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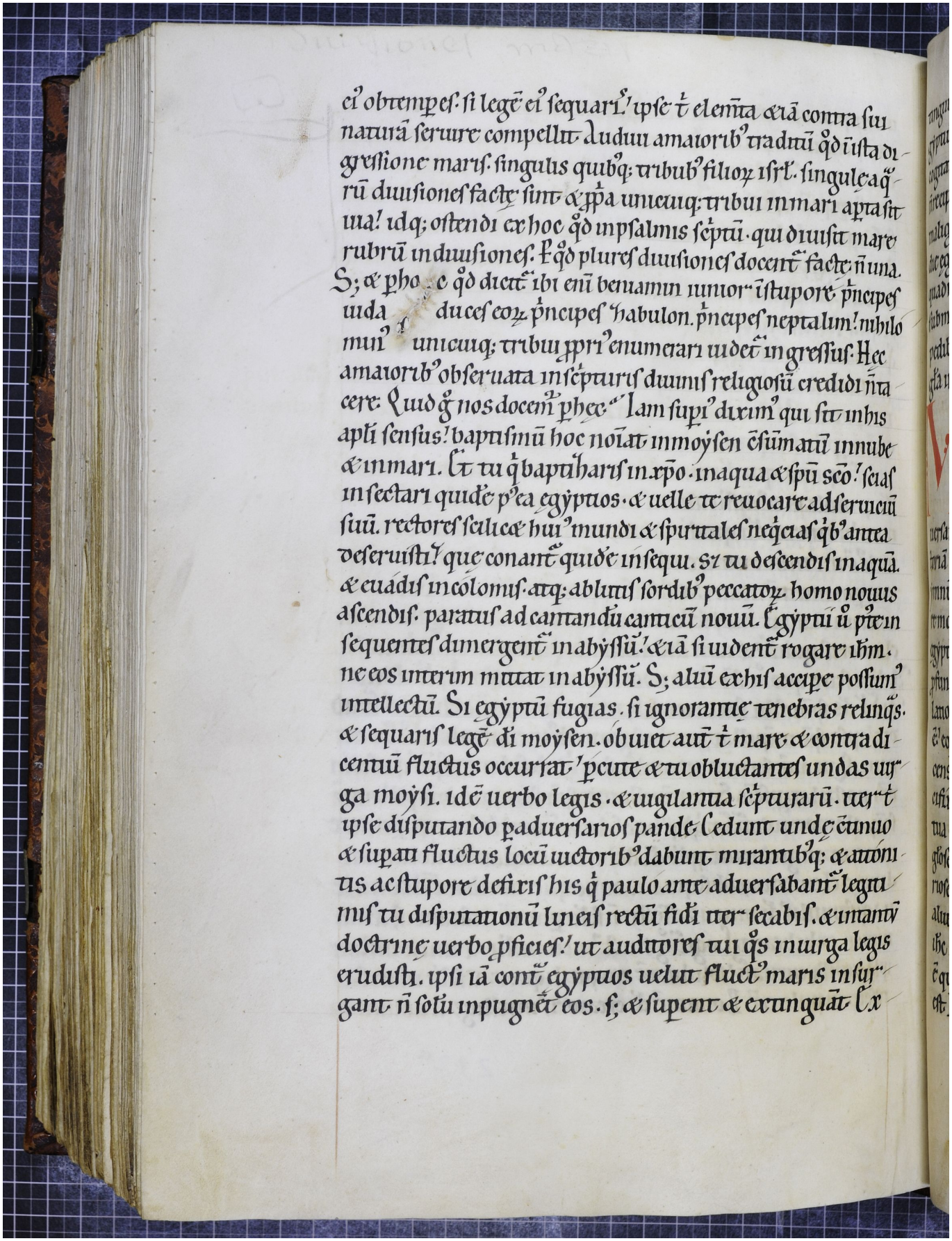

ei obtempes. si legē ei sequaris. ipse t elementa cēlā contra sui
naturā seruire compellit. Iudui amatorib tradtū qd ī ista di-
gressione maris. singulis quibq; tribub filioy israel. singulea q
rū diuisiones facte sint cū ppa unicuiq; tribui in mari apta sit
uia. idq; ostendi ex hoc qd in psalmis septū. qui diuisit mare
rubrū in diuisiones. Et qd plures diuisiones docent facte ñ una.
S; cū pho c qd dicit ibi enī beniamin iunior istupore pncipes
iuda du ces eoy pncipes habulon. pncipes neptalim. nihilo
minus unicuiq; tribui ppri enumerari uidet in gressus. Hec
amatorib observata in septuris diuinis religiosū credidi ñ ta-
cere. Quid g nos docem phec. Iam supi dixim qui sit in his
apli sensus. baptismū hoc noīat in moysen cū mātū in nube
cū in mari. Et tu q baptū haris in xpo. in aqua cū spū sco. scias
insectari quidē p ea egyptios. cū uelle te reuocare ad seruicū
suū. rectores seli cū hui mundi cū spuales neqcias qb anta
deseruisti. que conant quidē insequi. Si tu descendis in aquā.
cū euadis in colomis. atq; ablutis sordib peccatoy homo nouus
ascendis. paratus ad cantandū cantū nouū. Egyptii ū pte in
sequentes dimergent in abyssū. cēlā si uident rogare ihm.
ne eos interim mittat in abyssū. S; aliū ex his accipe possum
intellectū. Si egyptū fugias. si ignorantie tenebras relinqs.
cū sequaris legē di moysen. obuiet aut t mare cū contra di-
centū fluctus occurrat. pcute cū tu obluctantes undas ur-
ga moysi. idē uerbo legis. cū uigilantia septuarū. uer t
ipse disputando paduersarios pande Cedunt unde cūnuo
cū supati fluctus locū uictorib dabunt miranturq; cū attoni-
tus ac stupore defixis his q paulo ante aduersabant legis
mis tu disputationū lineas rectū fidei uer secabis. cū intanti
doctrine uerbo pficies. ut auditores tui qs in urga legis
eruditi. ipsi iā cont egyptios uelut fluct maris insur-
gant ñ solū inpugnēt eos. f; cū supent cū exterminēt Ex