

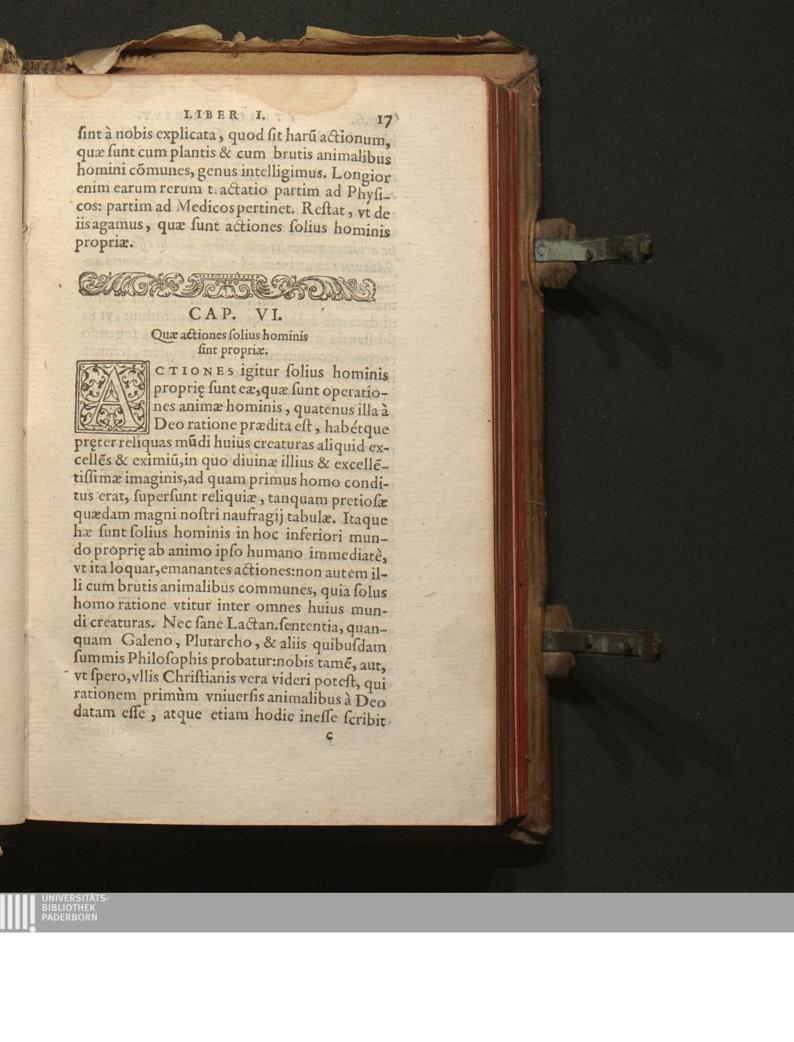
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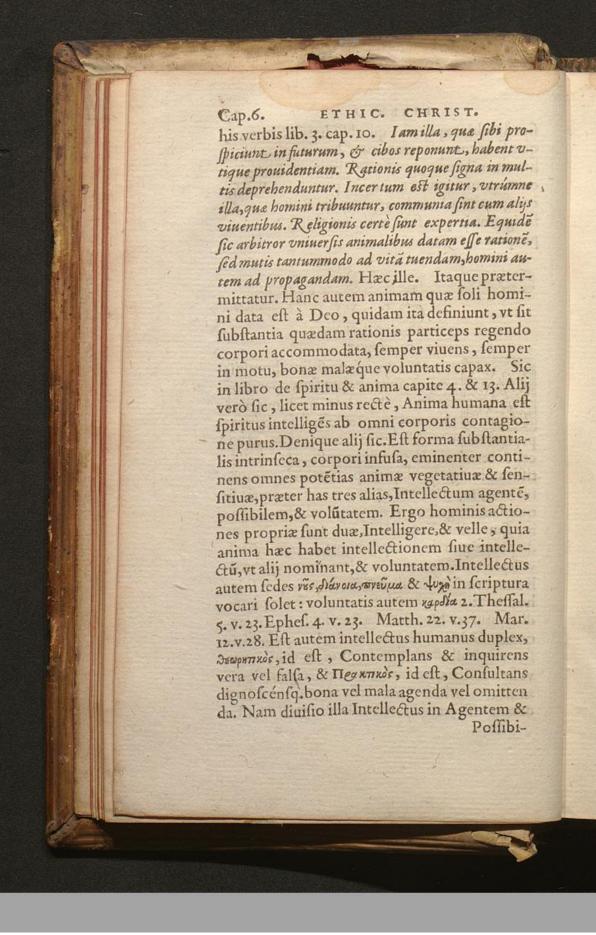
Ethices Christianae, Libri Tres

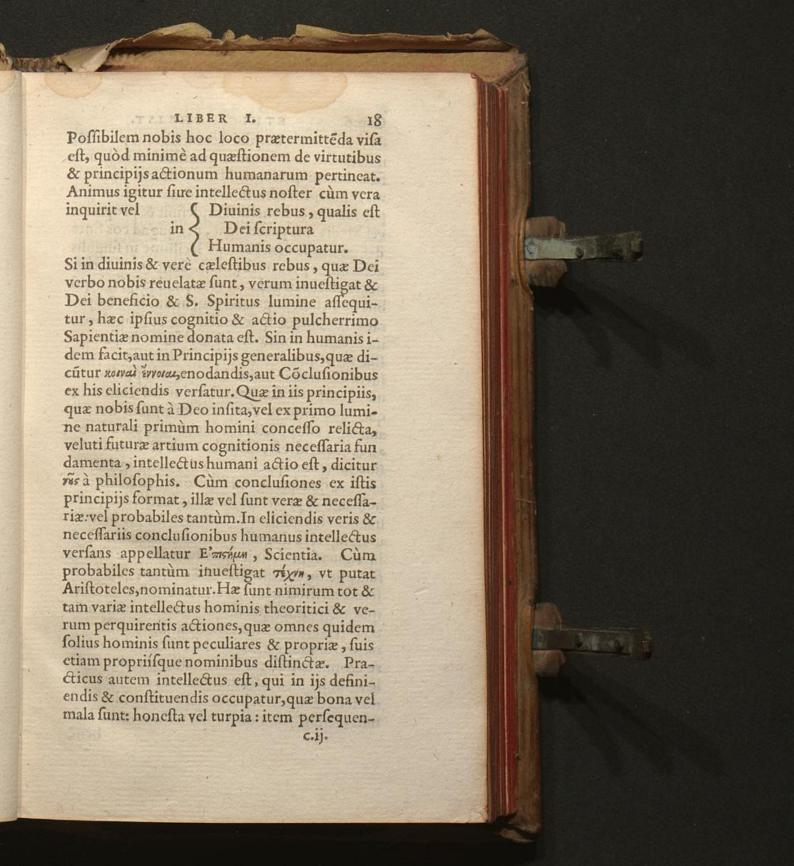
Daneau, Lambert Genevæ, 1579

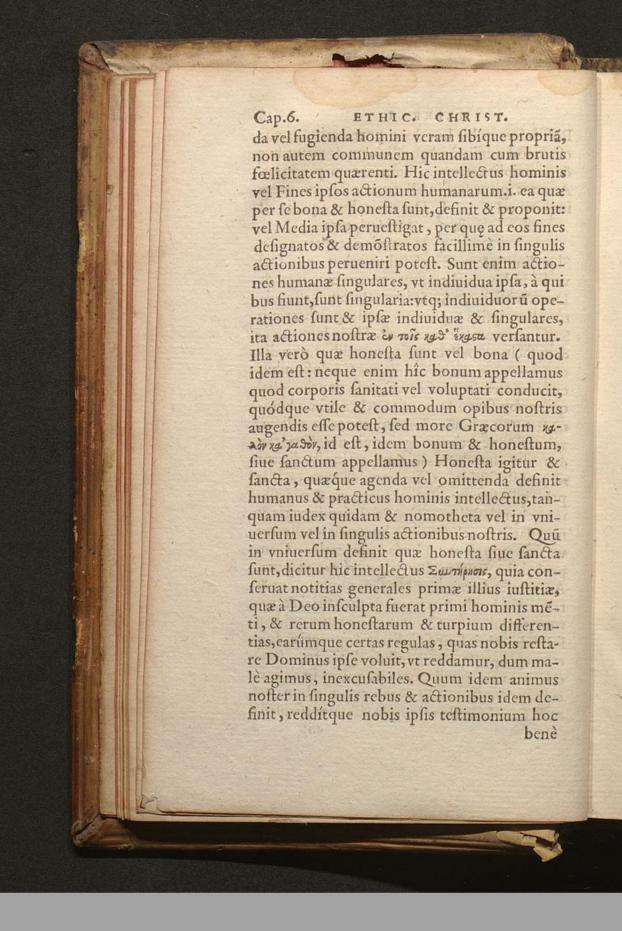
Cap. VI. Quæ actiones solius hominis sint propriæ.

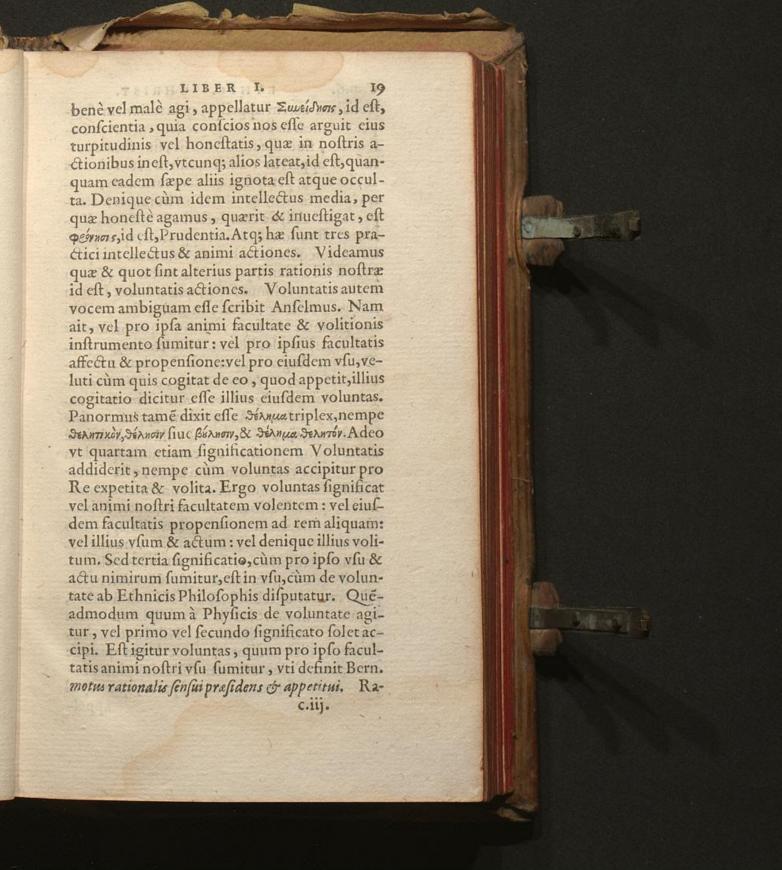
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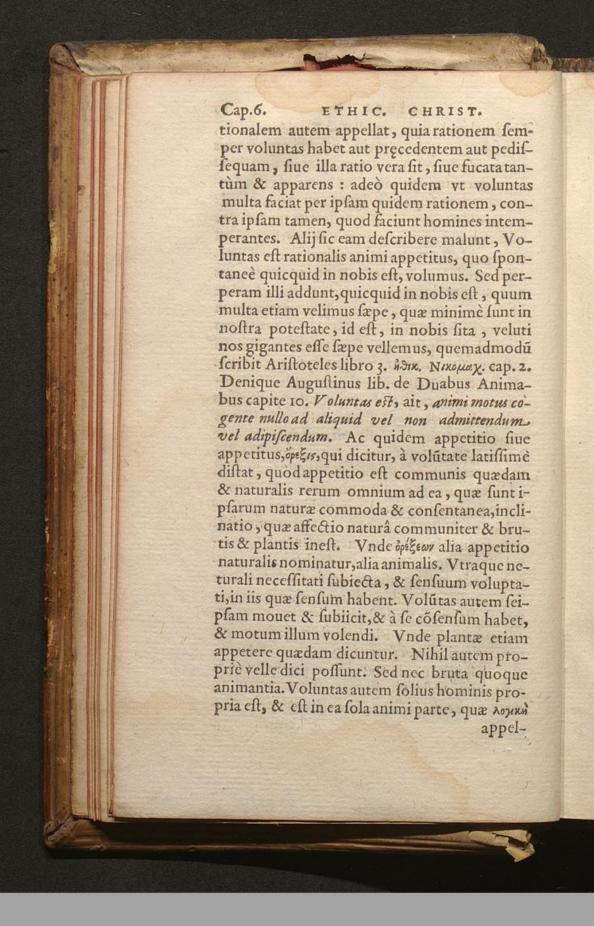


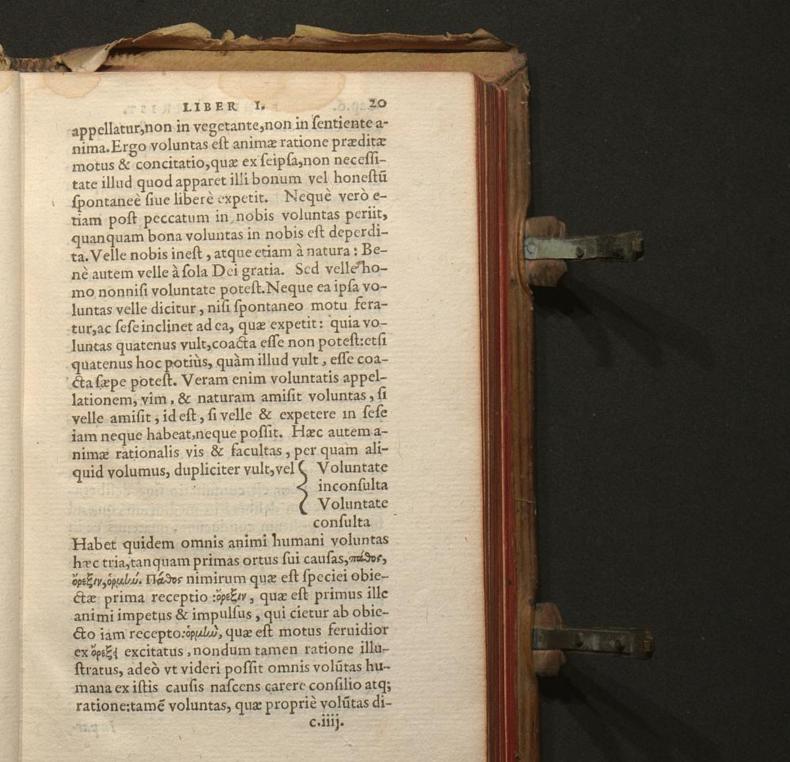












Cap.6. ETHIC. CHRIST. citur Græce Hanns vel Branns, non est, nisi quum intellectus noster rem obiecta & apprehensam no tantum vidit, sed etia quodammodo cossilio apud se definiuit & diiudicauit, vt eam tanquam bonam potiundam: vel tanquam honestam, agendam, censeret & eligeret. Neque enim omnis motus velassessus voluntarius, est electio. in quo quis sape consilio maiore & accuratiore vtitur : sæpe leuiter in censendo deliberat: fit, vt hæc voluntas nostra sæpe consulta sit & eligens, sæpe autem præceps & inconsulta. Vnde etiam Plato aliud effe cenfet Bened: aliud edener: &illud quidem affenfum leuem ette definit:hoc autem Benedz taquam Boun dedz firmiorem. Certè Paulus ipie no auceps verborum inter Bunku & Hanua videtur, Ephel 1. v.11. discrimen conftituere. Vt sit igitur voluntas nostra weaupenun id elt, ex certo & firmo iudicio aliquid agens & eligens, oportet hæc tria præcessisse Bendon, us Aimy, & dipear, fine vt Arist. fere loqui manult wegaipeon. Beadors est consultatio sine deliberatio. Est autem deliberatio mediorum, quæ ad finem propositum conducunt, quatenus ea in nostra potestate sita esse videntur & obtineri posse, diligens disquisitio & inuestigațio, atque etiam inuestigatorum inter se comparatio. Ergo est deliberatio animi, actus intellectus promouens iam se in sirmam sixámque agendi voluntatem. Deliberanti igitur homini illud accidit, quod pulcherrime describit lib. 4. Æneid. Virgil. Atque animum nunc buc celerem , nunc dividie ention or are In par-

