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Questio vicesiaseptia

cōtemplationem. Et de actiua beatitudine habet
q̄ gubernet totū vniuersum nō solū q̄ ad vliā p̄n
cipia sed etiā q̄ ad q̄cūq; nūa. Et de terrena feli
citate h̄z summū gaudiū de se et de oib; alijs. Et
oidam sufficientiā q̄m diuitie p̄mittūt et oīpo
rentiā respectu oīm nō solū q̄ mō sunt in vniuer
so sed etiā alioꝝ q̄ p̄nt esse q̄cūq; mō. Et ē do
minus h̄is oīm rex p̄ncipatū. Et sup̄ eius excel
lētia fama et gloria admirat̄ et; stupescit tota cre
atura p̄cipue intellectualis ille in q̄b; ē beat; et in
sui beatitudie cōplectit̄ q̄cūq; ē p̄fectōis et deside
rabile i q̄cūq; btitudie siue x̄ra siue falsa sed de
us est huiusmodi igitur.

Questio xxvii. De p̄cessione in diuinis. v. artic.

19 ar. In diuinis est p̄cessio attendenda nō
ad extra s̄m actionē trāseuntē sed ad i
tra s̄m actōem intellectuālē q̄ manet i intelligē
te patet sic. q̄cūq; in deo dicūt cū deus sit super
oīa nō sunt intelligenda s̄m modū infinitaz cre
aturaz q̄ sunt corpa s̄ s̄m similitudinē sup̄marū
creaturaz que sunt intellectuales substātie a q̄b;
etiā similitudo accepta desic̄t a representatōe diui
noz s̄ ibi dicūt esse p̄cessio vtz. x. septimo ergo
est attendenda s̄m similitudinē sup̄marū creatu
raz que ē s̄m actōnē ad intra scz s̄m emanatio
nem intelligibilē v̄pote v̄tibi intelligibilis a di
cente qd̄ manet in dicente et nō s̄m similitudinē
infinitaz creaturaz q̄ sunt corpa i q̄bus ē p̄ces
sio s̄m actionē trāseuntē ad extra.

29 ar. Processio verbi in diuinis dicitur 'ge
neratio nō vt est cōiter oīm generabiliū