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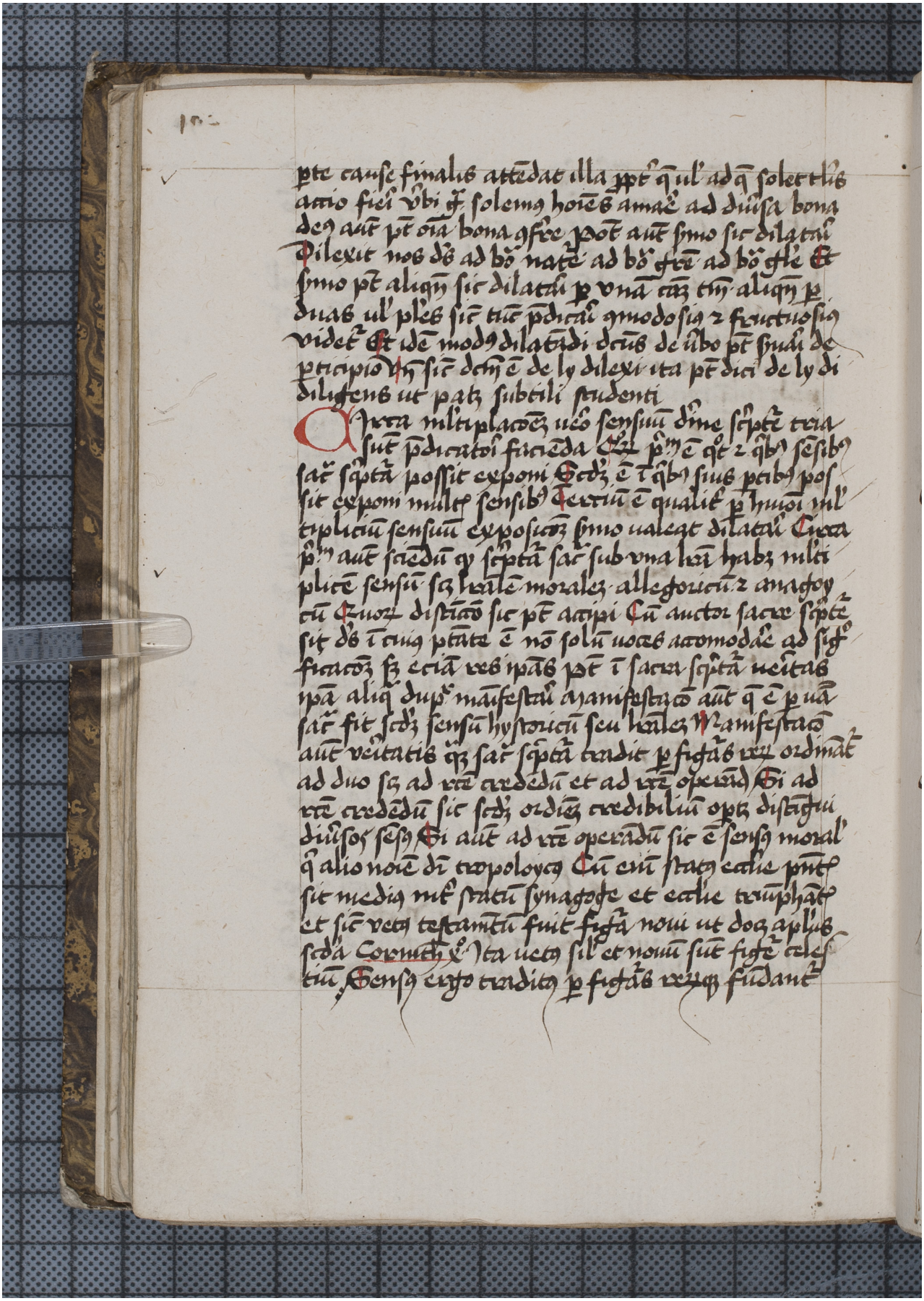

pte causę finalis attēdat illa ꝑpt q̄ ul' ad q̄ solet tlis
actio fieri vbi ꝗ solemꝰ hoīes amare ad diuīsa bona
deꝰ autē pt oia bona gfice ꝑot autē ſmo ſic dilatāt
Dilexit nos dē ad bō natē ad bō gtē ad bō gtie Et
ſmo pt aliqꝰ ſic dilatāt ꝑ vna cāz tm aliqꝰ ꝑ
duas ul' plēs ſic tūc ꝑdicāt qmodo ſiq̄ z fructuoſiq̄
videt Et idē modꝰ dilatādi dcūs de ūbo pt ſnāt de
ptcipio qn ſic dcm̄ ē de ly dilexi ita pt dici de ly di
diligens ut patz ſubtili ſtudenti

Q̄ncta multiplacētur uēo ſenſuū dīne ſcpte tria
ſunt ꝑdicatoī facienda Et p̄m ē qt z qb' ſeſib'
ſacē ſcpta poſſit exponi Sedz ē t qb' ſnus ꝓtib' poſ
ſit exponi multē ſenſib' Tertiū ē qualiē ꝑ huīoī mul'
tplicū ſenſuū expoſicōz ſmo ualeat dilatāt Circa
p̄m autē ſciendū q ſcpta ſacē ſub vna litē habz multi
plicē ſenſū ſq̄ litēlē moralez allegoricū z anagoꝰ
cū Quorū diſtinctio ſic pt accipi Cū auctor ſacre ſcpte
ſit dē t cuiq ptate ē nō ſolū uocēs accomodāt ad ſig
ficandū ſz etiā res ipāb pt t ſacra ſcpta ueritas
ipa aliq dupl' manifeſtat a manifeſtatio autē q ē p una
ſacē fit ſedz ſenſu hyſtoricū ſeu litēlez Manifeſtatio
autē veritatis q̄z ſacē ſcpta tradit ꝑ figūas rez ordinat
ad duo ſq̄ ad rēm credēdū et ad rēm operandū Si ad
rēm credēdū ſic ſedz ordinez credibiliū optz diſtinguī
diuīſos ſeſq̄ Si autē ad rēm operandū ſic ē ſenſus moral'
q̄ alio nomē dī tropologia Cū enim ſtatus ecclie pnte
ſit medius inter ſtatū ſynagoge et ecclie triumphātis
et ſic veteꝰ testamētū fuit figūa noui ut doctor apl'us
ſcdā Corinth. x. Ita uetus ſil' et nouū fuit figūa celeſ
tiū Sensus ergo traditus ꝑ figūas rez fundant