

(Part II) *Principium Essendi*

- Thomas's proofs — convergence of the *cognoscendi* and *essendi*.
- Pay attention to the required reading.

Who God Is

- Focus on Thomas's "natural theology proper."
- Eleonore Stump —
 - the simplicity of God, for Aquinas, "is foundational for everything in Aquinas's thought from his metaphysics to his ethics."

Thomas on Simplicity

- When the existence of a thing has been ascertained there remains the further question of the manner of its existence, in order that we may know its essence. Now, because we cannot know what God is, but rather what He is not, we have no means for considering how God is, but rather how He is not. ...Now it can be shown how God is not, by denying of Him whatever is opposed to the idea of Him — viz., composition, motion, and the like.
 - Aquinas, ST, I q.3.

- Concerning His simplicity, there are eight points of inquiry: (1) Whether God is a body? (2) Whether He is composed of matter and form? (3) Whether in Him there is composition of quiddity, essence or nature, and subject? (4) Whether He is composed of essence and existence? (5) Whether He is composed of genus and difference? (6) Whether He is composed of subject and accident? (7) Whether He is in any way composite, or wholly simple? (8) Whether He enters into composition with other things?

(6) Whether He is composed of subject and accident?

- First, if God were a subject composed of accidents, then he would not be complete in himself.
 - "for a subject is in some sense made actual by its accidents. But there can be no potentiality in God..."
- Second, if God were composed of subject and accident, he would not be absolute. He would have something added to him in order to make him what he is.
 - "...there can be nothing caused in God, since He is the first cause. Hence it follows that there is no accident in God."

Critique

- “*Theologia naturalis* [natural theology], despite all the problems inherent in its formulation and elaboration, is properly discussed as a form of *theologia vera* [true theology], under the category of *theologia viatorum* [pilgrim theology]. This placement of the topic arises from the fact that *theologia naturalis* is neither a theology of union nor a theology of vision, but a theology of revelation. Since the mode of communication of natural theology is revelation, natural theology must be discussed together with supernatural theology. What is more, as indicated by the Reformed orthodox paradigm of true and false, archetypal and ectypal theology, the true, ectypal *theologia naturalis* is founded not on the interaction of reason in general with the natural order (so that it is not to be equated with natural sciences like astronomy or physics) but on the examination of natural revelation by faithful reason.” Muller

Thomas on “First Cause”

- “Now in efficient causes it is not possible to go on to infinity, because in all efficient causes following in order, the first is the cause of the intermediate cause, and the intermediate is the cause of the ultimate cause, whether the intermediate cause be several, or one only. Now to take away the cause is to take away the effect. Therefore, if there be no first cause among efficient causes, there will be no ultimate, nor any intermediate cause. But if in efficient causes it is possible to go on to infinity, there will be no first efficient cause, neither will there be an ultimate effect, nor any intermediate efficient causes; all of which is plainly false.”