ſpectat. Tūc enī dn̄ſ videre vel cognoſce
re dr̄ cū ſctōs ſuos q̄s illuſtrat ad vidēdū
exhortat̄. Sȝ q̄d ē q̄ nō poma mōtiū ſȝ po⸗
ma ꝯuallis vt videat deſcēdat: niſi q̄d illr̄
reſpectū ſue miſeratōis tribuit De quo ꝑ
pſalmiſtā dicit̄. Quoniā excelſus dn̄s et
humilia reſpicit ⁊ alta a longe cognoſcit.
Et ipſe dn̄s ꝑ ſemetipſum ex voce ꝓphe
te dicit. Sup̱ quē requieſcet ſpūs me⁹ niſi
ſup̱ humilē ⁊ quietū ⁊ trementē ſermo⸗
nes meos. Sequit̄ autē ſpōſus ⁊ dicit.

Q Et inſpicerem ſi floruiſſent
vinee ⁊ germiaſſēt mala pūica.

Vinee florēt qn̄ in eccleſijs filij recēter ī
fidē generant̄ ⁊ ad ſanctā cōuerſationem
quaſi ad fruct⁹ ſoliditatē ꝑpar̄ant̄. Mala
punica germināt qn̄ ꝑfecti quiqꝫ ꝑ exem⸗
pla ſua ꝓximos edificāt ⁊ in nouitatē ſan
cte cōuerſationis ꝑ p̄dicationē ⁊ bonoruȝ
operū oſtenſionē inuitāt. Illud q̄ppe ma
lū punicū videlicet apl̄us Paul⁹ germi=
nauerat q̄ dicebat. Filioli mei quos iterū
ꝑturio donec formet̄ xp̄us in vobis. Sic
in ſctā eccleſia agit̄ vt ꝑ bonos mali ꝯuer
tant̄: ꝑ ꝑfectos impꝑfecti nutriant̄ donec ⁊
ipſi ad ꝑfectionē veniant: ⁊ infirmos q̄ſ⸗
qꝫ ſicut ipſi ꝓducti ſunt ad meliora ꝑdu⸗
cant. Hos xp̄us eccleſie ſpōſus viſitando
ꝑſpicit: reſpiciēdo corp⁹ ſanctū conuigit:
q: ideo corp⁹ infirmitatis aſſumpſiſſe co
gnoſcit̄: vt in corp⁹ ſue claritatis tota ſi⸗
mul eccleſia trāſformet̄. Vn̄ beat⁹ Pau⸗
lus ait. Qui reformabit corp⁹ humilita⸗
tis noſtre cōfiguratū corꝑi claritatis ſue.
Hec oīa in fine mūdi ſynagoga tandē ex⸗
citata ꝑcipiet: ⁊ ſe tā diu ignoraſſe repre⸗
hendet dicens.

R Neſciui aīa mea cōturbauit
me ꝓpt̄ quadrigas aminadab]

Acſi diceret. Tot v̄tutes ī ſcā eccl̄ia fie
ri vidēs q̄re ī tāto tp̄e nō ꝑcepi: quare in⸗
credula ꝑſtiti: cur tādiu ꝑ īfidelitatē meā
ī tenebris ignorātie remāſi: ſȝ ꝓpter qua⸗
drigas aminadab ꝯturbat̄ q: qn̄qꝫ ꝑ p̄di⸗
catione xp̄i ad fidem ſuſcipiēdaȝ excitat̄.
Aminadab enī ſpōtane⁹ ppl̄i mei interp̄
tatur. Et bene ꝓ dubio xp̄us ille a patre
ſpōtaneus ppl̄i mei dr̄: q: vera ſpōtanea
charitate ad populū ſaluandū deſcēdit: ⁊
vt nos a morte eleuaret pia volūtate: ⁊ be
nigna gr̄a mortē in cruce ſuſcepit. vn̄ et
ipſe ad patrē ait. Volūtarie ſacrificabo ti⸗
bi. Et vn⁹ ex redēptis ad xp̄m loquēs aie
bat. Exaudi me dn̄e q̄m benigna ē miſeri
cordia tua. Propt̄ q̄drigas ergo amina⸗
dab ſynagoga ꝯturbat̄ q: qn̄ tandē q̄tuor
xp̄i euāgelia ī mūdo currētia in cordibus
hoīm feruētia ꝑ fidē ꝯtēplat̄. mox in tene
bris ſue infidelitatiſ ꝯfundit̄ ⁊ aborta ꝯfu
ſione ſalubri ad pn̄iaȝ ꝯmouet̄. Cui eccle
ſia benigne loquit̄ dicens.

S Reuertere reuertere ſuna⸗
mitis reuertere reuertere vt in⸗
tueamur te.]

Sunamitis q̄ppe captiua īterp̄tat̄. Su⸗
namitis ergo vt reuertat̄ vocat̄ q: ſynago
ge ī fine mūdi fides ab eccl̄a offeret̄ vt dig
nitatē priſtinā recipiat: q̄ ſub infidelitatiſ
iugo a demonib⁹ captiuat̄. Et bn̄ quater
reuerti āmonet̄ q: ī quatuor mūdi ꝑtes iu
dei diſꝑſi ſūt ſicut p̄dictū ē ꝑ ꝓphetā. Si
fuerit numer⁹ filiorū iſrl̄ velut arena mariſ
relique ſalue fiēt. Reuertat̄ ḡ ſunamitis vt
eā itueamur. Itē ſynagoga ad fidē ꝯuer⸗
tat̄ vt ī pn̄ia oībus oñdat q̄tū malū fece⸗
rat qn̄ deū ſuū ī cruce ꝯfigebat. Sȝ ꝓtin⁹
cū eccl̄ia fidē ſynagoge ītueri appetit ſpō
ſus ꝯgratulādo q̄ſi īterrogās rn̄dit ⁊ dic̄.

Capitulū. VII.

A Quid videbis in ſunami
te: niſi choros caſtrorū:

Caſtra q̄ppe militātiū ſūt. Ca⸗
ſtra ḡ ī ſunamite videbūt̄: q: ꝓ fide q̄ mō
īpugnat tūc robuſte ꝯ īfideles al's ꝑfidos
p̄liabit̄. Sȝ q: hoc ꝑ ſcāȝ eccl̄iaȝ fiet vt ſy
nagoga cōuertat̄ q: ſmonib⁹ ⁊ exēplis p̄
dicatoꝝ ꝯuertet̄ ad fidē. ideo iuſte ad lau
dem ſpōſe ſponſus ſe cōuertit dicens.

B Quā pulchri ſunt greſſus⸗
tui in calciamētis filia pricipis.

¶ Filia principis ſctā ecclesia dr̄ qꝛ ꝑdica
tione xp̄i in vitā nouā regeneratˀ qꝛ ꝑ di=
uinitatis potentiā oī creature quā ꝯdidit
pꝛicipatˀ. Quid ſūt aūt calciamēta ecclie
niſi exēpla precedētiū patrū: quibꝰ in via
mūdi hꝰ munitˀ: vt ꝑ oēs tribulationes q̄
exurgūt ꝯfidēter calciata gradiatˀ. Unde
Paulꝰ dicit. Calciati pedes ī p̄paratiōe
euāgelij pacis. Calciamēta q̄ppe de mor
tuis aīalibꝰ fiūt. Et nos pedes ſpūalitˀ cal
ciamꝰ qn̄ a patribus ſctis carne mortuis
exēpla ſumimꝰ: vt ad eorū ſilitudinē mun
di hꝰ tēptatiōes expugnemꝰ. Pōt tn̄ in=
telligi ꝙ ecclia calciatˀ qn̄ ī p̄dicatiōe ſua
ad ꝑferēda inſurgētia mala morte xp̄i mu
nitˀ. Pulchri ergo ſūt ſpōſe greſſus calci=
ate q̄ filia ē pꝛīcipis: qꝛ corā diuinis ocu=
lis placet officiū cuiꝰlibet electi ſm̄ exem
pla patrū predicantiū. Sequitur.

E Iūctura femorū tuorum ſi=
cut monilia.]

¶ Per duo femora ſpōſe duo popl̄i eccle=
ſie. ꝑ iūcturā femorū cōcordia deſignatˀ p̄=
dicatorū quibꝰ popl̄i vniuntˀ dū ad fidē ca=
tholicā: circūciſio ꝛ prepuciū erudiuntˀ ꝑ
eos. Qui vt monilia exiſtūt: qꝛ dū in ſapi
entia q̄ refulgēt ſctā opa q̄ faciūt q̄ſi in au
ro lapides gerūt. De quibus ſequitur.

D Que fabricata ſūt manu ar=
tificis.]

¶ Manu artificꝭ monilia fabricantˀ qꝛ ope
re chriſti predicatores pulchri ꝛ vtiles ef=
ficiuntur. Sequitur.

E Umbilicus tuus crather tor
natilis nunq̄ȝ indigēs poculis.

¶ Umbilicꝰ etiā ſctōꝝ p̄dicatorū ordo ē q̄
bn̄ crather eſſe dr̄ qꝛ dū ꝑ eos populꝰ eru
ditˀ: vino ſpūali ipſoꝝ officio ebriatˀ. Qui
bn̄ tornatilis nūcupatˀ qꝛ iuxta mores vni
uerſos hoīm neceſſe ē vt lingua p̄dicato=
ris voluatˀ. Qui poculis nō indiget qꝛ ꝙ
alijs p̄ponit: neceſſe ē vt abūdātiꝰ ceterꝭ
bibat ꝛ pleniꝰ qḋ dat cōtineat. Sequitˀ.

F Uēter tuꝰ ſicut aceruus tri=
tici vallatus lilijs.]

¶ Per vētrē popl̄i latitudo deſignatˀ: q̄ bn̄
ſicut acerūꝰ tritici lilijs vallatˀ qꝛ dū opi=
bus ſctis intendēs ī celeſte horreū p̄paratˀ
exēplis ſcōꝝ vt ꝑſeueret. Undiq̄ȝ munitˀ.
de quibus iterū dicitur.

G Duo vbera tua ſicut hinnu=
li capree gemelli.]

¶ Duo vbera tua popl̄i exiſtūt qꝛ dū ī amo=
re fraterno ſꝑ viuūt ſe īuicē lacte pietatꝭ ī
charitate nutriūt. Qui bn̄ duo hīnuli ca
pree gemelli noīantˀ: qꝛ dū ꝑ predicatōes
ſynagoge ī fide geniti eiꝰ ſcripturis nutri
untˀ in ſpe eternitatis intēdentes quaſi in
montibus concordes paſcuntur. De qui=
bus predicatoribus ſequitur.

H Collū tuū ſicͭ turrꝭ eburnea.

¶ Collū ſponſe ſicut turris eburnea dr̄: q̄a
p̄dicatores eccleſie: ꝛ alti ꝑ ꝯtēplationeȝ
ꝛ fortes ꝑ ſctōꝝ operū excercitationē: ꝛ p̄
cioſi per diuinam ſapientiā habent. De
quibus iterum dicitur.

I Oculi tui ſicut piſcine in eſe
bon q̄ ſūt ī porta filie mltitudiſ.

¶ Eſebon cingulū meroris interpretatur.
Oculi ergo ſpōſe ſicut piſcine ī eſebon di
cuntˀ qꝛ dū de peregrinatiōe ſua ꝯtriſtantˀ
lachrymis ſe lauāt vt ꝑ eos popl̄i ꝯuenien
ter corā deo mūdātˀ. In porta āt filie mul=
titudinis ſūt qꝛ in fide ſtāt ꝑ quā eccleſie
multitudinē ad celeſtia ītroducūt. Seqtˀ.

K Naſus tuus ſicut turris liba
ni q̄ reſpicit cōtra damaſcum.]

¶ In naſo odoris diſcretio habetˀ. Per na
ſuȝ ergo diſcretio p̄dicatoꝝ deſignatˀ qꝛ ꝑ
eos nobis virtutū odores: ꝛ vitiorū feto=
res demōſtrantˀ. Sȝ naſus ſicut turris li=
bani exiſtit qꝛ dū ſemel p̄dicatores aq̄ ba=
ptiſmatis lauantˀ: ꝛ quotidie lachrymis a
pctis q̄ ꝯtra deū ꝯmiſerūt dealbantˀ: digni
ſūt vt ad altiora magis ac magꝭ ꝑ fortitu=
dinē erigantˀ. Sȝ turris ꝯtra damaſcū re
ſpicit qꝛ pctōribꝰ ſꝑ ſanctꝰ quilibet p̄dica
tor cōtradicit. Damaſcꝰ q̄ppe ſanguineꝰ
interpretatˀ: ꝛ peccatrici gēti dr̄. Manus

tue plene ſūt ſanguīe. Sed qꝛ de mēbꝛis
dixit dignū ē vt ď capite loqͣt. iō ſubdit.

L ¶ Caput tuū vt carmel⁹: et co-
me capitis tui vt purpura regꝭ
iuncta carnalibus.]

¶ Caput eccl'ie xp̄s qui bn̄ vt carmel⁹ dr̄:
qꝛ ipſe ꝑ paſſionē quā ſuſtinuit. ad glīaȝ
patris ē exaltat⁹. De q̄ ſcriptū ē. Et erit ī
nouiſſimis diebuſ pꝛeꝑatus mōs domus
dn̄i ī vertice mōtiū. In carmelo q̄ppe he-
lyas orās obtinuit pluuiā. Et nos in car-
melo orātes pluuiā impetrem⁹ qm̄ ī xp̄m
credētes ip̄m deſideram⁹ ⁊ a p̄re irrigati
onē grē̄ ſuſcipim⁹ quā rogam⁹. Moꝛalit̄
autē caput ſpōſe mēs vocat̄ qꝛ ſicut a capi
te mēbꝛa ſic a mēte oēs cogitat⁹ noſtri di
ſponunt̄. Carmel⁹ aūt ſcīa circūciſionis ī
terpꝛetat̄. Caput ergo ſpōſe vt carmel⁹ eſ
ſe ꝓhibet̄ qꝛ q̄libet ſctā mēꝫ nouit qualit̄
digne circūcidat̄ nouit qꝛ nihil ē q̄cq̄d in
coꝛꝑe agit̄ ſi mēs īmūda fuerit q̄ templū
xp̄i ſi efficit̄. efficit̄ qḋ ⁊ ab ip̄o inhabitabi
tur. Q qꝛ phariſei non agebāt iō dicebat
btūs Stephan⁹ eis q̄ eū occidebāt. Dura
ceruice ⁊ incircūciſi coꝛdib⁹ ⁊ aurib⁹ ſꝑ re
ſtitiſtis ſpiritum ſancto.

M ¶ Come autem capitis eius
vt purpura regis iuncta carna-
libus eſſe memoꝛantur.]

¶ Purpura q̄ppe ꝑ faſciculos in canalib⁹
ligat̄ ſuꝑ quos dū aq̄ ꝓijcit̄ ꝑ canales ad
veſtē q̄ ſuppoſita ē currit vt veſtis tingat̄
⁊ mihi nomē accepit vt tīcta coloꝝ purpu
rea purpura vocet̄ q̄ oīa ſctē mēti ꝯgruūt
ſi itelligant̄. Come q̄ppe capitꝭ ſūt cogi-
tatiōes mētis q̄ in canalib⁹ ligātur: qꝛ in
ſcripturis diuinis ne īutiliter fluāt ligant̄
qꝛ dū in cogitationib⁹ ſcē mētis grā cele-
ſtis ſuſcipit̄: ⁊ totā aīam ī celeſte oꝛnamē
tū ꝯponit ita vt iā tota aīa in vitā eternaȝ
in ardeſcat: ⁊ ad eternū ſpōſum ēt ꝑ ſang
uineȝ martirij ꝑgere cōcupiſcat. De tota
q̄ppe eccl'ia Paul⁹ dicit. Qui exhibuit
ſibi eccleſiā veſtē ſine macula ⁊ ruga. Et
de ſingulis eccl'ie fidelib⁹ dr̄ his oib⁹ ve-
lud oꝛnamēto veſtieris. Sic tincte ergo
ſic pulchꝛe ſic purpuree ſcē ſpōſe ad gau-
dens ſpōſus loquitur dicens.

N ¶ Quā pulchꝛa es ⁊ quā deco
ra kariſſima in delitijs.]

¶ Notandū ꝙ chariſſima ē in delitijs q̄a
ad charitatē ⁊ ad familiaritatē xp̄i non ꝑ
uenit q̄ſq̄s ſcripture ſcē delitijs abūdare
nō ꝯtēdit. Inde enī dr̄ oī habēti dabit̄ et
habūdabit: ei āt qui nō hꝫ ⁊ ꝙ videt̄ hr̄e
auferet̄ ab eo. His enī delitijs q̄ habūdat
reficit̄. his refect⁹ aſſidue ad maioꝛa ꝑci-
piēda pꝛeꝑat̄. Vn̄ ⁊ huic ſponſe lꝛmīe dr̄.

O ¶ Statura tua eſt aſſimilata
palme ⁊ vbera ſua botris.]

¶ Palma q̄ppe dū creſcit deoꝛſuȝ ſtringit̄
⁊ ſurſum dilatat̄. Sic ſctā aīa ab imis ad
mīma īcipit ⁊ paulatim ad maioꝛa creſcē-
do vſqꝫ ad amplitudinē ꝑfecte charitatis
ꝑuenit. Nemo enī ſicut ſcriptū eſt repēte
fit ſūm⁹. In pſalmo āt de iuſto hoīe dicit̄.
Iuſt⁹ vt palma floꝛebit. Vbera āt ſponſe
duo p̄cepta charitatꝭ exiſtūt q̄ aīam quaȝ
poſſidēt vino celeſti inebꝛiat ⁊ nutriunt.
Pōt tn̄ ꝑ palmā crux xp̄i intelligi. Pal-
ma iam in ſublime valde creſcēs dulciſſi-
mos fruct⁹ gignit ⁊ crux xp̄i celeſtē cibuȝ
nobis pꝛeꝑauit. Cui ſtatura ſpōſe aſſimi-
lat̄ qꝛ ꝓ xp̄o nō dubitat q̄ſq̄s xp̄m valḋ di
ligēs digne imitatur. De palma ſequitur
Sponſus dicens.

P ¶ Dixi aſcendā in palmaȝ ap-
pꝛehendā fruct⁹ eius.] Dixi vere ⁊ aſcē
dit qꝛ ſicut an̄ ſecula ꝓ moꝛte nr̄a mori di
ſpoſuit ſic ī fine mūdi ꝓpicius ⁊ verax ad
impleuit. In palmā ergo aſcēdit ⁊ fruct⁹
ei⁹ appꝛehēdit: qꝛ in cruce ſuſpēſus fruc-
tū vite inuenit ac appꝛehēdit ⁊ nobis tri-
buit. Vn̄ adimpletū ē quod Sequitur.

Q ¶ Et vbera tua erunt ſicut bo
tri vinee.] ¶ Vere ꝑ crucē vbera ſpōſe ſi
cut botri vinee exiſtūt: quia in moꝛte xp̄i
duo pꝛecepta charitatis ſenſus aīe ſuſce-
perūt quibus paſta aīa debꝛietur: debꝛia
ta poſterioꝛa obliuiſcat̄ ⁊ in anterioꝛa ex-

tenditur. His vberibꝰ etiā ꝓximos nutrit ac robuſtos ſecū ad ea que cōcupiſcit perducit. vnde ſcriptum ē. Qui audit dicat veni. Sequitur.

R ¶ Et odor oꝛiſ tui ſicut maloꝝ.

¶ Mala punica de quibꝰ ſuperius tā ſepe dictū ē hic rememorant quoꝝ odori odoꝛis ſpōſe ſatis aſſimilat. Per mala autē punica martyres deſignari diximꝰ. Per os autē ſpōſe hic debere intelligi eiꝰ predicationē putamꝰ. Que dū virtutes martyrū predicat dū ad eoꝝ ſimilitudinē aīos audientiū inſtigat. dū in vniꝰ predicatiōe fidei multas virtutes eſſe mãifeſtat quid aliud q̄ maloꝛū odoꝛē in oꝛe poꝛtat: qꝛ et ruboꝛē coꝛticis ī martyrio oſtēdit qd̄ p̄dicat ⁊ ī virtutibꝰ multitudinē granoꝝ ſub eadē fide quaſi ſub eodē coꝛtice demōſtrat de quo ⁊ ſubditur.

S ¶ Gutt tuū q̄ſi vinū optimuꝫ.

¶ In gutture quippe nihil ē. Per guttur ergo ipſa predicatio iteꝝ deſignat q̄ quaſi vinū optimū eſſe dicit qꝛ mentes hominū inebꝛiat vt preteritoꝝ ſicut dictū ē obliuiſcāt: ⁊ ī altrioꝛa currētes nō laſſentur de q̄ ſpōſa vbū d̄ oꝛe ſpōſi ſuſcipiēs t. adiūgit.

T ¶ Dignum dilecto meo ad potandum labijſq; et dentibus illius ruminandum.]

¶ Tale eſt ſpōſe vinū vt dignū ſit dilecto ad potandū qꝛ dū ſancta eccleſia fidē veram predicat. duꝫ auditores ſuos ad ſancta opa excitat dū ſolū chꝛiſtū diligere imitari amplecti bonū eſſe verbis ⁊ operibus demōſtrat quid aliud q̄ vinū ſuū dignū facit: vt in oꝛe ſpōſi dulce ſapiat. qd̄ bene chꝛiſtꝰ potare dicit qꝛ a coꝛꝑe ſuo a populis fidelibꝰ amabiliter potat. De q̄ notandū ē q̄ omēs potāt ſed labia ſola et ſoli dētes rumināt qꝛ dū eccleſia ꝑ ſāctos ſuos p̄dicat oēs quidē audiūt ſed nō oēs quāta ſit virtꝰ ſententiaꝝ qui dicunt diſcernūt. Labia vero ⁊ dētes rumināt: q̄a dū ꝑfectioꝛes quiq; poſt auditū verba ad memoꝛiā reuocāt: dū audita queq; exercitatione aſſidue cogitāt quaſi ad eos reuocātes q̄ ſumpſerūt quāta ſit virtꝰ cibi quē comederūt ſentiūt. Idcirco in lege ſcribit qꝛ aīal qd̄ nō ruminat īmundū habet q̄a quiſq̄s bona q̄ audit ſiue legit nō recogitat vacās a ſanctis cogitationibꝰ neceſſario īmūdas cōgregat. Seq̄t ſpōſa ⁊ dic.

V ¶ Ego dilecto meo et ad me conuerſio eius.]

¶ Ac ſi diceret. Quoniā fide ac dilectiōe ſoli xp̄o adhereo ſolū ſequoꝛ ſolū cū patre ⁊ ſpūſcō vnū deū videre cōcupiſco reſpectionis eiꝰ ſuauitatē viſitatiōis: benignitatē cōuerſationis dulcedinē gaudēter experioꝛ: experiēs ꝓclamo.

X ¶ Veni dilecte mi egrediamur in agrū cōmoꝛemur in villis mane ſurgamꝰ ad vinea: videamus ſi floꝛuit vinea: ſi flores fructꝰ ꝑturiūt: ſi floꝛuerūt mala punica.

¶ Dū ſponſa ſpōſi dulcedinē exꝑta ſe reficit. De ꝓximo etiā cogitat quē ipſiꝰ ſpōſi precepto ſicut ſe diligit. Et qꝛ ſpōſi precepte intelligit etiā vt alij intelligāt concupiſcit dicens. Veni dilecte mi egrediamur in agrū. Ager quippe teſte veritate eſt hic mundꝰ. In agrū vero cū ſpōſa ſpōſus egredit: q̄n verbum dei carne ſuſcepta in thalamo virginis ī mūdo mōſtratur in villis cōmoꝛat: quādo gētes per fideꝫ viſitat quā recipiētibus largit. Mane ad vineas ſurgit: qꝛ poſt reſurrectionē ſuā in gloꝛiā patris ſedēs eccleſias quas ꝯſtruit etiā defendit. Si floꝛuit vinea cōcupiſcit: quia oēꝫ ꝑfectū eccl'ie diſtricto exāie ꝑpēdit: videt ſi floꝛes fructꝰ ꝑturiūt: qꝛ ꝓſpicit ad quē ꝓfectū quiq; teneri ⁊ imꝑfecti excreſcūt. Videt ēt ſi floꝛuerūt mala pūica qꝛ ꝑfctōs q̄ſq; reſpicit ⁊ q̄d vtilitatiſ ī ꝓximis habeāt q̄ſi in floꝛibus fructū arboꝛuꝫ cognoſcit: de quibus bene ſequitur.

Y ¶ Ibi dabo tibi vbera mea.]

¶ In malis punicis dat ſponſo ſponſa vbera qꝛ imꝑfectis viuit charitas gemi

na: ex qua dū infirma mēbra in eccleſia nu
triūt: quaſi xp̄m lactāt quē in minis ſuis
eſſe p̄ñtem cognoſcūt. De q̄b⁹ bñ ſubdit.

Z Mandragore dederūt odo-
rem in portis noſtris.]

Quid per mādragoras herbā ſc₃ medi
cinalē ⁊ odoriferā: niſi virt⁹ perfectoꝝ in
telligit? per quā perfecti q̄q₃ dū imp̱fcōꝝ
infirmitatib⁹ medent: in fide quā p̄dicant
in portis eccl'e veri medici eſſe cōprobant
Qui dū exēpla bonoꝝ operū circūquaq₃
per ſanctā₃ famā tribuūt: quaſi odorē quo
egroti ſanent aſpergūt. Sequit.

aa Omnia poma noua ⁊ vete-
ra dilecti mi ſeruaui tibi.]

Hic per poma ſenſus ſcripturaꝝ ſcāꝝ in
telligūt: que dū ex p̄ribus ſcīs ad nos vſ
q₃ perueniūt ⁊ credunt: ex arborib⁹ poma
exurgūt: q̄bus aīe delectāt. Oīa ḡ poma
noua ⁊ vetera dilcō ſuo ſeruat: qꝛ ſi nouū
teſtm̄ eccl'a catholica recipit: vt vetus nō
abijciat: ſic vetus venerat: vt nouū ſp̱ in
ip̄is ſacrificijs carnalib⁹ per ſp̄m intelli-
gat: in nouo ſc₃ xp̄m veniſſe ꝯgaudēs: in
veteri aūt ſemp̱ ventuꝝ expectās ⁊ dicēs

Capitulū VIII A

Q q Uis mihi det te fratrez
meū ſuggentē vbera ma
tris mee: ⁊ inueniā te fo
ris ⁊ deoſculer: ⁊ iā me nemo de
ſpiciat.] In veteri lege eccl'a poſita xp̄m
exoptabat: ⁊ in ſecreto p̄ris manētē foras
venire: p̱ carnē ad hūanos oculos nō me
diocrit cupiebat. Uñ ⁊ dauid deſiderans
dicebat: Exurge ⁊ ne repellas in finē. Et
alibi. Inclīa celos tuoſ ⁊ deſcēde. Et eſai
as valde cupiēs eū videre dicebat Utinā
diſrūp̱es celos ⁊ deſcēderes. Uult ḡ ſpō
ſū foras ſpōſa inuēire ⁊ deoſclari: qꝛ ꝯcu-
piſcit ſub lege poſita: vt p̱ carnē app̱eat:
vt p̱ amorē ei ſuiat cui p̓⁹ nō accepta gr̄a
pl⁹ tiore q̄ amore ſuiebat. Poſt c⁹ oſcu
lū ⁊ neminē deſpicit: qꝛ poſtq̄ xp̄s vēit ⁊
fidelib⁹ ſuis ſp̄m libertatꝭ infudit: ab ip̄is

etiā angelis eccl'a honorat. Hinc eſt q̄ io
ſue angelū adorauit: iohāni vero volēti ſe
adorare dixit: Uide ne fecerꝭ ꝯſeru⁹ tuus
ſū: ⁊ vn⁹ fr̄m tuoꝝ hñtiū teſtimoniū ieſu.
Sed qꝛ venientē eccl'a ſuſcepit ſynagoga
reppulit: q̄ iteꝝ eū in fine mūdi ſuſcipiet ⁊
amabit. Iō ſubſequit eccleſia ⁊ dicit:

B Apphendā te ⁊ ducā in do-
mū mr̄is mee: ⁊ ibi me docebis
⁊ dabo tibi poculū ex vino ꝯdi-
tū ⁊ muſtū maloꝝ ḡnatoꝝ meoꝝ

App̄hēſū in domū mr̄is ſue ducit: qꝛ ſy
nagoge in fine mūdi xp̄m in quē credit p̄
dicabit Dūq₃ p̱ p̄dicationē eccl'e ſuſcept⁹
fuerit ibi eccl'a₃ docebat: qꝛ ſe doceri gau
debit: qñ ſynagogā iā idē corp⁹ factā eru
diri ſecū videbit poculū ex vino ꝯditū ec-
cleſia dabit: qꝛ ip̄ſi ſynagoge nouū teſtm̄
cū veteri p̄dicabit: ⁊ q̄i vino poculū ꝯdiēt
qꝛ dulcedinē euāgelij teſtionijs legꝭ que
aſp̱ſa eſt vt robuſtius teneat tinget. Mu
ſtū vero maloꝝ granatoꝝ ſuoꝝ tribuet: qꝛ
fortiū viroꝝ q̄ vnitatē ecclie etiā in marty
rio tenuerūt: exēpla appōet: vt ad coꝝ ſiti
tudinē ſinagoga iardeſcat: ⁊ añ xp̄i p̱ſecu
tiōib⁹ mr̄io p̱ductā roborata nō ſuccūbat
Cū eīm fortiū pugnatoꝝ victorias audie-
rit: ad eoꝝ mutatōe₃ pugnā ſubire nō du
bitabit. Qð apte manifeſtat cū ſubiūgit:

C Leua eius ſub capite meo: ⁊
dextera illius amplexabit me.]

Leua xp̄i vita p̄ñs: dextera xp̄o vita btā
hēt. Caput aūt nr̄m ſp̄ūalr mens eſſe p̱hi
bet. Dicit ḡ ſynagoga p̄dicatiōib⁹ ecclie
ia₃ ꝯuerſa: exēplis iā roborata: imitatiōe
ſubleuata: leua ei⁹ ſub capite meo: ⁊ dex-
tera illi⁹ āplexabit me. ac ſi diceret. Q. m̄
nūc tanð xp̄i fidē teneo: ei⁹ ieffabilē gr̄a₃
experior ꝯcupiſcibilē: ⁊ quā deſiderare ne
ſciebā dulcedinē ſentio: iā trena oīa poſt-
pono: etiā ip̄a₃ vitā carnis p̱ ei⁹ amore cō
tēpno: ⁊ ad ei⁹ btītudinē videndā: totꝭ de
ſiderijs ābelo. Hoc q̄ppe qð rē aliq̄ āple
ctit: ip̄a₃ quā āplectit rē ex oī p̱te intra ſe
hr̄e nō iḡrat. Leua ḡ ſub capite eſt: ⁊ dex