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Contact:

Email: [landesbibliothek\(at\)ooe.gv.at](mailto:landesbibliothek(at)ooe.gv.at)

Telephone: +43(732) 7720-53100

Questio deciaqua rta

que sunt in p̄tate intellectus n̄ri cognoscit enūciabilia sed de⁹ ē h̄mōi cū ei⁹ p̄tate cōprehendar vtr. ix. ar. Sc̄m p̄z q̄cūz intelligendo essentiā rei intelligit oīa simul q̄ p̄nt ei accidere intelligit enūciabilia nō p̄ modū enūciabilū. qz p̄ rāto in telligim⁹ enūciabilia p̄ modū cōpositōis eo q̄ in telligendo essentiā rei non intelligim⁹ oīa simul que possunt ei cōuenire s̄ deus ē h̄mōi q̄a sua esentia simul representat oīa igit̄ t̄c

XVII⁹ ar Sc̄ia dei est oīo immobilis p̄bae sic qcqd est sbā dei est oīo immutabile sed sc̄ia dei est h̄mōi.

XVIII⁹ ar Sc̄ia dei de seip̄o est t̄m specula t̄ua de alijs aut a se que p̄t facere t̄ nō facit est aliq̄ mō practica s̄ de his q̄ alijs qn̄ facit ē simpliciter practica Primum p̄z oīs sc̄ia que est de speculabili t̄ nullo mō op̄abili ē simpliciter speculatiua t̄ nullo mō practica. s̄ sc̄ia dei de seip̄o est h̄mōi. Sc̄m p̄z q̄cūz cognoscit aliqua etiā si sūt artificia ria diffimendo t̄ dividēdo sc̄z sp̄es in genus t̄ d̄ram t̄ cōsiderando p̄ncipia vlia ip̄ius ille h̄z sc̄iam speculatiua de talib⁹ etiā si sūt artificia ria q̄trum ad modum sciendi quia hoc est op̄abilia mō speculatio ria cōsiderare t̄ nō s̄m q̄ op̄abilia sūt eo q̄ aliqd est op̄abile p̄ applicationem forme concepte ad materiam circa quā vel ex qua t̄ nō p̄ resolutionē cōpositi in p̄ncipia vlia s̄ deus est h̄mōi igit̄ h̄z sc̄iam speculatiua de alijs a se q̄trum ad modū sciendi Tercium p̄z oīs sc̄ia de op̄abili ut ē op̄abile s̄m eādē sc̄ia