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Imprint:

Director: Mag. Renate Plöchl

Deputy director: Mag. Julian Sagmeister

Owner of medium: Oberösterreichische Landesbibliothek

Publisher: Oberösterreichische Landesbibliothek, 4021 Linz, Schillerplatz 2

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Questio xxxv De ymagine .ij. ar.

1^a ar. Ymago in diuinis est nomē psonale p
bat sic. oīa noīa q̄ pcessionē vel origi
nem importāt in diuinis sūt psonalia p hoc em̄
distingunt psonalia ab essentialibz q̄ importāt
originē s̄ ymago in diuinis importat originē in
diuinis qz non sufficit ad rōnē ymaginis q̄ sit si
militudo in specie vel etiā in signo speciei sed ad
eam etiā requir̄ origo qz vt dicit Aug⁹ vnum
ouū q̄trūcūqz sit alteri simile nō tñ ē ymago ouī
q̄a nō ē ab eo expressum igit̄ zc.

2^a ar. Solus filius in diuinis pprie d̄r yma
go pbat sic q̄cūqz psona in diuinis p
cedit s̄m rōnē similitudis ad id a quo pcedit. illa
pprie d̄r ymago cū de rōnē ymaginis sit similis
to speciei ad id a quo pcedit sed solus filius qui
pcedit vt verbū sic pcedit. cū hoc sit de rōnē xpi
bi pcedentis. nō aut̄ sic pcedit spūs sanctus q̄ p
cedit p modū amoris. nō em̄ est de rōnē amoris
q̄ pcedat s̄m rōnē similitudis q̄uis amori q̄ est
spūs sanctus. cōueniat qd̄ sit similitudo eius a quo
pcedat in q̄trūz est amor diuin⁹ igit̄

Questio xxxvi De noīe spūs sanc. ri q̄tuor ar.

1^a ar. Tercia psona in diuinis siue psona que
pcedit p modū amoris p accomodari
nē cōuenienter noīat̄ ex vsu sacre scripture spūs
sanctus tanq̄ pprio noīe. Probat̄ pmo sic que
cūqz psona pcedit cōiter a p̄re z filio cū careat
pprio noīe cōueniē ter per accomodari dem ex vsu
scripture noīat̄ illo noīe quo pater z filius cōiter
noīant̄ scz hoc noīe spūs sanctus q̄a pater ē spūs
et filius ē spūs z pater sanctus z filius sanctus