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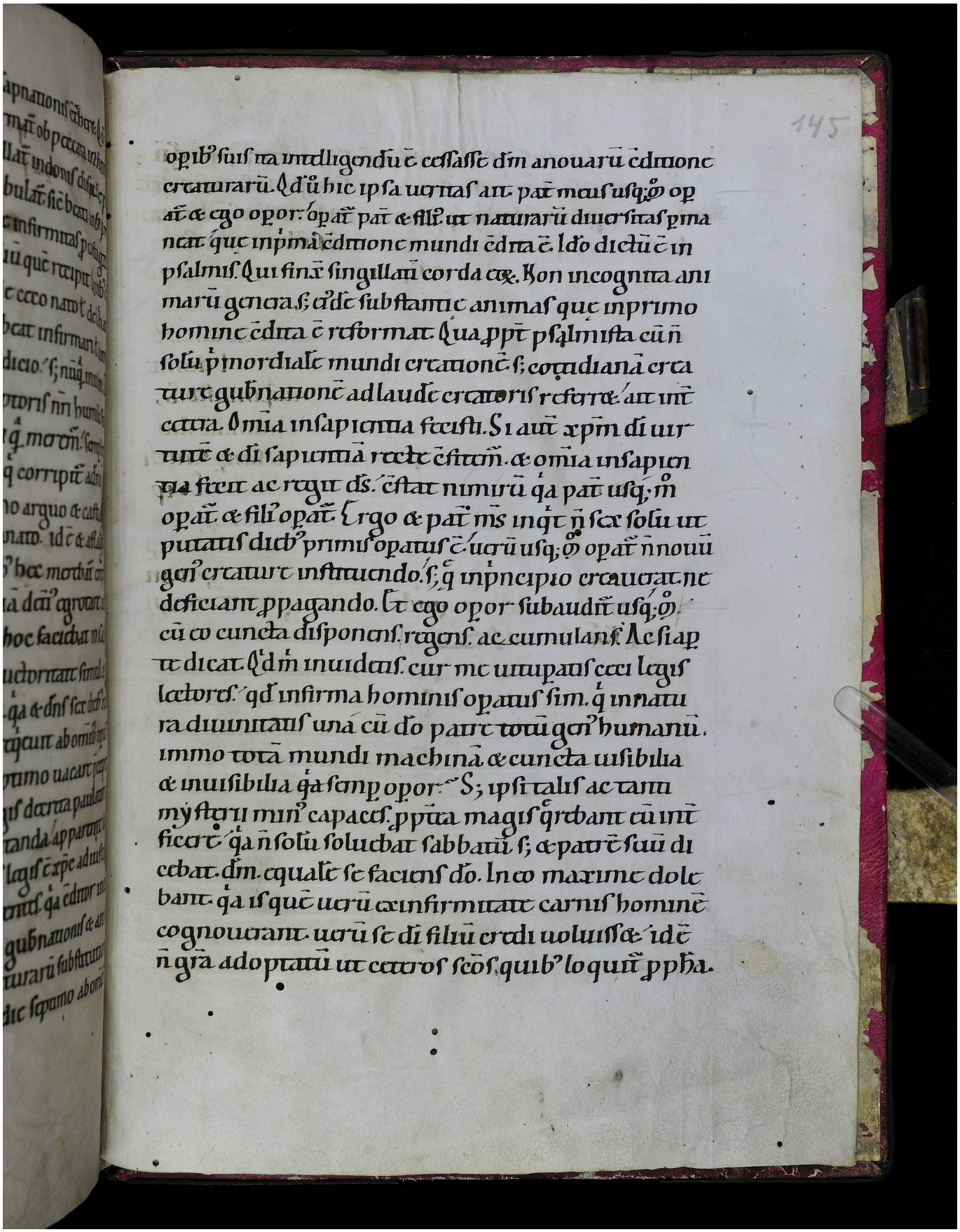

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opib' suis ra intelligendu ē cessasse dm anouarū ēdmone
creaturarū. Qd'ū hic ipsa uerras ait. pat meus usq; ō op
at & ego opor: opat pat & filio ut naturarū diuersitas pma
neat quę in pma ēdmone mundi ēdta ē. Ido dictū ē in
psalmis. Qui finx singillatim corda eōr. Non incognita ani
marū generaſ; ed de substantię animas quę in primo
homine ēdta ē reformat. Qua ppt psalmista cū n
solu primordiale mundi creationē ſ; cotidianā crea
ture gubnationē ad laude creatoris referre ait int
cetera. Omia in sapientia fecisti. Si autē xpm di uir
tutē & di sapientiā recte ēfitem. & omia in sapien
tia fecit ac regit ds. ēstat nimirū qa pat usq; m
opat & filio opat. Ergo & pat ms inq; n sed solu ut
putatis dicb' primis opatus ē. uerū usq; ō opat n nouū
gen' creatur instruendo. ſ; q in principio creauerat ne
deficiant ppagando. Et ego opor subaudit usq; ō.
cū eo cuncta disponens. regens. ac cumulans. Ac si ap
te dicat. Qd m inuidens. cur me uituperatis eci legis
lectores. qd infirma hominis opatus sim. q in natu
ra diuinitatis una cū do patre totū gen' humanū.
immo totā mundi machinā & cuncta uisibilia
& inuisibilia qa semp opor. S; ipsi tales ac tanti
myſterii min' capaces. ppter magis qrebant cū int
ficere qa n solu soluebat sabbatū. ſ; & patrē suū di
cebat. dm. equale se faciens do. In eo maxime dole
bant. qa is quē uerū & infirmitate carnis hominē
cognouerant. uerū se di filiū credi uoluisse id ē
n gra adoptatū ut eterno ſ scōs. quib' loquit ppha.