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Contact:

Email: [landesbibliothek\(at\)ooe.gv.at](mailto:landesbibliothek(at)ooe.gv.at)

Telephone: +43(732) 7720-53100

Questio deciaseptia

eodē habente aliā opinionē non accipit neq; etiā
ex pre ipi⁹ rei intellectu q̄ mutaretur opinione in
tellect⁹ eadē manēre. illi⁹ intellectus veritas ē
immutabilis s̄ cōformitas intellectus diuini est
oīno inuariabilis igitur rē. Scōda p̄s p̄s eōrōra
tio directe formando silogismū p̄mū

Questio . xvii. ^{de falsitate quorū} articulos

1^{us} ar. In rebus naturalibus non est falsitas
neq; p̄ se siue simpliciter neq; p̄ accūs
siue s̄m q̄d in ordine ad intellectū diuinū sed so
lum p̄ accūs siue s̄m q̄d ⁊ non simpliciter in or
dine ad intellectū nostrū. Prīmū patet. a q̄cūq;
intellectu res dependent ⁊ a quo vel cui⁹ arte n̄
discrepant p̄ respectū ad illū intellectū nō dicun
tur false neq; simpliciter neq; p̄ accūs sed res sunt
hūmōi respectu dei quia quicq; accidit in rebus ex
ordinatione diuini intellectus p̄cedit vel sciētia
app̄bationis vel ad minus scīa p̄missionis sic ma
lum culpe igitur. Tercū patz a q̄cūq; intellectu
res non dependent a quo tamē discrepāt p̄ respe
ctū ad illū intellectū res s̄t falsa nō simpliciter cuz
ad eū nō hēat p̄ se ordinē vel dependētiā s̄ solū
s̄m quid cum ad eum habeat ordinem per accūs
sed res naturales respectu intellectus nostri sunt
huiusmodi tum ex parte intellectus aliter intelli
gentis q̄d res sit. tum etiam ex parte rei decipiē
tis vt patet in superbis ⁊ humilibus

secundus ar. In sensu p̄t esse falsitas
ras p̄batur sic qui
cūq; sensus apprehendit vel iudicat res aliter