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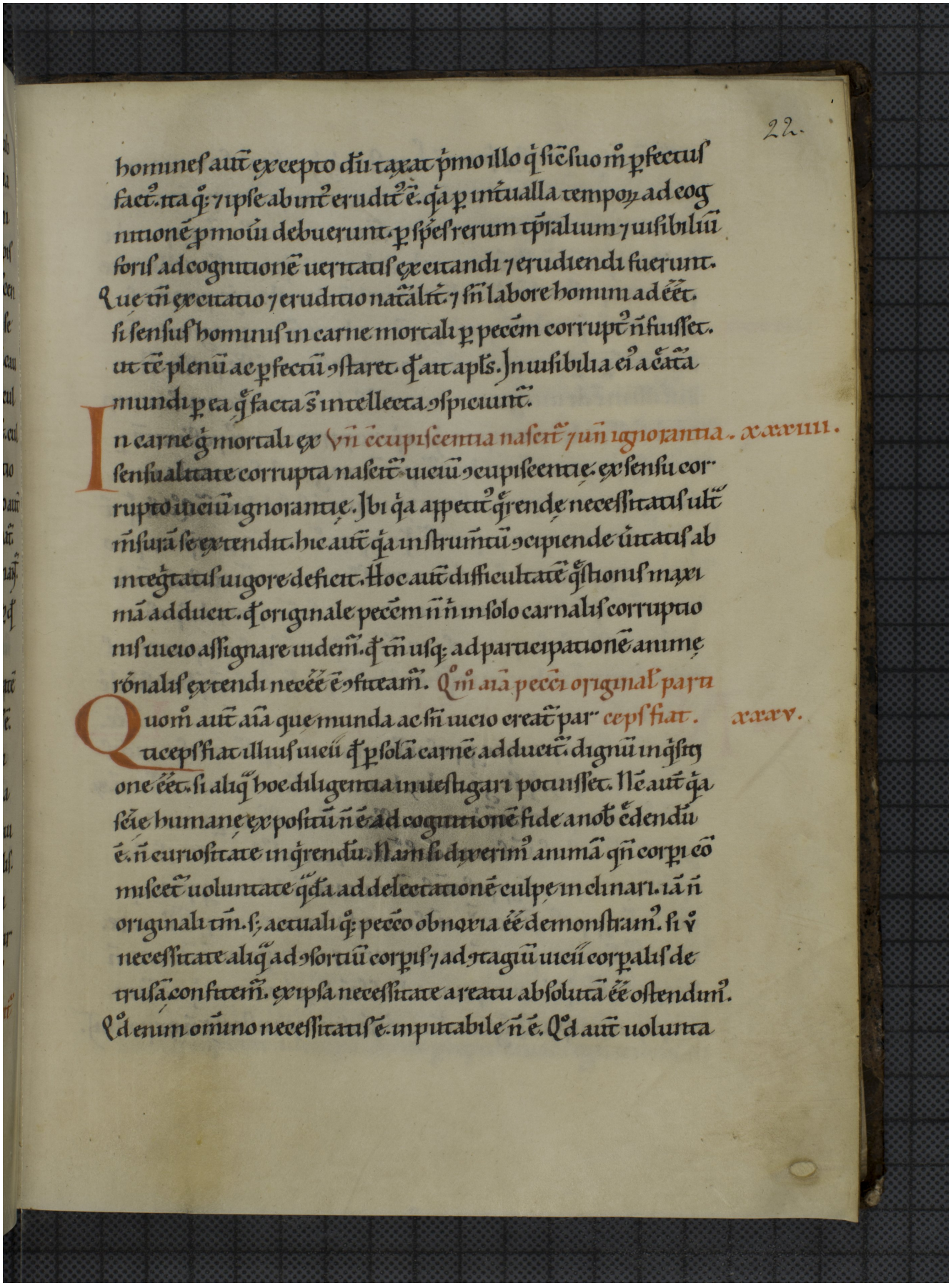

22.

hominesq; autē exceptō dū taxat primo illo q̄ sic̄ suo nō p̄fectus
fuerat. ita q̄; ipse abūnē erudit̄ ē. qa p̄ intualla tempoꝝ ad cog
nitionē p̄mouī debuerunt. p̄ spēs rerum tp̄ralium ꝙ uisibiliū
forīs ad cognitionē ueritatis exercitandi ꝙ erudiendi fuerunt.
Que tñ exercitatio ꝙ eruditio natāliter ꝙ sīn labore hominū ad ēē.
si sensus hominis in carne mortali p̄ peccm corrupt̄ nō fuisset.
ut tē plenū ac p̄fectū ꝙ staret. q̄ ait apls. Jnuisibilia ei a c̄ōōta
mundi p̄ ea q̄ facta s̄ intellecta ꝙ spiciunt̄.

In carne q̄ mortali ex vī ēcupiscentia nascit̄ ꝙ ūñ ignorantia. xxxviii.
sensualitate corrupta nascit̄ uicīū ꝙ cupiscentie. ex sensu cor
rupto uicīū ignorantie. Jbi q̄a appetit̄ q̄ grendē necessitatis ult̄
mīsura se extendit. hic autē q̄a instrumēū ꝙ cipiende ūritatis ab
integritatis uigore deficit. Hoc autē difficultatē q̄stionis maxi
mā adducit. q̄ originale peccm nō n̄ in solo carnalis corruptio
nis uicio assignare uidem̄. q̄ tñ usq; ad participationē animē
rōnalis extendi necē ē ꝙ fateam̄. Q̄m aīa peccī originalī parti

Quom autē aīa q̄ munda ac sīn uicio creat̄ par cepsfiat. xxxv.
tucepsfiat illius uicīū q̄ p̄sōlā carnē adducit. dignū inq̄sitig
one ēet. si aliq̄ hoc diligentia inuestigari potuisset. Nē autē q̄a
sēie humane expositū nō ē ad cognitionē fide anob ēdendū
ē. nō curiositate inq̄rendū. Nam si dixerim̄ animā q̄n corpi cō
miscet̄ uoluntate q̄da ad delectationē culpe inclinari. iā nō
originali tm̄. s;. actuali q̄; peccō obnoxia ēē demonstram̄. si ꝙ
necessitate aliq̄ ad ꝙsortiū corpis ꝙ ad ꝙtagiū uicīi corpalis de
truſā consitem̄. ex ipsa necessitate a reatu absolutā ēē ostendim̄.
Q̄d enim omīno necessitatis ē. imputabile nō ē. Q̄d autē uoluntā