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& cantēt, Hic reſidemus nos lendes ſuper caput nobiliſſimi animalis ſuper terrā, in crinibus eius, Nō ſumus modicæ proſapię Pediculi ſunt parētes nři, magni illi Gigantes, qui etiā Romanū Imperatorē Syllā interfecerūt, multoſq; alios, Quid ergo nobis eſſet Lutherus mēdicus? Verū eſt, lendes eſtis, Pediculi autē nōdū eſtis facti. LVT. Lepida ꝑfecto facetia, Cui nō adeo diſſimilis eſt ea, qua ego in eos ſcripſi olim ad hūc Principē nřm, Quis neſcit, inq̄, Principē eſſe carnē ferinā in cœlo, id eſt, auem rarā? Nō quidē impoſſibile, ſed rarū ac difficile eſt Principē aliquem eſſe Chriſtianū, Aliquanto tamē facetius dixi, eos eſſe lictores & apparitores Dei, Magnus eñ dñs eſt deus noſter, ideo oportet eū hře tam nobiles, illuſtres ac diuites carnifices & viatores. *In lib. de ſæculari poteſtate.*

ECCLE. Recte igit̃ dixi, odioſam eis eſſe ꝑdicationē Euangelij, quia mundus nō poteſt eiuſmōi ꝑdicationē audire aut ferre, oriunt̃ itaq; ſeditiones, iraſcunt̃ dñi & principes, & om̄e qđ magnū eſt, Ideo tumultuari oportet, vbi Euangeliū eſt & teſtimoniū Chriſti. LVT. Recte, Mundani eñ principes ſunt, mundus autē inimicus eſt deo, Quapropter & ipos facere oportet, quod & Deo cōtrariū & mundo cōſentaneū ſit, Inter Chriſtianos autē nulla poteſt eſſe ſuperioritas, ſed vnuſq; vnicuiq; ſubiectus eſt, ſicut ait Paulus. Roma. xij. *In. 500. art art. 3. et 6* *In Ser. Qū venerit Paracletus.* *Vbi ſupra*

COCLAEVS.

Hęc & id genus inumera ſeditionū irritamēta paſſim in cōpluribus Lutheri opuſculis legunt̃, quæ cū nullius ſint vł vtilitatis vł pietatis, (vt ipa iam pridē docet experiētia) adhuc tñ populo legēda ꝑmittūt̃, donec maior propediē exoriatur ſeditio, Vbi queſo ſeditioſius ſcripſit Muncerus, aut Fiſtulator ille, quos iure, vt ſeditōis reos, interfeciſtis in Mulhuſen? Quis ruſticorum tam ſeditioſe loquutus eſt? Quibus vſq; Suermeris cōtēptiores vilioreſq; ſunt Principes q̄ ſunt huic Barrabe? Vide igit̃ Illuſt. P. quid Deo, qđ Cęſari, quid tot Regibus & principibus, quos ille vt lendes & bullas cōtemnit, digne reſpondeas, ſi ſerpentē hunc Regulū diutius in gremio foueris, cōtra tuā omniſq; populi tui ſalutem.

DE LEGIBVS IMPERIALIBVS. CAP. XIIII

VISI. Dubitant nōnulli, an liceat in cauſis bonoꝝ poſſeſſiōis & in pœnis maloꝝ, vti legibus, quas Cęſares & Gentiles condiderūt? Itē an liceat ſuſpēdere fures, Cū lex Moſi aliter doceat, Exo. xx. Sciēdū eſt igit̃, nobis bene licere, ac æquū eſſe, vti legibus Impe- *In lib. Viſita.*