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## **Questio lxiij**

**Octauus ar** Angelus beatus nullomō  
q̄ nō p̄t velle vel agere nisi attendens ad deum  
ille nō p̄t peccare. Sz angelus beatus nō p̄t velle  
zē Impossibile est em̄ q̄ aliq̄s q̄cūq̄ velit vel ope  
ret nisi attendens ad bonū vel q̄ velit diuertere  
a malo in q̄tū bimōi. Essentia aut̄ dei est ip̄a es  
sentia bonitatis ergo zē.

**nonus ar** Angeli beati in beatitudine p̄  
ficere non p̄nt. p̄bat sic q̄cūq̄  
mouet̄ ab aliq̄ mouente ad aliq̄d p̄ducit̄ ad aliq̄d  
determinatū vltra q̄d nō ē p̄cedere. S̄ rōnalis crea  
tura mouet̄ a deo ad beatitudinē ergo p̄ducit̄ ad  
aliq̄d determinatū sic ad vltimū finē vltra quē n̄  
est p̄ficere Et hoc q̄dē determinatū nō est q̄tū  
ad ip̄am essentiā dei q̄ videt̄ s̄ q̄tū ad modum  
q̄ videt̄ qz nullū determinatū d̄z attendi penes cō  
mune oībus sed penes speciale z p̄p̄riū vnicuiq̄  
**Q̄d lxiij** de malicia angeloz q̄tū ad cul  
pā Et habet nouē arti.

**1<sup>a</sup> ar** Tam angelus q̄ hō s̄m conditionē sue  
nature p̄t peccare. p̄z sic. q̄cūq̄ q̄ p̄t recti  
nare a rectitudine actus sui q̄ act⁹ suus debz ha  
bere ille p̄t peccare. sed tā hō q̄ angelus s̄m con  
ditionem sue nature sic p̄t. qz cui⁹ cui⁹q̄ agentis re  
gula agendi nō ē sua virt⁹ agendi ei⁹ act⁹ p̄t re  
ficere a rectitudine regule quā d̄z h̄re z eōuert  
so ergo zē

**2<sup>a</sup> ar** In demonibus sunt oīa peccata s̄m re  
atum. sed solum superbia p̄mo et conse  
quenter inuidia s̄m affectum. Primū patet. qui