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Que ad miſteriū diuine vnitatis atqꝫ trinitatis licet ex ꝑte cognoſcendū ꝑtinere noſcunt̃ quā tum valuim⁹ diligent̃ executi ſumus. Nunc ad ꝯſideratōꝫ creaturarū tran/ ſeamus.

Di.I. Ꝙ vnū eſt ṗncipiū rerū ⁊ nō pl'a
Quid ſit creare quid facere.
Scd̄m quam ratōꝫ dicunt̃ de deo hm̄oi ṽba agere facere.
Quare rationalis creatura facta ſit. id ē hō vel angelus.
Quomō dicit̃ hō factus ꝓpter repara/ tionem angelici caſus.
Quare ita homo ſit inſtitutus vt vnita ſit anima corpori.
Di.II. De angelis qn̄ facti ſunt.
Ꝙ nihil factū eſt ante celum ⁊ terram.
Ꝙ ſimul cum tpe ⁊ cum mūdo cepit ſpi- ritualis creatura ⁊ corꝑalis
Ubi angeli mox creati fuerint.
Ꝙ ſiml' creata eſt viſibiliū materia et in- uiſibilium natura ⁊ vtraqꝫ informis.
Quō dixit lucifer aſcendam in celum.
Di.III. Quales facti fuerint angeli.
An oēs angeli fuerunt eq̄les in eſſentia ſapientia ⁊ libertate arbitrij.
Que cōmunia ⁊ eq̄lia habuerūt angeli.
An boni vel mali creati ſint. ⁊ an aliqua mora fuerit inter creationem ⁊ lapſum
De triplici ſapientia angelorū an̄ caſuꝫ vel confirmationem.
An aliquam habuerūt dei dilectiōꝫ vel ſui an̄ caſum.
Di.IIII. An ꝑfecti ⁊ beati creati ſint. an miſeri ⁊ impfecti.
Di.V. De ꝯfirmatōe ⁊ ꝯuerſione ſtā tium. ⁊ auerſione ⁊ lapſu cadentium.
De libero arbitrio breuiter tangit̃.
An aliquid datū fuerit ſtantib⁹ quo cō- uerterent̃.
Qua gratia indigebant angeli ⁊ q̄ non.
An lapſis ſit imputanda auerſio.
Utrū beatitudinem quam acceperunt i ꝯfirmatōe ſtantes meruerūt ꝑ aliquaꝫ tunc appoſitam gratiam.
Di.VI. Ꝙ de maiorib⁹ ⁊ minorib⁹ q̄- dam ceciderunt inter quos vnus fuit celſior. ſ. lucifer.
Unde ⁊ quomō deiecti ſunt.
Quare nō eſt eis conceſſum habitare in celo vel in terra.
De prelationibus demonum.
An om nes demones ſint in hacre cali/ ginoſo. vel aliqui in inferno.
De poteſtate luciferi.
An demones ſemel victi a ſanctis. vltra accedant ad ipoſ vl' ad alios.
Di.VII. Utrum boni angeli peccare vel mali recte viuere poſſint.
Ꝙ cū vtriqꝫ habeant liberum arbitriuꝫ non tn̄ ad vtrūqꝫ flecti poſſunt.
Ꝙ boni poſt ꝯfirmatōꝫ liberius habent liberum arbitriū qꝫ ante.
An poſſunt ex natura peccare ſicut ante
Quibus modis mali angeli noſcant ve ritatem tꝑalium rerum.
Ꝙ magice artes ṽtute ⁊ ſcientia dyabo li valent q̄ eſt eis a deo.
Ꝙ malis angelis nō ſuit ad meritū ma- teria viſibilium rerū.
Ꝙ nō ſunt creatores licet ꝑ eos magi ra- nas ⁊ alia fecerunt ſicut nec boni. et ſi ꝑ eoꝝ miſterium fiunt creature.
Ꝙ ſolus de⁹ ſic opat̃ creationē rerū ſic̄ iuſtificationem mentis.
Ꝙ angeli mali ml'ta pn̄t ꝑ nature vigorē q̄ non pn̄t ꝓpter dei ꝓhibitionem.
Di.VIII. Utrū oēs angeli corꝑei ſint
De formis q̄bus apparuit de⁹. ⁊ de ill' i q̄bus angeli apparent.
Ꝙ deus in ſpecie q̄ deus eſt nunq̄ꝫ appa ruit mortalibus.
Quō dicunt̃ demones intrare in hoīes
Di.IX. De ordinum diſtinctione.
Quid appellet̃ ordo. ⁊ q̄ ſit ratō cuiuſqꝫ nominis.
Ꝙ noia illa ſumpta ſunt a donis gr̄e nō ꝓpter ſe ſed ꝓpter nos eis data.
Utrū hi ordines ab initio creatōis diſti cti fuerint.
Utrū oēs angeli eiuſdē ordis ſint eq̄les
Quō dicat ſcriptura decimū ordinē cō- pleri debere de homibus.
Utrum hoies aſſumant̃ iuxta numeruꝫ ſtantiū vel lapſorū.
Di.X. An oēs celeſtes ſpūs mittant̃
An michael gabriel ⁊ raphael ſint nomi na ordinum vel ſpirituū.
Di.XI. Ꝙ ſingule aīe hn̄t angelū bo- nuꝫ ad cuſtodiā. malū v'o ad exerciciū.
Utrū angeli ꝓficiant in merito ⁊ ṗmio vſqꝫ ad iudicium.
Di.XII. De diſtinctōe opeꝝ ſex dieꝝ
Ꝙ alij ſenſerūt oia ſiml' facta in materia