mittit exploratores, 2, 1. transit Iordanem, 3, 16. erigit duodecim lapides in Galgal, 4, 3, 8, 20. angelus Domini apparet ei, Iosue 5, 13. benedicit populo, 8, 33. ascendit Iosue ad liberandos Gabaonitas, 10, 7. sol & luna steterunt ad imperium Iosue, 10, 12. reuertitur Iosue in Galgal post liberatos Gabaonitas, 10, 43. percutit 31 reges, 12. accipit suam portionem in diuisione terræ, 19, 49. moritur, 24, 29. Iudic. 2, 8. commendatur, Eccli. 46, 1.

IRACVNDIA quantum mali pariat, Gen. 45. Iob 5, 2. Prouerb. 12, 16. 14, 30. 15, 18. 17, 19. 19, 19. 27, 3. 29, 22. Eccli. 7, 10. Eccli. 25, 2. 28, 6, 14. 30, 26. Matth. 5, 22. Luc. 4, 28. Gal. 5, 20. Ephes. 4, 26. Coloss. 3, 8. Tit. 1, 7. Iacobi 1, 19.

IRAE alterius cedendum potius quam repugnandum, Genes. 27, 42. Prouerb. 22, 24. 29, 22. Eccli. 8, 19. Matth. 2, 13.

ISMAEL filius Abrahæ ex Agar nascitur, Gen. 16, 15. moritur, 25, 17.

Ismael filius Nathania occidit Godoliam, aliosque Iudæos, Ierem. 41, 2, 6.

ISRAEL appellatur, qui antè Iacob dicebatur: quare Iacob.

Israel populus & hereditas Domini, Exod. 3, 7. 15, 16. 17, 7. 19, 5. Leuit. 30, 26. Deuter. 4, 20. 7, 6. 9, 29. 10, 15. 14, 2. 26, 18. 32, 9. 1 Reg. 10, 1. 12, 22. 2 Reg. 7, 23. 3 Reg. 8, 53. Esa. 19, 25. 43, 1. Ierem. 13, 11.

decem tribus Israel separant se à domo Dauid, 3 Reg. 12, 3, 9, 16. secundum verba Ahia propheta, 11, 29. transferuntur in Assyriam, 4 Reg. 15, 29. 17, 6. secundum prophetiam, Deut. 4, 26. multi ex Israel sequuntur Leuitas in Ierusalem, 2 Paral. 11, 13.

Contra decem tribus: vide Samaria.

IVDAEORVM caeremonie erant vmbra futurorum, Exod. 13, 9, 14. Num. 15, 38. Deut. 16, 1. Ezech. 20, 10. 1 Corin. 10, 1. 2 Corin. 3, 13. Hebr. 7, 17. 8, 5. 9, 1, 10, 23. 10, 1.

Iudæorum quædam certæ consuetudines, Gen. 32, 31. Iudic. 11, 40. Ruth 4, 7. 2 Paral. 35, 25.

IUDAS filius Iacob nascitur, Genes. 29, 35, nefcius concumbit cum filij sui vxore Thamar, 38, 15. spondet pro fratre suo Benjamin, 43, 9. pradicatur sceptrum non auferendum de Iuda, donec veniat Messias, 49, 10. Deut. 33, 7. Iudic. 1, 2. 2 Reg. 7, 12. 2 Paral. 6, 6.

contra Iudam & Ierusalem: vide Ierusalem.

Iudas Machabæus eligitur dux fratrum suorum, 1 Machab. 2, 66. pugnat strenuè, 3, 4. 7, 25. 2 Machab. 8, 1. 10, 16. 11, 6. 12, 13. 14, 1. 15, 1. cæditur, 1 Machab. 9, 17.

Iudas Iscariotes eligitur in Apostolū, Matt. 10, 4. init pactum cum Phariseis, Luc. 22, 4. prodit Christum, Matt. 26, 20, 46. Marc. 14, 43. Ioan. 18, 5. secundum prophetiam, Psalm. 40, 10. 54, 14. 108, 8. Ioann. 6, 70. 12, 4. 13, 21. suspendit se, Matth. 27, 4. Act. 1, 18.

Iudas Galilæus dispersus cū suis, Acto. 5, 37. Iudas & Silas cum Paulo & Barnaba Antiochiam mittuntur, Act. 15, 22, 27.

IUDICABVNT sancti de hoc mundo, Sap. 3, 8. 1, 1. Matth. 19, 28. 1 Cor. 6, 2. Iudic. 14.

Iudicium peruersum, Eccli. 11, 9. Matth. 7, 1. 12, 7. Luc. 6, 37. 7, 33. Ioan. 7, 24. 9, 16. Acto. 28, 4. Roman. 2, 1. 14, 4, 13. 1 Cor. 4, 5. 1 Tim. 5, 21. Iacobi 4, 11.

Iudicium Dei extremum, & quemadmodū Christus in fine mundi iudicaturus sit, 1 Reg. 2, 10, &c. vide Dies nouissimi.

Iudicium debet precedere deliberatio & cognitio causæ, Genes. 3, 11. 11, 5. 18, 21. Exod. 3, 8. 23, 2. Deut. 1, 3, 6. 17, 9. 19, 18. Ios. 7, 19. 22, 13. Iudic. 20, 3, 12. Prouerb. 18, 13. Eccli. 11, 7. Dan. 13, 5, 1. 1 Machab. 7, 7.

Iudicium hominum, vide Opinio.

Iudicium officium, & auctoritas, Exod. 18, 13, 21. 22. 23. Leuit. 19, 15. 24, 11, 23. Deut. 1, 13, 16. 17. 18, 15. 25, 1. 27, 19. Ios. 7, 19. 1 Reg. 8, 1. 12, 5. 2 Par. 19, 6. Eccli. 4, 10. 10, 1. 12, 12. Psalm. 81. Prou. 18, 5, 19. 24, 23. 28, 15. Esa. 5, 16. 10, 1. Ier. 5, 26. Luc. 18, 2. 23, 1, 13, 23. Ioan. 7, 24. 8, 15. Iac. 2, 4.

Iudices Israel texerunt circa 350 annos, Act. 13, 20.

Iudex vniuersi mundi est Deus. vide Deus.

IUDITH vidua Bethulæ diues & honesta, Iudith 8, 1. præcidit Holoferni caput, 13, 10. moritur, 16, 28.

IURARE quatenus liceat vel non liceat, & quàm variis modis contingat, Genes. 14, 22. 21, 24. 22, 16. 24, 3. 25, 33. 26, 33. 31. 31, 53. 42, 15. 47, 3. 50, 5. Exod. 13, 19. 20, 7. 22, 11. 23, 13. Leuit. 5, 4. 19, 12. Num. 14, 21. 30. Deut. 6, 13. 7, 8. 10, 20. Iosue 2, 12. 6, 22. 9, 15. 23, 7. Iudic. 21, 17, 18. 1 Reg. 14, 24. 19, 6. 24, 23. 25, 34. 28, 10. 30, 15. 2 Reg. 3, 35. 19, 7. 21, 2, 17. 3 Regum 1, 13, 29. 2, 8. 3, 1. 19, 2. 2 Paral. 6, 22. 15, 14. 36, 13. 1 Efd. 10, 5. 2 Efd. 10, 29. Iob 27, 1. Psa. 14, 4. 23, 4. 26, 12. 28, 4. 49, 11. 101, 9. 109, 4. Esa. 14, 24. 19, 18. 45, 23. 49, 18. 54, 9. 65, 15. Ierem. 4, 2. 5, 2, 7. 12, 16. 22, 5. 44, 26. 51, 14. Hof. 4, 15. Amos 6, 8. 7, 7. Soph. 1, 5. Zach. 8, 17. Iudith 1, 12. Eccli. 23, 9, 17. Matth. 5, 33. 23, 16, 18, 20, 21, 22. Hebr. 6, 13, 16. Apo. 10, 6.

Iurandum non est temerè, nec per cælum, nec per terram, nec per aliquid quod in iis est, Matth. 5, 34. Iacobi 5, 12.

IUSTI verè in hac vita, Lucæ 1, 6. 15, 7. Ioann. 8, 36. 17, 17, 19. 1 Corin. 6, 11. Hebr. 12, 23. 2 Petr. 2, 7. 1 Ioan. 3, 17. Apoca. 3, 4. 14, 5. vide Peccatum.

IUSTITIÆ summa perfectio nõ habetur in hac vita, in qua sine peccato non viuimus, Gen. 6, 5. 8, 21. Exod. 34, 7. Num. 14, 18. 3 Reg. 8, 46. 2 Paral. 6, 36. Iob 4, 17. 9, 1, 5, 20. 25, 4. Psalm. 13, 1. 50, 7. 72, 1. 129, 3. 142, 2. Prou. 20, 9. Eccli. 7, 21. Esa. 64, 4. Ierem. 2, 19, 20. 30, 11. Mich. 7, 2. Nahum 1, 3. Sap. 12, 10. Matth. 6, 12. Luc. 17, 3, 10. Roma. 3, 9, 23. 7. Gal. 3, 22. Eph. 2, 3. 1 Ioan. 1, 8. vide Peccatum.

Iustitia nostra est per Christum, & primam iustificationem peccatorumque remissionem nulla precedunt merita, Gen. 15, 6. Esa. 45, 25. 53, 8, 13. Ierem. 23, 6. 33, 16. Dan. 6, 22. Abac. 2, 4. Zach. 9, 11. Act. 10, 43. 13, 39. Roma. 1, 17. 3, 24.

24. 5, 1. 18. 10, 4, 10. 1 Cor. 1, 30. Gal. 2, 16. 3, 11. 5, 5. Phil. 3, 9. Tit. 3, 7. 1 Pet. 3, 18.

IUSTIFICATIO qua quis ex iusto fit iustior, ascribitur bonis operibus, Eccli. 18, 22. Roma. 2, 13. Iac. 2, 21, 24. Apoc. 22, 11.

Iustificatio impij non solum fidei ascribitur, sed etiam alijs virtutibus, vt Spei, Roman. 8, 23. Charitati, Exod. 20, 6. Prouer. 10, 12. Luc. 7, 47. 1 Cor. 13, 4. Galat. 5, 6. 1 Pet. 4, 8. 1 Ioan. 4, 7, 8, 9. Timori, Eccli. 1, 27, 28. Pœnitentię operibus, Sapient. 11, 24. Ezech. 18, 21, 22. Matt. 3, 2, 8. Luc. 7, vbi ponitur exemplum Magdalenæ. 15, exemplum filij prodigi. 18, exemplum Publicani.

L

LABAN hospitio excipit famulum Abraham, Gen. 24, 32. mercede conducit Iacob, 29, 14, 20. persequitur Iacob, 31, 22.

LABOR & dolor communis omnibus hominibus, Genes. 3, 17. Exod. 20, 9. 34, 21. Deut. 5, 13. Tob. 2, 19. Psalm. 127, 2. Prou. 6, 6. 10, 4. 14, 4. 20, 4. Eccli. 5, 11. Eccli. 29, 29. Ios. 21, 3. Act. 18, 3. 20, 34. 1 Corinth. 4, 12. Ephes. 4, 28. 1 Theff. 2, 9. 4, 1. 2 Theff. 3, 8, 12.

Labor nõ dicitur sine Dei benedictione. Gen. 3, 17. 26, 3, 12. 30, 27. Deuter. 8, 18. Iob 42, 12. Prou. 10, 22. Eccli. 11, 6.

Laboranti merces debetur, Leuitic. 19, 13. Deut. 24, 15. 25, 4. Tob. 4, 15. Eccli. 7, 22. 34, 25, 26. Ierem. 22, 13. Malach. 3, 5. Matth. 10, 10. Lucæ 10, 7. 1 Corinth. 9, 9, 14. 1 Timoth. 5, 18. Iacobi 5, 4.

Laboris manuum & agriculturæ laus & utilitas, Prou. 12, 11. 13, 4. 14, 23. 24, 27. 28, 19.

LACHIS traditur in manus Israelis, Ios. 10, 32. extruitur, 2 Par. 11, 9.

LAIICI ne se sacris præter officiū miscant, Leuit. 10, 1. Num. 1, 51. 3, 10. nec vasa sacra temerè contingant, Num. 1, 51. 4, 15, 19, 20. 18, 7. 2 Reg. 6, 6. 2 Par. 26, 18.

LAIIS oppugnatur à Danitis, expugnatur, ædificatur, & appellatur Dan, Iudic. 18, 27. appellatur Iesen, Ios. 19, 47.

LAUDANDVS Deus ante & post sumptum cibum, Deut. 8, 10. vide Gratia.

Laudare Deum pro merito non possumus, Psalm. 95, 4. 105, 2. 118, 164. 144, 3. Eccli. 43, 2, 32.

Laudes Deo canendæ, Psalm. 46, 2. 146, 7. 149, 1. Esa. 12, 4. Eph. 5, 19. Col. 3, 16. Hebr. 13, 15. Iac. 5, 13.

LAZARVS iacet ante ostium diuitis epulonis, Luc. 16, 20.

Lazarus suscitatur à morte, Ioa. 11, 43. persecutionem sustinet à Iudæis, 12, 10.

LEBBÆVS cognomine Thadæus, discipulus Christi, Matth. 10, 3. appellatur Iudas filius Iacobi, Luc. 6, 16.

LEPRA quomodo cognoscatur, Leu. 13, 14.

Lepram mittit Deus propter peccatū, Exod. 4, 6. Num. 12, 8. 4 Reg. 5, 1, 27. 15, 5. 2 Par. 26, 18, 19, 21.

Lepra mundatur, Exod. 4, 7. Numer. 12, 15. 4 Reg. 5, 14. Matth. 8, 2. Lucæ 17, 14.

Leprosorum segregatio, Leuit. 13, 49. Num. 5, 2. 4 Reg. 15, 5.

LEVI nascitur, Gen. 29, 34. occidit cum fratre suo Simeone Sichemitas, 34, 25. punitio istius facti, 49, 5.

Leuitarum habitatio, ius, & debita vitæ sustentatio, Leuit. 10, 12. 25, 32. Num. 18, 21, 24. 35, 2, 7. Deuter. 10, 8. 12, 12, 19. 14, 27. 18, 1. 26, 11. Iosue 13, 14, 33. 18, 7. 21. 2 Efd. 10, 33, 37. 13, 10. Ezech. 48, 13. Eccli. 7, 32.

Leuitarum ministerium & officium, Num. 1, 49. 3. 4, 1. 7. 8. 18, 2, 23. Deuter. 10, 8. Ios. 3, 6. 1 Paral. 6, 31. 7, 14. 2 Par. 19, 8. Ezech. 44, 11.

Leuitas assumit sibi in ministerium Deus pro primogenitis Israelis, Num. 3, 12, 40. 7, 16.

Leuitæ puniunt peccatum erecti vituli, Exod. 32, 26.

Leuitæ expelluntur ex Israel, 2 Par. 11, 14. Lex prima, & præceptum datur, Gen. 2, 16. violatur, 3, 4, 6.

Lex decem mandatorum datur Moyfi, Exo. 20. Deut. 5.

Legis tabulæ dantur, Exod. 31, 18. Deuter. 5, 22. franguntur, Exod. 32, 19. Deuter. 9, 17. dantur aliæ tabulæ, Exod. 34, 27. Deut. 10, 1.

Legis natura, officium & operatio, Rom. 3, 20. 4, 15. 5, 20. 7, 1, 7. Galat. 3, 19. 1 Tim. 1, 8. Hebr. 7, 18, 27.

Legem Dei sine spiritu eius non possumus implere, Deut. 5, 29. Psalm. 118, 24. Luc. 18, 22. Act. 15, 10. Rom. 8, 2.

punitio vel merces eorum, qui Legem Dei prauaricantur, vel obseruant: vide Obedientia, & Inobedientia.

Legis caeremoniæ abrogantur per Christum, Matth. 11, 13. Marc. 15, 38. Acto. 13, 38. 15, 11. Rom. 6, 14. 7, 4. 8, 3. Gal. 3, 13. 4, 5. Ephes. 2, 13. Coloss. 2, 14. 1 Pet. 1, 11, 18.

Lex legitur, Deut. 1, 5. 5, 19, 11. Iosue 8, 33. 4 Reg. 23, 2. 2 Efd. 8, 8. 9, 3. 3 Efd. 9, 39. 2 Machab. 8, 19, 23.

Lex noua Christianorum consistit potissimū in charitate, Matth. 5, 44. 7, 12. 22, 36. Ioan. 13, 34. Rom. 13, 10. Galat. 5, 14. 6, 2. 1 Timot. 1, 5.

LIA nubis Iacob patriarchæ, Genes. 29, 21. gignit ei multos liberos, 29, 31.

LIBER vitæ, Exod. 32, 32. Psalm. 68, 29. Philip. 4, 3. Apoc. 3, 5. 20, 12. 21, 27.

LIBERVM arbitrium etiam post lapsum in homine mansit, Gen. 4, 7. Deut. 30, 19. Ios. 24, 15. Psalm. 26, 9. Sap. 9, 10. Eccli. 15, 18. 31, 10. 1 Cor. 3, 9. 7, 37.

Liberum arbitrium cooperatur gratiæ Dei, 1 Reg. 7, 3. 2 Paral. 12, 14. Psalm. 9, 17. 72, 13. Prouerb. 16, 15, 9. Eccli. 2, 20. Esa. 1, 16, 17, 18. 40, 3. 46, 8. 55, 6, 7. Ierem. 3, 1, 12, 22. 4, 3, 4, 14. 7, 3. 18, 8, 11. 25, 5. 26, 13. 32, 15. Ezech. 18, 21, 22, 27, 28, 30, 31. 33, 14, 15, 16, 19. Zach. 1, 3. Malach. 3, 7. Matth. 3, 2, 3. 11, 33. 12, 28. Marc. 1, 3. Luc. 3, 4. Ioan. 1, 23. 7, 37. Acto. 3, 19. 7, 22. 9, 6. Roma. 10, 13. 1 Corin. 3, 9. 15, 10. 2 Corin. 7, 1. Eph. 5, 14. Philip. 2, 22, 13. 4, 13. Coloss. 1, 29. 3, 9, 10. 1 Tim. 4, 16. 2 Tim. 2, 21. Hebr. 4, 16. 12, 12, 13. Iacob. 4, 8. 1 Pet. 1, 22. 1 Ioan. 3, 3. Apoc. 3, 20.

Libertas Euangelica, Ioan. 8, 32. Roma. 6, 18. 7, 2, 21. Galat. 5, 13. 1 Petr. 1, 18. 2, 16. 2 Petri 2, 19.

Libertas praua & improbanda, Iob 11, 12. Ierem. 34, 15. Ose. 7, 16. 2 Pet. 2, 18. à LINGVA mala cauendum, Leuit. 19, 16. Iob 5, 21. Psalm. 51, 4. 139, 4. 140, 3. Prou. 4, 24. 10, 18. 11, 9. 12, 13, 19. 15, 2. 16, 27. 28. 17, 20. 18, 8. 20, 19. 21, 23. 26, 20. 30, 11. Eccli. 5, 2. Sapiè. 1, 11. Eccli. 5, 16. 7, 25. 12, 28. 1 Cor. 15, 33. 1 Pet. 2, 1. Iaco. 1, 19. 3, 5, 8. 4, 11. vide Detractio.

Lingua discretè moderanda. Prouerb. 10, 19. 12, 14. 13, 2, 3. 17, 27. 18, 21. 21, 23. Eccli. 14, 1. 20, 5. 22, 33. 23, 17. Matth. 12, 36. Luc. 6, 45. Iac. 1, 19. 3, 2. 1 Petri 3, 10. vide Loquenda.

LOBNA occupatur, Ios. 10, 29. deficit à Iuda 4 Reg. 8, 22. oppugnatur ab Afsyrijs, 19, 8.

LONGANIMITAS, vide Patientia.

LOQUENDA sunt vera, honesta, & quæ au dientibus prodesse queant, Exod. 22, 28. Psalm. 14. Prou. 13, 2. 24, 26. 25, 11. 29, 20. Eccli. 5, 2. Eccli. 7, 37. Matth. 5, 37. 12, 36. Ephes. 4, 29. 5, 3. Col. 3, 8. 1 Petri 3, 10.

Loquendi tempus & oportunitas, Prou. 15, 23. 25, 11. Eccli. 8, 5. Eccli. 11, 8. 20, 6. 25, 9. 33, 4. quomodo loquendū, Iob 6, 29. Prou. 15, 4. 16, 20, 22. 29, 11. Eccli. 4, 34. 5, 16. 16, 5. Coloss. 4, 6.

LOTI liberatur ab incendio Sodomorum, Gene. 19, 15, 17. 2 Petri 2, 7. vxor eius mutatur in statuam salis, Gen. 19, 26. Sap. 10, 7. Lucæ 17, 32. concumbit cum duabus filiabus suis, Gen. 19, 31, 35.

LOTIO pedum, Genes. 18, 4. 19, 2. 24, 32. 43, 24. Ioan. 13, 4, 14. 1 Tim. 5, 10.

LVCAS medicus, Col. 4, 14. manet cum Paulo

Paulo, 2 ad Timotheum, 4, 11.
 LVCIFER cecidit à celo, Esaia 14, 12.
 LVX est Christus, Esa. 9, 2. 42, 6. 60, 1, 19.
 49, 6. Ioann. 1, 5. 8, 12. 9, 5. 12, 35, 46. 1 Ioann.
 1, 5. 2, 8.
 Lux sunt Christiani, Prouer. 4, 18. Esa. 62, 1.
 Matth. 5, 15. Rom. 2, 19. Phil. 2, 15.
 LYDIA purpuraria credit in Christum,
 Act. 16, 14.
 LYSIAS dux exercitus Antiochi, 1 Mach.
 3, 32. pactum inuit cum Iudaeis, 6, 58. capitur,
 & iussu Demetrii occiditur, 7, 2.

M

MAACHA filia Tholmai regis in Gessur,
 mater Abfalonis, 2 Reg. 3, 33.
 Maacha filia Abessalom, mater Abiam regis
 Iuda, 3 Reg. 15, 2. appellatur Michaa, 2 Para.
 13, 2.
 MACEDONIA mittit eleemosynas paupe-
 ribus Ierosolymitanis, Rom. 15, 26. 2 Cor. 8, 1.
 Paulus vocatur in Macedonia, Act. 16, 9.
 MADIAN filius Abraham, Genes. 25, 2.
 Deus praecipit vt caedatur Madianita, Num. 25,
 16. Madianita caeduntur cu suo rege, 31, 7. op-
 primunt Israel, Iudic. 6, 1. irruit in eos Gedeo, 7*.
 MAGDALENA, vide Maria.
 MAGI Pharaonis virgas suas vertunt in co-
 lubros, Exodi 7, 12.
 Magi primitiae Gentium Christum adorant,
 Matth. 2, 11.
 Magia, vide Incantationes.
 MALALEEL nascitur, Gen. 5, 12.
 MALCHO praecidit Petrus auriculam, Ioan.
 18, 10.
 MALEDICTIO & benedictio, Gen. 3, 14,
 17. 8, 21. 9, 25. 24, 41. 27, 28. 48, 15. 20. 49, 7.
 Num. 5, 21. Deut. 11, 26. 27, 15. Ios. 8, 34. Iudic.
 9, 20. 1 Reg. 17, 43. 2 Reg. 2, 5. 16, 7. 4 Reg. 2,
 24. 2 Esdr. 5, 13. Prouer. 26, 2. Ierem. 29, 22.
 49, 13. Zach. 8, 13.
 Maleficia, vide Incantat.
 MALVM dicens bonum, punietur, Esaia 5,
 20. Malac. 2, 17. Prouer. 24, 24.
 Malum declinandum, & bonum faciendum,
 Prouer. 3, 7. Esa. 1, 16. Ezech. 18, 21.
 Malorum confortium vitandum, Psalm. 1*.
 125, 4. Prou. 1, 10. 14, 7. 24, 21. 29, 24. Eccli. 8,
 18. 13*. 2 Corint. 6, 14. 2 Ioan. 10. Apoc. 18, 4.
 Malum non est reddendum pro malo, Prou.
 20, 22. 24, 29. Rom. 12, 14, 17. 1 Corinth. 4, 12.
 1 Thess. 5, 15. 1 Pet. 3, 9.
 Malum poenae est à Deo, Deut. 32, 23. 3 Reg.
 9, 9. 21, 29. Esa. 45, 7. Ierem. 11, 11. 13, 42. Ba-
 ruch 2, 2. Amos 3, 6. Ionas 3, 10. Michea 1, 12.
 12, 3.
 Malum culpae summè auerfatur Deus, tantum
 abest vt eum auctorem habeat, Exo. 23, 7. 2 Pa-
 ral. 19, 7. Iudith 5, 21. Iob 34, 10. Psalm. 5, 5, 7.
 144, 8. Prouer. 15, 8, 9. Sap. 14, 9. Eccli. 15, 21.
 Osee 13, 9. Rom. 9, 14. 2 Cor. 6, 15. Iac. 1, 13.
 Malos rectores & prepositos permittit Deus
 ob peccata populi, 3 Reg. 12, 24. Iob 34, 30.
 Esa. 29, 10. Ezech. 14, 9. Osee 13, 11. 2 Thess. 2,
 11. imbetque obedientiam illis praestare, Mat-
 thaei 23, 3.
 Malorum etiam ministrorum opera vitur
 Deus, Matth. 7, 22. Marci 9, 38. Luca 9, 49.
 MANAHEM rex Israel, 4 Reg. 15, 14.
 MANASSES primogenitus Ioseph nasci-
 tur, Gen. 41, 51. 48, 14.
 Manasses impius, filius pij Ezechiae, rex Iu-
 da, 4 Reg. 21, 1, 6. 2 Para. 32, 33. 33, 1. Iere. 15,
 4. ducitur vincens in Babylonem, & per pen-
 nitentiam conuertitur ad Dominum, & exaudi-
 tus recuperat regnum, 2 Paral. 33, 11, 13. re-
 linquit post se Amon, 4 Reg. 21, 18. Matt. 1, 10.
 appellatur Her, Luca 3, 28.
 MANENDVM est nobis in Christo, Ioan.
 15, 4. Rom. 8, 1. 1 Corinth. 4, 5. 12, 13. Coloss.
 2, 6. 1 Ioann. 2, 6, 28. 3, 24. 4, 13.
 MANNA, Exod. 16*. Num. 11, 7. Deuter.
 8, 3. Iosue 5, 12. Psalm. 77, 24. Sap. 16, 20. Ioan.
 6, 31.

MANSVETVDO, Iosue 7, 19. 1 Reg. 25*.
 2 Reg. 16, 10. Prou. 15, 1. Eccli. 1, 29. Matth. 5,
 4. 11, 29. Gal. 5, 23. 6, 1. Ephes. 4, 2. Colos. 3,
 12. 2 Tim. 2, 25. Tit. 3, 2.
 MARDOCHAEVS defensor & tutor He-
 ster, captiuus abductus in Babylonem, Hest. 2,
 5, 7. à rege summo honore affectus, 6, 10.
 reuertitur de captiuitate in Ierusalem, 1 Esdr. 2, 2.
 2 Esdr. 7, 7.
 MARE creatur, Genes. 1, 9. concluditur
 suis terminis, 1, 9. Iob 26, 10. 28, 26. Prouer. 8,
 29. Ierem. 5, 21. cedit filiis Israel, Exod. 14,
 21. sedatur verbis Christi, Matth. 8, 26.
 MARI A soror Aaron laudat Dominum,
 Exod. 15, 21. fit leprosa, Num. 12*. Deut. 24,
 9. moritur, Num. 20, 1.
 Maria virgo praenuntiata, Gene. 3, 15. Num.
 24, 17. Psalm. 118, 6. 144, 10. 145, 5. 184, 2. 186, 3.
 131, 8. Prou. 31, 10, 29. 19, 1. Cantic. 1*. 2*. 3*.
 4*. 5*. 6*. Eccli. 24*. Esaia 7, 14. 11, 1. 19, 1. 45,
 8. Ierem. 31, 22.
 Maria vocatur, & est mater Domini, Luc. 1,
 43. mater Iesu, Matth. 2, 13. Ioan. 1, 9, 25.
 Mariae perpetua virginitas significatur, Exo.
 3, 2. Iudic. 6, 37, 38, 39, 40. Psalm. 118, 6. Cant. 2,
 2. 4, 7. 6, 9. Esa. 7, 14. 11, 1. 13, 5, 1, 2. 166, 7. Ezech.
 44, 2. Dan. 2, 34. Matth. 1, 20. Luc. 1, 35.
 Maria virgo multis dotata virtutibus, fide
 diues, Prouer. 31, 18. Luc. 1, 38, 45. Ioann. 2, 5.
 spe plena, Eccli. 24, 24. Ioan. 2, 5. charitate per-
 fecta, Eccli. 24, 24. Luc. 1, 56. 2, 7. Ioan. 2, 3. 19,
 25. casta, vide supra, Mariae perpetua virgini-
 tas. castitate vouit perpetuam, Luc. 1, 35. hu-
 milis, Luc. 1, 38, 48. misericors, Ioan. 2, 3. pru-
 dens, Luc. 2, 19. modesta, Lu. 2, 48. pia, Luc.
 1, 46, 47. benigna, Luc. 1, 40. fortis, Prouer.
 31, 10*. Ioan. 19, 25. sapiens, Prouer. 31, 26.
 Ioan. 2, 5. pauper, Matth. 2, 11. Luc. 2, 7, 24.
 patiens, Matth. 2, 13. Luc. 2, 35. virtute praec-
 cellens omnes, Prou. 31, 29. Eccli. 24, 25. Luc. 1,
 28, 48.
 Maria salutatur ab angelo, Luc. 1, 28. visi-
 tat Elizabeth, & laudat Deum, Luc. 1, 39, 46.
 proficiscitur cum Ioseph in Bethlehem, Luc. 2, 4.
 in Aegyptum, Matth. 2, 14. reuertitur inde
 in terram Israel, Matth. 2, 14. inuenit Christum
 in templo, Luc. 2, 46. assistit cruci, & Apostolo
 Ioanni commendatur, Ioan. 19, 25. manet cu
 Apostolis, Act. 1, 14.
 Maria Magdalena desiet sua peccata, Luc. 7,
 38. obtinet peccatorum remissionem, Luc. 7,
 48. liberata septem daemonijs, adharet & mi-
 nistrat Christo, Luc. 8, 2, 3. vngit Dominum,
 Matth. 26, 6. Marci 14, 3. Ioan. 11, 2. 12, 3. adest
 Christo in cruce morienti, Ioan. 19, 25. stat ad
 monumentum plorans, Ioan. 20, 11. Christus
 ei apparet post resurrectionem, Marci 16, 9. Ioan.
 20, 14. nunciat resurrectionem discipulis, Ioan.
 20, 18.
 MARITI officium & auctoritas in vxore,
 Gen. 3, 16. Num. 5, 12. 18. 30, 7, 13. Deut. 22, 5,
 13. 24, 1. Prou. 5, 18. 18, 22. 31, 10. Eccli. 9, 9.
 Eccli. 7, 28. 9, 1. 25, 2, 27. 26, 1. Malach. 2, 14,
 16. 1 Cor. 7*. 11, 2, 10. Ephes. 5, 22. Col. 3, 18.
 Tit. 2, 4. 1 Tim. 2, 11. 1 Pet. 3, 1.
 MARTHA hospitio excipit Dominum,
 Luc. 10, 38. ostendit suam fidem, Ioan. 11, 27.
 MATHAN sacerdos Baal occiditur, 4 Reg.
 11, 18. 2 Paral. 23, 17.
 MATHIAS eligitur in Apostolum, Actor.
 1, 26.
 MATHVSALEM filius Henoch nascitur,
 Gen. 5, 21. viuuit 969 annis, & moritur, Gene.
 5, 27.
 MATRIMONIUM, Gen. 1, 27, 28. 2, 21,
 22, 23, 24. 3, 6, 12, 17. 4, 1, 17. 9, 1. 19, 26. 24, 3.
 29, 21. Exod. 2, 1. 20, 17. Leuit. 18*. 20, 10.
 Deut. 5, 21. 7, 3. 22, 29. 24, 1. Ios. 23, 12. Iudic.
 5, 6. 14, 2, 7, 15. 1 Esdr. 9, 2. 2 Esdr. 13, 23. Hesth.
 2, 17. Tob. 4, 13. 6, 17. 7, 15, 16. 8, 9. Prou. 18,
 22. 19, 14. Eccli. 25, 2. Ierem. 3, 1. Matth. 5, 32.
 19, 3, 7. 22, 24, 30. Marci 6, 18. 10, 2, 6, 7, 8, 9.
 12, 20*. Luc. 2, 5. 3, 19. 16, 18. 20, 34. Ioan. 2, 1,
 2. Rom. 7, 2, 3. 1 Cor. 7*. Ephes. 5, 31, 32. 1 Tim.
 3, 2. 5, 9. Hebr. 13, 4. 1 Pet. 3, 1.

Matrimonium indissolubile, Genes. 2, 24.
 Matth. 5, 32. 19, 7. Marci 10, 11. Luc. 16, 18.
 1 Corinth. 7, 10.
 Matrimonium spiritale, quere Connubium.
 Matrimonium cuius rei sacramentum, Ephe.
 5, 32. confert gratiam & sanctificationem,
 1 Thess. 4, 4.
 MATTHAEVS publicanus vocatur, Matth.
 9, 9. 10, 3. appellatur Leui filius Alphaei, Mar.
 2, 14. Luc. 5, 27.
 MATTHANIA patruus Ioachim consti-
 tuitur rex Iuda, 4 Reg. 24, 17. appellatur Zede-
 chias. 1 Par. 3, 15.
 MATTHATHIAS Sacerdos ostendit stu-
 dium pro tuenda religione, 1 Machab. 2, 24.
 pugnat strenue, 2, 41. monet filios suos ad
 obseruationem legis Dei, 2, 49, 64.
 MEDI occupant regnum Babyloniae, Dan.
 5, 31.
 MELCHISEDECH sacerdos, & rex Sa-
 lem, Gen. 14, 18. Psalm. 109, 4. Heb. 7, 1.
 MENDACIVM, Genes. 3, 4. 37, 19. 39, 17.
 Leuit. 19, 11. 2 Reg. 1, 2, 7. 4 Reg. 5, 25. Prou.
 6, 19. 12, 22. Sap. 1, 11. Eccli. 7, 13. 20, 26, 28. 25,
 4. Hofe. 4, 2. Ioan. 8, 44. Act. 5, 4, 8. Ephes. 4, 25.
 Coloss. 3, 9. vide Testimonium.
 MENE LAVS proditor patriae vsurpat sibi
 summum Sacerdotium, 2 Mach. 4, 24. extre-
 mo supplicio afficitur, 2 Mach. 13, 4, 5, 6.
 MENSURA qua mensi fuerimus, remetie-
 tur nobis, Exod. 21, 23. Iudic. 1, 7. 1 Reg. 15,
 33. 2 Reg. 22, 25. Psalm. 17, 21. Prouer. 22, 23.
 Esaia 33, 1. 65, 6. 66, 4. Ierem. 50, 15, 29. 51,
 49. Ezech. 16, 59. Joel 3, 7. Matth. 7, 2. Marci 4,
 24. Luc. 6, 38.
 Mensurae & pondera debent esse iusta, Le-
 uitic. 18, 35. Deuter. 25, 13. Ezech. 45, 10. Mi-
 chea 6, 11. Amos 8, 5. Prou. 16, 11. 20, 10.
 MERARI filius Leui, Num. 3, 17. Meta-
 ritarum officium, 3, 33. 4, 42.
 MERCES debetur operibus, Gen. 4, 7. 15,
 1. Psalm. 118, 112. Prouer. 11, 18. Sapient. 5,
 16. 10, 17. Eccli. 2, 8. 11, 24. 18, 22. 36, 18. 51,
 30, 38. Esa. 3, 10. Ierem. 31, 16. Matth. 5, 12. 6,
 1. 10, 41, 42. 20, 8. Marci 9, 41. Luc. 6, 35. 10, 7.
 Ioan. 4, 36. Rom. 4, 4. 1 Corinth. 3, 8. 1 Tim. 5,
 18. Apoc. 22, 12.
 MERITA operum, Eccli. 10, 31. 16, 15.
 38, 18. vide Opera.
 MEROB filia Saulis, 1 Reg. 14, 49. pro-
 mittitur Dauidi in vxorem, 18, 17.
 MESIAS. i. Christus, & verus vnctus est
 Dominus noster Iesus, Ioan. 1, 4. 4, 25. 7, 41. 11,
 27. Matth. 26, 64. Marci 14, 62. Luc. 22, 67. Act.
 17, 3. 18, 28. 19, 4. 1 Ioann. 5, 1.
 MICHA parat Ephod idolo matris suae,
 Iudic. 17, 5. conducit Leuitam, 17, 7, 10. ido-
 lum & Ephod auferuntur, similiter & Sacerdos
 abducitur, 18, 13, 18, 20.
 Micha, filius Miphiboseh, 2 Reg. 9, 12.
 MICHAES propheta contrarium pseu-
 doprophetis, 3 Reg. 22, 13, 15, 23. 2 Par. 18, 14.
 MICHAEL pugnat cum diabolo, Dan. 10,
 13. Iudic. 9. Apocal. 12, 7.
 MICHO L siue Michal filia Saulis, datur
 Dauidi in vxorem, 1 Reg. 18, 27. iuxta promif-
 sionem regis, 17, 25. conseruat Dauidi vitam,
 demittens eum per fenestram. 19, 12. subdu-
 citur ei, & datur Phalti, siue Phaltiel, 25, 44.
 redditur ei, 2 Reg. 3, 14, 15. deridet ipsum sal-
 tantem coram Domino, 6, 16.
 MILITARE, vide Bellum.
 MINISTRORVM etiam malorum opera
 dignatur vti Dei bonitas, Matth. 7, 22. Marci 9,
 38. Luc. 9, 49. quos & iubet audiri, Mat. 23, 3.
 MIPHIBOSETH filius Ionathae, 2 Reg. 4,
 4. inuenit gratiam coram Dauide, 9, 7. par-
 cit ei Dauid, 21, 7. appellatur Meribbaal, 1 Pa-
 ral. 9, 40.
 Miphiboseth filius Saulis suspenditur, 2 Re-
 gum 21, 8.
 MIRACVLA operatur Deus per Sanctos
 & eorum reliquias: vide Sancti & Reliquiae.
 MISERICORDIA: vide Bonitas Dei: ite
 Caritas.

Misericordiae opera proximo exhibenda, 1 Reg. 15, 6. 2 Paral. 28, 9, 15. Psal. 111, 5, 9. Prou. 24, 21, 31. 19, 7, 25, 21. Eccli. 4, 2, 29. 35, 18. Esa. 58, 7. Osea 6, 11. Mich. 6, 8. Zach. 7, 9. Matth. 5, 7. 19, 13. 10, 4. 18, 33. 25, 41. Marc. 9, 40. Luc. 6, 35. 10, 33. Rom. 12, 13. Galat. 6, 12. Colof. 3, 12. 1 Timoth. 5, 10. quare Eleemosyna.

Missa sacrificium olim praedictum & praenuntiatum, Leuit. 26, 9, 10, 11, 12. Psal. 22, 5. 109, 4. Esaia 2, 2, 3. 19, 19, 20. 56, 7. 61, 6. 66, 19, 20, 21. Ierem. 31, 31. 33, 16, 17, 18. Dan. 12, 11. Amos 9, 11. Malach. 1, 10, 11.

Missa sacrificium per varias figuras veteris Testamenti significatum, Gen. 14, 18. 16, 6. 22, 13. Exod. 12, 5, 24. 25, 30. 29, 2, 15. Leuit. 2, 1, 13. 3, 12. 4, 23. 5, 7, 11. 6, 15. 9, 8. 14, 4. 16, 3. 19, 21. Num. 15, 24. 18, 17. 1 Reg. 21, 4. 3 Reg. 19, 6. 4 Reg. 4, 41. Dan. 8, 12. appellaturque iuge sacrificium, Dan. 11, 31. 12, 11. nec interibit offerens sacrificium, Ierem. 33, 18, 21.

Missa sacrificium a Christo institutum, Luc. 22, 19. & ab eius discipulis vsitatum, Act. 13, 2. λειτουργία τῶν ἀδελφῶν.

Missa sacrificij mentionem facit Paulus, 1. Cor. 10, 16. 11, 23.

MOAB filius Loth & filiae eius natu maioris, Gen. 19, 37. contra Moabitas pugnare, Israelii a Deo prohibetur, Deut. 2, 8. factus est Moab seruiens Dauidi sub tributo, 2 Reg. 8, 2. deficiunt Moabita ab Israel, 4 Reg. 1, 13, 5. irruunt latrunculi de Moab in terram Israel, 13, 20. non admittebantur in ecclesiam, Deut. 23, 3. 2 Esdr. 13, 1. contra Moab prophetatur, Num. 21, 29. 24, 17. Psal. 59, 10. 107, 10. Esaia 16, 1. 25, 10. Ierem. 48, 1. Ezech. 25, 8. Amos 2, 1. Sophonia 2, 8.

MOLOCH idolum, Leuitic. 18, 21. 20, 2. appellatur Melchom, 1 Paral. 20, 2. Ierem. 49, 1. Amos 1, 5. Soph. 1, 5. de Moloch vide item 3 Reg. 11, 5, 7. 4 Reg. 23, 10.

MORBVS: vide Aegrotatio.

MORS est poena peccati, Gen. 2, 17. 3, 19. Rom. 5, 12, 17. 6, 23. 1 Cor. 15, 21. Ephes. 2, 2. Colof. 2, 13. 1 Timoth. 5, 6. Iacobi 1, 15.

Mors, & certus dies mortis omni homini constitutus est, Deut. 31, 14. Iosue 23, 14. 1 Reg. 26, 10. Iob 14, 5. Psal. 88, 49. Eccli. 3, 3. 8, 9, 5. Eccli. 17, 3. 41, 1. Ioan. 7, 30. 8, 20. Roman. 5, 12. 6, 23. Hebr. 9, 27.

Mortis hora incertissima, Eccli. 9, 12. Matt. 24, 43. Luc. 12, 40. 1 Thessal. 5, 2. 2 Thessal. 2, 2. Iacobi 4, 13.

Mors corporis, iustus est quasi somnus quidam, & dormitio, Deuter. 31, 16. 2 Reg. 7, 12. 3 Reg. 2, 10. 11, 21, 43. 14, 20. Sap. 3, 3. Matth. 9, 24. Ioan. 11, 11. Act. 7, 60. 13, 36. 1 Corin. 11, 29. 1 Thes. 4, 13.

Mortem nostram sua morte deuicit Christus, Esa. 53, 8. Hosea 13, 14. Rom. 6, 9. 1 Cor. 15, 54. 2 Timot. 1, 10. Hebr. 2, 14. Apoc. 21, 4.

Mortem qui sibi intulerint, Iudic. 9, 54. 16, 29. 1 Reg. 31, 4. 2 Reg. 17, 23. 3 Reg. 16, 18. 2 Mach. 10, 13. 14, 41. Matth. 27, 5. Act. 1, 18.

Mortuos lugere quatenus permittatur, aut prohibeatur, Leuit. 19, 28. Deuter. 14, 1. 34, 8. 2 Reg. 1, 11. 3, 32. 10, 2. 12, 16. 14, 2. 19, 1. 21, 10, 13. Eccli. 22, 10. 38, 16. 1 Mach. 9, 20. 12, 52. 13, 26. Matth. 9, 23. Luc. 7, 13. Ioan. 11, 33. Act. 8, 2. 9, 39. 2 Thess. 4, 13.

Mortui ad vitam reuocantur, 3 Reg. 17, 20. 4 Reg. 4, 33. 13, 21. Matth. 9, 25. 27, 52. Marc. 5, 41. Luca 7, 13. 8, 54. Ioann. 11, 43. Act. 9, 40. 20, 10.

Mortuorum sepultura: vide Sepeliendi mortui.

Mortuorum suffragia: vide Purgatorium.

MOYSES nascitur ex Leui, Exod. 2, 1. 6, 20. Act. 7, 20. percussit Aegyptium, & fugit in Madian, Exo. 2, 12, 15. accipit Sephoram Madianiten uxorem, Exo. 2, 21. mittitur ad Pharaonem in Aegyptum, 3, 10. 4, 1. 7, 1. 10, 1. 11, 2. 13, 1. 17, 9. 18, 1. reuertitur cum uxore & liberis in Aegyptum, 4, 20. orat pro Pharaone, 8, 12, 30. 9, 28, 33. 10, 17. orat pro populo, 14, 15. 17, 4. 11. 13, 21. 15, 33. Num. 11, 2. 14, 13, 17. 21, 7.

7. Deut. 9, 18, 26. accipit primò tabulas, Exo. 31, 18. has confringit videns populi idololatriam, Exod. 32, 19. accipit iterum nouas, 34, 28. in faciem eius intueri non poterat populus Israeliticus, 34, 30. 2 Cor. 3, 7. mittit exploratores in terram Chanaan, Num. 13, 2. probat se à Deo esse missum, Numer. 16, 28, 31. videt terram promissionis, & moritur, 20, 12. 27, 12. Deut. 34, 1, 5. apparet in transfiguratione Christi, Matth. 17, 3. Luca 9, 30. commendatur, Eccli. 45, 1. diabolus altercatur cum angelo Michaelae de Moyfi corpore, Iudæ 9.

MUNDI corde, Psal. 23, 4. 50, 12. 72, 1. Matth. 5, 8. 1 Pet. 1, 22.

Mundities interior & exterior commédatur, Matth. 23, 25. Luca 11, 39. 2 Corinth. 7, 1.

MVRMVRATORES quos initentur, & quæ illis poena metuenda, Exod. 14, 11. 15, 24. 16, 2, 7, 8. 17, 2. Num. 11, 1. 12, 1, 9, 10. 14, 2, 27. 16, 3. 17, 13. 20, 2. 21, 5. Deuter. 1, 27. Iosue 9, 18. Iudith 8, 10. Sapient. 1, 11. Matth. 20, 12. Luc. 15, 2. 19, 7. Ioan. 6, 41. Actor. 6, 1. 1 Cor. 10, 10. Iudæ 16.

N

NAAMAN militum praefectus apud regem Syriae mundatur à lepra, 4 Reg. 5, 14. Luc. 4, 27.

NAAS rex Ammonitarum pugnat contra Iabes, 1 Reg. 11, 1. moritur, 2 Reg. 10, 1.

Naas pater Abigail, 2 Reg. 17, 25.

NABAL vir iniquus, 2 Reg. 25, 25, 26.

NABOTH, quia regi Achab vineam negabat, lapidatur, 3 Reg. 21, 2, 13.

NABUCHODONOSOR potētissimus rex Babylonis, Ierem. 27, 6. inuadit Aegyptum, 4 Reg. 24, 7. Ierem. 46, 2. ascendit in Ierusalem, 4 Reg. 24, 1, 10. 25, 1. Ierem. 39, 1. iuxta prophetiam, Ierem. 25, 8. 32, 28. erigit auream statuam, Dan. 3, 1. habitat septem annos inter feras, 4, 28, 30. ingens superbia eius, amplitudo dominij & crudelitas explicatur, Esaia 14, 2, 8.

NABZARDAN dux militie regis Babylonis destruit domum Dei, muros Ierusalem, & populum qui remanserat, transfert, cum omnibus vasis templi, in Babylonem, 4 Reg. 25, 8. Ierem. 39, 9, 11. 52, 12.

NACHOR auus Abraham, Gen. 11, 23, 25.

NADAB & Abiu igne consumuntur, Leuit. 10, 1. 16, 1. Num. 3, 4. 26, 61.

Nadab rex Israel, 3 Reg. 14, 20. caditur, 15, 28.

NAHASSON filius Aminadab princeps & dux tribus Iuda, Num. 1, 7. 2, 3. 7, 12.

NAHVM pradicat in Ninieue, Nahum 1. 2. 3.

NATHAN filius Dauidis, 2 Reg. 5, 14. appellatur Matthata, Luca 3, 31.

Nathan propheta mittitur ad regem Dauid, 2 Reg. 7, 4. 12, 1.

NATHANAEL dux tribus Issachar, Num. 1, 8.

Nathanael videtur à Christo, Ioan. 1, 47. Christus manifestat se ipsi Nathanael, 21, 2.

NETHAO rex Aegypti, 4 Reg. 23, 29. 2 Paral. 35, 20. 36, 3.

NEGOTIATIO: vide Emere & Vendere.

NEHEMIAS pincerna Artaxerxis, 2 Esdr. 1, 11. mittitur in Iudæam ad edificandum quæ erant destructa, 2, 9. appellatur Atherfata, 8, 9.

NEMROD potens erat & robustus venator, Genes. 10, 8.

NICANOR dux Lysia, 1 Machab. 3, 38. & etiam dux exercitus Demetrii, 7, 26. minatur se succensurum templum, 7, 34. caditur, 7, 43. 2 Mach. 15, 28.

NICODEMVS occultus discipulus Christi, Ioan. 3, 1. 7, 50. 19, 39.

NINIVE edificatur ab Assur, Gen. 10, 11. penitentiam agit de peccatis suis, Ionæ 3, 5. desolatio & destructio Ninieue, Nahum 1. 2. 3. 2. 3. Soph. 2, 13. Tob. 14, 5. stabit in iudicio, & condemnabit obsecratos Iudæos, Matth. 12, 41.

NOE filius Lamech, Genes. 5, 30. praeco diuinæ iustitiæ, 2 Pet. 2, 5. edificat arcam, Genes. 6. ingreditur arcam, 7, 1, 7. egreditur, 8, 15. accipit signum foederis, 9, 8, 14. commendatur, Eccli. 44, 17.

NOEMI vxor Elimelech, Ruth 1, 2.

NOVVM Testamentum, Ier. 31, 31. Matth. 26, 28. Marc. 14, 24. Luc. 22, 20. 1 Corin. 11, 24. Heb. 8, 8. 9, 15. 10, 16. 13, 20.

Nouum caelum & noua terra post mundi inuouationem, Esaia 65, 17. 66, 22. 2 Petr. 3, 13. Apoc. 21, 1.

NVDI vestiendi, Esaia 58, 7. Ezech. 18, 7. Tobia 1, 17. Matth. 25, 26, 39. vide Misericordia.

O

OBEID filius Booz ex Ruth, Ruth 4, 17. Matth. 1, 5.

OBEIENDVM Deo eiusque praecipis, & quæ obedientibus sit constituta merces, Gen. 12, 4. 17, 9, 23. 22. 26, 5. Exod. 1, 17. 15, 26. 19, 5. 20, 6. 23, 22, 25. Leuitic. 20, 22. 26, 3, 11. Deut. 4, 40. 7. 11. 13, 4. 17, 15. 18, 15. 24, 8. 27, 10. 28, 1, 12. Ios. 22, 1. 1 Reg. 12, 14. 15, 22. 4 Reg. 10, 30. 2 Paral. 7, 17. Prou. 1, 8, 33. 15, 31. Esa. 1, 19. 48, 18. 55, 2. Ier. 7, 23. 11, 4. 17, 24. 35. Dan. 3, 16. Eccli. 3, 5, 7. 2 Machab. 7, 30. Matth. 4, 19. 7, 24. 18, 21. 15, 3. 17, 5. 25, 3. Luc. 5, 4. 10, 16. Ioan. 2, 7. Act. 4, 19. 5, 32. Rom. 16, 19. Philip. 2, 8, 12. 1 Thes. 4, 3. 5, 8. 1 Petr. 1, 22. Iacobi 1, 22.

Obedientia inferiorum erga superiores: vide Subditorum officium.

OBLATIO debet esse sine vitio aut macula, Leuitic. 1, 3. 3, 1. 22, 19. Numer. 28, 3, 31. Deut. 15, 21. Eccli. 3, 5, 14. Ezech. 43, 23. Malac. 1, 8, 14.

Oblationes Deo gratæ caelitus accenduntur, Genes. 4, 4. 8, 20. 15, 17. Leuit. 9, 24. Iudic. 6, 21. 13, 19. 3 Reg. 18, 38. 1 Paral. 21, 26. 2 Paral. 7, 1. 2 Machab. 1, 22. 2, 10.

Oblationes quotidianæ, Exod. 29, 38. Num. 28, 3. 1 Esdr. 3, 2.

Oblationes propriorum filiorum, Leuit. 18, 21. 20, 2. Deuter. 12, 31. 18, 10. Iudic. 11, 39. 4 Reg. 3, 27. 16, 3. 17, 17. 21, 6. 2 Paral. 28, 3. Psal. 105, 37. Esaia 57, 5. Ierem. 7, 31. 19, 5. Ezech. 16, 20, 36. 20, 31. 23, 37.

Oblationum conuiuia cum gaudio celebrabantur, Genes. 31, 46. Exod. 18, 12. 32, 6. Num. 25, 2. Deut. 12. 7. 17, 7. 1 Reg. 1, 4. 9, 12. 16, 5. 2 Reg. 15, 12. 3 Reg. 1, 9. 13, 15. 1 Par. 29, 21.

Oblationes impiorum, Gen. 4, 3. 1 Reg. 15, 21. Psal. 39, 7. 49, 7. 50, 18. Prouer. 15, 8. 21, 27. Eccli. 3, 5, 15. Esaia 1, 10. 43, 23. 61, 8. 66, 3. Ierem. 6, 20. 7, 20. 14, 12. Hosea 5, 6. 8, 13. 9, 4. Amos 5, 22. Mich. 6, 7. Malach. 1, 7, 13. Matth. 9, 13. 12, 7. Marc. 12, 33. Hebr. 10, 5.

OCCIDERE: vide Homicidium.

OCHOSIAS filius Ioram rex Iuda, 4 Reg. 8, 24. fugit in Mageddo à facie Iehu, & caditur, 9, 27. habet sibi successorem Ioaz regem, 1 Paralip. 3, 11.

OCVLS simplex & rectus, Eccli. 35, 12. Matth. 6, 22. Luc. 11, 34.

Oculus nequam, Genes. 6, 2. Prou. 6, 13. Eccli. 4, 8. Eccli. 14, 8. 31, 14. Matth. 6, 22. Marc. 7, 22. Luc. 11, 34. 1 Ioan. 2, 16.

Oculorum custodia quantopere sit necessaria ad vitandum peccata, Genes. 36. 6. 2. 34. 2. 38, 1. 5. 39, 7. 2 Reg. 11, 2. 13, 1. Prouerb. 23, 26, 33. Eccli. 9, 5, 7, 8, 9, 11. 25, 28. 41, 2. 5. 42, 12. Iudith 10, 17, 18. 12, 16. Daniel 13, 8. Matth. 5, 28. 2 Petr. 2, 14.

Oculus mentis vel intellectus, Num. 24, 3. Deuter. 29, 4. Esaia 6, 9. Luca 24, 29. Actor. 26, 18. Ephes. 1, 18.

ODIUM: vide Inuidia.

Odio habenda malitia, Psal. 96, 10. 113, 21. Amos 5, 15. 7, 8. Rom. 12, 9.

OFFERRE pro defunctis, 2 Mach. 12, 13.

OFFICIUM subditorum: vide infra Subditorum.

Og rex Baſan cæditur, Num. 21, 33. Deut. 3, 17. 7, 1. Pfalm. 135, 20.

ONESIPHORO optat Paulus miſericordiã, 2 Timoth. 1, 16.

ONIAS ſummus Sacerdos offert pro Heliodoro, 2 Mach. 3, 32. cæditur, 4, 34.

OPERVVM merita, & retributio ſeu merces, Pfalm. 118, 112. Prou. 11, 18. Eccli. 3, 6, 18. Eſa. 3, 10. Matth. 5, 12. 10, 42. 16, 27. 25, 34. Rom. 2, 6. 1 Corinth. 15, 28. 2 Cor. 5, 10. 2 Timoth. 4, 8. Hebr. 6, 10. 10, 35. 11, 26. Iacob. 2, 24. Apoc. 20, 7, 8. 22, 12.

Operamala Deo diſplicant, & pœnam merentur, Gen. 3, 17. 4, 7. 6, 35. 7, 7. 9, 6. 11, 4. 17, 14. 18, 20. 19, 11. 24, 26. 27, 31. 28, 21. 29, 16. Exod. 3, 9. 7, 8. 9. 10. 11. 12. 14. 20. 21. 22. 23. 1, 13. 2, 9. 27, 28, 33. Leuit. 10, 12. & deinceps per omnes ſacræ Scripturæ libros.

Opera bona Deo grata ſunt, & præmiũ merentur, Gen. 4, 4. 7, 5. 22, 6. 8, 9. 18, 20. 21. 22, 7. 22, 16. 26, 4. 5. 29, 32. Exod. 1, 20. 20. 23, 22. 25. Leuit. 11, 43. 44. 45. & ſic deinceps per totam Scripturam.

Operari bene propter mercedem & retributionem licitum eſt, Pfalm. 118, 112. Matth. 5, 12. 2 Timoth. 4, 8. Hebr. 11, 26.

non in quolibet Opere homo peccat, 2 Petri 1, 10. 1 Ioan. 3, 6, 9. 5, 18.

Operum bonorũ fiducia, 4 Reg. 20, 3. Iob 6, 23. Pfal. 17, 21, 22. 25. 131, 1. Eſaia 38, 3.

Opera bona quæ ſint: vide Bona opera.

Opera à nobis proximo exhibita tanquã ſibi facta reputat Deus, ſiue bona ſint, ſiue mala, Eſa. 37, 23. Ierem. 1, 19. Zachar. 2, 8. Matth. 25, 40. Act. 9, 5. 1 Corinth. 8, 12.

OPINIONES & cogitationes hominum frequenter ſunt erroneæ, Leuit. 10, 1. Numer. 15, 39. Deut. 1, 28. 29, 19. 1 Reg. 15, 9. 2 Reg. 6, 6. Prou. 12, 1. 5. 14. 12. 21, 2. Eſaia 5, 21. 7, 12. 14, 13. 55, 8. Matth. 3, 14. 16, 22. Marc. 8, 32. Ioan. 12, 4. 13, 8.

ORARE in nomine Ieſu, Ioann. 14, 13. 15, 16. 16, 23, 26. 1 Ioan. 5, 14.

Orare quemadmodum oporteat, frequenter ignoramus, Matt. 20, 20. Marc. 10, 35. Roman. 8, 26. Iacobi 4, 3.

Orare noctes & dies, Pfalm. 118, 62. Lucæ 18, 1. 1 Theſſ. 3, 10. 1 Timoth. 5, 5. 2 Timoth. 1, 3.

Orare ſine intermiſſione, Matth. 7, 7. Lucæ 11, 9. 18, 1. Act. 10, 2. Eph. 6, 18. Coloff. 4, 2. 1 Theſſ. 5, 17.

Orare vt fidei prædicatio ſucceſſus habeat felices, Eph. 6, 19. Coloff. 4, 3. 2 Theſſ. 3, 1.

Orare aliũ pro alio, Ierem. 42, 2, 20. Baruch 1, 13. 2 Machab. 1, 6. Eph. 6, 18. Coloff. 4, 2. 1 Theſſal. 5, 25. 2 Theſ. 3, 1. 1 Timoth. 2, 1. Iac. 5, 16.

Orare pro inimicis, Num. 16, 22, 46. 2 Mach. 3, 33. Matth. 5, 44. Lucæ 6, 28. 25, 34. Act. 7, 60.

Orare Sanctos cum Chriſto regnantes: vide Sanctos.

Orare pro defunctis: vide Purgatorium.

Oratio quomodo, quando, cui, & vbi fieri debeat, & quid petendum, Numer. 11, 16, 24. Deut. 4, 7. Iudic. 10, 10, 15. 1 Reg. 1, 11. 2 Reg. 22, 27. 3 Reg. 3, 7. Eſa. 6, 5, 24. Amos 7, 2. Eccli. 3, 26. Tob. 3, 11. Iudith 4, 11. Matth. 6, 5, 9. 17, 7. 18, 19. 20, 20. 21, 22. 26, 38. Marc. 11, 24. 13, 33. Luc. 11, 2, 9. 18, 1. 22, 40. Ioan. 4, 23. 7, 9. 31. 14, 13. 15, 7. 16, 23. Act. 1, 14. 2, 42. 4, 24. 31. 10, 2. 11, 23. Rom. 8, 26. 12, 12. 1 Cor. 14, 13. Eph. 6, 18. Coloff. 4, 2. 1 Theſ. 5, 17. 1 Timot. 2, 1. Hebr. 13, 18. 1 Pet. 3, 12. 1 Ioan. 5, 4. Iac. 1, 6. 14. 3. 5, 13. Apoc. 19, 10. 22, 9.

Orationes quæ ſunt quemadmodũ oportet, exaudit Deus, Gen. 16, 11. 21, 27. Exod. 2, 24. 3, 7. 5, 12. 23, 27. Deut. 4, 7. 15, 9. 1 Reg. 7, 9, 10. 19, 16. 12, 18. 2 Reg. 22, 4, 7. 3 Reg. 13, 6. 17, 22. 18, 36. 4 Reg. 13, 5. 20, 5. 2 Paral. 32, 22. 33, 13. 4 Eſdr. 15, 7. Iudith 4, 8, 12. Tob. 3, 24. Pfalm. 3, 5. 4, 4. 7, 17. 7, 21. 25, 33. 7, 49. 15, 5. 17, 11. 17, 5. 19, 1. 144, 19. Prou. 15, 29. Eccli. 4, 9. 12, 6. 24, 26. 48, 22. Eſa. 30, 19. 37, 15, 21. 55, 7. Ierem. 29, 12. Thren. 3, 56. Dan. 13, 44.

Ionæ 2, 3. Zach. 13, 9. 2 Mach. 3, 22. Ioan. 9, 31. Act. 10, 4.

Orationes quorundam quare non exaudit Deus, Deut. 1, 45. 31, 18. Iudic. 10, 1. 1 Reg. 8, 18. Pfalm. 17, 42. Prou. 1, 28. 15, 29. 21, 13. 28, 9. Eccli. 34, 29, 31. Eſaia 1, 15. Ierem. 7, 16. 11, 11, 14. 14, 12. 15, 1. Ezech. 8, 18. 14, 16, 20. Michea 3, 4. Zach. 7, 13. 4 Eſdr. 1, 26. 2 Mach. 9, 13. Ioan. 9, 31. Hebr. 12, 17. Iacobi 4, 3.

Orationum Sanctorum exempla, Gen. 32, 9. Exod. 32, 11, 13. Num. 14, 19. Deut. 9, 26. 3 Reg. 8, 15. 4 Reg. 20, 3. 2 Paral. 6, 16. 7, 14. 11, 20, 6, 12. 1 Eſdr. 9, 6. 2 Eſdr. 1. Sapient. 9. Eccli. 23, 27. 36, 1, 11. 51. Baruch 1, 17, 21. 2, 6. 3, 1, 9. Tobia 3, 1. 12. 7, 7. 13, 1. Iudith 9, 2. 16. Heſther 14, 3. Eſaia 33, 2. 37, 16. 64. Ierem. 10, 24. 17, 13. 14. 18, 19. 23, 16. Thren. 5. Dan. 9, 6. 13, 42. Ionæ 2. Abac 3. 3 Eſdr. 8, 7. 4 Eſdr. 3. 7, 38. 1 Machab. 7, 37. 2 Machab. 6, 30. Act. 4, 24.

ORDINIS sacramentum, Ioann. 20, 22. 1 Timot. 4, 14. 5, 22. 2 Tim. 1, 6. Tit. 1, 5.

OREB & Zeb interficiuntur, Iudic. 7, 27.

OSCVLVM pudicum, pacis & charitatis ſymbolum, Gen. 29, 13. 45, 14. 48, 10. 49, 34. Exod. 4, 27. Lucæ 15, 20. Act. 20, 37. Rom. 16, 15. 1 Corinth. 16, 20. 2 Cor. 13, 12. 1 Theſſal. 5, 26. 1 Petri 5, 14.

OTIVM: vide Acedia.

OZIAS ſacerdos recepit Achior in domum ſuam, Iudith 6, 19. præſcribit Domini miſerationi tempus quinque dierum, 7, 23.

Ozias: vide Vſia.

P

PACTVM cum quibus non ſit ineundum, Exod. 23, 32. 34, 15. Deut. 7, 3. 20, 13. 3 Reg. 20, 36, 42.

Pactum contra Dei voluntatem cum infidelibus initum, punitur, Iudic. 1, 24. 27. 3, 5. 3 Reg. 20, 34. 41. 2 Par. 19, 2.

Pactum inquit Deus cum populo, Gen. 17, 2, 7. Exod. 19, 5. Deut. 5, 2. Ierem. 31, 31, 33.

Pactum inquit populus cũ Deo, Ioſ. 24, 25. 4 Reg. 23, 3. 2 Paral. 15, 12. 23, 16. 2 Eſdr. 10, 29.

PARENTVM officium, Gen. 18, 19. 22, 19. 24, 27. 5, 6. 34, 4. 29. 49. Exod. 10, 2. 12, 26. 13, 13. 14. 21, 10. Leuit. 19, 29. Numer. 30, 6. Deut. 4, 9. 7, 6. 20. 11, 19. 21, 19. 22, 15, 19. 32, 46. Ioſue 4, 21. 1 Reg. 2, 23. 3, 13. 3 Reg. 2, 1. Iob 1, 5. Pfalm. 77, 3. Prouerb. 1, 8. 4, 1. 5, 7. 11, 29. 13, 24. 19, 18. 20, 7. 22, 6, 15. 23, 13. 29, 17. Eccli. 4, 23. 7, 25. 8, 11. 17, 12. 25, 10. 26, 13. 30, 15. 11. 33, 32. 42, 5. Tob. 1, 10. 14. 10, 13. 14, 5, 11. 1 Mach. 2, 49, 64. 2 Mach. 6, 24. 28. 7, 20, 21, 27. Dan. 13, 35. Matth. 10, 37. Eph. 6, 4. Coloff. 3, 21. 2 Timoth. 3, 15. Tit. 2, 4.

PASCHE feſti inſtitutio & celebratio, Exod. 12. 13, 6. 23, 15. 34, 18. Leuit. 23, 5. Num. 9, 2. 11. 28, 17. Deut. 16, 1, 5. Ioſue 5, 10. 4 Reg. 23, 21. 2 Paral. 30, 1, 5. 35, 1. 1 Eſdr. 6, 19. 3 Eſdr. 1, 10. 7, 10. Ezech. 45, 21. Matth. 26, 19. Marc. 14, 12. Lucæ 22, 7.

PASTORES, præceptores, & alij præfecti qua debeãt eſſe ſollicitudine & cura in eos quos ſua fidei commiſſos habet, Prou. 27, 23, 24. Sap. 6, 23, 26. Ezech. 34, 4. Matth. 18, 12. 24, 45. Lucæ 15, 4. Ioann. 10, 11. 13, 1. 17, 9, 11. 18, 8. Act. 20, 28, 28, 31. Rom. 9, 2, 3. 12, 7, 8. 1 Cor. 4, 14. 2 Cor. 11, 28, 29. Galat. 3, 19.

PATIENS & longanimis eſt Deus, Gen. 6, 3. Exod. 34, 6. Num. 14, 18. Pfal. 85, 15. 102, 8. 144, 8. Eccle. 8, 12. Eſa. 30, 18. Ioel 2, 13. Ionæ 4, 2. Nahum 1, 3. Sap. 11, 24. 15, 1. Matth. 18, 27. Rom. 2, 4. 1 Tim. 1, 16. 2 Petri 4, 9.

Patientia & longanimitas fidelium in omni genere afflictionũ, Gen. 12, 4, 6. 2 Reg. 16, 10. Iob 1, 20. 2, 9. 7, 2. Prou. 3, 11. 14, 29. 15, 1. 16, 32. 25, 15. Eccli. 1, 29. 2, 4. 4 Eſdr. 10, 15. Tob. 2, 8. 2 Mach. 6, 20. 7. Matth. 5, 39. Rom. 5, 3. 12, 12. 15, 4. 2 Cor. 6, 4. Gal. 5, 22. Eph. 4, 2. 1 Theſſ. 5, 14. 2 Theſ. 1, 4, 7. 1 Tim. 6, 11. 2 Tim. 2, 3, 12. 1 Pet. 1, 6. 2, 19. 3, 14. 17. 4, 1. 2 Pet. 1, 6. Hebr. 10, 36. 11, 25. 12, 1. Iacobi 5, 7.

Impatientia & eius punitio, Exod. 14, 11. 15, 24. 16, 27. 17, 2. Num. 11, 1. 10. 14, 1. 28. 21, 6. Iob 3, 1. Eccli. 2, 16.

PAUPERES: vide Eleemoſyna.

PAVLVS Iudaus ex tribu Benjamin. Roman. 11, 1. Phil. 3, 5. natus & educatus Tharſi, Act. 22, 3. perſequitur Chriſtianos, 9, 1. Gal. 1, 13. 1 Timoth. 1, 13. conuerſio eius ſingularis, Act. 9.

Paulus doctor gentium, Rom. 11, 13. 15, 16. Gal. 2, 2, 8. 1 Tim. 2, 7. 2 Timot. 1, 11. prædicat Antiochiã, Act. 13, 16. Iconiã, 14, 1. Lyſtri, 14, 6, 13. Theſſalonica, 17, 1. Berrhoe, 17, 10. Athenis, 17, 22, 28. Corinthi, 18, 1. vocatur in Macedoniam, Act. 16, 9. capitur, 21, 27. deducitur Cefaream, 23, 23, 30. vehitur Romã, 27. 28. ſiſtitur Neroni, 2 Timot. 4, 22.

Paulus nemini voluit eſſe oneri, Act. 20, 33. 2 Corinth. 11, 9, 11. 12, 13. 1 Theſſ. 2, 9. 2 Theſſ. 3, 8. vocabatur olim Saulus, Act. 7, 59. 13, 9, 1.

PAX quædã temporalis, quædã æterna, Gen. 13, 6, 8. 22, 27. 45, 24. Leuit. 26, 6. Num. 6, 27. Ier. 29, 7. Eccli. 2, 5. 27, 28, 15, 19. Matt. 5, 9. Marc. 9, 50. Lucæ 14, 32. Act. 9, 31. Rom. 12, 18. 1 Cor. 14, 33. Eph. 4, 3. 2 Tim. 2, 22. 1 Pet. 3, 11. Hebr. 12, 14. Iac. 3, 18. Apoc. 6, 4.

Pax interna qualis eſt inter Deum & eius amicos, Eſaia 2, 4. 7, 6. 11, 6, 7. 66, 12. Hoſe. 2, 14, 20. Mich. 4, 3. Zachar. 9, 10. Luc. 2, 14. 24, 36. Ioan. 14, 27. 16, 33. 20, 19. Act. 10, 36. Rom. 5, 1. Eph. 2, 14. Philip. 4, 7.

Pacem & miſericordiam promittunt mendaces prophetae, Ier. 6, 14. 8, 12. 14, 13. 23, 16. Ezech. 13, 10, 16. Mich. 3, 5. 1 Theſſ. 5, 3.

PECCATI origo, Gen. 2, 17. 3, 6. Rom. 5, 12. 1 Corinth. 15, 21.

Peccatum originale, Iob 14, 4. 15, 14. Pfalm. 50, 7. Rom. 3, 9, 23. 5, 12. effectus eius, Gen. 8, 21. Eccli. 17, 30. Rom. 5, 12, 17. 6, 23. 7, 8, 11, 13, 17. Gal. 5, 17. Eph. 2, 3. tollitur eius reatus per Chriſtũ, Ioan. 1, 29. Rom. 3, 23, 24. 5, 9, 15, 17, 18, 19. 6, 3. 7, 24. 8, 1, 2. Gal. 3, 22. Eph. 2, 5.

Peccatum ſolus Deus propria auctoritate remittere poteſt, Exod. 34, 7. Pfalm. 18, 13. 31, 5. 102, 12. Eſaia 43, 25. 44, 22. 53. Ierem. 31, 34. 33, 8. Mich. 7, 18. Matth. 9, 2. Marc. 2, 5. Lucæ 5, 20. 7, 48.

Peccatum Sacerdos remittit auctoritate diuina, Matth. 18, 18. Ioan. 20, 23.

Peccatum remittitur per Chriſtum, Eſa. 53. Dan. 9, 24. Matth. 1, 21. 9, 2. 11, 28. 28. 26. 27. Marc. 2, 5. Luc. 24, 46. Ioann. 1, 29. Act. 2, 38. 4, 12. 10, 35, 43. 13, 38. Rom. 4, 25. 5, 9. 1 Cor. 6, 11. 15, 3. 2 Corinth. 5, 21. Gal. 1, 4. Col. 1, 14. Eph. 1, 7. 5, 25. 1 Tim. 1, 15. Tit. 2, 14. 1 Petri 1, 18. 2, 24. 3, 18. 4, 1. Hebr. 1, 3. 9, 12, 14. 1 Ioan. 1, 7. 2, 12. 3, 5. Apoc. 1, 5.

Peccatum in Spiritum ſanctum, Matt. 12, 31. Marc. 3, 28. Lucæ 11, 15. 12, 10. Hebr. 6, 6. 10, 26. 1 Ioan. 5, 16.

Peccatum vindictam clamans, Gen. 4, 10. 18, 20. Exod. 22, 23, 27. Eccli. 35, 18. Iac. 5, 4.

Peccanti in nos fratri condonandum: vide Remittendum.

propter Peccatum vnus aut paucorum puniuntur multi, Gen. 3. Num. 16, 20. Ioſ. 7. Iudic. 19, 25. 2 Reg. 24.

Peccatum contra naturam, Gen. 19. Iudic. 19, 22. Leuit. 20, 13. Rom. 1, 27. 1 Corin. 6, 10. 1 Tim. 1, 10.

Peccatum ex ignorantia, Leu. 4, 2. 5, 15. Num. 15, 27. Lucæ 23, 34. Ioan. 9, 41. 15, 24. Act. 3, 17. 1 Tim. 1, 13.

Peccatum ex malitia & data opera, Num. 15, 30. Eccli. 10, 14. Matth. 28, 13. Ioan. 11, 49. Act. 4, 18. Hebr. 6, 5. 10, 16.

Peccatum confeſſio: vide ſuprà Confeſſio.

Peccatum non ſolum non imputatur, ſed etiã verè remittitur, & anima abluitur & mundatur, Pfalm. 50, 12. Act. 2, 38. 1 Cor. 6, 11. 2 Pet. 1, 9. 1 Ioan. 1, 9.

PECVLIVM Dei eius populus, Exod. 19, 5. Deuter. 7, 6. 14, 2. Ioann. 1, 11. Eph. 1, 14. 1 Petri. 2, 9.

PEDVM lotio: vide supra Lotio.
PEREGRINIS beneficiendum est, Gen. 18, 2. Exod. 22, 21. 2. 3, 9. Leuitic. 19, 33. 23, 22. Num. 15, 14. Deut. 10, 18. 14, 21. 24, 14, 17. 26, 11. Ezech. 22, 29. 47, 21. Zachar. 7, 10.
 Peregrinifumus & aduenæ in hac vita, Gen. 15, 13. 23, 4. 47, 9. 1 Paral. 29, 15. Pfalm. 38, 13. 118, 19. 2 Corinth. 5, 7. Phil. 3, 20. Heb. 11, 13. 1 Petr. 2, 11.
 Peregrinationes pietatis gratia susceptæ, sunt viles, 3 Reg. 8, 41. 4 Reg. 5, 10.
PERIVRII & falsi crimen, Exod. 8, 8, 15, 28. Leuitic. 5, 4. 1 Reg. 19, 6*. 3 Reg. 8, 31. Ier. 7, 9. Zach. 5, 3. Malach. 3, 5. 1 Mach. 6, 62. 7, 15, 18. 11, 53. 13, 16, 19. 2 Machab. 4, 34. 12, 3. Matth. 26, 72. 1 Timoth. 1, 10.
PERSÆ inuadunt Babylonem, Dan. 5, 28. iuxta prophetiam Esaie 21, 9. Ierem. 51, 8, 11, 41, 55.
PERSEVERANTIA, Gen. 19, 17, 16. Job 2, 3. Prouerb. 3, 31. 25, 17. Ezech. 18, 24. 33, 13. Eccli. 2, 2. 11, 11. 35, 9. Matth. 10, 22. 15, 22. 24, 13. Luc. 9, 54. Ioan. 6, 62. Act. 2, 42. 11, 23. 13, 43. 14, 21. Hebr. 3*. 2 Petr. 2, 20. 1 Ioan. 2, 24. Apocal. 2, 16.
PERSECVTIO: vide Crux.
PERSONARVM acceptio illicita, nec Deus personam respicit, Leuit. 19, 15. Deut. 1, 17. 10, 17. 17, 2. 1 Reg. 16, 7. 2 Paral. 19, 7. Sap. 6, 8. Job 34, 19. Prou. 18, 5. 24, 23. 28, 21. Eccli. 35, 15, 16. Esaie 11, 3. Malach. 2, 9. Matth. 22, 16. Marc. 12, 14. Luc. 20, 21. Act. 10, 34. Rom. 2, 11. Galat. 2, 6. Ephes. 6, 9. Colof. 3, 25. 1 Petr. 1, 17. Iacobi 2, 1, 9.
PETERE: vide Orare.
PETRVS à Christo vocatur, Matth. 4, 18. confitetur Christum, 16, 16. appellatur Simon, 4, 18. 10, 2. Ioan. 20, 2. appellatur Cephas, Ioan. 1, 42. 1 Corinth. 1, 12. 3, 22. 9, 5. Galat. 2, 9. appellatur Simon Bar-Iona, & Simon Ioannis, Matth. 16, 17. Ioan. 21, 15. negat Christum, & de negatione facta pœnitentiam agit, Matth. 26, 69, 70, 72, 75. prædicat, & loquitur, Act. 1, 16. 12*. 13. 12*. 14, 1. 10, 34. sanat claudum, 3, 4. conicitur in carcerem, 12, 3.
 Petrus primus Apostolorum, Matth. 10, 2. 16, 18. 16, 24*. Luc. 22, 31*. Ioan. 21, 17*.
PHACEE filius Romelia, postquam occidit Phaceiam, fit rex Israel, 4 Reg. 15, 25, 27. pugnat contra Ierusalem, Esa. 7, 1. occidit de Iuda cœtum viginti millia virorum vno die, 2 Paral. 28, 6.
PHACEIA filius Manahem fit rex Israel, 4 Reg. 15, 22, 23.
PHANVEL tutris subuertitur à Gedeone, occisus habitatoribus ciuitatis, Iudic. 8, 8, 13, 17.
PHARAO affligitur propter Saram vxorẽ Abraham, Gen. 12, 17.
 Pharao somnia videt, Genes. 41, 1. quæ ei à Ioseph explicantur, 41, 25.
 Pharao Israelẽ opprimit seruitute, Exod. 1, 8*. submergitur cum omni suo exercitu, 14, 24, 28.
 Pharaonis filiam accipit Salomon vxorem, 3 Reg. 3, 1.
 Pharao Nechao capit regem Ioachaz, 4 Reg. 23, 34.
PHARISÆVS inuitat Christũ, Luc. 7, 36.
 Phariseus & Publicanus orant simul in templo, Luc. 18, 10.
 Pharisei grauitè increpantur, Matth. 3, 7. 7, 1. 16, 4. 23*. Ioan. 8, 44. Act. 7, 51. 23, 3. Philip. 3, 2.
PHASSVR percutit Ieremiam prophetam, Ierem. 20, 2.
PHEGIEL dux tribus Aser, Num. 1, 13.
PHIGELVS & Hermogenes auertuntur à Paulo, 2 ad Timoth. 1, 15.
PHILIPPVS vocatur à Christo, Ioan. 1, 43. recensetur inter Apostolos, Matth. 10, 3. cupit videre patrem, Ioan. 4, 8.
 Philippus diaconus eligitur, Act. 6, 5. prædicat in Samaria, Act. 8, 5. baptizat Aethiopem eunuchum, Act. 8, 37. suscipit Paulum & socios eius hospitio, Act. 21, 8.

PHILISTÆI persequuntur Israelẽ, Iudic. 3, 3. 10, 7. 15, 9. 1 Reg. 4*. 15*. 13, 5. 17*. 23, 1. 28, 1. 29, 1. 31, 1. 2 Reg. 5, 17, 22. 21, 15, 18.
 Philistæi caduntur, Iudic. 3, 31. 1 Reg. 7, 11. 13, 3. 14*. 17, 50. 18, 27. 19, 8. 23, 5. 2 Reg. 5, 24. 8, 1. 4 Reg. 18, 8.
 contra Philistæos: vide Esa. 14, 29. Ierem. 47, 1, 4. Ezech. 25, 15. Amos 1, 6. Sophon. 2, 5. Zachar. 9, 6.
PHINEES filius Eleazari, Exod. 6, 25. Iudic. 20, 28. placat Deum zelo suo. Num. 25, 7, 12. Pfalm. 105, 30. mittitur in terram Galaad, Iof. 22, 13.
 Phinees filius Heli, 1 Reg. 1, 3. perit propter sua peccata, 4, 11.
PHVL rex Assyriorum copias adducit cõtra Ierusalem, 4 Reg. 15, 19.
PIETA: vide Bona opera.
PIGNVS salutis nostræ est Spiritus sanctus, Roman. 8, 16. 2 Corinth. 1, 22. 13, 5. Ephes. 1, 13. 4, 30.
PIGRITIA: vide Acedia.
PILATVS & Herodes fiunt amici, Luc. 23, 12.
 Pilatus Christũ innocentem morti addicit, Matth. 27, 26. Ioan. 19, 16.
PLAGA Dei seu vindicta, Exod. 7*. 8*. 9*. 14*. 4 Reg. 8, 28. 2 Paralip. 6, 28. Pfalm. 77, 44. 104, 27. Ierem. 15, 2.
POEÑA peccati non statim vniuersa remittitur remissa culpa, Num. 14, 20, 22, 23. 2 Reg. 12, 13, 14*. 24*. 1 Paral. 21*.
POEÑITENTIA & satisfactio pro peccatis, Pfalm. 6, 7. Matth. 3, 8. Luc. 3, 8. Act. 2, 38. 18, 22. 2 Corinth. 7, 10.
 Pœnitentia prædicatur, Ierem. 7, 3. Matth. 3, 2. 4, 17. Luc. 3, 3, 8. 13, 3. 24, 47. Act. 2, 38. 13, 19. 17, 30. 20, 22. 26, 20.
 Pœnitentiæ veræ & non fictæ, promissa est venia, Deut. 4, 29. 30, 2. 1 Reg. 7, 3. 2 Paral. 7, 14. 20, 6. 34, 26. Job 22, 23. Prouer. 28, 13. Pfalm. 31, 5. Eccli. 17, 23. Esa. 1, 16. 30, 18. 45, 22. 55, 7. 59, 20. Ierem. 3, 10, 17. 18, 8. 29, 12. 31, 18, 20. Ezech. 18, 21, 27. 33, 14. Hof. 14, 2. Iof. 2, 12. Ion. 3, 8. Zachar. 1, 4. Malach. 3, 7. Luc. 15, 18. Act. 3, 19. 26, 18, 20.
 Pœnitentiæ agēda est dum sani sumus, Eccli. 17, 24. 18, 25.
 Pœnitentiæ veræ exempla, Iudicium 10, 15. 2 Reg. 12, 13. 24, 10, 17. 2 Paral. 12, 6. 33, 12. Ion. 3*. Iudith 4, 8. Matth. 26, 75. Luc. 7, 37, 44. 15, 18. 18, 13. 19, 8. 22, 62. 23, 41. Act. 2, 37.
 Pœnitentiæ falsæ exempla, Gen. 4, 13. 27, 38. Exod. 8, 8. 9, 27. 10, 16. Iof. 7, 20. Iudic. 1, 7. 1 Reg. 15, 24, 30. 24, 19. 3 Reg. 13, 6. 21, 27. Sapient. 5, 3. 1 Mach. 6, 12. 2 Mach. 9, 12. Matth. 27, 4. Act. 8, 13, 23. Hebr. 12, 17.
PRÆDICATORE: vide Concionatores.
PRÆFECTI: vide Superiores & Pastores.
PRECARI: vide Orare.
PRMITTIÆ fructuum debentur Deo eiusque Sacerdotibus, Exod. 23, 19. 34, 26. Leuitic. 23, 10. Num. 18, 13. Deuter. 18, 4. 26, 2, 10. 2 Paralip. 31, 5. 2 Esdr. 10, 35, 37. Prouerb. 3, 9. Tobit 1, 7.
PRMIGENITA omnia Aegyptiorum moriuntur, Exod. 12, 29. Pfalm. 77, 51. 134, 8. 135, 10.
 Primogenitũ omne Deo consecratur, Exod. 13, 2. 22, 29. 34, 20. Leuit. 27, 26. Num. 3, 13. 8, 17. Deut. 15, 19. 1 Reg. 1, 24. Luc. 2, 23.
 Primogenitorum iura, priuilegia, & prærogatiue, Genes. 25, 31. 49, 3. Deut. 21, 15. 2 Paral. 21, 3.
 Primogenitũ aliquando à Deo reiciuntur, Gen. 48, 17. 49, 4. Rom. 9, 13.
PRODITIO, & eius punitio, Gen. 37, 23. Iudic. 1, 24. 1 Reg. 23, 19. Esa. 22, 15. 2 Mach. 3, 4. 4, 1. 10, 20. 13, 21. Matth. 26, 14, 47.
PPROMISSIO: vide Votum.
 Promissiones Dei cũ conditione fiunt, Deuter. 19, 8. 28*. 33, 4. Leuitic. 26*. 1 Reg. 2, 30. Ezech. 18*. 33, 15, 19. Marc. 16, 16. Ioan. 3, 16, 36. 47. 8, 31. 13, 17. 15, 7, 14. Roman.

8, 17. Colof. 1, 23. Hebr. 3, 14. 2 Petr. 1, 4. Apoc. 2*. 13*. 21, 7.
PROPHETAE: vide Concionatores.
PROVIDENTIA: vide Dei gubernatio, & providentia.
PSEVDOPROPHETAE, & eorum punitio, & quod non sint audiendi, Deut. 13, 1. 18, 20. 3 Reg. 13, 11. 18, 40. 22, 6, 10. 4 Reg. 10, 19. Prouerbior. 28, 10. Esaie 3, 11. 28, 7. 56, 10. Ierem. 14, 13, 15. 23*. 27, 9. 28*. 29, 8, 21, 25. Ezech. 13*. 14, 9. 22, 25. 34, 2, 8, 18. Amos 7, 10. Mich. 3, 5. Zachar. 13, 2. Matth. 7, 15. 24, 11. Luc. 12, 1. Act. 20, 29. 1 Cor. 15, 12. Philip. 3, 2. Colof. 2, 8. 1 Timoth. 4, 1. 2 Tim. 2, 17. 3, 1. 2 Petr. 2*. 1 Ioan. 4, 1. Iudæ 4, 8*.
 Pseudoprophetae habentur qui currunt antequam per ordinariam potestatem mittantur, Ierem. 14, 14. 23, 32. 27, 15. Ezech. 13, 6.
PTOLOMAEVVS oppugnatur ab Antiocho, 1 Mach. 1, 19. inicit amicitiam cum Alexandro filio Antiochi, 10, 51. pugnat cum Alexandro, & moritur, 11, 1, 18.
 Ptolomæus Macer veneno vitam suam finiuit, 2 Machab. 10, 12, 13.
PVBILIVS suscipit hospitio Paulum, Act. 28, 8.
PVRGATORIVM, id est, locum vbi sunt animæ, quæ viuorum precibus & operibus iuari possunt, & purgantur, esse confirmatur, 2 Machab. 12, 43, 46*. Matth. 5, 25. 12, 32. 1 Corinth. 3, 16. Philip. 2, 10. 2 Tim. 1, 18. 1 Ioan. 5, 16. Apoc. 5, 3, 13.
QVADRAGESIMALIS ieiunij exempla, Moyfes, Exod. 24, 18. 34, 28. Deuter. 9, 9, 18. Elias, 3 Reg. 19, 8. Christus, Matth. 4, 2. vide Ieiunium.
QVÆSTIONES inutiles quæ sunt vitandæ, Gen. 3, 1, 6. Prouerb. 25, 27. Eccli. 7, 11. Eccli. 3, 21. Matth. 24, 3. Ioan. 6, 52. 21, 21. Act. 1, 6. 1 Tim. 1, 4. 6, 3. 2 Tim. 2, 16. Tit. 3, 9.
QVIESCENDVM à peccatis, Rom. 6, 6*. Galat. 2, 18.
 Quies continget populo Dei, Heb. 4, 9.
 Quietem & pacem certam consequentur iusti, Sapient. 3, 3. 4, 1. Esaie 57, 2. Luc. 16, 22. Apoc. 14, 13.
 Quietem inuenire animæ suæ, Ierem. 6, 16. Matth. 11, 29.
R
RABBA obsidetur, 2 Reg. 11, 1. 12, 16. 1 Paral. 20, 1.
RABSACES, Sennacherib archipincerna, 4 Reg. 18, 17. Esaie 36, 37.
RACHAB exploratores missos in vrbe Iericho, excipit hospitio, Iof. 2, 1. Iac. 2, 25. seruatur cum suis, Iof. 6, 17, 23.
 Rachab vxor Salmon, 1 Paral. 2, 11. Matt. 1, 5.
RACHEL pascit oues patris sui. Gen. 29, 9. tradiur Iacob in vxorem, 29, 29. clam tollit idola patris sui, 31, 19. ob difficultatem partus periclitatur, 35, 17.
RAPHAEL angelus Domini, medicus & dux Tobiae, Tob. 5, 5. 6*. 12, 12.
RATIONEM Deo quisque pro se redditurus est, Matth. 12, 36. 23, 31. 25, 31*. Roman. 14, 12. 2 Cor. 5, 10.
RAZIAVS Iudæus gladio se interimit, 2 Machab. 14, 37, 41.
RAZON aduersarius Israelis, 3 Reg. 11, 23.
REBECCA filia Bathuelis, Genes. 22, 23. vxor Isaac, 24, 50. parit geminos, 25, 24.
RECHAB pater Ionadab, amici Iehu regis Israel, 4 Reg. 10, 15.
REDIMERE nouit Deus suos multis modis ex angustia, Gen. 19*. Exod. 14*. 18, 8. 1 Reg. 23, 14, 16. 4 Reg. 7*. 2 Paral. 18, 31. 20, 24. 1 Esdr. 8, 22. Pfalm. 49. 90, 9. Hesth. 7, 5. Esaie 41, 10. 43, 1. Dan. 3, 91. 6, 21, 23. 2 Petr. 2, 9.
REVGII ciuitates, Exod. 21, 13. Num. 35, 11. Deut. 4, 41. 19, 27. Iof. 20*. 3 Reg. 1, 50. 2, 28.
REGENERATIO: vide Homo.
 Regeneratio est immutatio carnis in spiritu, Ioan. 3, 5. carnalium affectionum in spiritalem affectum, Rom. 8, 5, 13. infidelitatis in fidem, Ioan.

16.49. 28. 27. 10. Dan. 4. 19. 27. 5. 22. Abdia
 1.3. Malach. 2. 11. 2 Machab. 9. 4. 6. Luc. 1. 47
 10. 15. 14. 7. 11. 18. 11. 22. 24. Act. 12. 21. Rom.
 11. 30. 11. 20. 2 Timoth. 3. 2. 1 Pet. 5. 5. 2 Pet. 2.
 18. Iuda. 16. Apoc. 18.
 SVSANNÆ historia, Dan. cap. 13.
 SYRI imperant Israeli, Iudic. 3. 8. oppri-
 muntur ab Orthoniel, 3. 10. caduntur à Dau-
 id, ei que sunt tributarij, 2 Reg. 8. 5. iuuant fi-
 lios Ammon contra Dauid, 10. 6. fugientes à
 facie Israel, occiduntur à Dauid, 10. 13. 18.
 Samariani obsidentes, caduntur, 3 Reg. 20. 29.
 pugnant contra Israel, 4 Reg. 6. 8. mentis stu-
 pore immisso, quasi cæci ducuntur in Samariã,
 6. 18. 19. obsident Samariam, 6. 24. Terriu à
 Deo soluunt obsidionẽ, 7. 6. 7. vastantur à rege
 Assyriorum, & transferuntur Cyrenen, 4 Reg.
 16. 9. desolatio eorum prænuntiatur, Esa. 17.
 1. Ier. 49. 23. Amos 1. 3.
 TABITHA suscitatur à mortuis, Actor. 9.
 36. 40.
 TEMPERANTIA in cibo, potu, & concu-
 bitu, Tob. 6. 15. Eccl. 3. 6. Eccl. 31. 18. 3. 7. 7.
 Dan. 1. 8. 11. Rom. 13. 13. 14. 17. 1 Cor. 7. Gal.
 5. 23. 1 Tim. 3. 2. 2 Timot. 1. 7. Tit. 1. 8. 2. 6. 12.
 1 Pet. 1. 13. 5. 8. 2 Pet. 1. 6.
 TEMPLVM Salomonis quando, quanto
 tempore, & qua forma sit extructum, 3 Reg. 6.
 7. 2 Paral. 3. 4. promissio eius, 2 Reg. 7. 13.
 extruitur ope Gentilium, 3 Reg. 5. consec-
 ratur, 8. 2 Par. 7. 7. prophanatur per Achaz,
 2 Paralip. 28. 21. iterum consecratur per Eze-
 chiam, 2 Paral. 29. prophanatur, & denuò
 consecratur per Manasse, 2 Paral. 33. 7. 15. exu-
 ritur, 4 Reg. 25. 9. prout prædictum erat, 2 Pa-
 ralip. 7. 20. iterum extruitur, 1 Esdr. 1. 3. 4.
 5. 7. 6. 37. spoliatur & accenditur, 1 Machab.
 1. 23. 33. prophanatur, 1. 49. 57. mundatur,
 & consecratur, 4. 36. 2 Mach. 10. 1. eius deua-
 statio, Dan. 9. 26. Matth. 24. 2. Marc. 13. 2. Lu-
 ca 19. 41.
 contra Templum prophetatur, Leuit. 26. 31.
 3 Reg. 9. 7. 4 Reg. 21. 12. 2 Par. 7. 20. Psalm. 73.
 6. Esa. 66. 1. Ierem. 7. 3. 17. 26. 6. 12. Amos 9. 1.
 Mich. 3. 12. Zach. 1. 12.
 Templum spirituale & domus Dei, 2 Reg.
 7. 13. Prouerb. 9. 1. Aggæi 2. 8. Matth. 7. 24. 16.
 18. Ioan. 2. 19. 1 Cor. 3. 16. 17. 2 Corin. 6. 16.
 Ephes. 2. 20. 1 Tim. 3. 15. Hebr. 3. 6. 1 Pet. 2. 5.
 vide Ecclesia.
 Templum idolorum, 1 Reg. 5. 2. 3. 9. 3 Reg.
 11. 7. 4 Reg. 10. 21. 17. 3. 2. 19. 37. 1 Paral. 11. 10.
 Baruch 6. 16. 30. 54. Esa. 37. 38. Ierem. 43. 12.
 Dan. 14. 1 Mach. 1. 50. 16. 2. 10. 83. 1 Mach. 6.
 2. Act. 19. 27.
 Templum domus Dei, & domus orationis
 vocatur, Esa. 56. 7. Matth. 21. 13. Christus
 ipse & omnes fideles frequenter in templo ver-
 sibantur, Matth. 24. 1. Marc. 11. 11. 12. 3. 5. Luc.
 2. 37. 19. 45. Actor. 2. 46. 3. 1. 5. 20. 21. 22. 26.
 12. 17.
 in templo oratur Deus, & exaudit, 3 Reg. 9. 3
 18. 29. 2 Par. 6. 19. Matth. 21. 13.
 Tempia manufacta nõ inhabitat Deus, quasi
 his concudi possit, vel illis indigeat vt homo ad-
 bus, 3 Reg. 8. 27. 2 Paral. 6. 18. Esa. 66. 1. Ierem.
 23. 24. Act. 7. 48. 17. 3.
 alioqui Deus in Templis materialibus habi-
 tare dicitur, 3 Reg. 6. 13. 18. 12. 1 Paralip. 2. 5. 25.
 Psalm. 77. 60. 131. 13. Ierem. 7. 37. Matth. 23.
 21. Act. 7. 46.
 Templum dicitur locus sanctus, Gen. 28. 17.
 Exod. 3. 5.
 Templum magnis muneribus dotatũ, 2 Par.
 1. 2. 3. 4. 5. 2 Mach. 3. 2.
 Templi prophanatores à Deo puniuntur,
 Esa. 56. 5. 2 Machab. 3. 25. 26. Matth. 21. 12.
 Ioan. 2. 15.
 TEMPORIS oportunitas in omnibus re-
 bus obseruanda, Eccl. 3. 1. 8. 5. Eccl. 20. 6. 7. 2.
 20. Rom. 12. 11.
 TENEBRÆ trium dierum in Aegypto,
 Exod. 10. 21. Psalm. 104. 28. Sap. 17. 2. 19. 16.
 in Tenebris versatur mundus, & amat eas,

4 Esdr. 14. 20. Esaie 9. 1. 59. 9. 160. 2. Ioann. 1. 5
 3. 19. 18. 12. 12. 35. Actor. 26. 17. 1 Thessal. 5. 7.
 1 Ioan. 2. 11.
 TENTARE Deum non licet, Exod. 14. 11
 17. 2. Deuter. 6. 16. Iudith 8. 11. Matth. 4. 7.
 1 Cor. 10. 9.
 Tentat seu veriùs probat Deus suos variis
 modis, Genes. 22. 1. Exod. 15. 25. 16. 4. 20. 20.
 Deuter. 8. 2. 13. 3. Iudic. 2. 22. 3. 1. 2 Paral. 32.
 31. Tob. 2. 8. Iob 1. 12. Sapient. 3. 5. Eccl. 2. 4
 17. 18. Zachar. 13. 9. Roman. 5. 4. 2 Pet. 2. 9.
 Iacobi 1. 2.
 Tentari non patitur Deus suos supra id quod
 possunt, 1 Corin. 10. 13. 2 Pet. 2. 9. Apoc. 2. 10.
 TERTVLIVS Orator accusat Paulũ, Act.
 24. 2.
 TESTAMENTVM, Gal. 4. 24. Hebr. 9. 15
 13. 20. vide Nouum Testamentum.
 TESTIMONIUM tum verum tum falsum,
 Exod. 20. 16. 17. 23. 1. Numer. 35. 30. Deuter. 5. 20
 17. 11. 19. 15. 18. 3 Reg. 21. 10. Psal. 26. 12. 34.
 11. Prou. 6. 19. 14. 5. 19. 5. 9. 21. 28. 24. 28. 25.
 18. Dan. 13. 34. Matth. 18. 16. 19. 18. 26. 59
 128. 13. Marc. 10. 19. Ioan. 8. 17. Act. 6. 11. Rom.
 13. 9. 2 Corin. 13. 1. 1 Timoth. 5. 19. Hebr. 10.
 28. vide Mendacium.
 THADDÆVS: vide Lebbaeus.
 THAMAR concumbit cum Iuda suo sce-
 ro, Gen. 38. 15. gignit geminos Phares & Za-
 ra, 38. 27. 46. 12.
 Thamar violatur ab Amnon fratre suo, 2 Re-
 gum 13. 14.
 Thamar filia Absalonis, 2 Reg. 14. 27.
 THARE pater Abraham, Gen. 11. 26.
 THEBES obsidetur, Iudic. 9. 50.
 THEBNI rex Israel, 4 Reg. 16. 21.
 THECVITIS mittitur ad regem Dauid, vt
 impetret reductionem Absalon, 2 Reg. 14. 2.
 THEGLATH-Phalasar deuictam magnam
 partem Israelitarum transtulit in Assyrios, 4 Re-
 gum 15. 29.
 THEODAS occisus est, Act. 5. 37.
 THESAVRVVS minus diligendus magis
 diligitur, Hosæ 9. 1. Matth. 6. 19. 19. 22. Marc.
 10. 22. Luc. 12. 22. 33. 18. 23. Ioan. 6. 26. 2 Cor.
 4. 18.
 THOLA dux in Israel, Iudic. 10. 1.
 THOLOMAI rex Gesur, 2 Reg. 13. 37.
 THOMAS Didymus paratum se offert cũ
 Christo ire in mortem, Ioan. 11. 16. erat incre-
 dulus, 20. 25. 27.
 TIMENDVS est Deus, & ante oculos ha-
 bendus, Gen. 22. 12. 31. 49. Exod. 1. 17. 20. 20.
 Deut. 4. 9. 6. 2. 13. 24. 10. 12. 20. 13. 4. Iosue 24.
 14. Iudic. 6. 10. 4 Reg. 17. 36. 2 Paralip. 20. 15.
 Iob 1. 8. 28. 28. Psalm. 26. 1. 32. 8. 33. 8. 10
 110. 5. 111. 1. 127. 1. Prouerb. 1. 7. 37. 19. 10
 14. 2. 27. 15. 16. 16. 6. 22. 4. 24. 21. Eccl. 12.
 11. Eccl. 1. 11. 2. 7. 12. 18. 7. 31. 10. 23. 15. 1
 25. 16. 33. 1. 34. 16. 41. 16. Esa. 8. 5. 41. 10. 43.
 1. 51. 12. Ierem. 10. 7. 32. 39. Baruch 37. 4. Esd.
 16. 68. Matth. 10. 28. Luc. 12. 5. 1 Pet. 2. 17. 3.
 15. Apoc. 14. 7.
 Timoris Dei fructus, utilitas, & laus, Genes.
 20. 9. Psalm. 102. 17. 124. 1. 117. Prouerb. 10.
 27. 14. 27. 19. 23. 22. 4. eius defectus, causa
 peccandi, Gen. 20. 11.
 Timore punit Deus, & terrore, Genes. 35. 5.
 Exod. 23. 27. Leuit. 26. 36. Deuter. 2. 24. 11. 25
 128. 10. 65. Ios. 2. 9. 10. 10. Iudic. 4. 5. 7. 21. 1 Reg-
 um 7. 10. 4 Reg. 7. 6. 1 Par. 15. 17. 2 Par. 14. 14
 17. 10. 20. 29. Psalm. 9. 20. Ier. 49. 37. Iudith
 14. 14. 15. 1. 2 Mach. 3. 24.
 Timoris Dei exempla, Exod. 1. 17. 14. 31.
 3 Reg. 18. 3. 2 Paral. 19. 7. Tob. 1. 2. 9. 13. 3.
 18. 9. 12. Iudith 8. 8. Iob 31. 23. Ionã 1. 16. Prou-
 erb. 31. 30. 2 Mach. 6. 30. Luc. 2. 25. Act. 8. 2
 19. 31. 10. 23. 35.
 Timor & sollicitudo non repugnat fidei, aut
 spei, Psalm. 2. 11. Eccl. 9. 12. Eccl. 5. 5. Rom.
 11. 20. 1 Cor. 9. 27. 10. 12. Phil. 2. 12. 13. 11.
 13. Heb. 3. 14. 4. 1. 2 Pet. 3. 17.
 Timent & reuerentur bonos etiam nali,
 Genes. 20. 8. Exod. 14. 25. 1 Regum 18. 12. 4 Reg-
 um 1. 14. 2 Esdr. 6. 16. 1 Machab. 3. 25. 12. 28.

Marc. 6. 20. Actor. 5. 13. 16. 29.
 TIMOTHEVS circumciditur, & proficisci-
 tur cum Paulo, Act. 16. 3. mittitur cum Paulo
 in Macedoniam, 19. 22. accepit gratiam per im-
 positionem manuum, 1 Tim. 4. 14. 2 Tim. 1. 6.
 TITVM Gentilem noluit Paulus circumci-
 di, Gal. 2. 3. Titus à Paulo constitutus episco-
 pus Cretensis, Tit. 1. 5.
 TOBIAS vir pius, & in pietate constans,
 Tob. 1. 1. fit cæcus, 2. 11. visum recipit, 11. 14.
 TRADITIONES etiam sine scripto ab
 Apostolis acceptæ, seruandæ nobis sunt, 2 Thes.
 2. 15.
 Tradiderunt Apostoli quædam viua tantum
 voce, 1 Corin. 11. 34. epist. Ioan. 2. vers. 12. & 3.
 vers. 13.
 TRIBVLATIO: vide Crux.
 TRIBVTVM: vide Exactio.
 TRINITAS figurata & declarata, Gen. 1.
 26. 18. 2. Exod. 3. 6. 15. 16. 4. 5. Psalm. 32. 6. Esa.
 6. 3. 34. 16. 48. 16. 61. 1. Matth. 3. 16. 10. 20. 17.
 5. 28. 19. Luc. 4. 18. Ioann. 3. 35. 14. 16. 26. 15.
 26. 16. 3. 1 Ioan. 5. 7.
 TRIPUDIARE: vide Choreas ducere.
 TRISTARI immoderare propter tempo-
 ralia, minimè laudandum, Prouerb. 12. 25. 15.
 13. 17. 22. Eccl. 30. 22. 38. 19. 1 Machab. 6. 8.
 2 Cor. 7. 10.
 TRYPHON partium Alexandri transit ad
 Emalchuel Arabem, 1 Machab. 11. 39. cupiens
 regnum Antiochi occupare, & fingens se amicũ
 apud Ptolemaida, dolo capit Ionathan, 12. 39.
 49. à Simone accepta pecunia Ionathan occi-
 dit cum filiis, 12. 19. 23. interim it Antiochum
 filium Alexandri, 13. 31.
 TVBA clangent angeli in consummatione
 sæculi, Matth. 24. 31. 1 Corin. 15. 52. 1 Thess.
 4. 16.
 V

VÆ vae, quibus & quas ob causas intermi-
 netur Scriptura; Num. 21. 29. Eccl. 4. 10
 10. 16. Esa. 1. 4. 24. 3. 9. 11. 15. 8. 18. 16. 5. 10. 1
 17. 12. 18. 1. 24. 16. 28. 1. 29. 1. 30. 1. 31. 1. 33.
 1. 45. 9. Ierem. 4. 31. 1. 32. 27. 22. 3. 12. 3. 1. 45. 3
 148. 1. Ezech. 6. 11. 13. 3. 18. 16. 23. 30. 2. 34. 2.
 Hof. 7. 13. Ios. 1. 5. Amos 5. 18. 6. 1. Mich. 2.
 1. Nahum 3. 1. Abacuc 2. 6. 12. Sophon. 2. 5. 7. 3.
 1. Iudith 16. 20. Eccl. 2. 14. 41. 11. 11. Matth. 11.
 21. 18. 7. 23. 13. Luc. 6. 24. 10. 13. 11. 42. 17. 1.
 1 Cor. 9. 16. Iuda. 11. Apoc. 8. 13. 19. 12. 11. 14
 12. 12. 18. 10. 16.
 VASTHI spernit regis imperium, & ab eo
 repudiatur, Hesth. 1. 9. 19.
 VENDI non debent dona Dei, 4 Reg. 5.
 22. 26. Dan. 5. 17. Matth. 10. 8. Act. 8. 20. 20.
 35. 1 Corin. 9. 15. 2 Corin. 11. 9. 12. 13. quare
 Emere.
 VENTER pro Deo eligitur, Rom. 16. 18.
 Philip. 3. 19.
 VERBUM Dei semper ob oculos ponen-
 dum, Deuter. 4. 1. 6. 6. 17. 11. 18. Numer. 15. 39.
 Psalm. 1. 2. Prou. 3. 1. 4. 1. 20. 6. 20. 7. 1.
 à verbo Dei non recedendum, Deuter. 4. 2
 5. 32. 128. 14. Iosue 1. 7. 23. 6. Prouerb. 4. 27.
 Esaie 30. 21.
 Verbum Dei vniuersum non est scriptis tra-
 ditum, Ioan. 14. 26. 20. 21. 21. 25. 1 Cor. 11. 34.
 2 Thess. 2. 15. 2 Ioan. 12. 3. Ioan. 18.
 Verbum Dei non audiendum solum & lo-
 quendum, sed & corde credendum, & factis
 præstandum, Deut. 5. 1. 27. 6. 1. 3. 12. Esa. 29.
 13. Ezech. 33. 31. Matth. 5. 22. 7. 24. 15. 8. 128.
 20. Luc. 6. 47. 11. 28. 12. 47. Ioan. 13. 17. Heb.
 4. 2. Iacobi 1. 22.
 Verbi Dei contẽptus, & punitio eius, 3 Reg.
 13. 4. 4 Reg. 17. 14. 19. 2 Paral. 30. 6. 10. 36. 15.
 Prou. 1. 24. 28. 28. 9. Esa. 28. 14. 30. 9. 14. 16. 5. 10
 166. 4. Ierem. 25. 5. 12. 20. 7. 13. 16. 9. 19. 25.
 4. Ezech. 33. 30. Matth. 10. 14. 11. 20. Luc. 10.
 10. Act. 13. 45. 18. 6. Rom. 1. 21. 30. 2 Thess. 2.
 10. Heb. 2. 3. vide Inobedientia.
 Verbum Dei manet in æternum, Numer. 23.
 19. Tob. 14. 6. Psalm. 32. 11. 116. 2. 118. 89. Esa.
 40. 8. 15. 6. 15. 4. 10. Matth. 5. 18. 24. 35. Marc. 13.
 31. Luc. 16. 17. 21. 31. 1 Pet. 1. 25.
 C 2 Verbum

Verbum Dei quanta sit virtutis & efficacitatis, Genes. 1. Psalm. 32, 9. Iob 38, 11. Esa. 46, 10. Matth. 8, 13, 26. Marc. 1, 27. Luc. 5, 13, 24. 18, 24. 18, 42.

Verbum Dei est cibus animae, Deuter. 8, 3. Sapient. 16, 26. Ierem. 15, 16. Ezech. 3, 3. Matth. 4, 4. Luc. 4, 4.

Verba sunt ponderanda, & non leuiter effutienda, Psalm. 111, 5. Prouer. 15, 2, 23. 13, 3. 120, 15. 17, 27. 121, 23. 125, 11. Eccle. 5, 2. 12, 10. Eccle. 5, 12. 20, 7. 123, 7. 128, 29. 132, 18. Matth. 12, 36. Col. 4, 6. Iacobi 1, 19.

VERITAS, Esa. 59, 15. 3. Esdr. 3, 12. 4, 33. 4. Esdr. 14, 17. Zach. 8, 16. Ephem. 4, 25.

VESTIENDI sunt nudi, Esa. 58, 7. Tob. 1, 17. Ezech. 18, 7. Matt. 25, 36. vide Eleemosyna.

Vestium abusus: vide Abusus.

Vestes scindere, Genes. 44, 13. Ios. 7, 6. Iudic. 11, 35. 1. Reg. 4, 12. 2. Reg. 13, 31. 3. Reg. 21, 27. 4. Reg. 5, 7. 16, 30. 11, 14. 18, 37. 19, 1. 22, 11, 19. Hesth. 4, 1. Ier. 26, 24. Ios. 2, 13. 1. Macha. 2, 14. 13, 47. 14, 31. 11, 71. Matth. 26, 65. Act. 14, 13. 16, 22.

VIA per quam iusti ambulant, quae & qualis sit, Psalm. 118, 5. Prouer. 3, 6. 17, 16, 5, 17. Eccle. 5, 12. Esaia. 26, 7. 30, 21. 35, 8. 40, 3. Iere. 31, 21. Hose. 14, 10. 1. Theff. 4, 1. Heb. 12, 13.

Via iustorum à Domino dirigitur, Tob. 4, 20. Psalm. 16, 5. 124, 4. 118, 35. Prouer. 4, 12. 18, 13. 6, 16. 9, 20, 24. Esa. 48, 17. Ierem. 10, 23. Mich. 4, 2.

Via iustorum remunerationem à Deo expectat, Psalm. 24, 12. Prou. 12, 28. Ierem. 6, 16. 17, 3.

Via impiorum qualis, Psalm. 118, 3. Prouer. 4, 19, 26. 27, 12. 15, 21. 22, 5. Esa. 57, 10.

Via impiorum exitus & finis, Iob 6, 18. Prou. 14, 12. 28, 18. Eccle. 2, 16. 12, 11. Ier. 2, 36. 4, 18.

VICTORIA à Deo expectanda est, Genes. 14, 14. Exod. 17, 9. Deut. 7, 18. Iosue 11, 6. Iudic. 7, 7. 1. Reg. 14, 6. 17, 45. 2. Paral. 14, 11. 16, 8. 24, 24. 25, 8. Psalm. 117, 16. Prou. 21, 31. Iudith 9, 15.

Victoria potiuntur pauci contra multos, Gen. 14, 14. Iudic. 7, 24. Iosue 11, 17. 1. Reg. 14, 6, 14. 2. Paral. 13, 14. 14, 11. 12, 24, 24. 1. Mach. 3, 16, 22.

post partam Victoriam triumphus instituitur, Numer. 31, 13. Iudic. 11, 34. 1. Reg. 18, 6. 2. Machab. 3, 7.

VIDVIS beneficiendum est, Exod. 22, 22. Deut. 16, 14. 24, 17. 19, 26. 12, 27, 19. Iudith 16, 28. Iob 24, 3. 31, 16. Eccle. 4, 10. Esaia. 1, 23. Ier. 22, 3. Zachar. 7, 10. Malach. 3, 5. Matth. 23, 14. 1. Timoth. 5, 3, 16. Iacobi 1, 27.

Viduas piis quid deceat, Iudith 8, 4. Lucæ 2, 37. 1. Timoth. 5, 3, 5. Tit. 2, 3.

VIGILARE: vide Aduentus Domini.

VINDICTA soli Deo eiusque ministris ac magistratui commissã, vnde & aliis est prohibita, Gen. 15, 14. Leuit. 19, 18. Deut. 32, 35. Iudith 8, 20. 16, 20. Psalm. 7, 7. 19, 13. 193, 1. Prou. 17, 11. 20, 22. 24, 29. 28, 22. Eccle. 28, 1. Ezech. 25, 12, 14. Nahum 1, 2. Matth. 5, 39. Lucæ 9, 54. 18, 6, 7, 8. Rom. 12, 19. Gal. 5, 10. 1. Theff. 5, 15. 2. Tim. 4, 14. Hebr. 10, 30. 1. Petr. 3, 9. Iacobi 5, 4. Apoc. 6, 10. vide Remissio.

VINEA, Gen. 9, 20. Deut. 23, 24. Esaia. 5, 1. Cant. 8, 11. Matth. 20, 1. 21, 33.

VIRGINITAS commendatur, Matth. 19, 12. 1. Cor. 7, 25. Apoc. 14, 4.

Virginitas praefertur coniugio, 1. Cor. 7, 38, 40.

Virgines seruantur, Num. 31, 18. 21, 11.

Virgines olim vt nunc conclusae, 2. Machab. 3, 19.

VISITARE & cõsolari infirmos seu ægrotos, opus misericordiae, Genes. 48, 1. 4. Reg. 8, 29. 13, 14. Iob 2, 11. Psalm. 40, 4. Eccle. 7, 3. Eccle. 7, 38. 13, 13. Matth. 25, 37, 40. Ioan. 11, 3. 12, 9. 2. Cor. 1, 4.

VISERE Sanctos desiderat Paulus, Rom. 1, 11. 15, 23, 32. Gal. 4, 20. 1. Theff. 2, 17.

VITA fidelium ad quam regulam sit instituenda, Gen. 17, 1. Exod. 20, 11. Leuitic. 11, 44. 19, 2. 20, 7, 26. 21, 8. Matth. 5, 48. 11, 29. Luc. 6, 36. Ioan. 12, 26. 13, 13. 15, 12. 21, 15. Rom. 6, 4. 8, 29. 13, 14. 15, 2. Ephem. 2, 9. 4, 1, 2. 5, 1, 9. Phil. 1, 27. 2, 5, 14. Col. 2, 6. 3, 9, 12. 1. Theff. 4, 3. Tit. 2, 11. 3, 8. Hebr. 12, 2. 1. Petr. 1, 15. 2. 12. 13, 17. 4, 1. 1. Ioan. 1, 7. 2, 6.

Vita humanæ breuitas & vanitas, Genes. 3, 19. 2. Reg. 14, 14. 1. Paralip. 29, 15. Iob 3, 20. 17, 6. 18, 9. 19, 21. 25, 13, 28. 14, 1. Psalm. 38, 6. 78, 5, 9. 101, 4, 12. 102, 15. 108, 23. 143, 4. Eccle. 2, 23. 3, 10. 7, 1. Sap. 2, 5. 9, 9. Eccle. 14, 18. 17, 31. 18, 8. 40, 6. 41, 1. Tob. 4, 23. Esa. 40, 6. Luc. 12, 18. Ephem. 5, 16. Hebr. 13, 14. 1. Petr. 1, 14. Iac. 1, 10. 4, 14.

Vitam pro fratribus ponere, Hesth. 4, 15. Iudith 13, 3, 25. Ioan. 15, 13. 1. Ioan. 3, 16.

VITIS, Gen. 49, 11. Iudic. 9, 12. Zach. 3, 10. 1. Mach. 14, 12. Ioan. 15, 1.

Vitis palmes appellatur populus Israeliticus, Hof. 10, 1. Ioan. 15, 5.

VITVLVS erigitur in idolum, Exod. 32, 4. Deut. 9, 16. 3. Reg. 12, 28. 4. Reg. 10, 29. 17, 16. Psalm. 105, 19. Hose. 8, 5. Act. 7, 40.

VIVENDVM Deo, non sibi, Rom. 14, 7. 2. Cor. 5, 15. Gal. 2, 20. 2. Theff. 5, 10. 1. Petr. 4, 2.

VNCTIONIS extremæ sacramentum, Iac. 5, 14.

VOLVNTAS nostra accommodanda voluntati diuinæ, 1. Reg. 3, 18. 2. Reg. 10, 12. 15, 20. 1. Mach. 3, 60. Matth. 6, 10. 26, 39. Marc. 14, 36. Luc. 22, 42. Act. 21, 14. 1. Cor. 4, 19. Hebr. 6, 3. Iac. 4, 15. vide Abnegatio.

Voluntas Dei, Matth. 7, 21. 12, 50. Marc. 3, 35. Ioan. 6, 39. Rom. 12, 2. Eph. 5, 17. Col. 1, 9. 1. Theff. 4, 3. 1. Tim. 2, 4. 1. Ioan. 2, 17.

Voluntas Dei non est vt aliquis pereat, Ezech. 18, 23. Ioan. 6, 39. 1. Tim. 2, 4. 2. Pet. 3, 9.

Voluntatem pro opere acceptat Deus, Gen. 20, 3, 6. 22, 9. 2. Reg. 11, 14. 12, 9. 3. Reg. 21, 19. vide Cor.

VOLVPTAS carnis: vide Concupiscentia.

VOTVM, Gen. 28, 20. Leuit. 27, 1. Num. 6. 121, 2. 30. Deut. 23, 21. Iudic. 11, 30. 1. Reg. 1, 11. 2. Reg. 15, 8. Psalm. 75, 12. Eccle. 5, 3. Baruch 6, 34. Matth. 14, 7. Act. 18, 18. 21, 23. 23, 12.

Votum castitatis seruanda, seu non cognoscendi virum, Luc. 1, 34. non sine damnatione violatur, 1. Tim. 5, 12.

VRIAS defert literas Dauidis ad Ioab, 2. Reg. 11, 14.

Vrias prophetat contra Ierusalem, ideoque

eductus de Aegypto, occiditur à Ioacim, Ierem. 26, 20, 23.

Vrias Sacerdos iuxta præceptum regis Achaz exstruit altare, 4. Reg. 16, 11.

VRIEL angelus Dei, 4. Esdr. 4, 1. 5, 20.

VRIA rex Iuda pugnat aduersus Philistæos, sumit sibi officium Sacerdotum, adolere volens incensum, lepra punitur, moritur, 2. Paral. 26, 17, 20, 23. appellatur Azarias, 4. Reg. 15, 1. appellatur Ozias, Matth. 1, 9.

VSVRA, Exod. 22, 25. Leuit. 25, 35. Deut. 23, 19. 2. Esdr. 5, 7. Psalm. 145, 5. Prou. 22, 16. 28, 8. Ierem. 15, 10. Ezech. 18, 8, 13. 22, 12. Lucæ 6, 34. 19, 8.

VXORIS officium, Gen. 2, 22. 3, 16. Num. 30, 7, 13. Deut. 22, 5. Hesth. 1, 10. Tob. 10, 12. Prou. 11, 16. 12, 4. Esa. 3, 15, 17. 1. Cor. 7. 11, 5, 9. 14, 34. Ephem. 5, 22. Coloss. 3, 18. 1. Timot. 2, 11. 3, 11. 5, 2, 10. Tit. 2, 4. 1. Petr. 3, 1. vide Marii officium.

Z

ZACHÆVS excipit Christum suis ædibus, Luc. 19, 6.

ZACHARIAS filius Ioiadæ siue Barachiae sacerdotis lapidatur, 2. Paral. 24, 20. Matt. 23, 35.

Zacharias propheta tempore Darij, Zachar. 1, 1.

Zacharias pater Ioannis Baptistæ, Luc. 1, 5.

ZADACH filius Abiathar fit summus Sacerdos, 3. Reg. 2, 35.

ZALPHAAD filia postulant hereditatem, Num. 27, 1, 7. 36, 2. Iosue 17, 3.

ZARVIA filia Isai soror Dauidis genuit Abisai, Ioab, & Asael, 2. Reg. 2, 18. 1. Paral. 2, 16.

ZEBEDÆVS pater Iacobi & Ioanis, Matt. 4, 21. vxor eius Salome intercedit pro filiis apud Christum, Matth. 20, 20.

ZEBEE & Salmana reges Madianitarum capiuntur, Iudic. 8.

ZEDECIAS qui & Mathanias patruus Iochin substituitur pro eo in regno Iuda, 4. Reg. 24, 18. Ier. 37, 1. obsessa à Nabuchodonozor Ierusalem, Zedecias effossis oculis ac vincus, necatisq; coram se filiis, in Babylonem ducitur, 4. Reg. 25, 1, 6, 7. Ierem. 39, 4, 7. 52, 3. quemadmodum ei prædictum erat, Ierem. 27, 12. 37, 16. Ezech. 12, 3. 17, 16. 21.

ZELVS & Zelotypia, Genes. 34, 2, 25, 27. Exod. 32, 19, 27. Num. 25, 7. Iudic. 20, 1, 8. 1. Reg. 11, 6. 15, 11, 32. 3. Reg. 18, 40. 19, 10, 14. 4. Reg. 10. 1. Mach. 2, 24. Matth. 21, 12. Ioann. 2, 17. Act. 9, 1. Philip. 3, 2.

ZIBA seruus Saulis constituitur procurator Miphiboseth, 2. Reg. 9, 9. donantur ipsi omnia bona Miphiboseth, 16, 2. procedit obuiam regi Dauid, 19, 17.

ZICEIECH donatur regi Dauid, 1. Reg. 27, 5. exurit ab Amalechitis, 30, 1.

ZIPHORA vxor Moyfi, Exod. 2, 21. circumcidit filium suum, 4, 25.

ZOROBABEL: vide Sorobabel.

FINIS.

21

CATALOGVS LIBRORVM CANONICORVM VETERIS ET NOVI TESTAMENTI, EX CAP. XLVII CONCILII TERTII CARTHAGINENSIS, CELEBRATI CIRCA ANNUM DOMINI CCCC.



TEM placuit, vt præter scripturas canonicas nihil in Ecclesia legatur, sub nomine diuinarum Scripturarum. Sunt autem canonicæ scripturæ, Genes, Exodus, Leuiticus, Numeri, Deuteronomium, Iesus Naue, Iudicū, Ruth, Regum libri quatuor, Paralipomenon libri duo, Iob, Psalterium Dauidicum, Salomonis libri quinque, libri duodecim Prophetarum, Esaias, Ieremias, Ezechiel, Daniel, Tobias, Iudith, Hester, Efdra libri duo, Machabæorum libri duo: Noui autem Testamenti Euangeliorum libri quatuor, Actuum Apostolorū liber vnus, Pauli Apostoli epistolæ tredecim, eiusdē ad Hebræos vna, Petri Apostoli duæ, Ioānis Apostoli tres, Iudæ Apostoli vna, & Iacobi vna, Apocalypsis Ioānis liber vnus.

Eundem catalogum recensent concil. Laodicenū cap. vltimo, concil. Romanū sub Gelasio primo, concil. Florentinū in instruat. Armenorum, concil. Tridentinū sess. 4. Cyrillus Ierofolymitanus, catechesi 4 Illuminatorum. B. Athanasius in synopsi, D. Hieronymus in Prologo galeato, & in ep. ad Paulinum de studio S. Scrip. B. Innocentius 1. epi. 3. ad Exuperiū 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.

Eisdem quoq; libros sub nomine canonicæ, sacræ & diuinæ Scripturæ, citant reliqui scriptores Ecclesiastici: ac vt ex multis pauca quædā exempla ponamus, in iis libris quos nonnulli olim de catalogo sacrorū librorū tollendos esse putauerūt:

Librum Baruch tanquam sacrum citant Clemens Alexand. lib. 2. pædagog. cap. 3. B. Cyprianus lib. 2. contra Iudæos cap. 5. Eusebius Cæsariensis lib. 6. demōst. Euag. cap. 19. B. Chrysof. hom. 2. in Matth. & hom. quod Christus sit Deus. B. Ambrosius lib. 1. de fide, cap. 2. B. Augustinus lib. 18. de ciuit. cap. 33.

Librum Tobia agnoscunt concil. Carthag. 3. Rom. Florent. Trident. Innocent. August. Isidorus locis supra notatis, & Cyprianus in serm. de cleem.

Librū Iudith recipiunt iidem, & synodus Nicena prima general. teste B. Hieron. in præfatione super Iudith.

Librum Sapientiaē iidem ibidem, & Dion. Arcopagita c. 4. de diuinis nomin. Cyprianus lib. 4. ep. 1. & sermone de mortalitate, & lib. de exhort. martyr. cap. 12.

Librum Ecclesiastici pro sacra Scriptura agnoscunt iidem, & B. Cyprian. in sermone de cleem.

Libros Machabæorū recipiunt supra scripti locis notatis, & D. Cypr. de exhort. mart. ca. 11. B. Ambrosius lib. de Iacob, & vita beata, c. 11. & 12. D. Aug. lib. 2. cōtra

ep. Gaudentij cap. 23. lib. 18. de ciuit. cap. 35. B. Leo in serm. de S. Machabæis.

Epistolam Pauli ad Hebræos agnoscūt omnes qui texunt Indicem librorū canonicorum, quos supra citauimus, & præter illos conc. Nicenum 1. teste D. Thoma in cōment. super hanc Epistolam. concil. Ephesinum 1. can. 10. Origenes apud Euseb. lib. 6. histor. c. 18. eandemque tanquā Pauli semper receperūt omnes ecclesiæ Oriētis, & omnes Græci, teste B. Hieron. in ep. ad Dardanū: nec vllus ferē est Latinorum qui eam nomine Pauli non citet.

Epistolam Iacobi pro canonica & diuina Scriptura habent conc. Laodicenū, Carthaginense 3. Romanū sub Gelasio 1. Florentinū, Tridentinum. Athanasius in synopsi, Hiero. Innocēcius 1. Augustinus, Isidorus, Damascenus locis supra notatis, & præterea conc. Mileuitanū c. 7. B. Hieron. de viris illustribus. D. Ambrosius in Psalmo 118. serm. 7. Augustinus, & alij passim, qui ex ea tanquam diuina Scriptura testimonia adducunt.

Epistolā Iudæ agnoscūt supradicti locis citatis, nec nō D. Hieron. de viris illustrib. B. August. lib. 18. de ciuit. cap. 38.

Epistolā 2. Petri iidē supra citati locis notatis recipiunt, & præterea B. Hier. in epist. ad Cyprian. & quæst. 11. ad Hedibia. item B. August. lib. 11. de ciuit. Dei ca. 33. & lib. de fide & oper. cap. 24, & 25.

Epistolas 2, & 3. Ioannis omnes supra scripti in suis catalogis librorum canonicorum ponunt, & præterea B. Hieron. in ep. ad Euagriū.

Apocalypsim præter supradicta cōcilia Carthaginense 3. Romanū, Florentinū, Tridentinū, & patres Athanasii, Hieronymū, Innocentiū, Augustinū, Isidorum, Damascenū locis supra adductis recipi ab omnibus in Ecclesia tanquā Ioannis Euangelistæ, mādāt conc. Toletanum 4. canone 16. & sapius sub nomine Ioannis Apostoli citat Iustinus Martyr in Dialogo cū Triphone, & passim Tertullianus, Cyprianus, Ambrosius, &c. Philastrius inter hæreticos recenset eos, qui Apocalypsim sub nomine Ioannis Apostoli & Euangelistæ non recipiunt. Idem censet Epiphanius hæresi 51.

PRÆTER SCRIPTURAM habuit semper Ecclesia traditiones non scriptas.

Ex Basilio cap. 27. de Spiritu sancto.

Τὸν ἐν τῇ ἐκκλησίᾳ πεφυλαγμένον δογματικὸν καὶ κηρυγματικὸν τὰ μὲν ἐν τῷ εἰρηρᾷ διδασκαλίας ἔχοντες, τὰ δὲ ἐν τῷ ἀποστόλων παραδόσει, ἀφ' ὧν ἐν τῇ ἐκκλησίᾳ παρεδέξαμεθα, ἀπὸ ἀποστόλων ἢ ἀπὸ τῆς ἰσχυρῆς ἐκείνης τῆς ἐκκλησίας, καὶ τῆς ἐκείνης ἐκείνης, ὅτις καὶ ἐν τῇ ἐκκλησίᾳ ἔστιν ἐκκλησιαστικὴν πεφυλαγμένη. εἰ γὰρ ὅτι χειρὸς ἀποστόλων τὰ ἀρχαῖα τῶν ἐκείνων οὐ μὴ ἀλλ' ἔχοντα τὴν δυνά-

μιν ὡς ἀποστόλων. λαθόμεν ἂν εἰς ἐντὰ τὰ κείνη (κηρυκτικὸν τὸ διαγέλιον, μᾶλλον δὲ εἰς ὄνομα ψιλὸν περιεσώτων τὸ κήρυγμα.

Eorū quæ in Ecclesia cōseruata, & prædicata sunt, dogmatum, quædā ex scripta habemus doctrina, alia ex Apostolorum traditione, nobis quasi per manus in mysterio atque arcanè tradita suscepimus; quæ vtraque ad religionē Christianā eandem vim habet; & his nemo cōtradicer, quisquis vel tenuiter Ecclesiasticorū rituum peritus fuerit. Si enim cōsuetudines Scriptura non cōprehensas quasi exiguā vim habentes reiicere aggrediamur, imprudentes Euangelium ipsum suis potissimis mutilabimus partibus, imò verò ipsam Euangelij prædicationem ad nudum nomen contrahemus.

Consentit D. Chrysof. hom. 4. in 2. ad Thess. scribēs in hunc modū: Hinc patet quòd nō omnia per epistolā tradiderint (Apostoli,) sed multa etiā sine literis, eadem verò fide digna sunt tam illa, quàm ista, etc.

Idem docet Synodus 7. actiōne 7. his verbis: Fatemur nos Ecclesiasticas traditiones siue scripto, siue consuetudine valentes retinere velle, quarum de numero est Imaginū effiguratio. Et infra: Si quis traditiones Ecclesiasticas siue scripto, siue consuetudine valētes non curauerit, anathema sit.

Concil. Trident. sess. 4. *Doctores Græci*, Dionys. Areop. lib. 1. de Eccle. hier. cap. 1. B. Ignatius in epist. ad Heronem. B. Irenæus lib. 3. contra Valent. cap. 4. Clemens Alexand. lib. de Paschate, teste Eusebio lib. 6. hist. cap. 11. Origenes hom. 5. in lib. Numerorū, Epiphanius lib. 2. hæ. 61. D. Ioannes Damasc. lib. 4. de fide c. 13 & 17. *Doctores Latini*, Tertull. l. de corona militis, B. Cyprian. lib. 2. epist. 5. B. Hieron. in dialogo aduersus Luciferianos, & ep. 54. quæ est ad Marcellū aduersus Montanū, B. August. lib. 2. de Baptism. cōtra Donatistas c. 7. & lib. 5. c. 23, & 26. & ep. 118. ad Ianuar. B. Leo sermone 2. de Ieiunio Pētecostes, & reliqui.

TRADITIONES ECCLESIASTICAS semper exhorruerūt hæretici, ad solam Scripturam appellantes.

De Valentino & Marcione hoc affirmant Irenæus lib. 3. aduersus Vale. ca. 2. & Tertull. lib. de Præscriptionibus hæreticorum. Arrianos in concil. Seleuciano palam affirmasse se nihil præter Scripturā recipere, testis est Epiphani. hæ. 73. Idē Eunomio tribuit Basilius, & in 7. Synodo in confessione Basilij Ancyrani Anathematismo 7. eadem opinio ascribitur Nestorio, Eutychi, Dioscoro, & Iconomachis. De hæreticis sui temporis idē scribit D. Bernardus hom. 66. in Cantica. & de Ioāne Vvicleffo hoc ipsum testatur Tho-

mas Vvaldēsis lib. 2. doctrinæ fidei antiq.
c. 19. Hos imitatur nostræ ætatis sectarij.

IPSAM ETIAM SCRIPTURAM
heretici nō recipiunt integram, & si quam
partem recipiunt, eam quoque deprauant, &
varijs modis corrumpunt.

Ex Clemente Alexandrino lib. 7. Stromaton.

Κάν το λήσσοσι θεοφητικαίς χριστιανίαις γρα-
φαίς η̄ οι τας ᾱρεσας μετιόντες, θε̄τον μὲν ἔ-
πάσασιν, ἔπειτα ἔτελείας ἐδ̄ ὡς τὸ σάμα η̄
τὸ ὕφος τ̄ θεοφητικαίς ὑπαρροβει, ἀλλ̄ ἐκλε-
γόμενοι τὰ ἀμφιβόλως εἰρημίνα εἰς τὰς ἰδίας
μετάγχοι δόξας, ὀλίγας ἀποσείδων ἀπανθιζό-
μενοι τῆ λέξ̄η, χεδὸν γδ̄ ἐν π̄ασι οἰς προσφέ-
ροῦνται, ἕως ἂν αὐτὰς ὡς τὰς ὀνόμασι
μόνοις θεοσανέχουσι, τὰ σημαίνόμενα ὑπαλ-
λάττοντας.

Quamquam audeant Prophetis vti
Scripturis & hi qui hereses colunt: primū
quidē neque omnibus, deinde neque in-
tegris, neque quemadmodum corpus &
contextus prophetiæ dicat, utuntur. Sed
elicientes ea quæ ambigūe dicta sunt, in
proprias transferunt opiniones, pauca
sparsim decerpentes dictiones. Propemodū
enim in omnibus dictis quæ adducūt,
inuenies ipsos vocibus solis mordicus ad-
harere, ipsa significata inuertentes.

Vetus Testamentū vel totum, vel ma-
gna ex parte reiecerūt Cerdoniani, Ma-
nichæi, Ptolomeitæ, Nicolaitæ, de quibus
lege Epiphani. D. Augustinū, & Philastriū
de heresib. & Irenæum aduersus hereses
Valent. In nouo Testamento multa falsa
affirmabat esse Faustus apud August. lib.
33. contra Faustum c. 3. Ex Euangelijs so-
lūm Euangelium Matthæi recipiebant
Ebionitæ, teste Iren. lib. 1. c. 26. Solo Euā-
gelio Lucae utebantur Marcionitæ, quod
ipsum quoque nō nisi mutilum recipie-
bant, teste Epiphani. heresi 42. Actus Apo-
stolorū, & D. Pauli epistolas non recipie-
bāt Tatiani, & Seueriani, ut est apud Eu-
seb. li. 4. hist. Eccles. c. 29. Vtramque epi-
stolam ad Timotheum, vnam ad Titum,
& ad Hebræos reiciebant Marcion &
Basilides, teste D. Hieron. in præfatione
epist. ad Titum, & eas quoque Pauli epi-
stolas, quas Marcion recepit, corrosit &
deprauauit, ut est apud Epiphani. her. 42.
& apud Tertullianū per totūm librum
quintum aduersus Marcionē. De Arria-
nis quod ex Euangelio Ioannis eraserint
illa verba, Quoniam Spiritus est Deus,
testatur D. Ambrosius libro 3. de Spiritu
sancto, cap. 11.

Apocalypsim reiciūt Alogi, ut testatur
Epiphani. her. 51, & Augustin. her. 30.

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

Ex Tertulliano de præscript. hereticorum.

NIHL proficit cōgressio Scriptura-
rū, nisi planē ut aut stomachi qui-
s ineat euersionem, aut cerebri. Ista heres-
is nō recipit quasdam Scripturas: & si quas
recipit, adiectionibus aut detractationibus
ad dispositionē instituti sui interuertit: &
si recipit, nō recipit integras: & si aliqua-
tenus integras præstat, nihilominus di-
uersas expositiones commentata cōuertit.
Tantū veritati obstrepit adulter sen-
sus, quantum & corruptor stylus. Variæ
præsumptiones necessariō nolunt agnos-
cere ea per quæ reuincuntur; his nitūtur
quæ ex falso cōposuerunt, & quæ de am-
biguitate ceperunt. Quid promouebis
exercitatisime Scripturarū, cum si quid
defenderis, negetur; ex diuerso, si quid
negaueris, defendatur? Et tu quidē nihil
perdes, nisi vocem in contentionē: nihil
consequeris, nisi vilem de blasphematio-
ne laudem. Ille verō si quis est, cuius cau-
sa in congressum descendis Scripturarū,
ut cum dubitantem confirmes, ad veri-
tatem, an magis ad hereses deuerget?
Hoc ipso motus, quod te videat nihil
promouisse æquo gradu negandi & de-
fendendi, diuersa parte statutum: certē
& de pari altercatione incertior disce-
det, nesciens quam heresim iudicet.

Ex D. Augustino cap. 5. contra epist. Manichæi,
quam vocant Fundamenti.

Ego verō Euangelio non crederē, nisi
me catholice Ecclesiæ commoueret au-
toritas. Quibus obtemperavi dicenti-
bus, Credite Euangelio, cur eis non obtē-
perem dicentibus mihi, Noli credere Ma-
nichæo. Elige quid velis; Si dixeris, Cre-
de catholicis, ipsi me monent ut nullam
fidem accommodem vobis: quapropter
non possum illis credens nisi tibi nō cre-
dere. Si dixeris, Noli catholicis credere,
non rectē facies per Euangelium me co-
gere ad Manichæi fidem, quia ipse Euā-
gelio catholicis prædicantibus credidi.

Ex eodem, lib. 1. cap. 33. contra Cresconium.

Quamuis huius rei (non rebaptizādos
esse hereticos) certē de scripturis cano-
nicis non proferatur exemplum, earundē
tamen Scripturarum etiam in hac re à
nobis tenetur veritas, cum hoc facimus
quod vniuersæ iam placuit Ecclesiæ, quā
ipsarum scripturarū commendat aucto-
ritas; ut quoniam sancta Scriptura fallere
non potest, quisquis falli metuit huius
obscuritate quæstionis, eandem Ecclesiā

de illa consulat, quam sine vlla ambigui-
tate sancta Scriptura demonstrat.

Ex eodem lib. 1. de Gen. 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 imbuimur, alijs atq; alijs parere sen-
tentijs, in nullam earum nos præcipiti af-
firmatione ita proiciamus, ut si fortē di-
ligentius discussa veritas eam rectē labe-
factauerit, corruamus: non pro sententia
diuinarum scripturarum, sed pro sententia
ita dimicantes, ut eam velimus scriptu-
rarum esse, quæ nostra est, cum potius eā,
quæ scripturarum est, nostram esse velle
debeamus.

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

Neque enim nō omnes heretici scri-
pturas catholicas legunt, nec ob aliud
sunt heretici, nisi quod eas non rectē in-
telligentes, suas falsas opiniones contra
earum veritatem peruicaciter asserunt.

Ex D. Hieronymo aduersus Luciferianos.

Breuem apertamque tibi animi mei
sententiam proferam: In illa esse Ecce-
lesia permanendum, quæ ab Apostolis fun-
data vsque ad hanc diem durat. Sicubi
audieris eos, qui dicuntur Christi, non à
Domino IESU Christo, sed à quoquam
alio nuncupari, utpote Marcionitas, Va-
lentianus, Montenses siue Campates, sci-
to non Ecclesiam Christi, sed Antichristi
esse synagogam. Ex hoc enim ipso quod
postea instituti sunt, eos se esse indicant,
quos futuros Apostolos prænuntiauit.
Nec sibi blandiantur, si de scripturarum
capitulis videntur sibi affirmare quod di-
cunt, cum & diabolus aliquid de scriptu-
ris sit loquutus, & scripturæ non in le-
gendo consistant, sed in intelligendo.

Ex Vincentio Lininensi, in libello aduersus pro-
phanas hereseon nouationes.

Sed dicet aliquis, Si diuinis eloquijs,
sententijs, promissionibus, & diabolus, &
discipuli eius utuntur, quorum alij sunt
pseudoapostoli, & pseudopropheta, &
pseudomagistri, & omnes ex toto hereti-
ci, quid facient catholici homines & ma-
tris Ecclesiæ filij? quonam modo in scri-
pturis sanctis veritatem à falsitate discer-
nent? Hoc scilicet facere magnopere cu-
rabūt, quod in principio Commonitorij
istius sanctos & doctos viros nobis tradi-
disse scripsimus; ut diuinum canonem se-
cūdum vniuersalis Ecclesiæ traditiones,
& iuxta catholici dogmatis regulas in-
terpretentur; in qua itē Catholice Apo-
stoliceque Ecclesiæ sequatur necesse est
vniuersitatē, antiquitatē, consensionem.

APPROBATIO.

HUNC INDICEM BIBLICVM à Iohanne Harlemio Societatis I E S V Theologo nuper in lucem emissum, & nunc denuò ab eodem quàm diligētissimè perlustratum, plurimisq̃ue locis auctum, nos infra scripti dignum censemus qui typis rursus mandetur:

AVGVSTINVS HVNNAEVS, *Regius sacrae Theologiae
Louanijs professor.*

CORNELIVS REYNERI *Goudanus, sacrae Theologiae
professor ordinarius apud Louanienses.*

EXCVDEBAT ANTVERPIÆ CHRISTOPHORVS PLANTINVS, POSTRIDIE
CALENDARVM IANVARIJ, ANNO M. D. LXXII.

