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diuisit a prē Suscepit in quā filꝰ carnē in ꝓprieta
te sed tn̄ et pr̄ et spūssc̄tus non defuit maiestate
In diuinitate equalitas in carne sola filij ꝓprietas nō
autē ab eo pr̄is autē spūssancti recessit aliqn̄ diui
tas Tu aut̄ Q ū ergo una sit deitas vna sit di
uinitas impleuit quē carnē xpi et pr̄ et spūssc̄tus
sed in maiestate nō susceptione vis scire quia cū
eo fuit et pr̄ Nō sū inquit dn̄s ihūs xpc solus
sed pr̄ mecū est Audiet de spūsc̄to quia cū eo
erat Euangelista refert qa ihūs plenus spūsancto
regressus est ab iordane Tu autē E cce sic solꝰ
ihūs xpūs suscepit carnē etiā et pr̄ et spūssanctꝰ
nō defuit maiestate sic celū et terrā implet pr̄
implet et spūssanctꝰ Carne xpi desere nō potuerit
qn̄ indiuiditatis unitate mansit Adhuc cythara
respice et musicū melos sonis dulcibꝫ reddat Tria
pariter adesse uidet Tu aūt A rs manus et chorda
etiā unus sonus audit Ars dictat manus tangit
resonat chorda · psonat qd̄ audit nec ars nec ma
nus sonū reddit sed ea cū chorda pariter operantur
sic nec pr̄ nec spūssanctus susceperūt carnē etiā
cū filio pariter operat Sonū sola chorda excutit car
nem solus xpc accepit Tu aut O peratio in
tribꝫ cōstat sed quōmō ad sola ptinet chorda soni
redditio sic ptinet ad xpm̄ solū carnis huane su
sceptio Econtra iudeus contra naturā inquit pa
rere uirgo nō potuit et detestādꝰ manicheus Si cāo
erat uirgo nō potuit eē Si uirgo pepit fantasma ·
fuit utrisqꝫ respondendū est Tu autem domine
nostri miserere Sermo Augustini de natiuitate
V os inquā cōuenio o iudei qui usqꝫ domi-
in hodiernū diē negastis filiū dei Nōne
uox ista illa est qn̄ cū uidebatis miracula
facientē atqꝫ temptātes dicebatis quousqꝫ aīas no
stras suspendis Si tu es xpc dic nob palā Ille aūt
ad cōsiderationē miraculorū vos mittebat dicēs Opera
que ego facio ipā testimoniū phibet de me ut xpo
testimoniū dicant nō uba sed facta Tu aut V os
autē non agnoscentes saluatorē qui operabat salu
tem in medio terre adicientes in malo ausus