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¶ Questio cii.

mane sūm pme amortalitatis statū. qz in illo sta
tu homo sic erat incorruptibilis & imortalis non
qz corp⁹ eius dispositionē incorruptibilitatis ha
beret sed qz inerat aie vis qdā ad pseruādū cor
pus a corruptōe. s in padiso inuenit vtrūqz sc̄i ci
bus cōis & dēpditionē humidi sumend⁹ & lignū
vite contra senectutē & sc̄o tpatissimus aer ut
damī. dicit ergo tc̄.

39 **42.** ~~Homo positus est in padiso ut opare~~
~~tur & custodieret illū. p̄z autoritate q̄~~
~~sacre est scripture. & p̄t duplicit intelligi. uno mō~~
~~q̄ te⁹ posuerit hominem in padiso ut ip̄e te⁹ opare~~
~~tur & custodieret hominem oparet iustificando ip̄i~~
~~cōtinue & custodieret hominem ab oī corruptione~~
~~& malo. Alio mō q̄ deus posuerit hominem i paradi~~
~~so ut ip̄e homo oparet & custodieret padisi ope~~
~~raretur p suo exercicio & custodiret ne peccādo~~
~~amitteret~~

quartus ar ~~Conuenienter homo fa~~
~~ctus est extra paradisum~~
~~& postmodum in eo positus ut ibi habitaret toto~~
~~tempore aialis vite. pbatur sic. quicqd factum ē~~
~~ut homo. id qd est gratia diuine non imputaret si~~
~~sibi vel sue nature sed gratie dei illud cōuenienter~~
~~factum est. sed sic est de hoc facto quia ex hoc apte~~
~~ostenditur. q̄ nec padisus nec stat⁹ incorruptionis~~
~~ibidē ducendus toto tempore aialis vite tebeba~~
~~tur sibi sūm suā naturā sed q̄ erat ex gratuita dei~~
~~collatione q̄ enī ibidē collocauit ergo tc̄.~~

¶ Questio ciii.

De gubernatione reg

babet octo articuli