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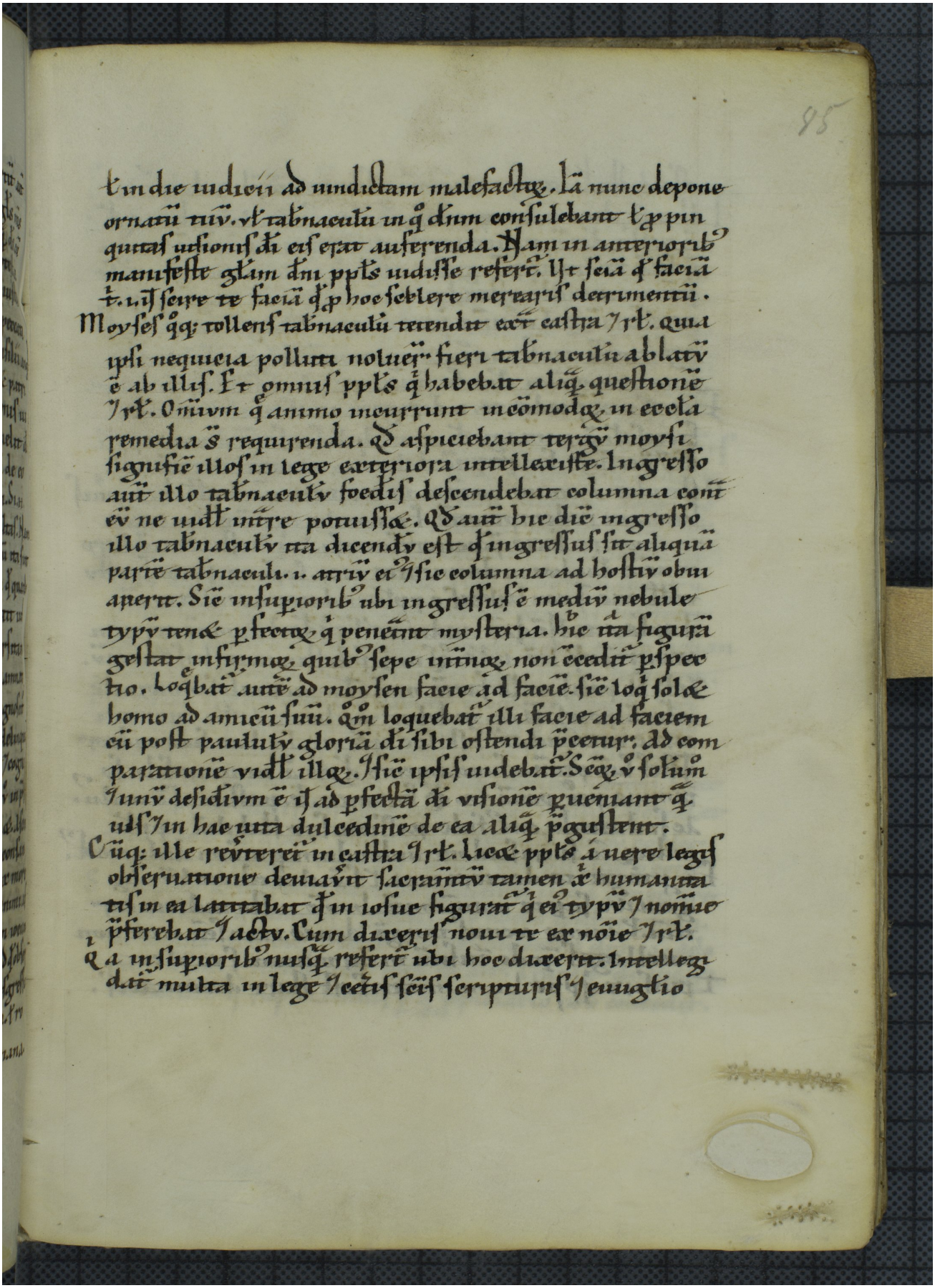

tu die iudicii ad iudicandam malefactor. Iā nunc depone
ornatū tuū. vt tabnaculū in q̄ dīm consulebant t̄ p̄ pin
quitas visionis dei eis erat auferenda. Nam in anteriorib̄
manifeste glām dni ppls uidisse refert. Ut scā q̄ facia
t. uī scire te faciē q̄ p hoc sublere meteris detrimentū.
Moyses q̄q; tollens tabnaculū tendit extra castra Irt. Qua
ipsi nequicia pollui noluerūt fieri tabnaculū ablatū
ē ab illis. Et omnis ppls q̄ habebat aliq̄ questionē
Irt. Omīum q̄ animo incurrunt incōmodorū in eccla
remedia s̄ requirenda. Qd aspiciebant tergū moysi
significē illos in lege exteriora intellexisse. Ingresso
autē illo tabnaculū foedis descendebat columna cont
eū ne uidi intīre potuissē. Qd autē hic diē ingresso
illo tabnaculū ita dicendū est q̄ ingressus sit aliquā
partē tabnaculi. i. atriū ei. Sic columna ad hostiū obui
aperit. Sīē in superiorib̄ ubi ingressus ē mediū nebule
typū tenē p̄fectorū q̄ penetrant mysteria. hic ita figurā
gestat infirmorū quib̄ sepe intīnorū non ēcedit p̄spec
tio. Loqbat autē ad moysen facie ad faciē. sīē loq̄ solē
homo ad amicū suū. Qm loquebat illi facie ad faciem
eū post paulū gloriā dei sibi ostendi p̄cetur. Ad com
parationē vidi illū. Sīē ipsis uidebat. Sēq; v̄ solum
iunū desiderium ē is ad p̄fectā dei visionē puenianī q̄
uis in hac uita dulcedinē de ea aliq̄ p̄gustent.
Cūq; ille reverteret in castra Irt. Licet ppls a uetere legis
obseruatione deuiarit sacramētū tamen a humanita
tis in ea latitabat q̄ in iosue figurat q̄ ei typū Iesu nomīo
p̄ferebat Iacob. Cum dixeris nouit te ex nōie Irt.
Qa in superiorib̄ nusq̄ refert ubi hoc dixerit. Intellegi
dat multa in lege Iesus sēis scripturis Iesu euuglio