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¶ Questio cir

nature. s. homo s. natura nō p̄t rē. qz sp̄ rema-
nebit naturaz distinctio alias nō remaneret ho-
mo vel angelus. S̄cōm p̄z. q̄cunq; p̄t p̄duci ad
tantū gradū glie q̄tum habent angeli ille potest
assumi ad ordies angeloz s. gradus gratie vel
glorie sed sic p̄t fieri hoib; p̄ gratiā vt dr luce. xx.

¶ Questio cir *de ordinatōne malozum
angeloz. iij. ar.*

1^a ar Demones sunt in ordinibus angelicis
nō s. gradū glorie vel s. statū gratie
s. s. gradū nature. **Primū p̄z.** q̄cunq; est in or-
dine angelico s. gradū glorie ille est i gloria be-
atus. sed dyabolus non est h̄mōi. **S̄cōm p̄z.** q̄
cunq; est in ordine angelico s. statū gratie il-
le est in gratia sed demones non sunt h̄mōi s. cecis
derunt ex gr̄a rē. **Tercū p̄z.** in q̄buscunq; ange-
lis ē distinctio naturalū datoz ē etiā distinctō or-
dinū s. gradus naturaz sed sic est in demonib;
etiā post peccatū. quia data naturalia nō auferit
sed integra p̄seuerant vt dicit dyo.

secundus ar In demonibus est p̄-
latio. p̄bat. in q̄buscu-
q; actio inferioris est sub actione superioris i illis
est p̄latio quia hoc facit rōnem p̄lationis sed sic ē
in demonibus quia quozūcunq; nature sunt ordi-
nate oportet etiā actiones esse ordinate adinui-
cem. sed demonū nature ordinate adinui-
cem q̄ quidam naturali ordine sub alijs constitu-
untur ergo rē

3^a ar In demonibus non potest esse illumina-
tio. p̄bat sic. In quibuscunq; nō potest
quay