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Questio decianona

ergo potius referenda est in voluntatem diuinā
Scōda p̄s p̄bat oīs causa efficax ad agendum
p̄ducit effectū suū non solum s̄m id q̄d fit s̄ etiā
s̄m modū fiendi vel essendi. s̄ diuina voluntas
est efficacissima ad agendum cū sit omnipotens
ergo ⁊ p̄ducit sc̄z necessario vel cōringent. **C**on
firmatur quicunqz q̄busdam effectibus aptauit
causas necessarias ex quibus effectus de necessi
tate puenirent ⁊ quibusdaz causas cōringentes
defectibiles ex quibus effectus cōringent eneni
rent ille est causa nedum q̄ res fiat sed q̄ etiam
necessario vel cōringēter fiat sed deus est huius
modi igitur ⁊c.

nonus ar Voluntas dei non est per se
maloz sed per accidens est
maloz naturalis defectus ⁊ pene. sed mali culpe
nullo modo **P**rimū patet cui⁹cunqz ē volūtas
vel q̄libet ali⁹ appetit⁹ illud ē appetibile vt patz
de se s̄ malū cū opponat bono nō ē appetibile eo
q̄ rō boni sit appetibilis ergo mali nō ē aliq̄s ap
petit⁹ **S**cōm p̄z q̄cūqz vult aliqd bonū cui ē ali
qd malū p̄iūctū p̄ accūs vult illud malū q̄a sc̄z
accidit bono q̄d p̄ se vult s̄ sic ē de deo vult em̄
ordinē nature saluari cui cōiungit malū natural
defectus ⁊ corruptōis ⁊ vult suā iusticiā cui con
iungit malū pene ergo ⁊c. **T**erciū p̄z q̄cūz p̄ ac
cides vult aliqd malū cōiūctū alicuib bono magis
vult illd bonū cui cōiūgit malū q̄ bonū cui op
ponit illud malū ⁊ priuat p̄ ip̄m sed deus nul
lum bonum cui adiungitur malum culpe magis
vult quam bonum suum q̄d priuat maluz culpe