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Queſtio lxiii

ad peccādū vel potius q̄ erāt min⁹ pfecti ad ſtā-
dum pſeuerāt i bono illi magis videt̄ peccaſſe. ſ
ſic ē de īferiorib⁹ cū ſint ipſeriores ꝙ ꝛc. Scda ps
pꝫ. i q̄buſcūꝫ āgelis erat mai⁹ motiuū ad peccan
dū illi magis vident̄ peccaſſe qꝛ pctm̄ āgeli nō p
ceſſit ex aliq̄ pnitate ſ ſolū li. ar. ſ ſic eſt in ſupio-
rib⁹ ꝛ maxie ſupmo ſcꝫ maioꝛ excellētia

Octauus ar. Pctm̄ pmi angeli fuit a-
lijs cā peccādi. pbat̄ a ſig
no. q̄cūqꝫ pmo āgelo ſūt ſubiecti illis. pm⁹ āge-
l⁹ fuit cā peccādi qꝛ hoc hꝫ oꝛdo diuīe iuſticie vt
cui⁹ ſuggeſtioni q̄s cōſentit ī culpa illi⁹ ptāti ſub-
dat̄ i pena. ſ ſic ē cū dicāt̄ nūctij ei⁹ math. xxv.

Non⁹ ar. Plures de āgelis pmāſerūt q̄m
peccauerūt. pbat̄ ſic q̄cūꝫ ſūt con
tra naturā accidūt vt i paucioꝛib⁹ qꝛ nat̄a cōſeq̄
tur ſuū effectū vel ſp vel i plurib⁹ vt dic̄ p. ſed
pctm̄ ē ꝯ naturalē īclinatōem āgeloꝝ ꝛ ec̄ hois.

Queſtio lxiiii de pena demonū. q̄-
tuoꝛ arti

i⁹ ar. Angel⁹ mal⁹ ē obtene brat⁹ ī ītellectu
nō q̄ ad cognitōem nat̄alē. ſ aliq̄ mō ꝛ
nō totalit̄ q̄ ad cognitōem ſpeculatiuā tm̄ q̄ hēt̄
p grām gratis datā. ꝛ totalit̄ q̄ ad cognitōem af-
fectiuā q̄ hēt̄ p grāꝫ gratūfaciēte ꝛ pducit amo
rē dei. Prima ps pꝫ. q̄cq̄d cōuenit angelo ꝓꝫ na
turā ſuā hoc p pctm̄ ab ipo nō ē ablatū nꝫ dimi-
nutum ſed pmanet integrū qꝛ qd̄ cōſequit̄ neceſ
ſario naturam hoc non poteſt auferri neqꝫ dimi-
nui manēte nat̄a ītegra. ſ nat̄alis cognitō dītat
pueīt āgelo ꝓm nat̄aꝫ ſuā qꝫ nccio ꝯſeq̄t̄ qꝛ ꝓꝫ
naturā ſuā ē q̄dam intellect⁹ ſiue mens ergo ꝛc̄

k iiij