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Questio tertia

ens simpliciter non est bñmōi. Tercio sic omne cō-
positū habet cāz z sic cātū est. qz nulla diuersa
cōueniūt in vnū sicut est in cōposito nisi p causam
aliqz adunātē ea. sed de? cū sit prima cā simplici-
ter nō bz cāz neqz est causar? igit. Quarto sic in
oi cōposito est act? z potentia qz vna ps ē actus
respectu alterius q̄ est potentia vel saltē oēs par-
tes sūt sicut potentia respectu totius vtz. ij. pñsi
coz. sed i deo nulla est potentia cum sit pur? zc.
Quito i oi cōposito ē aliqd. qd nō ē ipm qz ptes
ñ sūt. totū sic nō ē i deo. qz ē ipm eē i forma ipa

Octauus ar Deus nō venit i com-
positionē cū aliqz aliqz
mō pbat pmo sic q̄cqd est efficiens cā alicui? rei
nō ē ei? forma vel materia vt dicit. ij. pñsi. s de?
est cā ef. oim. Secō sic illud qd est prima cā cui?
est primo z p se agere nō venit i cōpositionē cūz
aliqz. qz ei? est agere cui? est esse. sed cōpositi est
esse actu pmo z nō pris q̄ venit i cōpositionem.
sed de? est bñmōi igitur. Tercio pbat sic illud qd
est primū ens simpliciter nō est ps alicuius cōpo-
siti. qz nec materia q̄ ē i potēria z posteriori actu
simpliciter nec forma q̄ est ps cōpositi q̄ scz ē pri-
cipata qz recepta i materia z i determinā specie.
sed deus est primū ens simpliciter ergo zc

Questio quarta de pfectōe dei
habet tres arti.

1^a qz Be? ē maxime pfect? pbat sic. q̄cqd
est primum principium in genere cause
efficientis est maxime perfectum. quia quod est
maxime in actu est maxime perfectū. sed primū