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## Questio quinquagesima

z sic semp remanente bono nō p̄ aliud esse integre malū. tū qz etiā destrueret seipm vt dr in q̄rto et b. Tercio sic qz rō mali repugnat rōni p̄mi p̄ncipiū. tū qz oē malū causat̄ ex bono. tū qz malū nō p̄r esse causa nisi per acc̄ns

### Questio I. <sup>de substantia angeloz. habet quicqz arti</sup>

**1<sup>a</sup> qz** Necesse est ponere ad hoc q̄ vniuersum sit p̄fectum aliquas creaturas incorporeas qz id qd̄ p̄cipue i rebus creatis deus intendit est bonū qd̄ consistit in assimilatiōe ad deum. Perfecta aut̄ assimilatio effectus ad causam at̄tendit̄ qn̄ effectus immitat̄ cām fm̄ illud p̄ qd̄ cā p̄ducat effectū. sicut calidū facit calorē t̄ at̄ p̄ducat creaturas p̄ intellectū z voluntatē vnde ad p̄fectionē vniuersi requirit̄ q̄ sint aliquę creature intellectuales. Intelligere aut̄ nō p̄r esse actus corpis vel alicui<sup>9</sup> virtutis corporee qz om̄e corp<sup>9</sup> d̄terminat̄ ad hic z nūc vñ necē ē zc̄ p̄d

**secūdus qz** Angelus nō est cōpositus ex materia z forma. nō em̄ est possibile q̄ forma sp̄ialis z corp̄alis recipiat̄ in vna pte materie qz sic vna z eadē res numero esset corp̄alis z sp̄ialis. Neqz in alia pte materie qz qn̄ materia istoz inferiorz diuidit̄ in ptes intelligit̄ sub q̄ritate sed impossibile ē q̄ materia si q̄ est sp̄aliū sit subiecta q̄ritati. Secūdo p̄batur sic qz opatio cuiuslibet rei est opatio fm̄ moduz s̄b̄ ei<sup>9</sup>. Intelligere aut̄ ē opatio penitus immaterialis. qd̄ ex ei<sup>9</sup> obiecto apparet a q̄ actus q̄sqz recipit̄ specē z rōnē sic em̄ vñū qd̄qz intelligit̄ in q̄z