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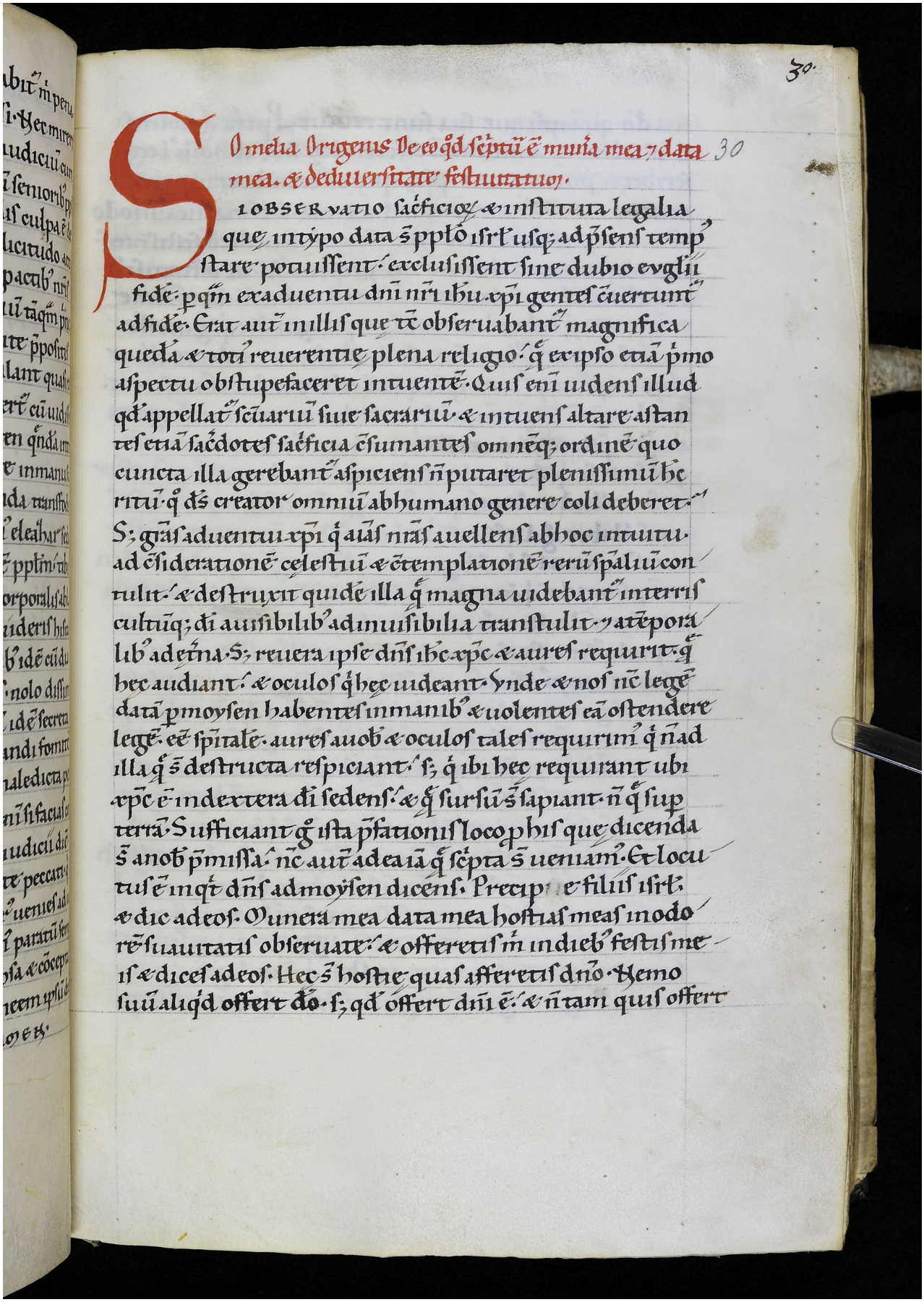

30.

SOmelia Origenis De eo qd sĕptũ ē munia mea / data mea. ⁊ deduersitate festiuitatiu. 30

IOBSERVATIO sacĕficiorũ ⁊ institutiones legalia que intypo data s̃ ppl̃o isrl̃ usq; ad p̃sens tẽp̃ stare potuissent. exclusissent sine dubio euglii fidē. pq̃m exaduentu dn̄i nr̄i ihu xp̄i gentes cuertunt̃ ad fidē. Erat aut̃ in illis que tc̄ obseruabant̃ magnifica quedã ⁊ tot̃ reuerentie plena religio. q̄ ex ipso etiã p̄mo aspectu obstupefaceret intuentē. Quis enī uidens illud qd appellat̃ scũariũ siue sacrariũ. ⁊ intuens altare astantes etiã sacĕdotes sacĕficia cōsumantes omnēq; ordinē quo cuncta illa gerebant̃ aspiciens n̄ putaret plenissimũ hc̄ ritũ. q̄ ds̃ creator omniũ ab humano genere coli deberet. S; grãs aduentu xp̄i q̄ aiãs nr̄ãs auellens ab hoc intuitu ad cōsiderationē celestiũ ⁊ cōtemplationē rerũ spãliũ contulit. ⁊ destruxit quidē illa q̄ magna uidebant̃ in terris cultũq; di aui sibilib̃ ad inuisibilia transtulit. ⁊ ate pora lib̃ ad eterna. S; reuera ipse dn̄s ihc xp̄c ⁊ aures requirit. q̄ hec audiant. ⁊ oculos q̄ hec uideant. Vnde ⁊ nos nc̄ legē datã p moysen habentes in manib̃ ⁊ uolentes eã ostendere legē. et spĩtale. aures aud̃ ⁊ oculos tales requirim̃ q̄ n̄ ad illa q̄ s̄ destructa respiciant. s; q̄ ibi hec requirant ubi xp̄c ē in dextera di sedens. ⁊ q̄ sursũ s̄ sapiant. n̄ q̄ sup terrã. Sufficiant q̄ ista p̄fationis loco p his que dicenda s̄ a nob̃ p̄missa. nc̄ aut̃ adeaiã q̄ sĕpta s̄ ueniam̃. Et locutus ē inq̄t dn̄s ad moysen dicens. Precip̄ e filiis isrl̃. ⁊ dic ad eos. Munera mea data mea hostias meas in odorē suauitatis obseruate. ⁊ offeretis m̄ in dieb̃ festis meis ⁊ dices ad eos. Hec s̄ hostie quas offeretis dn̄o. Vtemo suũ aliq̄d offert do. s; qd offert dn̄i ē. ⁊ n̄ tam quis offert