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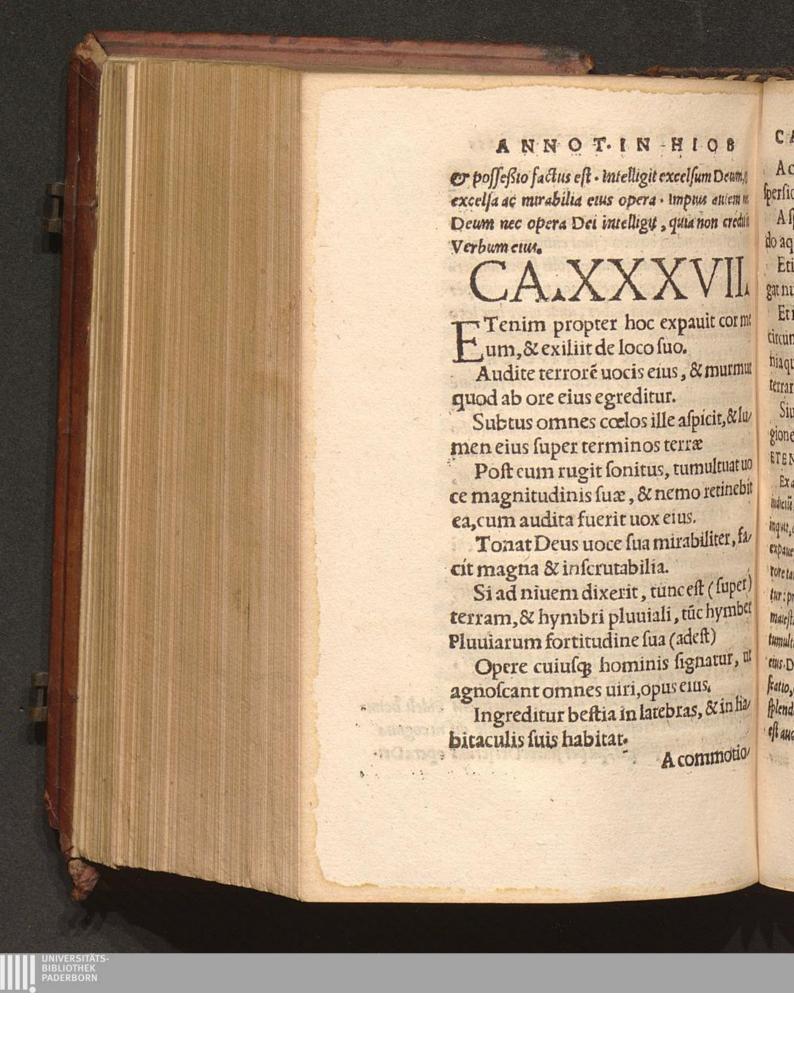
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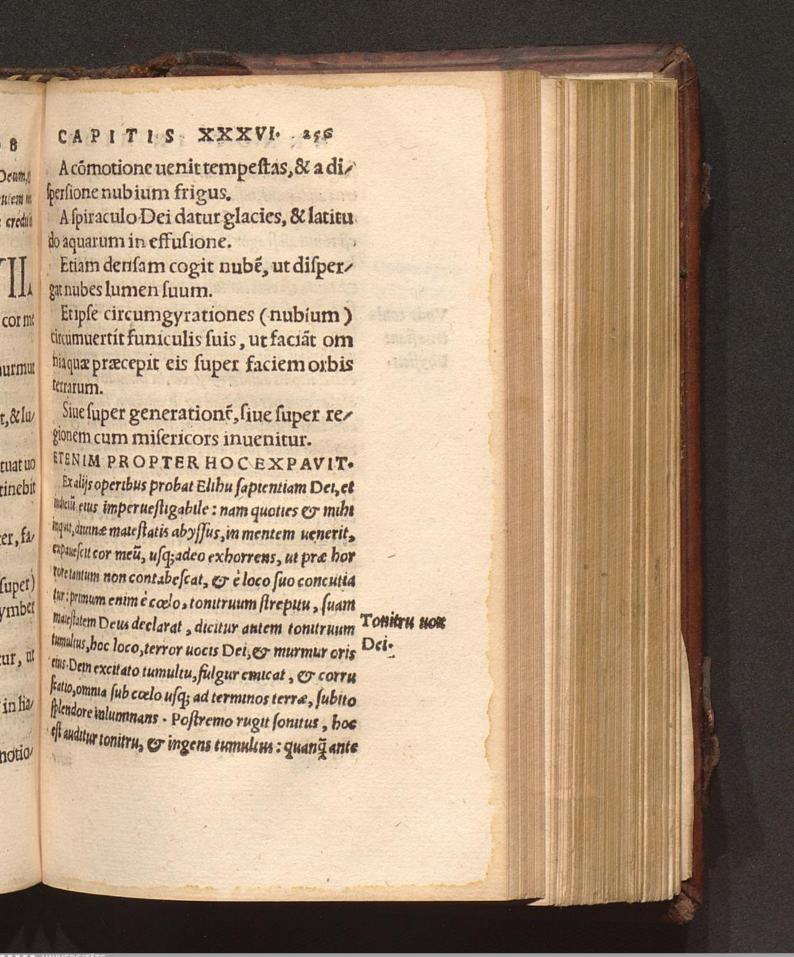
Brenz, Johannes Haganoæ

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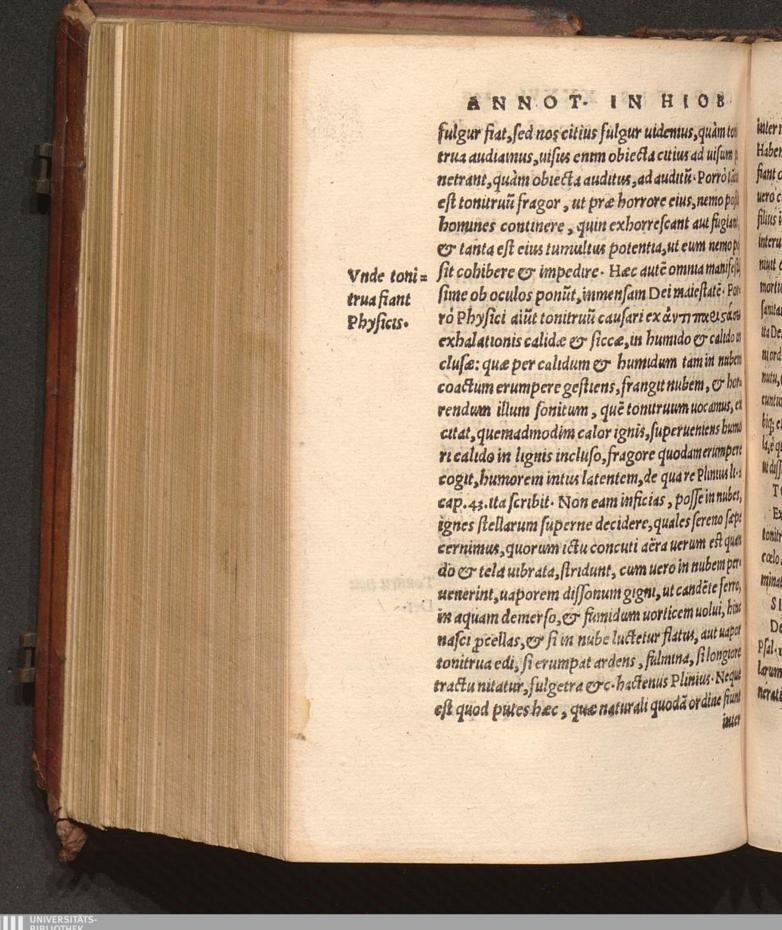
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XXXIIII. CAPITIS

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intermiracula & opera diuina, non effereferenda. Habent enim opera Dei hanc rationem, quod quæda fant ordine, quem nos naturam uocamus, quædam uro cura ordinem, nam ut Christus unigenitus Dei films in Euangelio aliquot sanauit, quarundam reru Omnia ope = interuentu medto: fic enim fecit lutum ex fputo, or li ra Dei funt munt oculos ceci, sic manu tetigit adulescentis de = mirabilea. mortui feretrum, aliquot uero citra media er ordine, fantatirestutuit, sed solo Verbo, ut Ceturionis filiū: "Deus in orbe terrarum, quædam operatur commu niordine, es hec naturalea uocamus, quedam solo min,o nullo ordine nec medio, o bæc miracula di untur, magis nostro sensu, quam facti ratione, utro= bigenimest par Dei potentia, utrobiq; sunt miracu Lequbus per fidem, musfibilia eius cognoscunturs Mdfferit Paulus Roma.z.

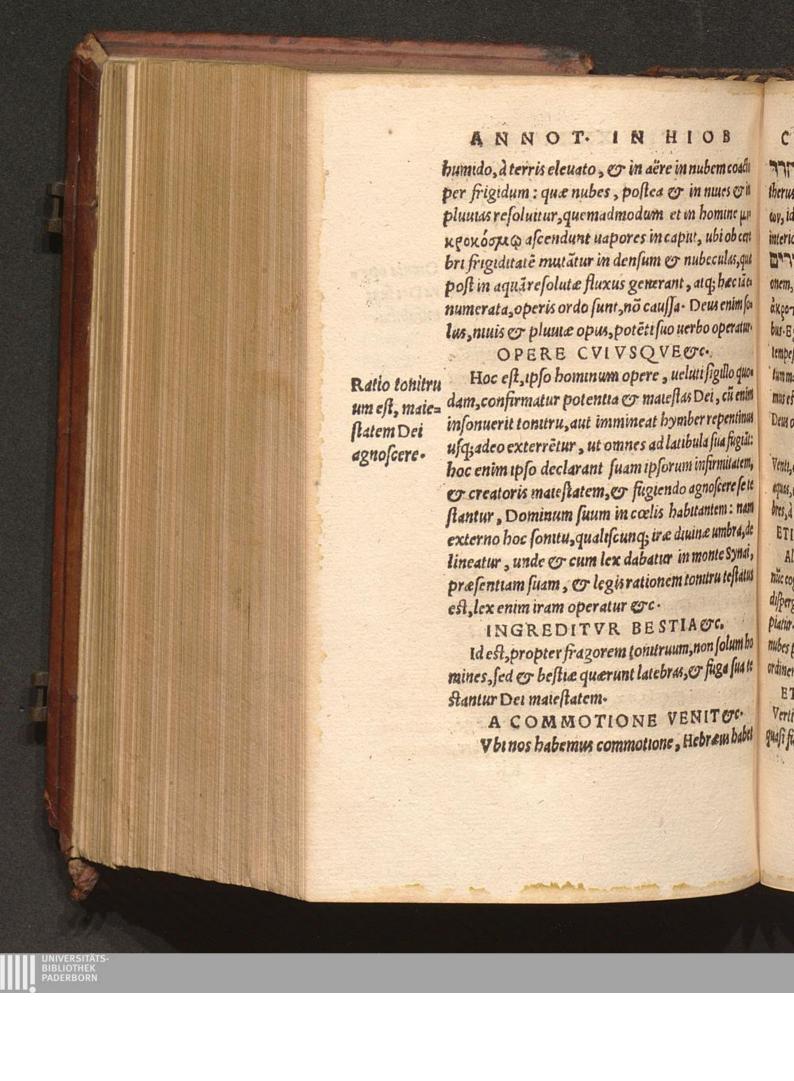
TONAT DEVS VOCE SVACC.

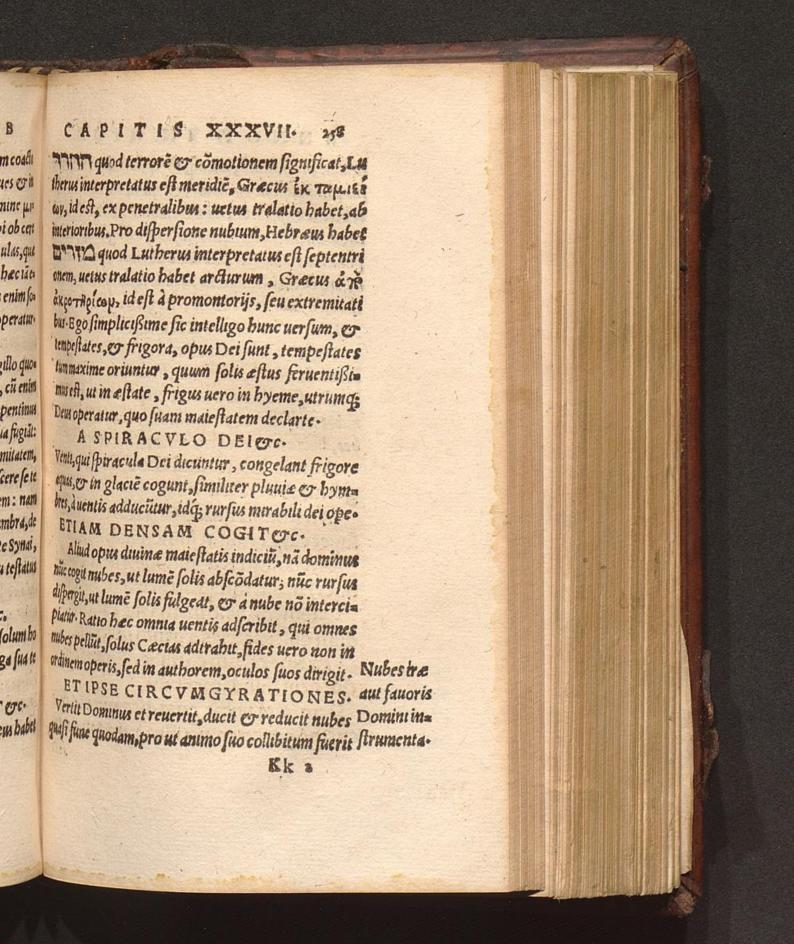
Expositio priorum, facit enim Deus magna, quie tonitruomnes hoies terrefacit, & fulgure, oia sub coloadfpicit, & orbem terræ fubito splendore inlu minal, quis igueur non admiretur Dei maiestatem?

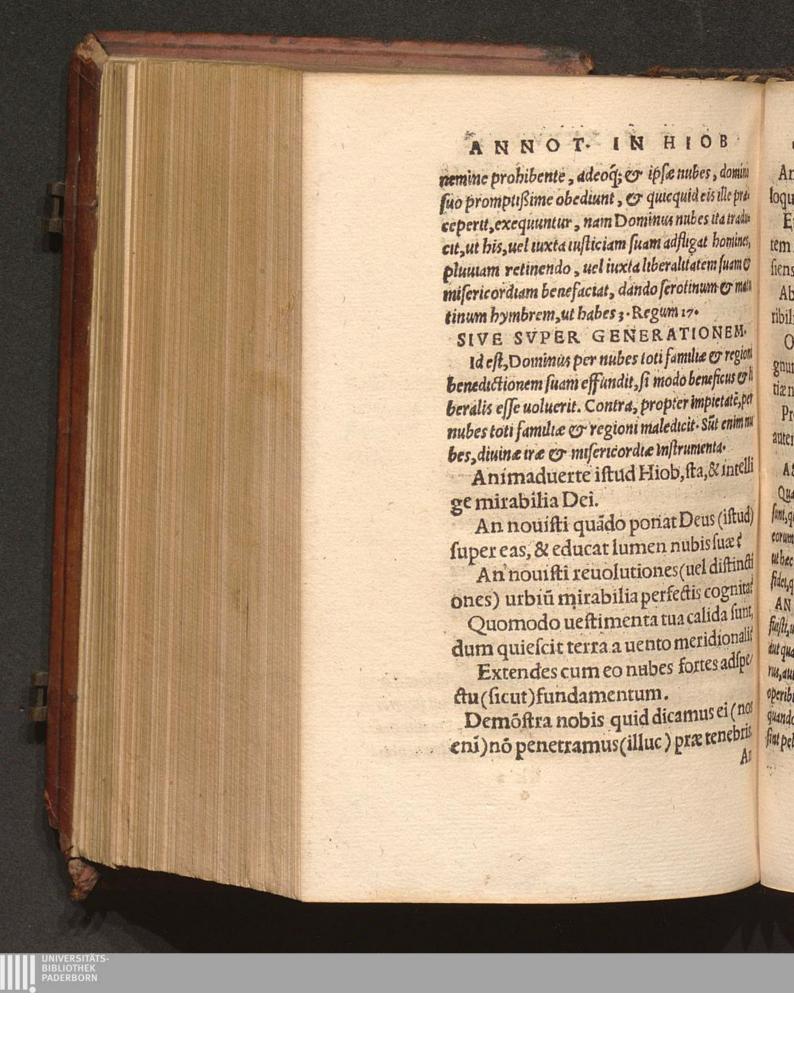
SI AD NIVEM DIXERITOC.

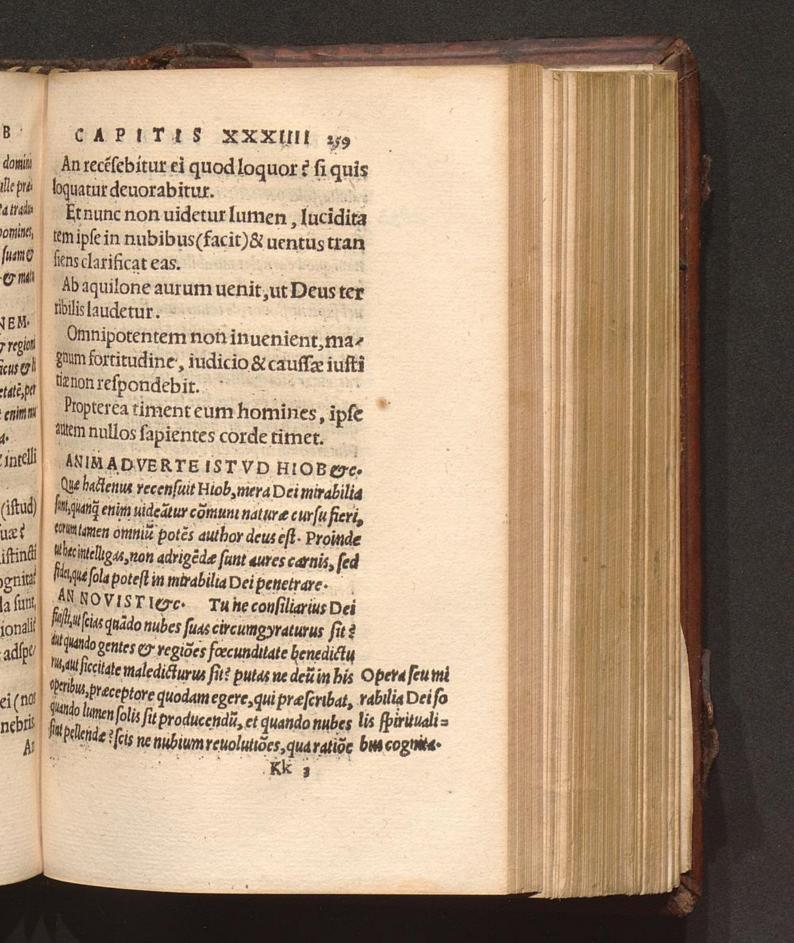
Deus niuë creat Verbo suo, er pluuiam, ut est ins Pfal.148-ignis, grando, nex, glacies, spiritus procela laum, fiunt à Verbo etus &c. lam habent & sua ge herationis ordinë nix & pluuta, fiunt enim è uapore

Kk

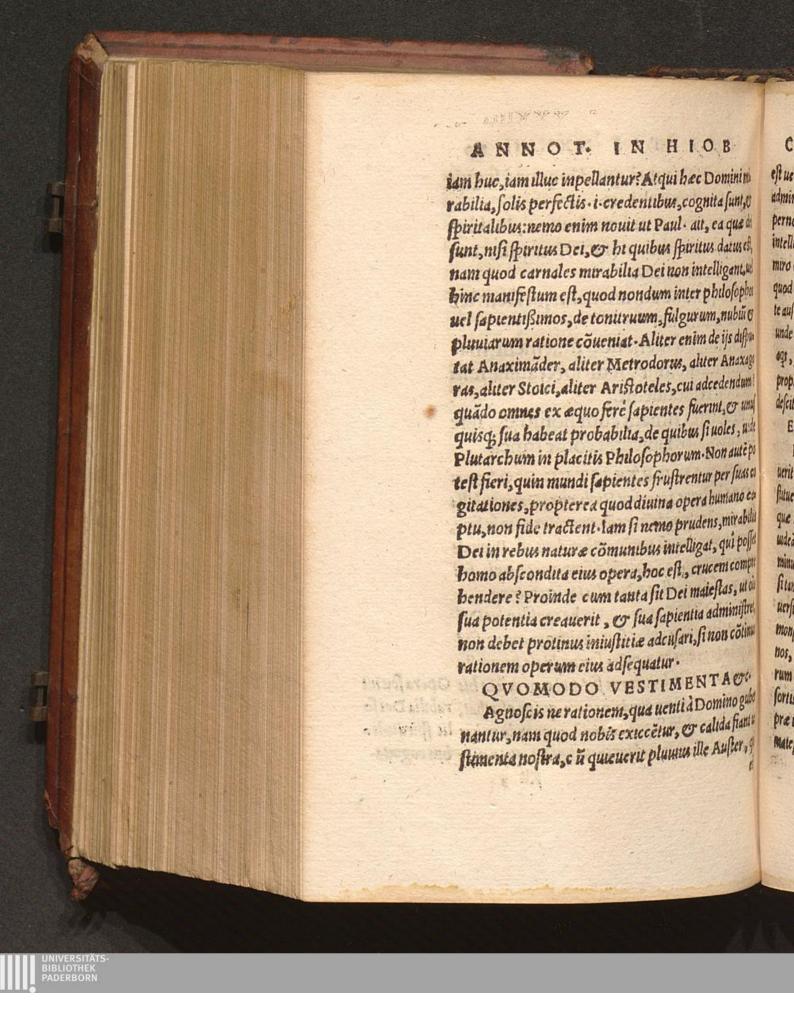


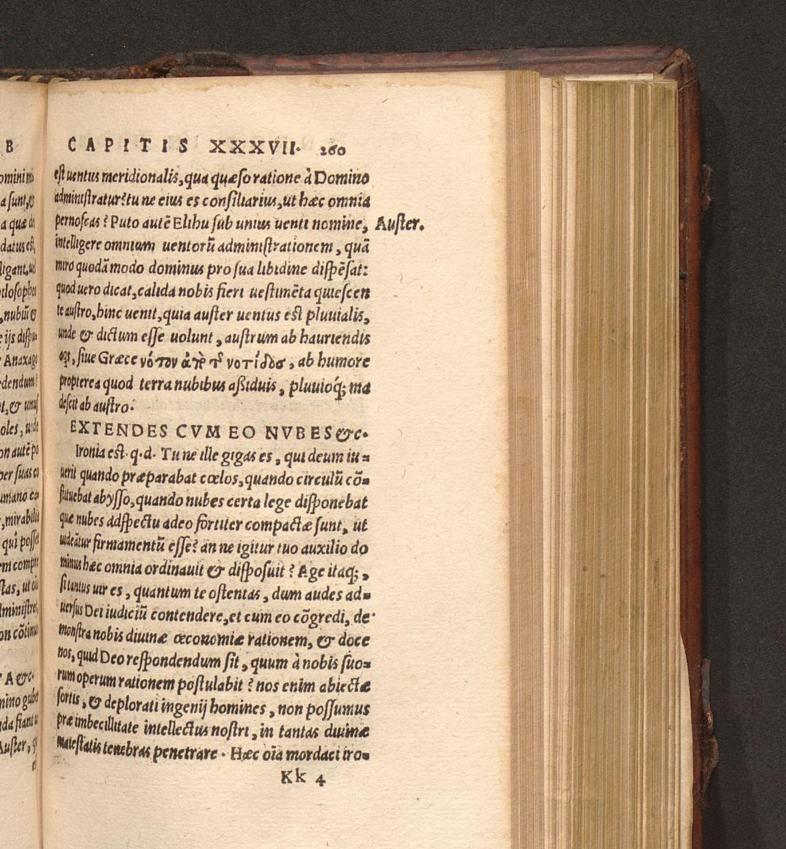




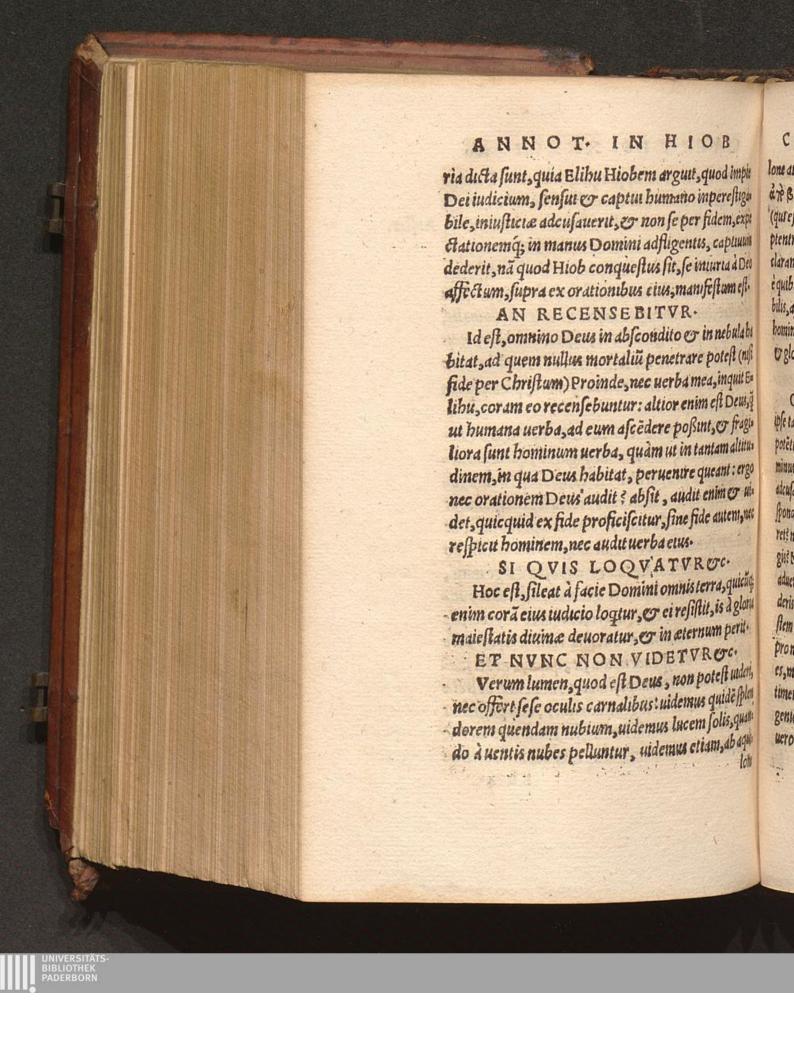


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CAPITIS XXXV

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lon aurum uenire, hoc est, ut Græcus interpretatur à posson ve péau grocus journe, id est, à Borea (quiest uentus frigidissimus, impetuoso strepitu, à se ptentrione stans) nubes uelut aurum splendentes, et claram serenitatem oriri, quæ omnia sunt spectacula equibus pius animus, ad laudem Dei magni er terribus, assurant gloriam Dei, ita homines ex operibus divinis, Deum uerum agnoscat v gloriscent.

OMNIPOTENTEM NON.

Quamuis opera Dei, utcunq; nobis obuia funt, petamen incomprehensibilis est, maximus enim est poietta, or claristimus maiestate: proinde à nullo ho minum, in tus uocare potest, ut respodeat iudicio & skulationi, tu enim homo quis es, qui ex aduer fo re= fondeas Deo? aut cur creatura, creatore in ius uoca reinum dicit figmentu ei, qui finxit, inique mecu as git No igitur æquit fint, mi Hiob, quod tanto fastu, alursus Deŭ er eius iudicium, tang iniquum coten deris, nixisti quidem probe, & institue tue, Deum te flemhabes, sed posteaquam Dominus te develiquit, promore impiorum, in divinam iusticia debacchatus es, magis prefracte, quam pie : est enim solus Deus imendus or tremendus, ante quem omnes creaturæ genna flectunt, & Dominuum suum agnoscunt, ipse uro, nullos quantumuis sapientes & sanctos, timet: Kk s

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