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Questio xx.

Questio xx. ^{de amore dei quatuor ar-}
^{ticulos.}

1^a ar In deo est amor pbat sic .in quocūq;
est voluntas vel appetitus in illo est a-
mor qz i qūq; est volūtas i illo nccio est p̄mus
act⁹ volūtaris quē oēs alij mor⁹ volūtaris pre-
supponūt. sed amor ē p̄mus actus vo-
lūtaris q̄a ille actus volūtaris q̄ ē respectu boni in cōi p̄ce-
dit oēs act⁹ volūtaris q̄ sunt respectu mali v̄l bo-
ni determinati s̄m aliquā spēalē rōnē sed amor ē
respectu boni in cōi scz siue sit habitū siue nō ha-
bitū q̄litercūq;. ergo amor ē p̄m⁹ act⁹ volūtaris
sed in deo est voluntas igit̄.

2^a ar Deus amat oia existentia ita q̄ suus a-
mor est causans bonitatē in reb⁹ Pri-
mū p̄z q̄cūq; existentib⁹ vult aliq̄d bonū ille a-
mat oia existentia qz amare nihil aliud ē q̄ velle
alicui bonū. sed deus oib⁹ existentib⁹ vult aliq̄d
bonū scz esse z p̄fectionē cui⁹ ip̄e est cā igit̄ Se-
cūdū p̄z cuiuscūq; volūtas est cā rez seu bonita-
tis rez ei⁹ amor q̄ ē act⁹ volūtaris causat boni-
tatē in rebus voluntas em̄ p̄ducit bonū in aliq̄
p̄ amorē qui est actus eius sed voluntas dei est
causa bonitatis rez. ergo z amor dei.

3^a ar Deus equaliter amat oia q̄tum ē ex
parte boni qd̄ vult eis Primū patet
quicūq; vno z simplici actu voluntatis z semp̄
eodē se h̄ntē amat aliq̄ eq̄lit̄ amat illa q̄tū ē ex
parte actus voluntatis cum non sit magis v̄l mi-
nus intensus sed deus est hm̄oi igit̄. Secūdū
patet. cuiuscūq; quis vult maius bonū illud ma-