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~~Questio tricesimatercia~~

paternitatis quocumque genuit filium eiusdem nature et perfectionis seci sed pater in diuinis sic fecit ergo etc. Et sim quod hoc nomen potest sumi essentialiter de te deo in ordine ad creaturas scilicet per aliquam similitudinem ad paternitatem personalem quod quilibet inuenit filium in creaturis respectu dei taliter inuenit e converso paternitas essentialis in deo respectu creature sed hoc non est similitudo perfectam rationem cum non sint eiusdem nature sed solum similitudo aliquam similitudinem ad filiationem naturalem et hoc quadrupliciter scilicet similitudinem vestigiis naturalis ymaginis gratie et glorie ergo etc.

~~Quartus ar.~~ Esse ingenitum est proprium patri patet sic quod quod significat proprietatem patris qua pater innotescit illud est proprium patri sed hoc nomen ingenitus est huiusmodi scilicet inaccessibilitatem quod sicut primum principium in creaturis innotescit nobis ita sicut primum in diuinis sed primum principium in creaturis innotescit nobis dupliciter scilicet et in quantum principium per respectum ad ea que sunt ab ipso et in quantum est primum per hoc quod non est ab alio ergo sicut primum in diuinis dupliciter nobis innotescit scilicet et in quantum est principium innotescit paternitate et communi spiratione et in quantum est non de principio per hoc quod non est ab alio quod primum ad proprietatem inaccessibilitatis qua habet hoc nomen ingenitus et sic patet minor ergo sequitur conclusio

~~Questio xxxiiii~~ ~~Be persona filii~~ tres ar.

~~1^a ar.~~ nomen verbi in diuinis si proprie sumatur est non personale et non essentialiter. potest sic. omne nomen significatio in diuinis aliquid ab alio procedens est nomen personale. eo quod persone diuine distinguuntur per origines unum