Summa Theologica, Part I (Prima Pars)

by Thomas Aquinas

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Produced by Sandra K. Perry, with corrections and

supplementation by David McClamrock

ST. THOMAS AQUINAS

SUMMA THEOLOGICA PART I ("Prima Pars")

Translated by Fathers of the English Dominican Province

BENZIGER BROTHERS NEW YORK _____

DEDICATION

To the Blessed Virgin Mary Immaculate Seat of Wisdom

_____

NOTE TO THIS ELECTRONIC EDITION

The text of this electronic edition was originally produced by Sandra K. Perry, Perrysburg, Ohio, and made available through the Christian Classics Ethereal Library <http://www.ccel.org>. I have eliminated unnecessary formatting in the text, corrected some errors in transcription, and added the dedication, tables of contents, Prologue, and the numbers of the questions and articles, as they appeared in the printed translation published by Benziger Brothers. Each article is now designated by part, question number, and article number in brackets, like this:

> SECOND ARTICLE [I, Q. 49, Art. 2]

> Whether the Supreme Good, God, Is the Cause of Evil?

In a few places, where obvious errors appeared in the Benziger Brothers edition, I have corrected them by reference to a Latin text of the Summa. These corrections are indicated by English text in brackets. For example, in Part I, Question 45, Article 2, the first sentence in the Benziger Brothers edition begins: "Not only is it impossible that anything should be created by God…." By reference to the Latin, "non solum non est impossibile a Deo aliquid creari" (emphasis added), this has been corrected to "Not only is it [not] impossible that anything should be created by

God…."

This electronic edition also differs from the Benziger Brothers edition in the following details (as well as the obvious lack of the original page numbers and headers):

* The repetitive expression "We proceed thus to the [next] Article" does not appear directly below the title of each article.

* Italics are represented by underscores at the beginning and end, like this. Quotations and other "quotable" matter, however, are ordinarily set off by quotation marks with no underscores in this edition, in accordance with common English usage, even where they were set in italics with no quotation marks in the Benziger Brothers edition. Titles of books are set off by underscores when they appear in the text with no parentheses, but not when the books are cited in parentheses.

* Bible chapters and verses are cited with arabic numerals separated by colons, like this: "Dan. 7:10"—not like this: "Dan. vii. 10." Small roman numerals have been retained where they appear in citations to books other than the Bible.

* Any matter that appeared in a footnote in the Benziger Brothers edition is presented in brackets at the point in the text where the footnote mark appeared.

* Greek words are presented in Roman transliteration.

* Paragraphs are not indented and are separated by blank lines.

* Numbered topics, set forth at the beginning of each question and at certain other places, are ordinarily presented on a separate line for each topic.

* Titles of questions are in all caps.

Anything else in this electronic edition that does not correspond to the content of the Benziger Brothers edition may be regarded as a defect in this edition and attributed to me (David McClamrock).

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PROLOGUE

Because the Master of Catholic Truth ought not only to teach the proficient, but also to instruct beginners (according to the Apostle: As Unto Little Ones in Christ, I Gave You Milk to Drink, Not Meat— 1 Cor. iii. 1, 2)—we purpose in this book to treat of whatever belongs to the Christian Religion, in such a way as may tend to the instruction of beginners. We have considered that students in this Science have not seldom been hampered by what they have found written by other authors, partly on account of the multiplication of useless questions, articles, and arguments; partly

also because those things that are needful for them to know are not taught according to the order of the subject-matter, but according as the plan of the book might require, or the occasion of the argument offer; partly, too, because frequent repetition brought weariness and confusion to the minds of the readers.

Endeavoring to avoid these and other like faults, we shall try, by God's help, to set forth whatever is included in this Sacred Science as briefly and clearly as the matter itself may allow. _____

SUMMA THEOLOGICA

FIRST PART ["I," "Prima Pars"] _____

QUESTION 1

THE NATURE AND EXTENT OF SACRED DOCTRINE (in Ten Articles)

To place our purpose within proper limits, we first endeavor to investigate the nature and extent of this sacred doctrine. Concerning this there are ten points of inquiry:

(1) Whether it is necessary?

(2) Whether it is a science?

(3) Whether it is one or many?

(4) Whether it is speculative or practical?

(5) How it is compared with other sciences?

(6) Whether it is the same as wisdom?

(7) Whether God is its subject-matter?

(8) Whether it is a matter of argument?

(9) Whether it rightly employs metaphors and similes?

(10) Whether the Sacred Scripture of this doctrine may be expounded in different senses? _____

FIRST ARTICLE [I, Q. 1, Art. 1]

Whether, besides Philosophy, any Further Doctrine Is Required?

Objection 1: It seems that, besides philosophical science, we have no need of any further knowledge. For man should not seek to know what is above reason: "Seek not the things that are too high for thee" (Ecclus. 3:22). But whatever is not above reason is fully treated of in philosophical science. Therefore any other knowledge besides philosophical science is superfluous.

Obj. 2: Further, knowledge can be concerned only with being, for nothing can be known, save what is true; and all that is, is true. But everything that is, is treated of in philosophical science—even God Himself; so that there is a part of philosophy called theology, or the divine science, as Aristotle has proved (Metaph. vi). Therefore, besides philosophical science, there is no need of any further knowledge.

On the contrary, It is written (2 Tim. 3:16): "All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice." Now Scripture, inspired of God, is no part of philosophical science, which has been built up by human reason. Therefore it is useful that besides philosophical science, there should be other knowledge, i.e. inspired of God.

I answer that, It was necessary for man's salvation that there should be a knowledge revealed by God besides philosophical science built up by human reason. Firstly, indeed, because man is directed to God, as to an end that surpasses the grasp of his reason: "The eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for Thee" (Isa. 66:4). But the end must first be known by men who are to direct their thoughts and actions to the end. Hence it was necessary for the salvation of man that certain truths which exceed human reason should be made known to him by divine revelation. Even as regards those truths about God which human reason could have discovered, it was necessary that man should be taught by a divine revelation; because the truth about God such as reason could discover, would only be known by a few, and that after a long time, and with the

admixture of many errors. Whereas man's whole salvation, which is in God, depends upon the knowledge of this truth. Therefore, in order that the salvation of men might be brought about more fitly and more surely, it was necessary that they should be taught divine truths by divine revelation. It was therefore necessary that besides philosophical science built up by reason, there should be a sacred science learned through revelation.

Reply Obj. 1: Although those things which are beyond man's knowledge may not be sought for by man through his reason, nevertheless, once they are revealed by God, they must be accepted by faith. Hence the sacred text continues, "For many things are shown to thee above the understanding of man" (Ecclus. 3:25). And in this, the sacred science consists.

Reply Obj. 2: Sciences are differentiated according to the various means through which knowledge is obtained. For the astronomer and the physicist both may prove the same conclusion: that the earth, for instance, is round: the astronomer by means of mathematics (i.e. abstracting from matter), but the physicist by means of matter itself. Hence there is no reason why those things which may be learned from philosophical science, so far as they can be known by natural reason, may not also be taught us by another science so far as they fall within revelation. Hence theology included in sacred doctrine differs in kind from that theology which is part of philosophy. _____

SECOND ARTICLE [I, Q. 1, Art. 2]

Whether Sacred Doctrine Is a Science?

Objection 1: It seems that sacred doctrine is not a science. For every science proceeds from self-evident principles. But sacred doctrine proceeds from articles of faith which are not self-evident, since their truth is not admitted by all: "For all men have not faith" (2 Thess. 3:2). Therefore sacred doctrine is not a science.

Obj. 2: Further, no science deals with individual facts. But this sacred science treats

of individual facts, such as the deeds of Abraham, Isaac and Jacob and such like. Therefore sacred doctrine is not a science.

On the contrary, Augustine says (De Trin. xiv, 1) "to this science alone belongs that whereby saving faith is begotten, nourished, protected and strengthened." But this can be said of no science except sacred doctrine. Therefore sacred doctrine is a science.

I answer that, Sacred doctrine is a science. We must bear in mind that there are two kinds of sciences. There are some which proceed from a principle known by the natural light of intelligence, such as arithmetic and geometry and the like. There are some which proceed from principles known by the light of a higher science: thus the science of perspective proceeds from principles established by geometry, and music from principles established by arithmetic. So it is that sacred doctrine is a science because it proceeds from principles established by the light of a higher science, namely, the science of God and the blessed. Hence, just as the musician accepts on authority the principles taught him by the mathematician, so sacred science is established on principles revealed by God.

Reply Obj. 1: The principles of any science are either in themselves self-evident, or reducible to the conclusions of a higher science; and such, as we have said, are the principles of sacred doctrine.

Reply Obj. 2: Individual facts are treated of in sacred doctrine, not because it is concerned with them principally, but they are introduced rather both as examples to be followed in our lives (as in moral sciences) and in order to establish the authority of those men through whom the divine revelation, on which this sacred scripture or doctrine is based, has come down to us. _____

THIRD ARTICLE [I, Q. 1, Art. 3]

Whether Sacred Doctrine Is One Science?

Objection 1: It seems that sacred doctrine is not one science; for according to the

Philosopher (Poster. i) "that science is one which treats only of one class of subjects." But the creator and the creature, both of whom are treated of in sacred doctrine, cannot be grouped together under one class of subjects. Therefore sacred doctrine is not one science.

Obj. 2: Further, in sacred doctrine we treat of angels, corporeal creatures and human morality. But these belong to separate philosophical sciences. Therefore sacred doctrine cannot be one science.

On the contrary, Holy Scripture speaks of it as one science: "Wisdom gave him the knowledge [scientiam] of holy things" (Wis. 10:10).

I answer that, Sacred doctrine is one science. The unity of a faculty or habit is to be gauged by its object, not indeed, in its material aspect, but as regards the precise formality under which it is an object. For example, man, ass, stone agree in the one precise formality of being colored; and color is the formal object of sight. Therefore, because Sacred Scripture considers things precisely under the formality of being divinely revealed, whatever has been divinely revealed possesses the one precise formality of the object of this science; and therefore is included under sacred doctrine as under one science.

Reply Obj. 1: Sacred doctrine does not treat of God and creatures equally, but of God primarily, and of creatures only so far as they are referable to God as their beginning or end. Hence the unity of this science is not impaired.

Reply Obj. 2: Nothing prevents inferior faculties or habits from being differentiated by something which falls under a higher faculty or habit as well; because the higher faculty or habit regards the object in its more universal formality, as the object of the common sense is whatever affects the senses, including, therefore, whatever is visible or audible. Hence the common sense, although one faculty, extends to all the objects of the five senses. Similarly, objects which are the subject-matter of different philosophical sciences can yet be treated of by this one single sacred science under

one aspect precisely so far as they can be included in revelation. So that in this way, sacred doctrine bears, as it were, the stamp of the divine science which is one and simple, yet extends to everything. _____

FOURTH ARTICLE [I, Q. 1, Art. 4]

Whether Sacred Doctrine Is a Practical Science?

Objection 1: It seems that sacred doctrine is a practical science; for a practical science is that which ends in action according to the Philosopher (Metaph. ii). But sacred doctrine is ordained to action: "Be ye doers of the word, and not hearers only" (James 1:22). Therefore sacred doctrine is a practical science.

Obj. 2: Further, sacred doctrine is divided into the Old and the New Law. But law implies a moral science which is a practical science. Therefore sacred doctrine is a practical science.

On the contrary, Every practical science is concerned with human operations; as moral science is concerned with human acts, and architecture with buildings. But sacred doctrine is chiefly concerned with God, whose handiwork is especially man. Therefore it is not a practical but a speculative science.

I answer that, Sacred doctrine, being one, extends to things which belong to different philosophical sciences because it considers in each the same formal aspect, namely, so far as they can be known through divine revelation. Hence, although among the philosophical sciences one is speculative and another practical, nevertheless sacred doctrine includes both; as God, by one and the same science, knows both Himself and His works. Still, it is speculative rather than practical because it is more concerned with divine things than with human acts; though it does treat even of these latter, inasmuch as man is ordained by them to the perfect knowledge of God in which consists eternal bliss. This is a sufficient answer to the Objections.

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FIFTH ARTICLE [I, Q. 1, Art. 5]

Whether Sacred Doctrine Is Nobler than Other Sciences?

Objection 1: It seems that sacred doctrine is not nobler than other sciences; for the nobility of a science depends on the certitude it establishes. But other sciences, the principles of which cannot be doubted, seem to be more certain than sacred doctrine; for its principles—namely, articles of faith—can be doubted. Therefore other sciences seem to be nobler.

Obj. 2: Further, it is the sign of a lower science to depend upon a higher; as music depends on arithmetic. But sacred doctrine does in a sense depend upon philosophical sciences; for Jerome observes, in his Epistle to Magnus, that "the ancient doctors so enriched their books with the ideas and phrases of the philosophers, that thou knowest not what more to admire in them, their profane erudition or their scriptural learning." Therefore sacred doctrine is inferior to other sciences.

On the contrary, Other sciences are called the handmaidens of this one: "Wisdom sent her maids to invite to the tower" (Prov. 9:3).

I answer that, Since this science is partly speculative and partly practical, it transcends all others speculative and practical. Now one speculative science is said to be nobler than another, either by reason of its greater certitude, or by reason of the higher worth of its subject-matter. In both these respects this science surpasses other speculative sciences; in point of greater certitude, because other sciences derive their certitude from the natural light of human reason, which can err; whereas this derives its certitude from the light of divine knowledge, which cannot be misled: in point of the higher worth of its subject-matter because this science treats chiefly of those things which by their sublimity transcend human reason; while other sciences consider only those things which are within reason's grasp. Of the practical sciences, that one is nobler which is ordained to a further purpose, as political science is nobler than military science; for the good of the army is directed to the good of the

State. But the purpose of this science, in so far as it is practical, is eternal bliss; to which as to an ultimate end the purposes of every practical science are directed. Hence it is clear that from every standpoint, it is nobler than other sciences.

Reply Obj. 1: It may well happen that what is in itself the more certain may seem to us the less certain on account of the weakness of our intelligence, "which is dazzled by the clearest objects of nature; as the owl is dazzled by the light of the sun" (Metaph. ii, lect. i). Hence the fact that some happen to doubt about articles of faith is not due to the uncertain nature of the truths, but to the weakness of human intelligence; yet the slenderest knowledge that may be obtained of the highest things is more desirable than the most certain knowledge obtained of lesser things, as is said in de Animalibus xi.

Reply Obj. 2: This science can in a sense depend upon the philosophical sciences, not as though it stood in need of them, but only in order to make its teaching clearer. For it accepts its principles not from other sciences, but immediately from God, by revelation. Therefore it does not depend upon other sciences as upon the higher, but makes use of them as of the lesser, and as handmaidens: even so the master sciences make use of the sciences that supply their materials, as political of military science. That it thus uses them is not due to its own defect or insufficiency, but to the defect of our intelligence, which is more easily led by what is known through natural reason (from which proceed the other sciences) to that which is above reason, such as are the teachings of this science. _____

SIXTH ARTICLE [I, Q. 1, Art. 6]

Whether This Doctrine Is the Same as Wisdom?

Objection 1: It seems that this doctrine is not the same as wisdom. For no doctrine which borrows its principles is worthy of the name of wisdom; seeing that the wise man directs, and is not directed (Metaph. i). But this doctrine borrows its principles. Therefore this science is not wisdom.

Obj. 2: Further, it is a part of wisdom to prove the principles of other sciences. Hence it is called the chief of sciences, as is clear in Ethic. vi. But this doctrine does not prove the principles of other sciences. Therefore it is not the same as wisdom.

Obj. 3: Further, this doctrine is acquired by study, whereas wisdom is acquired by God's inspiration; so that it is numbered among the gifts of the Holy Spirit (Isa. 11:2). Therefore this doctrine is not the same as wisdom.

On the contrary, It is written (Deut. 4:6): "This is your wisdom and understanding in the sight of nations."

I answer that, This doctrine is wisdom above all human wisdom; not merely in any one order, but absolutely. For since it is the part of a wise man to arrange and to judge, and since lesser matters should be judged in the light of some higher principle, he is said to be wise in any one order who considers the highest principle in that order: thus in the order of building, he who plans the form of the house is called wise and architect, in opposition to the inferior laborers who trim the wood and make ready the stones: "As a wise architect, I have laid the foundation" (1 Cor. 3:10). Again, in the order of all human life, the prudent man is called wise, inasmuch as he directs his acts to a fitting end: "Wisdom is prudence to a man" (Prov. 10: 23). Therefore he who considers absolutely the highest cause of the whole universe, namely God, is most of all called wise. Hence wisdom is said to be the knowledge of divine things, as Augustine says (De Trin. xii, 14). But sacred doctrine essentially treats of God viewed as the highest cause—not only so far as He can be known through creatures just as philosophers knew Him—"That which is known of God is manifest in them" (Rom. 1:19)—but also as far as He is known to Himself alone and revealed to others. Hence sacred doctrine is especially called wisdom.

Reply Obj. 1: Sacred doctrine derives its principles not from any human knowledge, but from the divine knowledge, through which, as through the highest wisdom, all our knowledge is set in order.

Reply Obj. 2: The principles of other sciences either are evident and cannot be proved, or are proved by natural reason through some other science. But the knowledge proper to this science comes through revelation and not through natural reason. Therefore it has no concern to prove the principles of other sciences, but only to judge of them. Whatsoever is found in other sciences contrary to any truth of this science must be condemned as false: "Destroying counsels and every height that exalteth itself against the knowledge of God" (2 Cor. 10:4, 5).

Reply Obj. 3: Since judgment appertains to wisdom, the twofold manner of judging produces a twofold wisdom. A man may judge in one way by inclination, as whoever has the habit of a virtue judges rightly of what concerns that virtue by his very inclination towards it. Hence it is the virtuous man, as we read, who is the measure and rule of human acts. In another way, by knowledge, just as a man learned in moral science might be able to judge rightly about virtuous acts, though he had not the virtue. The first manner of judging divine things belongs to that wisdom which is set down among the gifts of the Holy Ghost: "The spiritual man judgeth all things" (1 Cor. 2:15). And Dionysius says (Div. Nom. ii): "Hierotheus is taught not by mere learning, but by experience of divine things." The second manner of judging belongs to this doctrine which is acquired by study, though its principles are obtained by revelation. _____

SEVENTH ARTICLE [I, Q. 1, Art. 7]

Whether God Is the Object of This Science?

Objection 1: It seems that God is not the object of this science. For in every science, the nature of its object is presupposed. But this science cannot presuppose the essence of God, for Damascene says (De Fide Orth. i, iv): "It is impossible to define the essence of God." Therefore God is not the object of this science.

Obj. 2: Further, whatever conclusions are reached in any science must be comprehended under the object of the science. But in Holy Writ we reach

conclusions not only concerning God, but concerning many other things, such as creatures and human morality. Therefore God is not the object of this science.

On the contrary, The object of the science is that of which it principally treats. But in this science, the treatment is mainly about God; for it is called theology, as treating of God. Therefore God is the object of this science.

I answer that, God is the object of this science. The relation between a science and its object is the same as that between a habit or faculty and its object. Now properly speaking, the object of a faculty or habit is the thing under the aspect of which all things are referred to that faculty or habit, as man and stone are referred to the faculty of sight in that they are colored. Hence colored things are the proper objects of sight. But in sacred science, all things are treated of under the aspect of God: either because they are God Himself or because they refer to God as their beginning and end. Hence it follows that God is in very truth the object of this science. This is clear also from the principles of this science, namely, the articles of faith, for faith is about God. The object of the principles and of the whole science must be the same, since the whole science is contained virtually in its principles. Some, however, looking to what is treated of in this science, and not to the aspect under which it is treated, have asserted the object of this science to be something other than God—that is, either things and signs; or the works of salvation; or the whole Christ, as the head and members. Of all these things, in truth, we treat in this science, but so far as they have reference to God.

Reply Obj. 1: Although we cannot know in what consists the essence of God, nevertheless in this science we make use of His effects, either of nature or of grace, in place of a definition, in regard to whatever is treated of in this science concerning God; even as in some philosophical sciences we demonstrate something about a cause from its effect, by taking the effect in place of a definition of the cause.

Reply Obj. 2: Whatever other conclusions are reached in this sacred science are

comprehended under God, not as parts or species or accidents but as in some way related to Him. _____

EIGHTH ARTICLE [I, Q. 1, Art. 8]

Whether Sacred Doctrine is a Matter of Argument?

Objection 1: It seems this doctrine is not a matter of argument. For Ambrose says (De Fide 1): "Put arguments aside where faith is sought." But in this doctrine, faith especially is sought: "But these things are written that you may believe" (John 20:31). Therefore sacred doctrine is not a matter of argument.

Obj. 2: Further, if it is a matter of argument, the argument is either from authority or from reason. If it is from authority, it seems unbefitting its dignity, for the proof from authority is the weakest form of proof. But if it is from reason, this is unbefitting its end, because, according to Gregory (Hom. 26), "faith has no merit in those things of which human reason brings its own experience." Therefore sacred doctrine is not a matter of argument.

On the contrary, The Scripture says that a bishop should "embrace that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine and to convince the gainsayers" (Titus 1:9).

I answer that, As other sciences do not argue in proof of their principles, but argue from their principles to demonstrate other truths in these sciences: so this doctrine does not argue in proof of its principles, which are the articles of faith, but from them it goes on to prove something else; as the Apostle from the resurrection of Christ argues in proof of the general resurrection (1 Cor. 15). However, it is to be borne in mind, in regard to the philosophical sciences, that the inferior sciences neither prove their principles nor dispute with those who deny them, but leave this to a higher science; whereas the highest of them, viz. metaphysics, can dispute with one who denies its principles, if only the opponent will make some concession; but if he concede nothing, it can have no dispute with him, though it can answer his

objections. Hence Sacred Scripture, since it has no science above itself, can dispute with one who denies its principles only if the opponent admits some at least of the truths obtained through divine revelation; thus we can argue with heretics from texts in Holy Writ, and against those who deny one article of faith, we can argue from another. If our opponent believes nothing of divine revelation, there is no longer any means of proving the articles of faith by reasoning, but only of answering his objections—if he has any—against faith. Since faith rests upon infallible truth, and since the contrary of a truth can never be demonstrated, it is clear that the arguments brought against faith cannot be demonstrations, but are difficulties that can be answered.

Reply Obj. 1: Although arguments from human reason cannot avail to prove what must be received on faith, nevertheless, this doctrine argues from articles of faith to other truths.

Reply Obj. 2: This doctrine is especially based upon arguments from authority, inasmuch as its principles are obtained by revelation: thus we ought to believe on the authority of those to whom the revelation has been made. Nor does this take away from the dignity of this doctrine, for although the argument from authority based on human reason is the weakest, yet the argument from authority based on divine revelation is the strongest. But sacred doctrine makes use even of human reason, not, indeed, to prove faith (for thereby the merit of faith would come to an end), but to make clear other things that are put forward in this doctrine. Since therefore grace does not destroy nature but perfects it, natural reason should minister to faith as the natural bent of the will ministers to charity. Hence the Apostle says: "Bringing into captivity every understanding unto the obedience of Christ" (2 Cor. 10:5). Hence sacred doctrine makes use also of the authority of philosophers in those questions in which they were able to know the truth by natural reason, as Paul quotes a saying of Aratus: "As some also of your own poets said: For we are also His offspring" (Acts 17:28). Nevertheless, sacred doctrine makes use of these authorities as extrinsic and

probable arguments; but properly uses the authority of the canonical Scriptures as an incontrovertible proof, and the authority of the doctors of the Church as one that may properly be used, yet merely as probable. For our faith rests upon the revelation made to the apostles and prophets who wrote the canonical books, and not on the revelations (if any such there are) made to other doctors. Hence Augustine says (Epis. ad Hieron. xix, 1): "Only those books of Scripture which are called canonical have I learned to hold in such honor as to believe their authors have not erred in any way in writing them. But other authors I so read as not to deem everything in their works to be true, merely on account of their having so thought and written, whatever may have been their holiness and learning." _____

NINTH ARTICLE [I, Q. 1, Art. 9]

Whether Holy Scripture Should Use Metaphors?

Objection 1: It seems that Holy Scripture should not use metaphors. For that which is proper to the lowest science seems not to befit this science, which holds the highest place of all. But to proceed by the aid of various similitudes and figures is proper to poetry, the least of all the sciences. Therefore it is not fitting that this science should make use of such similitudes.

Obj. 2: Further, this doctrine seems to be intended to make truth clear. Hence a reward is held out to those who manifest it: "They that explain me shall have life everlasting" (Ecclus. 24:31). But by such similitudes truth is obscured. Therefore, to put forward divine truths by likening them to corporeal things does not befit this science.

Obj. 3: Further, the higher creatures are, the nearer they approach to the divine likeness. If therefore any creature be taken to represent God, this representation ought chiefly to be taken from the higher creatures, and not from the lower; yet this is often found in Scriptures.

On the contrary, It is written (Osee 12:10): "I have multiplied visions, and I have

used similitudes by the ministry of the prophets." But to put forward anything by means of similitudes is to use metaphors. Therefore this sacred science may use metaphors.

I answer that, It is befitting Holy Writ to put forward divine and spiritual truths by means of comparisons with material things. For God provides for everything according to the capacity of its nature. Now it is natural to man to attain to intellectual truths through sensible objects, because all our knowledge originates from sense. Hence in Holy Writ, spiritual truths are fittingly taught under the likeness of material things. This is what Dionysius says (Coel. Hier. i): "We cannot be enlightened by the divine rays except they be hidden within the covering of many sacred veils." It is also befitting Holy Writ, which is proposed to all without distinction of persons—"To the wise and to the unwise I am a debtor" (Rom. 1:14)—that spiritual truths be expounded by means of figures taken from corporeal things, in order that thereby even the simple who are unable by themselves to grasp intellectual things may be able to understand it.

Reply Obj. 1: Poetry makes use of metaphors to produce a representation, for it is natural to man to be pleased with representations. But sacred doctrine makes use of metaphors as both necessary and useful.

Reply Obj. 2: The ray of divine revelation is not extinguished by the sensible imagery wherewith it is veiled, as Dionysius says (Coel. Hier. i); and its truth so far remains that it does not allow the minds of those to whom the revelation has been made, to rest in the metaphors, but raises them to the knowledge of truths; and through those to whom the revelation has been made others also may receive instruction in these matters. Hence those things that are taught metaphorically in one part of Scripture, in other parts are taught more openly. The very hiding of truth in figures is useful for the exercise of thoughtful minds and as a defense against the ridicule of the impious, according to the words "Give not that which is holy to dogs"

(Matt. 7:6).

Reply Obj. 3: As Dionysius says, (Coel. Hier. i) it is more fitting that divine truths should be expounded under the figure of less noble than of nobler bodies, and this for three reasons. Firstly, because thereby men's minds are the better preserved from error. For then it is clear that these things are not literal descriptions of divine truths, which might have been open to doubt had they been expressed under the figure of nobler bodies, especially for those who could think of nothing nobler than bodies. Secondly, because this is more befitting the knowledge of God that we have in this life. For what He is not is clearer to us than what He is. Therefore similitudes drawn from things farthest away from God form within us a truer estimate that God is above whatsoever we may say or think of Him. Thirdly, because thereby divine truths are the better hidden from the unworthy. _____

TENTH ARTICLE [I, Q. 1, Art. 10]

Whether in Holy Scripture a Word may have Several Senses?

Objection 1: It seems that in Holy Writ a word cannot have several senses, historical or literal, allegorical, tropological or moral, and anagogical. For many different senses in one text produce confusion and deception and destroy all force of argument. Hence no argument, but only fallacies, can be deduced from a multiplicity of propositions. But Holy Writ ought to be able to state the truth without any fallacy. Therefore in it there cannot be several senses to a word.

Obj. 2: Further, Augustine says (De util. cred. iii) that "the Old Testament has a fourfold division as to history, etiology, analogy and allegory." Now these four seem altogether different from the four divisions mentioned in the first objection. Therefore it does not seem fitting to explain the same word of Holy Writ according to the four different senses mentioned above.

Obj. 3: Further, besides these senses, there is the parabolical, which is not one of these four.

On the contrary, Gregory says (Moral. xx, 1): "Holy Writ by the manner of its speech transcends every science, because in one and the same sentence, while it describes a fact, it reveals a mystery."

I answer that, The author of Holy Writ is God, in whose power it is to signify His meaning, not by words only (as man also can do), but also by things themselves. So, whereas in every other science things are signified by words, this science has the property, that the things signified by the words have themselves also a signification. Therefore that first signification whereby words signify things belongs to the first sense, the historical or literal. That signification whereby things signified by words have themselves also a signification is called the spiritual sense, which is based on the literal, and presupposes it. Now this spiritual sense has a threefold division. For as the Apostle says (Heb. 10:1) the Old Law is a figure of the New Law, and Dionysius says (Coel. Hier. i) "the New Law itself is a figure of future glory." Again, in the New Law, whatever our Head has done is a type of what we ought to do. Therefore, so far as the things of the Old Law signify the things of the New Law, there is the allegorical sense; so far as the things done in Christ, or so far as the things which signify Christ, are types of what we ought to do, there is the moral sense. But so far as they signify what relates to eternal glory, there is the anagogical sense. Since the literal sense is that which the author intends, and since the author of Holy Writ is God, Who by one act comprehends all things by His intellect, it is not unfitting, as Augustine says (Confess. xii), if, even according to the literal sense, one word in Holy Writ should have several senses.

Reply Obj. 1: The multiplicity of these senses does not produce equivocation or any other kind of multiplicity, seeing that these senses are not multiplied because one word signifies several things, but because the things signified by the words can be themselves types of other things. Thus in Holy Writ no confusion results, for all the senses are founded on one—the literal—from which alone can any argument be drawn, and not from those intended in allegory, as Augustine says (Epis. 48).

Nevertheless, nothing of Holy Scripture perishes on account of this, since nothing necessary to faith is contained under the spiritual sense which is not elsewhere put forward by the Scripture in its literal sense.

Reply Obj. 2: These three—history, etiology, analogy—are grouped under the literal sense. For it is called history, as Augustine expounds (Epis. 48), whenever anything is simply related; it is called etiology when its cause is assigned, as when Our Lord gave the reason why Moses allowed the putting away of wives—namely, on account of the hardness of men's hearts; it is called analogy whenever the truth of one text of Scripture is shown not to contradict the truth of another. Of these four, allegory alone stands for the three spiritual senses. Thus Hugh of St. Victor (Sacram. iv, 4 Prolog.) includes the anagogical under the allegorical sense, laying down three senses only—the historical, the allegorical, and the tropological.

Reply Obj. 3: The parabolical sense is contained in the literal, for by words things are signified properly and figuratively. Nor is the figure itself, but that which is figured, the literal sense. When Scripture speaks of God's arm, the literal sense is not that God has such a member, but only what is signified by this member, namely operative power. Hence it is plain that nothing false can ever underlie the literal sense of Holy Writ. _____

QUESTION 2

THE EXISTENCE OF GOD (In Three Articles)

Because the chief aim of sacred doctrine is to teach the knowledge of God, not only as He is in Himself, but also as He is the beginning of things and their last end, and especially of rational creatures, as is clear from what has been already said, therefore, in our endeavor to expound this science, we shall treat:

(1) Of God;

(2) Of the rational creature's advance towards God;

(3) Of Christ, Who as man, is our way to God.

In treating of God there will be a threefold division, for we shall consider:

(1) Whatever concerns the Divine Essence;

(2) Whatever concerns the distinctions of Persons;

(3) Whatever concerns the procession of creatures from Him.

Concerning the Divine Essence, we must consider:

(1) Whether God exists?

(2) The manner of His existence, or, rather, what is not the manner of His existence;

(3) Whatever concerns His operations—namely, His knowledge, will, power.

Concerning the first, there are three points of inquiry:

(1) Whether the proposition "God exists" is self-evident?

(2) Whether it is demonstrable?

(3) Whether God exists? _____

FIRST ARTICLE [I, Q. 2, Art. 1]

Whether the Existence of God Is Self-Evident?

Objection 1: It seems that the existence of God is self-evident. Now those things are said to be self-evident to us the knowledge of which is naturally implanted in us, as we can see in regard to first principles. But as Damascene says (De Fide Orth. i, 1,3), "the knowledge of God is naturally implanted in all." Therefore the existence of God is self-evident.

Obj. 2: Further, those things are said to be self-evident which are known as soon as the terms are known, which the Philosopher (1 Poster. iii) says is true of the first principles of demonstration. Thus, when the nature of a whole and of a part is known, it is at once recognized that every whole is greater than its part. But as soon as the signification of the word "God" is understood, it is at once seen that God exists. For by this word is signified that thing than which nothing greater can be

conceived. But that which exists actually and mentally is greater than that which exists only mentally. Therefore, since as soon as the word "God" is understood it exists mentally, it also follows that it exists actually. Therefore the proposition "God exists" is self-evident.

Obj. 3: Further, the existence of truth is self-evident. For whoever denies the existence of truth grants that truth does not exist: and, if truth does not exist, then the proposition "Truth does not exist" is true: and if there is anything true, there must be truth. But God is truth itself: "I am the way, the truth, and the life" (John 14:6) Therefore "God exists" is self-evident.

On the contrary, No one can mentally admit the opposite of what is self-evident; as the Philosopher (Metaph. iv, lect. vi) states concerning the first principles of demonstration. But the opposite of the proposition "God is" can be mentally admitted: "The fool said in his heart, There is no God" (Ps. 52:1). Therefore, that God exists is not self-evident.

I answer that, A thing can be self-evident in either of two ways: on the one hand, self-evident in itself, though not to us; on the other, self-evident in itself, and to us. A proposition is self-evident because the predicate is included in the essence of the subject, as "Man is an animal," for animal is contained in the essence of man. If, therefore the essence of the predicate and subject be known to all, the proposition will be self-evident to all; as is clear with regard to the first principles of demonstration, the terms of which are common things that no one is ignorant of, such as being and non-being, whole and part, and such like. If, however, there are some to whom the essence of the predicate and subject is unknown, the proposition will be self-evident in itself, but not to those who do not know the meaning of the predicate and subject of the proposition. Therefore, it happens, as Boethius says (Hebdom., the title of which is: "Whether all that is, is good"), "that there are some mental concepts self-evident only to the learned, as that incorporeal substances are

not in space." Therefore I say that this proposition, "God exists," of itself is self-evident, for the predicate is the same as the subject, because God is His own existence as will be hereafter shown (Q. 3, Art. 4). Now because we do not know the essence of God, the proposition is not self-evident to us; but needs to be demonstrated by things that are more known to us, though less known in their nature—namely, by effects.

Reply Obj. 1: To know that God exists in a general and confused way is implanted in us by nature, inasmuch as God is man's beatitude. For man naturally desires happiness, and what is naturally desired by man must be naturally known to him. This, however, is not to know absolutely that God exists; just as to know that someone is approaching is not the same as to know that Peter is approaching, even though it is Peter who is approaching; for many there are who imagine that man's perfect good which is happiness, consists in riches, and others in pleasures, and others in something else.

Reply Obj. 2: Perhaps not everyone who hears this word "God" understands it to signify something than which nothing greater can be thought, seeing that some have believed God to be a body. Yet, granted that everyone understands that by this word "God" is signified something than which nothing greater can be thought, nevertheless, it does not therefore follow that he understands that what the word signifies exists actually, but only that it exists mentally. Nor can it be argued that it actually exists, unless it be admitted that there actually exists something than which nothing greater can be thought; and this precisely is not admitted by those who hold that God does not exist.

Reply Obj. 3: The existence of truth in general is self-evident but the existence of a Primal Truth is not self-evident to us. _____

SECOND ARTICLE [I, Q. 2, Art. 2]

Whether It Can Be Demonstrated That God Exists?

Objection 1: It seems that the existence of God cannot be demonstrated. For it is an article of faith that God exists. But what is of faith cannot be demonstrated, because a demonstration produces scientific knowledge; whereas faith is of the unseen (Heb. 11:1). Therefore it cannot be demonstrated that God exists.

Obj. 2: Further, the essence is the middle term of demonstration. But we cannot know in what God's essence consists, but solely in what it does not consist; as Damascene says (De Fide Orth. i, 4). Therefore we cannot demonstrate that God exists.

Obj. 3: Further, if the existence of God were demonstrated, this could only be from His effects. But His effects are not proportionate to Him, since He is infinite and His effects are finite; and between the finite and infinite there is no proportion. Therefore, since a cause cannot be demonstrated by an effect not proportionate to it, it seems that the existence of God cannot be demonstrated.

On the contrary, The Apostle says: "The invisible things of Him are clearly seen, being understood by the things that are made" (Rom. 1:20). But this would not be unless the existence of God could be demonstrated through the things that are made; for the first thing we must know of anything is whether it exists.

I answer that, Demonstration can be made in two ways: One is through the cause, and is called a priori, and this is to argue from what is prior absolutely. The other is through the effect, and is called a demonstration a posteriori; this is to argue from what is prior relatively only to us. When an effect is better known to us than its cause, from the effect we proceed to the knowledge of the cause. And from every effect the existence of its proper cause can be demonstrated, so long as its effects are better known to us; because since every effect depends upon its cause, if the effect exists, the cause must pre-exist. Hence the existence of God, in so far as it is not self-evident to us, can be demonstrated from those of His effects which are known to us.

Reply Obj. 1: The existence of God and other like truths about God, which can be known by natural reason, are not articles of faith, but are preambles to the articles; for faith presupposes natural knowledge, even as grace presupposes nature, and perfection supposes something that can be perfected. Nevertheless, there is nothing to prevent a man, who cannot grasp a proof, accepting, as a matter of faith, something which in itself is capable of being scientifically known and demonstrated.

Reply Obj. 2: When the existence of a cause is demonstrated from an effect, this effect takes the place of the definition of the cause in proof of the cause's existence. This is especially the case in regard to God, because, in order to prove the existence of anything, it is necessary to accept as a middle term the meaning of the word, and not its essence, for the question of its essence follows on the question of its existence. Now the names given to God are derived from His effects; consequently, in demonstrating the existence of God from His effects, we may take for the middle term the meaning of the word "God".

Reply Obj. 3: From effects not proportionate to the cause no perfect knowledge of that cause can be obtained. Yet from every effect the existence of the cause can be clearly demonstrated, and so we can demonstrate the existence of God from His effects; though from them we cannot perfectly know God as He is in His essence.

THIRD ARTICLE [I, Q. 2, Art. 3]

Whether God Exists?

Objection 1: It seems that God does not exist; because if one of two contraries be infinite, the other would be altogether destroyed. But the word "God" means that He is infinite goodness. If, therefore, God existed, there would be no evil discoverable; but there is evil in the world. Therefore God does not exist.

Obj. 2: Further, it is superfluous to suppose that what can be accounted for by a few principles has been produced by many. But it seems that everything we see in the

world can be accounted for by other principles, supposing God did not exist. For all natural things can be reduced to one principle which is nature; and all voluntary things can be reduced to one principle which is human reason, or will. Therefore there is no need to suppose God's existence.

On the contrary, It is said in the person of God: "I am Who am." (Ex. 3:14)

I answer that, The existence of God can be proved in five ways.

The first and more manifest way is the argument from motion. It is certain, and evident to our senses, that in the world some things are in motion. Now whatever is in motion is put in motion by another, for nothing can be in motion except it is in potentiality to that towards which it is in motion; whereas a thing moves inasmuch as it is in act. For motion is nothing else than the reduction of something from potentiality to actuality. But nothing can be reduced from potentiality to actuality, except by something in a state of actuality. Thus that which is actually hot, as fire, makes wood, which is potentially hot, to be actually hot, and thereby moves and changes it. Now it is not possible that the same thing should be at once in actuality and potentiality in the same respect, but only in different respects. For what is actually hot cannot simultaneously be potentially hot; but it is simultaneously potentially cold. It is therefore impossible that in the same respect and in the same way a thing should be both mover and moved, i.e. that it should move itself. Therefore, whatever is in motion must be put in motion by another. If that by which it is put in motion be itself put in motion, then this also must needs be put in motion by another, and that by another again. But this cannot go on to infinity, because then there would be no first mover, and, consequently, no other mover; seeing that subsequent movers move only inasmuch as they are put in motion by the first mover; as the staff moves only because it is put in motion by the hand. Therefore it is necessary to arrive at a first mover, put in motion by no other; and this everyone understands to be God.

The second way is from the nature of the efficient cause. In the world of sense we find there is an order of efficient causes. There is no case known (neither is it, indeed, possible) in which a thing is found to be the efficient cause of itself; for so it would be prior to itself, which is impossible. 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 only one. 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. Therefore it is necessary to admit a first efficient cause, to which everyone gives the name of God.

The third way is taken from possibility and necessity, and runs thus. We find in nature things that are possible to be and not to be, since they are found to be generated, and to corrupt, and consequently, they are possible to be and not to be. But it is impossible for these always to exist, for that which is possible not to be at some time is not. Therefore, if everything is possible not to be, then at one time there could have been nothing in existence. Now if this were true, even now there would be nothing in existence, because that which does not exist only begins to exist by something already existing. Therefore, if at one time nothing was in existence, it would have been impossible for anything to have begun to exist; and thus even now nothing would be in existence—which is absurd. Therefore, not all beings are merely possible, but there must exist something the existence of which is necessary. But every necessary thing either has its necessity caused by another, or not. Now it is impossible to go on to infinity in necessary things which have their necessity caused by another, as has been already proved in regard to efficient causes. Therefore we cannot but postulate the existence of some being having of itself its

own necessity, and not receiving it from another, but rather causing in others their necessity. This all men speak of as God.

The fourth way is taken from the gradation to be found in things. Among beings there are some more and some less good, true, noble and the like. But more and less are predicated of different things, according as they resemble in their different ways something which is the maximum, as a thing is said to be hotter according as it more nearly resembles that which is hottest; so that there is something which is truest, something best, something noblest and, consequently, something which is uttermost being; for those things that are greatest in truth are greatest in being, as it is written in Metaph. ii. Now the maximum in any genus is the cause of all in that genus; as fire, which is the maximum heat, is the cause of all hot things. Therefore there must also be something which is to all beings the cause of their being, goodness, and every other perfection; and this we call God.

The fifth way is taken from the governance of the world. We see that things which lack intelligence, such as natural bodies, act for an end, and this is evident from their acting always, or nearly always, in the same way, so as to obtain the best result. Hence it is plain that not fortuitously, but designedly, do they achieve their end. Now whatever lacks intelligence cannot move towards an end, unless it be directed by some being endowed with knowledge and intelligence; as the arrow is shot to its mark by the archer. Therefore some intelligent being exists by whom all natural things are directed to their end; and this being we call God.

Reply Obj. 1: As Augustine says (Enchiridion xi): "Since God is the highest good, He would not allow any evil to exist in His works, unless His omnipotence and goodness were such as to bring good even out of evil." This is part of the infinite goodness of God, that He should allow evil to exist, and out of it produce good.

Reply Obj. 2: Since nature works for a determinate end under the direction of a higher agent, whatever is done by nature must needs be traced back to God, as to its

first cause. So also whatever is done voluntarily must also be traced back to some higher cause other than human reason or will, since these can change or fail; for all things that are changeable and capable of defect must be traced back to an immovable and self-necessary first principle, as was shown in the body of the Article. _____

QUESTION 3

OF THE SIMPLICITY OF GOD (In Eight Articles)

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.

Therefore, we must consider:

(1) How He is not;

(2) How He is known by us;

(3) How He is named.

Now it can be shown how God is not, by denying Him whatever is opposed to the idea of Him, viz. composition, motion, and the like. Therefore

(1) we must discuss His simplicity, whereby we deny composition in Him; and because whatever is simple in material things is imperfect and a part of something else, we shall discuss (2) His perfection; (3) His infinity; (4) His immutability; (5) His unity.

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?

FIRST ARTICLE [I, Q. 3, Art. 1]

Whether God Is a Body?

Objection 1: It seems that God is a body. For a body is that which has the three dimensions. But Holy Scripture attributes the three dimensions to God, for it is written: "He is higher than Heaven, and what wilt thou do? He is deeper than Hell, and how wilt thou know? The measure of Him is longer than the earth and broader than the sea" (Job 11:8, 9). Therefore God is a body.

Obj. 2: Further, everything that has figure is a body, since figure is a quality of quantity. But God seems to have figure, for it is written: "Let us make man to our image and likeness" (Gen. 1:26). Now a figure is called an image, according to the text: "Who being the brightness of His glory and the figure," i.e. the image, "of His substance" (Heb. 1:3). Therefore God is a body.

Obj. 3: Further, whatever has corporeal parts is a body. Now Scripture attributes corporeal parts to God. "Hast thou an arm like God?" (Job 40:4); and "The eyes of the Lord are upon the just" (Ps. 33:16); and "The right hand of the Lord hath wrought strength" (Ps. 117:16). Therefore God is a body.

Obj. 4: Further, posture belongs only to bodies. But something which supposes posture is said of God in the Scriptures: "I saw the Lord sitting" (Isa. 6:1), and "He standeth up to judge" (Isa. 3:13). Therefore God is a body.

Obj. 5: Further, only bodies or things corporeal can be a local term wherefrom or whereto. But in the Scriptures God is spoken of as a local term whereto, according

to the words, "Come ye to Him and be enlightened" (Ps. 33:6), and as a term wherefrom: "All they that depart from Thee shall be written in the earth" (Jer. 17:13). Therefore God is a body.

On the contrary, It is written in the Gospel of St. John (John 4:24): "God is a spirit."

I answer that, It is absolutely true that God is not a body; and this can be shown in three ways. First, because no body is in motion unless it be put in motion, as is evident from induction. Now it has been already proved (Q. 2, A. 3), that God is the First Mover, and is Himself unmoved. Therefore it is clear that God is not a body. Secondly, because the first being must of necessity be in act, and in no way in potentiality. For although in any single thing that passes from potentiality to actuality, the potentiality is prior in time to the actuality; nevertheless, absolutely speaking, actuality is prior to potentiality; for whatever is in potentiality can be reduced into actuality only by some being in actuality. Now it has been already proved that God is the First Being. It is therefore impossible that in God there should be any potentiality. But every body is in potentiality because the continuous, as such, is divisible to infinity; it is therefore impossible that God should be a body. Thirdly, because God is the most noble of beings. Now it is impossible for a body to be the most noble of beings; for a body must be either animate or inanimate; and an animate body is manifestly nobler than any inanimate body. But an animate body is not animate precisely as body; otherwise all bodies would be animate. Therefore its animation depends upon some other thing, as our body depends for its animation on the soul. Hence that by which a body becomes animated must be nobler than the body. Therefore it is impossible that God should be a body.

Reply Obj. 1: As we have said above (Q. 1, A. 9), Holy Writ puts before us spiritual and divine things under the comparison of corporeal things. Hence, when it attributes to God the three dimensions under the comparison of corporeal quantity, it implies His virtual quantity; thus, by depth, it signifies His power of knowing

hidden things; by height, the transcendence of His excelling power; by length, the duration of His existence; by breadth, His act of love for all. Or, as says Dionysius (Div. Nom. ix), by the depth of God is meant the incomprehensibility of His essence; by length, the procession of His all-pervading power; by breadth, His overspreading all things, inasmuch as all things lie under His protection.

Reply Obj. 2: Man is said to be after the image of God, not as regards his body, but as regards that whereby he excels other animals. Hence, when it is said, "Let us make man to our image and likeness", it is added, "And let him have dominion over the fishes of the sea" (Gen. 1:26). Now man excels all animals by his reason and intelligence; hence it is according to his intelligence and reason, which are incorporeal, that man is said to be according to the image of God.

Reply Obj. 3: Corporeal parts are attributed to God in Scripture on account of His actions, and this is owing to a certain parallel. For instance the act of the eye is to see; hence the eye attributed to God signifies His power of seeing intellectually, not sensibly; and so on with the other parts.

Reply Obj. 4: Whatever pertains to posture, also, is only attributed to God by some sort of parallel. He is spoken of as sitting, on account of His unchangeableness and dominion; and as standing, on account of His power of overcoming whatever withstands Him.

Reply Obj. 5: We draw near to God by no corporeal steps, since He is everywhere, but by the affections of our soul, and by the actions of that same soul do we withdraw from Him; thus, to draw near to or to withdraw signifies merely spiritual actions based on the metaphor of local motion. _____

SECOND ARTICLE [I, Q. 3, Art. 2]

Whether God Is Composed of Matter and Form?

Objection 1: It seems that God is composed of matter and form. For whatever has a soul is composed of matter and form; since the soul is the form of the body. But

Scripture attributes a soul to God; for it is mentioned in Hebrews (Heb. 10:38), where God says: "But My just man liveth by faith; but if he withdraw himself, he shall not please My soul." Therefore God is composed of matter and form.

Obj. 2: Further, anger, joy and the like are passions of the composite. But these are attributed to God in Scripture: "The Lord was exceeding angry with His people" (Ps. 105:40). Therefore God is composed of matter and form.

Obj. 3: Further, matter is the principle of individualization. But God seems to be individual, for He cannot be predicated of many. Therefore He is composed of matter and form.

On the contrary, Whatever is composed of matter and form is a body; for dimensive quantity is the first property of matter. But God is not a body as proved in the preceding Article; therefore He is not composed of matter and form.

I answer that, It is impossible that matter should exist in God. First, because matter is in potentiality. But we have shown (Q. 2, A. 3) that God is pure act, without any potentiality. Hence it is impossible that God should be composed of matter and form. Secondly, because everything composed of matter and form owes its perfection and goodness to its form; therefore its goodness is participated, inasmuch as matter participates the form. Now the first good and the best—viz. God—is not a participated good, because the essential good is prior to the participated good. Hence it is impossible that God should be composed of matter and form. Thirdly, because every agent acts by its form; hence the manner in which it has its form is the manner in which it is an agent. Therefore whatever is primarily and essentially an agent must be primarily and essentially form. Now God is the first agent, since He is the first efficient cause. He is therefore of His essence a form; and not composed of matter and form.

Reply Obj. 1: A soul is attributed to God because His acts resemble the acts of a soul; for, that we will anything, is due to our soul. Hence what is pleasing to His will

is said to be pleasing to His soul.

Reply Obj. 2: Anger and the like are attributed to God on account of a similitude of effect. Thus, because to punish is properly the act of an angry man, God's punishment is metaphorically spoken of as His anger.

Reply Obj. 3: Forms which can be received in matter are individualized by matter, which cannot be in another as in a subject since it is the first underlying subject; although form of itself, unless something else prevents it, can be received by many. But that form which cannot be received in matter, but is self-subsisting, is individualized precisely because it cannot be received in a subject; and such a form is God. Hence it does not follow that matter exists in God.

THIRD ARTICLE [I, Q. 3, Art. 3]

Whether God is the Same as His Essence or Nature?

Objection 1: It seems that God is not the same as His essence or nature. For nothing can be in itself. But the substance or nature of God—i.e. the Godhead—is said to be in God. Therefore it seems that God is not the same as His essence or nature.

Obj. 2: Further, the effect is assimilated to its cause; for every agent produces its like. But in created things the suppositum is not identical with its nature; for a man is not the same as his humanity. Therefore God is not the same as His Godhead.

On the contrary, It is said of God that He is life itself, and not only that He is a living thing: "I am the way, the truth, and the life" (John 14:6). Now the relation between Godhead and God is the same as the relation between life and a living thing. Therefore God is His very Godhead.

I answer that, God is the same as His essence or nature. To understand this, it must be noted that in things composed of matter and form, the nature or essence must differ from the suppositum, because the essence or nature connotes only what is included in the definition of the species; as, humanity connotes all that is included in

the definition of man, for it is by this that man is man, and it is this that humanity signifies, that, namely, whereby man is man. Now individual matter, with all the individualizing accidents, is not included in the definition of the species. For this particular flesh, these bones, this blackness or whiteness, etc., are not included in the definition of a man. Therefore this flesh, these bones, and the accidental qualities distinguishing this particular matter, are not included in humanity; and yet they are included in the thing which is man. Hence the thing which is a man has something more in it than has humanity. Consequently humanity and a man are not wholly identical; but humanity is taken to mean the formal part of a man, because the principles whereby a thing is defined are regarded as the formal constituent in regard to the individualizing matter. On the other hand, in things not composed of matter and form, in which individualization is not due to individual matter—that is to say, to this matter—the very forms being individualized of themselves—it is necessary the forms themselves should be subsisting supposita. Therefore suppositum and nature in them are identified. Since God then is not composed of matter and form, He must be His own Godhead, His own Life, and whatever else is thus predicated of Him.

Reply Obj. 1: We can speak of simple things only as though they were like the composite things from which we derive our knowledge. Therefore in speaking of God, we use concrete nouns to signify His subsistence, because with us only those things subsist which are composite; and we use abstract nouns to signify His simplicity. In saying therefore that Godhead, or life, or the like are in God, we indicate the composite way in which our intellect understands, but not that there is any composition in God.

Reply Obj. 2: The effects of God do not imitate Him perfectly, but only as far as they are able; and the imitation is here defective, precisely because what is simple and one, can only be represented by divers things; consequently, composition is accidental to them, and therefore, in them suppositum is not the same as nature.

FOURTH ARTICLE [I, Q. 3, Art. 4]

Whether Essence and Existence Are the Same in God?

Objection 1: It seems that essence and existence are not the same in God. For if it be so, then the divine being has nothing added to it. Now being to which no addition is made is universal being which is predicated of all things. Therefore it follows that God is being in general which can be predicated of everything. But this is false: "For men gave the incommunicable name to stones and wood" (Wis. 14:21). Therefore God's existence is not His essence.

Obj. 2: Further, we can know whether God exists as said above (Q. 2, A. 2); but we cannot know what He is. Therefore God's existence is not the same as His essence—that is, as His quiddity or nature.

On the contrary, Hilary says (Trin. vii): "In God existence is not an accidental quality, but subsisting truth." Therefore what subsists in God is His existence.

I answer that, God is not only His own essence, as shown in the preceding article, but also His own existence. This may be shown in several ways. First, whatever a thing has besides its essence must be caused either by the constituent principles of that essence (like a property that necessarily accompanies the species—as the faculty of laughing is proper to a man—and is caused by the constituent principles of the species), or by some exterior agent—as heat is caused in water by fire. Therefore, if the existence of a thing differs from its essence, this existence must be caused either by some exterior agent or by its essential principles. Now it is impossible for a thing's existence to be caused by its essential constituent principles, for nothing can be the sufficient cause of its own existence, if its existence is caused. Therefore that thing, whose existence differs from its essence, must have its existence caused by another. But this cannot be true of God; because we call God the first efficient cause. Therefore it is impossible that in God His existence should

differ from His essence. Secondly, existence is that which makes every form or nature actual; for goodness and humanity are spoken of as actual, only because they are spoken of as existing. Therefore existence must be compared to essence, if the latter is a distinct reality, as actuality to potentiality. Therefore, since in God there is no potentiality, as shown above (A. 1), it follows that in Him essence does not differ from existence. Therefore His essence is His existence. Thirdly, because, just as that which has fire, but is not itself fire, is on fire by participation; so that which has existence but is not existence, is a being by participation. But God is His own essence, as shown above (A. 3); if, therefore, He is not His own existence He will be not essential, but participated being. He will not therefore be the first being—which is absurd. Therefore God is His own existence, and not merely His own essence.

Reply Obj. 1: A thing that has nothing added to it can be of two kinds. Either its essence precludes any addition; thus, for example, it is of the essence of an irrational animal to be without reason. Or we may understand a thing to have nothing added to it, inasmuch as its essence does not require that anything should be added to it; thus the genus animal is without reason, because it is not of the essence of animal in general to have reason; but neither is it to lack reason. And so the divine being has nothing added to it in the first sense; whereas universal being has nothing added to it in the second sense.

Reply Obj. 2: "To be" can mean either of two things. It may mean the act of essence, or it may mean the composition of a proposition effected by the mind in joining a predicate to a subject. Taking "to be" in the first sense, we cannot understand God's existence nor His essence; but only in the second sense. We know that this proposition which we form about God when we say "God is," is true; and this we know from His effects (Q. 2, A. 2). _____

FIFTH ARTICLE [I, Q. 3, Art. 5]

Whether God Is Contained in a Genus?

Objection 1: It seems that God is contained in a genus. For a substance is a being that subsists of itself. But this is especially true of God. Therefore God is in a genus of substance.

Obj. 2: Further, nothing can be measured save by something of its own genus; as length is measured by length and numbers by number. But God is the measure of all substances, as the Commentator shows (Metaph. x). Therefore God is in the genus of substance.

On the contrary, In the mind, genus is prior to what it contains. But nothing is prior to God either really or mentally. Therefore God is not in any genus.

I answer that, A thing can be in a genus in two ways; either absolutely and properly, as a species contained under a genus; or as being reducible to it, as principles and privations. For example, a point and unity are reduced to the genus of quantity, as its principles; while blindness and all other privations are reduced to the genus of habit. But in neither way is God in a genus. That He cannot be a species of any genus may be shown in three ways. First, because a species is constituted of genus and difference. Now that from which the difference constituting the species is derived, is always related to that from which the genus is derived, as actuality is related to potentiality. For animal is derived from sensitive nature, by concretion as it were, for that is animal, which has a sensitive nature. Rational being, on the other hand, is derived from intellectual nature, because that is rational, which has an intellectual nature, and intelligence is compared to sense, as actuality is to potentiality. The same argument holds good in other things. Hence since in God actuality is not added to potentiality, it is impossible that He should be in any genus as a species. Secondly, since the existence of God is His essence, if God were in any genus, He would be the genus being, because, since genus is predicated as an essential it refers to the essence of a thing. But the Philosopher has shown (Metaph. iii) that being cannot be a genus, for every genus has differences distinct from its generic essence.

Now no difference can exist distinct from being; for non-being cannot be a difference. It follows then that God is not in a genus. Thirdly, because all in one genus agree in the quiddity or essence of the genus which is predicated of them as an essential, but they differ in their existence. For the existence of man and of horse is not the same; as also of this man and that man: thus in every member of a genus, existence and quiddity—i.e. essence—must differ. But in God they do not differ, as shown in the preceding article. Therefore it is plain that God is not in a genus as if He were a species. From this it is also plain that He has no genus nor difference, nor can there be any definition of Him; nor, save through His effects, a demonstration of Him: for a definition is from genus and difference; and the mean of a demonstration is a definition. That God is not in a genus, as reducible to it as its principle, is clear from this, that a principle reducible to any genus does not extend beyond that genus; as, a point is the principle of continuous quantity alone; and unity, of discontinuous quantity. But God is the principle of all being. Therefore He is not contained in any genus as its principle.

Reply Obj. 1: The word substance signifies not only what exists of itself—for existence cannot of itself be a genus, as shown in the body of the article; but, it also signifies an essence that has the property of existing in this way—namely, of existing of itself; this existence, however, is not its essence. Thus it is clear that God is not in the genus of substance.

Reply Obj. 2: This objection turns upon proportionate measure which must be homogeneous with what is measured. Now, God is not a measure proportionate to anything. Still, He is called the measure of all things, in the sense that everything has being only according as it resembles Him. _____

SIXTH ARTICLE [I, Q. 3, Art. 6]

Whether in God There Are Any Accidents?

Objection 1: It seems that there are accidents in God. For substance cannot be an

accident, as Aristotle says (Phys. i). Therefore that which is an accident in one, cannot, in another, be a substance. Thus it is proved that heat cannot be the substantial form of fire, because it is an accident in other things. But wisdom, virtue, and the like, which are accidents in us, are attributes of God. Therefore in God there are accidents.

Obj. 2: Further, in every genus there is a first principle. But there are many genera of accidents. If, therefore, the primal members of these genera are not in God, there will be many primal beings other than God—which is absurd.

On the contrary, Every accident is in a subject. But God cannot be a subject, for "no simple form can be a subject", as Boethius says (De Trin.). Therefore in God there cannot be any accident.

I answer that, From all we have said, it is clear there can be no accident in God. First, because a subject is compared to its accidents as potentiality to actuality; for a subject is in some sense made actual by its accidents. But there can be no potentiality in God, as was shown (Q. 2, A. 3). Secondly, because God is His own existence; and as Boethius says (Hebdom.), although every essence may have something superadded to it, this cannot apply to absolute being: thus a heated substance can have something extraneous to heat added to it, as whiteness, nevertheless absolute heat can have nothing else than heat. Thirdly, because what is essential is prior to what is accidental. Whence as God is absolute primal being, there can be in Him nothing accidental. Neither can He have any essential accidents (as the capability of laughing is an essential accident of man), because such accidents are caused by the constituent principles of the subject. Now there can be nothing caused in God, since He is the first cause. Hence it follows that there is no accident in God.

Reply Obj. 1: Virtue and wisdom are not predicated of God and of us univocally. Hence it does not follow that there are accidents in God as there are in us.

Reply Obj. 2: Since substance is prior to its accidents, the principles of accidents are reducible to the principles of the substance as to that which is prior; although God is not first as if contained in the genus of substance; yet He is first in respect to all being, outside of every genus. _____

SEVENTH ARTICLE [I, Q. 3, Art. 7]

Whether God Is Altogether Simple?

Objection 1: It seems that God is not altogether simple. For whatever is from God must imitate Him. Thus from the first being are all beings; and from the first good is all good. But in the things which God has made, nothing is altogether simple. Therefore neither is God altogether simple.

Obj. 2: Further, whatever is best must be attributed to God. But with us that which is composite is better than that which is simple; thus, chemical compounds are better than simple elements, and animals than the parts that compose them. Therefore it cannot be said that God is altogether simple.

On the contrary, Augustine says (De Trin. iv, 6,7): "God is truly and absolutely simple."

I answer that, The absolute simplicity of God may be shown in many ways. First, from the previous articles of this question. For there is neither composition of quantitative parts in God, since He is not a body; nor composition of matter and form; nor does His nature differ from His suppositum; nor His essence from His existence; neither is there in Him composition of genus and difference, nor of subject and accident. Therefore, it is clear that God is nowise composite, but is altogether simple. Secondly, because every composite is posterior to its component parts, and is dependent on them; but God is the first being, as shown above (Q. 2, A. 3). Thirdly, because every composite has a cause, for things in themselves different cannot unite unless something causes them to unite. But God is uncaused, as shown above (Q. 2, A. 3), since He is the first efficient cause. Fourthly, because in every

composite there must be potentiality and actuality; but this does not apply to God; for either one of the parts actuates another, or at least all the parts are potential to the whole. Fifthly, because nothing composite can be predicated of any single one of its parts. And this is evident in a whole made up of dissimilar parts; for no part of a man is a man, nor any of the parts of the foot, a foot. But in wholes made up of similar parts, although something which is predicated of the whole may be predicated of a part (as a part of the air is air, and a part of water, water), nevertheless certain things are predicable of the whole which cannot be predicated of any of the parts; for instance, if the whole volume of water is two cubits, no part of it can be two cubits. Thus in every composite there is something which is not it itself. But, even if this could be said of whatever has a form, viz. that it has something which is not it itself, as in a white object there is something which does not belong to the essence of white; nevertheless in the form itself, there is nothing besides itself. And so, since God is absolute form, or rather absolute being, He can be in no way composite. Hilary implies this argument, when he says (De Trin. vii): "God, Who is strength, is not made up of things that are weak; nor is He Who is light, composed of things that are dim."

Reply Obj. 1: Whatever is from God imitates Him, as caused things imitate the first cause. But it is of the essence of a thing to be in some sort composite; because at least its existence differs from its essence, as will be shown hereafter, (Q. 4, A. 3).

Reply Obj. 2: With us composite things are better than simple things, because the perfections of created goodness cannot be found in one simple thing, but in many things. But the perfection of divine goodness is found in one simple thing (QQ. 4, A. 1, and 6, A. 2). _____

EIGHTH ARTICLE [I, Q. 3, Art. 8]

Whether God Enters into the Composition of Other Things?

Objection 1: It seems that God enters into the composition of other things, for

Dionysius says (Coel. Hier. iv): "The being of all things is that which is above being—the Godhead." But the being of all things enters into the composition of everything. Therefore God enters into the composition of other things.

Obj. 2: Further, God is a form; for Augustine says (De Verb. Dom. [Serm. xxxviii]) that, "the word of God, which is God, is an uncreated form." But a form is part of a compound. Therefore God is part of some compound.

Obj. 3: Further, whatever things exist, in no way differing from each other, are the same. But God and primary matter exist, and in no way differ from each other. Therefore they are absolutely the same. But primary matter enters into the composition things. Therefore also does God. Proof of the minor—whatever things differ, they differ by some differences, and therefore must be composite. But God and primary matter are altogether simple. Therefore they nowise differ from each other.

On the contrary, Dionysius says (Div. Nom. ii): "There can be no touching Him," i.e. God, "nor any other union with Him by mingling part with part."

Further, the first cause rules all things without commingling with them, as the Philosopher says (De Causis).

I answer that, On this point there have been three errors. Some have affirmed that God is the world-soul, as is clear from Augustine (De Civ. Dei vii, 6). This is practically the same as the opinion of those who assert that God is the soul of the highest heaven. Again, others have said that God is the formal principle of all things; and this was the theory of the Almaricians. The third error is that of David of Dinant, who most absurdly taught that God was primary matter. Now all these contain manifest untruth; since it is not possible for God to enter into the composition of anything, either as a formal or a material principle. First, because God is the first efficient cause. Now the efficient cause is not identical numerically with the form of the thing caused, but only specifically: for man begets man. But

primary matter can be neither numerically nor specifically identical with an efficient cause; for the former is merely potential, while the latter is actual. Secondly, because, since God is the first efficient cause, to act belongs to Him primarily and essentially. But that which enters into composition with anything does not act primarily and essentially, but rather the composite so acts; for the hand does not act, but the man by his hand; and, fire warms by its heat. Hence God cannot be part of a compound. Thirdly, because no part of a compound can be absolutely primal among beings—not even matter, nor form, though they are the primal parts of every compound. For matter is merely potential; and potentiality is absolutely posterior to actuality, as is clear from the foregoing (Q. 3, A. 1): while a form which is part of a compound is a participated form; and as that which participates is posterior to that which is essential, so likewise is that which is participated; as fire in ignited objects is posterior to fire that is essentially such. Now it has been proved that God is absolutely primal being (Q. 2, A. 3).

Reply Obj. 1: The Godhead is called the being of all things, as their efficient and exemplar cause, but not as being their essence.

Reply Obj. 2: The Word is an exemplar form; but not a form that is part of a compound.

Reply Obj. 3: Simple things do not differ by added differences—for this is the property of compounds. Thus man and horse differ by their differences, rational and irrational; which differences, however, do not differ from each other by other differences. Hence, to be quite accurate, it is better to say that they are, not different, but diverse. Hence, according to the Philosopher (Metaph. x), "things which are diverse are absolutely distinct, but things which are different differ by something." Therefore, strictly speaking, primary matter and God do not differ, but are by their very being, diverse. Hence it does not follow they are the same.

QUESTION 4

THE PERFECTION OF GOD (In Three Articles)

Having considered the divine simplicity, we treat next of God's perfection. Now because everything in so far as it is perfect is called good, we shall speak first of the divine perfection; secondly of the divine goodness.

Concerning the first there are three points of inquiry:

(1) Whether God is perfect?

(2) Whether God is perfect universally, as having in Himself the perfections of all things?

(3) Whether creatures can be said to be like God? _____

FIRST ARTICLE [I, Q. 4, Art. 1]

Whether God is Perfect?

Objection 1: It seems that perfection does not belong to God. For we say a thing is perfect if it is completely made. But it does not befit God to be made. Therefore He is not perfect.

Obj. 2: Further, God is the first beginning of things. But the beginnings of things seem to be imperfect, as seed is the beginning of animal and vegetable life. Therefore God is imperfect.

Obj. 3: Further, as shown above (Q. 3, A. 4), God's essence is existence. But existence seems most imperfect, since it is most universal and receptive of all modification. Therefore God is imperfect.

On the contrary, It is written: "Be you perfect as also your heavenly Father is perfect" (Matt. 5:48).

I answer that, As the Philosopher relates (Metaph. xii), some ancient philosophers, namely, the Pythagoreans and Leucippus, did not predicate "best" and "most perfect" of the first principle. The reason was that the ancient philosophers

considered only a material principle; and a material principle is most imperfect. For since matter as such is merely potential, the first material principle must be simply potential, and thus most imperfect. Now God is the first principle, not material, but in the order of efficient cause, which must be most perfect. For just as matter, as such, is merely potential, an agent, as such, is in the state of actuality. Hence, the first active principle must needs be most actual, and therefore most perfect; for a thing is perfect in proportion to its state of actuality, because we call that perfect which lacks nothing of the mode of its perfection.

Reply Obj. 1: As Gregory says (Moral. v, 26,29): "Though our lips can only stammer, we yet chant the high things of God." For that which is not made is improperly called perfect. Nevertheless because created things are then called perfect, when from potentiality they are brought into actuality, this word "perfect" signifies whatever is not wanting in actuality, whether this be by way of perfection or not.

Reply Obj. 2: The material principle which with us is found to be imperfect, cannot be absolutely primal; but must be preceded by something perfect. For seed, though it be the principle of animal life reproduced through seed, has previous to it, the animal or plant from which is came. Because, previous to that which is potential, must be that which is actual; since a potential being can only be reduced into act by some being already actual.

Reply Obj. 3: Existence is the most perfect of all things, for it is compared to all things as that by which they are made actual; for nothing has actuality except so far as it exists. Hence existence is that which actuates all things, even their forms. Therefore it is not compared to other things as the receiver is to the received; but rather as the received to the receiver. When therefore I speak of the existence of man, or horse, or anything else, existence is considered a formal principle, and as something received; and not as that which exists. _____

SECOND ARTICLE [I, Q. 4, Art. 2]

Whether the Perfections of All Things Are in God?

Objection 1: It seems that the perfections of all things are not in God. For God is simple, as shown above (Q. 3, A. 7); whereas the perfections of things are many and diverse. Therefore the perfections of all things are not in God.

Obj. 2: Further, opposites cannot coexist. Now the perfections of things are opposed to each other, for each thing is perfected by its specific difference. But the differences by which genera are divided, and species constituted, are opposed to each other. Therefore because opposites cannot coexist in the same subject, it seems that the perfections of all things are not in God.

Obj. 3: Further, a living thing is more perfect than what merely exists; and an intelligent thing than what merely lives. Therefore life is more perfect than existence; and knowledge than life. But the essence of God is existence itself. Therefore He has not the perfections of life, and knowledge, and other similar perfections.

On the contrary, Dionysius says (Div. Nom. v) that "God in His one existence prepossesses all things."

I answer that, All created perfections are in God. Hence He is spoken of as universally perfect, because He lacks not (says the Commentator, Metaph. v) any excellence which may be found in any genus. This may be seen from two considerations. First, because whatever perfection exists in an effect must be found in the effective cause: either in the same formality, if it is a univocal agent—as when man reproduces man; or in a more eminent degree, if it is an equivocal agent—thus in the sun is the likeness of whatever is generated by the sun's power. Now it is plain that the effect pre-exists virtually in the efficient cause: and although to pre-exist in the potentiality of a material cause is to pre-exist in a more imperfect way, since matter as such is imperfect, and an agent as such is perfect; still to pre-exist virtually

in the efficient cause is to pre-exist not in a more imperfect, but in a more perfect way. Since therefore God is the first effective cause of things, the perfections of all things must pre-exist in God in a more eminent way. Dionysius implies the same line of argument by saying of God (Div. Nom. v): "It is not that He is this and not that, but that He is all, as the cause of all." Secondly, from what has been already proved, God is existence itself, of itself subsistent (Q. 3, A. 4). Consequently, He must contain within Himself the whole perfection of being. For it is clear that if some hot thing has not the whole perfection of heat, this is because heat is not participated in its full perfection; but if this heat were self-subsisting, nothing of the virtue of heat would be wanting to it. Since therefore God is subsisting being itself, nothing of the perfection of being can be wanting to Him. Now all created perfections are included in the perfection of being; for things are perfect, precisely so far as they have being after some fashion. It follows therefore that the perfection of no one thing is wanting to God. This line of argument, too, is implied by Dionysius (Div. Nom. v), when he says that, "God exists not in any single mode, but embraces all being within Himself, absolutely, without limitation, uniformly;" and afterwards he adds that, "He is the very existence to subsisting things."

Reply Obj. 1: Even as the sun (as Dionysius remarks, (Div. Nom. v)), while remaining one and shining uniformly, contains within itself first and uniformly the substances of sensible things, and many and diverse qualities; a fortiori should all things in a kind of natural unity pre-exist in the cause of all things; and thus things diverse and in themselves opposed to each other, pre-exist in God as one, without injury to His simplicity. This suffices for the Reply to the Second Objection.

Reply Obj. 3: The same Dionysius says (Div. Nom. v) that, although existence is more perfect than life, and life than wisdom, if they are considered as distinguished in idea; nevertheless, a living thing is more perfect than what merely exists, because living things also exist and intelligent things both exist and live. Although therefore existence does not include life and wisdom, because that which participates in

existence need not participate in every mode of existence; nevertheless God's existence includes in itself life and wisdom, because nothing of the perfection of being can be wanting to Him who is subsisting being itself.

THIRD ARTICLE [I, Q. 4, Art. 3]

Whether Any Creature Can Be Like God?

Objection 1: It seems that no creature can be like God. For it is written (Ps. 85:8): "There is none among the gods like unto Thee, O Lord." But of all creatures the most excellent are those which are called by participation gods. Therefore still less can other creatures be said to be like God.

Obj. 2: Further, likeness implies comparison. But there can be no comparison between things in a different genus. Therefore neither can there be any likeness. Thus we do not say that sweetness is like whiteness. But no creature is in the same genus as God: since God is no genus, as shown above (Q. 3, A. 5). Therefore no creature is like God.

Obj. 3: Further, we speak of those things as like which agree in form. But nothing can agree with God in form; for, save in God alone, essence and existence differ. Therefore no creature can be like to God.

Obj. 4: Further, among like things there is mutual likeness; for like is like to like. If therefore any creature is like God, God will be like some creature, which is against what is said by Isaias: "To whom have you likened God?" (Isa. 40:18).

On the contrary, It is written: "Let us make man to our image and likeness" (Gen. 1:26), and: "When He shall appear we shall be like to Him" (1 John 3:2).

I answer that, Since likeness is based upon agreement or communication in form, it varies according to the many modes of communication in form. Some things are said to be like, which communicate in the same form according to the same formality, and according to the same mode; and these are said to be not merely like, but equal

in their likeness; as two things equally white are said to be alike in whiteness; and this is the most perfect likeness. In another way, we speak of things as alike which communicate in form according to the same formality, though not according to the same measure, but according to more or less, as something less white is said to be like another thing more white; and this is imperfect likeness. In a third way some things are said to be alike which communicate in the same form, but not according to the same formality; as we see in non-univocal agents. For since every agent reproduces itself so far as it is an agent, and everything acts according to the manner of its form, the effect must in some way resemble the form of the agent. If therefore the agent is contained in the same species as its effect, there will be a likeness in form between that which makes and that which is made, according to the same formality of the species; as man reproduces man. If, however, the agent and its effect are not contained in the same species, there will be a likeness, but not according to the formality of the same species; as things generated by the sun's heat may be in some sort spoken of as like the sun, not as though they received the form of the sun in its specific likeness, but in its generic likeness. Therefore if there is an agent not contained in any genus, its effect will still more distantly reproduce the form of the agent, not, that is, so as to participate in the likeness of the agent's form according to the same specific or generic formality, but only according to some sort of analogy; as existence is common to all. In this way all created things, so far as they are beings, are like God as the first and universal principle of all being.

Reply Obj. 1: As Dionysius says (Div. Nom. ix), when Holy Writ declares that nothing is like God, it does not mean to deny all likeness to Him. For, "the same things can be like and unlike to God: like, according as they imitate Him, as far as He, Who is not perfectly imitable, can be imitated; unlike according as they fall short of their cause," not merely in intensity and remission, as that which is less white falls short of that which is more white; but because they are not in agreement, specifically or generically.

Reply Obj. 2: God is not related to creatures as though belonging to a different genus, but as transcending every genus, and as the principle of all genera.

Reply Obj. 3: Likeness of creatures to God is not affirmed on account of agreement in form according to the formality of the same genus or species, but solely according to analogy, inasmuch as God is essential being, whereas other things are beings by participation.

Reply Obj. 4: Although it may be admitted that creatures are in some sort like God, it must nowise be admitted that God is like creatures; because, as Dionysius says (Div. Nom. ix): "A mutual likeness may be found between things of the same order, but not between a cause and that which is caused." For, we say that a statue is like a man, but not conversely; so also a creature can be spoken of as in some sort like God; but not that God is like a creature. _____

QUESTION 5

OF GOODNESS IN GENERAL (In Six Articles)

We next consider goodness: First, goodness in general. Secondly, the goodness of God.

Under the first head there are six points of inquiry:

(1) Whether goodness and being are the same really?

(2) Granted that they differ only in idea, which is prior in thought?

(3) Granted that being is prior, whether every being is good?

(4) To what cause should goodness be reduced?

(5) Whether goodness consists in mode, species, and order?

(6) Whether goodness is divided into the virtuous, the useful, and the pleasant?

_____

FIRST ARTICLE [I, Q. 5, Art. 1]

Whether Goodness Differs Really from Being?

Objection 1: It seems that goodness differs really from being. For Boethius says (De Hebdom.): "I perceive that in nature the fact that things are good is one thing: that they are is another." Therefore goodness and being really differ.

Obj. 2: Further, nothing can be its own form. "But that is called good which has the form of being," according to the commentary on De Causis. Therefore goodness differs really from being.

Obj. 3: Further, goodness can be more or less. But being cannot be more or less. Therefore goodness differs really from being.

On the contrary, Augustine says (De Doctr. Christ. i, 42) that, "inasmuch as we exist we are good."

I answer that, Goodness and being are really the same, and differ only in idea; which is clear from the following argument. The essence of goodness consists in this, that it is in some way desirable. Hence the Philosopher says (Ethic. i): "Goodness is what all desire." Now it is clear that a thing is desirable only in so far as it is perfect; for all desire their own perfection. But everything is perfect so far as it is actual. Therefore it is clear that a thing is perfect so far as it exists; for it is existence that makes all things actual, as is clear from the foregoing (Q. 3, A. 4; Q. 4, A. 1). Hence it is clear that goodness and being are the same really. But goodness presents the aspect of desirableness, which being does not present.

Reply Obj. 1: Although goodness and being are the same really, nevertheless since they differ in thought, they are not predicated of a thing absolutely in the same way. Since being properly signifies that something actually is, and actuality properly correlates to potentiality; a thing is, in consequence, said simply to have being, accordingly as it is primarily distinguished from that which is only in potentiality; and this is precisely each thing's substantial being. Hence by its substantial being, everything is said to have being simply; but by any further actuality it is said to have being relatively. Thus to be white implies relative being, for to be white does not

take a thing out of simply potential being; because only a thing that actually has being can receive this mode of being. But goodness signifies perfection which is desirable; and consequently of ultimate perfection. Hence that which has ultimate perfection is said to be simply good; but that which has not the ultimate perfection it ought to have (although, in so far as it is at all actual, it has some perfection), is not said to be perfect simply nor good simply, but only relatively. In this way, therefore, viewed in its primal (i.e. substantial) being a thing is said to be simply, and to be good relatively (i.e. in so far as it has being) but viewed in its complete actuality, a thing is said to be relatively, and to be good simply. Hence the saying of Boethius (De Hebdom.), "I perceive that in nature the fact that things are good is one thing; that they are is another," is to be referred to a thing's goodness simply, and having being simply. Because, regarded in its primal actuality, a thing simply exists; and regarded in its complete actuality, it is good simply—in such sort that even in its primal actuality, it is in some sort good, and even in its complete actuality, it in some sort has being.

Reply Obj. 2: Goodness is a form so far as absolute goodness signifies complete actuality.

Reply Obj. 3: Again, goodness is spoken of as more or less according to a thing's superadded actuality, for example, as to knowledge or virtue.

SECOND ARTICLE [I, Q. 5, Art. 2]

Whether Goodness Is Prior in Idea to Being?

Objection 1: It seems that goodness is prior in idea to being. For names are arranged according to the arrangement of the things signified by the names. But Dionysius (Div. Nom. iii) assigned the first place, amongst the other names of God, to His goodness rather than to His being. Therefore in idea goodness is prior to being.

Obj. 2: Further, that which is the more extensive is prior in idea. But goodness is

more extensive than being, because, as Dionysius notes (Div. Nom. v), "goodness extends to things both existing and non-existing; whereas existence extends to existing things alone." Therefore goodness is in idea prior to being.

Obj. 3: Further, what is the more universal is prior in idea. But goodness seems to be more universal than being, since goodness has the aspect of desirable; whereas to some non-existence is desirable; for it is said of Judas: "It were better for him, if that man had not been born" (Matt. 26:24). Therefore in idea goodness is prior to being.

Obj. 4: Further, not only is existence desirable, but life, knowledge, and many other things besides. Thus it seems that existence is a particular appetible, and goodness a universal appetible. Therefore, absolutely, goodness is prior in idea to being.

On the contrary, It is said by Aristotle (De Causis) that "the first of created things is being."

I answer that, In idea being is prior to goodness. For the meaning signified by the name of a thing is that which the mind conceives of the thing and intends by the word that stands for it. Therefore, that is prior in idea, which is first conceived by the intellect. Now the first thing conceived by the intellect is being; because everything is knowable only inasmuch as it is in actuality. Hence, being is the proper object of the intellect, and is primarily intelligible; as sound is that which is primarily audible. Therefore in idea being is prior to goodness.

Reply Obj. 1: Dionysius discusses the Divine Names (Div. Nom. i, iii) as implying some causal relation in God; for we name God, as he says, from creatures, as a cause from its effects. But goodness, since it has the aspect of desirable, implies the idea of a final cause, the causality of which is first among causes, since an agent does not act except for some end; and by an agent matter is moved to its form. Hence the end is called the cause of causes. Thus goodness, as a cause, is prior to being, as is the end to the form. Therefore among the names signifying the divine causality, goodness precedes being. Again, according to the Platonists, who, through not

distinguishing primary matter from privation, said that matter was non-being, goodness is more extensively participated than being; for primary matter participates in goodness as tending to it, for all seek their like; but it does not participate in being, since it is presumed to be non-being. Therefore Dionysius says that "goodness extends to non-existence" (Div. Nom. v).

Reply Obj. 2: The same solution is applied to this objection. Or it may be said that goodness extends to existing and non-existing things, not so far as it can be predicated of them, but so far as it can cause them—if, indeed, by non-existence we understand not simply those things which do not exist, but those which are potential, and not actual. For goodness has the aspect of the end, in which not only actual things find their completion, but also towards which tend even those things which are not actual, but merely potential. Now being implies the habitude of a formal cause only, either inherent or exemplar; and its causality does not extend save to those things which are actual.

Reply Obj. 3: Non-being is desirable, not of itself, but only relatively—i.e. inasmuch as the removal of an evil, which can only be removed by non-being, is desirable. Now the removal of an evil cannot be desirable, except so far as this evil deprives a thing of some being. Therefore being is desirable of itself; and non-being only relatively, inasmuch as one seeks some mode of being of which one cannot bear to be deprived; thus even non-being can be spoken of as relatively good.

Reply Obj. 4: Life, wisdom, and the like, are desirable only so far as they are actual. Hence, in each one of them some sort of being is desired. And thus nothing can be desired except being; and consequently nothing is good except being.

THIRD ARTICLE [I, Q. 5, Art. 3]

Whether Every Being Is Good?

Objection 1: It seems that not every being is good. For goodness is something

superadded to being, as is clear from A. 1. But whatever is added to being limits it; as substance, quantity, quality, etc. Therefore goodness limits being. Therefore not every being is good.

Obj. 2: Further, no evil is good: "Woe to you that call evil good and good evil" (Isa. 5:20). But some things are called evil. Therefore not every being is good.

Obj. 3: Further, goodness implies desirability. Now primary matter does not imply desirability, but rather that which desires. Therefore primary matter does not contain the formality of goodness. Therefore not every being is good.

Obj. 4: Further, the Philosopher notes (Metaph. iii) that "in mathematics goodness does not exist." But mathematics are entities; otherwise there would be no science of mathematics. Therefore not every being is good.

On the contrary, Every being that is not God is God's creature. Now every creature of God is good (1 Tim. 4:4): and God is the greatest good. Therefore every being is good.

I answer that, Every being, as being, is good. For all being, as being, has actuality and is in some way perfect; since every act implies some sort of perfection; and perfection implies desirability and goodness, as is clear from A. 1. Hence it follows that every being as such is good.

Reply Obj. 1: Substance, quantity, quality, and everything included in them, limit being by applying it to some essence or nature. Now in this sense, goodness does not add anything to being beyond the aspect of desirability and perfection, which is also proper to being, whatever kind of nature it may be. Hence goodness does not limit being.

Reply Obj. 2: No being can be spoken of as evil, formally as being, but only so far as it lacks being. Thus a man is said to be evil, because he lacks some virtue; and an eye is said to be evil, because it lacks the power to see well.

Reply Obj. 3: As primary matter has only potential being, so it is only potentially

good. Although, according to the Platonists, primary matter may be said to be a non-being on account of the privation attaching to it, nevertheless, it does participate to a certain extent in goodness, viz. by its relation to, or aptitude for, goodness. Consequently, to be desirable is not its property, but to desire.

Reply Obj. 4: Mathematical entities do not subsist as realities; because they would be in some sort good if they subsisted; but they have only logical existence, inasmuch as they are abstracted from motion and matter; thus they cannot have the aspect of an end, which itself has the aspect of moving another. Nor is it repugnant that there should be in some logical entity neither goodness nor form of goodness; since the idea of being is prior to the idea of goodness, as was said in the preceding article. _____

FOURTH ARTICLE [I, Q. 5, Art. 4]

Whether Goodness Has the Aspect of a Final Cause?

Objection 1: It seems that goodness has not the aspect of a final cause, but rather of the other causes. For, as Dionysius says (Div. Nom. iv), "Goodness is praised as beauty." But beauty has the aspect of a formal cause. Therefore goodness has the aspect of a formal cause.

Obj. 2: Further, goodness is self-diffusive; for Dionysius says (Div. Nom. iv) that goodness is that whereby all things subsist, and are. But to be self-giving implies the aspect of an efficient cause. Therefore goodness has the aspect of an efficient cause.

Obj. 3: Further, Augustine says (De Doctr. Christ. i, 31) that "we exist because God is good." But we owe our existence to God as the efficient cause. Therefore goodness implies the aspect of an efficient cause.

On the contrary, The Philosopher says (Phys. ii) that "that is to be considered as the end and the good of other things, for the sake of which something is." Therefore goodness has the aspect of a final cause.

I answer that, Since goodness is that which all things desire, and since this has the

aspect of an end, it is clear that goodness implies the aspect of an end. Nevertheless, the idea of goodness presupposes the idea of an efficient cause, and also of a formal cause. For we see that what is first in causing, is last in the thing caused. Fire, e.g. heats first of all before it reproduces the form of fire; though the heat in the fire follows from its substantial form. Now in causing, goodness and the end come first, both of which move the agent to act; secondly, the action of the agent moving to the form; thirdly, comes the form. Hence in that which is caused the converse ought to take place, so that there should be first, the form whereby it is a being; secondly, we consider in it its effective power, whereby it is perfect in being, for a thing is perfect when it can reproduce its like, as the Philosopher says (Meteor. iv); thirdly, there follows the formality of goodness which is the basic principle of its perfection.

Reply Obj. 1: Beauty and goodness in a thing are identical fundamentally; for they are based upon the same thing, namely, the form; and consequently goodness is praised as beauty. But they differ logically, for goodness properly relates to the appetite (goodness being what all things desire); and therefore it has the aspect of an end (the appetite being a kind of movement towards a thing). On the other hand, beauty relates to the cognitive faculty; for beautiful things are those which please when seen. Hence beauty consists in due proportion; for the senses delight in things duly proportioned, as in what is after their own kind—because even sense is a sort of reason, just as is every cognitive faculty. Now since knowledge is by assimilation, and similarity relates to form, beauty properly belongs to the nature of a formal cause.

Reply Obj. 2: Goodness is described as self-diffusive in the sense that an end is said to move.

Reply Obj. 3: He who has a will is said to be good, so far as he has a good will; because it is by our will that we employ whatever powers we may have. Hence a man is said to be good, not by his good understanding; but by his good will. Now

the will relates to the end as to its proper object. Thus the saying, "we exist because God is good" has reference to the final cause. _____

FIFTH ARTICLE [I, Q. 5, Art. 5]

Whether the Essence of Goodness Consists in Mode, Species and Order?

Objection 1: It seems that the essence of goodness does not consist in mode, species and order. For goodness and being differ logically. But mode, species and order seem to belong to the nature of being, for it is written: "Thou hast ordered all things in measure, and number, and weight" (Wis. 11:21). And to these three can be reduced species, mode and order, as Augustine says (Gen. ad lit. iv, 3): "Measure fixes the mode of everything, number gives it its species, and weight gives it rest and stability." Therefore the essence of goodness does not consist in mode, species and order.

Obj. 2: Further, mode, species and order are themselves good. Therefore if the essence of goodness consists in mode, species and order, then every mode must have its own mode, species and order. The same would be the case with species and order in endless succession.

Obj. 3: Further, evil is the privation of mode, species and order. But evil is not the total absence of goodness. Therefore the essence of goodness does not consist in mode, species and order.

Obj. 4: Further, that wherein consists the essence of goodness cannot be spoken of as evil. Yet we can speak of an evil mode, species and order. Therefore the essence of goodness does not consist in mode, species and order.

Obj. 5: Further, mode, species and order are caused by weight, number and measure, as appears from the quotation from Augustine. But not every good thing has weight, number and measure; for Ambrose says (Hexam. i, 9): "It is of the nature of light not to have been created in number, weight and measure." Therefore the essence of goodness does not consist in mode, species and order.

On the contrary, Augustine says (De Nat. Boni. iii): "These three—mode, species and order—as common good things, are in everything God has made; thus, where these three abound the things are very good; where they are less, the things are less good; where they do not exist at all, there can be nothing good." But this would not be unless the essence of goodness consisted in them. Therefore the essence of goodness consists in mode, species and order.

I answer that, Everything is said to be good so far as it is perfect; for in that way only is it desirable (as shown above, AA. 1, 3). Now a thing is said to be perfect if it lacks nothing according to the mode of its perfection. But since everything is what it is by its form (and since the form presupposes certain things, and from the form certain things necessarily follow), in order for a thing to be perfect and good it must have a form, together with all that precedes and follows upon that form. Now the form presupposes determination or commensuration of its principles, whether material or efficient, and this is signified by the mode: hence it is said that the measure marks the mode. But the form itself is signified by the species; for everything is placed in its species by its form. Hence the number is said to give the species, for definitions signifying species are like numbers, according to the Philosopher (Metaph. x); for as a unit added to, or taken from a number, changes its species, so a difference added to, or taken from a definition, changes its species. Further, upon the form follows an inclination to the end, or to an action, or something of the sort; for everything, in so far as it is in act, acts and tends towards that which is in accordance with its form; and this belongs to weight and order. Hence the essence of goodness, so far as it consists in perfection, consists also in mode, species and order.

Reply Obj. 1: These three only follow upon being, so far as it is perfect, and according to this perfection is it good.

Reply Obj. 2: Mode, species and order are said to be good, and to be beings, not as

though they themselves were subsistences, but because it is through them that other things are both beings and good. Hence they have no need of other things whereby they are good: for they are spoken of as good, not as though formally constituted so by something else, but as formally constituting others good: thus whiteness is not said to be a being as though it were by anything else; but because, by it, something else has accidental being, as an object that is white.

Reply Obj. 3: Every being is due to some form. Hence, according to every being of a thing is its mode, species, order. Thus, a man has a mode, species and order as he is white, virtuous, learned and so on; according to everything predicated of him. But evil deprives a thing of some sort of being, as blindness deprives us of that being which is sight; yet it does not destroy every mode, species and order, but only such as follow upon the being of sight.

Reply Obj. 4: Augustine says (De Nat. Boni. xxiii), "Every mode, as mode, is good" (and the same can be said of species and order). "But an evil mode, species and order are so called as being less than they ought to be, or as not belonging to that which they ought to belong. Therefore they are called evil, because they are out of place and incongruous."

Reply Obj. 5: The nature of light is spoken of as being without number, weight and measure, not absolutely, but in comparison with corporeal things, because the power of light extends to all corporeal things; inasmuch as it is an active quality of the first body that causes change, i.e. the heavens. _____

SIXTH ARTICLE [I, Q. 5, Art. 6]

Whether Goodness Is Rightly Divided into the Virtuous*, the Useful and the Pleasant? [*"Bonum honestum" is the virtuous good considered as fitting. Cf. II-II, Q. 141, A. 3; Q. 145.]

Objection 1: It seems that goodness is not rightly divided into the virtuous, the useful and the pleasant. For goodness is divided by the ten predicaments, as the

Philosopher says (Ethic. i). But the virtuous, the useful and the pleasant can be found under one predicament. Therefore goodness is not rightly divided by them.

Obj. 2: Further, every division is made by opposites. But these three do not seem to be opposites; for the virtuous is pleasing, and no wickedness is useful; whereas this ought to be the case if the division were made by opposites, for then the virtuous and the useful would be opposed; and Tully speaks of this (De Offic. ii). Therefore this division is incorrect.

Obj. 3: Further, where one thing is on account of another, there is only one thing. But the useful is not goodness, except so far as it is pleasing and virtuous. Therefore the useful ought not to divided against the pleasant and the virtuous.

On the contrary, Ambrose makes use of this division of goodness (De Offic. i, 9)

I answer that, This division properly concerns human goodness. But if we consider the nature of goodness from a higher and more universal point of view, we shall find that this division properly concerns goodness as such. For everything is good so far as it is desirable, and is a term of the movement of the appetite; the term of whose movement can be seen from a consideration of the movement of a natural body. Now the movement of a natural body is terminated by the end absolutely; and relatively by the means through which it comes to the end, where the movement ceases; so a thing is called a term of movement, so far as it terminates any part of that movement. Now the ultimate term of movement can be taken in two ways, either as the thing itself towards which it tends, e.g. a place or form; or a state of rest in that thing. Thus, in the movement of the appetite, the thing desired that terminates the movement of the appetite relatively, as a means by which something tends towards another, is called the useful; but that sought after as the last thing absolutely terminating the movement of the appetite, as a thing towards which for its own sake the appetite tends, is called the virtuous; for the virtuous is that which is desired for its own sake; but that which terminates the movement of the appetite in the form of

rest in the thing desired, is called the pleasant.

Reply Obj. 1: Goodness, so far as it is identical with being, is divided by the ten predicaments. But this division belongs to it according to its proper formality.

Reply Obj. 2: This division is not by opposite things; but by opposite aspects. Now those things are called pleasing which have no other formality under which they are desirable except the pleasant, being sometimes hurtful and contrary to virtue. Whereas the useful applies to such as have nothing desirable in themselves, but are desired only as helpful to something further, as the taking of bitter medicine; while the virtuous is predicated of such as are desirable in themselves.

Reply Obj. 3: Goodness is not divided into these three as something univocal to be predicated equally of them all; but as something analogical to be predicated of them according to priority and posteriority. Hence it is predicated chiefly of the virtuous; then of the pleasant; and lastly of the useful. _____

QUESTION 6

THE GOODNESS OF GOD (In Four Articles)

We next consider the goodness of God; under which head there are four points of inquiry:

(1) Whether goodness belongs to God?

(2) Whether God is the supreme good?

(3) Whether He alone is essentially good?

(4) Whether all things are good by the divine goodness?

_____

FIRST ARTICLE [I, Q. 6, Art. 1]

Whether God is good?

Objection 1: It seems that to be good does not belong to God. For goodness consists in mode, species and order. But these do not seem to belong to God; since God is

immense and is not ordered to anything else. Therefore to be good does not belong to God.

Obj. 2: Further, the good is what all things desire. But all things do not desire God, because all things do not know Him; and nothing is desired unless it is known. Therefore to be good does not belong to God.

On the contrary, It is written (Lam. 3:25): "The Lord is good to them that hope in Him, to the soul that seeketh Him."

I answer that, To be good belongs pre-eminently to God. For a thing is good according to its desirableness. Now everything seeks after its own perfection; and the perfection and form of an effect consist in a certain likeness to the agent, since every agent makes its like; and hence the agent itself is desirable and has the nature of good. For the very thing which is desirable in it is the participation of its likeness. Therefore, since God is the first effective cause of all things, it is manifest that the aspect of good and of desirableness belong to Him; and hence Dionysius (Div. Nom. iv) attributes good to God as to the first efficient cause, saying that, God is called good "as by Whom all things subsist."

Reply Obj. 1: To have mode, species and order belongs to the essence of caused good; but good is in God as in its cause, and hence it belongs to Him to impose mode, species and order on others; wherefore these three things are in God as in their cause.

Reply Obj. 2: All things, by desiring their own perfection, desire God Himself, inasmuch as the perfections of all things are so many similitudes of the divine being; as appears from what is said above (Q. 4, A. 3). And so of those things which desire God, some know Him as He is Himself, and this is proper to the rational creature; others know some participation of His goodness, and this belongs also to sensible knowledge; others have a natural desire without knowledge, as being directed to their ends by a higher intelligence. _____

SECOND ARTICLE [I, Q. 6, Art. 2]

Whether God Is the Supreme Good?

Objection 1: It seems that God is not the supreme good. For the supreme good adds something to good; otherwise it would belong to every good. But everything which is an addition to anything else is a compound thing: therefore the supreme good is a compound. But God is supremely simple; as was shown above (Q. 3, A. 7). Therefore God is not the supreme good.

Obj. 2: Further, "Good is what all desire," as the Philosopher says (Ethic. i, 1). Now what all desire is nothing but God, Who is the end of all things: therefore there is no other good but God. This appears also from what is said (Luke 18:19): "None is good but God alone." But we use the word supreme in comparison with others, as e.g. supreme heat is used in comparison with all other heats. Therefore God cannot be called the supreme good.

Obj. 3: Further, supreme implies comparison. But things not in the same genus are not comparable; as, sweetness is not properly greater or less than a line. Therefore, since God is not in the same genus as other good things, as appears above (QQ. 3, A. 5; 4, A. 3) it seems that God cannot be called the supreme good in relation to others.

On the contrary, Augustine says (De Trin. ii) that, the Trinity of the divine persons is "the supreme good, discerned by purified minds."

I answer that, God is the supreme good simply, and not only as existing in any genus or order of things. For good is attributed to God, as was said in the preceding article, inasmuch as all desired perfections flow from Him as from the first cause. They do not, however, flow from Him as from a univocal agent, as shown above (Q. 4, A. 2); but as from an agent which does not agree with its effects either in species or genus. Now the likeness of an effect in the univocal cause is found uniformly; but in the equivocal cause it is found more excellently, as, heat is in the sun more excellently than it is in fire. Therefore as good is in God as in the first, but not the univocal,

cause of all things, it must be in Him in a most excellent way; and therefore He is called the supreme good.

Reply Obj. 1: The supreme good does not add to good any absolute thing, but only a relation. Now a relation of God to creatures, is not a reality in God, but in the creature; for it is in God in our idea only: as, what is knowable is so called with relation to knowledge, not that it depends on knowledge, but because knowledge depends on it. Thus it is not necessary that there should be composition in the supreme good, but only that other things are deficient in comparison with it.

Reply Obj. 2: When we say that good is what all desire, it is not to be understood that every kind of good thing is desired by all; but that whatever is desired has the nature of good. And when it is said, "None is good but God alone," this is to be understood of essential goodness, as will be explained in the next article.

Reply Obj. 3: Things not of the same genus are in no way comparable to each other if indeed they are in different genera. Now we say that God is not in the same genus with other good things; not that He is any other genus, but that He is outside genus, and is the principle of every genus; and thus He is compared to others by excess, and it is this kind of comparison the supreme good implies. _____

THIRD ARTICLE [I. Q. 6, Art. 3]

Whether to Be Essentially Good Belongs to God Alone?

Objection 1: It seems that to be essentially good does not belong to God alone. For as one is convertible with being, so is good; as we said above (Q. 5, A. 1). But every being is one essentially, as appears from the Philosopher (Metaph. iv); therefore every being is good essentially.

Obj. 2: Further, if good is what all things desire, since being itself is desired by all, then the being of each thing is its good. But everything is a being essentially; therefore every being is good essentially.

Obj. 3: Further, everything is good by its own goodness. Therefore if there is

anything which is not good essentially, it is necessary to say that its goodness is not its own essence. Therefore its goodness, since it is a being, must be good; and if it is good by some other goodness, the same question applies to that goodness also; therefore we must either proceed to infinity, or come to some goodness which is not good by any other goodness. Therefore the first supposition holds good. Therefore everything is good essentially.

On the contrary, Boethius says (De Hebdom.), that "all things but God are good by participation." Therefore they are not good essentially.

I answer that, God alone is good essentially. For everything is called good according to its perfection. Now perfection of a thing is threefold: first, according to the constitution of its own being; secondly, in respect of any accidents being added as necessary for its perfect operation; thirdly, perfection consists in the attaining to something else as the end. Thus, for instance, the first perfection of fire consists in its existence, which it has through its own substantial form; its secondary perfection consists in heat, lightness and dryness, and the like; its third perfection is to rest in its own place. This triple perfection belongs to no creature by its own essence; it belongs to God only, in Whom alone essence is existence; in Whom there are no accidents; since whatever belongs to others accidentally belongs to Him essentially; as, to be powerful, wise and the like, as appears from what is stated above (Q. 3, A. 6); and He is not directed to anything else as to an end, but is Himself the last end of all things. Hence it is manifest that God alone has every kind of perfection by His own essence; therefore He Himself alone is good essentially.

Reply Obj. 1: "One" does not include the idea of perfection, but only of indivision, which belongs to everything according to its own essence. Now the essences of simple things are undivided both actually and potentially, but the essences of compounds are undivided only actually; and therefore everything must be one essentially, but not good essentially, as was shown above.

Reply Obj. 2: Although everything is good in that it has being, yet the essence of a creature is not very being; and therefore it does not follow that a creature is good essentially.

Reply Obj. 3: The goodness of a creature is not its very essence, but something superadded; it is either its existence, or some added perfection, or the order to its end. Still, the goodness itself thus added is good, just as it is being. But for this reason is it called being because by it something has being, not because it itself has being through something else: hence for this reason is it called good because by it something is good, and not because it itself has some other goodness whereby it is good. _____

FOURTH ARTICLE [I, Q. 6, Art. 4]

Whether All Things Are Good by the Divine Goodness?

Objection 1: It seems that all things are good by the divine goodness. For Augustine says (De Trin. viii), "This and that are good; take away this and that, and see good itself if thou canst; and so thou shalt see God, good not by any other good, but the good of every good." But everything is good by its own good; therefore everything is good by that very good which is God.

Obj. 2: Further, as Boethius says (De Hebdom.), all things are called good, accordingly as they are directed to God, and this is by reason of the divine goodness; therefore all things are good by the divine goodness.

On the contrary, All things are good, inasmuch as they have being. But they are not called beings through the divine being, but through their own being; therefore all things are not good by the divine goodness, but by their own goodness.

I answer that, As regards relative things, we must admit extrinsic denomination; as, a thing is denominated "placed" from "place," and "measured" from "measure." But as regards absolute things opinions differ. Plato held the existence of separate ideas (Q. 84, A. 4) of all things, and that individuals were denominated by them as

participating in the separate ideas; for instance, that Socrates is called man according to the separate idea of man. Now just as he laid down separate ideas of man and horse which he called absolute man and absolute horse, so likewise he laid down separate ideas of "being" and of "one," and these he called absolute being and absolute oneness; and by participation of these, everything was called "being" or "one"; and what was thus absolute being and absolute one, he said was the supreme good. And because good is convertible with being, as one is also; he called God the absolute good, from whom all things are called good by way of participation.

Although this opinion appears to be unreasonable in affirming separate ideas of natural things as subsisting of themselves—as Aristotle argues in many ways—still, it is absolutely true that there is first something which is essentially being and essentially good, which we call God, as appears from what is shown above (Q. 2, A. 3), and Aristotle agrees with this. Hence from the first being, essentially such, and good, everything can be called good and a being, inasmuch as it participates in it by way of a certain assimilation which is far removed and defective; as appears from the above (Q. 4, A. 3).

Everything is therefore called good from the divine goodness, as from the first exemplary effective and final principle of all goodness. Nevertheless, everything is called good by reason of the similitude of the divine goodness belonging to it, which is formally its own goodness, whereby it is denominated good. And so of all things there is one goodness, and yet many goodnesses.

This is a sufficient Reply to the Objections. _____

QUESTION 7

THE INFINITY OF GOD (In Four Articles)

After considering the divine perfection we must consider the divine infinity, and God's existence in things: for God is everywhere, and in all things, inasmuch as He is boundless and infinite.

Concerning the first, there are four points of inquiry:

(1) Whether God is infinite?

(2) Whether anything besides Him is infinite in essence?

(3) Whether anything can be infinitude in magnitude?

(4) Whether an infinite multitude can exist? _____

FIRST ARTICLE [I, Q. 7, Art. 1]

Whether God Is Infinite?

Objection 1: It seems that God is not infinite. For everything infinite is imperfect, as the Philosopher says; because it has parts and matter, as is said in Phys. iii. But God is most perfect; therefore He is not infinite.

Obj. 2: Further, according to the Philosopher (Phys. i), finite and infinite belong to quantity. But there is no quantity in God, for He is not a body, as was shown above (Q. 3, A. 1). Therefore it does not belong to Him to be infinite.

Obj. 3: Further, what is here in such a way as not to be elsewhere, is finite according to place. Therefore that which is a thing in such a way as not to be another thing, is finite according to substance. But God is this, and not another; for He is not a stone or wood. Therefore God is not infinite in substance.

On the contrary, Damascene says (De Fide Orth. i, 4) that "God is infinite and eternal, and boundless."

I answer that, All the ancient philosophers attribute infinitude to the first principle, as is said (Phys. iii), and with reason; for they considered that things flow forth infinitely from the first principle. But because some erred concerning the nature of the first principle, as a consequence they erred also concerning its infinity; forasmuch as they asserted that matter was the first principle; consequently they attributed to the first principle a material infinity to the effect that some infinite body was the first principle of things.

We must consider therefore that a thing is called infinite because it is not finite. Now matter is in a way made finite by form, and the form by matter. Matter indeed is made finite by form, inasmuch as matter, before it receives its form, is in potentiality to many forms; but on receiving a form, it is terminated by that one. Again, form is made finite by matter, inasmuch as form, considered in itself, is common to many; but when received in matter, the form is determined to this one particular thing. Now matter is perfected by the form by which it is made finite; therefore infinite as attributed to matter, has the nature of something imperfect; for it is as it were formless matter. On the other hand, form is not made perfect by matter, but rather is contracted by matter; and hence the infinite, regarded on the part of the form not determined by matter, has the nature of something perfect. Now being is the most formal of all things, as appears from what is shown above (Q. 4, A. 1, Obj. 3). Since therefore the divine being is not a being received in anything, but He is His own subsistent being as was shown above (Q. 3, A. 4), it is clear that God Himself is infinite and perfect.

From this appears the Reply to the First Objection.

Reply Obj. 2: Quantity is terminated by its form, which can be seen in the fact that a figure which consists in quantity terminated, is a kind of quantitative form. Hence the infinite of quantity is the infinite of matter; such a kind of infinite cannot be attributed to God; as was said above, in this article.

Reply Obj. 3: The fact that the being of God is self-subsisting, not received in any other, and is thus called infinite, shows Him to be distinguished from all other beings, and all others to be apart from Him. Even so, were there such a thing as a self-subsisting whiteness, the very fact that it did not exist in anything else, would make it distinct from every other whiteness existing in a subject.

SECOND ARTICLE [I, Q. 7, Art. 2]

Whether Anything but God Can Be Essentially Infinite?

Objection 1: It seems that something else besides God can be essentially infinite. For the power of anything is proportioned to its essence. Now if the essence of God is infinite, His power must also be infinite. Therefore He can produce an infinite effect, since the extent of a power is known by its effect.

Obj. 2: Further, whatever has infinite power, has an infinite essence. Now the created intellect has an infinite power; for it apprehends the universal, which can extend itself to an infinitude of singular things. Therefore every created intellectual substance is infinite.

Obj. 3: Further, primary matter is something other than God, as was shown above (Q. 3, A. 8). But primary matter is infinite. Therefore something besides God can be infinite.

On the contrary, The infinite cannot have a beginning, as said in Phys. iii. But everything outside God is from God as from its first principle. Therefore besides God nothing can be infinite.

I answer that, Things other than God can be relatively infinite, but not absolutely infinite. For with regard to infinite as applied to matter, it is manifest that everything actually existing possesses a form; and thus its matter is determined by form. But because matter, considered as existing under some substantial form, remains in potentiality to many accidental forms, which is absolutely finite can be relatively infinite; as, for example, wood is finite according to its own form, but still it is relatively infinite, inasmuch as it is in potentiality to an infinite number of shapes. But if we speak of the infinite in reference to form, it is manifest that those things, the forms of which are in matter, are absolutely finite, and in no way infinite. If, however, any created forms are not received into matter, but are self-subsisting, as some think is the case with angels, these will be relatively infinite, inasmuch as such kinds of forms are not terminated, nor contracted by any matter. But because a

created form thus subsisting has being, and yet is not its own being, it follows that its being is received and contracted to a determinate nature. Hence it cannot be absolutely infinite.

Reply Obj. 1: It is against the nature of a made thing for its essence to be its existence; because subsisting being is not a created being; hence it is against the nature of a made thing to be absolutely infinite. Therefore, as God, although He has infinite power, cannot make a thing to be not made (for this would imply that two contradictories are true at the same time), so likewise He cannot make anything to be absolutely infinite.

Reply Obj. 2: The fact that the power of the intellect extends itself in a way to infinite things, is because the intellect is a form not in matter, but either wholly separated from matter, as is the angelic substance, or at least an intellectual power, which is not the act of any organ, in the intellectual soul joined to a body.

Reply Obj. 3: Primary matter does not exist by itself in nature, since it is not actually being, but potentially only; hence it is something concreated rather than created. Nevertheless, primary matter even as a potentiality is not absolutely infinite, but relatively, because its potentiality extends only to natural forms.

THIRD ARTICLE [I, Q. 7, Art. 3]

Whether an Actually Infinite Magnitude Can Exist?

Objection 1: It seems that there can be something actually infinite in magnitude. For in mathematics there is no error, since "there is no lie in things abstract," as the Philosopher says (Phys. ii). But mathematics uses the infinite in magnitude; thus, the geometrician in his demonstrations says, "Let this line be infinite." Therefore it is not impossible for a thing to be infinite in magnitude.

Obj. 2: Further, what is not against the nature of anything, can agree with it. Now to be infinite is not against the nature of magnitude; but rather both the finite and the

infinite seem to be properties of quantity. Therefore it is not impossible for some magnitude to be infinite.

Obj. 3: Further, magnitude is infinitely divisible, for the continuous is defined that which is infinitely divisible, as is clear from Phys. iii. But contraries are concerned about one and the same thing. Since therefore addition is opposed to division, and increase opposed to diminution, it appears that magnitude can be increased to infinity. Therefore it is possible for magnitude to be infinite.

Obj. 4: Further, movement and time have quantity and continuity derived from the magnitude over which movement passes, as is said in Phys. iv. But it is not against the nature of time and movement to be infinite, since every determinate indivisible in time and circular movement is both a beginning and an end. Therefore neither is it against the nature of magnitude to be infinite.

On the contrary, Every body has a surface. But every body which has a surface is finite; because surface is the term of a finite body. Therefore all bodies are finite. The same applies both to surface and to a line. Therefore nothing is infinite in magnitude.

I answer that, It is one thing to be infinite in essence, and another to be infinite in magnitude. For granted that a body exists infinite in magnitude, as fire or air, yet this could not be infinite in essence, because its essence would be terminated in a species by its form, and confined to individuality by matter. And so assuming from these premises that no creature is infinite in essence, it still remains to inquire whether any creature can be infinite in magnitude.

We must therefore observe that a body, which is a complete magnitude, can be considered in two ways; mathematically, in respect to its quantity only; and naturally, as regards its matter and form.

Now it is manifest that a natural body cannot be actually infinite. For every natural body has some determined substantial form. Since therefore the accidents follow

upon the substantial form, it is necessary that determinate accidents should follow upon a determinate form; and among these accidents is quantity. So every natural body has a greater or smaller determinate quantity. Hence it is impossible for a natural body to be infinite. The same appears from movement; because every natural body has some natural movement; whereas an infinite body could not have any natural movement; neither direct, because nothing moves naturally by a direct movement unless it is out of its place; and this could not happen to an infinite body, for it would occupy every place, and thus every place would be indifferently its own place. Neither could it move circularly; forasmuch as circular motion requires that one part of the body is necessarily transferred to a place occupied by another part, and this could not happen as regards an infinite circular body: for if two lines be drawn from the centre, the farther they extend from the centre, the farther they are from each other; therefore, if a body were infinite, the lines would be infinitely distant from each other; and thus one could never occupy the place belonging to any other.

The same applies to a mathematical body. For if we imagine a mathematical body actually existing, we must imagine it under some form, because nothing is actual except by its form; hence, since the form of quantity as such is figure, such a body must have some figure, and so would be finite; for figure is confined by a term or boundary.

Reply Obj. 1: A geometrician does not need to assume a line actually infinite, but takes some actually finite line, from which he subtracts whatever he finds necessary; which line he calls infinite.

Reply Obj. 2: Although the infinite is not against the nature of magnitude in general, still it is against the nature of any species of it; thus, for instance, it is against the nature of a bicubical or tricubical magnitude, whether circular or triangular, and so on. Now what is not possible in any species cannot exist in the genus; hence there

cannot be any infinite magnitude, since no species of magnitude is infinite.

Reply Obj. 3: The infinite in quantity, as was shown above, belongs to matter. Now by division of the whole we approach to matter, forasmuch as parts have the aspect of matter; but by addition we approach to the whole which has the aspect of a form. Therefore the infinite is not in the addition of magnitude, but only in division.

Reply Obj. 4: Movement and time are whole, not actually but successively; hence they have potentiality mixed with actuality. But magnitude is an actual whole; therefore the infinite in quantity refers to matter, and does not agree with the totality of magnitude; yet it agrees with the totality of time and movement: for it is proper to matter to be in potentiality. _____

FOURTH ARTICLE [I, Q. 7, Art. 4]

Whether an Infinite Multitude Can Exist?

Objection 1: It seems that an actually infinite multitude is possible. For it is not impossible for a potentiality to be made actual. But number can be multiplied to infinity. Therefore it is possible for an infinite multitude actually to exist.

Obj. 2: Further, it is possible for any individual of any species to be made actual. But the species of figures are infinite. Therefore an infinite number of actual figures is possible.

Obj. 3: Further, things not opposed to each other do not obstruct each other. But supposing a multitude of things to exist, there can still be many others not opposed to them. Therefore it is not impossible for others also to coexist with them, and so on to infinitude; therefore an actual infinite number of things is possible.

On the contrary, It is written, "Thou hast ordered all things in measure, and number, and weight" (Wis. 11:21).

I answer that, A twofold opinion exists on this subject. Some, as Avicenna and Algazel, said that it was impossible for an actually infinite multitude to exist

absolutely; but that an accidentally infinite multitude was not impossible. A multitude is said to be infinite absolutely, when an infinite multitude is necessary that something may exist. Now this is impossible; because it would entail something dependent on an infinity for its existence; and hence its generation could never come to be, because it is impossible to pass through an infinite medium.

A multitude is said to be accidentally infinite when its existence as such is not necessary, but accidental. This can be shown, for example, in the work of a carpenter requiring a certain absolute multitude; namely, art in the soul, the movement of the hand, and a hammer; and supposing that such things were infinitely multiplied, the carpentering work would never be finished, forasmuch as it would depend on an infinite number of causes. But the multitude of hammers, inasmuch as one may be broken and another used, is an accidental multitude; for it happens by accident that many hammers are used, and it matters little whether one or two, or many are used, or an infinite number, if the work is carried on for an infinite time. In this way they said that there can be an accidentally infinite multitude.

This, however, is impossible; since every kind of multitude must belong to a species of multitude. Now the species of multitude are to be reckoned by the species of numbers. But no species of number is infinite; for every number is multitude measured by one. Hence it is impossible for there to be an actually infinite multitude, either absolute or accidental. Likewise multitude in nature is created; and everything created is comprehended under some clear intention of the Creator; for no agent acts aimlessly. Hence everything created must be comprehended in a certain number. Therefore it is impossible for an actually infinite multitude to exist, even accidentally. But a potentially infinite multitude is possible; because the increase of multitude follows upon the division of magnitude; since the more a thing is divided, the greater number of things result. Hence, as the infinite is to be found potentially in the division of the continuous, because we thus approach matter, as

was shown in the preceding article, by the same rule, the infinite can be also found potentially in the addition of multitude.

Reply Obj. 1: Every potentiality is made actual according to its mode of being; for instance, a day is reduced to act successively, and not all at once. Likewise the infinite in multitude is reduced to act successively, and not all at once; because every multitude can be succeeded by another multitude to infinity.

Reply Obj. 2: Species of figures are infinite by infinitude of number. Now there are various species of figures, such as trilateral, quadrilateral and so on; and as an infinitely numerable multitude is not all at once reduced to act, so neither is the multitude of figures.

Reply Obj. 3: Although the supposition of some things does not preclude the supposition of others, still the supposition of an infinite number is opposed to any single species of multitude. Hence it is not possible for an actually infinite multitude to exist. _____

QUESTION 8

THE EXISTENCE OF GOD IN THINGS (In Four Articles)

Since it evidently belongs to the infinite to be present everywhere, and in all things, we now consider whether this belongs to God; and concerning this there arise four points of inquiry:

(1) Whether God is in all things?

(2) Whether God is everywhere?

(3) Whether God is everywhere by essence, power, and presence?

(4) Whether to be everywhere belongs to God alone? _____

FIRST ARTICLE [I, Q. 8, Art. 1]

Whether God Is in All Things?

Objection 1: It seems that God is not in all things. For what is above all things is not

in all things. But God is above all, according to the Psalm (Ps. 112:4), "The Lord is high above all nations," etc. Therefore God is not in all things.

Obj. 2: Further, what is in anything is thereby contained. Now God is not contained by things, but rather does He contain them. Therefore God is not in things but things are rather in Him. Hence Augustine says (Octog. Tri. Quaest. qu. 20), that "in Him things are, rather than He is in any place."

Obj. 3: Further, the more powerful an agent is, the more extended is its action. But God is the most powerful of all agents. Therefore His action can extend to things which are far removed from Him; nor is it necessary that He should be in all things.

Obj. 4: Further, the demons are beings. But God is not in the demons; for there is no fellowship between light and darkness (2 Cor. 6:14). Therefore God is not in all things.

On the contrary, A thing is wherever it operates. But God operates in all things, according to Isa. 26:12, "Lord . . . Thou hast wrought all our works in [Vulg.: 'for'] us." Therefore God is in all things.

I answer that, God is in all things; not, indeed, as part of their essence, nor as an accident, but as an agent is present to that upon which it works. For an agent must be joined to that wherein it acts immediately and touch it by its power; hence it is proved in Phys. vii that the thing moved and the mover must be joined together. Now since God is very being by His own essence, created being must be His proper effect; as to ignite is the proper effect of fire. Now God causes this effect in things not only when they first begin to be, but as long as they are preserved in being; as light is caused in the air by the sun as long as the air remains illuminated. Therefore as long as a thing has being, God must be present to it, according to its mode of being. But being is innermost in each thing and most fundamentally inherent in all things since it is formal in respect of everything found in a thing, as was shown above (Q. 7, A. 1). Hence it must be that God is in all things, and innermostly.

Reply Obj. 1: God is above all things by the excellence of His nature; nevertheless, He is in all things as the cause of the being of all things; as was shown above in this article.

Reply Obj. 2: Although corporeal things are said to be in another as in that which contains them, nevertheless, spiritual things contain those things in which they are; as the soul contains the body. Hence also God is in things containing them; nevertheless, by a certain similitude to corporeal things, it is said that all things are in God; inasmuch as they are contained by Him.

Reply Obj. 3: No action of an agent, however powerful it may be, acts at a distance, except through a medium. But it belongs to the great power of God that He acts immediately in all things. Hence nothing is distant from Him, as if it could be without God in itself. But things are said to be distant from God by the unlikeness to Him in nature or grace; as also He is above all by the excellence of His own nature.

Reply Obj. 4: In the demons there is their nature which is from God, and also the deformity of sin which is not from Him; therefore, it is not to be absolutely conceded that God is in the demons, except with the addition, "inasmuch as they are beings." But in things not deformed in their nature, we must say absolutely that God is. _____

SECOND ARTICLE [I, Q. 8, Art. 2]

Whether God Is Everywhere?

Objection 1: It seems that God is not everywhere. For to be everywhere means to be in every place. But to be in every place does not belong to God, to Whom it does not belong to be in place at all; for "incorporeal things," as Boethius says (De Hebdom.), "are not in a place." Therefore God is not everywhere.

Obj. 2: Further, the relation of time to succession is the same as the relation of place to permanence. But one indivisible part of action or movement cannot exist in different times; therefore neither can one indivisible part in the genus of permanent

things be in every place. Now the divine being is not successive but permanent. Therefore God is not in many places; and thus He is not everywhere.

Obj. 3: Further, what is wholly in any one place is not in part elsewhere. But if God is in any one place He is all there; for He has no parts. No part of Him then is elsewhere; and therefore God is not everywhere.

On the contrary, It is written, "I fill heaven and earth." (Jer. 23:24).

I answer that, Since place is a thing, to be in place can be understood in a twofold sense; either by way of other things—i.e. as one thing is said to be in another no matter how; and thus the accidents of a place are in place; or by a way proper to place; and thus things placed are in a place. Now in both these senses, in some way God is in every place; and this is to be everywhere. First, as He is in all things giving them being, power and operation; so He is in every place as giving it existence and locative power. Again, things placed are in place, inasmuch as they fill place; and God fills every place; not, indeed, like a body, for a body is said to fill place inasmuch as it excludes the co-presence of another body; whereas by God being in a place, others are not thereby excluded from it; indeed, by the very fact that He gives being to the things that fill every place, He Himself fills every place.

Reply Obj. 1: Incorporeal things are in place not by contact of dimensive quantity, as bodies are but by contact of power.

Reply Obj. 2: The indivisible is twofold. One is the term of the continuous; as a point in permanent things, and as a moment in succession; and this kind of the indivisible in permanent things, forasmuch as it has a determinate site, cannot be in many parts of place, or in many places; likewise the indivisible of action or movement, forasmuch as it has a determinate order in movement or action, cannot be in many parts of time. Another kind of the indivisible is outside of the whole genus of the continuous; and in this way incorporeal substances, like God, angel and soul, are called indivisible. Such a kind of indivisible does not belong to the

continuous, as a part of it, but as touching it by its power; hence, according as its power can extend itself to one or to many, to a small thing, or to a great one, in this way it is in one or in many places, and in a small or large place.

Reply Obj. 3: A whole is so called with reference to its parts. Now part is twofold: viz. a part of the essence, as the form and the matter are called parts of the composite, while genus and difference are called parts of species. There is also part of quantity into which any quantity is divided. What therefore is whole in any place by totality of quantity, cannot be outside of that place, because the quantity of anything placed is commensurate to the quantity of the place; and hence there is no totality of quantity without totality of place. But totality of essence is not commensurate to the totality of place. Hence it is not necessary for that which is whole by totality of essence in a thing, not to be at all outside of it. This appears also in accidental forms which have accidental quantity; as an example, whiteness is whole in each part of the surface if we speak of its totality of essence; because according to the perfect idea of its species it is found to exist in every part of the surface. But if its totality be considered according to quantity which it has accidentally, then it is not whole in every part of the surface. On the other hand, incorporeal substances have no totality either of themselves or accidentally, except in reference to the perfect idea of their essence. Hence, as the soul is whole in every part of the body, so is God whole in all things and in each one.

THIRD ARTICLE [I, Q. 8, Art. 3]

Whether God Is Everywhere by Essence, Presence and Power?

Objection 1: It seems that the mode of God's existence in all things is not properly described by way of essence, presence and power. For what is by essence in anything, is in it essentially. But God is not essentially in things; for He does not belong to the essence of anything. Therefore it ought not to be said that God is in

things by essence, presence and power.

Obj. 2: Further, to be present in anything means not to be absent from it. Now this is the meaning of God being in things by His essence, that He is not absent from anything. Therefore the presence of God in all things by essence and presence means the same thing. Therefore it is superfluous to say that God is present in things by His essence, presence and power.

Obj. 3: Further, as God by His power is the principle of all things, so He is the same likewise by His knowledge and will. But it is not said that He is in things by knowledge and will. Therefore neither is He present by His power.

Obj. 4: Further, as grace is a perfection added to the substance of a thing, so many other perfections are likewise added. Therefore if God is said to be in certain persons in a special way by grace, it seems that according to every perfection there ought to be a special mode of God's existence in things.

On the contrary, A gloss on the Canticle of Canticles (5) says that, "God by a common mode is in all things by His presence, power and substance; still He is said to be present more familiarly in some by grace." [*The quotation is from St. Gregory, (Hom. viii in Ezech.)].

I answer that, God is said to be in a thing in two ways; in one way after the manner of an efficient cause; and thus He is in all things created by Him; in another way he is in things as the object of operation is in the operator; and this is proper to the operations of the soul, according as the thing known is in the one who knows; and the thing desired in the one desiring. In this second way God is especially in the rational creature which knows and loves Him actually or habitually. And because the rational creature possesses this prerogative by grace, as will be shown later (Q. 12). He is said to be thus in the saints by grace.

But how He is in other things created by Him, may be considered from human affairs. A king, for example, is said to be in the whole kingdom by his power,

although he is not everywhere present. Again a thing is said to be by its presence in other things which are subject to its inspection; as things in a house are said to be present to anyone, who nevertheless may not be in substance in every part of the house. Lastly, a thing is said to be by way of substance or essence in that place in which its substance may be. Now there were some (the Manichees) who said that spiritual and incorporeal things were subject to the divine power; but that visible and corporeal things were subject to the power of a contrary principle. Therefore against these it is necessary to say that God is in all things by His power.

But others, though they believed that all things were subject to the divine power, still did not allow that divine providence extended to these inferior bodies, and in the person of these it is said, "He walketh about the poles of the heavens; and He doth not consider our things [*Vulg.: 'He doth not consider . . . and He walketh,' etc.]" (Job 22:14). Against these it is necessary to say that God is in all things by His presence.

Further, others said that, although all things are subject to God's providence, still all things are not immediately created by God; but that He immediately created the first creatures, and these created the others. Against these it is necessary to say that He is in all things by His essence.

Therefore, God is in all things by His power, inasmuch as all things are subject to His power; He is by His presence in all things, as all things are bare and open to His eyes; He is in all things by His essence, inasmuch as He is present to all as the cause of their being.

Reply Obj. 1: God is said to be in all things by essence, not indeed by the essence of the things themselves, as if He were of their essence; but by His own essence; because His substance is present to all things as the cause of their being.

Reply Obj. 2: A thing can be said to be present to another, when in its sight, though the thing may be distant in substance, as was shown in this article; and therefore two

modes of presence are necessary; viz. by essence and by presence.

Reply Obj. 3: Knowledge and will require that the thing known should be in the one who knows, and the thing willed in the one who wills. Hence by knowledge and will things are more truly in God than God in things. But power is the principle of acting on another; hence by power the agent is related and applied to an external thing; thus by power an agent may be said to be present to another.

Reply Obj. 4: No other perfection, except grace, added to substance, renders God present in anything as the object known and loved; therefore only grace constitutes a special mode of God's existence in things. There is, however, another special mode of God's existence in man by union, which will be treated of in its own place (Part III). _____

FOURTH ARTICLE [I, Q. 8, Art. 4]

Whether to Be Everywhere Belongs to God Alone?

Objection 1: It seems that to be everywhere does not belong to God alone. For the universal, according to the Philosopher (Poster. i), is everywhere, and always; primary matter also, since it is in all bodies, is everywhere. But neither of these is God, as appears from what is said above (Q. 3). Therefore to be everywhere does not belong to God alone.

Obj. 2: Further, number is in things numbered. But the whole universe is constituted in number, as appears from the Book of Wisdom (Wis. 11:21). Therefore there is some number which is in the whole universe, and is thus everywhere.

Obj. 3: Further, the universe is a kind of "whole perfect body" (Coel. et Mund. i). But the whole universe is everywhere, because there is no place outside it. Therefore to be everywhere does not belong to God alone.

Obj. 4: Further, if any body were infinite, no place would exist outside of it, and so it would be everywhere. Therefore to be everywhere does not appear to belong to God alone.

Obj. 5: Further, the soul, as Augustine says (De Trin. vi, 6), is "whole in the whole body, and whole in every one of its parts." Therefore if there was only one animal in the world, its soul would be everywhere; and thus to be everywhere does not belong to God alone.

Obj. 6: Further, as Augustine says (Ep. 137), "The soul feels where it sees, and lives where it feels, and is where it lives." But the soul sees as it were everywhere: for in a succession of glances it comprehends the entire space of the heavens in its sight. Therefore the soul is everywhere.

On the contrary, Ambrose says (De Spir. Sanct. i, 7): "Who dares to call the Holy Ghost a creature, Who in all things, and everywhere, and always is, which assuredly belongs to the divinity alone?"

I answer that, To be everywhere primarily and absolutely, is proper to God. Now to be everywhere primarily is said of that which in its whole self is everywhere; for if a thing were everywhere according to its parts in different places, it would not be primarily everywhere, forasmuch as what belongs to anything according to part does not belong to it primarily; thus if a man has white teeth, whiteness belongs primarily not to the man but to his teeth. But a thing is everywhere absolutely when it does not belong to it to be everywhere accidentally, that is, merely on some supposition; as a grain of millet would be everywhere, supposing that no other body existed. It belongs therefore to a thing to be everywhere absolutely when, on any supposition, it must be everywhere; and this properly belongs to God alone. For whatever number of places be supposed, even if an infinite number be supposed besides what already exist, it would be necessary that God should be in all of them; for nothing can exist except by Him. Therefore to be everywhere primarily and absolutely belongs to God and is proper to Him: because whatever number of places be supposed to exist, God must be in all of them, not as to a part of Him, but as to His very self.

Reply Obj. 1: The universal, and also primary matter are indeed everywhere; but not according to the same mode of existence.

Reply Obj. 2: Number, since it is an accident, does not, of itself, exist in place, but accidentally; neither is the whole but only part of it in each of the things numbered; hence it does not follow that it is primarily and absolutely everywhere.

Reply Obj. 3: The whole body of the universe is everywhere, but not primarily; forasmuch as it is not wholly in each place, but according to its parts; nor again is it everywhere absolutely, because, supposing that other places existed besides itself, it would not be in them.

Reply Obj. 4: If an infinite body existed, it would be everywhere; but according to its parts.

Reply Obj. 5: Were there one animal only, its soul would be everywhere primarily indeed, but only accidentally.

Reply Obj. 6: When it is said that the soul sees anywhere, this can be taken in two senses. In one sense the adverb "anywhere" determines the act of seeing on the part of the object; and in this sense it is true that while it sees the heavens, it sees in the heavens; and in the same way it feels in the heavens; but it does not follow that it lives or exists in the heavens, because to live and to exist do not import an act passing to an exterior object. In another sense it can be understood according as the adverb determines the act of the seer, as proceeding from the seer; and thus it is true that where the soul feels and sees, there it is, and there it lives according to this mode of speaking; and thus it does not follow that it is everywhere.

QUESTION 9

THE IMMUTABILITY OF GOD (In Two Articles)

We next consider God's immutability, and His eternity following on His immutability. On the immutability of God there are two points of inquiry:

(1) Whether God is altogether immutable?

(2) Whether to be immutable belongs to God alone? _____

FIRST ARTICLE [I, Q. 9, Art. 1]

Whether God is altogether immutable?

Objection 1: It seems that God is not altogether immutable. For whatever moves itself is in some way mutable. But, as Augustine says (Gen. ad lit, viii, 20), "The Creator Spirit moves Himself neither by time, nor by place." Therefore God is in some way mutable.

Obj. 2: Further, it is said of Wisdom, that "it is more mobile than all things active [Vulg. 'mobilior']" (Wis. 7:24). But God is wisdom itself; therefore God is movable.

Obj. 3: Further, to approach and to recede signify movement. But these are said of God in Scripture, "Draw nigh to God and He will draw nigh to you" (James 4:8). Therefore God is mutable.

On the contrary, It is written, "I am the Lord, and I change not" (Malachi 3:6).

I answer that, From what precedes, it is shown that God is altogether immutable. First, because it was shown above that there is some first being, whom we call God; and that this first being must be pure act, without the admixture of any potentiality, for the reason that, absolutely, potentiality is posterior to act. Now everything which is in any way changed, is in some way in potentiality. Hence it is evident that it is impossible for God to be in any way changeable. Secondly, because everything which is moved, remains as it was in part, and passes away in part; as what is moved from whiteness to blackness, remains the same as to substance; thus in everything which is moved, there is some kind of composition to be found. But it has been shown above (Q. 3, A. 7) that in God there is no composition, for He is altogether simple. Hence it is manifest that God cannot be moved. Thirdly, because everything which is moved acquires something by its movement, and attains to what it had not attained previously. But since God is infinite, comprehending in Himself all the

plenitude of perfection of all being, He cannot acquire anything new, nor extend Himself to anything whereto He was not extended previously. Hence movement in no way belongs to Him. So, some of the ancients, constrained, as it were, by the truth, decided that the first principle was immovable.

Reply Obj. 1: Augustine there speaks in a similar way to Plato, who said that the first mover moves Himself; calling every operation a movement, even as the acts of understanding, and willing, and loving, are called movements. Therefore because God understands and loves Himself, in that respect they said that God moves Himself, not, however, as movement and change belong to a thing existing in potentiality, as we now speak of change and movement.

Reply Obj. 2: Wisdom is called mobile by way of similitude, according as it diffuses its likeness even to the outermost of things; for nothing can exist which does not proceed from the divine wisdom by way of some kind of imitation, as from the first effective and formal principle; as also works of art proceed from the wisdom of the artist. And so in the same way, inasmuch as the similitude of the divine wisdom proceeds in degrees from the highest things, which participate more fully of its likeness, to the lowest things which participate of it in a lesser degree, there is said to be a kind of procession and movement of the divine wisdom to things; as when we say that the sun proceeds to the earth, inasmuch as the ray of light touches the earth. In this way Dionysius (Coel. Hier. i) expounds the matter, that every procession of the divine manifestation comes to us from the movement of the Father of light.

Reply Obj. 3: These things are said of God in Scripture metaphorically. For as the sun is said to enter a house, or to go out, according as its rays reach the house, so God is said to approach to us, or to recede from us, when we receive the influx of His goodness, or decline from Him. _____

SECOND ARTICLE [I. Q. 9, Art. 2]

Whether to Be Immutable Belongs to God Alone?

Objection 1: It seems that to be immutable does not belong to God alone. For the Philosopher says (Metaph. ii) that "matter is in everything which is moved." But, according to some, certain created substances, as angels and souls, have not matter. Therefore to be immutable does not belong to God alone.

Obj. 2: Further, everything in motion moves to some end. What therefore has already attained its ultimate end, is not in motion. But some creatures have already attained to their ultimate end; as all the blessed in heaven. Therefore some creatures are immovable.

Obj. 3: Further, everything which is mutable is variable. But forms are invariable; for it is said (Sex Princip. i) that "form is essence consisting of the simple and invariable." Therefore it does not belong to God alone to be immutable.

On the contrary, Augustine says (De Nat. Boni. i), "God alone is immutable; and whatever things He has made, being from nothing, are mutable."

I answer that, God alone is altogether immutable; whereas every creature is in some way mutable. Be it known therefore that a mutable thing can be called so in two ways: by a power in itself; and by a power possessed by another. For all creatures before they existed, were possible, not by any created power, since no creature is eternal, but by the divine power alone, inasmuch as God could produce them into existence. Thus, as the production of a thing into existence depends on the will of God, so likewise it depends on His will that things should be preserved; for He does not preserve them otherwise than by ever giving them existence; hence if He took away His action from them, all things would be reduced to nothing, as appears from Augustine (Gen. ad lit. iv, 12). Therefore as it was in the Creator's power to produce them before they existed in themselves, so likewise it is in the Creator's power when they exist in themselves to bring them to nothing. In this way therefore, by the power of another—namely, of God—they are mutable, inasmuch as they are

producible from nothing by Him, and are by Him reducible from existence to non-existence.

If, however, a thing is called mutable by a power in itself, thus also in some manner every creature is mutable. For every creature has a twofold power, active and passive; and I call that power passive which enables anything to attain its perfection either in being, or in attaining to its end. Now if the mutability of a thing be considered according to its power for being, in that way all creatures are not mutable, but those only in which what is potential in them is consistent with non-being. Hence, in the inferior bodies there is mutability both as regards substantial being, inasmuch as their matter can exist with privation of their substantial form, and also as regards their accidental being, supposing the subject to coexist with privation of accident; as, for example, this subject man can exist with not-whiteness and can therefore be changed from white to not-white. But supposing the accident to be such as to follow on the essential principles of the subject, then the privation of such an accident cannot coexist with the subject. Hence the subject cannot be changed as regards that kind of accident; as, for example, snow cannot be made black. Now in the celestial bodies matter is not consistent with privation of form, because the form perfects the whole potentiality of the matter; therefore these bodies are not mutable as to substantial being, but only as to locality, because the subject is consistent with privation of this or that place. On the other hand incorporeal substances, being subsistent forms which, although with respect to their own existence are as potentiality to act, are not consistent with the privation of this act; forasmuch as existence is consequent upon form, and nothing corrupts except it lose its form. Hence in the form itself there is no power to non-existence; and so these kinds of substances are immutable and invariable as regards their existence. Wherefore Dionysius says (Div. Nom. iv) that "intellectual created substances are pure from generation and from every variation, as also are incorporeal and immaterial substances." Still, there remains in them a twofold mutability: one as

regards their potentiality to their end; and in that way there is in them a mutability according to choice from good to evil, as Damascene says (De Fide ii, 3,4); the other as regards place, inasmuch as by their finite power they attain to certain fresh places—which cannot be said of God, who by His infinity fills all places, as was shown above (Q. 8, A. 2).

Thus in every creature there is a potentiality to change either as regards substantial being as in the case of things corruptible; or as regards locality only, as in the case of the celestial bodies; or as regards the order to their end, and the application of their powers to divers objects, as in the case with the angels; and universally all creatures generally are mutable by the power of the Creator, in Whose power is their existence and non-existence. Hence since God is in none of these ways mutable, it belongs to Him alone to be altogether immutable.

Reply Obj. 1: This objection proceeds from mutability as regards substantial or accidental being; for philosophers treated of such movement.

Reply Obj. 2: The good angels, besides their natural endowment of immutability of being, have also immutability of election by divine power; nevertheless there remains in them mutability as regards place.

Reply Obj. 3: Forms are called invariable, forasmuch as they cannot be subjects of variation; but they are subject to variation because by them their subject is variable. Hence it is clear that they vary in so far as they are; for they are not called beings as though they were the subject of being, but because through them something has being. _____

QUESTION 10

THE ETERNITY OF GOD (In Six Articles)

We must now consider the eternity of God, concerning which arise six points of inquiry:

(1) What is eternity?

(2) Whether God is eternal?

(3) Whether to be eternal belongs to God alone?

(4) Whether eternity differs from time?

(5) The difference of aeviternity and of time.

(6) Whether there is only one aeviternity, as there is one time, and one eternity?

FIRST ARTICLE [I, Q. 10, Art. 1]

Whether This Is a Good Definition of Eternity, "The Simultaneously- Whole and Perfect Possession of Interminable Life"?

Objection 1: It seems that the definition of eternity given by Boethius (De Consol. v) is not a good one: "Eternity is the simultaneously-whole and perfect possession of interminable life." For the word "interminable" is a negative one. But negation only belongs to what is defective, and this does not belong to eternity. Therefore in the definition of eternity the word "interminable" ought not to be found.

Obj. 2: Further, eternity signifies a certain kind of duration. But duration regards existence rather than life. Therefore the word "life" ought not to come into the definition of eternity; but rather the word "existence."

Obj. 3: Further, a whole is what has parts. But this is alien to eternity which is simple. Therefore it is improperly said to be "whole."

Obj. 4: Many days cannot occur together, nor can many times exist all at once. But in eternity, days and times are in the plural, for it is said, "His going forth is from the beginning, from the days of eternity" (Micah 5:2); and also it is said, "According to the revelation of the mystery hidden from eternity" (Rom. 16:25). Therefore eternity is not omni-simultaneous.

Obj. 5: Further, the whole and the perfect are the same thing. Supposing, therefore, that it is "whole," it is superfluously described as "perfect."

Obj. 6: Further, duration does not imply "possession." But eternity is a kind of duration. Therefore eternity is not possession.

I answer that, As we attain to the knowledge of simple things by way of compound things, so must we reach to the knowledge of eternity by means of time, which is nothing but the numbering of movement by before and after. For since succession occurs in every movement, and one part comes after another, the fact that we reckon before and after in movement, makes us apprehend time, which is nothing else but the measure of before and after in movement. Now in a thing bereft of movement, which is always the same, there is no before or after. As therefore the idea of time consists in the numbering of before and after in movement; so likewise in the apprehension of the uniformity of what is outside of movement, consists the idea of eternity.

Further, those things are said to be measured by time which have a beginning and an end in time, because in everything which is moved there is a beginning, and there is an end. But as whatever is wholly immutable can have no succession, so it has no beginning, and no end.

Thus eternity is known from two sources: first, because what is eternal is interminable—that is, has no beginning nor end (that is, no term either way); secondly, because eternity has no succession, being simultaneously whole.

Reply Obj. 1: Simple things are usually defined by way of negation; as "a point is that which has no parts." Yet this is not to be taken as if the negation belonged to their essence, but because our intellect which first apprehends compound things, cannot attain to the knowledge of simple things except by removing the opposite.

Reply Obj. 2: What is truly eternal, is not only being, but also living; and life extends to operation, which is not true of being. Now the protraction of duration seems to belong to operation rather than to being; hence time is the numbering of movement.

Reply Obj. 3: Eternity is called whole, not because it has parts, but because it is wanting in nothing.

Reply Obj. 4: As God, although incorporeal, is named in Scripture metaphorically by corporeal names, so eternity though simultaneously whole, is called by names implying time and succession.

Reply Obj. 5: Two things are to be considered in time: time itself, which is successive; and the "now" of time, which is imperfect. Hence the expression "simultaneously-whole" is used to remove the idea of time, and the word "perfect" is used to exclude the "now" of time.

Reply Obj. 6: Whatever is possessed, is held firmly and quietly; therefore to designate the immutability and permanence of eternity, we use the word "possession." _____

SECOND ARTICLE [I, Q. 10, Art. 2]

Whether God is Eternal?

Objection 1: It seems that God is not eternal. For nothing made can be predicated of God; for Boethius says (De Trin. iv) that, "The now that flows away makes time, the now that stands still makes eternity;" and Augustine says (Octog. Tri. Quaest. qu. 28) "that God is the author of eternity." Therefore God is not eternal.

Obj. 2: Further, what is before eternity, and after eternity, is not measured by eternity. But, as Aristotle says (De Causis), "God is before eternity and He is after eternity": for it is written that "the Lord shall reign for eternity, and beyond [*Douay: 'for ever and ever']" (Ex. 15:18). Therefore to be eternal does not belong to God.

Obj. 3: Further, eternity is a kind of measure. But to be measured belongs not to God. Therefore it does not belong to Him to be eternal.

Obj. 4: Further, in eternity, there is no present, past or future, since it is

simultaneously whole; as was said in the preceding article. But words denoting present, past and future time are applied to God in Scripture. Therefore God is not eternal.

On the contrary, Athanasius says in his Creed: "The Father is eternal, the Son is eternal, the Holy Ghost is eternal."

I answer that, The idea of eternity follows immutability, as the idea of time follows movement, as appears from the preceding article. Hence, as God is supremely immutable, it supremely belongs to Him to be eternal. Nor is He eternal only; but He is His own eternity; whereas, no other being is its own duration, as no other is its own being. Now God is His own uniform being; and hence as He is His own essence, so He is His own eternity.

Reply Obj. 1: The "now" that stands still, is said to make eternity according to our apprehension. As the apprehension of time is caused in us by the fact that we apprehend the flow of the "now," so the apprehension of eternity is caused in us by our apprehending the "now" standing still. When Augustine says that "God is the author of eternity," this is to be understood of participated eternity. For God communicates His eternity to some in the same way as He communicates His immutability.

Reply Obj. 2: From this appears the answer to the Second Objection. For God is said to be before eternity, according as it is shared by immaterial substances. Hence, also, in the same book, it is said that "intelligence is equal to eternity." In the words of Exodus, "The Lord shall reign for eternity, and beyond," eternity stands for age, as another rendering has it. Thus it is said that the Lord will reign beyond eternity, inasmuch as He endures beyond every age, i.e. beyond every kind of duration. For age is nothing more than the period of each thing, as is said in the book De Coelo i. Or to reign beyond eternity can be taken to mean that if any other thing were conceived to exist for ever, as the movement of the heavens according to some

philosophers, then God would still reign beyond, inasmuch as His reign is simultaneously whole.

Reply Obj. 3: Eternity is nothing else but God Himself. Hence God is not called eternal, as if He were in any way measured; but the idea of measurement is there taken according to the apprehension of our mind alone.

Reply Obj. 4: Words denoting different times are applied to God, because His eternity includes all times; not as if He Himself were altered through present, past and future. _____

THIRD ARTICLE [I, Q. 10, Art. 3]

Whether to Be Eternal Belongs to God Alone?

Objection 1: It seems that it does not belong to God alone to be eternal. For it is written that "those who instruct many to justice," shall be "as stars unto perpetual eternities [*Douay: 'for all eternity']" (Dan. 12:3). Now if God alone were eternal, there could not be many eternities. Therefore God alone is not the only eternal.

Obj. 2: Further, it is written "Depart, ye cursed into eternal [Douay: 'everlasting'] fire" (Matt. 25:41). Therefore God is not the only eternal.

Obj. 3: Further, every necessary thing is eternal. But there are many necessary things; as, for instance, all principles of demonstration and all demonstrative propositions. Therefore God is not the only eternal.

On the contrary, Jerome says (Ep. ad Damasum, xv) that "God is the only one who has no beginning." Now whatever has a beginning, is not eternal. Therefore God is the only one eternal.

I answer that, Eternity truly and properly so called is in God alone, because eternity follows on immutability; as appears from the first article. But God alone is altogether immutable, as was shown above (Q. 9, A. 1). Accordingly, however, as some receive immutability from Him, they share in His eternity. Thus some receive

immutability from God in the way of never ceasing to exist; in that sense it is said of the earth, "it standeth for ever" (Eccl. 1:4). Again, some things are called eternal in Scripture because of the length of their duration, although they are in nature corruptible; thus (Ps. 75:5) the hills are called "eternal" and we read "of the fruits of the eternal hills." (Deut. 33:15). Some again, share more fully than others in the nature of eternity, inasmuch as they possess unchangeableness either in being or further still in operation; like the angels, and the blessed, who enjoy the Word, because "as regards that vision of the Word, no changing thoughts exist in the Saints," as Augustine says (De Trin. xv). Hence those who see God are said to have eternal life; according to that text, "This is eternal life, that they may know Thee the only true God," etc. (John 17:3).

Reply Obj. 1: There are said to be many eternities, accordingly as many share in eternity, by the contemplation of God.

Reply Obj. 2: The fire of hell is called eternal, only because it never ends. Still, there is change in the pains of the lost, according to the words "To extreme heat they will pass from snowy waters" (Job 24:19). Hence in hell true eternity does not exist, but rather time; according to the text of the Psalm "Their time will be for ever" (Ps. 80:16).

Reply Obj. 3: Necessary means a certain mode of truth; and truth, according to the Philosopher (Metaph. vi), is in the mind. Therefore in this sense the true and necessary are eternal, because they are in the eternal mind, which is the divine intellect alone; hence it does not follow that anything beside God is eternal.

FOURTH ARTICLE [I. Q. 10, Art. 4]

Whether Eternity Differs from Time?

Objection 1: It seems that eternity does not differ from time. For two measures of duration cannot exist together, unless one is part of the other; for instance two days

or two hours cannot be together; nevertheless, we may say that a day or an hour are together, considering hour as part of a day. But eternity and time occur together, each of which imports a certain measure of duration. Since therefore eternity is not a part of time, forasmuch as eternity exceeds time, and includes it, it seems that time is a part of eternity, and is not a different thing from eternity.

Obj. 2: Further, according to the Philosopher (Phys. iv), the "now" of time remains the same in the whole of time. But the nature of eternity seems to be that it is the same indivisible thing in the whole space of time. Therefore eternity is the "now" of time. But the "now" of time is not substantially different from time. Therefore eternity is not substantially different from time.

Obj. 3: Further, as the measure of the first movement is the measure of every movement, as said in Phys. iv, it thus appears that the measure of the first being is that of every being. But eternity is the measure of the first being—that is, of the divine being. Therefore eternity is the measure of every being. But the being of things corruptible is measured by time. Time therefore is either eternity or is a part of eternity.

On the contrary, Eternity is simultaneously whole. But time has a "before" and an "after." Therefore time and eternity are not the same thing.

I answer that, It is manifest that time and eternity are not the same. Some have founded this difference on the fact that eternity has neither beginning nor an end; whereas time has a beginning and an end. This, however, makes a merely accidental, and not an absolute difference because, granted that time always was and always will be, according to the idea of those who think the movement of the heavens goes on for ever, there would yet remain a difference between eternity and time, as Boethius says (De Consol. v), arising from the fact that eternity is simultaneously whole; which cannot be applied to time: for eternity is the measure of a permanent being; while time is a measure of movement. Supposing, however, that the aforesaid

difference be considered on the part of the things measured, and not as regards the measures, then there is some reason for it, inasmuch as that alone is measured by time which has beginning and end in time. Hence, if the movement of the heavens lasted always, time would not be of its measure as regards the whole of its duration, since the infinite is not measurable; but it would be the measure of that part of its revolution which has beginning and end in time.

Another reason for the same can be taken from these measures in themselves, if we consider the end and the beginning as potentialities; because, granted also that time always goes on, yet it is possible to note in time both the beginning and the end, by considering its parts: thus we speak of the beginning and the end of a day or of a year; which cannot be applied to eternity. Still these differences follow upon the essential and primary differences, that eternity is simultaneously whole, but that time is not so.

Reply Obj. 1: Such a reason would be a valid one if time and eternity were the same kind of measure; but this is seen not to be the case when we consider those things of which the respective measures are time and eternity.

Reply Obj. 2: The "now" of time is the same as regards its subject in the whole course of time, but it differs in aspect; for inasmuch as time corresponds to movement, its "now" corresponds to what is movable; and the thing movable has the same one subject in all time, but differs in aspect a being here and there; and such alteration is movement. Likewise the flow of the "now" as alternating in aspect is time. But eternity remains the same according to both subject and aspect; and hence eternity is not the same as the "now" of time.

Reply Obj. 3: As eternity is the proper measure of permanent being, so time is the proper measure of movement; and hence, according as any being recedes from permanence of being, and is subject to change, it recedes from eternity, and is subject to time. Therefore the being of things corruptible, because it is changeable, is

not measured by eternity, but by time; for time measures not only things actually changed, but also things changeable; hence it not only measures movement but it also measures repose, which belongs to whatever is naturally movable, but is not actually in motion. _____

FIFTH ARTICLE [I, Q. 10, Art. 5]

The Difference of Aeviternity and Time

Objection 1: It seems that aeviternity is the same as time. For Augustine says (Gen. ad lit. viii, 20, 22, 23), that "God moves the spiritual through time." But aeviternity is said to be the measure of spiritual substances. Therefore time is the same as aeviternity.

Obj. 2: Further, it is essential to time to have "before" and "after"; but it is essential to eternity to be simultaneously whole, as was shown above in the first article. Now aeviternity is not eternity; for it is written (Ecclus. 1:1) that eternal "Wisdom is before age." Therefore it is not simultaneously whole but has "before" and "after"; and thus it is the same as time.

Obj. 3: Further, if there is no "before" and "after" in aeviternity, it follows that in aeviternal things there is no difference between being, having been, or going to be. Since then it is impossible for aeviternal things not to have been, it follows that it is impossible for them not to be in the future; which is false, since God can reduce them to nothing.

Obj. 4: Further, since the duration of aeviternal things is infinite as to subsequent duration, if aeviternity is simultaneously whole, it follows that some creature is actually infinite; which is impossible. Therefore aeviternity does not differ from time.

On the contrary, Boethius says (De Consol. iii) "Who commandest time to be separate from aeviternity."

I answer that, Aeviternity differs from time, and from eternity, as the mean between

them both. This difference is explained by some to consist in the fact that eternity has neither beginning nor end, aeviternity, a beginning but no end, and time both beginning and end. This difference, however, is but an accidental one, as was shown above, in the preceding article; because even if aeviternal things had always been, and would always be, as some think, and even if they might sometimes fail to be, which is possible to God to allow; even granted this, aeviternity would still be distinguished from eternity, and from time.

Others assign the difference between these three to consist in the fact that eternity has no "before" and "after"; but that time has both, together with innovation and veteration; and that aeviternity has "before" and "after" without innovation and veteration. This theory, however, involves a contradiction; which manifestly appears if innovation and veteration be referred to the measure itself. For since "before" and "after" of duration cannot exist together, if aeviternity has "before" and "after," it must follow that with the receding of the first part of aeviternity, the after part of aeviternity must newly appear; and thus innovation would occur in aeviternity itself, as it does in time. And if they be referred to the things measured, even then an incongruity would follow. For a thing which exists in time grows old with time, because it has a changeable existence, and from the changeableness of a thing measured, there follows "before" and "after" in the measure, as is clear from Physic. iv. Therefore the fact that an aeviternal thing is neither inveterate, nor subject to innovation, comes from its changelessness; and consequently its measure does not contain "before" and "after." We say then that since eternity is the measure of a permanent being, in so far as anything recedes from permanence of being, it recedes from eternity. Now some things recede from permanence of being, so that their being is subject to change, or consists in change; and these things are measured by time, as are all movements, and also the being of all things corruptible. But others recede less from permanence of being, forasmuch as their being neither consists in change, nor is the subject of change; nevertheless they have change annexed to them

either actually or potentially. This appears in the heavenly bodies, the substantial being of which is unchangeable; and yet with unchangeable being they have changeableness of place. The same applies to the angels, who have an unchangeable being as regards their nature with changeableness as regards choice; moreover they have changeableness of intelligence, of affections and of places in their own degree. Therefore these are measured by aeviternity which is a mean between eternity and time. But the being that is measured by eternity is not changeable, nor is it annexed to change. In this way time has "before" and "after"; aeviternity in itself has no "before" and "after," which can, however, be annexed to it; while eternity has neither "before" nor "after," nor is it compatible with such at all.

Reply Obj. 1: Spiritual creatures as regards successive affections and intelligences are measured by time. Hence also Augustine says (Gen. ad lit. viii, 20, 22, 23) that to be moved through time, is to be moved by affections. But as regards their nature they are measured by aeviternity; whereas as regards the vision of glory, they have a share of eternity.

Reply Obj. 2: Aeviternity is simultaneously whole; yet it is not eternity, because "before" and "after" are compatible with it.

Reply Obj. 3: In the very being of an angel considered absolutely, there is no difference of past and future, but only as regards accidental change. Now to say that an angel was, or is, or will be, is to be taken in a different sense according to the acceptation of our intellect, which apprehends the angelic existence by comparison with different parts of time. But when we say that an angel is, or was, we suppose something, which being supposed, its opposite is not subject to the divine power. Whereas when we say he will be, we do not as yet suppose anything. Hence, since the existence and non-existence of an angel considered absolutely is subject to the divine power, God can make the existence of an angel not future; but He cannot cause him not to be while he is, or not to have been, after he has been.

Reply Obj. 4: The duration of aeviternity is infinite, forasmuch as it is not finished by time. Hence, there is no incongruity in saying that a creature is infinite, inasmuch as it is not ended by any other creature. _____

SIXTH ARTICLE [I. Q. 10, Art. 6]

Whether There Is Only One Aeviternity?

Objection 1: It seems that there is not only one aeviternity; for it is written in the apocryphal books of Esdras: "Majesty and power of ages are with Thee, O Lord."

Obj. 2: Further, different genera have different measures. But some aeviternal things belong to the corporeal genus, as the heavenly bodies; and others are spiritual substances, as are the angels. Therefore there is not only one aeviternity.

Obj. 3: Further, since aeviternity is a term of duration, where there is one aeviternity, there is also one duration. But not all aeviternal things have one duration, for some begin to exist after others; as appears in the case especially of human souls. Therefore there is not only one aeviternity.

Obj. 4: Further, things not dependent on each other do not seem to have one measure of duration; for there appears to be one time for all temporal things; since the first movement, measured by time, is in some way the cause of all movement. But aeviternal things do not depend on each other, for one angel is not the cause of another angel. Therefore there is not only one aeviternity.

On the contrary, Aeviternity is a more simple thing than time, and is nearer to eternity. But time is one only. Therefore much more is aeviternity one only.

I answer that, A twofold opinion exists on this subject. Some say there is only one aeviternity; others that there are many aeviternities. Which of these is true, may be considered from the cause why time is one; for we can rise from corporeal things to the knowledge of spiritual things.

Now some say that there is only one time for temporal things, forasmuch as one

number exists for all things numbered; as time is a number, according to the Philosopher (Physic. iv). This, however, is not a sufficient reason; because time is not a number abstracted from the thing numbered, but existing in the thing numbered; otherwise it would not be continuous; for ten ells of cloth are continuous not by reason of the number, but by reason of the thing numbered. Now number as it exists in the thing numbered, is not the same for all; but it is different for different things. Hence, others assert that the unity of eternity as the principle of all duration is the cause of the unity of time. Thus all durations are one in that view, in the light of their principle, but are many in the light of the diversity of things receiving duration from the influx of the first principle. On the other hand others assign primary matter as the cause why time is one; as it is the first subject of movement, the measure of which is time. Neither of these reasons, however, is sufficient; forasmuch as things which are one in principle, or in subject, especially if distant, are not one absolutely, but accidentally. Therefore the true reason why time is one, is to be found in the oneness of the first movement by which, since it is most simple, all other movements are measured. Therefore time is referred to that movement, not only as a measure is to the thing measured, but also as accident is to subject; and thus receives unity from it. Whereas to other movements it is compared only as the measure is to the thing measured. Hence it is not multiplied by their multitude, because by one separate measure many things can be measured.

This being established, we must observe that a twofold opinion existed concerning spiritual substances. Some said that all proceeded from God in a certain equality, as Origen said (Peri Archon. i); or at least many of them, as some others thought. Others said that all spiritual substances proceeded from God in a certain degree and order; and Dionysius (Coel. Hier. x) seems to have thought so, when he said that among spiritual substances there are the first, the middle and the last; even in one order of angels. Now according to the first opinion, it must be said that there are many aeviternities as there are many aeviternal things of first degree. But according

to the second opinion, it would be necessary to say that there is one aeviternity only; because since each thing is measured by the most simple element of its genus, it must be that the existence of all aeviternal things should be measured by the existence of the first aeviternal thing, which is all the more simple the nearer it is to the first. Wherefore because the second opinion is truer, as will be shown later (Q. 47, A. 2); we concede at present that there is only one aeviternity.

Reply Obj. 1: Aeviternity is sometimes taken for age, that is, a space of a thing's duration; and thus we say many aeviternities when we mean ages.

Reply Obj. 2: Although the heavenly bodies and spiritual things differ in the genus of their nature, still they agree in having a changeless being, and are thus measured by aeviternity.

Reply Obj. 3: All temporal things did not begin together; nevertheless there is one time for all of them, by reason of the first measured by time; and thus all aeviternal things have one aeviternity by reason of the first, though all did not begin together.

Reply Obj. 4: For things to be measured by one, it is not necessary that the one should be the cause of all, but that it be more simple than the rest.

QUESTION 11

THE UNITY OF GOD (In Four Articles)

After the foregoing, we consider the divine unity; concerning which there are four points of inquiry:

(1) Whether "one" adds anything to "being"?

(2) Whether "one" and "many" are opposed to each other?

(3) Whether God is one?

(4) Whether He is in the highest degree one? _____

FIRST ARTICLE [I, Q. 11, Art. 1]

Whether "One" Adds Anything to "Being"?

Objection 1: It seems that "one" adds something to "being." For everything is in a determinate genus by addition to being, which penetrates all genera. But "one" is a determinate genus, for it is the principle of number, which is a species of quantity. Therefore "one" adds something to "being."

Obj. 2: Further, what divides a thing common to all, is an addition to it. But "being" is divided by "one" and by "many." Therefore "one" is an addition to "being."

Obj. 3: Further, if "one" is not an addition to "being," "one" and "being" must have the same meaning. But it would be nugatory to call "being" by the name of "being"; therefore it would be equally so to call being "one." Now this is false. Therefore "one" is an addition to "being."

On the contrary, Dionysius says (Div. Nom. 5, ult.): "Nothing which exists is not in some way one," which would be false if "one" were an addition to "being," in the sense of limiting it. Therefore "one" is not an addition to "being."

I answer that, "One" does not add any reality to "being"; but is only a negation of division; for "one" means undivided "being." This is the very reason why "one" is the same as "being." Now every being is either simple or compound. But what is simple is undivided, both actually and potentially. Whereas what is compound, has not being whilst its parts are divided, but after they make up and compose it. Hence it is manifest that the being of anything consists in undivision; and hence it is that everything guards its unity as it guards its being.

Reply Obj. 1: Some, thinking that the "one" convertible with "being" is the same as the "one" which is the principle of number, were divided into contrary opinions. Pythagoras and Plato, seeing that the "one" convertible with "being" did not add any reality to "being," but signified the substance of "being" as undivided, thought that the same applied to the "one" which is the principle of number. And because number is composed of unities, they thought that numbers were the substances of all things.

Avicenna, however, on the contrary, considering that "one" which is the principle of number, added a reality to the substance of "being" (otherwise number made of unities would not be a species of quantity), thought that the "one" convertible with "being" added a reality to the substance of beings; as "white" to "man." This, however, is manifestly false, inasmuch as each thing is "one" by its substance. For if a thing were "one" by anything else but by its substance, since this again would be "one," supposing it were again "one" by another thing, we should be driven on to infinity. Hence we must adhere to the former statement; therefore we must say that the "one" which is convertible with "being," does not add a reality to being; but that the "one" which is the principle of number, does add a reality to "being," belonging to the genus of quantity.

Reply Obj. 2: There is nothing to prevent a thing which in one way is divided, from being another way undivided; as what is divided in number, may be undivided in species; thus it may be that a thing is in one way "one," and in another way "many." Still, if it is absolutely undivided, either because it is so according to what belongs to its essence, though it may be divided as regards what is outside its essence, as what is one in subject may have many accidents; or because it is undivided actually, and divided potentially, as what is "one" in the whole, and is "many" in parts; in such a case a thing will be "one" absolutely and "many" accidentally. On the other hand, if it be undivided accidentally, and divided absolutely, as if it were divided in essence and undivided in idea or in principle or cause, it will be "many" absolutely and "one" accidentally; as what are "many" in number and "one" in species or "one" in principle. Hence in that way, being is divided by "one" and by "many"; as it were by "one" absolutely and by "many" accidentally. For multitude itself would not be contained under "being," unless it were in some way contained under "one." Thus Dionysius says (Div. Nom., cap. ult.) that "there is no kind of multitude that is not in a way one. But what are many in their parts, are one in their whole; and what are many in accidents, are one in subject; and what are many in number, are one in

species; and what are many in species, are one in genus; and what are many in processions, are one in principle."

Reply Obj. 3: It does not follow that it is nugatory to say "being" is "one"; forasmuch as "one" adds an idea to "being." _____

SECOND ARTICLE [I, Q. 11, Art. 2]

Whether "One" and "Many" Are Opposed to Each Other?

Objection 1: It seems that "one" and "many" are not mutually opposed. For no opposite thing is predicated of its opposite. But every multitude is in a certain way one, as appears from the preceding article. Therefore "one" is not opposed to "multitude."

Obj. 2: Further, no opposite thing is constituted by its opposite. But multitude is constituted by one. Therefore it is not opposed to "multitude."

Obj. 3: Further, "one" is opposed to "one." But the idea of "few" is opposed to "many." Therefore "one" is not opposed to "many."

Obj. 4: Further, if "one" is opposed to "multitude," it is opposed as the undivided is to the divided; and is thus opposed to it as privation is to habit. But this appears to be incongruous; because it would follow that "one" comes after "multitude," and is defined by it; whereas, on the contrary, "multitude" is defined by "one." Hence there would be a vicious circle in the definition; which is inadmissible. Therefore "one" and "many" are not opposed.

On the contrary, Things which are opposed in idea, are themselves opposed to each other. But the idea of "one" consists in indivisibility; and the idea of "multitude" contains division. Therefore "one" and "many" are opposed to each other.

I answer that, "One" is opposed to "many," but in various ways. The one which is the principle of number is opposed to multitude which is number, as the measure is to the thing measured. For "one" implies the idea of a primary measure; and number

is multitude measured by one, as is clear from Metaph. x. But the one which is convertible with being is opposed to multitude by way of privation; as the undivided is to the thing divided.

Reply Obj. 1: No privation entirely takes away the being of a thing, inasmuch as privation means "negation in the subject," according to the Philosopher (Categor. viii). Nevertheless every privation takes away some being; and so in being, by reason of its universality, the privation of being has its foundation in being; which is not the case in privations of special forms, as of sight, or of whiteness and the like. And what applies to being applies also to one and to good, which are convertible with being, for the privation of good is founded in some good; likewise the removal of unity is founded in some one thing. Hence it happens that multitude is some one thing; and evil is some good thing, and non-being is some kind of being. Nevertheless, opposite is not predicated of opposite; forasmuch as one is absolute, and the other is relative; for what is relative being (as a potentiality) is non-being absolutely, i.e. actually; or what is absolute being in the genus of substance is non-being relatively as regards some accidental being. In the same way, what is relatively good is absolutely bad, or vice versa; likewise what is absolutely one is relatively many, and vice versa.

Reply Obj. 2: A whole is twofold. In one sense it is homogeneous, composed of like parts; in another sense it is heterogeneous, composed of dissimilar parts. Now in every homogeneous whole, the whole is made up of parts having the form of the whole; as, for instance, every part of water is water; and such is the constitution of a continuous thing made up of its parts. In every heterogeneous whole, however, every part is wanting in the form belonging to the whole; as, for instance, no part of a house is a house, nor is any part of a man a man. Now multitude is such a kind of a whole. Therefore inasmuch as its part has not the form of the multitude, the latter is composed of unities, as a house is composed of not houses; not, indeed, as if unities constituted multitude so far as they are undivided, in which way they are opposed to

multitude; but so far as they have being, as also the parts of a house make up the house by the fact that they are beings, not by the fact that they are not houses.

Reply Obj. 3: "Many" is taken in two ways: absolutely, and in that sense it is opposed to "one"; in another way as importing some kind of excess, in which sense it is opposed to "few"; hence in the first sense two are many but not in the second sense.

Reply Obj. 4: "One" is opposed to "many" privatively, inasmuch as the idea of "many" involves division. Hence division must be prior to unity, not absolutely in itself, but according to our way of apprehension. For we apprehend simple things by compound things; and hence we define a point to be, "what has no part," or "the beginning of a line." "Multitude" also, in idea, follows on "one"; because we do not understand divided things to convey the idea of multitude except by the fact that we attribute unity to every part. Hence "one" is placed in the definition of "multitude"; but "multitude" is not placed in the definition of "one." But division comes to be understood from the very negation of being: so what first comes to mind is being; secondly, that this being is not that being, and thus we apprehend division as a consequence; thirdly, comes the notion of one; fourthly, the notion of multitude.

THIRD ARTICLE [I, Q. 11, Art. 3]

Whether God Is One?

Objection 1: It seems that God is not one. For it is written "For there be many gods and many lords" (1 Cor. 8:5).

Obj. 2: Further, "One," as the principle of number, cannot be predicated of God, since quantity is not predicated of God; likewise, neither can "one" which is convertible with "being" be predicated of God, because it imports privation, and every privation is an imperfection, which cannot apply to God. Therefore God is not one.

On the contrary, It is written "Hear, O Israel, the Lord our God is one Lord" (Deut. 6:4).

I answer that, It can be shown from these three sources that God is one. First from His simplicity. For it is manifest that the reason why any singular thing is "this particular thing" is because it cannot be communicated to many: since that whereby Socrates is a man, can be communicated to many; whereas, what makes him this particular man, is only communicable to one. Therefore, if Socrates were a man by what makes him to be this particular man, as there cannot be many Socrates, so there could not in that way be many men. Now this belongs to God alone; for God Himself is His own nature, as was shown above (Q. 3, A. 3). Therefore, in the very same way God is God, and He is this God. Impossible is it therefore that many Gods should exist.

Secondly, this is proved from the infinity of His perfection. For it was shown above (Q. 4, A. 2) that God comprehends in Himself the whole perfection of being. If then many gods existed, they would necessarily differ from each other. Something therefore would belong to one which did not belong to another. And if this were a privation, one of them would not be absolutely perfect; but if a perfection, one of them would be without it. So it is impossible for many gods to exist. Hence also the ancient philosophers, constrained as it were by truth, when they asserted an infinite principle, asserted likewise that there was only one such principle.

Thirdly, this is shown from the unity of the world. For all things that exist are seen to be ordered to each other since some serve others. But things that are diverse do not harmonize in the same order, unless they are ordered thereto by one. For many are reduced into one order by one better than by many: because one is the per se cause of one, and many are only the accidental cause of one, inasmuch as they are in some way one. Since therefore what is first is most perfect, and is so per se and not accidentally, it must be that the first which reduces all into one order should be only

one. And this one is God.

Reply Obj. 1: Gods are called many by the error of some who worshipped many deities, thinking as they did that the planets and other stars were gods, and also the separate parts of the world. Hence the Apostle adds: "Our God is one," etc.

Reply Obj. 2: "One" which is the principle of number is not predicated of God, but only of material things. For "one" the principle of number belongs to the genus of mathematics, which are material in being, and abstracted from matter only in idea. But "one" which is convertible with being is a metaphysical entity and does not depend on matter in its being. And although in God there is no privation, still, according to the mode of our apprehension, He is known to us by way only of privation and remotion. Thus there is no reason why a certain kind of privation should not be predicated of God; for instance, that He is incorporeal and infinite; and in the same way it is said of God that He is one. _____

FOURTH ARTICLE [I, Q. 11, Art. 4]

Whether God Is Supremely One?

Objection 1: It seems that God is not supremely one. For "one" is so called from the privation of division. But privation cannot be greater or less. Therefore God is not more "one" than other things which are called "one."

Obj. 2: Further, nothing seems to be more indivisible than what is actually and potentially indivisible; such as a point and unity. But a thing is said to be more "one" according as it is indivisible. Therefore God is not more one than unity is one and a point is one.

Obj. 3: Further, what is essentially good is supremely good. Therefore what is essentially one is supremely one. But every being is essentially one, as the Philosopher says (Metaph. iv). Therefore every being is supremely one; and therefore God is not one more than any other being is one.

On the contrary, Bernard says (De Consid. v): "Among all things called one, the

unity of the Divine Trinity holds the first place."

I answer that, Since one is an undivided being, if anything is supremely one it must be supremely being, and supremely undivided. Now both of these belong to God. For He is supremely being, inasmuch as His being is not determined by any nature to which it is adjoined; since He is being itself, subsistent, absolutely undetermined. But He is supremely undivided inasmuch as He is divided neither actually nor potentially, by any mode of division; since He is altogether simple, as was shown above (Q. 3, A. 7). Hence it is manifest that God is one in the supreme degree.

Reply Obj. 1: Although privation considered in itself is not susceptive of more or less, still according as its opposite is subject to more or less, privation also can be considered itself in the light of more and less. Therefore according as a thing is more divided, or is divisible, either less or not at all, in the degree it is called more, or less, or supremely, one.

Reply Obj. 2: A point and unity which is the principle of number, are not supremely being, inasmuch as they have being only in some subject. Hence neither of them can be supremely one. For as a subject cannot be supremely one, because of the difference within it of accident and subject, so neither can an accident.

Reply Obj. 3: Although every being is one by its substance, still every such substance is not equally the cause of unity; for the substance of some things is compound and of others simple. _____

QUESTION 12

HOW GOD IS KNOWN BY US (In Thirteen Articles)

As hitherto we have considered God as He is in Himself, we now go on to consider in what manner He is in the knowledge of creatures; concerning which there are thirteen points of inquiry:

(1) Whether any created intellect can see the essence of God?

(2) Whether the essence of God is seen by the intellect through any created image?

(3) Whether the essence of God can be seen by the corporeal eye?

(4) Whether any created intellectual substance is sufficient by its own natural powers to see the essence of God?

(5) Whether the created intellect needs any created light in order to see the essence of God?

(6) Whether of those who see God, one sees Him more perfectly than another?

(7) Whether any created intellect can comprehend the essence of God?

(8) Whether the created intellect seeing the essence of God, knows all things in it?

(9) Whether what is there known is known by any similitudes?

(10) Whether the created intellect knows at once what it sees in God?

(11) Whether in the state of this life any man can see the essence of God?

(12) Whether by natural reason we can know God in this life?

(13) Whether there is in this life any knowledge of God through grace above the knowledge of natural reason? _____

FIRST ARTICLE [I, Q. 12, Art. 1]

Whether Any Created Intellect Can See the Essence of God?

Objection 1: It seems that no created intellect can see the essence of God. For Chrysostom (Hom. xiv. in Joan.) commenting on John 1:18, "No man hath seen God at any time," says: "Not prophets only, but neither angels nor archangels have seen God. For how can a creature see what is increatable?" Dionysius also says (Div. Nom. i), speaking of God: "Neither is there sense, nor image, nor opinion, nor reason, nor knowledge of Him."

Obj. 2: Further, everything infinite, as such, is unknown. But God is infinite, as was shown above (Q. 7, A. 1). Therefore in Himself He is unknown.

Obj. 3: Further, the created intellect knows only existing things. For what falls first under the apprehension of the intellect is being. Now God is not something existing; but He is rather super-existence, as Dionysius says (Div. Nom. iv). Therefore God is not intelligible; but above all intellect.

Obj. 4: Further, there must be some proportion between the knower and the known, since the known is the perfection of the knower. But no proportion exists between the created intellect and God; for there is an infinite distance between them. Therefore the created intellect cannot see the essence of God.

On the contrary, It is written: "We shall see Him as He is" (1 John 2:2).

I answer that, Since everything is knowable according as it is actual, God, Who is pure act without any admixture of potentiality, is in Himself supremely knowable. But what is supremely knowable in itself, may not be knowable to a particular intellect, on account of the excess of the intelligible object above the intellect; as, for example, the sun, which is supremely visible, cannot be seen by the bat by reason of its excess of light.

Therefore some who considered this, held that no created intellect can see the essence of God. This opinion, however, is not tenable. For as the ultimate beatitude of man consists in the use of his highest function, which is the operation of his intellect; if we suppose that the created intellect could never see God, it would either never attain to beatitude, or its beatitude would consist in something else beside God; which is opposed to faith. For the ultimate perfection of the rational creature is to be found in that which is the principle of its being; since a thing is perfect so far as it attains to its principle. Further the same opinion is also against reason. For there resides in every man a natural desire to know the cause of any effect which he sees; and thence arises wonder in men. But if the intellect of the rational creature could not reach so far as to the first cause of things, the natural desire would remain void.

Hence it must be absolutely granted that the blessed see the essence of God.

Reply Obj. 1: Both of these authorities speak of the vision of comprehension. Hence Dionysius premises immediately before the words cited, "He is universally to all incomprehensible," etc. Chrysostom likewise after the words quoted says: "He says this of the most certain vision of the Father, which is such a perfect consideration and comprehension as the Father has of the Son."

Reply Obj. 2: The infinity of matter not made perfect by form, is unknown in itself, because all knowledge comes by the form; whereas the infinity of the form not limited by matter, is in itself supremely known. God is Infinite in this way, and not in the first way: as appears from what was said above (Q. 7, A. 1).

Reply Obj. 3: God is not said to be not existing as if He did not exist at all, but because He exists above all that exists; inasmuch as He is His own existence. Hence it does not follow that He cannot be known at all, but that He exceeds every kind of knowledge; which means that He is not comprehended.

Reply Obj. 4: Proportion is twofold. In one sense it means a certain relation of one quantity to another, according as double, treble and equal are species of proportion. In another sense every relation of one thing to another is called proportion. And in this sense there can be a proportion of the creature to God, inasmuch as it is related to Him as the effect of its cause, and as potentiality to its act; and in this way the created intellect can be proportioned to know God. _____

SECOND ARTICLE [I, Q. 12, Art. 2]

Whether the Essence of God Is Seen by the Created Intellect Through an Image?

Objection 1: It seems that the essence of God is seen through an image by the created intellect. For it is written: "We know that when He shall appear, we shall be like to Him, and [Vulg.: 'because'] we shall see Him as He is" (1 John 3:2).

Obj. 2: Further, Augustine says (De Trin. v): "When we know God, some likeness of God is made in us."

Obj. 3: Further, the intellect in act is the actual intelligible; as sense in act is the

actual sensible. But this comes about inasmuch as sense is informed with the likeness of the sensible object, and the intellect with the likeness of the thing understood. Therefore, if God is seen by the created intellect in act, it must be that He is seen by some similitude.

On the contrary, Augustine says (De Trin. xv) that when the Apostle says, "We see through a glass and in an enigma [*Douay: 'in a dark manner']," "by the terms 'glass' and 'enigma' certain similitudes are signified by him, which are accommodated to the vision of God." But to see the essence of God is not an enigmatic nor a speculative vision, but is, on the contrary, of an opposite kind. Therefore the divine essence is not seen through a similitude.

I answer that, Two things are required both for sensible and for intellectual vision—viz. power of sight, and union of the thing seen with the sight. For vision is made actual only when the thing seen is in a certain way in the seer. Now in corporeal things it is clear that the thing seen cannot be by its essence in the seer, but only by its likeness; as the similitude of a stone is in the eye, whereby the vision is made actual; whereas the substance of the stone is not there. But if the principle of the visual power and the thing seen were one and the same thing, it would necessarily follow that the seer would receive both the visual power and the form whereby it sees, from that one same thing.

Now it is manifest both that God is the author of the intellectual power, and that He can be seen by the intellect. And since the intellective power of the creature is not the essence of God, it follows that it is some kind of participated likeness of Him who is the first intellect. Hence also the intellectual power of the creature is called an intelligible light, as it were, derived from the first light, whether this be understood of the natural power, or of some perfection superadded of grace or of glory. Therefore, in order to see God, there must be some similitude of God on the part of the visual faculty, whereby the intellect is made capable of seeing God. But

on the part of the object seen, which must necessarily be united to the seer, the essence of God cannot be seen by any created similitude. First, because as Dionysius says (Div. Nom. i), "by the similitudes of the inferior order of things, the superior can in no way be known;" as by the likeness of a body the essence of an incorporeal thing cannot be known. Much less therefore can the essence of God be seen by any created likeness whatever. Secondly, because the essence of God is His own very existence, as was shown above (Q. 3, A. 4), which cannot be said of any created form; and so no created form can be the similitude representing the essence of God to the seer. Thirdly, because the divine essence is uncircumscribed, and contains in itself super-eminently whatever can be signified or understood by the created intellect. Now this cannot in any way be represented by any created likeness; for every created form is determined according to some aspect of wisdom, or of power, or of being itself, or of some like thing. Hence to say that God is seen by some similitude, is to say that the divine essence is not seen at all; which is false.

Therefore it must be said that to see the essence of God, there is required some similitude in the visual faculty, namely, the light of glory strengthening the intellect to see God, which is spoken of in the Psalm (35:10), "In Thy light we shall see light." The essence of God, however, cannot be seen by any created similitude representing the divine essence itself as it really is.

Reply Obj. 1: That authority speaks of the similitude which is caused by participation of the light of glory.

Reply Obj. 2: Augustine speaks of the knowledge of God here on earth.

Reply Obj. 3: The divine essence is existence itself. Hence as other intelligible forms which are not their own existence are united to the intellect by means of some entity, whereby the intellect itself is informed, and made in act; so the divine essence is united to the created intellect, as the object actually understood, making the intellect in act by and of itself. _____

THIRD ARTICLE [I, Q. 12, Art. 3]

Whether the Essence of God Can Be Seen with the Bodily Eye?

Objection 1: It seems that the essence of God can be seen by the corporeal eye. For it is written (Job 19:26): "In my flesh I shall see . . . God," and (Job 42:5), "With the hearing of the ear I have heard Thee, but now my eye seeth Thee."

Obj. 2: Further, Augustine says (De Civ. Dei xxix, 29): "Those eyes" (namely the glorified) "will therefore have a greater power of sight, not so much to see more keenly, as some report of the sight of serpents or of eagles (for whatever acuteness of vision is possessed by these creatures, they can see only corporeal things) but to see even incorporeal things." Now whoever can see incorporeal things, can be raised up to see God. Therefore the glorified eye can see God.

Obj. 3: Further, God can be seen by man through a vision of the imagination. For it is written: "I saw the Lord sitting upon a throne," etc. (Isa. 6:1). But an imaginary vision originates from sense; for the imagination is moved by sense to act. Therefore God can be seen by a vision of sense.

On the contrary, Augustine says (De Vid. Deum, Ep. cxlvii): "No one has ever seen God either in this life, as He is, nor in the angelic life, as visible things are seen by corporeal vision."

I answer that, It is impossible for God to be seen by the sense of sight, or by any other sense, or faculty of the sensitive power. For every such kind of power is the act of a corporeal organ, as will be shown later (Q. 78). Now act is proportional to the nature which possesses it. Hence no power of that kind can go beyond corporeal things. For God is incorporeal, as was shown above (Q. 3, A. 1). Hence He cannot be seen by the sense or the imagination, but only by the intellect.

Reply Obj. 1: The words, "In my flesh I shall see God my Saviour," do not mean that God will be seen with the eye of the flesh, but that man existing in the flesh after the resurrection will see God. Likewise the words, "Now my eye seeth Thee,"

are to be understood of the mind's eye, as the Apostle says: "May He give unto you the spirit of wisdom . . . in the knowledge of Him, that the eyes of your heart" may be "enlightened" (Eph. 1:17, 18).

Reply Obj. 2: Augustine speaks as one inquiring, and conditionally. This appears from what he says previously: "Therefore they will have an altogether different power (viz. the glorified eyes), if they shall see that incorporeal nature;" and afterwards he explains this, saying: "It is very credible, that we shall so see the mundane bodies of the new heaven and the new earth, as to see most clearly God everywhere present, governing all corporeal things, not as we now see the invisible things of God as understood by what is made; but as when we see men among whom we live, living and exercising the functions of human life, we do not believe they live, but see it." Hence it is evident how the glorified eyes will see God, as now our eyes see the life of another. But life is not seen with the corporeal eye, as a thing in itself visible, but as the indirect object of the sense; which indeed is not known by sense, but at once, together with sense, by some other cognitive power. But that the divine presence is known by the intellect immediately on the sight of, and through, corporeal things, happens from two causes—viz. from the perspicuity of the intellect, and from the refulgence of the divine glory infused into the body after its renovation.

Reply Obj. 3: The essence of God is not seen in a vision of the imagination; but the imagination receives some form representing God according to some mode of similitude; as in the divine Scripture divine things are metaphorically described by means of sensible things. _____

FOURTH ARTICLE [I, Q. 12, Art. 4]

Whether Any Created Intellect by Its Natural Powers Can See the Divine Essence?

Objection 1: It seems that a created intellect can see the Divine essence by its own natural power. For Dionysius says (Div. Nom. iv): "An angel is a pure mirror, most

clear, receiving, if it is right to say so, the whole beauty of God." But if a reflection is seen, the original thing is seen. Therefore since an angel by his natural power understands himself, it seems that by his own natural power he understands the Divine essence.

Obj. 2: Further, what is supremely visible, is made less visible to us by reason of our defective corporeal or intellectual sight. But the angelic intellect has no such defect. Therefore, since God is supremely intelligible in Himself, it seems that in like manner He is supremely so to an angel. Therefore, if he can understand other intelligible things by his own natural power, much more can he understand God.

Obj. 3: Further, corporeal sense cannot be raised up to understand incorporeal substance, which is above its nature. Therefore if to see the essence of God is above the nature of every created intellect, it follows that no created intellect can reach up to see the essence of God at all. But this is false, as appears from what is said above (A. 1). Therefore it seems that it is natural for a created intellect to see the Divine essence.

On the contrary, It is written: "The grace of God is life everlasting" (Rom. 6:23). But life everlasting consists in the vision of the Divine essence, according to the words: "This is eternal life, that they may know Thee the only true God," etc. (John 17:3). Therefore to see the essence of God is possible to the created intellect by grace, and not by nature.

I answer that, It is impossible for any created intellect to see the essence of God by its own natural power. For knowledge is regulated according as the thing known is in the knower. But the thing known is in the knower according to the mode of the knower. Hence the knowledge of every knower is ruled according to its own nature. If therefore the mode of anything's being exceeds the mode of the knower, it must result that the knowledge of the object is above the nature of the knower. Now the mode of being of things is manifold. For some things have being only in this one

individual matter; as all bodies. But others are subsisting natures, not residing in matter at all, which, however, are not their own existence, but receive it; and these are the incorporeal beings, called angels. But to God alone does it belong to be His own subsistent being. Therefore what exists only in individual matter we know naturally, forasmuch as our soul, whereby we know, is the form of certain matter. Now our soul possesses two cognitive powers; one is the act of a corporeal organ, which naturally knows things existing in individual matter; hence sense knows only the singular. But there is another kind of cognitive power in the soul, called the intellect; and this is not the act of any corporeal organ. Wherefore the intellect naturally knows natures which exist only in individual matter; not as they are in such individual matter, but according as they are abstracted therefrom by the considering act of the intellect; hence it follows that through the intellect we can understand these objects as universal; and this is beyond the power of the sense. Now the angelic intellect naturally knows natures that are not in matter; but this is beyond the power of the intellect of our soul in the state of its present life, united as it is to the body. It follows therefore that to know self-subsistent being is natural to the divine intellect alone; and this is beyond the natural power of any created intellect; for no creature is its own existence, forasmuch as its existence is participated. Therefore the created intellect cannot see the essence of God, unless God by His grace unites Himself to the created intellect, as an object made intelligible to it.

Reply Obj. 1: This mode of knowing God is natural to an angel—namely, to know Him by His own likeness refulgent in the angel himself. But to know God by any created similitude is not to know the essence of God, as was shown above (A. 2). Hence it does not follow that an angel can know the essence of God by his own power.

Reply Obj. 2: The angelic intellect is not defective, if defect be taken to mean privation, as if it were without anything which it ought to have. But if the defect be taken negatively, in that sense every creature is defective, when compared with God;

forasmuch as it does not possess the excellence which is in God.

Reply Obj. 3: The sense of sight, as being altogether material, cannot be raised up to immateriality. But our intellect, or the angelic intellect, inasmuch as it is elevated above matter in its own nature, can be raised up above its own nature to a higher level by grace. The proof is, that sight cannot in any way know abstractedly what it knows concretely; for in no way can it perceive a nature except as this one particular nature; whereas our intellect is able to consider abstractedly what it knows concretely. Now although it knows things which have a form residing in matter, still it resolves the composite into both of these elements; and it considers the form separately by itself. Likewise, also, the intellect of an angel, although it naturally knows the concrete in any nature, still it is able to separate that existence by its intellect; since it knows that the thing itself is one thing, and its existence is another. Since therefore the created intellect is naturally capable of apprehending the concrete form, and the concrete being abstractedly, by way of a kind of resolution of parts; it can by grace be raised up to know separate subsisting substance, and separate subsisting existence. _____

FIFTH ARTICLE [I, Q. 12, Art. 5]

Whether the Created Intellect Needs Any Created Light in Order to See the Essence of God?

Objection 1: It seems that the created intellect does not need any created light in order to see the essence of God. For what is of itself lucid in sensible things does not require any other light in order to be seen. Therefore the same applies to intelligible things. Now God is intelligible light. Therefore He is not seen by means of any created light.

Obj. 2: Further, if God is seen through a medium, He is not seen in His essence. But if seen by any created light, He is seen through a medium. Therefore He is not seen in His essence.

Obj. 3: Further, what is created can be natural to some creature. Therefore if the essence of God is seen through any created light, such a light can be made natural to some other creature; and thus, that creature would not need any other light to see God; which is impossible. Therefore it is not necessary that every creature should require a superadded light in order to see the essence of God.

On the contrary, It is written: "In Thy light we shall see light" (Ps. 35:10).

I answer that, Everything which is raised up to what exceeds its nature, must be prepared by some disposition above its nature; as, for example, if air is to receive the form of fire, it must be prepared by some disposition for such a form. But when any created intellect sees the essence of God, the essence of God itself becomes the intelligible form of the intellect. Hence it is necessary that some supernatural disposition should be added to the intellect in order that it may be raised up to such a great and sublime height. Now since the natural power of the created intellect does not avail to enable it to see the essence of God, as was shown in the preceding article, it is necessary that the power of understanding should be added by divine grace. Now this increase of the intellectual powers is called the illumination of the intellect, as we also call the intelligible object itself by the name of light of illumination. And this is the light spoken of in the Apocalypse (Apoc. 21:23): "The glory of God hath enlightened it"—viz. the society of the blessed who see God. By this light the blessed are made "deiform"—i.e. like to God, according to the saying: "When He shall appear we shall be like to Him, and [Vulg.: 'because'] we shall see Him as He is" (1 John 2:2).

Reply Obj. 1: The created light is necessary to see the essence of God, not in order to make the essence of God intelligible, which is of itself intelligible, but in order to enable the intellect to understand in the same way as a habit makes a power abler to act. Even so corporeal light is necessary as regards external sight, inasmuch as it makes the medium actually transparent, and susceptible of color.

Reply Obj. 2: This light is required to see the divine essence, not as a similitude in which God is seen, but as a perfection of the intellect, strengthening it to see God. Therefore it may be said that this light is to be described not as a medium in which God is seen, but as one by which He is seen; and such a medium does not take away the immediate vision of God.

Reply Obj. 3: The disposition to the form of fire can be natural only to the subject of that form. Hence the light of glory cannot be natural to a creature unless the creature has a divine nature; which is impossible. But by this light the rational creature is made deiform, as is said in this article. _____

SIXTH ARTICLE [I. Q. 12, Art. 6]

Whether of Those Who See the Essence of God, One Sees More Perfectly Than Another?

Objection 1: It seems that of those who see the essence of God, one does not see more perfectly than another. For it is written (1 John 3:2): "We shall see Him as He is." But He is only in one way. Therefore He will be seen by all in one way only; and therefore He will not be seen more perfectly by one and less perfectly by another.

Obj. 2: Further, Augustine says (Octog. Tri. Quaest. qu. xxxii): "One person cannot see one and the same thing more perfectly than another." But all who see the essence of God, understand the Divine essence, for God is seen by the intellect and not by sense, as was shown above (A. 3). Therefore of those who see the divine essence, one does not see more clearly than another.

Obj. 3: Further, That anything be seen more perfectly than another can happen in two ways: either on the part of the visible object, or on the part of the visual power of the seer. On the part of the object, it may so happen because the object is received more perfectly in the seer, that is, according to the greater perfection of the similitude; but this does not apply to the present question, for God is present to the

intellect seeing Him not by way of similitude, but by His essence. It follows then that if one sees Him more perfectly than another, this happens according to the difference of the intellectual power; thus it follows too that the one whose intellectual power is higher, will see Him the more clearly; and this is incongruous; since equality with angels is promised to men as their beatitude.

On the contrary, Eternal life consists in the vision of God, according to John 17:3: "This is eternal life, that they may know Thee the only true God," etc. Therefore if all saw the essence of God equally in eternal life, all would be equal; the contrary to which is declared by the Apostle: "Star differs from star in glory" (1 Cor. 15:41).

I answer that, Of those who see the essence of God, one sees Him more perfectly than another. This, indeed, does not take place as if one had a more perfect similitude of God than another, since that vision will not spring from any similitude; but it will take place because one intellect will have a greater power or faculty to see God than another. The faculty of seeing God, however, does not belong to the created intellect naturally, but is given to it by the light of glory, which establishes the intellect in a kind of "deiformity," as appears from what is said above, in the preceding article.

Hence the intellect which has more of the light of glory will see God the more perfectly; and he will have a fuller participation of the light of glory who has more charity; because where there is the greater charity, there is the more desire; and desire in a certain degree makes the one desiring apt and prepared to receive the object desired. Hence he who possesses the more charity, will see God the more perfectly, and will be the more beatified.

Reply Obj. 1: In the words, "We shall see Him as He is," the conjunction "as" determines the mode of vision on the part of the object seen, so that the meaning is, we shall see Him to be as He is, because we shall see His existence, which is His essence. But it does not determine the mode of vision on the part of the one seeing;

as if the meaning was that the mode of seeing God will be as perfect as is the perfect mode of God's existence.

Thus appears the answer to the Second Objection. For when it is said that one intellect does not understand one and the same thing better than another, this would be true if referred to the mode of the thing understood, for whoever understands it otherwise than it really is, does not truly understand it, but not if referred to the mode of understanding, for the understanding of one is more perfect than the understanding of another.

Reply Obj. 3: The diversity of seeing will not arise on the part of the object seen, for the same object will be presented to all—viz. the essence of God; nor will it arise from the diverse participation of the object seen by different similitudes; but it will arise on the part of the diverse faculty of the intellect, not, indeed, the natural faculty, but the glorified faculty. _____

SEVENTH ARTICLE [I, Q. 12, Art. 7]

Whether Those Who See the Essence of God Comprehend Him?

Objection 1: It seems that those who see the divine essence, comprehend God. For the Apostle says (Phil. 3:12): "But I follow after, if I may by any means comprehend [Douay: 'apprehend']." But the Apostle did not follow in vain; for he said (1 Cor. 9:26): "I . . . so run, not as at an uncertainty." Therefore he comprehended; and in the same way, others also, whom he invites to do the same, saying: "So run that you may comprehend."

Obj. 2: Further, Augustine says (De Vid. Deum, Ep. cxlvii): "That is comprehended which is so seen as a whole, that nothing of it is hidden from the seer." But if God is seen in His essence, He is seen whole, and nothing of Him is hidden from the seer, since God is simple. Therefore whoever sees His essence, comprehends Him.

Obj. 3: Further, if we say that He is seen as a "whole," but not "wholly," it may be contrarily urged that "wholly" refers either to the mode of the seer, or to the mode of

the thing seen. But he who sees the essence of God, sees Him wholly, if the mode of the thing seen is considered; forasmuch as he sees Him as He is; also, likewise, he sees Him wholly if the mode of the seer is meant, forasmuch as the intellect will with its full power see the Divine essence. Therefore all who see the essence of God see Him wholly; therefore they comprehend Him.

On the contrary, It is written: "O most mighty, great, and powerful, the Lord of hosts is Thy Name. Great in counsel, and incomprehensible in thought" (Jer. 32:18,19). Therefore He cannot be comprehended.

I answer that, It is impossible for any created intellect to comprehend God; yet "for the mind to attain to God in some degree is great beatitude," as Augustine says (De Verb. Dom., Serm. xxxviii).

In proof of this we must consider that what is comprehended is perfectly known; and that is perfectly known which is known so far as it can be known. Thus, if anything which is capable of scientific demonstration is held only by an opinion resting on a probably proof, it is not comprehended; as, for instance, if anyone knows by scientific demonstration that a triangle has three angles equal to two right angles, he comprehends that truth; whereas if anyone accepts it as a probable opinion because wise men or most men teach it, he cannot be said to comprehend the thing itself, because he does not attain to that perfect mode of knowledge of which it is intrinsically capable. But no created intellect can attain to that perfect mode of the knowledge of the Divine intellect whereof it is intrinsically capable. Which thus appears—Everything is knowable according to its actuality. But God, whose being is infinite, as was shown above (Q. 7), is infinitely knowable. Now no created intellect can know God infinitely. For the created intellect knows the Divine essence more or less perfectly in proportion as it receives a greater or lesser light of glory. Since therefore the created light of glory received into any created intellect cannot be infinite, it is clearly impossible for any created intellect to know God in an

infinite degree. Hence it is impossible that it should comprehend God.

Reply Obj. 1: "Comprehension" is twofold: in one sense it is taken strictly and properly, according as something is included in the one comprehending; and thus in no way is God comprehended either by intellect, or in any other way; forasmuch as He is infinite and cannot be included in any finite being; so that no finite being can contain Him infinitely, in the degree of His own infinity. In this sense we now take comprehension. But in another sense "comprehension" is taken more largely as opposed to "non-attainment"; for he who attains to anyone is said to comprehend him when he attains to him. And in this sense God is comprehended by the blessed, according to the words, "I held him, and I will not let him go" (Cant. 3:4); in this sense also are to be understood the words quoted from the Apostle concerning comprehension. And in this way "comprehension" is one of the three prerogatives of the soul, responding to hope, as vision responds to faith, and fruition responds to charity. For even among ourselves not everything seen is held or possessed, forasmuch as things either appear sometimes afar off, or they are not in our power of attainment. Neither, again, do we always enjoy what we possess; either because we find no pleasure in them, or because such things are not the ultimate end of our desire, so as to satisfy and quell it. But the blessed possess these three things in God; because they see Him, and in seeing Him, possess Him as present, having the power to see Him always; and possessing Him, they enjoy Him as the ultimate fulfilment of desire.

Reply Obj. 2: God is called incomprehensible not because anything of Him is not seen; but because He is not seen as perfectly as He is capable of being seen; thus when any demonstrable proposition is known by probable reason only, it does not follow that any part of it is unknown, either the subject, or the predicate, or the composition; but that it is not as perfectly known as it is capable of being known. Hence Augustine, in his definition of comprehension, says the whole is comprehended when it is seen in such a way that nothing of it is hidden from the

seer, or when its boundaries can be completely viewed or traced; for the boundaries of a thing are said to be completely surveyed when the end of the knowledge of it is attained.

Reply Obj. 3: The word "wholly" denotes a mode of the object; not that the whole object does not come under knowledge, but that the mode of the object is not the mode of the one who knows. Therefore he who sees God's essence, sees in Him that He exists infinitely, and is infinitely knowable; nevertheless, this infinite mode does not extend to enable the knower to know infinitely; thus, for instance, a person can have a probable opinion that a proposition is demonstrable, although he himself does not know it as demonstrated. _____

EIGHTH ARTICLE [I, Q. 12, Art. 8]

Whether Those Who See the Essence of God See All in God?

Objection 1: It seems that those who see the essence of God see all things in God. For Gregory says (Dialog. iv): "What do they not see, who see Him Who sees all things?" But God sees all things. Therefore those who see God see all things.

Obj. 2: Further, whoever sees a mirror, sees what is reflected in the mirror. But all actual or possible things shine forth in God as in a mirror; for He knows all things in Himself. Therefore whoever sees God, sees all actual things in Him, and also all possible things.

Obj. 3: Further, whoever understands the greater, can understand the least, as is said in De Anima iii. But all that God does, or can do, are less than His essence. Therefore whoever understands God, can understand all that God does, or can do.

Obj. 4: Further, the rational creature naturally desires to know all things. Therefore if in seeing God it does not know all things, its natural desire will not rest satisfied; thus, in seeing God it will not be fully happy; which is incongruous. Therefore he who sees God knows all things.

On the contrary, The angels see the essence of God; and yet do not know all things.

For as Dionysius says (Coel. Hier. vii), "the inferior angels are cleansed from ignorance by the superior angels." Also they are ignorant of future contingent things, and of secret thoughts; for this knowledge belongs to God alone. Therefore whosoever sees the essence of God, does not know all things.

I answer that, The created intellect, in seeing the divine essence, does not see in it all that God does or can do. For it is manifest that things are seen in God as they are in Him. But all other things are in God as effects are in the power of their cause. Therefore all things are seen in God as an effect is seen in its cause. Now it is clear that the more perfectly a cause is seen, the more of its effects can be seen in it. For whoever has a lofty understanding, as soon as one demonstrative principle is put before him can gather the knowledge of many conclusions; but this is beyond one of a weaker intellect, for he needs things to be explained to him separately. And so an intellect can know all the effects of a cause and the reasons for those effects in the cause itself, if it comprehends the cause wholly. Now no created intellect can comprehend God wholly, as shown above (A. 7). Therefore no created intellect in seeing God can know all that God does or can do, for this would be to comprehend His power; but of what God does or can do any intellect can know the more, the more perfectly it sees God.

Reply Obj. 1: Gregory speaks as regards the object being sufficient, namely, God, who in Himself sufficiently contains and shows forth all things; but it does not follow that whoever sees God knows all things, for he does not perfectly comprehend Him.

Reply Obj. 2: It is not necessary that whoever sees a mirror should see all that is in the mirror, unless his glance comprehends the mirror itself.

Reply Obj. 3: Although it is more to see God than to see all things else, still it is a greater thing to see Him so that all things are known in Him, than to see Him in such a way that not all things, but the fewer or the more, are known in Him. For it has

been shown in this article that the more things are known in God according as He is seen more or less perfectly.

Reply Obj. 4: The natural desire of the rational creature is to know everything that belongs to the perfection of the intellect, namely, the species and the genera of things and their types, and these everyone who sees the Divine essence will see in God. But to know other singulars, their thoughts and their deeds does not belong to the perfection of the created intellect nor does its natural desire go out to these things; neither, again, does it desire to know things that exist not as yet, but which God can call into being. Yet if God alone were seen, Who is the fount and principle of all being and of all truth, He would so fill the natural desire of knowledge that nothing else would be desired, and the seer would be completely beatified. Hence Augustine says (Confess. v): "Unhappy the man who knoweth all these" (i.e. all creatures) "and knoweth not Thee! but happy whoso knoweth Thee although he know not these. And whoso knoweth both Thee and them is not the happier for them, but for Thee alone." _____

NINTH ARTICLE [I, Q. 12, Art. 9]

Whether What Is Seen in God by Those Who See the Divine Essence, Is Seen Through Any Similitude?

Objection 1: It seems that what is seen in God by those who see the Divine essence, is seen by means of some similitude. For every kind of knowledge comes about by the knower being assimilated to the object known. For thus the intellect in act becomes the actual intelligible, and the sense in act becomes the actual sensible, inasmuch as it is informed by a similitude of the object, as the eye by the similitude of color. Therefore if the intellect of one who sees the Divine essence understands any creatures in God, it must be informed by their similitudes.

Obj. 2: Further, what we have seen, we keep in memory. But Paul, seeing the essence of God whilst in ecstasy, when he had ceased to see the Divine essence, as

Augustine says (Gen. ad lit. ii, 28,34), remembered many of the things he had seen in the rapture; hence he said: "I have heard secret words which it is not granted to man to utter" (2 Cor. 12:4). Therefore it must be said that certain similitudes of what he remembered, remained in his mind; and in the same way, when he actually saw the essence of God, he had certain similitudes or ideas of what he actually saw in it.

On the contrary, A mirror and what is in it are seen by means of one likeness. But all things are seen in God as in an intelligible mirror. Therefore if God Himself is not seen by any similitude but by His own essence, neither are the things seen in Him seen by any similitudes or ideas.

I answer that, Those who see the divine essence see what they see in God not by any likeness, but by the divine essence itself united to their intellect. For each thing is known in so far as its likeness is in the one who knows. Now this takes place in two ways. For as things which are like one and the same thing are like to each other, the cognitive faculty can be assimilated to any knowable object in two ways. In one way it is assimilated by the object itself, when it is directly informed by a similitude, and then the object is known in itself. In another way when informed by a similitude which resembles the object; and in this way, the knowledge is not of the thing in itself, but of the thing in its likeness. For the knowledge of a man in himself differs from the knowledge of him in his image. Hence to know things thus by their likeness in the one who knows, is to know them in themselves or in their own nature; whereas to know them by their similitudes pre-existing in God, is to see them in God. Now there is a difference between these two kinds of knowledge. Hence, according to the knowledge whereby things are known by those who see the essence of God, they are seen in God Himself not by any other similitudes but by the Divine essence alone present to the intellect; by which also God Himself is seen.

Reply Obj. 1: The created intellect of one who sees God is assimilated to what is seen in God, inasmuch as it is united to the Divine essence, in which the similitudes

of all things pre-exist.

Reply Obj. 2: Some of the cognitive faculties form other images from those first conceived; thus the imagination from the preconceived images of a mountain and of gold can form the likeness of a golden mountain; and the intellect, from the preconceived ideas of genus and difference, forms the idea of species; in like manner from the similitude of an image we can form in our minds the similitude of the original of the image. Thus Paul, or any other person who sees God, by the very vision of the divine essence, can form in himself the similitudes of what is seen in the divine essence, which remained in Paul even when he had ceased to see the essence of God. Still this kind of vision whereby things are seen by this likeness thus conceived, is not the same as that whereby things are seen in God.

TENTH ARTICLE [I, Q. 12, Art. 10]

Whether Those Who See the Essence of God See All They See in It at the Same Time?

Objection 1: It seems that those who see the essence of God do not see all they see in Him at one and the same time. For according to the Philosopher (Topic. ii): "It may happen that many things are known, but only one is understood." But what is seen in God, is understood; for God is seen by the intellect. Therefore those who see God do not see all in Him at the same time.

Obj. 2: Further, Augustine says (Gen. ad lit. viii, 22, 23), "God moves the spiritual creature according to time"—i.e. by intelligence and affection. But the spiritual creature is the angel who sees God. Therefore those who see God understand and are affected successively; for time means succession.

On the contrary, Augustine says (De Trin. xvi): "Our thoughts will not be unstable, going to and fro from one thing to another; but we shall see all we know at one glance."

I answer that, What is seen in the Word is seen not successively, but at the same time. In proof whereof, we ourselves cannot know many things all at once, forasmuch as understand many things by means of many ideas. But our intellect cannot be actually informed by many diverse ideas at the same time, so as to understand by them; as one body cannot bear different shapes simultaneously. Hence, when many things can be understood by one idea, they are understood at the same time; as the parts of a whole are understood successively, and not all at the same time, if each one is understood by its own idea; whereas if all are understood under the one idea of the whole, they are understood simultaneously. Now it was shown above that things seen in God, are not seen singly by their own similitude; but all are seen by the one essence of God. Hence they are seen simultaneously, and not successively.

Reply Obj. 1: We understand one thing only when we understand by one idea; but many things understood by one idea are understood simultaneously, as in the idea of a man we understand "animal" and "rational"; and in the idea of a house we understand the wall and the roof.

Reply Obj. 2: As regards their natural knowledge, whereby they know things by diverse ideas given them, the angels do not know all things simultaneously, and thus they are moved in the act of understanding according to time; but as regards what they see in God, they see all at the same time. _____

ELEVENTH ARTICLE [I, Q. 12, Art. 11]

Whether Anyone in This Life Can See the Essence of God?

Objection 1: It seems that one can in this life see the Divine essence. For Jacob said: "I have seen God face to face" (Gen. 32:30). But to see Him face to face is to see His essence, as appears from the words: "We see now in a glass and in a dark manner, but then face to face" (1 Cor. 13:12).

Obj. 2: Further, the Lord said to Moses: "I speak to him mouth to mouth, and

plainly, and not by riddles and figures doth he see the Lord" (Num. 12:8); but this is to see God in His essence. Therefore it is possible to see the essence of God in this life.

Obj. 3: Further, that wherein we know all other things, and whereby we judge of other things, is known in itself to us. But even now we know all things in God; for Augustine says (Confess. viii): "If we both see that what you say is true, and we both see that what I say is true; where, I ask, do we see this? neither I in thee, nor thou in me; but both of us in the very incommutable truth itself above our minds." He also says (De Vera Relig. xxx) that, "We judge of all things according to the divine truth"; and (De Trin. xii) that, "it is the duty of reason to judge of these corporeal things according to the incorporeal and eternal ideas; which unless they were above the mind could not be incommutable." Therefore even in this life we see God Himself.

Obj. 4: Further, according to Augustine (Gen. ad lit. xii, 24, 25), those things that are in the soul by their essence are seen by intellectual vision. But intellectual vision is of intelligible things, not by similitudes, but by their very essences, as he also says (Gen. ad lit. xiii, 24, 25). Therefore since God is in our soul by His essence, it follows that He is seen by us in His essence.

On the contrary, It is written, "Man shall not see Me, and live" (Ex. 32:20), and a gloss upon this says, "In this mortal life God can be seen by certain images, but not by the likeness itself of His own nature."

I answer that, God cannot be seen in His essence by a mere human being, except he be separated from this mortal life. The reason is because, as was said above (A. 4), the mode of knowledge follows the mode of the nature of the knower. But our soul, as long as we live in this life, has its being in corporeal matter; hence naturally it knows only what has a form in matter, or what can be known by such a form. Now it is evident that the Divine essence cannot be known through the nature of material

things. For it was shown above (AA. 2, 9) that the knowledge of God by means of any created similitude is not the vision of His essence. Hence it is impossible for the soul of man in this life to see the essence of God. This can be seen in the fact that the more our soul is abstracted from corporeal things, the more it is capable of receiving abstract intelligible things. Hence in dreams and alienations of the bodily senses divine revelations and foresight of future events are perceived the more clearly. It is not possible, therefore, that the soul in this mortal life should be raised up to the supreme of intelligible objects, i.e. to the divine essence.

Reply Obj. 1: According to Dionysius (Coel. Hier. iv) a man is said in the Scriptures to see God in the sense that certain figures are formed in the senses or imagination, according to some similitude representing in part the divinity. So when Jacob says, "I have seen God face to face," this does not mean the Divine essence, but some figure representing God. And this is to be referred to some high mode of prophecy, so that God seems to speak, though in an imaginary vision; as will later be explained (II-II, Q. 174) in treating of the degrees of prophecy. We may also say that Jacob spoke thus to designate some exalted intellectual contemplation, above the ordinary state.

Reply Obj. 2: As God works miracles in corporeal things, so also He does supernatural wonders above the common order, raising the minds of some living in the flesh beyond the use of sense, even up to the vision of His own essence; as Augustine says (Gen. ad lit. xii, 26, 27, 28) of Moses, the teacher of the Jews; and of Paul, the teacher of the Gentiles. This will be treated more fully in the question of rapture (II-II, Q. 175).

Reply Obj. 3: All things are said to be seen in God and all things are judged in Him, because by the participation of His light, we know and judge all things; for the light of natural reason itself is a participation of the divine light; as likewise we are said to see and judge of sensible things in the sun, i.e., by the sun's light. Hence Augustine

says (Soliloq. i, 8), "The lessons of instruction can only be seen as it were by their own sun," namely God. As therefore in order to see a sensible object, it is not necessary to see the substance of the sun, so in like manner to see any intelligible object, it is not necessary to see the essence of God.

Reply Obj. 4: Intellectual vision is of the things which are in the soul by their essence, as intelligible things are in the intellect. And thus God is in the souls of the blessed; not thus is He in our soul, but by presence, essence and power.

TWELFTH ARTICLE [I, Q. 12, Art. 12]

Whether God Can Be Known in This Life by Natural Reason?

Objection 1: It seems that by natural reason we cannot know God in this life. For Boethius says (De Consol. v) that "reason does not grasp simple form." But God is a supremely simple form, as was shown above (Q. 3, A. 7). Therefore natural reason cannot attain to know Him.

Obj. 2: Further, the soul understands nothing by natural reason without the use of the imagination. But we cannot have an imagination of God, Who is incorporeal. Therefore we cannot know God by natural knowledge.

Obj. 3: Further, the knowledge of natural reason belongs to both good and evil, inasmuch as they have a common nature. But the knowledge of God belongs only to the good; for Augustine says (De Trin. i): "The weak eye of the human mind is not fixed on that excellent light unless purified by the justice of faith." Therefore God cannot be known by natural reason.

On the contrary, It is written (Rom. 1:19), "That which is known of God," namely, what can be known of God by natural reason, "is manifest in them."

I answer that, Our natural knowledge begins from sense. Hence our natural knowledge can go as far as it can be led by sensible things. But our mind cannot be led by sense so far as to see the essence of God; because the sensible effects of God

do not equal the power of God as their cause. Hence from the knowledge of sensible things the whole power of God cannot be known; nor therefore can His essence be seen. But because they are His effects and depend on their cause, we can be led from them so far as to know of God "whether He exists," and to know of Him what must necessarily belong to Him, as the first cause of all things, exceeding all things caused by Him.

Hence we know that His relationship with creatures so far as to be the cause of them all; also that creatures differ from Him, inasmuch as He is not in any way part of what is caused by Him; and that creatures are not removed from Him by reason of any defect on His part, but because He superexceeds them all.

Reply Obj. 1: Reason cannot reach up to simple form, so as to know "what it is"; but it can know "whether it is."

Reply Obj. 2: God is known by natural knowledge through the images of His effects.

Reply Obj. 3: As the knowledge of God's essence is by grace, it belongs only to the good; but the knowledge of Him by natural reason can belong to both good and bad; and hence Augustine says (Retract. i), retracting what he had said before: "I do not approve what I said in prayer, 'God who willest that only the pure should know truth.' For it can be answered that many who are not pure can know many truths," i.e. by natural reason. _____

THIRTEENTH ARTICLE [I, Q. 12, Art. 13]

Whether by Grace a Higher Knowledge of God Can Be Obtained Than by Natural Reason?

Objection 1: It seems that by grace a higher knowledge of God is not obtained than by natural reason. For Dionysius says (De Mystica Theol. i) that whoever is the more united to God in this life, is united to Him as to one entirely unknown. He says the same of Moses, who nevertheless obtained a certain excellence by the knowledge conferred by grace. But to be united to God while ignoring of Him "what

He is," comes about also by natural reason. Therefore God is not more known to us by grace than by natural reason.

Obj. 2: Further, we can acquire the knowledge of divine things by natural reason only through the imagination; and the same applies to the knowledge given by grace. For Dionysius says (Coel. Hier. i) that "it is impossible for the divine ray to shine upon us except as screened round about by the many colored sacred veils." Therefore we cannot know God more fully by grace than by natural reason.

Obj. 3: Further, our intellect adheres to God by grace of faith. But faith does not seem to be knowledge; for Gregory says (Hom. xxvi in Ev.) that "things not seen are the objects of faith, and not of knowledge." Therefore there is not given to us a more excellent knowledge of God by grace.

On the contrary, The Apostle says that "God hath revealed to us His spirit," what "none of the princes of this world knew" (1 Cor. 2:10), namely, the philosophers, as the gloss expounds.

I answer that, We have a more perfect knowledge of God by grace than by natural reason. Which is proved thus. The knowledge which we have by natural reason contains two things: images derived from the sensible objects; and the natural intelligible light, enabling us to abstract from them intelligible conceptions.

Now in both of these, human knowledge is assisted by the revelation of grace. For the intellect's natural light is strengthened by the infusion of gratuitous light; and sometimes also the images in the human imagination are divinely formed, so as to express divine things better than those do which we receive from sensible objects, as appears in prophetic visions; while sometimes sensible things, or even voices, are divinely formed to express some divine meaning; as in the Baptism, the Holy Ghost was seen in the shape of a dove, and the voice of the Father was heard, "This is My beloved Son" (Matt. 3:17).

Reply Obj. 1: Although by the revelation of grace in this life we cannot know of

God "what He is," and thus are united to Him as to one unknown; still we know Him more fully according as many and more excellent of His effects are demonstrated to us, and according as we attribute to Him some things known by divine revelation, to which natural reason cannot reach, as, for instance, that God is Three and One.

Reply Obj. 2: From the images either received from sense in the natural order, or divinely formed in the imagination, we have so much the more excellent intellectual knowledge, the stronger the intelligible light is in man; and thus through the revelation given by the images a fuller knowledge is received by the infusion of the divine light.

Reply Obj. 3: Faith is a kind of knowledge, inasmuch as the intellect is determined by faith to some knowable object. But this determination to one object does not proceed from the vision of the believer, but from the vision of Him who is believed. Thus as far as faith falls short of vision, it falls short of the knowledge which belongs to science, for science determines the intellect to one object by the vision and understanding of first principles. _____

QUESTION 13

THE NAMES OF GOD (In Twelve Articles)

After the consideration of those things which belong to the divine knowledge, we now proceed to the consideration of the divine names. For everything is named by us according to our knowledge of it.

Under this head, there are twelve points for inquiry:

(1) Whether God can be named by us?

(2) Whether any names applied to God are predicated of Him substantially?

(3) Whether any names applied to God are said of Him literally, or are all to be taken metaphorically?

(4) Whether any names applied to God are synonymous?

(5) Whether some names are applied to God and to creatures univocally or equivocally?

(6) Whether, supposing they are applied analogically, they are applied first to God or to creatures?

(7) Whether any names are applicable to God from time?

(8) Whether this name "God" is a name of nature, or of the operation?

(9) Whether this name "God" is a communicable name?

(10) Whether it is taken univocally or equivocally as signifying God, by nature, by participation, and by opinion?

(11) Whether this name, "Who is," is the supremely appropriate name of God?

(12) Whether affirmative propositions can be formed about God?

FIRST ARTICLE [I, Q. 13, Art. 1]

Whether a Name Can Be Given to God?

Objection 1: It seems that no name can be given to God. For Dionysius says (Div. Nom. i) that, "Of Him there is neither name, nor can one be found of Him;" and it is written: "What is His name, and what is the name of His Son, if thou knowest?" (Prov. 30:4).

Obj. 2: Further, every name is either abstract or concrete. But concrete names do not belong to God, since He is simple, nor do abstract names belong to Him, forasmuch as they do not signify any perfect subsisting thing. Therefore no name can be said of God.

Obj. 3: Further, nouns are taken to signify substance with quality; verbs and participles signify substance with time; pronouns the same with demonstration or relation. But none of these can be applied to God, for He has no quality, nor accident, nor time; moreover, He cannot be felt, so as to be pointed out; nor can He

be described by relation, inasmuch as relations serve to recall a thing mentioned before by nouns, participles, or demonstrative pronouns. Therefore God cannot in any way be named by us.

On the contrary, It is written (Ex. 15:3): "The Lord is a man of war, Almighty is His name."

I answer that, Since according to the Philosopher (Peri Herm. i), words are signs of ideas, and ideas the similitude of things, it is evident that words relate to the meaning of things signified through the medium of the intellectual conception. It follows therefore that we can give a name to anything in as far as we can understand it. Now it was shown above (Q. 12, AA. 11, 12) that in this life we cannot see the essence of God; but we know God from creatures as their principle, and also by way of excellence and remotion. In this way therefore He can be named by us from creatures, yet not so that the name which signifies Him expresses the divine essence in itself. Thus the name "man" expresses the essence of man in himself, since it signifies the definition of man by manifesting his essence; for the idea expressed by the name is the definition.

Reply Obj. 1: The reason why God has no name, or is said to be above being named, is because His essence is above all that we understand about God, and signify in word.

Reply Obj. 2: Because we know and name God from creatures, the names we attribute to God signify what belongs to material creatures, of which the knowledge is natural to us. And because in creatures of this kind what is perfect and subsistent is compound; whereas their form is not a complete subsisting thing, but rather is that whereby a thing is; hence it follows that all names used by us to signify a complete subsisting thing must have a concrete meaning as applicable to compound things; whereas names given to signify simple forms, signify a thing not as subsisting, but as that whereby a thing is; as, for instance, whiteness signifies that whereby a thing

is white. And as God is simple, and subsisting, we attribute to Him abstract names to signify His simplicity, and concrete names to signify His substance and perfection, although both these kinds of names fail to express His mode of being, forasmuch as our intellect does not know Him in this life as He is.

Reply Obj. 3: To signify substance with quality is to signify the suppositum with a nature or determined form in which it subsists. Hence, as some things are said of God in a concrete sense, to signify His subsistence and perfection, so likewise nouns are applied to God signifying substance with quality. Further, verbs and participles which signify time, are applied to Him because His eternity includes all time. For as we can apprehend and signify simple subsistences only by way of compound things, so we can understand and express simple eternity only by way of temporal things, because our intellect has a natural affinity to compound and temporal things. But demonstrative pronouns are applied to God as describing what is understood, not what is sensed. For we can only describe Him as far as we understand Him. Thus, according as nouns, participles and demonstrative pronouns are applicable to God, so far can He be signified by relative pronouns. _____

SECOND ARTICLE [I, Q. 13, Art. 2]

Whether Any Name Can Be Applied to God Substantially?

Objection 1: It seems that no name can be applied to God substantially. For Damascene says (De Fide Orth. i, 9): "Everything said of God signifies not His substance, but rather shows forth what He is not; or expresses some relation, or something following from His nature or operation."

Obj. 2: Further, Dionysius says (Div. Nom. i): "You will find a chorus of holy doctors addressed to the end of distinguishing clearly and praiseworthily the divine processions in the denomination of God." Thus the names applied by the holy doctors in praising God are distinguished according to the divine processions themselves. But what expresses the procession of anything, does not signify its

essence. Therefore the names applied to God are not said of Him substantially.

Obj. 3: Further, a thing is named by us according as we understand it. But God is not understood by us in this life in His substance. Therefore neither is any name we can use applied substantially to God.

On the contrary, Augustine says (De Trin. vi): "The being of God is the being strong, or the being wise, or whatever else we may say of that simplicity whereby His substance is signified." Therefore all names of this kind signify the divine substance.

I answer that, Negative names applied to God, or signifying His relation to creatures manifestly do not at all signify His substance, but rather express the distance of the creature from Him, or His relation to something else, or rather, the relation of creatures to Himself.

But as regards absolute and affirmative names of God, as "good," "wise," and the like, various and many opinions have been given. For some have said that all such names, although they are applied to God affirmatively, nevertheless have been brought into use more to express some remotion from God, rather than to express anything that exists positively in Him. Hence they assert that when we say that God lives, we mean that God is not like an inanimate thing; and the same in like manner applies to other names; and this was taught by Rabbi Moses. Others say that these names applied to God signify His relationship towards creatures: thus in the words, "God is good," we mean, God is the cause of goodness in things; and the same rule applies to other names.

Both of these opinions, however, seem to be untrue for three reasons. First because in neither of them can a reason be assigned why some names more than others are applied to God. For He is assuredly the cause of bodies in the same way as He is the cause of good things; therefore if the words "God is good," signified no more than, "God is the cause of good things," it might in like manner be said that God is a body,

inasmuch as He is the cause of bodies. So also to say that He is a body implies that He is not a mere potentiality, as is primary matter. Secondly, because it would follow that all names applied to God would be said of Him by way of being taken in a secondary sense, as healthy is secondarily said of medicine, forasmuch as it signifies only the cause of the health in the animal which primarily is called healthy. Thirdly, because this is against the intention of those who speak of God. For in saying that God lives, they assuredly mean more than to say the He is the cause of our life, or that He differs from inanimate bodies.

Therefore we must hold a different doctrine—viz. that these names signify the divine substance, and are predicated substantially of God, although they fall short of a full representation of Him. Which is proved thus. For these names express God, so far as our intellects know Him. Now since our intellect knows God from creatures, it knows Him as far as creatures represent Him. Now it is shown above (Q. 4, A. 2) that God prepossesses in Himself all the perfections of creatures, being Himself simply and universally perfect. Hence every creature represents Him, and is like Him so far as it possesses some perfection; yet it represents Him not as something of the same species or genus, but as the excelling principle of whose form the effects fall short, although they derive some kind of likeness thereto, even as the forms of inferior bodies represent the power of the sun. This was explained above (Q. 4, A. 3), in treating of the divine perfection. Therefore the aforesaid names signify the divine substance, but in an imperfect manner, even as creatures represent it imperfectly. So when we say, "God is good," the meaning is not, "God is the cause of goodness," or "God is not evil"; but the meaning is, "Whatever good we attribute to creatures, pre-exists in God," and in a more excellent and higher way. Hence it does not follow that God is good, because He causes goodness; but rather, on the contrary, He causes goodness in things because He is good; according to what Augustine says (De Doctr. Christ. i, 32), "Because He is good, we are."

Reply Obj. 1: Damascene says that these names do not signify what God is,

forasmuch as by none of these names is perfectly expressed what He is; but each one signifies Him in an imperfect manner, even as creatures represent Him imperfectly.

Reply Obj. 2: In the significance of names, that from which the name is derived is different sometimes from what it is intended to signify, as for instance, this name "stone" [lapis] is imposed from the fact that it hurts the foot [loedit pedem], but it is not imposed to signify that which hurts the foot, but rather to signify a certain kind of body; otherwise everything that hurts the foot would be a stone [*This refers to the Latin etymology of the word lapis, which has no place in English]. So we must say that these kinds of divine names are imposed from the divine processions; for as according to the diverse processions of their perfections, creatures are the representations of God, although in an imperfect manner; so likewise our intellect knows and names God according to each kind of procession; but nevertheless these names are not imposed to signify the procession themselves, as if when we say "God lives," the sense were, "life proceeds from Him"; but to signify the principle itself of things, in so far as life pre-exists in Him, although it pre-exists in Him in a more eminent way than can be understood or signified.

Reply Obj. 3: We cannot know the essence of God in this life, as He really is in Himself; but we know Him accordingly as He is represented in the perfections of creatures; and thus the names imposed by us signify Him in that manner only.

THIRD ARTICLE [I, Q. 13, Art. 3]

Whether Any Name Can Be Applied to God in Its Literal Sense?

Objection 1: It seems that no name is applied literally to God. For all names which we apply to God are taken from creatures; as was explained above (A. 1). But the names of creatures are applied to God metaphorically, as when we say, God is a stone, or a lion, or the like. Therefore names are applied to God in a metaphorical sense.

Obj. 2: Further, no name can be applied literally to anything if it should be withheld from it rather than given to it. But all such names as "good," "wise," and the like are more truly withheld from God than given to Him; as appears from Dionysius says (Coel. Hier. ii). Therefore none of these names belong to God in their literal sense.

Obj. 3: Further, corporeal names are applied to God in a metaphorical sense only; since He is incorporeal. But all such names imply some kind of corporeal condition; for their meaning is bound up with time and composition and like corporeal conditions. Therefore all these names are applied to God in a metaphorical sense.

On the contrary, Ambrose says (De Fide ii), "Some names there are which express evidently the property of the divinity, and some which express the clear truth of the divine majesty, but others there are which are applied to God metaphorically by way of similitude." Therefore not all names are applied to God in a metaphorical sense, but there are some which are said of Him in their literal sense.

I answer that, According to the preceding article, our knowledge of God is derived from the perfections which flow from Him to creatures, which perfections are in God in a more eminent way than in creatures. Now our intellect apprehends them as they are in creatures, and as it apprehends them it signifies them by names. Therefore as to the names applied to God—viz. the perfections which they signify, such as goodness, life and the like, and their mode of signification. As regards what is signified by these names, they belong properly to God, and more properly than they belong to creatures, and are applied primarily to Him. But as regards their mode of signification, they do not properly and strictly apply to God; for their mode of signification applies to creatures.

Reply Obj. 1: There are some names which signify these perfections flowing from God to creatures in such a way that the imperfect way in which creatures receive the divine perfection is part of the very signification of the name itself as "stone" signifies a material being, and names of this kind can be applied to God only in a

metaphorical sense. Other names, however, express these perfections absolutely, without any such mode of participation being part of their signification as the words "being," "good," "living," and the like, and such names can be literally applied to God.

Reply Obj. 2: Such names as these, as Dionysius shows, are denied of God for the reason that what the name signifies does not belong to Him in the ordinary sense of its signification, but in a more eminent way. Hence Dionysius says also that God is above all substance and all life.

Reply Obj. 3: These names which are applied to God literally imply corporeal conditions not in the thing signified, but as regards their mode of signification; whereas those which are applied to God metaphorically imply and mean a corporeal condition in the thing signified. _____

FOURTH ARTICLE [I, Q. 13, Art. 4]

Whether Names Applied to God Are Synonymous?

Objection 1: It seems that these names applied to God are synonymous names. For synonymous names are those which mean exactly the same. But these names applied to God mean entirely the same thing in God; for the goodness of God is His essence, and likewise it is His wisdom. Therefore these names are entirely synonymous.

Obj. 2: Further, if it be said these names signify one and the same thing in reality, but differ in idea, it can be objected that an idea to which no reality corresponds is a vain notion. Therefore if these ideas are many, and the thing is one, it seems also that all these ideas are vain notions.

Obj. 3: Further, a thing which is one in reality and in idea, is more one than what is one in reality and many in idea. But God is supremely one. Therefore it seems that He is not one in reality and many in idea; and thus the names applied to God do not signify different ideas; and thus they are synonymous.

On the contrary, All synonyms united with each other are redundant, as when we

say, "vesture clothing." Therefore if all names applied to God are synonymous, we cannot properly say "good God" or the like, and yet it is written, "O most mighty, great and powerful, the Lord of hosts is Thy name" (Jer. 32:18).

I answer that, These names spoken of God are not synonymous. This would be easy to understand, if we said that these names are used to remove, or to express the relation of cause to creatures; for thus it would follow that there are different ideas as regards the diverse things denied of God, or as regards diverse effects connoted. But even according to what was said above (A. 2), that these names signify the divine substance, although in an imperfect manner, it is also clear from what has been said (AA. 1, 2) that they have diverse meanings. For the idea signified by the name is the conception in the intellect of the thing signified by the name. But our intellect, since it knows God from creatures, in order to understand God, forms conceptions proportional to the perfections flowing from God to creatures, which perfections pre-exist in God unitedly and simply, whereas in creatures they are received and divided and multiplied. As therefore, to the different perfections of creatures, there corresponds one simple principle represented by different perfections of creatures in a various and manifold manner, so also to the various and multiplied conceptions of our intellect, there corresponds one altogether simple principle, according to these conceptions, imperfectly understood. Therefore although the names applied to God signify one thing, still because they signify that under many and different aspects, they are not synonymous.

Thus appears the solution of the First Objection, since synonymous terms signify one thing under one aspect; for words which signify different aspects of one thing, do not signify primarily and absolutely one thing; because the term only signifies the thing through the medium of the intellectual conception, as was said above.

Reply Obj. 2: The many aspects of these names are not empty and vain, for there corresponds to all of them one simple reality represented by them in a manifold and

imperfect manner.

Reply Obj. 3: The perfect unity of God requires that what are manifold and divided in others should exist in Him simply and unitedly. Thus it comes about that He is one in reality, and yet multiple in idea, because our intellect apprehends Him in a manifold manner, as things represent Him. _____

FIFTH ARTICLE [I, Q. 13, Art. 5]

Whether What Is Said of God and of Creatures Is Univocally Predicated of Them?

Objection 1: It seems that the things attributed to God and creatures are univocal. For every equivocal term is reduced to the univocal, as many are reduced to one; for if the name "dog" be said equivocally of the barking dog, and of the dogfish, it must be said of some univocally—viz. of all barking dogs; otherwise we proceed to infinitude. Now there are some univocal agents which agree with their effects in name and definition, as man generates man; and there are some agents which are equivocal, as the sun which causes heat, although the sun is hot only in an equivocal sense. Therefore it seems that the first agent to which all other agents are reduced, is an univocal agent: and thus what is said of God and creatures, is predicated univocally.

Obj. 2: Further, there is no similitude among equivocal things. Therefore as creatures have a certain likeness to God, according to the word of Genesis (Gen. 1:26), "Let us make man to our image and likeness," it seems that something can be said of God and creatures univocally.

Obj. 3: Further, measure is homogeneous with the thing measured. But God is the first measure of all beings. Therefore God is homogeneous with creatures; and thus a word may be applied univocally to God and to creatures.

On the contrary, whatever is predicated of various things under the same name but not in the same sense, is predicated equivocally. But no name belongs to God in the same sense that it belongs to creatures; for instance, wisdom in creatures is a quality,

but not in God. Now a different genus changes an essence, since the genus is part of the definition; and the same applies to other things. Therefore whatever is said of God and of creatures is predicated equivocally.

Further, God is more distant from creatures than any creatures are from each other. But the distance of some creatures makes any univocal predication of them impossible, as in the case of those things which are not in the same genus. Therefore much less can anything be predicated univocally of God and creatures; and so only equivocal predication can be applied to them.

I answer that, Univocal predication is impossible between God and creatures. The reason of this is that every effect which is not an adequate result of the power of the efficient cause, receives the similitude of the agent not in its full degree, but in a measure that falls short, so that what is divided and multiplied in the effects resides in the agent simply, and in the same manner; as for example the sun by exercise of its one power produces manifold and various forms in all inferior things. In the same way, as said in the preceding article, all perfections existing in creatures divided and multiplied, pre-exist in God unitedly. Thus when any term expressing perfection is applied to a creature, it signifies that perfection distinct in idea from other perfections; as, for instance, by the term "wise" applied to man, we signify some perfection distinct from a man's essence, and distinct from his power and existence, and from all similar things; whereas when we apply to it God, we do not mean to signify anything distinct from His essence, or power, or existence. Thus also this term "wise" applied to man in some degree circumscribes and comprehends the thing signified; whereas this is not the case when it is applied to God; but it leaves the thing signified as incomprehended, and as exceeding the signification of the name. Hence it is evident that this term "wise" is not applied in the same way to God and to man. The same rule applies to other terms. Hence no name is predicated univocally of God and of creatures.

Neither, on the other hand, are names applied to God and creatures in a purely equivocal sense, as some have said. Because if that were so, it follows that from creatures nothing could be known or demonstrated about God at all; for the reasoning would always be exposed to the fallacy of equivocation. Such a view is against the philosophers, who proved many things about God, and also against what the Apostle says: "The invisible things of God are clearly seen being understood by the things that are made" (Rom. 1:20). Therefore it must be said that these names are said of God and creatures in an analogous sense, i.e. according to proportion.

Now names are thus used in two ways: either according as many things are proportionate to one, thus for example "healthy" predicated of medicine and urine in relation and in proportion to health of a body, of which the former is the sign and the latter the cause: or according as one thing is proportionate to another, thus "healthy" is said of medicine and animal, since medicine is the cause of health in the animal body. And in this way some things are said of God and creatures analogically, and not in a purely equivocal nor in a purely univocal sense. For we can name God only from creatures (A. 1). Thus whatever is said of God and creatures, is said according to the relation of a creature to God as its principle and cause, wherein all perfections of things pre-exist excellently. Now this mode of community of idea is a mean between pure equivocation and simple univocation. For in analogies the idea is not, as it is in univocals, one and the same, yet it is not totally diverse as in equivocals; but a term which is thus used in a multiple sense signifies various proportions to some one thing; thus "healthy" applied to urine signifies the sign of animal health, and applied to medicine signifies the cause of the same health.

Reply Obj. 1: Although equivocal predications must be reduced to univocal, still in actions, the non-univocal agent must precede the univocal agent. For the non-univocal agent is the universal cause of the whole species, as for instance the sun is the cause of the generation of all men; whereas the univocal agent is not the universal efficient cause of the whole species (otherwise it would be the cause of

itself, since it is contained in the species), but is a particular cause of this individual which it places under the species by way of participation. Therefore the universal cause of the whole species is not an univocal agent; and the universal cause comes before the particular cause. But this universal agent, whilst it is not univocal, nevertheless is not altogether equivocal, otherwise it could not produce its own likeness, but rather it is to be called an analogical agent, as all univocal predications are reduced to one first non-univocal analogical predication, which is being.

Reply Obj. 2: The likeness of the creature to God is imperfect, for it does not represent one and the same generic thing (Q. 4, A. 3).

Reply Obj. 3: God is not the measure proportioned to things measured; hence it is not necessary that God and creatures should be in the same genus.

The arguments adduced in the contrary sense prove indeed that these names are not predicated univocally of God and creatures; yet they do not prove that they are predicated equivocally. _____

SIXTH ARTICLE [I, Q. 13, Art. 6]

Whether Names Predicated of God Are Predicated Primarily of Creatures?

Objection 1: It seems that names are predicated primarily of creatures rather than of God. For we name anything accordingly as we know it, since "names", as the Philosopher says, "are signs of ideas." But we know creatures before we know God. Therefore the names imposed by us are predicated primarily of creatures rather than of God.

Obj. 2: Further, Dionysius says (Div. Nom. i): "We name God from creatures." But names transferred from creatures to God, are said primarily of creatures rather than of God, as "lion," "stone," and the like. Therefore all names applied to God and creatures are applied primarily to creatures rather than to God.

Obj. 3: Further, all names equally applied to God and creatures, are applied to God as the cause of all creatures, as Dionysius says (De Mystica Theol.). But what is

applied to anything through its cause, is applied to it secondarily, for "healthy" is primarily predicated of animal rather than of medicine, which is the cause of health. Therefore these names are said primarily of creatures rather than of God.

On the contrary, It is written, "I bow my knees to the Father, of our Lord Jesus Christ, of Whom all paternity in heaven and earth is named" (Eph. 3:14,15); and the same applies to the other names applied to God and creatures. Therefore these names are applied primarily to God rather than to creatures.

I answer that, In names predicated of many in an analogical sense, all are predicated because they have reference to some one thing; and this one thing must be placed in the definition of them all. And since that expressed by the name is the definition, as the Philosopher says (Metaph. iv), such a name must be applied primarily to that which is put in the definition of such other things, and secondarily to these others according as they approach more or less to that first. Thus, for instance, "healthy" applied to animals comes into the definition of "healthy" applied to medicine, which is called healthy as being the cause of health in the animal; and also into the definition of "healthy" which is applied to urine, which is called healthy in so far as it is the sign of the animal's health. Thus all names applied metaphorically to God, are applied to creatures primarily rather than to God, because when said of God they mean only similitudes to such creatures. For as "smiling" applied to a field means only that the field in the beauty of its flowering is like the beauty of the human smile by proportionate likeness, so the name of "lion" applied to God means only that God manifests strength in His works, as a lion in his. Thus it is clear that applied to God the signification of names can be defined only from what is said of creatures. But to other names not applied to God in a metaphorical sense, the same rule would apply if they were spoken of God as the cause only, as some have supposed. For when it is said, "God is good," it would then only mean "God is the cause of the creature's goodness"; thus the term good applied to God would included in its meaning the creature's goodness. Hence "good" would apply primarily to creatures rather than to

God. But as was shown above (A. 2), these names are applied to God not as the cause only, but also essentially. For the words, "God is good," or "wise," signify not only that He is the cause of wisdom or goodness, but that these exist in Him in a more excellent way. Hence as regards what the name signifies, these names are applied primarily to God rather than to creatures, because these perfections flow from God to creatures; but as regards the imposition of the names, they are primarily applied by us to creatures which we know first. Hence they have a mode of signification which belongs to creatures, as said above (A. 3).

Reply Obj. 1: This objection refers to the imposition of the name.

Reply Obj. 2: The same rule does not apply to metaphorical and to other names, as said above.

Reply Obj. 3: This objection would be valid if these names were applied to God only as cause, and not also essentially, for instance as "healthy" is applied to medicine.

SEVENTH ARTICLE [I, Q. 13, Art. 7]

Whether Names Which Imply Relation to Creatures Are Predicated of God Temporally?

Objection 1: It seems that names which imply relation to creatures are not predicated of God temporally. For all such names signify the divine substance, as is universally held. Hence also Ambrose says (De Fide i) that this name "Lord" is the name of power, which is the divine substance; and "Creator" signifies the action of God, which is His essence. Now the divine substance is not temporal, but eternal. Therefore these names are not applied to God temporally, but eternally.

Obj. 2: Further, that to which something applies temporally can be described as made; for what is white temporally is made white. But to make does not apply to God. Therefore nothing can be predicated of God temporally.

Obj. 3: Further, if any names are applied to God temporally as implying relation to

creatures, the same rule holds good of all things that imply relation to creatures. But some names are spoken of God implying relation of God to creatures from eternity; for from eternity He knew and loved the creature, according to the word: "I have loved thee with an everlasting love" (Jer. 31:3). Therefore also other names implying relation to creatures, as "Lord" and "Creator," are applied to God from eternity.

Obj. 4: Further, names of this kind signify relation. Therefore that relation must be something in God, or in the creature only. But it cannot be that it is something in the creature only, for in that case God would be called "Lord" from the opposite relation which is in creatures; and nothing is named from its opposite. Therefore the relation must be something in God also. But nothing temporal can be in God, for He is above time. Therefore these names are not applied to God temporally.

Obj. 5: Further, a thing is called relative from relation; for instance lord from lordship, as white from whiteness. Therefore if the relation of lordship is not really in God, but only in idea, it follows that God is not really Lord, which is plainly false.

Obj. 6: Further, in relative things which are not simultaneous in nature, one can exist without the other; as a thing knowable can exist without the knowledge of it, as the Philosopher says (Praedic. v). But relative things which are said of God and creatures are not simultaneous in nature. Therefore a relation can be predicated of God to the creature even without the existence of the creature; and thus these names "Lord" and "Creator" are predicated of God from eternity, and not temporally.

On the contrary, Augustine says (De Trin. v) that this relative appellation "Lord" is applied to God temporally.

I answer that, The names which import relation to creatures are applied to God temporally, and not from eternity.

To see this we must learn that some have said that relation is not a reality, but only an idea. But this is plainly seen to be false from the very fact that things themselves have a mutual natural order and habitude. Nevertheless it is necessary to know that

since relation has two extremes, it happens in three ways that a relation is real or logical. Sometimes from both extremes it is an idea only, as when mutual order or habitude can only go between things in the apprehension of reason; as when we say a thing "the same as itself." For reason apprehending one thing twice regards it as two; thus it apprehends a certain habitude of a thing to itself. And the same applies to relations between being and non-being formed by reason, apprehending non-being as an extreme. The same is true of relations that follow upon an act of reason, as genus and species, and the like.

Now there are other relations which are realities as regards both extremes, as when for instance a habitude exists between two things according to some reality that belongs to both; as is clear of all relations, consequent upon quantity; as great and small, double and half, and the like; for quantity exists in both extremes: and the same applies to relations consequent upon action and passion, as motive power and the movable thing, father and son, and the like.

Again, sometimes a relation in one extreme may be a reality, while in the other extreme it is an idea only; and this happens whenever two extremes are not of one order; as sense and science refer respectively to sensible things and to intellectual things; which, inasmuch as they are realities existing in nature, are outside the order of sensible and intellectual existence. Therefore in science and in sense a real relation exists, because they are ordered either to the knowledge or to the sensible perception of things; whereas the things looked at in themselves are outside this order, and hence in them there is no real relation to science and sense, but only in idea, inasmuch as the intellect apprehends them as terms of the relations of science and sense. Hence the Philosopher says (Metaph. v) that they are called relative, not forasmuch as they are related to other things, but as others are related to them. Likewise for instance, "on the right" is not applied to a column, unless it stands as regards an animal on the right side; which relation is not really in the column, but in the animal.

Since therefore God is outside the whole order of creation, and all creatures are ordered to Him, and not conversely, it is manifest that creatures are really related to God Himself; whereas in God there is no real relation to creatures, but a relation only in idea, inasmuch as creatures are referred to Him. Thus there is nothing to prevent these names which import relation to the creature from being predicated of God temporally, not by reason of any change in Him, but by reason of the change of the creature; as a column is on the right of an animal, without change in itself, but by change in the animal.

Reply Obj. 1: Some relative names are imposed to signify the relative habitudes themselves, as "master" and "servant," "father," and "son," and the like, and these relatives are called predicamental [secundum esse]. But others are imposed to signify the things from which ensue certain habitudes, as the mover and the thing moved, the head and the thing that has a head, and the like: and these relatives are called transcendental [secundum dici]. Thus, there is the same two-fold difference in divine names. For some signify the habitude itself to the creature, as "Lord," and these do not signify the divine substance directly, but indirectly, in so far as they presuppose the divine substance; as dominion presupposes power, which is the divine substance. Others signify the divine essence directly, and consequently the corresponding habitudes, as "Saviour," "Creator," and suchlike; and these signify the action of God, which is His essence. Yet both names are said of God temporarily so far as they imply a habitude either principally or consequently, but not as signifying the essence, either directly or indirectly.

Reply Obj. 2: As relations applied to God temporally are only in God in our idea, so, "to become" or "to be made" are applied to God only in idea, with no change in Him, as for instance when we say, "Lord, Thou art become [Douay: 'hast been'] our refuge" (Ps. 89:1).

Reply Obj. 3: The operation of the intellect and the will is in the operator, therefore

names signifying relations following upon the action of the intellect or will, are applied to God from eternity; whereas those following upon the actions proceeding according to our mode of thinking to external effects are applied to God temporally, as "Saviour," "Creator," and the like.

Reply Obj. 4: Relations signified by these names which are applied to God temporally, are in God only in idea; but the opposite relations in creatures are real. Nor is it incongruous that God should be denominated from relations really existing in the thing, yet so that the opposite relations in God should also be understood by us at the same time; in the sense that God is spoken of relatively to the creature, inasmuch as the creature is related to Him: thus the Philosopher says (Metaph. v) that the object is said to be knowable relatively because knowledge relates to it.

Reply Obj. 5: Since God is related to the creature for the reason that the creature is related to Him: and since the relation of subjection is real in the creature, it follows that God is Lord not in idea only, but in reality; for He is called Lord according to the manner in which the creature is subject to Him.

Reply Obj. 6: To know whether relations are simultaneous by nature or otherwise, it is not necessary [to consider the order] of things to which they belong but the meaning of the relations themselves. For if one in its idea includes another, and vice versa, then they are simultaneous by nature: as double and half, father and son, and the like. But if one in its idea includes another, and not vice versa, they are not simultaneous by nature. This applies to science and its object; for the object knowable is considered as a potentiality, and the science as a habit, or as an act. Hence the knowable object in its mode of signification exists before science, but if the same object is considered in act, then it is simultaneous with science in act; for the object known is nothing as such unless it is known. Thus, though God is prior to the creature, still because the signification of Lord includes the idea of a servant and vice versa, these two relative terms, "Lord" and "servant," are simultaneous by

nature. Hence, God was not "Lord" until He had a creature subject to Himself.

EIGHTH ARTICLE [I, Q. 13, Art. 8]

Whether This Name "God" Is a Name of the Nature?

Objection 1: It seems that this name, "God," is not a name of the nature. For Damascene says (De Fide Orth. 1) that "God (Theos) is so called from theein which means to take care of, and to cherish all things; or from aithein that is, to burn, for our God is a fire consuming all malice; or from theasthai, which means to consider all things." But all these names belong to operation. Therefore this name "God" signifies His operation and not His nature.

Obj. 2: Further, a thing is named by us as we know it. But the divine nature is unknown to us. Therefore this name "God" does not signify the divine nature.

On the contrary, Ambrose says (De Fide i) that "God" is a name of the nature.

I answer that, Whence a name is imposed, and what the name signifies are not always the same thing. For as we know substance from its properties and operations, so we name substance sometimes for its operation, or its property; e.g. we name the substance of a stone from its act, as for instance that it hurts the foot [loedit pedem]; but still this name is not meant to signify the particular action, but the stone's substance. The things, on the other hand, known to us in themselves, such as heat, cold, whiteness and the like, are not named from other things. Hence as regards such things the meaning of the name and its source are the same.

Because therefore God is not known to us in His nature, but is made known to us from His operations or effects, we name Him from these, as said in A. 1; hence this name "God" is a name of operation so far as relates to the source of its meaning. For this name is imposed from His universal providence over all things; since all who speak of God intend to name God as exercising providence over all; hence Dionysius says (Div. Nom. ii), "The Deity watches over all with perfect providence

and goodness." But taken from this operation, this name "God" is imposed to signify the divine nature.

Reply Obj. 1: All that Damascene says refers to providence; which is the source of the signification of the name "God."

Reply Obj. 2: We can name a thing according to the knowledge we have of its nature from its properties and effects. Hence because we can know what stone is in itself from its property, this name "stone" signifies the nature of the stone itself; for it signifies the definition of stone, by which we know what it is, for the idea which the name signifies is the definition, as is said in Metaph. iv. Now from the divine effects we cannot know the divine nature in itself, so as to know what it is; but only by way of eminence, and by way of causality, and of negation as stated above (Q. 12, A. 12). Thus the name "God" signifies the divine nature, for this name was imposed to signify something existing above all things, the principle of all things and removed from all things; for those who name God intend to signify all this.

NINTH ARTICLE [I, Q. 13, Art. 9]

Whether This Name "God" Is Communicable?

Objection 1: It seems that this name "God" is communicable. For whosoever shares in the thing signified by a name shares in the name itself. But this name "God" signifies the divine nature, which is communicable to others, according to the words, "He hath given us great [Vulg.: 'most great'] and precious promises, that by these we [Vulg.: 'ye'] may be made partakers of the divine nature" (2 Pet. 1:4). Therefore this name "God" can be communicated to others.

Obj. 2: Further, only proper names are not communicable. Now this name "God" is not a proper, but an appellative noun; which appears from the fact that it has a plural, according to the text, "I have said, You are gods" (Ps. 81:6). Therefore this name "God" is communicable.

Obj. 3: Further, this name "God" comes from operation, as explained. But other names given to God from His operations or effects are communicable; as "good," "wise," and the like. Therefore this name "God" is communicable.

On the contrary, It is written: "They gave the incommunicable name to wood and stones" (Wis. 14:21), in reference to the divine name. Therefore this name "God" is incommunicable.

I answer that, A name is communicable in two ways: properly, and by similitude. It is properly communicable in the sense that its whole signification can be given to many; by similitude it is communicable according to some part of the signification of the name. For instance this name "lion" is properly communicable to all things of the same nature as "lion"; by similitude it is communicable to those who participate in the nature of a lion, as for instance by courage, or strength, and those who thus participate are called lions metaphorically. To know, however, what names are properly communicable, we must consider that every form existing in the singular subject, by which it is individualized, is common to many either in reality, or in idea; as human nature is common to many in reality, and in idea; whereas the nature of the sun is not common to many in reality, but only in idea; for the nature of the sun can be understood as existing in many subjects; and the reason is because the mind understands the nature of every species by abstraction from the singular. Hence to be in one singular subject or in many is outside the idea of the nature of the species. So, given the idea of a species, it can be understood as existing in many. But the singular, from the fact that it is singular, is divided off from all others. Hence every name imposed to signify any singular thing is incommunicable both in reality and idea; for the plurality of this individual thing cannot be; nor can it be conceived in idea. Hence no name signifying any individual thing is properly communicable to many, but only by way of similitude; as for instance a person can be called "Achilles" metaphorically, forasmuch as he may possess something of the properties of Achilles, such as strength. On the other hand, forms which are individualized not

by any suppositum, but by and of themselves, as being subsisting forms, if understood as they are in themselves, could not be communicable either in reality or in idea; but only perhaps by way of similitude, as was said of individuals. Forasmuch as we are unable to understand simple self-subsisting forms as they really are, we understand them as compound things having forms in matter; therefore, as was said in the first article, we give them concrete names signifying a nature existing in some suppositum. Hence, so far as concerns images, the same rules apply to names we impose to signify the nature of compound things as to names given to us to signify simple subsisting natures.

Since, then, this name "God" is given to signify the divine nature as stated above (A. 8), and since the divine nature cannot be multiplied as shown above (Q. 11, A. 3), it follows that this name "God" is incommunicable in reality, but communicable in opinion; just in the same way as this name "sun" would be communicable according to the opinion of those who say there are many suns. Therefore, it is written: "You served them who by nature are not gods," (Gal. 4:8), and a gloss adds, "Gods not in nature, but in human opinion." Nevertheless this name "God" is communicable, not in its whole signification, but in some part of it by way of similitude; so that those are called gods who share in divinity by likeness, according to the text, "I have said, You are gods" (Ps. 81:6).

But if any name were given to signify God not as to His nature but as to His suppositum, accordingly as He is considered as "this something," that name would be absolutely incommunicable; as, for instance, perhaps the Tetragrammaton among the Hebrew; and this is like giving a name to the sun as signifying this individual thing.

Reply Obj. 1: The divine nature is only communicable according to the participation of some similitude.

Reply Obj. 2: This name "God" is an appellative name, and not a proper name, for it

signifies the divine nature in the possessor; although God Himself in reality is neither universal nor particular. For names do not follow upon the mode of being in things, but upon the mode of being as it is in our mind. And yet it is incommunicable according to the truth of the thing, as was said above concerning the name "sun."

Reply Obj. 3: These names "good," "wise," and the like, are imposed from the perfections proceeding from God to creatures; but they do not signify the divine nature, but rather signify the perfections themselves absolutely; and therefore they are in truth communicable to many. But this name "God" is given to God from His own proper operation, which we experience continually, to signify the divine nature.

TENTH ARTICLE [I, Q. 13, Art. 10]

Whether This Name "God" Is Applied to God Univocally by Nature, by Participation, and According to Opinion?

Objection 1: It seems that this name "God" is applied to God univocally by nature, by participation, and according to opinion. For where a diverse signification exists, there is no contradiction of affirmation and negation; for equivocation prevents contradiction. But a Catholic who says: "An idol is not God," contradicts a pagan who says: "An idol is God." Therefore "God" in both senses is spoken of univocally.

Obj. 2: Further, as an idol is God in opinion, and not in truth, so the enjoyment of carnal pleasures is called happiness in opinion, and not in truth. But this name "beatitude" is applied univocally to this supposed happiness, and also to true happiness. Therefore also this name "God" is applied univocally to the true God, and to God also in opinion.

Obj. 3: Further, names are called univocal because they contain one idea. Now when a Catholic says: "There is one God," he understands by the name God an omnipotent being, and one venerated above all; while the heathen understands the same when he

says: "An idol is God." Therefore this name "God" is applied univocally to both.

On the contrary, The idea in the intellect is the likeness of what is in the thing as is said in Peri Herm. i. But the word "animal" applied to a true animal, and to a picture of one, is equivocal. Therefore this name "God" applied to the true God and to God in opinion is applied equivocally.

Further, No one can signify what he does not know. But the heathen does not know the divine nature. So when he says an idol is God, he does not signify the true Deity. On the other hand, a Catholic signifies the true Deity when he says that there is one God. Therefore this name "God" is not applied univocally, but equivocally to the true God, and to God according to opinion.

I answer that, This name "God" in the three aforesaid significations is taken neither univocally nor equivocally, but analogically. This is apparent from this reason: Univocal terms mean absolutely the same thing, but equivocal terms absolutely different; whereas in analogical terms a word taken in one signification must be placed in the definition of the same word taken in other senses; as, for instance, "being" which is applied to "substance" is placed in the definition of being as applied to "accident"; and "healthy" applied to animal is placed in the definition of healthy as applied to urine and medicine. For urine is the sign of health in the animal, and medicine is the cause of health.

The same applies to the question at issue. For this name "God," as signifying the true God, includes the idea of God when it is used to denote God in opinion, or participation. For when we name anyone god by participation, we understand by the name of god some likeness of the true God. Likewise, when we call an idol god, by this name god we understand and signify something which men think is God; thus it is manifest that the name has different meanings, but that one of them is comprised in the other significations. Hence it is manifestly said analogically.

Reply Obj. 1: The multiplication of names does not depend on the predication of the

name, but on the signification: for this name "man," of whomsoever it is predicated, whether truly or falsely, is predicated in one sense. But it would be multiplied if by the name "man" we meant to signify different things; for instance, if one meant to signify by this name "man" what man really is, and another meant to signify by the same name a stone, or something else. Hence it is evident that a Catholic saying that an idol is not God contradicts the pagan asserting that it is God; because each of them uses this name "God" to signify the true God. For when the pagan says an idol is God, he does not use this name as meaning God in opinion, for he would then speak the truth, as also Catholics sometimes use the name in that sense, as in the Psalm, "All the gods of the Gentiles are demons" (Ps. 95:5).

The same remark applies to the Second and Third Objections. For these reasons proceed from the different predication of the name, and not from its various significations.

Reply Obj. 4 ["On the contrary," par. 1]: The term "animal" applied to a true and a pictured animal is not purely equivocal; for the Philosopher takes equivocal names in a large sense, including analogous names; because also being, which is predicated analogically, is sometimes said to be predicated equivocally of different predicaments.

Reply Obj. 5 ["On the contrary," par. 2] : Neither a Catholic nor a pagan knows the very nature of God as it is in itself; but each one knows it according to some idea of causality, or excellence, or remotion (Q. 12, A. 12). So a pagan can take this name "God" in the same way when he says an idol is God, as the Catholic does in saying an idol is not God. But if anyone should be quite ignorant of God altogether, he could not even name Him, unless, perhaps, as we use names the meaning of which we know not. _____

ELEVENTH ARTICLE [I, Q. 13, Art. 11]

Whether This Name, HE WHO IS, Is the Most Proper Name of God?

Objection 1: It seems that this name HE WHO IS is not the most proper name of God. For this name "God" is an incommunicable name. But this name HE WHO IS, is not an incommunicable name. Therefore this name HE WHO IS is not the most proper name of God.

Obj. 2: Further, Dionysius says (Div. Nom. iii) that "the name of good excellently manifests all the processions of God." But it especially belongs to God to be the universal principle of all things. Therefore this name "good" is supremely proper to God, and not this name HE WHO IS.

Obj. 3: Further, every divine name seems to imply relation to creatures, for God is known to us only through creatures. But this name HE WHO IS imports no relation to creatures. Therefore this name HE WHO IS is not the most applicable to God.

On the contrary, It is written that when Moses asked, "If they should say to me, What is His name? what shall I say to them?" The Lord answered him, "Thus shalt thou say to them, HE WHO IS hath sent me to you" (Ex. 3:13, 14). Therefore this name HE WHO IS most properly belongs to God.

I answer that, This name HE WHO IS is most properly applied to God, for three reasons:

First, because of its signification. For it does not signify form, but simply existence itself. Hence since the existence of God is His essence itself, which can be said of no other (Q. 3, A. 4), it is clear that among other names this one specially denominates God, for everything is denominated by its form.

Secondly, on account of its universality. For all other names are either less universal, or, if convertible with it, add something above it at least in idea; hence in a certain way they inform and determine it. Now our intellect cannot know the essence of God itself in this life, as it is in itself, but whatever mode it applies in determining what it understands about God, it falls short of the mode of what God is in Himself. Therefore the less determinate the names are, and the more universal and absolute

they are, the more properly they are applied to God. Hence Damascene says (De Fide Orth. i) that, "HE WHO IS, is the principal of all names applied to God; for comprehending all in itself, it contains existence itself as an infinite and indeterminate sea of substance." Now by any other name some mode of substance is determined, whereas this name HE WHO IS, determines no mode of being, but is indeterminate to all; and therefore it denominates the "infinite ocean of substance."

Thirdly, from its consignification, for it signifies present existence; and this above all properly applies to God, whose existence knows not past or future, as Augustine says (De Trin. v).

Reply Obj. 1: This name HE WHO IS is the name of God more properly than this name "God," as regards its source, namely, existence; and as regards the mode of signification and consignification, as said above. But as regards the object intended by the name, this name "God" is more proper, as it is imposed to signify the divine nature; and still more proper is the Tetragrammaton, imposed to signify the substance of God itself, incommunicable and, if one may so speak, singular.

Reply Obj. 2: This name "good" is the principal name of God in so far as He is a cause, but not absolutely; for existence considered absolutely comes before the idea of cause.

Reply Obj. 3: It is not necessary that all the divine names should import relation to creatures, but it suffices that they be imposed from some perfections flowing from God to creatures. Among these the first is existence, from which comes this name, HE WHO IS. _____

TWELFTH ARTICLE [I, Q. 13, Art. 12]

Whether Affirmative Propositions Can Be Formed About God?

Objection 1: It seems that affirmative propositions cannot be formed about God. For Dionysius says (Coel. Hier. ii) that "negations about God are true; but affirmations are vague."

Obj. 2: Further, Boethius says (De Trin. ii) that "a simple form cannot be a subject." But God is the most absolutely simple form, as shown (Q. 3): therefore He cannot be a subject. But everything about which an affirmative proposition is made is taken as a subject. Therefore an affirmative proposition cannot be formed about God.

Obj. 3: Further, every intellect is false which understands a thing otherwise than as it is. But God has existence without any composition as shown above (Q. 3, A. 7). Therefore since every affirmative intellect understands something as compound, it follows that a true affirmative proposition about God cannot be made.

On the contrary, What is of faith cannot be false. But some affirmative propositions are of faith; as that God is Three and One; and that He is omnipotent. Therefore true affirmative propositions can be formed about God.

I answer that, True affirmative propositions can be formed about God. To prove this we must know that in every true affirmative proposition the predicate and the subject signify in some way the same thing in reality, and different things in idea. And this appears to be the case both in propositions which have an accidental predicate, and in those which have an essential predicate. For it is manifest that "man" and "white" are the same in subject, and different in idea; for the idea of man is one thing, and that of whiteness is another. The same applies when I say, "man is an animal"; since the same thing which is man is truly animal; for in the same suppositum there is sensible nature by reason of which he is called animal, and the rational nature by reason of which he is called man; hence here again predicate and subject are the same as to suppositum, but different as to idea. But in propositions where one same thing is predicated of itself, the same rule in some way applies, inasmuch as the intellect draws to the suppositum what it places in the subject; and what it places in the predicate it draws to the nature of the form existing in the suppositum; according to the saying that "predicates are to be taken formally, and subjects materially." To this diversity in idea corresponds the plurality of predicate

and subject, while the intellect signifies the identity of the thing by the composition itself.

God, however, as considered in Himself, is altogether one and simple, yet our intellect knows Him by different conceptions because it cannot see Him as He is in Himself. Nevertheless, although it understands Him under different conceptions, it knows that one and the same simple object corresponds to its conceptions. Therefore the plurality of predicate and subject represents the plurality of idea; and the intellect represents the unity by composition.

Reply Obj. 1: Dionysius says that the affirmations about God are vague or, according to another translation, "incongruous," inasmuch as no name can be applied to God according to its mode of signification.

Reply Obj. 2: Our intellect cannot comprehend simple subsisting forms, as they really are in themselves; but it apprehends them as compound things in which there is something taken as subject and something that is inherent. Therefore it apprehends the simple form as a subject, and attributes something else to it.

Reply Obj. 3: This proposition, "The intellect understanding anything otherwise than it is, is false," can be taken in two senses, accordingly as this adverb "otherwise" determines the word "understanding" on the part of the thing understood, or on the part of the one who understands. Taken as referring to the thing understood, the proposition is true, and the meaning is: Any intellect which understands that the thing is otherwise than it is, is false. But this does not hold in the present case; because our intellect, when forming a proposition about God, does not affirm that He is composite, but that He is simple. But taken as referring to the one who understands, the proposition is false. For the mode of the intellect in understanding is different from the mode of the thing in its essence. Since it is clear that our intellect understands material things below itself in an immaterial manner; not that it understands them to be immaterial things; but its manner of understanding is

immaterial. Likewise, when it understands simple things above itself, it understands them according to its own mode, which is in a composite manner; yet not so as to understand them to be composite things. And thus our intellect is not false in forming composition in its ideas concerning God. _____

QUESTION 14

OF GOD'S KNOWLEDGE (In Sixteen Articles)

Having considered what belongs to the divine substance, we have now to treat of God's operation. And since one kind of operation is immanent, and another kind of operation proceeds to the exterior effect, we treat first of knowledge and of will (for understanding abides in the intelligent agent, and will is in the one who wills); and afterwards of the power of God, the principle of the divine operation as proceeding to the exterior effect. Now because to understand is a kind of life, after treating of the divine knowledge, we consider the divine life. And as knowledge concerns truth, we consider truth and falsehood. Further, as everything known is in the knower, and the types of things as existing in the knowledge of God are called ideas, to the consideration of knowledge will be added the treatment of ideas.

Concerning knowledge, there are sixteen points for inquiry:

(1) Whether there is knowledge in God?

(2) Whether God understands Himself?

(3) Whether He comprehends Himself?

(4) Whether His understanding is His substance?

(5) Whether He understands other things besides Himself?

(6) Whether He has a proper knowledge of them?

(7) Whether the knowledge of God is discursive?

(8) Whether the knowledge of God is the cause of things?

(9) Whether God has knowledge of non-existing things?

(10) Whether He has knowledge of evil?

(11) Whether He has knowledge of individual things?

(12) Whether He knows the infinite?

(13) Whether He knows future contingent things?

(14) Whether He knows enunciable things?

(15) Whether the knowledge of God is variable?

(16) Whether God has speculative or practical knowledge of things?

FIRST ARTICLE [I, Q. 14, Art. 1]

Whether There Is Knowledge [*Scientia] in God?

Objection 1: It seems that in God there is not knowledge. For knowledge is a habit; and habit does not belong to God, since it is the mean between potentiality and act. Therefore knowledge is not in God.

Obj. 2: Further, since science is about conclusions, it is a kind of knowledge caused by something else which is the knowledge of principles. But nothing is caused in God; therefore science is not in God.

Obj. 3: Further, all knowledge is universal, or particular. But in God there is no universal or particular (Q. 3, A. 5). Therefore in God there is not knowledge.

On the contrary, The Apostle says, "O the depth of the riches of the wisdom and of the knowledge of God" (Rom. 11:33).

I answer that, In God there exists the most perfect knowledge. To prove this, we must note that intelligent beings are distinguished from non-intelligent beings in that the latter possess only their own form; whereas the intelligent being is naturally adapted to have also the form of some other thing; for the idea of the thing known is in the knower. Hence it is manifest that the nature of a non-intelligent being is more contracted and limited; whereas the nature of intelligent beings has a greater

amplitude and extension; therefore the Philosopher says (De Anima iii) that "the soul is in a sense all things." Now the contraction of the form comes from the matter. Hence, as we have said above (Q. 7, A. 1) forms according as they are the more immaterial, approach more nearly to a kind of infinity. Therefore it is clear that the immateriality of a thing is the reason why it is cognitive; and according to the mode of immateriality is the mode of knowledge. Hence it is said in De Anima ii that plants do not know, because they are wholly material. But sense is cognitive because it can receive images free from matter, and the intellect is still further cognitive, because it is more separated from matter and unmixed, as said in De Anima iii. Since therefore God is in the highest degree of immateriality as stated above (Q. 7, A. 1), it follows that He occupies the highest place in knowledge.

Reply Obj. 1: Because perfections flowing from God to creatures exist in a higher state in God Himself (Q. 4, A. 2), whenever a name taken from any created perfection is attributed to God, it must be separated in its signification from anything that belongs to that imperfect mode proper to creatures. Hence knowledge is not a quality of God, nor a habit; but substance and pure act.

Reply Obj. 2: Whatever is divided and multiplied in creatures exists in God simply and unitedly (Q. 13, A. 4). Now man has different kinds of knowledge, according to the different objects of His knowledge. He has intelligence as regards the knowledge of principles; he has science as regards knowledge of conclusions; he has wisdom, according as he knows the highest cause; he has counsel or prudence, according as he knows what is to be done. But God knows all these by one simple act of knowledge, as will be shown (A. 7). Hence the simple knowledge of God can be named by all these names; in such a way, however, that there must be removed from each of them, so far as they enter into divine predication, everything that savors of imperfection; and everything that expresses perfection is to be retained in them. Hence it is said, "With Him is wisdom and strength, He hath counsel and understanding" (Job 12:13).

Reply Obj. 3: Knowledge is according to the mode of the one who knows; for the thing known is in the knower according to the mode of the knower. Now since the mode of the divine essence is higher than that of creatures, divine knowledge does not exist in God after the mode of created knowledge, so as to be universal or particular, or habitual, or potential, or existing according to any such mode.

SECOND ARTICLE [I, Q. 14, Art. 2]

Whether God Understands Himself?

Objection 1: It seems that God does not understand Himself. For it is said by the Philosopher (De Causis), "Every knower who knows his own essence, returns completely to his own essence." But God does not go out from His own essence, nor is He moved at all; thus He cannot return to His own essence. Therefore He does not know His own essence.

Obj. 2: Further, to understand is a kind of passion and movement, as the Philosopher says (De Anima iii); and knowledge also is a kind of assimilation to the object known; and the thing known is the perfection of the knower. But nothing is moved, or suffers, or is made perfect by itself, "nor," as Hilary says (De Trin. iii), "is a thing its own likeness." Therefore God does not understand Himself.

Obj. 3: Further, we are like to God chiefly in our intellect, because we are the image of God in our mind, as Augustine says (Gen. ad lit. vi). But our intellect understands itself, only as it understands other things, as is said in De Anima iii. Therefore God understands Himself only so far perchance as He understands other things.

On the contrary, It is written: "The things that are of God no man knoweth, but the Spirit of God" (1 Cor. 2:11).

I answer that, God understands Himself through Himself. In proof whereof it must be known that although in operations which pass to an external effect, the object of the operation, which is taken as the term, exists outside the operator; nevertheless in

operations that remain in the operator, the object signified as the term of operation, resides in the operator; and accordingly as it is in the operator, the operation is actual. Hence the Philosopher says (De Anima iii) that "the sensible in act is sense in act, and the intelligible in act is intellect in act." For the reason why we actually feel or know a thing is because our intellect or sense is actually informed by the sensible or intelligible species. And because of this only, it follows that sense or intellect is distinct from the sensible or intelligible object, since both are in potentiality.

Since therefore God has nothing in Him of potentiality, but is pure act, His intellect and its object are altogether the same; so that He neither is without the intelligible species, as is the case with our intellect when it understands potentially; nor does the intelligible species differ from the substance of the divine intellect, as it differs in our intellect when it understands actually; but the intelligible species itself is the divine intellect itself, and thus God understands Himself through Himself.

Reply Obj. 1: Return to its own essence means only that a thing subsists in itself. Inasmuch as the form perfects the matter by giving it existence, it is in a certain way diffused in it; and it returns to itself inasmuch as it has existence in itself. Therefore those cognitive faculties which are not subsisting, but are the acts of organs, do not know themselves, as in the case of each of the senses; whereas those cognitive faculties which are subsisting, know themselves; hence it is said in De Causis that, "whoever knows his essence returns to it." Now it supremely belongs to God to be self-subsisting. Hence according to this mode of speaking, He supremely returns to His own essence, and knows Himself.

Reply Obj. 2: Movement and passion are taken equivocally, according as to understand is described as a kind of movement or passion, as stated in De Anima iii. For to understand is not a movement that is an act of something imperfect passing from one to another, but it is an act, existing in the agent itself, of something perfect. Likewise that the intellect is perfected by the intelligible object, i.e. is assimilated to

it, this belongs to an intellect which is sometimes in potentiality; because the fact of its being in a state of potentiality makes it differ from the intelligible object and assimilates it thereto through the intelligible species, which is the likeness of the thing understood, and makes it to be perfected thereby, as potentiality is perfected by act. On the other hand, the divine intellect, which is no way in potentiality, is not perfected by the intelligible object, nor is it assimilated thereto, but is its own perfection, and its own intelligible object.

Reply Obj. 3: Existence in nature does not belong to primary matter, which is a potentiality, unless it is reduced to act by a form. Now our passive intellect has the same relation to intelligible objects as primary matter has to natural things; for it is in potentiality as regards intelligible objects, just as primary matter is to natural things. Hence our passive intellect can be exercised concerning intelligible objects only so far as it is perfected by the intelligible species of something; and in that way it understands itself by an intelligible species, as it understands other things: for it is manifest that by knowing the intelligible object it understands also its own act of understanding, and by this act knows the intellectual faculty. But God is a pure act in the order of existence, as also in the order of intelligible objects; therefore He understands Himself through Himself. _____

THIRD ARTICLE [I, Q. 14, Art. 3]

Whether God Comprehends Himself?

Objection 1: It seems that God does not comprehend Himself. For Augustine says (Octog. Tri. Quaest. xv), that "whatever comprehends itself is finite as regards itself." But God is in all ways infinite. Therefore He does not comprehend Himself.

Obj. 2: If it is said that God is infinite to us, and finite to Himself, it can be urged to the contrary, that everything in God is truer than it is in us. If therefore God is finite to Himself, but infinite to us, then God is more truly finite than infinite; which is against what was laid down above (Q. 7, A. 1). Therefore God does not comprehend

Himself.

On the contrary, Augustine says (Octog. Tri. Quaest. xv), that "Everything that understands itself, comprehends itself." But God understands Himself. Therefore He comprehends Himself.

I answer that, God perfectly comprehends Himself, as can be thus proved. A thing is said to be comprehended when the end of the knowledge of it is attained, and this is accomplished when it is known as perfectly as it is knowable; as, for instance, a demonstrable proposition is comprehended when known by demonstration, not, however, when it is known by some probable reason. Now it is manifest that God knows Himself as perfectly as He is perfectly knowable. For everything is knowable according to the mode of its own actuality; since a thing is not known according as it is in potentiality, but in so far as it is in actuality, as said in Metaph. ix. Now the power of God in knowing is as great as His actuality in existing; because it is from the fact that He is in act and free from all matter and potentiality, that God is cognitive, as shown above (AA. 1, 2). Whence it is manifest that He knows Himself as much as He is knowable; and for that reason He perfectly comprehends Himself.

Reply Obj. 1: The strict meaning of "comprehension" signifies that one thing holds and includes another; and in this sense everything comprehended is finite, as also is everything included in another. But God is not said to be comprehended by Himself in this sense, as if His intellect were a faculty apart from Himself, and as if it held and included Himself; for these modes of speaking are to be taken by way of negation. But as God is said to be in Himself, forasmuch as He is not contained by anything outside of Himself; so He is said to be comprehended by Himself, forasmuch as nothing in Himself is hidden from Himself. For Augustine says (De Vid. Deum. ep. cxii), "The whole is comprehended when seen, if it is seen in such a way that nothing of it is hidden from the seer."

Reply Obj. 2: When it is said, "God is finite to Himself," this is to be understood

according to a certain similitude of proportion, because He has the same relation in not exceeding His intellect, as anything finite has in not exceeding finite intellect. But God is not to be called finite to Himself in this sense, as if He understood Himself to be something finite. _____

FOURTH ARTICLE [I, Q. 14, Art. 4]

Whether the Act of God's Intellect Is His Substance?

Objection 1: It seems that the act of God's intellect is not His substance. For to understand is an operation. But an operation signifies something proceeding from the operator. Therefore the act of God's intellect is not His substance.

Obj. 2: Further, to understand one's act of understanding, is to understand something that is neither great nor chiefly understood, but secondary and accessory. If therefore God be his own act of understanding, His act of understanding will be as when we understand our act of understanding: and thus God's act of understanding will not be something great.

Obj. 3: Further, every act of understanding means understanding something. When therefore God understands Himself, if He Himself is not distinct from this act of understanding, He understands that He understands Himself; and so on to infinity. Therefore the act of God's intellect is not His substance.

On the contrary, Augustine says (De Trin. vii), "In God to be is the same as to be wise." But to be wise is the same thing as to understand. Therefore in God to be is the same thing as to understand. But God's existence is His substance, as shown above (Q. 3, A. 4). Therefore the act of God's intellect is His substance.

I answer that, It must be said that the act of God's intellect is His substance. For if His act of understanding were other than His substance, then something else, as the Philosopher says (Metaph. xii), would be the act and perfection of the divine substance, to which the divine substance would be related, as potentiality is to act, which is altogether impossible; because the act of understanding is the perfection

and act of the one understanding. Let us now consider how this is. As was laid down above (A. 2), to understand is not an act passing to anything extrinsic; for it remains in the operator as his own act and perfection; as existence is the perfection of the one existing: just as existence follows on the form, so in like manner to understand follows on the intelligible species. Now in God there is no form which is something other than His existence, as shown above (Q. 3). Hence as His essence itself is also His intelligible species, it necessarily follows that His act of understanding must be His essence and His existence.

Thus it follows from all the foregoing that in God, intellect, and the object understood, and the intelligible species, and His act of understanding are entirely one and the same. Hence when God is said to be understanding, no kind of multiplicity is attached to His substance.

Reply Obj. 1: To understand is not an operation proceeding out of the operator, but remaining in him.

Reply Obj. 2: When that act of understanding which is not subsistent is understood, something not great is understood; as when we understand our act of understanding; and so this cannot be likened to the act of the divine understanding which is subsistent.

Thus appears the Reply to the Third Objection. For the act of divine understanding subsists in itself, and belongs to its very self and is not another's; hence it need not proceed to infinity. _____

FIFTH ARTICLE [I, Q. 14, Art. 5]

Whether God Knows Things Other Than Himself?

Objection 1: It seems that God does not know things besides Himself. For all other things but God are outside of God. But Augustine says (Octog. Tri. Quaest. qu. xlvi) that "God does not behold anything out of Himself." Therefore He does not know things other than Himself.

Obj. 2: Further, the object understood is the perfection of the one who understands. If therefore God understands other things besides Himself, something else will be the perfection of God, and will be nobler than He; which is impossible.

Obj. 3: Further, the act of understanding is specified by the intelligible object, as is every other act from its own object. Hence the intellectual act is so much the nobler, the nobler the object understood. But God is His own intellectual act. If therefore God understands anything other than Himself, then God Himself is specified by something else than Himself; which cannot be. Therefore He does not understand things other than Himself.

On the contrary, It is written: "All things are naked and open to His eyes" (Heb. 4:13).

I answer that, God necessarily knows things other than Himself. For it is manifest that He perfectly understands Himself; otherwise His existence would not be perfect, since His existence is His act of understanding. Now if anything is perfectly known, it follows of necessity that its power is perfectly known. But the power of anything can be perfectly known only by knowing to what its power extends. Since therefore the divine power extends to other things by the very fact that it is the first effective cause of all things, as is clear from the aforesaid (Q. 2, A. 3), God must necessarily know things other than Himself. And this appears still more plainly if we add that the very existence of the first effective cause—viz. God—is His own act of understanding. Hence whatever effects pre-exist in God, as in the first cause, must be in His act of understanding, and all things must be in Him according to an intelligible mode: for everything which is in another, is in it according to the mode of that in which it is.

Now in order to know how God knows things other than Himself, we must consider that a thing is known in two ways: in itself, and in another. A thing is known in itself when it is known by the proper species adequate to the knowable object; as when the

eye sees a man through the image of a man. A thing is seen in another through the image of that which contains it; as when a part is seen in the whole by the image of the whole; or when a man is seen in a mirror by the image in the mirror, or by any other mode by which one thing is seen in another.

So we say that God sees Himself in Himself, because He sees Himself through His essence; and He sees other things not in themselves, but in Himself; inasmuch as His essence contains the similitude of things other than Himself.

Reply Obj. 1: The passage of Augustine in which it is said that God "sees nothing outside Himself" is not to be taken in such a way, as if God saw nothing outside Himself, but in the sense that what is outside Himself He does not see except in Himself, as above explained.

Reply Obj. 2: The object understood is a perfection of the one understanding not by its substance, but by its image, according to which it is in the intellect, as its form and perfection, as is said in De Anima iii. For "a stone is not in the soul, but its image." Now those things which are other than God are understood by God, inasmuch as the essence of God contains their images as above explained; hence it does not follow that there is any perfection in the divine intellect other than the divine essence.

Reply Obj. 3: The intellectual act is not specified by what is understood in another, but by the principal object understood in which other things are understood. For the intellectual act is specified by its object, inasmuch as the intelligible form is the principle of the intellectual operation: since every operation is specified by the form which is its principle of operation; as heating by heat. Hence the intellectual operation is specified by that intelligible form which makes the intellect in act. And this is the image of the principal thing understood, which in God is nothing but His own essence in which all images of things are comprehended. Hence it does not follow that the divine intellectual act, or rather God Himself, is specified by

anything else than the divine essence itself. _____

SIXTH ARTICLE [I, Q. 14, Art. 6]

Whether God Knows Things Other Than Himself by Proper Knowledge?

Objection 1: It seems that God does not know things other than Himself by proper knowledge. For, as was shown (A. 5), God knows things other than Himself, according as they are in Himself. But other things are in Him as in their common and universal cause, and are known by God as in their first and universal cause. This is to know them by general, and not by proper knowledge. Therefore God knows things besides Himself by general, and not by proper knowledge.

Obj. 2: Further, the created essence is as distant from the divine essence, as the divine essence is distant from the created essence. But the divine essence cannot be known by the created essence, as said above (Q. 12, A. 2). Therefore neither can the created essence be known by the divine essence. Thus as God knows only by His essence, it follows that He does not know what the creature is in its essence, so as to know "what it is," which is to have proper knowledge of it.

Obj. 3: Further, proper knowledge of a thing can come only through its proper ratio [i.e., concept]. But as God knows all things by His essence, it seems that He does not know each thing by its proper ratio; for one thing cannot be the proper ratio of many and diverse things. Therefore God has not a proper knowledge of things, but a general knowledge; for to know things otherwise than by their proper ratio is to have only a common and general knowledge of them.

On the contrary, To have a proper knowledge of things is to know them not only in general, but as they are distinct from each other. Now God knows things in that manner. Hence it is written that He reaches "even to the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of thoughts and intents of the heart; neither is there any creature invisible in His sight" (Heb. 4:12,13).

I answer that, Some have erred on this point, saying that God knows things other

than Himself only in general, that is, only as beings. For as fire, if it knew itself as the principle of heat, would know the nature of heat, and all things else in so far as they are hot; so God, through knowing Himself as the principle of being, knows the nature of being, and all other things in so far as they are beings.

But this cannot be. For to know a thing in general and not in particular, is to have an imperfect knowledge. Hence our intellect, when it is reduced from potentiality to act, acquires first a universal and confused knowledge of things, before it knows them in particular; as proceeding from the imperfect to the perfect, as is clear from Phys. i. If therefore the knowledge of God regarding things other than Himself is only universal and not special, it would follow that His understanding would not be absolutely perfect; therefore neither would His being be perfect; and this is against what was said above (Q. 4, A. 1). We must therefore hold that God knows things other than Himself with a proper knowledge; not only in so far as being is common to them, but in so far as one is distinguished from the other. In proof thereof we may observe that some wishing to show that God knows many things by one, bring forward some examples, as, for instance, that if the centre knew itself, it would know all lines that proceed from the centre; or if light knew itself, it would know all colors.

Now these examples although they are similar in part, namely, as regards universal causality, nevertheless they fail in this respect, that multitude and diversity are caused by the one universal principle, not as regards that which is the principle of distinction, but only as regards that in which they communicate. For the diversity of colors is not caused by the light only, but by the different disposition of the diaphanous medium which receives it; and likewise, the diversity of the lines is caused by their different position. Hence it is that this kind of diversity and multitude cannot be known in its principle by proper knowledge, but only in a general way. In God, however, it is otherwise. For it was shown above (Q. 4, A. 2) that whatever perfection exists in any creature, wholly pre-exists and is contained in

God in an excelling manner. Now not only what is common to creatures—viz. being—belongs to their perfection, but also what makes them distinguished from each other; as living and understanding, and the like, whereby living beings are distinguished from the non-living, and the intelligent from the non-intelligent. Likewise every form whereby each thing is constituted in its own species, is a perfection; and thus all things pre-exist in God, not only as regards what is common to all, but also as regards what distinguishes one thing from another. And therefore as God contains all perfections in Himself, the essence of God is compared to all other essences of things, not as the common to the proper, as unity is to numbers, or as the centre (of a circle) to the (radiating) lines; but as perfect acts to imperfect; as if I were to compare man to animal; or six, a perfect number, to the imperfect numbers contained under it. Now it is manifest that by a perfect act imperfect acts can be known not only in general, but also by proper knowledge; thus, for example, whoever knows a man, knows an animal by proper knowledge; and whoever knows the number six, knows the number three also by proper knowledge.

As therefore the essence of God contains in itself all the perfection contained in the essence of any other being, and far more, God can know in Himself all of them with proper knowledge. For the nature proper to each thing consists in some degree of participation in the divine perfection. Now God could not be said to know Himself perfectly unless He knew all the ways in which His own perfection can be shared by others. Neither could He know the very nature of being perfectly, unless He knew all modes of being. Hence it is manifest that God knows all things with proper knowledge, in their distinction from each other.

Reply Obj. 1: So to know a thing as it is in the knower, may be understood in two ways. In one way this adverb "so" imports the mode of knowledge on the part of the thing known; and in that sense it is false. For the knower does not always know the object known according to the existence it has in the knower; since the eye does not know a stone according to the existence it has in the eye; but by the image of the

stone which is in the eye, the eye knows the stone according to its existence outside the eye. And if any knower has a knowledge of the object known according to the (mode of) existence it has in the knower, the knower nevertheless knows it according to its (mode of) existence outside the knower; thus the intellect knows a stone according to the intelligible existence it has in the intellect, inasmuch as it knows that it understands; while nevertheless it knows what a stone is in its own nature. If however the adverb 'so' be understood to import the mode (of knowledge) on the part of the knower, in that sense it is true that only the knower has knowledge of the object known as it is in the knower; for the more perfectly the thing known is in the knower, the more perfect is the mode of knowledge.

We must say therefore that God not only knows that all things are in Himself; but by the fact that they are in Him, He knows them in their own nature and all the more perfectly, the more perfectly each one is in Him.

Reply Obj. 2: The created essence is compared to the essence of God as the imperfect to the perfect act. Therefore the created essence cannot sufficiently lead us to the knowledge of the divine essence, but rather the converse.

Reply Obj. 3: The same thing cannot be taken in an equal manner as the ratio of different things. But the divine essence excels all creatures. Hence it can be taken as the proper ratio of each thing according to the diverse ways in which diverse creatures participate in, and imitate it. _____

SEVENTH ARTICLE [I, Q. 14, Art. 7]

Whether the Knowledge of God Is Discursive?

Objection 1: It seems that the knowledge of God is discursive. For the knowledge of God is not habitual knowledge, but actual knowledge. Now the Philosopher says (Topic. ii): "The habit of knowledge may regard many things at once; but actual understanding regards only one thing at a time." Therefore as God knows many things, Himself and others, as shown above (AA. 2, 5), it seems that He does not

understand all at once, but discourses from one to another.

Obj. 2: Further, discursive knowledge is to know the effect through its cause. But God knows things through Himself; as an effect (is known) through its cause. Therefore His knowledge is discursive.

Obj. 3: Further, God knows each creature more perfectly than we know it. But we know the effects in their created causes; and thus we go discursively from causes to things caused. Therefore it seems that the same applies to God.

On the contrary, Augustine says (De Trin. xv), "God does not see all things in their particularity or separately, as if He saw alternately here and there; but He sees all things together at once."

I answer that, In the divine knowledge there is no discursion; the proof of which is as follows. In our knowledge there is a twofold discursion: one is according to succession only, as when we have actually understood anything, we turn ourselves to understand something else; while the other mode of discursion is according to causality, as when through principles we arrive at the knowledge of conclusions. The first kind of discursion cannot belong to God. For many things, which we understand in succession if each is considered in itself, we understand simultaneously if we see them in some one thing; if, for instance, we understand the parts in the whole, or see different things in a mirror. Now God sees all things in one (thing), which is Himself. Therefore God sees all things together, and not successively. Likewise the second mode of discursion cannot be applied to God. First, because this second mode of discursion presupposes the first mode; for whosoever proceeds from principles to conclusions does not consider both at once; secondly, because to discourse thus is to proceed from the known to the unknown. Hence it is manifest that when the first is known, the second is still unknown; and thus the second is known not in the first, but from the first. Now the term of discursive reasoning is attained when the second is seen in the first, by resolving the

effects into their causes; and then the discursion ceases. Hence as God sees His effects in Himself as their cause, His knowledge is not discursive.

Reply Obj. 1: Although there is only one act of understanding in itself, nevertheless many things may be understood in one (medium), as shown above.

Reply Obj. 2: God does not know by their cause, known, as it were previously, effects unknown; but He knows the effects in the cause; and hence His knowledge is not discursive, as was shown above.

Reply Obj. 3: God sees the effects of created causes in the causes themselves, much better than we can; but still not in such a manner that the knowledge of the effects is caused in Him by the knowledge of the created causes, as is the case with us; and hence His knowledge is not discursive. _____

EIGHTH ARTICLE [I, Q. 14, Art. 8]

Whether the Knowledge of God Is the Cause of Things?

Objection 1: It seems that the knowledge of God is not the cause of things. For Origen says, on Rom. 8:30, "Whom He called, them He also justified," etc.: "A thing will happen not because God knows it as future; but because it is future, it is on that account known by God, before it exists."

Obj. 2: Further, given the cause, the effect follows. But the knowledge of God is eternal. Therefore if the knowledge of God is the cause of things created, it seems that creatures are eternal.

Obj. 3: Further, "The thing known is prior to knowledge, and is its measure," as the Philosopher says (Metaph. x). But what is posterior and measured cannot be a cause. Therefore the knowledge of God is not the cause of things.

On the contrary, Augustine says (De Trin. xv), "Not because they are, does God know all creatures spiritual and temporal, but because He knows them, therefore they are."

I answer that, The knowledge of God is the cause of things. For the knowledge of God is to all creatures what the knowledge of the artificer is to things made by his art. Now the knowledge of the artificer is the cause of the things made by his art from the fact that the artificer works by his intellect. Hence the form of the intellect must be the principle of action; as heat is the principle of heating. Nevertheless, we must observe that a natural form, being a form that remains in that to which it gives existence, denotes a principle of action according only as it has an inclination to an effect; and likewise, the intelligible form does not denote a principle of action in so far as it resides in the one who understands unless there is added to it the inclination to an effect, which inclination is through the will. For since the intelligible form has a relation to opposite things (inasmuch as the same knowledge relates to opposites), it would not produce a determinate effect unless it were determined to one thing by the appetite, as the Philosopher says (Metaph. ix). Now it is manifest that God causes things by His intellect, since His being is His act of understanding; and hence His knowledge must be the cause of things, in so far as His will is joined to it. Hence the knowledge of God as the cause of things is usually called the "knowledge of approbation."

Reply Obj. 1: Origen spoke in reference to that aspect of knowledge to which the idea of causality does not belong unless the will is joined to it, as is said above.

But when he says the reason why God foreknows some things is because they are future, this must be understood according to the cause of consequence, and not according to the cause of essence. For if things are in the future, it follows that God knows them; but not that the futurity of things is the cause why God knows them.

Reply Obj. 2: The knowledge of God is the cause of things according as things are in His knowledge. Now that things should be eternal was not in the knowledge of God; hence although the knowledge of God is eternal, it does not follow that creatures are eternal.

Reply Obj. 3: Natural things are midway between the knowledge of God and our knowledge: for we receive knowledge from natural things, of which God is the cause by His knowledge. Hence, as the natural objects of knowledge are prior to our knowledge, and are its measure, so, the knowledge of God is prior to natural things, and is the measure of them; as, for instance, a house is midway between the knowledge of the builder who made it, and the knowledge of the one who gathers his knowledge of the house from the house already built.

NINTH ARTICLE [I, Q. 14, Art. 9]

Whether God Has Knowledge of Things That Are Not?

Objection 1: It seems that God has not knowledge of things that are not. For the knowledge of God is of true things. But "truth" and "being" are convertible terms. Therefore the knowledge of God is not of things that are not.

Obj. 2: Further, knowledge requires likeness between the knower and the thing known. But those things that are not cannot have any likeness to God, Who is very being. Therefore what is not, cannot be known by God.

Obj. 3: Further, the knowledge of God is the cause of what is known by Him. But it is not the cause of things that are not, because a thing that is not, has no cause. Therefore God has no knowledge of things that are not.

On the contrary, The Apostle says: "Who . . . calleth those things that are not as those that are" (Rom. 4:17).

I answer that, God knows all things whatsoever that in any way are. Now it is possible that things that are not absolutely, should be in a certain sense. For things absolutely are which are actual; whereas things which are not actual, are in the power either of God Himself or of a creature, whether in active power, or passive; whether in power of thought or of imagination, or of any other manner of meaning whatsoever. Whatever therefore can be made, or thought, or said by the creature, as

also whatever He Himself can do, all are known to God, although they are not actual. And in so far it can be said that He has knowledge even of things that are not.

Now a certain difference is to be noted in the consideration of those things that are not actual. For though some of them may not be in act now, still they were, or they will be; and God is said to know all these with the knowledge of vision: for since God's act of understanding, which is His being, is measured by eternity; and since eternity is without succession, comprehending all time, the present glance of God extends over all time, and to all things which exist in any time, as to objects present to Him. But there are other things in God's power, or the creature's, which nevertheless are not, nor will be, nor were; and as regards these He is said to have knowledge, not of vision, but of simple intelligence. This is so called because the things we see around us have distinct being outside the seer.

Reply Obj. 1: Those things that are not actual are true in so far as they are in potentiality; for it is true that they are in potentiality; and as such they are known by God.

Reply Obj. 2: Since God is very being everything is, in so far as it participates in the likeness of God; as everything is hot in so far as it participates in heat. So, things in potentiality are known by God, although they are not in act.

Reply Obj. 3: The knowledge of God, joined to His will is the cause of things. Hence it is not necessary that what ever God knows, is, or was, or will be; but only is this necessary as regards what He wills to be, or permits to be. Further, it is in the knowledge of God not that they be, but that they be possible.

TENTH ARTICLE [I, Q. 14, Art. 10]

Whether God Knows Evil Things?

Objection 1: It seems that God does not know evil things. For the Philosopher (De Anima iii) says that the intellect which is not in potentiality does not know privation.

But "evil is the privation of good," as Augustine says (Confess. iii, 7). Therefore, as the intellect of God is never in potentiality, but is always in act, as is clear from the foregoing (A. 2), it seems that God does not know evil things.

Obj. 2: Further, all knowledge is either the cause of the thing known, or is caused by it. But the knowledge of God is not the cause of evil, nor is it caused by evil. Therefore God does not know evil things.

Obj. 3: Further, everything known is known either by its likeness, or by its opposite. But whatever God knows, He knows through His essence, as is clear from the foregoing (A. 5). Now the divine essence neither is the likeness of evil, nor is evil contrary to it; for to the divine essence there is no contrary, as Augustine says (De Civ. Dei xii). Therefore God does not know evil things.

Obj. 4: Further, what is known through another and not through itself, is imperfectly known. But evil is not known by God; for the thing known must be in the knower. Therefore if evil is known through another, namely, through good, it would be known by Him imperfectly; which cannot be, for the knowledge of God is not imperfect. Therefore God does not know evil things.

On the contrary, It is written (Prov. 15:11), "Hell and destruction are before God [Vulg: 'the Lord']."

I answer that, Whoever knows a thing perfectly, must know all that can be accidental to it. Now there are some good things to which corruption by evil may be accidental. Hence God would not know good things perfectly, unless He also knew evil things. Now a thing is knowable in the degree in which it is; hence since this is the essence of evil that it is the privation of good, by the fact that God knows good things, He knows evil things also; as by light is known darkness. Hence Dionysius says (Div. Nom. vii): "God through Himself receives the vision of darkness, not otherwise seeing darkness except through light."

Reply Obj. 1: The saying of the Philosopher must be understood as meaning that the

intellect which is not in potentiality, does not know privation by privation existing in it; and this agrees with what he said previously, that a point and every indivisible thing are known by privation of division. This is because simple and indivisible forms are in our intellect not actually, but only potentially; for were they actually in our intellect, they would not be known by privation. It is thus that simple things are known by separate substances. God therefore knows evil, not by privation existing in Himself, but by the opposite good.

Reply Obj. 2: The knowledge of God is not the cause of evil; but is the cause of the good whereby evil is known.

Reply Obj. 3: Although evil is not opposed to the divine essence, which is not corruptible by evil; it is opposed to the effects of God, which He knows by His essence; and knowing them, He knows the opposite evils.

Reply Obj. 4: To know a thing by something else only, belongs to imperfect knowledge, if that thing is of itself knowable; but evil is not of itself knowable, forasmuch as the very nature of evil means the privation of good; therefore evil can neither be defined nor known except by good. _____

ELEVENTH ARTICLE [I, Q. 14, Art. 11]

Whether God Knows Singular Things?

Objection 1: It seems that God does not know singular things. For the divine intellect is more immaterial than the human intellect. Now the human intellect by reason of its immateriality does not know singular things; but as the Philosopher says (De Anima ii), "reason has to do with universals, sense with singular things." Therefore God does not know singular things.

Obj. 2: Further, in us those faculties alone know the singular, which receive the species not abstracted from material conditions. But in God things are in the highest degree abstracted from all materiality. Therefore God does not know singular things.

Obj. 3: Further, all knowledge comes about through the medium of some likeness.

But the likeness of singular things in so far as they are singular, does not seem to be in God; for the principle of singularity is matter, which, since it is in potentiality only, is altogether unlike God, Who is pure act. Therefore God cannot know singular things.

On the contrary, It is written (Prov. 16:2), "All the ways of a man are open to His eyes."

I answer that, God knows singular things. For all perfections found in creatures pre-exist in God in a higher way, as is clear from the foregoing (Q. 4, A. 2). Now to know singular things is part of our perfection. Hence God must know singular things. Even the Philosopher considers it incongruous that anything known by us should be unknown to God; and thus against Empedocles he argues (De Anima i and Metaph. iii) that God would be most ignorant if He did not know discord. Now the perfections which are divided among inferior beings, exist simply and unitedly in God; hence, although by one faculty we know the universal and immaterial, and by another we know singular and material things, nevertheless God knows both by His simple intellect.

Now some, wishing to show how this can be, said that God knows singular things by universal causes. For nothing exists in any singular thing, that does not arise from some universal cause. They give the example of an astrologer who knows all the universal movements of the heavens, and can thence foretell all eclipses that are to come. This, however, is not enough; for singular things from universal causes attain to certain forms and powers which, however they may be joined together, are not individualized except by individual matter. Hence he who knows Socrates because he is white, or because he is the son of Sophroniscus, or because of something of that kind, would not know him in so far as he is this particular man. Hence according to the aforesaid mode, God would not know singular things in their singularity.

On the other hand, others have said that God knows singular things by the application of universal causes to particular effects. But this will not hold; forasmuch as no one can apply a thing to another unless he first knows that thing; hence the said application cannot be the reason of knowing the particular, for it presupposes the knowledge of singular things.

Therefore it must be said otherwise, that, since God is the cause of things by His knowledge, as stated above (A. 8), His knowledge extends as far as His causality extends. Hence as the active power of God extends not only to forms, which are the source of universality, but also to matter, as we shall prove further on (Q. 44, A. 2), the knowledge of God must extend to singular things, which are individualized by matter. For since He knows things other than Himself by His essence, as being the likeness of things, or as their active principle, His essence must be the sufficing principle of knowing all things made by Him, not only in the universal, but also in the singular. The same would apply to the knowledge of the artificer, if it were productive of the whole thing, and not only of the form.

Reply Obj. 1: Our intellect abstracts the intelligible species from the individualizing principles; hence the intelligible species in our intellect cannot be the likeness of the individual principles; and on that account our intellect does not know the singular. But the intelligible species in the divine intellect, which is the essence of God, is immaterial not by abstraction, but of itself, being the principle of all the principles which enter into the composition of things, whether principles of the species or principles of the individual; hence by it God knows not only universal, but also singular things.

Reply Obj. 2: Although as regards the species in the divine intellect its being has no material conditions like the images received in the imagination and sense, yet its power extends to both immaterial and material things.

Reply Obj. 3: Although matter as regards its potentiality recedes from likeness to

God, yet, even in so far as it has being in this wise, it retains a certain likeness to the divine being. _____

TWELFTH ARTICLE [I, Q. 14, Art. 12]

Whether God Can Know Infinite Things?

Objection 1: It seems that God cannot know infinite things. For the infinite, as such, is unknown; since the infinite is that which, "to those who measure it, leaves always something more to be measured," as the Philosopher says (Phys. iii). Moreover, Augustine says (De Civ. Dei xii) that "whatever is comprehended by knowledge, is bounded by the comprehension of the knower." Now infinite things have no boundary. Therefore they cannot be comprehended by the knowledge of God.

Obj. 2: Further, if we say that things infinite in themselves are finite in God's knowledge, against this it may be urged that the essence of the infinite is that it is untraversable, and the finite that it is traversable, as said in Phys. iii. But the infinite is not traversable either by the finite or by the infinite, as is proved in Phys. vi. Therefore the infinite cannot be bounded by the finite, nor even by the infinite; and so the infinite cannot be finite in God's knowledge, which is infinite.

Obj. 3: Further, the knowledge of God is the measure of what is known. But it is contrary to the essence of the infinite that it be measured. Therefore infinite things cannot be known by God.

On the contrary, Augustine says (De Civ. Dei xii), "Although we cannot number the infinite, nevertheless it can be comprehended by Him whose knowledge has no bounds."

I answer that, Since God knows not only things actual but also things possible to Himself or to created things, as shown above (A. 9), and as these must be infinite, it must be held that He knows infinite things. Although the knowledge of vision which has relation only to things that are, or will be, or were, is not of infinite things, as some say, for we do not say that the world is eternal, nor that generation and

movement will go on for ever, so that individuals be infinitely multiplied; yet, if we consider more attentively, we must hold that God knows infinite things even by the knowledge of vision. For God knows even the thoughts and affections of hearts, which will be multiplied to infinity as rational creatures go on for ever.

The reason of this is to be found in the fact that the knowledge of every knower is measured by the mode of the form which is the principle of knowledge. For the sensible image in sense is the likeness of only one individual thing, and can give the knowledge of only one individual. But the intelligible species of our intellect is the likeness of the thing as regards its specific nature, which is participable by infinite particulars; hence our intellect by the intelligible species of man in a certain way knows infinite men; not however as distinguished from each other, but as communicating in the nature of the species; and the reason is because the intelligible species of our intellect is the likeness of man not as to the individual principles, but as to the principles of the species. On the other hand, the divine essence, whereby the divine intellect understands, is a sufficing likeness of all things that are, or can be, not only as regards the universal principles, but also as regards the principles proper to each one, as shown above. Hence it follows that the knowledge of God extends to infinite things, even as distinct from each other.

Reply Obj. 1: The idea of the infinite pertains to quantity, as the Philosopher says (Phys. i). But the idea of quantity implies the order of parts. Therefore to know the infinite according to the mode of the infinite is to know part after part; and in this way the infinite cannot be known; for whatever quantity of parts be taken, there will always remain something else outside. But God does not know the infinite or infinite things, as if He enumerated part after part; since He knows all things simultaneously, and not successively, as said above (A. 7). Hence there is nothing to prevent Him from knowing infinite things.

Reply Obj. 2: Transition imports a certain succession of parts; and hence it is that

the infinite cannot be traversed by the finite, nor by the infinite. But equality suffices for comprehension, because that is said to be comprehended which has nothing outside the comprehender. Hence it is not against the idea of the infinite to be comprehended by the infinite. And so, what is infinite in itself can be called finite to the knowledge of God as comprehended; but not as if it were traversable.

Reply Obj. 3: The knowledge of God is the measure of things, not quantitatively, for the infinite is not subject to this kind of measure; but it is the measure of the essence and truth of things. For everything has truth of nature according to the degree in which it imitates the knowledge of God, as the thing made by art agrees with the art. Granted, however, an actually infinite number of things, for instance, an infinitude of men, or an infinitude in continuous quantity, as an infinitude of air, as some of the ancients held; yet it is manifest that these would have a determinate and finite being, because their being would be limited to some determinate nature. Hence they would be measurable as regards the knowledge of God. _____

THIRTEENTH ARTICLE [I, Q. 14, Art. 13]

Whether the Knowledge of God Is of Future Contingent Things?

Objection 1: It seems that the knowledge of God is not of future contingent things. For from a necessary cause proceeds a necessary effect. But the knowledge of God is the cause of things known, as said above (A. 8). Since therefore that knowledge is necessary, what He knows must also be necessary. Therefore the knowledge of God is not of contingent things.

Obj. 2: Further, every conditional proposition of which the antecedent is absolutely necessary must have an absolutely necessary consequent. For the antecedent is to the consequent as principles are to the conclusion: and from necessary principles only a necessary conclusion can follow, as is proved in Poster. i. But this is a true conditional proposition, "If God knew that this thing will be, it will be," for the knowledge of God is only of true things. Now the antecedent conditional of this is

absolutely necessary, because it is eternal, and because it is signified as past. Therefore the consequent is also absolutely necessary. Therefore whatever God knows, is necessary; and so the knowledge of God is not of contingent things.

Obj. 3: Further, everything known by God must necessarily be, because even what we ourselves know, must necessarily be; and, of course, the knowledge of God is much more certain than ours. But no future contingent things must necessarily be. Therefore no contingent future thing is known by God.

On the contrary, It is written (Ps. 32:15), "He Who hath made the hearts of every one of them; Who understandeth all their works," i.e. of men. Now the works of men are contingent, being subject to free will. Therefore God knows future contingent things.

I answer that, Since as was shown above (A. 9), God knows all things; not only things actual but also things possible to Him and creature; and since some of these are future contingent to us, it follows that God knows future contingent things.

In evidence of this, we must consider that a contingent thing can be considered in two ways; first, in itself, in so far as it is now in act: and in this sense it is not considered as future, but as present; neither is it considered as contingent (as having reference) to one of two terms, but as determined to one; and on account of this it can be infallibly the object of certain knowledge, for instance to the sense of sight, as when I see that Socrates is sitting down. In another way a contingent thing can be considered as it is in its cause; and in this way it is considered as future, and as a contingent thing not yet determined to one; forasmuch as a contingent cause has relation to opposite things: and in this sense a contingent thing is not subject to any certain knowledge. Hence, whoever knows a contingent effect in its cause only, has merely a conjectural knowledge of it. Now God knows all contingent things not only as they are in their causes, but also as each one of them is actually in itself. And although contingent things become actual successively, nevertheless God knows

contingent things not successively, as they are in their own being, as we do but simultaneously. The reason is because His knowledge is measured by eternity, as is also His being; and eternity being simultaneously whole comprises all time, as said above (Q. 10, A. 2). Hence all things that are in time are present to God from eternity, not only because He has the types of things present within Him, as some say; but because His glance is carried from eternity over all things as they are in their presentiality. Hence it is manifest that contingent things are infallibly known by God, inasmuch as they are subject to the divine sight in their presentiality; yet they are future contingent things in relation to their own causes.

Reply Obj. 1: Although the supreme cause is necessary, the effect may be contingent by reason of the proximate contingent cause; just as the germination of a plant is contingent by reason of the proximate contingent cause, although the movement of the sun which is the first cause, is necessary. So likewise things known by God are contingent on account of their proximate causes, while the knowledge of God, which is the first cause, is necessary.

Reply Obj. 2: Some say that this antecedent, "God knew this contingent to be future," is not necessary, but contingent; because, although it is past, still it imports relation to the future. This however does not remove necessity from it; for whatever has had relation to the future, must have had it, although the future sometimes does not follow. On the other hand some say that this antecedent is contingent, because it is a compound of necessary and contingent; as this saying is contingent, "Socrates is a white man." But this also is to no purpose; for when we say, "God knew this contingent to be future," contingent is used here only as the matter of the word, and not as the chief part of the proposition. Hence its contingency or necessity has no reference to the necessity or contingency of the proposition, or to its being true or false. For it may be just as true that I said a man is an ass, as that I said Socrates runs, or God is: and the same applies to necessary and contingent. Hence it must be said that this antecedent is absolutely necessary. Nor does it follow, as some say,

that the consequent is absolutely necessary, because the antecedent is the remote cause of the consequent, which is contingent by reason of the proximate cause. But this is to no purpose. For the conditional would be false were its antecedent the remote necessary cause, and the consequent a contingent effect; as, for example, if I said, "if the sun moves, the grass will grow."

Therefore we must reply otherwise; that when the antecedent contains anything belonging to an act of the soul, the consequent must be taken not as it is in itself, but as it is in the soul: for the existence of a thing in itself is different from the existence of a thing in the soul. For example, when I say, "What the soul understands is immaterial," this is to be understood that it is immaterial as it is in the intellect, not as it is in itself. Likewise if I say, "If God knew anything, it will be," the consequent must be understood as it is subject to the divine knowledge, i.e. as it is in its presentiality. And thus it is necessary, as also is the antecedent: "For everything that is, while it is, must be necessarily be," as the Philosopher says in Peri Herm. i.

Reply Obj. 3: Things reduced to act in time, as known by us successively in time, but by God (are known) in eternity, which is above time. Whence to us they cannot be certain, forasmuch as we know future contingent things as such; but (they are certain) to God alone, whose understanding is in eternity above time. Just as he who goes along the road, does not see those who come after him; whereas he who sees the whole road from a height, sees at once all travelling by the way. Hence what is known by us must be necessary, even as it is in itself; for what is future contingent in itself, cannot be known by us. Whereas what is known by God must be necessary according to the mode in which they are subject to the divine knowledge, as already stated, but not absolutely as considered in their own causes. Hence also this proposition, "Everything known by God must necessarily be," is usually distinguished; for this may refer to the thing, or to the saying. If it refers to the thing, it is divided and false; for the sense is, "Everything which God knows is necessary." If understood of the saying, it is composite and true; for the sense is, "This

proposition, 'that which is known by God is' is necessary."

Now some urge an objection and say that this distinction holds good with regard to forms that are separable from the subject; thus if I said, "It is possible for a white thing to be black," it is false as applied to the saying, and true as applied to the thing: for a thing which is white, can become black; whereas this saying, "a white thing is black" can never be true. But in forms that are inseparable from the subject, this distinction does not hold, for instance, if I said, "A black crow can be white"; for in both senses it is false. Now to be known by God is inseparable from the thing; for what is known by God cannot be known. This objection, however, would hold if these words "that which is known" implied any disposition inherent to the subject; but since they import an act of the knower, something can be attributed to the thing known, in itself (even if it always be known), which is not attributed to it in so far as it stands under actual knowledge; thus material existence is attributed to a stone in itself, which is not attributed to it inasmuch as it is known.

FOURTEENTH ARTICLE [I, Q. 14, Art. 14]

Whether God Knows Enunciable Things?

Objection 1: It seems that God does not know enunciable things. For to know enunciable things belongs to our intellect as it composes and divides. But in the divine intellect, there is no composition. Therefore God does not know enunciable things.

Obj. 2: Further, every kind of knowledge is made through some likeness. But in God there is no likeness of enunciable things, since He is altogether simple. Therefore God does not know enunciable things.

On the contrary, It is written: "The Lord knoweth the thoughts of men" (Ps. 93:11). But enunciable things are contained in the thoughts of men. Therefore God knows enunciable things.

I answer that, Since it is in the power of our intellect to form enunciations, and since God knows whatever is in His own power or in that of creatures, as said above (A. 9), it follows of necessity that God knows all enunciations that can be formed.

Now just as He knows material things immaterially, and composite things simply, so likewise He knows enunciable things not after the manner of enunciable things, as if in His intellect there were composition or division of enunciations; for He knows each thing by simple intelligence, by understanding the essence of each thing; as if we by the very fact that we understand what man is, were to understand all that can be predicated of man. This, however, does not happen in our intellect, which discourses from one thing to another, forasmuch as the intelligible species represents one thing in such a way as not to represent another. Hence when we understand what man is, we do not forthwith understand other things which belong to him, but we understand them one by one, according to a certain succession. On this account the things we understand as separated, we must reduce to one by way of composition or division, by forming an enunciation. Now the species of the divine intellect, which is God's essence, suffices to represent all things. Hence by understanding His essence, God knows the essences of all things, and also whatever can be accidental to them.

Reply Obj. 1: This objection would avail if God knew enunciable things after the manner of enunciable things.

Reply Obj. 2: Enunciatory composition signifies some existence of a thing; and thus God by His existence, which is His essence, is the similitude of all those things which are signified by enunciation. _____

FIFTEENTH ARTICLE [I, Q. 14, Art. 15]

Whether the Knowledge of God Is Variable?

Objection 1: It seems that the knowledge of God is variable. For knowledge is related to what is knowable. But whatever imports relation to the creature is applied to God from time, and varies according to the variation of creatures. Therefore the

knowledge of God is variable according to the variation of creatures.

Obj. 2: Further, whatever God can make, He can know. But God can make more than He does. Therefore He can know more than He knows. Thus His knowledge can vary according to increase and diminution.

Obj. 3: Further, God knew that Christ would be born. But He does not know now that Christ will be born; because Christ is not to be born in the future. Therefore God does not know everything He once knew; and thus the knowledge of God is variable.

On the contrary, It is said, that in God "there is no change nor shadow of alteration" (James 1:17).

I answer that, Since the knowledge of God is His substance, as is clear from the foregoing (A. 4), just as His substance is altogether immutable, as shown above (Q. 9, A. 1), so His knowledge likewise must be altogether invariable.

Reply Obj. 1: "Lord", "Creator" and the like, import relations to creatures in so far as they are in themselves. But the knowledge of God imports relation to creatures in so far as they are in God; because everything is actually understood according as it is in the one who understands. Now created things are in God in an invariable manner; while they exist variably in themselves. We may also say that "Lord", "Creator" and the like, import the relations consequent upon the acts which are understood as terminating in the creatures themselves, as they are in themselves; and thus these relations are attributed to God variously, according to the variation of creatures. But "knowledge" and "love," and the like, import relations consequent upon the acts which are understood to be in God; and therefore these are predicated of God in an invariable manner.

Reply Obj. 2: God knows also what He can make, and does not make. Hence from the fact that He can make more than He makes, it does not follow that He can know more than He knows, unless this be referred to the knowledge of vision, according to

which He is said to know those things which are in act in some period of time. But from the fact that He knows some things might be which are not, or that some things might not be which are, it does not follow that His knowledge is variable, but rather that He knows the variability of things. If, however, anything existed which God did not previously know, and afterwards knew, then His knowledge would be variable. But this could not be; for whatever is, or can be in any period of time, is known by God in His eternity. Therefore from the fact that a thing exists in some period of time, it follows that it is known by God from eternity. Therefore it cannot be granted that God can know more than He knows; because such a proposition implies that first of all He did not know, and then afterwards knew.

Reply Obj. 3: The ancient Nominalists said that it was the same thing to say "Christ is born" and "will be born" and "was born"; because the same thing is signified by these three—viz. the nativity of Christ. Therefore it follows, they said, that whatever God knew, He knows; because now He knows that Christ is born, which means the same thing as that Christ will be born. This opinion, however, is false; both because the diversity in the parts of a sentence causes a diversity of enunciations; and because it would follow that a proposition which is true once would be always true; which is contrary to what the Philosopher lays down (Categor. iii) when he says that this sentence, "Socrates sits," is true when he is sitting, and false when he rises up. Therefore, it must be conceded that this proposition is not true, "Whatever God knew He knows," if referred to enunciable propositions. But because of this, it does not follow that the knowledge of God is variable. For as it is without variation in the divine knowledge that God knows one and the same thing sometime to be, and sometime not to be, so it is without variation in the divine knowledge that God knows an enunciable proposition is sometime true, and sometime false. The knowledge of God, however, would be variable if He knew enunciable things by way of enunciation, by composition and division, as occurs in our intellect. Hence our knowledge varies either as regards truth and falsity, for example, if when either

as regards truth and falsity, for example, if when a thing suffers change we retained the same opinion about it; or as regards diverse opinions, as if we first thought that anyone was sitting, and afterwards thought that he was not sitting; neither of which can be in God. _____

SIXTEENTH ARTICLE [I, Q. 14, Art. 16]

Whether God Has a Speculative Knowledge of Things?

Objection 1: It seems that God has not a speculative knowledge of things. For the knowledge of God is the cause of things, as shown above (A. 8). But speculative knowledge is not the cause of the things known. Therefore the knowledge of God is not speculative.

Obj. 2: Further, speculative knowledge comes by abstraction from things; which does not belong to the divine knowledge. Therefore the knowledge of God is not speculative.

On the contrary, Whatever is the more excellent must be attributed to God. But speculative knowledge is more excellent than practical knowledge, as the Philosopher says in the beginning of Metaphysics. Therefore God has a speculative knowledge of things.

I answer that, Some knowledge is speculative only; some is practical only; and some is partly speculative and partly practical. In proof whereof it must be observed that knowledge can be called speculative in three ways: first, on the part of the things known, which are not operable by the knower; such is the knowledge of man about natural or divine thing[s]. Secondly, as regards the manner of knowing—as, for instance, if a builder consider a house by defining and dividing, and considering what belongs to it in general: for this is to consider operable things in a speculative manner, and not as practically operable; for operable means the application of form to matter, and not the resolution of the composite into its universal formal principles. Thirdly, as regards the end; "for the practical intellect differs in its end from the

speculative," as the Philosopher says (De Anima iii). For the practical intellect is ordered to the end of the operation; whereas the end of the speculative intellect is the consideration of truth. Hence if a builder should consider how a house can be made, not ordering this to the end of operation, but only to know (how to do it), this would be only a speculative considerations as regards the end, although it concerns an operable thing. Therefore knowledge which is speculative by reason of the thing itself known, is merely speculative. But that which is speculative either in its mode or as to its end is partly speculative and partly practical: and when it is ordained to an operative end it is simply practical.

In accordance with this, therefore, it must be said that God has of Himself a speculative knowledge only; for He Himself is not operable. But of all other things He has both speculative and practical knowledge. He has speculative knowledge as regards the mode; for whatever we know speculatively in things by defining and dividing, God knows all this much more perfectly.

Now of things which He can make, but does not make at any time, He has not a practical knowledge, according as knowledge is called practical from the end. But He has a practical knowledge of what He makes in some period of time. And, as regards evil things, although they are not operable by Him, yet they fall under His practical knowledge, like good things, inasmuch as He permits, or impedes, or directs them; as also sicknesses fall under the practical knowledge of the physician, inasmuch as he cures them by his art.

Reply Obj. 1: The knowledge of God is the cause, not indeed of Himself, but of other things. He is actually the cause of some, that is, of things that come to be in some period of time; and He is virtually the cause of others, that is, of things which He can make, and which nevertheless are never made.

Reply Obj. 2: The fact that knowledge is derived from things known does not essentially belong to speculative knowledge, but only accidentally in so far as it is

human.

In answer to what is objected on the contrary, we must say that perfect knowledge of operable things is obtainable only if they are known in so far as they are operable. Therefore, since the knowledge of God is in every way perfect, He must know what is operable by Him, formally as such, and not only in so far as they are speculative. Nevertheless this does not impair the nobility of His speculative knowledge, forasmuch as He sees all things other than Himself in Himself, and He knows Himself speculatively; and so in the speculative knowledge of Himself, he possesses both speculative and practical knowledge of all other things.

QUESTION 15

OF IDEAS (In Three Articles)

After considering the knowledge of God, it remains to consider ideas. And about this there are three points of inquiry:

(1) Whether there are ideas?

(2) Whether they are many, or one only?

(3) Whether there are ideas of all things known by God?

FIRST ARTICLE [I, Q. 15, Art. 1]

Whether There Are Ideas?

Objection 1: It seems that there are no ideas. For Dionysius says (Div. Nom. vii), that God does not know things by ideas. But ideas are for nothing else except that things may be known through them. Therefore there are no ideas.

Obj. 2: Further, God knows all things in Himself, as has been already said (Q. 14, A. 5). But He does not know Himself through an idea; neither therefore other things.

Obj. 3: Further, an idea is considered to be the principle of knowledge and action.

But the divine essence is a sufficient principle of knowing and effecting all things. It is not therefore necessary to suppose ideas.

On the contrary, Augustine says (Octog. Tri. Quaest. qu. xlvi), "Such is the power inherent in ideas, that no one can be wise unless they are understood."

I answer that, It is necessary to suppose ideas in the divine mind. For the Greek word Idea is in Latin Forma. Hence by ideas are understood the forms of things, existing apart from the things themselves. Now the form of anything existing apart from the thing itself can be for one of two ends: either to be the type of that of which it is called the form, or to be the principle of the knowledge of that thing, inasmuch as the forms of things knowable are said to be in him who knows them. In either case we must suppose ideas, as is clear for the following reason:

In all things not generated by chance, the form must be the end of any generation whatsoever. But an agent does not act on account of the form, except in so far as the likeness of the form is in the agent, as may happen in two ways. For in some agents the form of the thing to be made pre-exists according to its natural being, as in those that act by their nature; as a man generates a man, or fire generates fire. Whereas in other agents (the form of the thing to be made pre-exists) according to intelligible being, as in those that act by the intellect; and thus the likeness of a house pre-exists in the mind of the builder. And this may be called the idea of the house, since the builder intends to build his house like to the form conceived in his mind. As then the world was not made by chance, but by God acting by His intellect, as will appear later (Q. 46, A. 1), there must exist in the divine mind a form to the likeness of which the world was made. And in this the notion of an idea consists.

Reply Obj. 1: God does not understand things according to an idea existing outside Himself. Thus Aristotle (Metaph. ix) rejects the opinion of Plato, who held that ideas existed of themselves, and not in the intellect.

Reply Obj. 2: Although God knows Himself and all else by His own essence, yet

His essence is the operative principle of all things, except of Himself. It has therefore the nature of an idea with respect to other things; though not with respect to Himself.

Reply Obj. 3: God is the similitude of all things according to His essence; therefore an idea in God is identical with His essence. _____

SECOND ARTICLE [I, Q. 15, Art. 2]

Whether Ideas Are Many?

Objection 1: It seems that ideas are not many. For an idea in God is His essence. But God's essence is one only. Therefore there is only one idea.

Obj. 2: Further, as the idea is the principle of knowing and operating, so are art and wisdom. But in God there are not several arts or wisdoms. Therefore in Him there is no plurality of ideas.

Obj. 3: Further, if it be said that ideas are multiplied according to their relations to different creatures, it may be argued on the contrary that the plurality of ideas is eternal. If, then, ideas are many, but creatures temporal, then the temporal must be the cause of the eternal.

Obj. 4: Further, these relations are either real in creatures only, or in God also. If in creatures only, since creatures are not from eternity, the plurality of ideas cannot be from eternity, if ideas are multiplied only according to these relations. But if they are real in God, it follows that there is a real plurality in God other than the plurality of Persons: and this is against the teaching of Damascene (De Fide Orth. i, 10), who says, in God all things are one, except "ingenerability, generation, and procession." Ideas therefore are not many.

On the contrary, Augustine says (Octog. Tri. Quaest. qu. xlvi), "Ideas are certain principal forms, or permanent and immutable types of things, they themselves not being formed. Thus they are eternal, and existing always in the same manner, as being contained in the divine intelligence. Whilst, however, they themselves neither

come into being nor decay, yet we say that in accordance with them everything is formed that can rise or decay, and all that actually does so."

I answer that, It must necessarily be held that ideas are many. In proof of which it is to be considered that in every effect the ultimate end is the proper intention of the principal agent, as the order of an army (is the proper intention) of the general. Now the highest good existing in things is the good of the order of the universe, as the Philosopher clearly teaches in Metaph. xii. Therefore the order of the universe is properly intended by God, and is not the accidental result of a succession of agents, as has been supposed by those who have taught that God created only the first creature, and that this creature created the second creature, and so on, until this great multitude of beings was produced. According to this opinion God would have the idea of the first created thing alone; whereas, if the order itself of the universe was created by Him immediately, and intended by Him, He must have the idea of the order of the universe. Now there cannot be an idea of any whole, unless particular ideas are had of those parts of which the whole is made; just as a builder cannot conceive the idea of a house unless he has the idea of each of its parts. So, then, it must needs be that in the divine mind there are the proper ideas of all things. Hence Augustine says (Octog. Tri. Quaest. qu. xlvi), "that each thing was created by God according to the idea proper to it," from which it follows that in the divine mind ideas are many. Now it can easily be seen how this is not repugnant to the simplicity of God, if we consider that the idea of a work is in the mind of the operator as that which is understood, and not as the image whereby he understands, which is a form that makes the intellect in act. For the form of the house in the mind of the builder, is something understood by him, to the likeness of which he forms the house in matter. Now, it is not repugnant to the simplicity of the divine mind that it understand many things; though it would be repugnant to its simplicity were His understanding to be formed by a plurality of images. Hence many ideas exist in the divine mind, as things understood by it; as can be proved thus. Inasmuch as He knows His own

essence perfectly, He knows it according to every mode in which it can be known. Now it can be known not only as it is in itself, but as it can be participated in by creatures according to some degree of likeness. But every creature has its own proper species, according to which it participates in some degree in likeness to the divine essence. So far, therefore, as God knows His essence as capable of such imitation by any creature, He knows it as the particular type and idea of that creature; and in like manner as regards other creatures. So it is clear that God understands many particular types of things and these are many ideas.

Reply Obj. 1: The divine essence is not called an idea in so far as it is that essence, but only in so far as it is the likeness or type of this or that thing. Hence ideas are said to be many, inasmuch as many types are understood through the self-same essence.

Reply Obj. 2: By wisdom and art we signify that by which God understands; but an idea, that which God understands. For God by one understands many things, and that not only according to what they are in themselves, but also according as they are understood, and this is to understand the several types of things. In the same way, an architect is said to understand a house, when he understands the form of the house in matter. But if he understands the form of a house, as devised by himself, from the fact that he understands that he understands it, he thereby understands the type or idea of the house. Now not only does God understand many things by His essence, but He also understands that He understands many things by His essence. And this means that He understands the several types of things; or that many ideas are in His intellect as understood by Him.

Reply Obj. 3: Such relations, whereby ideas are multiplied, are caused not by the things themselves, but by the divine intellect comparing its own essence with these things.

Reply Obj. 4: Relations multiplying ideas do not exist in created things, but in God.

Yet they are not real relations, such as those whereby the Persons are distinguished, but relations understood by God. _____

THIRD ARTICLE [I, Q. 15, Art. 3]

Whether There Are Ideas of All Things That God Knows?

Objection 1: It seems that there are not ideas in God of all things that He knows. For the idea of evil is not in God; since it would follow that evil was in Him. But evil things are known by God. Therefore there are not ideas of all things that God knows.

Obj. 2: Further, God knows things that neither are, nor will be, nor have been, as has been said above (A. 9). But of such things there are no ideas, since, as Dionysius says (Div. Nom. v): "Acts of the divine will are the determining and effective types of things." Therefore there are not in God ideas of all things known by Him.

Obj. 3: Further, God knows primary matter, of which there can be no idea, since it has no form. Hence the same conclusion.

Obj. 4: Further, it is certain that God knows not only species, but also genera, singulars, and accidents. But there are not ideas of these, according to Plato's teaching, who first taught ideas, as Augustine says (Octog. Tri. Quaest. qu. xlvi). Therefore there are not ideas in God of all things known by Him.

On the contrary, Ideas are types existing in the divine mind, as is clear from Augustine (Octog. Tri. Quaest. qu. xlvi). But God has the proper types of all things that He knows; and therefore He has ideas of all things known by Him.

I answer that, As ideas, according to Plato, are principles of the knowledge of things and of their generation, an idea has this twofold office, as it exists in the mind of God. So far as the idea is the principle of the making of things, it may be called an "exemplar," and belongs to practical knowledge. But so far as it is a principle of knowledge, it is properly called a "type," and may belong to speculative knowledge also. As an exemplar, therefore, it has respect to everything made by God in any period of time; whereas as a principle of knowledge it has respect to all things

known by God, even though they never come to be in time; and to all things that He knows according to their proper type, in so far as they are known by Him in a speculative manner.

Reply Obj. 1: Evil is known by God not through its own type, but through the type of good. Evil, therefore, has no idea in God, neither in so far as an idea is an "exemplar" nor as a "type."

Reply Obj. 2: God has no practical knowledge, except virtually, of things which neither are, nor will be, nor have been. Hence, with respect to these there is no idea in God in so far as idea signifies an "exemplar" but only in so far as it denotes a "type."

Reply Obj. 3: Plato is said by some to have considered matter as not created; and therefore he postulated not an idea of matter but a concause with matter. Since, however, we hold matter to be created by God, though not apart from form, matter has its idea in God; but not apart from the idea of the composite; for matter in itself can neither exist, nor be known.

Reply Obj. 4: Genus can have no idea apart from the idea of species, in so far as idea denotes an "exemplar"; for genus cannot exist except in some species. The same is the case with those accidents that inseparably accompany their subject; for these come into being along with their subject. But accidents which supervene to the subject, have their special idea. For an architect produces through the form of the house all the accidents that originally accompany it; whereas those that are superadded to the house when completed, such as painting, or any other such thing, are produced through some other form. Now individual things, according to Plato, have no other idea than that of species; both because particular things are individualized by matter, which, as some say, he held to be uncreated and the concause with the idea; and because the intention of nature regards the species, and produces individuals only that in them the species may be preserved. However,

divine providence extends not merely to species; but to individuals as will be shown later (Q. 22, A. 3). _____

QUESTION 16

OF TRUTH (In Eight Articles)

Since knowledge is of things that are true, after the consideration of the knowledge of God, we must inquire concerning truth. About this there are eight points of inquiry:

(1) Whether truth resides in the thing, or only in the intellect?

(2) Whether it resides only in the intellect composing and dividing?

(3) On the comparison of the true to being.

(4) On the comparison of the true to the good.

(5) Whether God is truth?

(6) Whether all things are true by one truth, or by many?

(7) On the eternity of truth.

(8) On the unchangeableness of truth. _____

FIRST ARTICLE [I, Q. 16, Art. 1]

Whether Truth Resides Only in the Intellect?

Objection 1: It seems that truth does not reside only in the intellect, but rather in things. For Augustine (Soliloq. ii, 5) condemns this definition of truth, "That is true which is seen"; since it would follow that stones hidden in the bosom of the earth would not be true stones, as they are not seen. He also condemns the following, "That is true which is as it appears to the knower, who is willing and able to know," for hence it would follow that nothing would be true, unless someone could know it. Therefore he defines truth thus: "That is true which is." It seems, then, that truth resides in things, and not in the intellect.

Obj. 2: Further, whatever is true, is true by reason of truth. If, then, truth is only in the intellect, nothing will be true except in so far as it is understood. But this is the error of the ancient philosophers, who said that whatever seems to be true is so. Consequently mutual contradictories seem to be true as seen by different persons at the same time.

Obj. 3: Further, "that, on account of which a thing is so, is itself more so," as is evident from the Philosopher (Poster. i). But it is from the fact that a thing is or is not, that our thought or word is true or false, as the Philosopher teaches (Praedicam. iii). Therefore truth resides rather in things than in the intellect.

On the contrary, The Philosopher says (Metaph. vi), " The true and the false reside not in things, but in the intellect."

I answer that, As the good denotes that towards which the appetite tends, so the true denotes that towards which the intellect tends. Now there is this difference between the appetite and the intellect, or any knowledge whatsoever, that knowledge is according as the thing known is in the knower, whilst appetite is according as the desirer tends towards the thing desired. Thus the term of the appetite, namely good, is in the object desirable, and the term of the intellect, namely true, is in the intellect itself. Now as good exists in a thing so far as that thing is related to the appetite—and hence the aspect of goodness passes on from the desirable thing to the appetite, in so far as the appetite is called good if its object is good; so, since the true is in the intellect in so far as it is conformed to the object understood, the aspect of the true must needs pass from the intellect to the object understood, so that also the thing understood is said to be true in so far as it has some relation to the intellect. Now a thing understood may be in relation to an intellect either essentially or accidentally. It is related essentially to an intellect on which it depends as regards its essence; but accidentally to an intellect by which it is knowable; even as we may say that a house is related essentially to the intellect of the architect, but accidentally to

the intellect upon which it does not depend.

Now we do not judge of a thing by what is in it accidentally, but by what is in it essentially. Hence, everything is said to be true absolutely, in so far as it is related to the intellect from which it depends; and thus it is that artificial things are said to be true as being related to our intellect. For a house is said to be true that expresses the likeness of the form in the architect's mind; and words are said to be true so far as they are the signs of truth in the intellect. In the same way natural things are said to be true in so far as they express the likeness of the species that are in the divine mind. For a stone is called true, which possesses the nature proper to a stone, according to the preconception in the divine intellect. Thus, then, truth resides primarily in the intellect, and secondarily in things according as they are related to the intellect as their principle. Consequently there are various definitions of truth. Augustine says (De Vera Relig. xxxvi), "Truth is that whereby is made manifest that which is;" and Hilary says (De Trin. v) that "Truth makes being clear and evident" and this pertains to truth according as it is in the intellect. As to the truth of things in so far as they are related to the intellect, we have Augustine's definition (De Vera Relig. xxxvi), "Truth is a supreme likeness without any unlikeness to a principle": also Anselm's definition (De Verit. xii), "Truth is rightness, perceptible by the mind alone"; for that is right which is in accordance with the principle; also Avicenna's definition (Metaph. viii, 6), "The truth of each thing is a property of the essence which is immutably attached to it." The definition that "Truth is the equation of thought and thing" is applicable to it under either aspect.

Reply Obj. 1: Augustine is speaking about the truth of things, and excludes from the notion of this truth, relation to our intellect; for what is accidental is excluded from every definition.

Reply Obj. 2: The ancient philosophers held that the species of natural things did not proceed from any intellect, but were produced by chance. But as they saw that truth

implies relation to intellect, they were compelled to base the truth of things on their relation to our intellect. From this, conclusions result that are inadmissible, and which the Philosopher refutes (Metaph. iv). Such, however, do not follow, if we say that the truth of things consists in their relation to the divine intellect.

Reply Obj. 3: Although the truth of our intellect is caused by the thing, yet it is not necessary that truth should be there primarily, any more than that health should be primarily in medicine, rather than in the animal: for the virtue of medicine, and not its health, is the cause of health, for here the agent is not univocal. In the same way, the being of the thing, not its truth, is the cause of truth in the intellect. Hence the Philosopher says that a thought or a word is true "from the fact that a thing is, not because a thing is true." _____

SECOND ARTICLE [I, Q. 16, Art. 2]

Whether Truth Resides Only in the Intellect Composing and Dividing?

Objection 1: It seems that truth does not reside only in the intellect composing and dividing. For the Philosopher says (De Anima iii) that as the senses are always true as regards their proper sensible objects, so is the intellect as regards "what a thing is." Now composition and division are neither in the senses nor in the intellect knowing "what a thing is." Therefore truth does not reside only in the intellect composing and dividing.

Obj. 2: Further, Isaac says in his book On Definitions that truth is the equation of thought and thing. Now just as the intellect with regard to complex things can be equated to things, so also with regard to simple things; and this is true also of sense apprehending a thing as it is. Therefore truth does not reside only in the intellect composing and dividing.

On the contrary, the Philosopher says (Metaph. vi) that with regard to simple things and "what a thing is," truth is "found neither in the intellect nor in things."

I answer that, As stated before, truth resides, in its primary aspect, in the intellect.

Now since everything is true according as it has the form proper to its nature, the intellect, in so far as it is knowing, must be true, so far as it has the likeness of the thing known, this being its form, as knowing. For this reason truth is defined by the conformity of intellect and thing; and hence to know this conformity is to know truth. But in no way can sense know this. For although sight has the likeness of a visible thing, yet it does not know the comparison which exists between the thing seen and that which itself apprehends concerning it. But the intellect can know its own conformity with the intelligible thing; yet it does not apprehend it by knowing of a thing "what a thing is." When, however, it judges that a thing corresponds to the form which it apprehends about that thing, then first it knows and expresses truth. This it does by composing and dividing: for in every proposition it either applies to, or removes from the thing signified by the subject, some form signified by the predicate: and this clearly shows that the sense is true of any thing, as is also the intellect, when it knows "what a thing is"; but it does not thereby know or affirm truth. This is in like manner the case with complex or non-complex words. Truth therefore may be in the senses, or in the intellect knowing "what a thing is," as in anything that is true; yet not as the thing known in the knower, which is implied by the word "truth"; for the perfection of the intellect is truth as known. Therefore, properly speaking, truth resides in the intellect composing and dividing; and not in the senses; nor in the intellect knowing "what a thing is."

And thus the Objections given are solved. _____

THIRD ARTICLE [I, Q. 16, Art. 3]

Whether the True and Being Are Convertible Terms?

Objection 1: It seems that the true and being are not convertible terms. For the true resides properly in the intellect, as stated (A. 1); but being is properly in things. Therefore they are not convertible.

Obj. 2: Further, that which extends to being and not-being is not convertible with

being. But the true extends to being and not-being; for it is true that what is, is; and that what is not, is not. Therefore the true and being are not convertible.

Obj. 3: Further, things which stand to each other in order of priority and posteriority seem not to be convertible. But the true appears to be prior to being; for being is not understood except under the aspect of the true. Therefore it seems they are not convertible.

On the contrary, the Philosopher says (Metaph. ii) that there is the same disposition of things in being and in truth.

I answer that, As good has the nature of what is desirable, so truth is related to knowledge. Now everything, in as far as it has being, so far is it knowable. Wherefore it is said in De Anima iii that "the soul is in some manner all things," through the senses and the intellect. And therefore, as good is convertible with being, so is the true. But as good adds to being the notion of desirable, so the true adds relation to the intellect.

Reply Obj. 1: The true resides in things and in the intellect, as said before (A. 1). But the true that is in things is convertible with being as to substance; while the true that is in the intellect is convertible with being, as the manifestation with the manifested; for this belongs to the nature of truth, as has been said already (A. 1). It may, however, be said that being also is in things and in the intellect, as is the true; although truth is primarily in the intellect, while being is primarily in things; and this is so because truth and being differ in idea.

Reply Obj. 2: Not-being has nothing in itself whereby it can be known; yet it is known in so far as the intellect renders it knowable. Hence the true is based on being, inasmuch as not-being is a kind of logical being, apprehended, that is, by reason.

Reply Obj. 3: When it is said that being cannot be apprehended except under the notion of the true, this can be understood in two ways. In the one way so as to mean

that being is not apprehended, unless the idea of the true follows apprehension of being; and this is true. In the other way, so as to mean that being cannot be apprehended unless the idea of the true be apprehended also; and this is false. But the true cannot be apprehended unless the idea of being be apprehended also; since being is included in the idea of the true. The case is the same if we compare the intelligible object with being. For being cannot be understood, unless being is intelligible. Yet being can be understood while its intelligibility is not understood. Similarly, being when understood is true, yet the true is not understood by understanding being. _____

FOURTH ARTICLE [I, Q. 16, Art. 4]

Whether Good Is Logically Prior to the True?

Objection 1: It seems that good is logically prior to the true. For what is more universal is logically prior, as is evident from Phys. i. But the good is more universal than the true, since the true is a kind of good, namely, of the intellect. Therefore the good is logically prior to the true.

Obj. 2: Further, good is in things, but the true in the intellect composing and dividing as said above (A. 2). But that which is in things is prior to that which is in the intellect. Therefore good is logically prior to the true.

Obj. 3: Further, truth is a species of virtue, as is clear from Ethic. iv. But virtue is included under good; since, as Augustine says (De Lib. Arbit. ii, 19), it is a good quality of the mind. Therefore the good is prior to the true.

On the contrary, What is in more things is prior logically. But the true is in some things wherein good is not, as, for instance, in mathematics. Therefore the true is prior to good.

I answer that, Although the good and the true are convertible with being, as to suppositum, yet they differ logically. And in this manner the true, speaking absolutely, is prior to good, as appears from two reasons. First, because the true is

more closely related to being than is good. For the true regards being itself simply and immediately; while the nature of good follows being in so far as being is in some way perfect; for thus it is desirable. Secondly, it is evident from the fact that knowledge naturally precedes appetite. Hence, since the true regards knowledge, but the good regards the appetite, the true must be prior in idea to the good.

Reply Obj. 1: The will and the intellect mutually include one another: for the intellect understands the will, and the will wills the intellect to understand. So then, among things directed to the object of the will, are comprised also those that belong to the intellect; and conversely. Whence in the order of things desirable, good stands as the universal, and the true as the particular; whereas in the order of intelligible things the converse is the case. From the fact, then, that the true is a kind of good, it follows that the good is prior in the order of things desirable; but not that it is prior absolutely.

Reply Obj. 2: A thing is prior logically in so far as it is prior to the intellect. Now the intellect apprehends primarily being itself; secondly, it apprehends that it understands being; and thirdly, it apprehends that it desires being. Hence the idea of being is first, that of truth second, and the idea of good third, though good is in things.

Reply Obj. 3: The virtue which is called "truth" is not truth in general, but a certain kind of truth according to which man shows himself in deed and word as he really is. But truth as applied to "life" is used in a particular sense, inasmuch as a man fulfills in his life that to which he is ordained by the divine intellect, as it has been said that truth exists in other things (A. 1). Whereas the truth of "justice" is found in man as he fulfills his duty to his neighbor, as ordained by law. Hence we cannot argue from these particular truths to truth in general. _____

FIFTH ARTICLE [I, Q. 16, Art. 5]

Whether God Is Truth?

Objection 1: It seems that God is not truth. For truth consists in the intellect composing and dividing. But in God there is not composition and division. Therefore in Him there is not truth.

Obj. 2: Further, truth, according to Augustine (De Vera Relig. xxxvi) is a "likeness to the principle." But in God there is no likeness to a principle. Therefore in God there is not truth.

Obj. 3: Further, whatever is said of God, is said of Him as of the first cause of all things; thus the being of God is the cause of all being; and His goodness the cause of all good. If therefore there is truth in God, all truth will be from Him. But it is true that someone sins. Therefore this will be from God; which is evidently false.

On the contrary, Our Lord says, "I am the Way, the Truth, and the Life" (John 14:6).

I answer that, As said above (A. 1), truth is found in the intellect according as it apprehends a thing as it is; and in things according as they have being conformable to an intellect. This is to the greatest degree found in God. For His being is not only conformed to His intellect, but it is the very act of His intellect; and His act of understanding is the measure and cause of every other being and of every other intellect, and He Himself is His own existence and act of understanding. Whence it follows not only that truth is in Him, but that He is truth itself, and the sovereign and first truth.

Reply Obj. 1: Although in the divine intellect there is neither composition nor division, yet in His simple act of intelligence He judges of all things and knows all things complex; and thus there is truth in His intellect.

Reply Obj. 2: The truth of our intellect is according to its conformity with its principle, that is to say, to the things from which it receives knowledge. The truth also of things is according to their conformity with their principle, namely, the divine intellect. Now this cannot be said, properly speaking, of divine truth; unless perhaps in so far as truth is appropriated to the Son, Who has a principle. But if we

speak of divine truth in its essence, we cannot understand this unless the affirmative must be resolved into the negative, as when one says: "the Father is of Himself, because He is not from another." Similarly, the divine truth can be called a "likeness to the principle," inasmuch as His existence is not dissimilar to His intellect.

Reply Obj. 3: Not-being and privation have no truth of themselves, but only in the apprehension of the intellect. Now all apprehension of the intellect is from God. Hence all the truth that exists in the statement—"that a person commits fornication is true"—is entirely from God. But to argue, "Therefore that this person fornicates is from God", is a fallacy of Accident. _____

SIXTH ARTICLE [I, Q. 16, Art. 6]

Whether There Is Only One Truth, According to Which All Things Are True?

Objection 1: It seems that there is only one truth, according to which all things are true. For according to Augustine (De Trin. xv, 1), "nothing is greater than the mind of man, except God." Now truth is greater than the mind of man; otherwise the mind would be the judge of truth: whereas in fact it judges all things according to truth, and not according to its own measure. Therefore God alone is truth. Therefore there is no other truth but God.

Obj. 2: Further, Anselm says (De Verit. xiv), that, "as is the relation of time to temporal things, so is that of truth to true things." But there is only one time for all temporal things. Therefore there is only one truth, by which all things are true.

On the contrary, it is written (Ps. 11:2), "Truths are decayed from among the children of men."

I answer that, In one sense truth, whereby all things are true, is one, and in another sense it is not. In proof of which we must consider that when anything is predicated of many things univocally, it is found in each of them according to its proper nature; as animal is found in each species of animal. But when anything is predicated of many things analogically, it is found in only one of them according to its proper

nature, and from this one the rest are denominated. So healthiness is predicated of animal, of urine, and of medicine, not that health is only in the animal; but from the health of the animal, medicine is called healthy, in so far as it is the cause of health, and urine is called healthy, in so far as it indicates health. And although health is neither in medicine nor in urine, yet in either there is something whereby the one causes, and the other indicates health. Now we have said (A. 1) that truth resides primarily in the intellect; and secondarily in things, according as they are related to the divine intellect. If therefore we speak of truth, as it exists in the intellect, according to its proper nature, then are there many truths in many created intellects; and even in one and the same intellect, according to the number of things known. Whence a gloss on Ps. 11:2, "Truths are decayed from among the children of men," says: "As from one man's face many likenesses are reflected in a mirror, so many truths are reflected from the one divine truth." But if we speak of truth as it is in things, then all things are true by one primary truth; to which each one is assimilated according to its own entity. And thus, although the essences or forms of things are many, yet the truth of the divine intellect is one, in conformity to which all things are said to be true.

Reply Obj. 1: The soul does not judge of things according to any kind of truth, but according to the primary truth, inasmuch as it is reflected in the soul, as in a mirror, by reason of the first principles of the understanding. It follows, therefore, that the primary truth is greater than the soul. And yet, even created truth, which resides in our intellect, is greater than the soul, not simply, but in a certain degree, in so far as it is its perfection; even as science may be said to be greater than the soul. Yet it is true that nothing subsisting is greater than the rational soul, except God.

Reply Obj. 2: The saying of Anselm is correct in so far as things are said to be true by their relation to the divine intellect. _____

SEVENTH ARTICLE [I, Q. 16, Art. 7]

Whether Created Truth Is Eternal?

Objection 1: It seems that created truth is eternal. For Augustine says (De Lib. Arbit. ii, 8) "Nothing is more eternal than the nature of a circle, and that two added to three make five." But the truth of these is a created truth. Therefore created truth is eternal.

Obj. 2: Further, that which is always, is eternal. But universals are always and everywhere; therefore they are eternal. So therefore is truth, which is the most universal.

Obj. 3: Further, it was always true that what is true in the present was to be in the future. But as the truth of a proposition regarding the present is a created truth, so is that of a proposition regarding the future. Therefore some created truth is eternal.

Obj. 4: Further, all that is without beginning and end is eternal. But the truth of enunciables is without beginning and end; for if their truth had a beginning, since it was not before, it was true that truth was not, and true, of course, by reason of truth; so that truth was before it began to be. Similarly, if it be asserted that truth has an end, it follows that it is after it has ceased to be, for it will still be true that truth is not. Therefore truth is eternal.

On the contrary, God alone is eternal, as laid down before (Q. 10, Art. 3).

I answer that, The truth of enunciations is no other than the truth of the intellect. For an enunciation resides in the intellect, and in speech. Now according as it is in the intellect it has truth of itself: but according as it is in speech, it is called enunciable truth, according as it signifies some truth of the intellect, not on account of any truth residing in the enunciation, as though in a subject. Thus urine is called healthy, not from any health within it but from the health of an animal which it indicates. In like manner it has been already said that things are called true from the truth of the intellect. Hence, if no intellect were eternal, no truth would be eternal. Now because only the divine intellect is eternal, in it alone truth has eternity. Nor does it follow

from this that anything else but God is eternal; since the truth of the divine intellect is God Himself, as shown already (A. 5).

Reply Obj. 1: The nature of a circle, and the fact that two and three make five, have eternity in the mind of God.

Reply Obj. 2: That something is always and everywhere, can be understood in two ways. In one way, as having in itself the power of extension to all time and to all places, as it belongs to God to be everywhere and always. In the other way as not having in itself determination to any place or time, as primary matter is said to be one, not because it has one form, but by the absence of all distinguishing form. In this manner all universals are said to be everywhere and always, in so far as universals are independent of place and time. It does not, however, follow from this that they are eternal, except in an intellect, if one exists that is eternal.

Reply Obj. 3: That which now is, was future, before it (actually) was; because it was in its cause that it would be. Hence, if the cause were removed, that thing's coming to be was not future. But the first cause is alone eternal. Hence it does not follow that it was always true that what now is would be, except in so far as its future being was in the sempiternal cause; and God alone is such a cause.

Reply Obj. 4: Because our intellect is not eternal, neither is the truth of enunciable propositions which are formed by us, eternal, but it had a beginning in time. Now before such truth existed, it was not true to say that such a truth did exist, except by reason of the divine intellect, wherein alone truth is eternal. But it is true now to say that that truth did not then exist: and this is true only by reason of the truth that is now in our intellect; and not by reason of any truth in the things. For this is truth concerning not-being; and not-being has not truth of itself, but only so far as our intellect apprehends it. Hence it is true to say that truth did not exist, in so far as we apprehend its not-being as preceding its being. _____

EIGHTH ARTICLE [I, Q. 16, Art. 8]

Whether Truth Is Immutable?

Objection 1: It seems that truth is immutable. For Augustine says (De Lib. Arbit. ii, 12), that "Truth and mind do not rank as equals, otherwise truth would be mutable, as the mind is."

Obj. 2: Further, what remains after every change is immutable; as primary matter is unbegotten and incorruptible, since it remains after all generation and corruption. But truth remains after all change; for after every change it is true to say that a thing is, or is not. Therefore truth is immutable.

Obj. 3: Further, if the truth of an enunciation changes, it changes mostly with the changing of the thing. But it does not thus change. For truth, according to Anselm (De Verit. viii), "is a certain rightness" in so far as a thing answers to that which is in the divine mind concerning it. But this proposition that "Socrates sits", receives from the divine mind the signification that Socrates does sit; and it has the same signification even though he does not sit. Therefore the truth of the proposition in no way changes.

Obj. 4: Further, where there is the same cause, there is the same effect. But the same thing is the cause of the truth of the three propositions, "Socrates sits, will sit, sat." Therefore the truth of each is the same. But one or other of these must be the true one. Therefore the truth of these propositions remains immutable; and for the same reason that of any other.

On the contrary, It is written (Ps. 11:2), "Truths are decayed from among the children of men."

I answer that, Truth, properly speaking, resides only in the intellect, as said before (A. 1); but things are called true in virtue of the truth residing in an intellect. Hence the mutability of truth must be regarded from the point of view of the intellect, the truth of which consists in its conformity to the thing understood. Now this conformity may vary in two ways, even as any other likeness, through change in one

of the two extremes. Hence in one way truth varies on the part of the intellect, from the fact that a change of opinion occurs about a thing which in itself has not changed, and in another way, when the thing is changed, but not the opinion; and in either way there can be a change from true to false. If, then, there is an intellect wherein there can be no alternation of opinions, and the knowledge of which nothing can escape, in this is immutable truth. Now such is the divine intellect, as is clear from what has been said before (Q. 14, A. 15). Hence the truth of the divine intellect is immutable. But the truth of our intellect is mutable; not because it is itself the subject of change, but in so far as our intellect changes from truth to falsity, for thus forms may be called mutable. Whereas the truth of the divine intellect is that according to which natural things are said to be true, and this is altogether immutable.

Reply Obj. 1: Augustine is speaking of divine truth.

Reply Obj. 2: The true and being are convertible terms. Hence just as being is not generated nor corrupted of itself, but accidentally, in so far as this being or that is corrupted or generated, as is said in Phys. i, so does truth change, not so as that no truth remains, but because that truth does not remain which was before.

Reply Obj. 3: A proposition not only has truth, as other things are said to have it, in so far, that is, as they correspond to that which is the design of the divine intellect concerning them; but it is said to have truth in a special way, in so far as it indicates the truth of the intellect, which consists in the conformity of the intellect with a thing. When this disappears, the truth of an opinion changes, and consequently the truth of the proposition. So therefore this proposition, "Socrates sits," is true, as long as he is sitting, both with the truth of the thing, in so far as the expression is significative, and with the truth of signification, in so far as it signifies a true opinion. When Socrates rises, the first truth remains, but the second is changed.

Reply Obj. 4: The sitting of Socrates, which is the cause of the truth of the

proposition, "Socrates sits," has not the same meaning when Socrates sits, after he sits, and before he sits. Hence the truth which results, varies, and is variously signified by these propositions concerning present, past, or future. Thus it does not follow, though one of the three propositions is true, that the same truth remains invariable. _____

QUESTION 17

CONCERNING FALSITY (In Four Articles)

We next consider falsity. About this four points of inquiry arise:

(1) Whether falsity exists in things?

(2) Whether it exists in the sense?

(3) Whether it exists in the intellect?

(4) Concerning the opposition of the true and the false. _____

FIRST ARTICLE [I, Q. 17, Art. 1]

Whether Falsity Exists in Things?

Objection 1: It appears that falsity does not exist in things. For Augustine says (Soliloq. ii, 8), "If the true is that which is, it will be concluded that the false exists nowhere; whatever reason may appear to the contrary."

Obj. 2: Further, false is derived from fallere (to deceive). But things do not deceive; for, as Augustine says (De Vera Relig. 33), they show nothing but their own species. Therefore the false is not found in things.

Obj. 3: Further, the true is said to exist in things by conformity to the divine intellect, as stated above (Q. 16). But everything, in so far as it exists, imitates God. Therefore everything is true without admixture of falsity; and thus nothing is false.

On the contrary, Augustine says (De Vera Relig. 34): "Every body is a true body and a false unity: for it imitates unity without being unity." But everything imitates the divine unity yet falls short of it. Therefore in all things falsity exists.

I answer that, Since true and false are opposed, and since opposites stand in relation to the same thing, we must needs seek falsity, where primarily we find truth; that is to say, in the intellect. Now, in things, neither truth nor falsity exists, except in relation to the intellect. And since every thing is denominated simply by what belongs to it per se, but is denominated relatively by what belongs to it accidentally; a thing indeed may be called false simply when compared with the intellect on which it depends, and to which it is compared per se but may be called false relatively as directed to another intellect, to which it is compared accidentally. Now natural things depend on the divine intellect, as artificial things on the human. Wherefore artificial things are said to be false simply and in themselves, in so far as they fall short of the form of the art; whence a craftsman is said to produce a false work, if it falls short of the proper operation of his art.

In things that depend on God, falseness cannot be found, in so far as they are compared with the divine intellect; since whatever takes place in things proceeds from the ordinance of that intellect, unless perhaps in the case of voluntary agents only, who have it in their power to withdraw themselves from what is so ordained; wherein consists the evil of sin. Thus sins themselves are called untruths and lies in the Scriptures, according to the words of the text, "Why do you love vanity, and seek after lying?" (Ps. 4:3): as on the other hand virtuous deeds are called the "truth of life" as being obedient to the order of the divine intellect. Thus it is said, "He that doth truth, cometh to the light" (John 3:21).

But in relation to our intellect, natural things which are compared thereto accidentally, can be called false; not simply, but relatively; and that in two ways. In one way according to the thing signified, and thus a thing is said to be false as being signified or represented by word or thought that is false. In this respect anything can be said to be false as regards any quality not possessed by it; as if we should say that a diameter is a false commensurable thing, as the Philosopher says (Metaph. v, 34). So, too, Augustine says (Soliloq. ii, 10): "The true tragedian is a false Hector": even

as, on the contrary, anything can be called true, in regard to that which is becoming to it. In another way a thing can be called false, by way of cause—and thus a thing is said to be false that naturally begets a false opinion. And whereas it is innate in us to judge things by external appearances, since our knowledge takes its rise from sense, which principally and naturally deals with external accidents, therefore those external accidents, which resemble things other than themselves, are said to be false with respect to those things; thus gall is falsely honey; and tin, false gold. Regarding this, Augustine says (Soliloq. ii, 6): "We call those things false that appear to our apprehension like the true:" and the Philosopher says (Metaph. v, 34): "Things are called false that are naturally apt to appear such as they are not, or what they are not." In this way a man is called false as delighting in false opinions or words, and not because he can invent them; for in this way many wise and learned persons might be called false, as stated in Metaph. v, 34.

Reply Obj. 1: A thing compared with the intellect is said to be true in respect to what it is; and false in respect to what it is not. Hence, "The true tragedian is a false Hector," as stated in Soliloq. ii, 6. As, therefore, in things that are is found a certain non-being, so in things that are is found a degree of falseness.

Reply Obj. 2: Things do not deceive by their own nature, but by accident. For they give occasion to falsity, by the likeness they bear to things which they actually are not.

Reply Obj. 3: Things are said to be false, not as compared with the divine intellect, in which case they would be false simply, but as compared with our intellect; and thus they are false only relatively.

To the argument which is urged on the contrary, likeness or defective representation does not involve the idea of falsity except in so far as it gives occasion to false opinion. Hence a thing is not always said to be false, because it resembles another thing; but only when the resemblance is such as naturally to produce a false opinion,

not in any one case, but in the majority of instances. _____

SECOND ARTICLE [I, Q. 17, Art. 2]

Whether There Is Falsity in the Senses?

Objection 1: It seems that falsity is not in the senses. For Augustine says (De Vera Relig. 33): "If all the bodily senses report as they are affected, I do not know what more we can require from them." Thus it seems that we are not deceived by the senses; and therefore that falsity is not in them.

Obj. 2: Further, the Philosopher says (Metaph. iv, 24) that falsity is not proper to the senses, but to the imagination.

Obj. 3: Further, in non-complex things there is neither true nor false, but in complex things only. But affirmation and negation do not belong to the senses. Therefore in the senses there is no falsity.

On the contrary, Augustine says (Soliloq. ii, 6), "It appears that the senses entrap us into error by their deceptive similitudes."

I answer that, Falsity is not to be sought in the senses except as truth is in them. Now truth is not in them in such a way as that the senses know truth, but in so far as they apprehend sensible things truly, as said above (Q. 16, A. 2), and this takes place through the senses apprehending things as they are, and hence it happens that falsity exists in the senses through their apprehending or judging things to be otherwise than they really are.

The knowledge of things by the senses is in proportion to the existence of their likeness in the senses; and the likeness of a thing can exist in the senses in three ways. In the first way, primarily and of its own nature, as in sight there is the likeness of colors, and of other sensible objects proper to it. Secondly, of its own nature, though not primarily; as in sight there is the likeness of shape, size, and of other sensible objects common to more than one sense. Thirdly, neither primarily nor of its own nature, but accidentally, as in sight, there is the likeness of a man, not

as man, but in so far as it is accidental to the colored object to be a man.

Sense, then, has no false knowledge about its proper objects, except accidentally and rarely, and then, because of the unsound organ it does not receive the sensible form rightly; just as other passive subjects because of their indisposition receive defectively the impressions of the agent. Hence, for instance, it happens that on account of an unhealthy tongue sweet seems bitter to a sick person. But as to common objects of sense, and accidental objects, even a rightly disposed sense may have a false judgment, because it is referred to them not directly, but accidentally, or as a consequence of being directed to other things.

Reply Obj. 1: The affection of sense is its sensation itself. Hence, from the fact that sense reports as it is affected, it follows that we are not deceived in the judgment by which we judge that we experience sensation. Since, however, sense is sometimes affected erroneously of that object, it follows that it sometimes reports erroneously of that object; and thus we are deceived by sense about the object, but not about the fact of sensation.

Reply Obj. 2: Falsity is said not to be proper to sense, since sense is not deceived as to its proper object. Hence in another translation it is said more plainly, "Sense, about its proper object, is never false." Falsity is attributed to the imagination, as it represents the likeness of something even in its absence. Hence, when anyone perceives the likeness of a thing as if it were the thing itself, falsity results from such an apprehension; and for this reason the Philosopher says (Metaph. v, 34) that shadows, pictures, and dreams are said to be false inasmuch as they convey the likeness of things that are not present in substance.

Reply Obj. 3: This argument proves that the false is not in the sense, as in that which knows the true and the false. _____

THIRD ARTICLE [I, Q. 17, Art. 3]

Whether Falsity Is in the Intellect?

Objection 1: It seems that falsity is not in the intellect. For Augustine says (Qq. lxxxiii, 32), "Everyone who is deceived, understands not that in which he is deceived." But falsity is said to exist in any knowledge in so far as we are deceived therein. Therefore falsity does not exist in the intellect.

Obj. 2: Further, the Philosopher says (De Anima iii, 51) that the intellect is always right. Therefore there is no falsity in the intellect.

On the contrary, It is said in De Anima iii, 21, 22 that "where there is composition of objects understood, there is truth and falsehood." But such composition is in the intellect. Therefore truth and falsehood exist in the intellect.

I answer that, Just as a thing has being by its proper form, so the knowing faculty has knowledge by the likeness of the thing known. Hence, as natural things cannot fall short of the being that belongs to them by their form, but may fall short of accidental or consequent qualities, even as a man may fail to possess two feet, but not fail to be a man; so the faculty of knowing cannot fail in knowledge of the thing with the likeness of which it is informed; but may fail with regard to something consequent upon that form, or accidental thereto. For it has been said (A. 2) that sight is not deceived in its proper sensible, but about common sensibles that are consequent to that object; or about accidental objects of sense. Now as the sense is directly informed by the likeness of its proper object, so is the intellect by the likeness of the essence of a thing. Hence the intellect is not deceived about the essence of a thing, as neither the sense about its proper object. But in affirming and denying, the intellect may be deceived, by attributing to the thing of which it understands the essence, something which is not consequent upon it, or is opposed to it. For the intellect is in the same position as regards judging of such things, as sense is as to judging of common, or accidental, sensible objects. There is, however, this difference, as before mentioned regarding truth (Q. 16, A. 2), that falsity can exist in the intellect not only because the knowledge of the intellect is false, but

because the intellect is conscious of that knowledge, as it is conscious of truth; whereas in sense falsity does not exist as known, as stated above (A. 2).

But because falsity of the intellect is concerned essentially only with the composition of the intellect, falsity occurs also accidentally in that operation of the intellect whereby it knows the essence of a thing, in so far as composition of the intellect is mixed up in it. This can take place in two ways. In one way, by the intellect applying to one thing the definition proper to another; as that of a circle to a man. Wherefore the definition of one thing is false of another. In another way, by composing a definition of parts which are mutually exclusive. For thus the definition is not only false of the thing, but false in itself. A definition such as "a reasonable four-footed animal" would be of this kind, and the intellect false in making it; for such a statement as "some reasonable animals are four-footed" is false in itself. For this reason the intellect cannot be false in its knowledge of simple essences; but it is either true, or it understands nothing at all.

Reply Obj. 1: Because the essence of a thing is the proper object of the intellect, we are properly said to understand a thing when we reduce it to its essence, and judge of it thereby; as takes place in demonstrations, in which there is no falsity. In this sense Augustine's words must be understood, "that he who is deceived, understands not that wherein he is deceived;" and not in the sense that no one is ever deceived in any operation of the intellect.

Reply Obj. 2: The intellect is always right as regards first principles; since it is not deceived about them for the same reason that it is not deceived about what a thing is. For self-known principles are such as are known as soon as the terms are understood, from the fact that the predicate is contained in the definition of the subject. _____

FOURTH ARTICLE [I, Q. 17, Art. 4]

Whether True and False Are Contraries?

Objection 1: It seems that true and false are not contraries. For true and false are opposed, as that which is to that which is not; for "truth," as Augustine says (Soliloq. ii, 5), "is that which is." But that which is and that which is not are not opposed as contraries. Therefore true and false are not contrary things.

Obj. 2: Further, one of two contraries is not in the other. But falsity is in truth, because, as Augustine says, (Soliloq. ii, 10), "A tragedian would not be a false Hector, if he were not a true tragedian." Therefore true and false are not contraries.

Obj. 3: Further, in God there is no contrariety, for "nothing is contrary to the Divine Substance," as Augustine says (De Civ. Dei xii, 2). But falsity is opposed to God, for an idol is called in Scripture a lie, "They have laid hold on lying" (Jer. 8:5), that is to say, "an idol," as a gloss says. Therefore false and true are not contraries.

On the contrary, The Philosopher says (Peri Herm. ii), that a false opinion is contrary to a true one.

I answer that, True and false are opposed as contraries, and not, as some have said, as affirmation and negation. In proof of which it must be considered that negation neither asserts anything nor determines any subject, and can therefore be said of being as of not-being, for instance not-seeing or not-sitting. But privation asserts nothing, whereas it determines its subject, for it is "negation in a subject," as stated in Metaph. iv, 4: v. 27; for blindness is not said except of one whose nature it is to see. Contraries, however, both assert something and determine the subject, for blackness is a species of color. Falsity asserts something, for a thing is false, as the Philosopher says (Metaph. iv, 27), inasmuch as something is said or seems to be something that it is not, or not to be what it really is. For as truth implies an adequate apprehension of a thing, so falsity implies the contrary. Hence it is clear that true and false are contraries.

Reply Obj. 1: What is in things is the truth of the thing; but what is apprehended, is the truth of the intellect, wherein truth primarily resides. Hence the false is that

which is not as apprehended. To apprehend being, and not-being, implies contrariety; for, as the Philosopher proves (Peri Herm. ii), the contrary of this statement "God is good," is, "God is not good."

Reply Obj. 2: Falsity is not founded in the truth which is contrary to it, just as evil is not founded in the good which is contrary to it, but in that which is its proper subject. This happens in either, because true and good are universals, and convertible with being. Hence, as every privation is founded in a subject, that is a being, so every evil is founded in some good, and every falsity in some truth.

Reply Obj. 3: Because contraries, and opposites by way of privation, are by nature about one and the same thing, therefore there is nothing contrary to God, considered in Himself, either with respect to His goodness or His truth, for in His intellect there can be nothing false. But in our apprehension of Him contraries exist, for the false opinion concerning Him is contrary to the true. So idols are called lies, opposed to the divine truth, inasmuch as the false opinion concerning them is contrary to the true opinion of the divine unity. _____

QUESTION 18

THE LIFE OF GOD (In Four Articles)

Since to understand belongs to living beings, after considering the divine knowledge and intellect, we must consider the divine life. About this, four points of inquiry arise:

(1) To whom does it belong to live?

(2) What is life?

(3) Whether life is properly attributed to God?

(4) Whether all things in God are life? _____

FIRST ARTICLE [I, Q. 18, Art. 1]

Whether to Live Belongs to All Natural Things?

Objection 1: It seems that to live belongs to all natural things. For the Philosopher says (Phys. viii, 1) that "Movement is like a kind of life possessed by all things existing in nature." But all natural things participate in movement. Therefore all natural things partake of life.

Obj. 2: Further, plants are said to live, inasmuch as they have in themselves a principle of movement of growth and decay. But local movement is naturally more perfect than, and prior to, movement of growth and decay, as the Philosopher shows (Phys. viii, 56, 57). Since then, all natural bodies have in themselves some principle of local movement, it seems that all natural bodies live.

Obj. 3: Further, amongst natural bodies the elements are the less perfect. Yet life is attributed to them, for we speak of "living waters." Much more, therefore, have other natural bodies life.

On the contrary, Dionysius says (Div. Nom. vi, 1) that "The last echo of life is heard in the plants," whereby it is inferred that their life is life in its lowest degree. But inanimate bodies are inferior to plants. Therefore they have not life.

I answer that, We can gather to what things life belongs, and to what it does not, from such things as manifestly possess life. Now life manifestly belongs to animals, for it said in De Vegetab. i [*De Plantis i, 1] that in animals life is manifest. We must, therefore, distinguish living from lifeless things, by comparing them to that by reason of which animals are said to live: and this it is in which life is manifested first and remains last. We say then that an animal begins to live when it begins to move of itself: and as long as such movement appears in it, so long as it is considered to be alive. When it no longer has any movement of itself, but is only moved by another power, then its life is said to fail, and the animal to be dead. Whereby it is clear that those things are properly called living that move themselves by some kind of movement, whether it be movement properly so called, as the act of an imperfect being, i.e. of a thing in potentiality, is called movement; or movement in a more

general sense, as when said of the act of a perfect thing, as understanding and feeling are called movement. Accordingly all things are said to be alive that determine themselves to movement or operation of any kind: whereas those things that cannot by their nature do so, cannot be called living, unless by a similitude.

Reply Obj. 1: These words of the Philosopher may be understood either of the first movement, namely, that of the celestial bodies, or of the movement in its general sense. In either way is movement called the life, as it were, of natural bodies, speaking by a similitude, and not attributing it to them as their property. The movement of the heavens is in the universe of corporeal natures as the movement of the heart, whereby life is preserved, is in animals. Similarly also every natural movement in respect to natural things has a certain similitude to the operations of life. Hence, if the whole corporeal universe were one animal, so that its movement came from an "intrinsic moving force," as some in fact have held, in that case movement would really be the life of all natural bodies.

Reply Obj. 2: To bodies, whether heavy or light, movement does not belong, except in so far as they are displaced from their natural conditions, and are out of their proper place; for when they are in the place that is proper and natural to them, then they are at rest. Plants and other living things move with vital movement, in accordance with the disposition of their nature, but not by approaching thereto, or by receding from it, for in so far as they recede from such movement, so far do they recede from their natural disposition. Heavy and light bodies are moved by an extrinsic force, either generating them and giving them form, or removing obstacles from their way. They do not therefore move themselves, as do living bodies.

Reply Obj. 3: Waters are called living that have a continuous current: for standing waters, that are not connected with a continually flowing source, are called dead, as in cisterns and ponds. This is merely a similitude, inasmuch as the movement they are seen to possess makes them look as if they were alive. Yet this is not life in them

in its real sense, since this movement of theirs is not from themselves but from the cause that generates them. The same is the case with the movement of other heavy and light bodies. _____

SECOND ARTICLE [I, Q. 18, Art. 2]

Whether Life Is an Operation?

Objection 1: It seems that life is an operation. For nothing is divided except into parts of the same genus. But life is divided by certain operations, as is clear from the Philosopher (De Anima ii, 13), who distinguishes four kinds of life, namely, nourishment, sensation, local movement and understanding. Therefore life is an operation.

Obj. 2: Further, the active life is said to be different from the contemplative. But the contemplative is only distinguished from the active by certain operations. Therefore life is an operation.

Obj. 3: Further, to know God is an operation. But this is life, as is clear from the words of John 18:3, "Now this is eternal life, that they may know Thee, the only true God." Therefore life is an operation.

On the contrary, The Philosopher says (De Anima ii, 37), "In living things, to live is to be."

I answer that, As is clear from what has been said (Q. 17, A. 3), our intellect, which takes cognizance of the essence of a thing as its proper object, gains knowledge from sense, of which the proper objects are external accidents. Hence from external appearances we come to the knowledge of the essence of things. And because we name a thing in accordance with our knowledge of it, as is clear from what has already been said (Q. 13, A. 1), so from external properties names are often imposed to signify essences. Hence such names are sometimes taken strictly to denote the essence itself, the signification of which is their principal object; but sometimes, and less strictly, to denote the properties by reason of which they are imposed. And so

we see that the word "body" is used to denote a genus of substances from the fact of their possessing three dimensions: and is sometimes taken to denote the dimensions themselves; in which sense body is said to be a species of quantity. The same must be said of life. The name is given from a certain external appearance, namely, self-movement, yet not precisely to signify this, but rather a substance to which self-movement and the application of itself to any kind of operation, belong naturally. To live, accordingly, is nothing else than to exist in this or that nature; and life signifies this, though in the abstract, just as the word "running" denotes "to run" in the abstract.

Hence "living" is not an accidental but an essential predicate. Sometimes, however, life is used less properly for the operations from which its name is taken, and thus the Philosopher says (Ethic. ix, 9) that to live is principally to sense or to understand.

Reply Obj. 1: The Philosopher here takes "to live" to mean an operation of life. Or it would be better to say that sensation and intelligence and the like, are sometimes taken for the operations, sometimes for the existence itself of the operator. For he says (Ethic. ix, 9) that to live is to sense or to understand—in other words, to have a nature capable of sensation or understanding. Thus, then, he distinguishes life by the four operations mentioned. For in this lower world there are four kinds of living things. It is the nature of some to be capable of nothing more than taking nourishment, and, as a consequence, of growing and generating. Others are able, in addition, to sense, as we see in the case of shellfish and other animals without movement. Others have the further power of moving from place to place, as perfect animals, such as quadrupeds, and birds, and so on. Others, as man, have the still higher faculty of understanding.

Reply Obj. 2: By vital operations are meant those whose principles are within the operator, and in virtue of which the operator produces such operations of itself. It happens that there exist in men not merely such natural principles of certain

operations as are their natural powers, but something over and above these, such as habits inclining them like a second nature to particular kinds of operations, so that the operations become sources of pleasure. Thus, as by a similitude, any kind of work in which a man takes delight, so that his bent is towards it, his time spent in it, and his whole life ordered with a view to it, is said to be the life of that man. Hence some are said to lead a life of self-indulgence, others a life of virtue. In this way the contemplative life is distinguished from the active, and thus to know God is said to be life eternal.

Wherefore the Reply to the Third Objection is clear. _____

THIRD ARTICLE [I, Q. 18, Art. 3]

Whether Life Is Properly Attributed to God?

Objection 1: It seems that life is not properly attributed to God. For things are said to live inasmuch as they move themselves, as previously stated (A. 2). But movement does not belong to God. Neither therefore does life.

Obj. 2: Further, in all living things we must needs suppose some principle of life. Hence it is said by the Philosopher (De Anima ii, 4) that "the soul is the cause and principle of the living body." But God has no principle. Therefore life cannot be attributed to Him.

Obj. 3: Further, the principle of life in the living things that exist among us is the vegetative soul. But this exists only in corporeal things. Therefore life cannot be attributed to incorporeal things.

On the contrary, It is said (Ps. 83:3): "My heart and my flesh have rejoiced in the living God."

I answer that, Life is in the highest degree properly in God. In proof of which it must be considered that since a thing is said to live in so far as it operates of itself and not as moved by another, the more perfectly this power is found in anything, the more perfect is the life of that thing. In things that move and are moved, a threefold order

is found. In the first place, the end moves the agent: and the principal agent is that which acts through its form, and sometimes it does so through some instrument that acts by virtue not of its own form, but of the principal agent, and does no more than execute the action. Accordingly there are things that move themselves, not in respect of any form or end naturally inherent in them, but only in respect of the executing of the movement; the form by which they act, and the end of the action being alike determined for them by their nature. Of this kind are plants, which move themselves according to their inherent nature, with regard only to executing the movements of growth and decay.

Other things have self-movement in a higher degree, that is, not only with regard to executing the movement, but even as regards to the form, the principle of movement, which form they acquire of themselves. Of this kind are animals, in which the principle of movement is not a naturally implanted form; but one received through sense. Hence the more perfect is their sense, the more perfect is their power of self-movement. Such as have only the sense of touch, as shellfish, move only with the motion of expansion and contraction; and thus their movement hardly exceeds that of plants. Whereas such as have the sensitive power in perfection, so as to recognize not only connection and touch, but also objects apart from themselves, can move themselves to a distance by progressive movement. Yet although animals of the latter kind receive through sense the form that is the principle of their movement, nevertheless they cannot of themselves propose to themselves the end of their operation, or movement; for this has been implanted in them by nature; and by natural instinct they are moved to any action through the form apprehended by sense. Hence such animals as move themselves in respect to an end they themselves propose are superior to these. This can only be done by reason and intellect; whose province it is to know the proportion between the end and the means to that end, and duly coordinate them. Hence a more perfect degree of life is that of intelligent beings; for their power of self-movement is more perfect. This is shown by the fact

that in one and the same man the intellectual faculty moves the sensitive powers; and these by their command move the organs of movement. Thus in the arts we see that the art of using a ship, i.e. the art of navigation, rules the art of ship-designing; and this in its turn rules the art that is only concerned with preparing the material for the ship.

But although our intellect moves itself to some things, yet others are supplied by nature, as are first principles, which it cannot doubt; and the last end, which it cannot but will. Hence, although with respect to some things it moves itself, yet with regard to other things it must be moved by another. Wherefore that being whose act of understanding is its very nature, and which, in what it naturally possesses, is not determined by another, must have life in the most perfect degree. Such is God; and hence in Him principally is life. From this the Philosopher concludes (Metaph. xii, 51), after showing God to be intelligent, that God has life most perfect and eternal, since His intellect is most perfect and always in act.

Reply Obj. 1: As stated in Metaph. ix, 16, action is twofold. Actions of one kind pass out to external matter, as to heat or to cut; whilst actions of the other kind remain in the agent, as to understand, to sense and to will. The difference between them is this, that the former action is the perfection not of the agent that moves, but of the thing moved; whereas the latter action is the perfection of the agent. Hence, because movement is an act of the thing in movement, the latter action, in so far as it is the act of the operator, is called its movement, by this similitude, that as movement is an act of the thing moved, so an act of this kind is the act of the agent, although movement is an act of the imperfect, that is, of what is in potentiality; while this kind of act is an act of the perfect, that is to say, of what is in act as stated in De Anima iii, 28. In the sense, therefore, in which understanding is movement, that which understands itself is said to move itself. It is in this sense that Plato also taught that God moves Himself; not in the sense in which movement is an act of the imperfect.

Reply Obj. 2: As God is His own very existence and understanding, so is He His own life; and therefore He so lives that He has no principle of life.

Reply Obj. 3: Life in this lower world is bestowed on a corruptible nature, that needs generation to preserve the species, and nourishment to preserve the individual. For this reason life is not found here below apart from a vegetative soul: but this does not hold good with incorruptible natures. _____

FOURTH ARTICLE [I, Q. 18, Art. 4]

Whether All Things Are Life in God?

Objection 1: It seems that not all things are life in God. For it is said (Acts 17:28), "In Him we live, and move, and be." But not all things in God are movement. Therefore not all things are life in Him.

Obj. 2: Further, all things are in God as their first model. But things modelled ought to conform to the model. Since, then, not all things have life in themselves, it seems that not all things are life in God.

Obj. 3: Further, as Augustine says (De Vera Relig. 29), a living substance is better than a substance that does not live. If, therefore, things which in themselves have not life, are life in God, it seems that things exist more truly in God than themselves. But this appears to be false; since in themselves they exist actually, but in God potentially.

Obj. 4: Further, just as good things and things made in time are known by God, so are bad things, and things that God can make, but that never will be made. If, therefore, all things are life in God, inasmuch as known by Him, it seems that even bad things and things that will never be made are life in God, as known by Him, and this appears inadmissible.

On the contrary, (John 1:3, 4), it is said, "What was made, in Him was life." But all things were made, except God. Therefore all things are life in God.

I answer that, In God to live is to understand, as before stated (A. 3). In God intellect, the thing understood, and the act of understanding, are one and the same. Hence whatever is in God as understood is the very living or life of God. Now, wherefore, since all things that have been made by God are in Him as things understood, it follows that all things in Him are the divine life itself.

Reply Obj. 1: Creatures are said to be in God in a twofold sense. In one way, so far are they are held together and preserved by the divine power; even as we say that things that are in our power are in us. And creatures are thus said to be in God, even as they exist in their own natures. In this sense we must understand the words of the Apostle when he says, "In Him we live, move, and be"; since our being, living, and moving are themselves caused by God. In another sense things are said to be in God, as in Him who knows them, in which sense they are in God through their proper ideas, which in God are not distinct from the divine essence. Hence things as they are in God are the divine essence. And since the divine essence is life and not movement, it follows that things existing in God in this manner are not movement, but life.

Reply Obj. 2: The thing modelled must be like the model according to the form, not the mode of being. For sometimes the form has being of another kind in the model from that which it has in the thing modelled. Thus the form of a house has in the mind of the architect immaterial and intelligible being; but in the house that exists outside his mind, material and sensible being. Hence the ideas of things, though not existing in themselves, are life in the divine mind, as having a divine existence in that mind.

Reply Obj. 3: If form only, and not matter, belonged to natural things, then in all respects natural things would exist more truly in the divine mind, by the ideas of them, than in themselves. For which reason, in fact, Plato held that the separate man was the true man; and that man as he exists in matter, is man only by participation.

But since matter enters into the being of natural things, we must say that those things have simply being in the divine mind more truly than in themselves, because in that mind they have an uncreated being, but in themselves a created being: whereas this particular being, a man, or horse, for example, has this being more truly in its own nature than in the divine mind, because it belongs to human nature to be material, which, as existing in the divine mind, it is not. Even so a house has nobler being in the architect's mind than in matter; yet a material house is called a house more truly than the one which exists in the mind; since the former is actual, the latter only potential.

Reply Obj. 4: Although bad things are in God's knowledge, as being comprised under that knowledge, yet they are not in God as created by Him, or preserved by Him, or as having their type in Him. They are known by God through the types of good things. Hence it cannot be said that bad things are life in God. Those things that are not in time may be called life in God in so far as life means understanding only, and inasmuch as they are understood by God; but not in so far as life implies a principle of operation. _____

QUESTION 19

THE WILL OF GOD (In Twelve Articles)

After considering the things belonging to the divine knowledge, we consider what belongs to the divine will. The first consideration is about the divine will itself; the second about what belongs strictly to His will; the third about what belongs to the intellect in relation to His will. About His will itself there are twelve points of inquiry:

(1) Whether there is will in God?

(2) Whether God wills things apart from Himself?

(3) Whether whatever God wills, He wills necessarily?

(4) Whether the will of God is the cause of things?

(5) Whether any cause can be assigned to the divine will?

(6) Whether the divine will is always fulfilled?

(7) Whether the will of God is mutable?

(8) Whether the will of God imposes necessity on the things willed?

(9) Whether there is in God the will of evil?

(10) Whether God has free will?

(11) Whether the will of expression is distinguished in God?

(12) Whether five expressions of will are rightly assigned to the divine will?

FIRST ARTICLE [I, Q. 19, Art. 1]

Whether There Is Will in God?

Objection 1: It seems that there is not will in God. For the object of will is the end and the good. But we cannot assign to God any end. Therefore there is not will in God.

Obj. 2: Further, will is a kind of appetite. But appetite, as it is directed to things not possessed, implies imperfection, which cannot be imputed to God. Therefore there is not will in God.

Obj. 3: Further, according to the Philosopher (De Anima iii, 54), the will moves, and is moved. But God is the first cause of movement, and Himself is unmoved, as proved in Phys. viii, 49. Therefore there is not will in God.

On the contrary, The Apostle says (Rom. 12:2): "That you may prove what is the will of God."

I answer that, There is will in God, as there is intellect: since will follows upon intellect. For as natural things have actual existence by their form, so the intellect is actually intelligent by its intelligible form. Now everything has this aptitude towards its natural form, that when it has it not, it tends towards it; and when it has it, it is at

rest therein. It is the same with every natural perfection, which is a natural good. This aptitude to good in things without knowledge is called natural appetite. Whence also intellectual natures have a like aptitude as apprehended through its intelligible form; so as to rest therein when possessed, and when not possessed to seek to possess it, both of which pertain to the will. Hence in every intellectual being there is will, just as in every sensible being there is animal appetite. And so there must be will in God, since there is intellect in Him. And as His intellect is His own existence, so is His will.

Reply Obj. 1: Although nothing apart from God is His end, yet He Himself is the end with respect to all things made by Him. And this by His essence, for by His essence He is good, as shown above (Q. 6, A. 3): for the end has the aspect of good.

Reply Obj. 2: Will in us belongs to the appetitive part, which, although named from appetite, has not for its only act the seeking what it does not possess; but also the loving and the delighting in what it does possess. In this respect will is said to be in God, as having always good which is its object, since, as already said, it is not distinct from His essence.

Reply Obj. 3: A will of which the principal object is a good outside itself, must be moved by another; but the object of the divine will is His goodness, which is His essence. Hence, since the will of God is His essence, it is not moved by another than itself, but by itself alone, in the same sense as understanding and willing are said to be movement. This is what Plato meant when he said that the first mover moves itself. _____

SECOND ARTICLE [I, Q. 19, Art. 2]

Whether God Wills Things Apart from Himself?

Objection 1: It seems that God does not will things apart from Himself. For the divine will is the divine existence. But God is not other than Himself. Therefore He does not will things other than Himself.

Obj. 2: Further, the willed moves the willer, as the appetible the appetite, as stated in De Anima iii, 54. If, therefore, God wills anything apart from Himself, His will must be moved by another; which is impossible.

Obj. 3: Further, if what is willed suffices the willer, he seeks nothing beyond it. But His own goodness suffices God, and completely satisfies His will. Therefore God does not will anything apart from Himself.

Obj. 4: Further, acts of will are multiplied in proportion to the number of their objects. If, therefore, God wills Himself and things apart from Himself, it follows that the act of His will is manifold, and consequently His existence, which is His will. But this is impossible. Therefore God does not will things apart from Himself.

On the contrary, The Apostle says (1 Thess. 4:3): "This is the will of God, your sanctification."

I answer that, God wills not only Himself, but other things apart from Himself. This is clear from the comparison which we made above (A. 1). For natural things have a natural inclination not only towards their own proper good, to acquire it if not possessed, and, if possessed, to rest therein; but also to spread abroad their own good amongst others, so far as possible. Hence we see that every agent, in so far as it is perfect and in act, produces its like. It pertains, therefore, to the nature of the will to communicate as far as possible to others the good possessed; and especially does this pertain to the divine will, from which all perfection is derived in some kind of likeness. Hence, if natural things, in so far as they are perfect, communicate their good to others, much more does it appertain to the divine will to communicate by likeness its own good to others as much as possible. Thus, then, He wills both Himself to be, and other things to be; but Himself as the end, and other things as ordained to that end; inasmuch as it befits the divine goodness that other things should be partakers therein.

Reply Obj. 1: The divine will is God's own existence essentially, yet they differ in

aspect, according to the different ways of understanding them and expressing them, as is clear from what has already been said (Q. 13, A. 4). For when we say that God exists, no relation to any other object is implied, as we do imply when we say that God wills. Therefore, although He is not anything apart from Himself, yet He does will things apart from Himself.

Reply Obj. 2: In things willed for the sake of the end, the whole reason for our being moved is the end, and this it is that moves the will, as most clearly appears in things willed only for the sake of the end. He who wills to take a bitter draught, in doing so wills nothing else than health; and this alone moves his will. It is different with one who takes a draught that is pleasant, which anyone may will to do, not only for the sake of health, but also for its own sake. Hence, although God wills things apart from Himself only for the sake of the end, which is His own goodness, it does not follow that anything else moves His will, except His goodness. So, as He understands things apart from Himself by understanding His own essence, so He wills things apart from Himself by willing His own goodness.

Reply Obj. 3: From the fact that His own goodness suffices the divine will, it does not follow that it wills nothing apart from itself, but rather that it wills nothing except by reason of its goodness. Thus, too, the divine intellect, though its perfection consists in its very knowledge of the divine essence, yet in that essence knows other things.

Reply Obj. 4: As the divine intellect is one, as seeing the many only in the one, in the same way the divine will is one and simple, as willing the many only through the one, that is, through its own goodness. _____

THIRD ARTICLE [I, Q. 19, Art. 3]

Whether Whatever God Wills He Wills Necessarily?

Objection 1: It seems that whatever God wills He wills necessarily. For everything eternal is necessary. But whatever God wills, He wills from eternity, for otherwise

His will would be mutable. Therefore whatever He wills, He wills necessarily.

Obj. 2: Further, God wills things apart from Himself, inasmuch as He wills His own goodness. Now God wills His own goodness necessarily. Therefore He wills things apart from Himself necessarily.

Obj. 3: Further, whatever belongs to the nature of God is necessary, for God is of Himself necessary being, and the principle of all necessity, as above shown (Q. 2, A. 3). But it belongs to His nature to will whatever He wills; since in God there can be nothing over and above His nature as stated in Metaph. v, 6. Therefore whatever He wills, He wills necessarily.

Obj. 4: Further, being that is not necessary, and being that is possible not to be, are one and the same thing. If, therefore, God does not necessarily will a thing that He wills, it is possible for Him not to will it, and therefore possible for Him to will what He does not will. And so the divine will is contingent upon one or the other of two things, and imperfect, since everything contingent is imperfect and mutable.

Obj. 5: Further, on the part of that which is indifferent to one or the other of two things, no action results unless it is inclined to one or the other by some other power, as the Commentator [*Averroes] says in Phys. ii. If, then, the Will of God is indifferent with regard to anything, it follows that His determination to act comes from another; and thus He has some cause prior to Himself.

Obj. 6: Further, whatever God knows, He knows necessarily. But as the divine knowledge is His essence, so is the divine will. Therefore whatever God wills, He wills necessarily.

On the contrary, The Apostle says (Eph. 1:11): "Who worketh all things according to the counsel of His will." Now, what we work according to the counsel of the will, we do not will necessarily. Therefore God does not will necessarily whatever He wills.

I answer that, There are two ways in which a thing is said to be necessary, namely,

absolutely, and by supposition. We judge a thing to be absolutely necessary from the relation of the terms, as when the predicate forms part of the definition of the subject: thus it is absolutely necessary that man is an animal. It is the same when the subject forms part of the notion of the predicate; thus it is absolutely necessary that a number must be odd or even. In this way it is not necessary that Socrates sits: wherefore it is not necessary absolutely, though it may be so by supposition; for, granted that he is sitting, he must necessarily sit, as long as he is sitting. Accordingly as to things willed by God, we must observe that He wills something of absolute necessity: but this is not true of all that He wills. For the divine will has a necessary relation to the divine goodness, since that is its proper object. Hence God wills His own goodness necessarily, even as we will our own happiness necessarily, and as any other faculty has necessary relation to its proper and principal object, for instance the sight to color, since it tends to it by its own nature. But God wills things apart from Himself in so far as they are ordered to His own goodness as their end. Now in willing an end we do not necessarily will things that conduce to it, unless they are such that the end cannot be attained without them; as, we will to take food to preserve life, or to take ship in order to cross the sea. But we do not necessarily will things without which the end is attainable, such as a horse for a journey which we can take on foot, for we can make the journey without one. The same applies to other means. Hence, since the goodness of God is perfect, and can exist without other things inasmuch as no perfection can accrue to Him from them, it follows that His willing things apart from Himself is not absolutely necessary. Yet it can be necessary by supposition, for supposing that He wills a thing, then He is unable not to will it, as His will cannot change.

Reply Obj. 1: From the fact that God wills from eternity whatever He wills, it does not follow that He wills it necessarily; except by supposition.

Reply Obj. 2: Although God necessarily wills His own goodness, He does not necessarily will things willed on account of His goodness; for it can exist without

other things.

Reply Obj. 3: It is not natural to God to will any of those other things that He does not will necessarily; and yet it is not unnatural or contrary to His nature, but voluntary.

Reply Obj. 4: Sometimes a necessary cause has a non-necessary relation to an effect; owing to a deficiency in the effect, and not in the cause. Even so, the sun's power has a non-necessary relation to some contingent events on this earth, owing to a defect not in the solar power, but in the effect that proceeds not necessarily from the cause. In the same way, that God does not necessarily will some of the things that He wills, does not result from defect in the divine will, but from a defect belonging to the nature of the thing willed, namely, that the perfect goodness of God can be without it; and such defect accompanies all created good.

Reply Obj. 5: A naturally contingent cause must be determined to act by some external power. The divine will, which by its nature is necessary, determines itself to will things to which it has no necessary relation.

Reply Obj. 6: As the divine essence is necessary of itself, so is the divine will and the divine knowledge; but the divine knowledge has a necessary relation to the thing known; not the divine will to the thing willed. The reason for this is that knowledge is of things as they exist in the knower; but the will is directed to things as they exist in themselves. Since then all other things have necessary existence inasmuch as they exist in God; but no absolute necessity so as to be necessary in themselves, in so far as they exist in themselves; it follows that God knows necessarily whatever He wills, but does not will necessarily whatever He wills. _____

FOURTH ARTICLE [I, Q. 19, Art. 4]

Whether the Will of God Is the Cause of Things?

Objection 1: It seems that the will of God is not the cause of things. For Dionysius says (Div. Nom. iv, 1): "As our sun, not by reason nor by pre-election, but by its

very being, enlightens all things that can participate in its light, so the divine good by its very essence pours the rays of goodness upon everything that exists." But every voluntary agent acts by reason and pre-election. Therefore God does not act by will; and so His will is not the cause of things.

Obj. 2: Further, The first in any order is that which is essentially so, thus in the order of burning things, that comes first which is fire by its essence. But God is the first agent. Therefore He acts by His essence; and that is His nature. He acts then by nature, and not by will. Therefore the divine will is not the cause of things.

Obj. 3: Further, Whatever is the cause of anything, through being such a thing, is the cause by nature, and not by will. For fire is the cause of heat, as being itself hot; whereas an architect is the cause of a house, because he wills to build it. Now Augustine says (De Doctr. Christ. i, 32), "Because God is good, we exist." Therefore God is the cause of things by His nature, and not by His will.

Obj. 4: Further, Of one thing there is one cause. But the [cause of] created things is the knowledge of God, as said before (Q. 14, A. 8). Therefore the will of God cannot be considered the cause of things.

On the contrary, It is said (Wis. 11:26), "How could anything endure, if Thou wouldst not?"

I answer that, We must hold that the will of God is the cause of things; and that He acts by the will, and not, as some have supposed, by a necessity of His nature.

This can be shown in three ways: First, from the order itself of active causes. Since both intellect and nature act for an end, as proved in Phys. ii, 49, the natural agent must have the end and the necessary means predetermined for it by some higher intellect; as the end and definite movement is predetermined for the arrow by the archer. Hence the intellectual and voluntary agent must precede the agent that acts by nature. Hence, since God is first in the order of agents, He must act by intellect and will.

This is shown, secondly, from the character of a natural agent, of which the property is to produce one and the same effect; for nature operates in one and the same way unless it be prevented. This is because the nature of the act is according to the nature of the agent; and hence as long as it has that nature, its acts will be in accordance with that nature; for every natural agent has a determinate being. Since, then, the Divine Being is undetermined, and contains in Himself the full perfection of being, it cannot be that He acts by a necessity of His nature, unless He were to cause something undetermined and indefinite in being: and that this is impossible has been already shown (Q. 7, A. 2). He does not, therefore, act by a necessity of His nature, but determined effects proceed from His own infinite perfection according to the determination of His will and intellect.

Thirdly, it is shown by the relation of effects to their cause. For effects proceed from the agent that causes them, in so far as they pre-exist in the agent; since every agent produces its like. Now effects pre-exist in their cause after the mode of the cause. Wherefore since the Divine Being is His own intellect, effects pre-exist in Him after the mode of intellect, and therefore proceed from Him after the same mode. Consequently, they proceed from Him after the mode of will, for His inclination to put in act what His intellect has conceived appertains to the will. Therefore the will of God is the cause of things.

Reply Obj. 1: Dionysius in these words does not intend to exclude election from God absolutely; but only in a certain sense, in so far, that is, as He communicates His goodness not merely to certain things, but to all; and as election implies a certain distinction.

Reply Obj. 2: Because the essence of God is His intellect and will, from the fact of His acting by His essence, it follows that He acts after the mode of intellect and will.

Reply Obj. 3: Good is the object of the will. The words, therefore, "Because God is good, we exist," are true inasmuch as His goodness is the reason of His willing all

other things, as said before (A. 2, ad 2).

Reply Obj. 4: Even in us the cause of one and the same effect is knowledge as directing it, whereby the form of the work is conceived, and will as commanding it, since the form as it is in the intellect only is not determined to exist or not to exist in the effect, except by the will. Hence, the speculative intellect has nothing to say to operation. But the power is cause, as executing the effect, since it denotes the immediate principle of operation. But in God all these things are one.

FIFTH ARTICLE [I, Q. 19, Art. 5]

Whether Any Cause Can Be Assigned to the Divine Will?

Objection 1: It seems that some cause can be assigned to the divine will. For Augustine says (Qq. lxxxiii, 46): "Who would venture to say that God made all things irrationally?" But to a voluntary agent, what is the reason of operating, is the cause of willing. Therefore the will of God has some cause.

Obj. 2: Further, in things made by one who wills to make them, and whose will is influenced by no cause, there can be no cause assigned except by the will of him who wills. But the will of God is the cause of all things, as has been already shown (A. 4). If, then, there is no cause of His will, we cannot seek in any natural things any cause, except the divine will alone. Thus all science would be in vain, since science seeks to assign causes to effects. This seems inadmissible, and therefore we must assign some cause to the divine will.

Obj. 3: Further, what is done by the willer, on account of no cause, depends simply on his will. If, therefore, the will of God has no cause, it follows that all things made depend simply on His will, and have no other cause. But this also is not admissible.

On the contrary, Augustine says (Qq. lxxxiii, 28): "Every efficient cause is greater than the thing effected." But nothing is greater than the will of God. We must not then seek for a cause of it.

I answer that, In no wise has the will of God a cause. In proof of which we must consider that, since the will follows from the intellect, there is cause of the will in the person who wills, in the same way as there is a cause of the understanding, in the person that understands. The case with the understanding is this: that if the premiss and its conclusion are understood separately from each other, the understanding the premiss is the cause that the conclusion is known. If the understanding perceive the conclusion in the premiss itself, apprehending both the one and the other at the same glance, in this case the knowing of the conclusion would not be caused by understanding the premisses, since a thing cannot be its own cause; and yet, it would be true that the thinker would understand the premisses to be the cause of the conclusion. It is the same with the will, with respect to which the end stands in the same relation to the means to the end, as do the premisses to the conclusion with regard to the understanding.

Hence, if anyone in one act wills an end, and in another act the means to that end, his willing the end will be the cause of his willing the means. This cannot be the case if in one act he wills both end and means; for a thing cannot be its own cause. Yet it will be true to say that he wills to order to the end the means to the end. Now as God by one act understands all things in His essence, so by one act He wills all things in His goodness. Hence, as in God to understand the cause is not the cause of His understanding the effect, for He understands the effect in the cause, so, in Him, to will an end is not the cause of His willing the means, yet He wills the ordering of the means to the end. Therefore, He wills this to be as means to that; but does not will this on account of that.

Reply Obj. 1: The will of God is reasonable, not because anything is to God a cause of willing, but in so far as He wills one thing to be on account of another.

Reply Obj. 2: Since God wills effects to proceed from definite causes, for the preservation of order in the universe, it is not unreasonable to seek for causes

secondary to the divine will. It would, however, be unreasonable to do so, if such were considered as primary, and not as dependent on the will of God. In this sense Augustine says (De Trin. iii, 2): "Philosophers in their vanity have thought fit to attribute contingent effects to other causes, being utterly unable to perceive the cause that is shown above all others, the will of God."

Reply Obj. 3: Since God wills effects to come from causes, all effects that presuppose some other effect do not depend solely on the will of God, but on something else besides: but the first effect depends on the divine will alone. Thus, for example, we may say that God willed man to have hands to serve his intellect by their work, and intellect, that he might be man; and willed him to be man that he might enjoy Him, or for the completion of the universe. But this cannot be reduced to other created secondary ends. Hence such things depend on the simple will of God; but the others on the order of other causes. _____

SIXTH ARTICLE [I, Q. 19, Art. 6]

Whether the Will of God Is Always Fulfilled?

Objection 1: It seems that the will of God is not always fulfilled. For the Apostle says (1 Tim. 2:4): "God will have all men to be saved, and to come to the knowledge of the truth." But this does not happen. Therefore the will of God is not always fulfilled.

Obj. 2: Further, as is the relation of knowledge to truth, so is that of the will to good. Now God knows all truth. Therefore He wills all good. But not all good actually exists; for much more good might exist. Therefore the will of God is not always fulfilled.

Obj. 3: Further, since the will of God is the first cause, it does not exclude intermediate causes. But the effect of a first cause may be hindered by a defect of a secondary cause; as the effect of the motive power may be hindered by the weakness of the limb. Therefore the effect of the divine will may be hindered by a defect of

the secondary causes. The will of God, therefore, is not always fulfilled.

On the contrary, It is said (Ps. 113:11): "God hath done all things, whatsoever He would."

I answer that, The will of God must needs always be fulfilled. In proof of which we must consider that since an effect is conformed to the agent according to its form, the rule is the same with active causes as with formal causes. The rule in forms is this: that although a thing may fall short of any particular form, it cannot fall short of the universal form. For though a thing may fail to be, for example, a man or a living being, yet it cannot fail to be a being. Hence the same must happen in active causes. Something may fall outside the order of any particular active cause, but not outside the order of the universal cause; under which all particular causes are included: and if any particular cause fails of its effect, this is because of the hindrance of some other particular cause, which is included in the order of the universal cause. Therefore an effect cannot possibly escape the order of the universal cause. Even in corporeal things this is clearly seen. For it may happen that a star is hindered from producing its effects; yet whatever effect does result, in corporeal things, from this hindrance of a corporeal cause, must be referred through intermediate causes to the universal influence of the first heaven. Since, then, the will of God is the universal cause of all things, it is impossible that the divine will should not produce its effect. Hence that which seems to depart from the divine will in one order, returns into it in another order; as does the sinner, who by sin falls away from the divine will as much as lies in him, yet falls back into the order of that will, when by its justice he is punished.

Reply Obj. 1: The words of the Apostle, "God will have all men to be saved," etc. can be understood in three ways. First, by a restricted application, in which case they would mean, as Augustine says (De praed. sanct. i, 8: Enchiridion 103), "God wills all men to be saved that are saved, not because there is no man whom He does not

wish saved, but because there is no man saved whose salvation He does not will." Secondly, they can be understood as applying to every class of individuals, not to every individual of each class; in which case they mean that God wills some men of every class and condition to be saved, males and females, Jews and Gentiles, great and small, but not all of every condition. Thirdly, according to Damascene (De Fide Orth. ii, 29), they are understood of the antecedent will of God; not of the consequent will. This distinction must not be taken as applying to the divine will itself, in which there is nothing antecedent nor consequent, but to the things willed.

To understand this we must consider that everything, in so far as it is good, is willed by God. A thing taken in its primary sense, and absolutely considered, may be good or evil, and yet when some additional circumstances are taken into account, by a consequent consideration may be changed into the contrary. Thus that a man should live is good; and that a man should be killed is evil, absolutely considered. But if in a particular case we add that a man is a murderer or dangerous to society, to kill him is a good; that he live is an evil. Hence it may be said of a just judge, that antecedently he wills all men to live; but consequently wills the murderer to be hanged. In the same way God antecedently wills all men to be saved, but consequently wills some to be damned, as His justice exacts. Nor do we will simply, what we will antecedently, but rather we will it in a qualified manner; for the will is directed to things as they are in themselves, and in themselves they exist under particular qualifications. Hence we will a thing simply inasmuch as we will it when all particular circumstances are considered; and this is what is meant by willing consequently. Thus it may be said that a just judge wills simply the hanging of a murderer, but in a qualified manner he would will him to live, to wit, inasmuch as he is a man. Such a qualified will may be called a willingness rather than an absolute will. Thus it is clear that whatever God simply wills takes place; although what He wills antecedently may not take place.

Reply Obj. 2: An act of the cognitive faculty is according as the thing known is in

the knower; while an act of the appetite faculty is directed to things as they exist in themselves. But all that can have the nature of being and truth virtually exists in God, though it does not all exist in created things. Therefore God knows all truth; but does not will all good, except in so far as He wills Himself, in Whom all good virtually exists.

Reply Obj. 3: A first cause can be hindered in its effect by deficiency in the secondary cause, when it is not the universal first cause, including within itself all causes; for then the effect could in no way escape its order. And thus it is with the will of God, as said above. _____

SEVENTH ARTICLE [I, Q. 19, Art. 7]

Whether the Will of God Is Changeable?

Objection 1: It seems that the will of God is changeable. For the Lord says (Gen. 6:7): "It repenteth Me that I have made man." But whoever repents of what he has done, has a changeable will. Therefore God has a changeable will.

Obj. 2: Further, it is said in the person of the Lord: "I will speak against a nation and against a kingdom, to root out, and to pull down, and to destroy it; but if that nation shall repent of its evil, I also will repent of the evil that I have thought to do to them" (Jer. 18:7, 8). Therefore God has a changeable will.

Obj. 3: Further, whatever God does, He does voluntarily. But God does not always do the same thing, for at one time He ordered the law to be observed, and at another time forbade it. Therefore He has a changeable will.

Obj. 4: Further, God does not will of necessity what He wills, as said before (A. 3). Therefore He can both will and not will the same thing. But whatever can incline to either of two opposites, is changeable substantially; and that which can exist in a place or not in that place, is changeable locally. Therefore God is changeable as regards His will.

On the contrary, It is said: "God is not as a man, that He should lie, nor as the son of

man, that He should be changed" (Num. 23:19).

I answer that, The will of God is entirely unchangeable. On this point we must consider that to change the will is one thing; to will that certain things should be changed is another. It is possible to will a thing to be done now, and its contrary afterwards; and yet for the will to remain permanently the same: whereas the will would be changed, if one should begin to will what before he had not willed; or cease to will what he had willed before. This cannot happen, unless we presuppose change either in the knowledge or in the disposition of the substance of the willer. For since the will regards good, a man may in two ways begin to will a thing. In one way when that thing begins to be good for him, and this does not take place without a change in him. Thus when the cold weather begins, it becomes good to sit by the fire; though it was not so before. In another way when he knows for the first time that a thing is good for him, though he did not know it before; hence we take counsel in order to know what is good for us. Now it has already been shown that both the substance of God and His knowledge are entirely unchangeable (QQ. 9, A. 1; 14, A. 15). Therefore His will must be entirely unchangeable.

Reply Obj. 1: These words of the Lord are to be understood metaphorically, and according to the likeness of our nature. For when we repent, we destroy what we have made; although we may even do so without change of will; as, when a man wills to make a thing, at the same time intending to destroy it later. Therefore God is said to have repented, by way of comparison with our mode of acting, in so far as by the deluge He destroyed from the face of the earth man whom He had made.

Reply Obj. 2: The will of God, as it is the first and universal cause, does not exclude intermediate causes that have power to produce certain effects. Since however all intermediate causes are inferior in power to the first cause, there are many things in the divine power, knowledge and will that are not included in the order of inferior causes. Thus in the case of the raising of Lazarus, one who looked only on inferior

causes might have said: "Lazarus will not rise again," but looking at the divine first cause might have said: "Lazarus will rise again." And God wills both: that is, that in the order of the inferior cause a thing shall happen; but that in the order of the higher cause it shall not happen; or He may will conversely. We may say, then, that God sometimes declares that a thing shall happen according as it falls under the order of inferior causes, as of nature, or merit, which yet does not happen as not being in the designs of the divine and higher cause. Thus He foretold to Ezechias: "Take order with thy house, for thou shalt die, and not live" (Isa. 38:1). Yet this did not take place, since from eternity it was otherwise disposed in the divine knowledge and will, which is unchangeable. Hence Gregory says (Moral. xvi, 5): "The sentence of God changes, but not His counsel"—that is to say, the counsel of His will. When therefore He says, "I also will repent," His words must be understood metaphorically. For men seem to repent, when they do not fulfill what they have threatened.

Reply Obj. 3: It does not follow from this argument that God has a will that changes, but that He sometimes wills that things should change.

Reply Obj. 4: Although God's willing a thing is not by absolute necessity, yet it is necessary by supposition, on account of the unchangeableness of the divine will, as has been said above (A. 3). _____

EIGHTH ARTICLE [I, Q. 19, Art. 8]

Whether the Will of God Imposes Necessity on the Things Willed?

Objection 1: It seems that the will of God imposes necessity on the things willed. For Augustine says (Enchiridion 103): "No one is saved, except whom God has willed to be saved. He must therefore be asked to will it; for if He wills it, it must necessarily be."

Obj. 2: Further, every cause that cannot be hindered, produces its effect necessarily, because, as the Philosopher says (Phys. ii, 84) "Nature always works in the same

way, if there is nothing to hinder it." But the will of God cannot be hindered. For the Apostle says (Rom. 9:19): "Who resisteth His will?" Therefore the will of God imposes necessity on the things willed.

Obj. 3: Further, whatever is necessary by its antecedent cause is necessary absolutely; it is thus necessary that animals should die, being compounded of contrary elements. Now things created by God are related to the divine will as to an antecedent cause, whereby they have necessity. For the conditional statement is true that if God wills a thing, it comes to pass; and every true conditional statement is necessary. It follows therefore that all that God wills is necessary absolutely.

On the contrary, All good things that exist God wills to be. If therefore His will imposes necessity on things willed, it follows that all good happens of necessity; and thus there is an end of free will, counsel, and all other such things.

I answer that, The divine will imposes necessity on some things willed but not on all. The reason of this some have chosen to assign to intermediate causes, holding that what God produces by necessary causes is necessary; and what He produces by contingent causes contingent.

This does not seem to be a sufficient explanation, for two reasons. First, because the effect of a first cause is contingent on account of the secondary cause, from the fact that the effect of the first cause is hindered by deficiency in the second cause, as the sun's power is hindered by a defect in the plant. But no defect of a secondary cause can hinder God's will from producing its effect. Secondly, because if the distinction between the contingent and the necessary is to be referred only to secondary causes, this must be independent of the divine intention and will; which is inadmissible. It is better therefore to say that this happens on account of the efficacy of the divine will. For when a cause is efficacious to act, the effect follows upon the cause, not only as to the thing done, but also as to its manner of being done or of being. Thus from defect of active power in the seed it may happen that a child is born unlike its father

in accidental points, that belong to its manner of being. Since then the divine will is perfectly efficacious, it follows not only that things are done, which God wills to be done, but also that they are done in the way that He wills. Now God wills some things to be done necessarily, some contingently, to the right ordering of things, for the building up of the universe. Therefore to some effects He has attached necessary causes, that cannot fail; but to others defectible and contingent causes, from which arise contingent effects. Hence it is not because the proximate causes are contingent that the effects willed by God happen contingently, but because God prepared contingent causes for them, it being His will that they should happen contingently.

Reply Obj. 1: By the words of Augustine we must understand a necessity in things willed by God that is not absolute, but conditional. For the conditional statement that if God wills a thing it must necessarily be, is necessarily true.

Reply Obj. 2: From the very fact that nothing resists the divine will, it follows that not only those things happen that God wills to happen, but that they happen necessarily or contingently according to His will.

Reply Obj. 3: Consequents have necessity from their antecedents according to the mode of the antecedents. Hence things effected by the divine will have that kind of necessity that God wills them to have, either absolute or conditional. Not all things, therefore, are absolute necessities. _____

NINTH ARTICLE [I, Q. 19, Art. 8]

Whether God Wills Evils?

Objection 1: It seems that God wills evils. For every good that exists, God wills. But it is a good that evil should exist. For Augustine says (Enchiridion 95): "Although evil in so far as it is evil is not a good, yet it is good that not only good things should exist, but also evil things." Therefore God wills evil things.

Obj. 2: Further, Dionysius says (Div. Nom. iv, 23): "Evil would conduce to the perfection of everything," i.e. the universe. And Augustine says (Enchiridion 10,

11): "Out of all things is built up the admirable beauty of the universe, wherein even that which is called evil, properly ordered and disposed, commends the good more evidently in that good is more pleasing and praiseworthy when contrasted with evil." But God wills all that appertains to the perfection and beauty of the universe, for this is what God desires above all things in His creatures. Therefore God wills evil.

Obj. 3: Further, that evil should exist, and should not exist, are contradictory opposites. But God does not will that evil should not exist; otherwise, since various evils do exist, God's will would not always be fulfilled. Therefore God wills that evil should exist.

On the contrary, Augustine says (Qq. 83,3): "No wise man is the cause of another man becoming worse. Now God surpasses all men in wisdom. Much less therefore is God the cause of man becoming worse; and when He is said to be the cause of a thing, He is said to will it." Therefore it is not by God's will that man becomes worse. Now it is clear that every evil makes a thing worse. Therefore God wills not evil things.

I answer that, Since the ratio of good is the ratio of appetibility, as said before (Q. 5, A. 1), and since evil is opposed to good, it is impossible that any evil, as such, should be sought for by the appetite, either natural, or animal, or by the intellectual appetite which is the will. Nevertheless evil may be sought accidentally, so far as it accompanies a good, as appears in each of the appetites. For a natural agent intends not privation or corruption, but the form to which is annexed the privation of some other form, and the generation of one thing, which implies the corruption of another. Also when a lion kills a stag, his object is food, to obtain which the killing of the animal is only the means. Similarly the fornicator has merely pleasure for his object, and the deformity of sin is only an accompaniment. Now the evil that accompanies one good, is the privation of another good. Never therefore would evil be sought after, not even accidentally, unless the good that accompanies the evil were more

desired than the good of which the evil is the privation. Now God wills no good more than He wills His own goodness; yet He wills one good more than another. Hence He in no way wills the evil of sin, which is the privation of right order towards the divine good. The evil of natural defect, or of punishment, He does will, by willing the good to which such evils are attached. Thus in willing justice He wills punishment; and in willing the preservation of the natural order, He wills some things to be naturally corrupted.

Reply Obj. 1: Some have said that although God does not will evil, yet He wills that evil should be or be done, because, although evil is not a good, yet it is good that evil should be or be done. This they said because things evil in themselves are ordered to some good end; and this order they thought was expressed in the words "that evil should be or be done." This, however, is not correct; since evil is not of itself ordered to good, but accidentally. For it is beside the intention of the sinner, that any good should follow from his sin; as it was beside the intention of tyrants that the patience of the martyrs should shine forth from all their persecutions. It cannot therefore be said that such an ordering to good is implied in the statement that it is a good thing that evil should be or be done, since nothing is judged of by that which appertains to it accidentally, but by that which belongs to it essentially.

Reply Obj. 2: Evil does not operate towards the perfection and beauty of the universe, except accidentally, as said above (ad 1). Therefore Dionysius in saying that "evil would conduce to the perfection of the universe," draws a conclusion by reduction to an absurdity.

Reply Obj. 3: The statements that evil exists, and that evil exists not, are opposed as contradictories; yet the statements that anyone wills evil to exist and that he wills it not to be, are not so opposed; since either is affirmative. God therefore neither wills evil to be done, nor wills it not to be done, but wills to permit evil to be done; and this is a good. _____

TENTH ARTICLE [I, Q. 19, Art. 10]

Whether God Has Free-Will?

Objection 1: It seems that God has not free-will. For Jerome says, in a homily on the prodigal son [*Ep. 146, ad Damas.]; "God alone is He who is not liable to sin, nor can be liable: all others, as having free-will, can be inclined to either side."

Obj. 2: Further, free-will is the faculty of the reason and will, by which good and evil are chosen. But God does not will evil, as has been said (A. 9). Therefore there is not free-will in God.

On the contrary, Ambrose says (De Fide ii, 3): "The Holy Spirit divideth unto each one as He will, namely, according to the free choice of the will, not in obedience to necessity."

I answer that, We have free-will with respect to what we will not of necessity, nor by natural instinct. For our will to be happy does not appertain to free-will, but to natural instinct. Hence other animals, that are moved to act by natural instinct, are not said to be moved by free-will. Since then God necessarily wills His own goodness, but other things not necessarily, as shown above (A. 3), He has free will with respect to what He does not necessarily will.

Reply Obj. 1: Jerome seems to deny free-will to God not simply, but only as regards the inclination to sin.

Reply Obj. 2: Since the evil of sin consists in turning away from the divine goodness, by which God wills all things, as above shown, it is manifestly impossible for Him to will the evil of sin; yet He can make choice of one of two opposites, inasmuch as He can will a thing to be, or not to be. In the same way we ourselves, without sin, can will to sit down, and not will to sit down.

ELEVENTH ARTICLE [I, Q. 19, Art. 11]

Whether the Will of Expression Is to Be Distinguished in God?

Objection 1: It seems that the will of expression is not to be distinguished in God. For as the will of God is the cause of things, so is His wisdom. But no expressions are assigned to the divine wisdom. Therefore no expressions ought to be assigned to the divine will.

Obj. 2: Further, every expression that is not in agreement with the mind of him who expresses himself, is false. If therefore the expressions assigned to the divine will are not in agreement with that will, they are false. But if they do agree, they are superfluous. No expressions therefore must be assigned to the divine will.

On the contrary, The will of God is one, since it is the very essence of God. Yet sometimes it is spoken of as many, as in the words of Ps. 110:2: "Great are the works of the Lord, sought out according to all His wills." Therefore sometimes the sign must be taken for the will.

I answer that, Some things are said of God in their strict sense; others by metaphor, as appears from what has been said before (Q. 13, A. 3). When certain human passions are predicated of the Godhead metaphorically, this is done because of a likeness in the effect. Hence a thing that is in us a sign of some passion, is signified metaphorically in God under the name of that passion. Thus with us it is usual for an angry man to punish, so that punishment becomes an expression of anger. Therefore punishment itself is signified by the word anger, when anger is attributed to God. In the same way, what is usually with us an expression of will, is sometimes metaphorically called will in God; just as when anyone lays down a precept, it is a sign that he wishes that precept obeyed. Hence a divine precept is sometimes called by metaphor the will of God, as in the words: "Thy will be done on earth, as it is in heaven" (Matt. 6:10). There is, however, this difference between will and anger, that anger is never attributed to God properly, since in its primary meaning it includes passion; whereas will is attributed to Him properly. Therefore in God there are

distinguished will in its proper sense, and will as attributed to Him by metaphor. Will in its proper sense is called the will of good pleasure; and will metaphorically taken is the will of expression, inasmuch as the sign itself of will is called will.

Reply Obj. 1: Knowledge is not the cause of a thing being done, unless through the will. For we do not put into act what we know, unless we will to do so. Accordingly expression is not attributed to knowledge, but to will.

Reply Obj. 2: Expressions of will are called divine wills, not as being signs that God wills anything; but because what in us is the usual expression of our will, is called the divine will in God. Thus punishment is not a sign that there is anger in God; but it is called anger in Him, from the fact that it is an expression of anger in ourselves.

TWELFTH ARTICLE [I, Q. 19, Art. 12]

Whether Five Expressions of Will Are Rightly Assigned to the Divine Will?

Objection 1: It seems that five expressions of will—namely, prohibition, precept, counsel, operation, and permission—are not rightly assigned to the divine will. For the same things that God bids us do by His precept or counsel, these He sometimes operates in us, and the same things that He prohibits, these He sometimes permits. They ought not therefore to be enumerated as distinct.

Obj. 2: Further, God works nothing unless He wills it, as the Scripture says (Wis. 11:26). But the will of expression is distinct from the will of good pleasure. Therefore operation ought not to be comprehended in the will of expression.

Obj. 3: Further, operation and permission appertain to all creatures in common, since God works in them all, and permits some action in them all. But precept, counsel, and prohibition belong to rational creatures only. Therefore they do not come rightly under one division, not being of one order.

Obj. 4: Further, evil happens in more ways than good, since "good happens in one way, but evil in all kinds of ways," as declared by the Philosopher (Ethic. ii, 6), and

Dionysius (Div. Nom. iv, 22). It is not right therefore to assign one expression only in the case of evil—namely, prohibition—and two—namely, counsel and precept—in the case of good.

I answer that, By these signs we name the expression of will by which we are accustomed to show that we will something. A man may show that he wills something, either by himself or by means of another. He may show it by himself, by doing something either directly, or indirectly and accidentally. He shows it directly when he works in his own person; in that way the expression of his will is his own working. He shows it indirectly, by not hindering the doing of a thing; for what removes an impediment is called an accidental mover. In this respect the expression is called permission. He declares his will by means of another when he orders another to perform a work, either by insisting upon it as necessary by precept, and by prohibiting its contrary; or by persuasion, which is a part of counsel. Since in these ways the will of man makes itself known, the same five are sometimes denominated with regard to the divine will, as the expression of that will. That precept, counsel, and prohibition are called the will of God is clear from the words of Matt. 6:10: "Thy will be done on earth as it is in heaven." That permission and operation are called the will of God is clear from Augustine (Enchiridion 95), who says: "Nothing is done, unless the Almighty wills it to be done, either by permitting it, or by actually doing it."

Or it may be said that permission and operation refer to present time, permission being with respect to evil, operation with regard to good. Whilst as to future time, prohibition is in respect to evil, precept to good that is necessary and counsel to good that is of supererogation.

Reply Obj. 1: There is nothing to prevent anyone declaring his will about the same matter in different ways; thus we find many words that mean the same thing. Hence there is no reason why the same thing should not be the subject of precept,

operation, and counsel; or of prohibition or permission.

Reply Obj. 2: As God may by metaphor be said to will what by His will, properly speaking, He wills not; so He may by metaphor be said to will what He does, properly speaking, will. Hence there is nothing to prevent the same thing being the object of the will of good pleasure, and of the will of expression. But operation is always the same as the will of good pleasure; while precept and counsel are not; both because the former regards the present, and the two latter the future; and because the former is of itself the effect of the will; the latter its effect as fulfilled by means of another.

Reply Obj. 3: Rational creatures are masters of their own acts; and for this reason certain special expressions of the divine will are assigned to their acts, inasmuch as God ordains rational creatures to act voluntarily and of themselves. Other creatures act only as moved by the divine operation; therefore only operation and permission are concerned with these.

Reply Obj. 4: All evil of sin, though happening in many ways, agrees in being out of harmony with the divine will. Hence with regard to evil, only one expression is assigned, that of prohibition. On the other hand, good stands in various relations to the divine goodness, since there are good deeds without which we cannot attain to the fruition of that goodness, and these are the subject of precept; and there are others by which we attain to it more perfectly, and these are the subject of counsel. Or it may be said that counsel is not only concerned with the obtaining of greater good; but also with the avoiding of lesser evils. _____

QUESTION 20

GOD'S LOVE (In Four Articles)

We next consider those things that pertain absolutely to the will of God. In the appetitive part of the soul there are found in ourselves both the passions of the soul, as joy, love, and the like; and the habits of the moral virtues, as justice, fortitude and

the like. Hence we shall first consider the love of God, and secondly His justice and mercy. About the first there are four points of inquiry:

(1) Whether love exists in God?

(2) Whether He loves all things?

(3) Whether He loves one thing more than another?

(4) Whether He loves more the better things? _____

FIRST ARTICLE [I, Q. 20, Art. 1]

Whether Love Exists in God?

Objection 1: It seems that love does not exist in God. For in God there are no passions. Now love is a passion. Therefore love is not in God.

Obj. 2: Further, love, anger, sorrow and the like, are mutually divided against one another. But sorrow and anger are not attributed to God, unless by metaphor. Therefore neither is love attributed to Him.

Obj. 3: Further, Dionysius says (Div. Nom. iv): "Love is a uniting and binding force." But this cannot take place in God, since He is simple. Therefore love does not exist in God.

On the contrary, It is written: "God is love" (John 4:16).

I answer that, We must needs assert that in God there is love: because love is the first movement of the will and of every appetitive faculty. For since the acts of the will and of every appetitive faculty tend towards good and evil, as to their proper objects: and since good is essentially and especially the object of the will and the appetite, whereas evil is only the object secondarily and indirectly, as opposed to good; it follows that the acts of the will and appetite that regard good must naturally be prior to those that regard evil; thus, for instance, joy is prior to sorrow, love to hate: because what exists of itself is always prior to that which exists through another. Again, the more universal is naturally prior to what is less so. Hence the

intellect is first directed to universal truth; and in the second place to particular and special truths. Now there are certain acts of the will and appetite that regard good under some special condition, as joy and delight regard good present and possessed; whereas desire and hope regard good not as yet possessed. Love, however, regards good universally, whether possessed or not. Hence love is naturally the first act of the will and appetite; for which reason all the other appetite movements presuppose love, as their root and origin. For nobody desires anything nor rejoices in anything, except as a good that is loved: nor is anything an object of hate except as opposed to the object of love. Similarly, it is clear that sorrow, and other things like to it, must be referred to love as to their first principle. Hence, in whomsoever there is will and appetite, there must also be love: since if the first is wanting, all that follows is also wanting. Now it has been shown that will is in God (Q. 19, A. 1), and hence we must attribute love to Him.

Reply Obj. 1: The cognitive faculty does not move except through the medium of the appetitive: and just as in ourselves the universal reason moves through the medium of the particular reason, as stated in De Anima iii, 58, 75, so in ourselves the intellectual appetite, or the will as it is called, moves through the medium of the sensitive appetite. Hence, in us the sensitive appetite is the proximate motive-force of our bodies. Some bodily change therefore always accompanies an act of the sensitive appetite, and this change affects especially the heart, which, as the Philosopher says (De part. animal. iii, 4), is the first principle of movement in animals. Therefore acts of the sensitive appetite, inasmuch as they have annexed to them some bodily change, are called passions; whereas acts of the will are not so called. Love, therefore, and joy and delight are passions; in so far as they denote acts of the intellective appetite, they are not passions. It is in this latter sense that they are in God. Hence the Philosopher says (Ethic. vii): "God rejoices by an operation that is one and simple," and for the same reason He loves without passion.

Reply Obj. 2: In the passions of the sensitive appetite there may be distinguished a

certain material element—namely, the bodily change—and a certain formal element, which is on the part of the appetite. Thus in anger, as the Philosopher says (De Anima iii, 15, 63, 64), the material element is the kindling of the blood about the heart; but the formal, the appetite for revenge. Again, as regards the formal element of certain passions a certain imperfection is implied, as in desire, which is of the good we have not, and in sorrow, which is about the evil we have. This applies also to anger, which supposes sorrow. Certain other passions, however, as love and joy, imply no imperfection. Since therefore none of these can be attributed to God on their material side, as has been said (ad 1); neither can those that even on their formal side imply imperfection be attributed to Him; except metaphorically, and from likeness of effects, as already show (Q. 3, A. 2, ad 2; Q. 19, A. 11). Whereas, those that do not imply imperfection, such as love and joy, can be properly predicated of God, though without attributing passion to Him, as said before (Q. 19, A. 11).

Reply Obj. 3: An act of love always tends towards two things; to the good that one wills, and to the person for whom one wills it: since to love a person is to wish that person good. Hence, inasmuch as we love ourselves, we wish ourselves good; and, so far as possible, union with that good. So love is called the unitive force, even in God, yet without implying composition; for the good that He wills for Himself, is no other than Himself, Who is good by His essence, as above shown (Q. 6, AA. 1, 3). And by the fact that anyone loves another, he wills good to that other. Thus he puts the other, as it were, in the place of himself; and regards the good done to him as done to himself. So far love is a binding force, since it aggregates another to ourselves, and refers his good to our own. And then again the divine love is a binding force, inasmuch as God wills good to others; yet it implies no composition in God. _____

SECOND ARTICLE [I, Q. 20, Art. 2]

Whether God Loves All Things?

Objection 1: It seems that God does not love all things. For according to Dionysius (Div. Nom. iv, 1), love places the lover outside himself, and causes him to pass, as it were, into the object of his love. But it is not admissible to say that God is placed outside of Himself, and passes into other things. Therefore it is inadmissible to say that God loves things other than Himself.

Obj. 2: Further, the love of God is eternal. But things apart from God are not from eternity; except in God. Therefore God does not love anything, except as it exists in Himself. But as existing in Him, it is no other than Himself. Therefore God does not love things other than Himself.

Obj. 3: Further, love is twofold—the love, namely, of desire, and the love of friendship. Now God does not love irrational creatures with the love of desire, since He needs no creature outside Himself. Nor with the love of friendship; since there can be no friendship with irrational creatures, as the Philosopher shows (Ethic. viii, 2). Therefore God does not love all things.

Obj. 4: Further, it is written (Ps. 5:7): "Thou hatest all the workers of iniquity." Now nothing is at the same time hated and loved. Therefore God does not love all things.

On the contrary, It is said (Wis. 11:25): "Thou lovest all things that are, and hatest none of the things which Thou hast made."

I answer that, God loves all existing things. For all existing things, in so far as they exist, are good, since the existence of a thing is itself a good; and likewise, whatever perfection it possesses. Now it has been shown above (Q. 19, A. 4) that God's will is the cause of all things. It must needs be, therefore, that a thing has existence, or any kind of good, only inasmuch as it is willed by God. To every existing thing, then, God wills some good. Hence, since to love anything is nothing else than to will good to that thing, it is manifest that God loves everything that exists. Yet not as we love. Because since our will is not the cause of the goodness of things, but is moved by it

as by its object, our love, whereby we will good to anything, is not the cause of its goodness; but conversely its goodness, whether real or imaginary, calls forth our love, by which we will that it should preserve the good it has, and receive besides the good it has not, and to this end we direct our actions: whereas the love of God infuses and creates goodness.

Reply Obj. 1: A lover is placed outside himself, and made to pass into the object of his love, inasmuch as he wills good to the beloved; and works for that good by his providence even as he works for his own. Hence Dionysius says (Div. Nom. iv, 1): "On behalf of the truth we must make bold to say even this, that He Himself, the cause of all things, by His abounding love and goodness, is placed outside Himself by His providence for all existing things."

Reply Obj. 2: Although creatures have not existed from eternity, except in God, yet because they have been in Him from eternity, God has known them eternally in their proper natures; and for that reason has loved them, even as we, by the images of things within us, know things existing in themselves.

Reply Obj. 3: Friendship cannot exist except towards rational creatures, who are capable of returning love, and communicating one with another in the various works of life, and who may fare well or ill, according to the changes of fortune and happiness; even as to them is benevolence properly speaking exercised. But irrational creatures cannot attain to loving God, nor to any share in the intellectual and beatific life that He lives. Strictly speaking, therefore, God does not love irrational creatures with the love of friendship; but as it were with the love of desire, in so far as He orders them to rational creatures, and even to Himself. Yet this is not because He stands in need of them; but only on account of His goodness, and of the services they render to us. For we can desire a thing for others as well as for ourselves.

Reply Obj. 4: Nothing prevents one and the same thing being loved under one

aspect, while it is hated under another. God loves sinners in so far as they are existing natures; for they have existence and have it from Him. In so far as they are sinners, they have not existence at all, but fall short of it; and this in them is not from God. Hence under this aspect, they are hated by Him. _____

THIRD ARTICLE [I, Q. 20, Art. 3]

Whether God Loves All Things Equally?

Objection 1: It seems that God loves all things equally. For it is said: "He hath equally care of all" (Wis. 6:8). But God's providence over things comes from the love wherewith He loves them. Therefore He loves all things equally.

Obj. 2: Further, the love of God is His essence. But God's essence does not admit of degree; neither therefore does His love. He does not therefore love some things more than others.

Obj. 3: Further, as God's love extends to created things, so do His knowledge and will extend. But God is not said to know some things more than others; nor will one thing more than another. Neither therefore does He love some things more than others.

On the contrary, Augustine says (Tract. in Joan. cx): "God loves all things that He has made, and amongst them rational creatures more, and of these especially those who are members of His only-begotten Son Himself."

I answer that, Since to love a thing is to will it good, in a twofold way anything may be loved more, or less. In one way on the part of the act of the will itself, which is more or less intense. In this way God does not love some things more than others, because He loves all things by an act of the will that is one, simple, and always the same. In another way on the part of the good itself that a person wills for the beloved. In this way we are said to love that one more than another, for whom we will a greater good, though our will is not more intense. In this way we must needs say that God loves some things more than others. For since God's love is the cause

of goodness in things, as has been said (A. 2), no one thing would be better than another, if God did not will greater good for one than for another.

Reply Obj. 1: God is said to have equally care of all, not because by His care He deals out equal good to all, but because He administers all things with a like wisdom and goodness.

Reply Obj. 2: This argument is based on the intensity of love on the part of the act of the will, which is the divine essence. But the good that God wills for His creatures, is not the divine essence. Therefore there is no reason why it may not vary in degree.

Reply Obj. 3: To understand and to will denote the act alone, and do not include in their meaning objects from the diversity of which God may be said to know or will more or less, as has been said with respect to God's love.

FOURTH ARTICLE [I, Q. 20, Art. 4]

Whether God Always Loves More the Better Things?

Objection 1: It seems that God does not always love more the better things. For it is manifest that Christ is better than the whole human race, being God and man. But God loved the human race more than He loved Christ; for it is said: "He spared not His own Son, but delivered Him up for us all" (Rom. 8:32). Therefore God does not always love more the better things.

Obj. 2: Further, an angel is better than a man. Hence it is said of man: "Thou hast made him a little less than the angels" (Ps. 8:6). But God loved men more than He loved the angels, for it is said: "Nowhere doth He take hold of the angels, but of the seed of Abraham He taketh hold" (Heb. 2:16). Therefore God does not always love more the better things.

Obj. 3: Further, Peter was better than John, since he loved Christ more. Hence the Lord, knowing this to be true, asked Peter, saying: "Simon, son of John, lovest thou Me more than these?" Yet Christ loved John more than He loved Peter. For as

Augustine says, commenting on the words, "Simon, son of John, lovest thou Me?": "By this very mark is John distinguished from the other disciples, not that He loved him only, but that He loved him more than the rest." Therefore God does not always love more the better things.

Obj. 4: Further, the innocent man is better than the repentant, since repentance is, as Jerome says (Cap. 3 in Isa.), "a second plank after shipwreck." But God loves the penitent more than the innocent; since He rejoices over him the more. For it is said: "I say to you that there shall be joy in heaven upon the one sinner that doth penance, more than upon ninety-nine just who need not penance" (Luke 15:7). Therefore God does not always love more the better things.

Obj. 5: Further, the just man who is foreknown is better than the predestined sinner. Now God loves more the predestined sinner, since He wills for him a greater good, life eternal. Therefore God does not always love more the better things.

On the contrary, Everything loves what is like it, as appears from (Ecclus. 13:19): "Every beast loveth its like." Now the better a thing is, the more like is it to God. Therefore the better things are more loved by God.

I answer that, It must needs be, according to what has been said before, that God loves more the better things. For it has been shown (AA. 2, 3), that God's loving one thing more than another is nothing else than His willing for that thing a greater good: because God's will is the cause of goodness in things; and the reason why some things are better than others, is that God wills for them a greater good. Hence it follows that He loves more the better things.

Reply Obj. 1: God loves Christ not only more than He loves the whole human race, but more than He loves the entire created universe: because He willed for Him the greater good in giving Him "a name that is above all names," in so far as He was true God. Nor did anything of His excellence diminish when God delivered Him up to death for the salvation of the human race; rather did He become thereby a

glorious conqueror: "The government was placed upon His shoulder," according to Isa. 9:6.

Reply Obj. 2: God loves the human nature assumed by the Word of God in the person of Christ more than He loves all the angels; for that nature is better, especially on the ground of the union with the Godhead. But speaking of human nature in general, and comparing it with the angelic, the two are found equal, in the order of grace and of glory: since according to Rev 21:17, the measure of a man and of an angel is the same. Yet so that, in this respect, some angels are found nobler than some men, and some men nobler than some angels. But as to natural condition an angel is better than a man. God therefore did not assume human nature because He loved man, absolutely speaking, more; but because the needs of man were greater; just as the master of a house may give some costly delicacy to a sick servant, that he does not give to his own son in sound health.

Reply Obj. 3: This doubt concerning Peter and John has been solved in various ways. Augustine interprets it mystically, and says that the active life, signified by Peter, loves God more than the contemplative signified by John, because the former is more conscious of the miseries of this present life, and therefore the more ardently desires to be freed from them, and depart to God. God, he says, loves more the contemplative life, since He preserves it longer. For it does not end, as the active life does, with the life of the body.

Some say that Peter loved Christ more in His members, and therefore was loved more by Christ also, for which reason He gave him the care of the Church; but that John loved Christ more in Himself, and so was loved more by Him; on which account Christ commended His mother to his care. Others say that it is uncertain which of them loved Christ more with the love of charity, and uncertain also which of them God loved more and ordained to a greater degree of glory in eternal life. Peter is said to have loved more, in regard to a certain promptness and fervor; but

John to have been more loved, with respect to certain marks of familiarity which Christ showed to him rather than to others, on account of his youth and purity. While others say that Christ loved Peter more, from his more excellent gift of charity; but John more, from his gifts of intellect. Hence, absolutely speaking, Peter was the better and more beloved; but, in a certain sense, John was the better, and was loved the more. However, it may seem presumptuous to pass judgment on these matters; since "the Lord" and no other "is the weigher of spirits" (Prov. 16:2).

Reply Obj. 4: The penitent and the innocent are related as exceeding and exceeded. For whether innocent or penitent, those are the better and better loved who have most grace. Other things being equal, innocence is the nobler thing and the more beloved. God is said to rejoice more over the penitent than over the innocent, because often penitents rise from sin more cautious, humble, and fervent. Hence Gregory commenting on these words (Hom. 34 in Ev.) says that, "In battle the general loves the soldier who after flight returns and bravely pursues the enemy, more than him who has never fled, but has never done a brave deed."

Or it may be answered that gifts of grace, equal in themselves, are more as conferred on the penitent, who deserved punishment, than as conferred on the innocent, to whom no punishment was due; just as a hundred pounds [marcoe] are a greater gift to a poor man than to a king.

Reply Obj. 5: Since God's will is the cause of goodness in things, the goodness of one who is loved by God is to be reckoned according to the time when some good is to be given to him by divine goodness. According therefore to the time, when there is to be given by the divine will to the predestined sinner a greater good, the sinner is better; although according to some other time he is the worse; because even according to some time he is neither good nor bad. _____

QUESTION 21

THE JUSTICE AND MERCY OF GOD (In Four Articles)

After considering the divine love, we must treat of God's justice and mercy. Under this head there are four points of inquiry:

(1) Whether there is justice in God?

(2) Whether His justice can be called truth?

(3) Whether there is mercy in God?

(4) Whether in every work of God there are justice and mercy?

FIRST ARTICLE [I, Q. 21, Art. 1]

Whether There Is Justice in God?

Objection 1: It seems that there is not justice in God. For justice is divided against temperance. But temperance does not exist in God: neither therefore does justice.

Obj. 2: Further, he who does whatsoever he wills and pleases does not work according to justice. But, as the Apostle says: "God worketh all things according to the counsel of His will" (Eph. 1:11). Therefore justice cannot be attributed to Him.

Obj. 3: Further, the act of justice is to pay what is due. But God is no man's debtor. Therefore justice does not belong to God.

Obj. 4: Further, whatever is in God, is His essence. But justice cannot belong to this. For Boethius says (De Hebdom.): "Good regards the essence; justice the act." Therefore justice does not belong to God.

On the contrary, It is said (Ps. 10:8): "The Lord is just, and hath loved justice."

I answer that, There are two kinds of justice. The one consists in mutual giving and receiving, as in buying and selling, and other kinds of intercourse and exchange. This the Philosopher (Ethic. v, 4) calls commutative justice, that directs exchange and intercourse of business. This does not belong to God, since, as the Apostle says: "Who hath first given to Him, and recompense shall be made him?" (Rom. 11:35). The other consists in distribution, and is called distributive justice; whereby a ruler

or a steward gives to each what his rank deserves. As then the proper order displayed in ruling a family or any kind of multitude evinces justice of this kind in the ruler, so the order of the universe, which is seen both in effects of nature and in effects of will, shows forth the justice of God. Hence Dionysius says (Div. Nom. viii, 4): "We must needs see that God is truly just, in seeing how He gives to all existing things what is proper to the condition of each; and preserves the nature of each in the order and with the powers that properly belong to it."

Reply Obj. 1: Certain of the moral virtues are concerned with the passions, as temperance with concupiscence, fortitude with fear and daring, meekness with anger. Such virtues as these can only metaphorically be attributed to God; since, as stated above (Q. 20, A. 1), in God there are no passions; nor a sensitive appetite, which is, as the Philosopher says (Ethic. iii, 10), the subject of those virtues. On the other hand, certain moral virtues are concerned with works of giving and expending; such as justice, liberality, and magnificence; and these reside not in the sensitive faculty, but in the will. Hence, there is nothing to prevent our attributing these virtues to God; although not in civil matters, but in such acts as are not unbecoming to Him. For, as the Philosopher says (Ethic. x, 8), it would be absurd to praise God for His political virtues.

Reply Obj. 2: Since good as perceived by intellect is the object of the will, it is impossible for God to will anything but what His wisdom approves. This is, as it were, His law of justice, in accordance with which His will is right and just. Hence, what He does according to His will He does justly: as we do justly what we do according to law. But whereas law comes to us from some higher power, God is a law unto Himself.

Reply Obj. 3: To each one is due what is his own. Now that which is directed to a man is said to be his own. Thus the master owns the servant, and not conversely, for that is free which is its own cause. In the word debt, therefore, is implied a certain

exigence or necessity of the thing to which it is directed. Now a twofold order has to be considered in things: the one, whereby one created thing is directed to another, as the parts of the whole, accident to substance, and all things whatsoever to their end; the other, whereby all created things are ordered to God. Thus in the divine operations debt may be regarded in two ways, as due either to God, or to creatures, and in either way God pays what is due. It is due to God that there should be fulfilled in creatures what His will and wisdom require, and what manifests His goodness. In this respect, God's justice regards what befits Him; inasmuch as He renders to Himself what is due to Himself. It is also due to a created thing that it should possess what is ordered to it; thus it is due to man to have hands, and that other animals should serve him. Thus also God exercises justice, when He gives to each thing what is due to it by its nature and condition. This debt however is derived from the former; since what is due to each thing is due to it as ordered to it according to the divine wisdom. And although God in this way pays each thing its due, yet He Himself is not the debtor, since He is not directed to other things, but rather other things to Him. Justice, therefore, in God is sometimes spoken of as the fitting accompaniment of His goodness; sometimes as the reward of merit. Anselm touches on either view where he says (Prosolog. 10): "When Thou dost punish the wicked, it is just, since it agrees with their deserts; and when Thou dost spare the wicked, it is also just; since it befits Thy goodness."

Reply Obj. 4: Although justice regards act, this does not prevent its being the essence of God; since even that which is of the essence of a thing may be the principle of action. But good does not always regard act; since a thing is called good not merely with respect to act, but also as regards perfection in its essence. For this reason it is said (De Hebdom.) that the good is related to the just, as the general to the special. _____

SECOND ARTICLE [I, Q. 21, Art. 2]

Whether the Justice of God Is Truth?

Objection 1: It seems that the justice of God is not truth. For justice resides in the will; since, as Anselm says (Dial. Verit. 13), it is a rectitude of the will, whereas truth resides in the intellect, as the Philosopher says (Metaph. vi; Ethic. vi, 2,6). Therefore justice does not appertain to truth.

Obj. 2: Further, according to the Philosopher (Ethic. iv, 7), truth is a virtue distinct from justice. Truth therefore does not appertain to the idea of justice.

On the contrary, it is said (Ps. 84:11): "Mercy and truth have met each other": where truth stands for justice.

I answer that, Truth consists in the equation of mind and thing, as said above (Q. 16, A. 1). Now the mind, that is the cause of the thing, is related to it as its rule and measure; whereas the converse is the case with the mind that receives its knowledge from things. When therefore things are the measure and rule of the mind, truth consists in the equation of the mind to the thing, as happens in ourselves. For according as a thing is, or is not, our thoughts or our words about it are true or false. But when the mind is the rule or measure of things, truth consists in the equation of the thing to the mind; just as the work of an artist is said to be true, when it is in accordance with his art.

Now as works of art are related to art, so are works of justice related to the law with which they accord. Therefore God's justice, which establishes things in the order conformable to the rule of His wisdom, which is the law of His justice, is suitably called truth. Thus we also in human affairs speak of the truth of justice.

Reply Obj. 1: Justice, as to the law that governs, resides in the reason or intellect; but as to the command whereby our actions are governed according to the law, it resides in the will.

Reply Obj. 2: The truth of which the Philosopher is speaking in this passage, is that virtue whereby a man shows himself in word and deed such as he really is. Thus it

consists in the conformity of the sign with the thing signified; and not in that of the effect with its cause and rule: as has been said regarding the truth of justice.

THIRD ARTICLE [I, Q. 21, Art. 3]

Whether Mercy Can Be Attributed to God?

Objection 1: It seems that mercy cannot be attributed to God. For mercy is a kind of sorrow, as Damascene says (De Fide Orth. ii, 14). But there is no sorrow in God; and therefore there is no mercy in Him.

Obj. 2: Further, mercy is a relaxation of justice. But God cannot remit what appertains to His justice. For it is said (2 Tim. 2:13): "If we believe not, He continueth faithful: He cannot deny Himself." But He would deny Himself, as a gloss says, if He should deny His words. Therefore mercy is not becoming to God.

On the contrary, it is said (Ps. 110:4): "He is a merciful and gracious Lord."

I answer that, Mercy is especially to be attributed to God, as seen in its effect, but not as an affection of passion. In proof of which it must be considered that a person is said to be merciful [misericors], as being, so to speak, sorrowful at heart [miserum cor]; being affected with sorrow at the misery of another as though it were his own. Hence it follows that he endeavors to dispel the misery of this other, as if it were his; and this is the effect of mercy. To sorrow, therefore, over the misery of others belongs not to God; but it does most properly belong to Him to dispel that misery, whatever be the defect we call by that name. Now defects are not removed, except by the perfection of some kind of goodness; and the primary source of goodness is God, as shown above (Q. 6, A. 4). It must, however, be considered that to bestow perfections appertains not only to the divine goodness, but also to His justice, liberality, and mercy; yet under different aspects. The communicating of perfections, absolutely considered, appertains to goodness, as shown above (Q. 6, AA. 1, 4); in so far as perfections are given to things in proportion, the bestowal of them belongs

to justice, as has been already said (A. 1); in so far as God does not bestow them for His own use, but only on account of His goodness, it belongs to liberality; in so far as perfections given to things by God expel defects, it belongs to mercy.

Reply Obj. 1: This argument is based on mercy, regarded as an affection of passion.

Reply Obj. 2: God acts mercifully, not indeed by going against His justice, but by doing something more than justice; thus a man who pays another two hundred pieces of money, though owing him only one hundred, does nothing against justice, but acts liberally or mercifully. The case is the same with one who pardons an offence committed against him, for in remitting it he may be said to bestow a gift. Hence the Apostle calls remission a forgiving: "Forgive one another, as Christ has forgiven you" (Eph. 4:32). Hence it is clear that mercy does not destroy justice, but in a sense is the fulness thereof. And thus it is said: "Mercy exalteth itself above judgement" (James 2:13). _____

FOURTH ARTICLE [I, Q. 21, Art. 4]

Whether in Every Work of God There Are Mercy and Justice?

Objection 1: It seems that not in every work of God are mercy and justice. For some works of God are attributed to mercy, as the justification of the ungodly; and others to justice, as the damnation of the wicked. Hence it is said: "Judgment without mercy to him that hath not done mercy" (James 2:13). Therefore not in every work of God do mercy and justice appear.

Obj. 2: Further, the Apostle attributes the conversion of the Jews to justice and truth, but that of the Gentiles to mercy (Rom. 15). Therefore not in every work of God are justice and mercy.

Obj. 3: Further, many just persons are afflicted in this world; which is unjust. Therefore not in every work of God are justice and mercy.

Obj. 4: Further, it is the part of justice to pay what is due, but of mercy to relieve misery. Thus both justice and mercy presuppose something in their works: whereas

creation presupposes nothing. Therefore in creation neither mercy nor justice is found.

On the contrary, It is said (Ps. 24:10): "All the ways of the Lord are mercy and truth."

I answer that, Mercy and truth are necessarily found in all God's works, if mercy be taken to mean the removal of any kind of defect. Not every defect, however, can properly be called a misery; but only defect in a rational nature whose lot is to be happy; for misery is opposed to happiness. For this necessity there is a reason, because since a debt paid according to the divine justice is one due either to God, or to some creature, neither the one nor the other can be lacking in any work of God: because God can do nothing that is not in accord with His wisdom and goodness; and it is in this sense, as we have said, that anything is due to God. Likewise, whatever is done by Him in created things, is done according to proper order and proportion wherein consists the idea of justice. Thus justice must exist in all God's works. Now the work of divine justice always presupposes the work of mercy; and is founded thereupon. For nothing is due to creatures, except for something pre-existing in them, or foreknown. Again, if this is due to a creature, it must be due on account of something that precedes. And since we cannot go on to infinity, we must come to something that depends only on the goodness of the divine will—which is the ultimate end. We may say, for instance, that to possess hands is due to man on account of his rational soul; and his rational soul is due to him that he may be man; and his being man is on account of the divine goodness. So in every work of God, viewed at its primary source, there appears mercy. In all that follows, the power of mercy remains, and works indeed with even greater force; as the influence of the first cause is more intense than that of second causes. For this reason does God out of abundance of His goodness bestow upon creatures what is due to them more bountifully than is proportionate to their deserts: since less would suffice for preserving the order of justice than what the divine goodness confers;

because between creatures and God's goodness there can be no proportion.

Reply Obj. 1: Certain works are attributed to justice, and certain others to mercy, because in some justice appears more forcibly and in others mercy. Even in the damnation of the reprobate mercy is seen, which, though it does not totally remit, yet somewhat alleviates, in punishing short of what is deserved.

In the justification of the ungodly, justice is seen, when God remits sins on account of love, though He Himself has mercifully infused that love. So we read of Magdalen: "Many sins are forgiven her, because she hath loved much" (Luke 7:47).

Reply Obj. 2: God's justice and mercy appear both in the conversion of the Jews and of the Gentiles. But an aspect of justice appears in the conversion of the Jews which is not seen in the conversion of the Gentiles; inasmuch as the Jews were saved on account of the promises made to the fathers.

Reply Obj. 3: Justice and mercy appear in the punishment of the just in this world, since by afflictions lesser faults are cleansed in them, and they are the more raised up from earthly affections to God. As to this Gregory says (Moral. xxvi, 9): "The evils that press on us in this world force us to go to God."

Reply Obj. 4: Although creation presupposes nothing in the universe; yet it does presuppose something in the knowledge of God. In this way too the idea of justice is preserved in creation; by the production of beings in a manner that accords with the divine wisdom and goodness. And the idea of mercy, also, is preserved in the change of creatures from non-existence to existence. _____

QUESTION 22

THE PROVIDENCE OF GOD (In Four Articles)

Having considered all that relates to the will absolutely, we must now proceed to those things which have relation to both the intellect and the will, namely providence, in respect to all created things; predestination and reprobation and all that is connected with these acts in respect especially of man as regards his eternal

salvation. For in the science of morals, after the moral virtues themselves, comes the consideration of prudence, to which providence would seem to belong. Concerning God's providence there are four points of inquiry:

(1) Whether providence is suitably assigned to God?

(2) Whether everything comes under divine providence?

(3) Whether divine providence is immediately concerned with all things?

(4) Whether divine providence imposes any necessity upon things foreseen?

FIRST ARTICLE [I, Q. 22, Art. 1]

Whether Providence Can Suitably Be Attributed to God?

Objection 1: It seems that providence is not becoming to God. For providence, according to Tully (De Invent. ii), is a part of prudence. But prudence, since, according to the Philosopher (Ethic. vi, 5, 9, 18), it gives good counsel, cannot belong to God, Who never has any doubt for which He should take counsel. Therefore providence cannot belong to God.

Obj. 2: Further, whatever is in God, is eternal. But providence is not anything eternal, for it is concerned with existing things that are not eternal, according to Damascene (De Fide Orth. ii, 29). Therefore there is no providence in God.

Obj. 3: Further, there is nothing composite in God. But providence seems to be something composite, because it includes both the intellect and the will. Therefore providence is not in God.

On the contrary, It is said (Wis. 14:3): "But Thou, Father, governest all things by providence [*Vulg. But 'Thy providence, O Father, governeth it.']."

I answer that, It is necessary to attribute providence to God. For all the good that is in created things has been created by God, as was shown above (Q. 6, A. 4). In created things good is found not only as regards their substance, but also as regards

their order towards an end and especially their last end, which, as was said above, is the divine goodness (Q. 21, A. 4). This good of order existing in things created, is itself created by God. Since, however, God is the cause of things by His intellect, and thus it behooves that the type of every effect should pre-exist in Him, as is clear from what has gone before (Q. 19, A. 4), it is necessary that the type of the order of things towards their end should pre-exist in the divine mind: and the type of things ordered towards an end is, properly speaking, providence. For it is the chief part of prudence, to which two other parts are directed—namely, remembrance of the past, and understanding of the present; inasmuch as from the remembrance of what is past and the understanding of what is present, we gather how to provide for the future. Now it belongs to prudence, according to the Philosopher (Ethic. vi, 12), to direct other things towards an end whether in regard to oneself—as for instance, a man is said to be prudent, who orders well his acts towards the end of life—or in regard to others subject to him, in a family, city or kingdom; in which sense it is said (Matt. 24:45), "a faithful and wise servant, whom his lord hath appointed over his family." In this way prudence or providence may suitably be attributed to God. For in God Himself there can be nothing ordered towards an end, since He is the last end. This type of order in things towards an end is therefore in God called providence. Whence Boethius says (De Consol. iv, 6) that "Providence is the divine type itself, seated in the Supreme Ruler; which disposeth all things": which disposition may refer either to the type of the order of things towards an end, or to the type of the order of parts in the whole.

Reply Obj. 1: According to the Philosopher (Ethic. vi, 9, 10), "Prudence is what, strictly speaking, commands all that 'ebulia' has rightly counselled and 'synesis' rightly judged" [*Cf. I-II, Q. 57, A. 6]. Whence, though to take counsel may not be fitting to God, from the fact that counsel is an inquiry into matters that are doubtful, nevertheless to give a command as to the ordering of things towards an end, the right reason of which He possesses, does belong to God, according to Ps. 148:6: "He hath

made a decree, and it shall not pass away." In this manner both prudence and providence belong to God. Although at the same time it may be said that the very reason of things to be done is called counsel in God; not because of any inquiry necessitated, but from the certitude of the knowledge, to which those who take counsel come by inquiry. Whence it is said: "Who worketh all things according to the counsel of His will" (Eph. 1:11).

Reply Obj. 2: Two things pertain to the care of providence—namely, the "reason of order," which is called providence and disposition; and the execution of order, which is termed government. Of these, the first is eternal, and the second is temporal.

Reply Obj. 3: Providence resides in the intellect; but presupposes the act of willing the end. Nobody gives a precept about things done for an end; unless he will that end. Hence prudence presupposes the moral virtues, by means of which the appetitive faculty is directed towards good, as the Philosopher says. Even if Providence has to do with the divine will and intellect equally, this would not affect the divine simplicity, since in God both the will and intellect are one and the same thing, as we have said above (Q. 19). _____

SECOND ARTICLE [I, Q. 22, Art. 2]

Whether Everything Is Subject to the Providence of God?

Objection 1: It seems that everything is not subject to divine providence. For nothing foreseen can happen by chance. If then everything was foreseen by God, nothing would happen by chance. And thus hazard and luck would disappear; which is against common opinion.

Obj. 2: Further, a wise provider excludes any defect or evil, as far as he can, from those over whom he has a care. But we see many evils existing. Either, then, God cannot hinder these, and thus is not omnipotent; or else He does not have care for everything.

Obj. 3: Further, whatever happens of necessity does not require providence or

prudence. Hence, according to the Philosopher (Ethic. vi, 5, 9, 10, 11): "Prudence is the right reason of things contingent concerning which there is counsel and choice." Since, then, many things happen from necessity, everything cannot be subject to providence.

Obj. 4: Further, whatsoever is left to itself cannot be subject to the providence of a governor. But men are left to themselves by God in accordance with the words: "God made man from the beginning, and left him in the hand of his own counsel" (Ecclus. 15:14). And particularly in reference to the wicked: "I let them go according to the desires of their heart" (Ps. 80:13). Everything, therefore, cannot be subject to divine providence.

Obj. 5: Further, the Apostle says (1 Cor. 9:9): "God doth not care for oxen [*Vulg. 'Doth God take care for oxen?']": and we may say the same of other irrational creatures. Thus everything cannot be under the care of divine providence.

On the contrary, It is said of Divine Wisdom: "She reacheth from end to end mightily, and ordereth all things sweetly" (Wis. 8:1).

I answer that, Certain persons totally denied the existence of providence, as Democritus and the Epicureans, maintaining that the world was made by chance. Others taught that incorruptible things only were subject to providence and corruptible things not in their individual selves, but only according to their species; for in this respect they are incorruptible. They are represented as saying (Job 22:14): "The clouds are His covert; and He doth not consider our things; and He walketh about the poles of heaven." Rabbi Moses, however, excluded men from the generality of things corruptible, on account of the excellence of the intellect which they possess, but in reference to all else that suffers corruption he adhered to the opinion of the others.

We must say, however, that all things are subject to divine providence, not only in general, but even in their own individual selves. This is made evident thus. For since

every agent acts for an end, the ordering of effects towards that end extends as far as the causality of the first agent extends. Whence it happens that in the effects of an agent something takes place which has no reference towards the end, because the effect comes from a cause other than, and outside the intention of the agent. But the causality of God, Who is the first agent, extends to all being, not only as to constituent principles of species, but also as to the individualizing principles; not only of things incorruptible, but also of things corruptible. Hence all things that exist in whatsoever manner are necessarily directed by God towards some end; as the Apostle says: "Those things that are of God are well ordered [*Vulg. 'Those powers that are, are ordained of God': 'Quae autem sunt, a Deo ordinatae sunt.' St. Thomas often quotes this passage, and invariably reads: 'Quae a Deo sunt, ordinata sunt.']" (Rom. 13:1). Since, therefore, as the providence of God is nothing less than the type of the order of things towards an end, as we have said; it necessarily follows that all things, inasmuch as they participate in existence, must likewise be subject to divine providence. It has also been shown (Q. 14, AA. 6, 11) that God knows all things, both universal and particular. And since His knowledge may be compared to the things themselves, as the knowledge of art to the objects of art, all things must of necessity come under His ordering; as all things wrought by art are subject to the ordering of that art.

Reply Obj. 1: There is a difference between universal and particular causes. A thing can escape the order of a particular cause; but not the order of a universal cause. For nothing escapes the order of a particular cause, except through the intervention and hindrance of some other particular cause; as, for instance, wood may be prevented from burning, by the action of water. Since then, all particular causes are included under the universal cause, it could not be that any effect should take place outside the range of that universal cause. So far then as an effect escapes the order of a particular cause, it is said to be casual or fortuitous in respect to that cause; but if we regard the universal cause, outside whose range no effect can happen, it is said to be

foreseen. Thus, for instance, the meeting of two servants, although to them it appears a chance circumstance, has been fully foreseen by their master, who has purposely sent them to meet at the one place, in such a way that the one knows not about the other.

Reply Obj. 2: It is otherwise with one who has care of a particular thing, and one whose providence is universal, because a particular provider excludes all defects from what is subject to his care as far as he can; whereas, one who provides universally allows some little defect to remain, lest the good of the whole should be hindered. Hence, corruption and defects in natural things are said to be contrary to some particular nature; yet they are in keeping with the plan of universal nature; inasmuch as the defect in one thing yields to the good of another, or even to the universal good: for the corruption of one is the generation of another, and through this it is that a species is kept in existence. Since God, then, provides universally for all being, it belongs to His providence to permit certain defects in particular effects, that the perfect good of the universe may not be hindered, for if all evil were prevented, much good would be absent from the universe. A lion would cease to live, if there were no slaying of animals; and there would be no patience of martyrs if there were no tyrannical persecution. Thus Augustine says (Enchiridion 2): "Almighty God would in no wise permit evil to exist in His works, unless He were so almighty and so good as to produce good even from evil." It would appear that it was on account of these two arguments to which we have just replied, that some were persuaded to consider corruptible things—e.g. casual and evil things—as removed from the care of divine providence.

Reply Obj. 3: Man is not the author of nature; but he uses natural things in applying art and virtue to his own use. Hence human providence does not reach to that which takes place in nature from necessity; but divine providence extends thus far, since God is the author of nature. Apparently it was this argument that moved those who withdrew the course of nature from the care of divine providence, attributing it

rather to the necessity of matter, as Democritus, and others of the ancients.

Reply Obj. 4: When it is said that God left man to himself, this does not mean that man is exempt from divine providence; but merely that he has not a prefixed operating force determined to only the one effect; as in the case of natural things, which are only acted upon as though directed by another towards an end; and do not act of themselves, as if they directed themselves towards an end, like rational creatures, through the possession of free will, by which these are able to take counsel and make a choice. Hence it is significantly said: "In the hand of his own counsel." But since the very act of free will is traced to God as to a cause, it necessarily follows that everything happening from the exercise of free will must be subject to divine providence. For human providence is included under the providence of God, as a particular under a universal cause. God, however, extends His providence over the just in a certain more excellent way than over the wicked; inasmuch as He prevents anything happening which would impede their final salvation. For "to them that love God, all things work together unto good" (Rom. 8:28). But from the fact that He does not restrain the wicked from the evil of sin, He is said to abandon them: not that He altogether withdraws His providence from them; otherwise they would return to nothing, if they were not preserved in existence by His providence. This was the reason that had weight with Tully, who withdrew from the care of divine providence human affairs concerning which we take counsel.

Reply Obj. 5: Since a rational creature has, through its free will, control over its actions, as was said above (Q. 19, A. 10), it is subject to divine providence in an especial manner, so that something is imputed to it as a fault, or as a merit; and there is given it accordingly something by way of punishment or reward. In this way, the Apostle withdraws oxen from the care of God: not, however, that individual irrational creatures escape the care of divine providence; as was the opinion of the Rabbi Moses. _____

THIRD ARTICLE [I, Q. 22, Art. 3]

Whether God Has Immediate Providence Over Everything?

Objection 1: It seems that God has not immediate providence over all things. For whatever is contained in the notion of dignity, must be attributed to God. But it belongs to the dignity of a king, that he should have ministers; through whose mediation he provides for his subjects. Therefore much less has God Himself immediate providence over all things.

Obj. 2: Further, it belongs to providence to order all things to an end. Now the end of everything is its perfection and its good. But it appertains to every cause to direct its effect to good; wherefore every active cause is a cause of the effect of providence. If therefore God were to have immediate providence over all things, all secondary causes would be withdrawn.

Obj. 3: Further, Augustine says (Enchiridion 17) that, "It is better to be ignorant of some things than to know them, for example, vile things": and the Philosopher says the same (Metaph. xii, 51). But whatever is better must be assigned to God. Therefore He has not immediate providence over bad and vile things.

On the contrary, It is said (Job 34:13): "What other hath He appointed over the earth? or whom hath He set over the world which He made?" On which passage Gregory says (Moral. xxiv, 20): "Himself He ruleth the world which He Himself hath made."

I answer that, Two things belong to providence—namely, the type of the order of things foreordained towards an end; and the execution of this order, which is called government. As regards the first of these, God has immediate providence over everything, because He has in His intellect the types of everything, even the smallest; and whatsoever causes He assigns to certain effects, He gives them the power to produce those effects. Whence it must be that He has beforehand the type of those effects in His mind. As to the second, there are certain intermediaries of

God's providence; for He governs things inferior by superior, not on account of any defect in His power, but by reason of the abundance of His goodness; so that the dignity of causality is imparted even to creatures. Thus Plato's opinion, as narrated by Gregory of Nyssa (De Provid. viii, 3), is exploded. He taught a threefold providence. First, one which belongs to the supreme Deity, Who first and foremost has provision over spiritual things, and thus over the whole world as regards genus, species, and universal causes. The second providence, which is over the individuals of all that can be generated and corrupted, he attributed to the divinities who circulate in the heavens; that is, certain separate substances, which move corporeal things in a circular direction. The third providence, over human affairs, he assigned to demons, whom the Platonic philosophers placed between us and the gods, as Augustine tells us (De Civ. Dei, 1, 2: viii, 14).

Reply Obj. 1: It pertains to a king's dignity to have ministers who execute his providence. But the fact that he has not the plan of those things which are done by them arises from a deficiency in himself. For every operative science is the more perfect, the more it considers the particular things with which its action is concerned.

Reply Obj. 2: God's immediate provision over everything does not exclude the action of secondary causes; which are the executors of His order, as was said above (Q. 19, AA. 5, 8).

Reply Obj. 3: It is better for us not to know low and vile things, because by them we are impeded in our knowledge of what is better and higher; for we cannot understand many things simultaneously; because the thought of evil sometimes perverts the will towards evil. This does not hold with God, Who sees everything simultaneously at one glance, and whose will cannot turn in the direction of evil.

FOURTH ARTICLE [I, Q. 22, Art. 4]

Whether Providence Imposes Any Necessity on Things Foreseen?

Objection 1: It seems that divine providence imposes necessity upon things foreseen. For every effect that has a per se cause, either present or past, which it necessarily follows, happens from necessity; as the Philosopher proves (Metaph. vi, 7). But the providence of God, since it is eternal, pre-exists; and the effect flows from it of necessity, for divine providence cannot be frustrated. Therefore divine providence imposes a necessity upon things foreseen.

Obj. 2: Further, every provider makes his work as stable as he can, lest it should fail. But God is most powerful. Therefore He assigns the stability of necessity to things provided.

Obj. 3: Further, Boethius says (De Consol. iv, 6): "Fate from the immutable source of providence binds together human acts and fortunes by the indissoluble connection of causes." It seems therefore that providence imposes necessity upon things foreseen.

On the contrary, Dionysius says that (Div. Nom. iv, 23) "to corrupt nature is not the work of providence." But it is in the nature of some things to be contingent. Divine providence does not therefore impose any necessity upon things so as to destroy their contingency.

I answer that, Divine providence imposes necessity upon some things; not upon all, as some formerly believed. For to providence it belongs to order things towards an end. Now after the divine goodness, which is an extrinsic end to all things, the principal good in things themselves is the perfection of the universe; which would not be, were not all grades of being found in things. Whence it pertains to divine providence to produce every grade of being. And thus it has prepared for some things necessary causes, so that they happen of necessity; for others contingent causes, that they may happen by contingency, according to the nature of their proximate causes.

Reply Obj. 1: The effect of divine providence is not only that things should happen somehow; but that they should happen either by necessity or by contingency. Therefore whatsoever divine providence ordains to happen infallibly and of necessity happens infallibly and of necessity; and that happens from contingency, which the plan of divine providence conceives to happen from contingency.

Reply Obj. 2: The order of divine providence is unchangeable and certain, so far as all things foreseen happen as they have been foreseen, whether from necessity or from contingency.

Reply Obj. 3: That indissolubility and unchangeableness of which Boethius speaks, pertain to the certainty of providence, which fails not to produce its effect, and that in the way foreseen; but they do not pertain to the necessity of the effects. We must remember that properly speaking "necessary" and "contingent" are consequent upon being, as such. Hence the mode both of necessity and of contingency falls under the foresight of God, who provides universally for all being; not under the foresight of causes that provide only for some particular order of things.

QUESTION 23

OF PREDESTINATION (In Eight Articles)

After consideration of divine providence, we must treat of predestination and the book of life. Concerning predestination there are eight points of inquiry:

(1) Whether predestination is suitably attributed to God?

(2) What is predestination, and whether it places anything in the predestined?

(3) Whether to God belongs the reprobation of some men?

(4) On the comparison of predestination to election; whether, that is to say, the predestined are chosen?

(5) Whether merits are the cause or reason of predestination, or reprobation, or

election?

(6) of the certainty of predestination; whether the predestined will infallibly be saved?

(7) Whether the number of the predestined is certain?

(8) Whether predestination can be furthered by the prayers of the saints?

FIRST ARTICLE [I, Q. 23, Art. 1]

Whether Men Are Predestined by God?

Objection 1: It seems that men are not predestined by God, for Damascene says (De Fide Orth. ii, 30): "It must be borne in mind that God foreknows but does not predetermine everything, since He foreknows all that is in us, but does not predetermine it all." But human merit and demerit are in us, forasmuch as we are the masters of our own acts by free will. All that pertains therefore to merit or demerit is not predestined by God; and thus man's predestination is done away.

Obj. 2: Further, all creatures are directed to their end by divine providence, as was said above (Q. 22, AA. 1, 2). But other creatures are not said to be predestined by God. Therefore neither are men.

Obj. 3: Further, the angels are capable of beatitude, as well as men. But predestination is not suitable to angels, since in them there never was any unhappiness (miseria); for predestination, as Augustine says (De praedest. sanct. 17), is the "purpose to take pity [miserendi]" [*See Q. 22, A. 3]. Therefore men are not predestined.

Obj. 4: Further, the benefits God confers upon men are revealed by the Holy Ghost to holy men according to the saying of the Apostle (1 Cor. 2:12): "Now we have received not the spirit of this world, but the Spirit that is of God: that we may know the things that are given us from God." Therefore if man were predestined by God,

since predestination is a benefit from God, his predestination would be made known to each predestined; which is clearly false.

On the contrary, It is written (Rom. 8:30): "Whom He predestined, them He also called."

I answer that, It is fitting that God should predestine men. For all things are subject to His providence, as was shown above (Q. 22, A. 2). Now it belongs to providence to direct things towards their end, as was also said (Q. 22, AA. 1, 2). The end towards which created things are directed by God is twofold; one which exceeds all proportion and faculty of created nature; and this end is life eternal, that consists in seeing God which is above the nature of every creature, as shown above (Q. 12, A. 4). The other end, however, is proportionate to created nature, to which end created being can attain according to the power of its nature. Now if a thing cannot attain to something by the power of its nature, it must be directed thereto by another; thus, an arrow is directed by the archer towards a mark. Hence, properly speaking, a rational creature, capable of eternal life, is led towards it, directed, as it were, by God. The reason of that direction pre-exists in God; as in Him is the type of the order of all things towards an end, which we proved above to be providence. Now the type in the mind of the doer of something to be done, is a kind of pre-existence in him of the thing to be done. Hence the type of the aforesaid direction of a rational creature towards the end of life eternal is called predestination. For to destine, is to direct or send. Thus it is clear that predestination, as regards its objects, is a part of providence.

Reply Obj. 1: Damascene calls predestination an imposition of necessity, after the manner of natural things which are predetermined towards one end. This is clear from his adding: "He does not will malice, nor does He compel virtue." Whence predestination is not excluded by Him.

Reply Obj. 2: Irrational creatures are not capable of that end which exceeds the

faculty of human nature. Whence they cannot be properly said to be predestined; although improperly the term is used in respect of any other end.

Reply Obj. 3: Predestination applies to angels, just as it does to men, although they have never been unhappy. For movement does not take its species from the term wherefrom but from the term whereto. Because it matters nothing, in respect of the notion of making white, whether he who is made white was before black, yellow or red. Likewise it matters nothing in respect of the notion of predestination whether one is predestined to life eternal from the state of misery or not. Although it may be said that every conferring of good above that which is due pertains to mercy; as was shown previously (Q. 21, AA. 3, 4).

Reply Obj. 4: Even if by a special privilege their predestination were revealed to some, it is not fitting that it should be revealed to everyone; because, if so, those who were not predestined would despair; and security would beget negligence in the predestined. _____

SECOND ARTICLE [I, Q. 23, Art. 2]

Whether Predestination Places Anything in the Predestined?

Objection 1: It seems that predestination does place something in the predestined. For every action of itself causes passion. If therefore predestination is action in God, predestination must be passion in the predestined.

Obj. 2: Further, Origen says on the text, "He who was predestined," etc. (Rom. 1:4): "Predestination is of one who is not; destination, of one who is." And Augustine says (De Praed. Sanct.): "What is predestination but the destination of one who is?" Therefore predestination is only of one who actually exists; and it thus places something in the predestined.

Obj. 3: Further, preparation is something in the thing prepared. But predestination is the preparation of God's benefits, as Augustine says (De Praed. Sanct. ii, 14). Therefore predestination is something in the predestined.

Obj. 4: Further, nothing temporal enters into the definition of eternity. But grace, which is something temporal, is found in the definition of predestination. For predestination is the preparation of grace in the present; and of glory in the future. Therefore predestination is not anything eternal. So it must needs be that it is in the predestined, and not in God; for whatever is in Him is eternal.

On the contrary, Augustine says (De Praed. Sanct. ii, 14) that "predestination is the foreknowledge of God's benefits." But foreknowledge is not in the things foreknown, but in the person who foreknows them. Therefore, predestination is in the one who predestines, and not in the predestined.

I answer that, Predestination is not anything in the predestined; but only in the person who predestines. We have said above that predestination is a part of providence. Now providence is not anything in the things provided for; but is a type in the mind of the provider, as was proved above (Q. 22, A. 1). But the execution of providence which is called government, is in a passive way in the thing governed, and in an active way in the governor. Whence it is clear that predestination is a kind of type of the ordering of some persons towards eternal salvation, existing in the divine mind. The execution, however, of this order is in a passive way in the predestined, but actively in God. The execution of predestination is the calling and magnification; according to the Apostle (Rom. 8:30): "Whom He predestined, them He also called and whom He called, them He also magnified [Vulg. 'justified']."

Reply Obj. 1: Actions passing out to external matter imply of themselves passion—for example, the actions of warming and cutting; but not so actions remaining in the agent, as understanding and willing, as said above (Q. 14, A. 2; Q. 18, A. 3, ad 1). Predestination is an action of this latter class. Wherefore, it does not put anything in the predestined. But its execution, which passes out to external things, has an effect in them.

Reply Obj. 2: Destination sometimes denotes a real mission of someone to a given

end; thus, destination can only be said of someone actually existing. It is taken, however, in another sense for a mission which a person conceives in the mind; and in this manner we are said to destine a thing which we firmly propose in our mind. In this latter way it is said that Eleazar "determined not to do any unlawful things for the love of life" (2 Macc. 6:20). Thus destination can be of a thing which does not exist. Predestination, however, by reason of the antecedent nature it implies, can be attributed to a thing which does not actually exist; in whatsoever way destination is accepted.

Reply Obj. 3: Preparation is twofold: of the patient in respect to passion and this is in the thing prepared; and of the agent to action, and this is in the agent. Such a preparation is predestination, and as an agent by intellect is said to prepare itself to act, accordingly as it preconceives the idea of what is to be done. Thus, God from all eternity prepared by predestination, conceiving the idea of the order of some towards salvation.

Reply Obj. 4: Grace does not come into the definition of predestination, as something belonging to its essence, but inasmuch as predestination implies a relation to grace, as of cause to effect, and of act to its object. Whence it does not follow that predestination is anything temporal. _____

THIRD ARTICLE [I, Q. 23, Art. 3]

Whether God Reprobates Any Man?

Objection 1: It seems that God reprobates no man. For nobody reprobates what he loves. But God loves every man, according to (Wis. 11:25): "Thou lovest all things that are, and Thou hatest none of the things Thou hast made." Therefore God reprobates no man.

Obj. 2: Further, if God reprobates any man, it would be necessary for reprobation to have the same relation to the reprobates as predestination has to the predestined. But predestination is the cause of the salvation of the predestined. Therefore reprobation

will likewise be the cause of the loss of the reprobate. But this false. For it is said (Osee 13:9): "Destruction is thy own, O Israel; Thy help is only in Me." God does not, then, reprobate any man.

Obj. 3: Further, to no one ought anything be imputed which he cannot avoid. But if God reprobates anyone, that one must perish. For it is said (Eccles. 7:14): "Consider the works of God, that no man can correct whom He hath despised." Therefore it could not be imputed to any man, were he to perish. But this is false. Therefore God does not reprobate anyone.

On the contrary, It is said (Malachi 1:2,3): "I have loved Jacob, but have hated Esau."

I answer that, God does reprobate some. For it was said above (A. 1) that predestination is a part of providence. To providence, however, it belongs to permit certain defects in those things which are subject to providence, as was said above (Q. 22, A. 2). Thus, as men are ordained to eternal life through the providence of God, it likewise is part of that providence to permit some to fall away from that end; this is called reprobation. Thus, as predestination is a part of providence, in regard to those ordained to eternal salvation, so reprobation is a part of providence in regard to those who turn aside from that end. Hence reprobation implies not only foreknowledge, but also something more, as does providence, as was said above (Q. 22, A. 1). Therefore, as predestination includes the will to confer grace and glory; so also reprobation includes the will to permit a person to fall into sin, and to impose the punishment of damnation on account of that sin.

Reply Obj. 1: God loves all men and all creatures, inasmuch as He wishes them all some good; but He does not wish every good to them all. So far, therefore, as He does not wish this particular good—namely, eternal life—He is said to hate or reprobated them.

Reply Obj. 2: Reprobation differs in its causality from predestination. This latter is

the cause both of what is expected in the future life by the predestined—namely, glory—and of what is received in this life—namely, grace. Reprobation, however, is not the cause of what is in the present—namely, sin; but it is the cause of abandonment by God. It is the cause, however, of what is assigned in the future—namely, eternal punishment. But guilt proceeds from the free-will of the person who is reprobated and deserted by grace. In this way, the word of the prophet is true—namely, "Destruction is thy own, O Israel."

Reply Obj. 3: Reprobation by God does not take anything away from the power of the person reprobated. Hence, when it is said that the reprobated cannot obtain grace, this must not be understood as implying absolute impossibility: but only conditional impossibility: as was said above (Q. 19, A. 3), that the predestined must necessarily be saved; yet a conditional necessity, which does not do away with the liberty of choice. Whence, although anyone reprobated by God cannot acquire grace, nevertheless that he falls into this or that particular sin comes from the use of his free-will. Hence it is rightly imputed to him as guilt. _____

FOURTH ARTICLE [I, Q. 23, Art. 4]

Whether the Predestined Are Chosen by God? [*"Eligantur."]

Objection 1: It seems that the predestined are not chosen by God. For Dionysius says (Div. Nom. iv, 1) that as the corporeal sun sends his rays upon all without selection, so does God His goodness. But the goodness of God is communicated to some in an especial manner through a participation of grace and glory. Therefore God without any selection communicates His grace and glory; and this belongs to predestination.

Obj. 2: Further, election is of things that exist. But predestination from all eternity is also of things which do not exist. Therefore, some are predestined without election.

Obj. 3: Further, election implies some discrimination. Now God "wills all men to be saved" (1 Tim. 2:4). Therefore, predestination which ordains men towards eternal

salvation, is without election.

On the contrary, It is said (Eph. 1:4): "He chose us in Him before the foundation of the world."

I answer that, Predestination presupposes election in the order of reason; and election presupposes love. The reason of this is that predestination, as stated above (A. 1), is a part of providence. Now providence, as also prudence, is the plan existing in the intellect directing the ordering of some things towards an end; as was proved above (Q. 22, A. 2). But nothing is directed towards an end unless the will for that end already exists. Whence the predestination of some to eternal salvation presupposes, in the order of reason, that God wills their salvation; and to this belong both election and love:—love, inasmuch as He wills them this particular good of eternal salvation; since to love is to wish well to anyone, as stated above (Q. 20, AA. 2 ,3):—election, inasmuch as He wills this good to some in preference to others; since He reprobates some, as stated above (A. 3). Election and love, however, are differently ordered in God, and in ourselves: because in us the will in loving does not cause good, but we are incited to love by the good which already exists; and therefore we choose someone to love, and so election in us precedes love. In God, however, it is the reverse. For His will, by which in loving He wishes good to someone, is the cause of that good possessed by some in preference to others. Thus it is clear that love precedes election in the order of reason, and election precedes predestination. Whence all the predestinate are objects of election and love.

Reply Obj. 1: If the communication of the divine goodness in general be considered, God communicates His goodness without election; inasmuch as there is nothing which does not in some way share in His goodness, as we said above (Q. 6, A. 4). But if we consider the communication of this or that particular good, He does not allot it without election; since He gives certain goods to some men, which He does not give to others. Thus in the conferring of grace and glory election is implied.

Reply Obj. 2: When the will of the person choosing is incited to make a choice by the good already pre-existing in the object chosen, the choice must needs be of those things which already exist, as happens in our choice. In God it is otherwise; as was said above (Q. 20, A. 2). Thus, as Augustine says (De Verb. Ap. Serm. 11): "Those are chosen by God, who do not exist; yet He does not err in His choice."

Reply Obj. 3: God wills all men to be saved by His antecedent will, which is to will not simply but relatively; and not by His consequent will, which is to will simply.

FIFTH ARTICLE [I, Q. 23, Art. 5]

Whether the Foreknowledge of Merits Is the Cause of Predestination?

Objection 1: It seems that foreknowledge of merits is the cause of predestination. For the Apostle says (Rom. 8:29): "Whom He foreknew, He also predestined." Again a gloss of Ambrose on Rom. 9:15: "I will have mercy upon whom I will have mercy" says: "I will give mercy to him who, I foresee, will turn to Me with his whole heart." Therefore it seems the foreknowledge of merits is the cause of predestination.

Obj. 2: Further, Divine predestination includes the divine will, which by no means can be irrational; since predestination is "the purpose to have mercy," as Augustine says (De Praed. Sanct. ii, 17). But there can be no other reason for predestination than the foreknowledge of merits. Therefore it must be the cause of reason of predestination.

Obj. 3: Further, "There is no injustice in God" (Rom. 9:14). Now it would seem unjust that unequal things be given to equals. But all men are equal as regards both nature and original sin; and inequality in them arises from the merits or demerits of their actions. Therefore God does not prepare unequal things for men by predestinating and reprobating, unless through the foreknowledge of their merits and demerits.

On the contrary, The Apostle says (Titus 3:5): "Not by works of justice which we have done, but according to His mercy He saved us." But as He saved us, so He predestined that we should be saved. Therefore, foreknowledge of merits is not the cause or reason of predestination.

I answer that, Since predestination includes will, as was said above (A. 4), the reason of predestination must be sought for in the same way as was the reason of the will of God. Now it was shown above (Q. 19, A. 5), that we cannot assign any cause of the divine will on the part of the act of willing; but a reason can be found on the part of the things willed; inasmuch as God wills one thing on account of something else. Wherefore nobody has been so insane as to say that merit is the cause of divine predestination as regards the act of the predestinator. But this is the question, whether, as regards the effect, predestination has any cause; or what comes to the same thing, whether God pre-ordained that He would give the effect of predestination to anyone on account of any merits.

Accordingly there were some who held that the effect of predestination was pre-ordained for some on account of pre-existing merits in a former life. This was the opinion of Origen, who thought that the souls of men were created in the beginning, and according to the diversity of their works different states were assigned to them in this world when united with the body. The Apostle, however, rebuts this opinion where he says (Rom. 9:11,12): "For when they were not yet born, nor had done any good or evil . . . not of works, but of Him that calleth, it was said of her: The elder shall serve the younger."

Others said that pre-existing merits in this life are the reason and cause of the effect of predestination. For the Pelagians taught that the beginning of doing well came from us; and the consummation from God: so that it came about that the effect of predestination was granted to one, and not to another, because the one made a beginning by preparing, whereas the other did not. But against this we have the

saying of the Apostle (2 Cor. 3:5), that "we are not sufficient to think anything of ourselves as of ourselves." Now no principle of action can be imagined previous to the act of thinking. Wherefore it cannot be said that anything begun in us can be the reason of the effect of predestination.

And so others said that merits following the effect of predestination are the reason of predestination; giving us to understand that God gives grace to a person, and pre-ordains that He will give it, because He knows beforehand that He will make good use of that grace, as if a king were to give a horse to a soldier because he knows he will make good use of it. But these seem to have drawn a distinction between that which flows from grace, and that which flows from free will, as if the same thing cannot come from both. It is, however, manifest that what is of grace is the effect of predestination; and this cannot be considered as the reason of predestination, since it is contained in the notion of predestination. Therefore, if anything else in us be the reason of predestination, it will outside the effect of predestination. Now there is no distinction between what flows from free will, and what is of predestination; as there is not distinction between what flows from a secondary cause and from a first cause. For the providence of God produces effects through the operation of secondary causes, as was above shown (Q. 22, A. 3). Wherefore, that which flows from free-will is also of predestination. We must say, therefore, that the effect of predestination may be considered in a twofold light—in one way, in particular; and thus there is no reason why one effect of predestination should not be the reason or cause of another; a subsequent effect being the reason of a previous effect, as its final cause; and the previous effect being the reason of the subsequent as its meritorious cause, which is reduced to the disposition of the matter. Thus we might say that God pre-ordained to give glory on account of merit, and that He pre-ordained to give grace to merit glory. In another way, the effect of predestination may be considered in general. Thus, it is impossible that the whole of the effect of predestination in general should have any cause as coming from us;

because whatsoever is in man disposing him towards salvation, is all included under the effect of predestination; even the preparation for grace. For neither does this happen otherwise than by divine help, according to the prophet Jeremias (Lam. 5:21): "convert us, O Lord, to Thee, and we shall be converted." Yet predestination has in this way, in regard to its effect, the goodness of God for its reason; towards which the whole effect of predestination is directed as to an end; and from which it proceeds, as from its first moving principle.

Reply Obj. 1: The use of grace foreknown by God is not the cause of conferring grace, except after the manner of a final cause; as was explained above.

Reply Obj. 2: Predestination has its foundation in the goodness of God as regards its effects in general. Considered in its particular effects, however, one effect is the reason of another; as already stated.

Reply Obj. 3: The reason for the predestination of some, and reprobation of others, must be sought for in the goodness of God. Thus He is said to have made all things through His goodness, so that the divine goodness might be represented in things. Now it is necessary that God's goodness, which in itself is one and undivided, should be manifested in many ways in His creation; because creatures in themselves cannot attain to the simplicity of God. Thus it is that for the completion of the universe there are required different grades of being; some of which hold a high and some a low place in the universe. That this multiformity of grades may be preserved in things, God allows some evils, lest many good things should never happen, as was said above (Q. 22, A. 2). Let us then consider the whole of the human race, as we consider the whole universe. God wills to manifest His goodness in men; in respect to those whom He predestines, by means of His mercy, as sparing them; and in respect of others, whom he reprobates, by means of His justice, in punishing them. This is the reason why God elects some and rejects others. To this the Apostle refers, saying (Rom. 9:22, 23): "What if God, willing to show His wrath [that is, the

vengeance of His justice], and to make His power known, endured [that is, permitted] with much patience vessels of wrath, fitted for destruction; that He might show the riches of His glory on the vessels of mercy, which He hath prepared unto glory" and (2 Tim. 2:20): "But in a great house there are not only vessels of gold and silver; but also of wood and of earth; and some, indeed, unto honor, but some unto dishonor." Yet why He chooses some for glory, and reprobates others, has no reason, except the divine will. Whence Augustine says (Tract. xxvi. in Joan.): "Why He draws one, and another He draws not, seek not to judge, if thou dost not wish to err." Thus too, in the things of nature, a reason can be assigned, since primary matter is altogether uniform, why one part of it was fashioned by God from the beginning under the form of fire, another under the form of earth, that there might be a diversity of species in things of nature. Yet why this particular part of matter is under this particular form, and that under another, depends upon the simple will of God; as from the simple will of the artificer it depends that this stone is in part of the wall, and that in another; although the plan requires that some stones should be in this place, and some in that place. Neither on this account can there be said to be injustice in God, if He prepares unequal lots for not unequal things. This would be altogether contrary to the notion of justice, if the effect of predestination were granted as a debt, and not gratuitously. In things which are given gratuitously, a person can give more or less, just as he pleases (provided he deprives nobody of his due), without any infringement of justice. This is what the master of the house said: "Take what is thine, and go thy way. Is it not lawful for me to do what I will?" (Matt. 20:14,15). _____

SIXTH ARTICLE [I, Q. 23, Art. 6]

Whether Predestination Is Certain?

Objection 1: It seems that predestination is not certain. Because on the words "Hold fast that which thou hast, that no one take thy crown," (Rev 3:11), Augustine says

(De Corr. et Grat. 15): "Another will not receive, unless this one were to lose it." Hence the crown which is the effect of predestination can be both acquired and lost. Therefore predestination cannot be certain.

Obj. 2: Further, granted what is possible, nothing impossible follows. But it is possible that one predestined—e.g. Peter—may sin and then be killed. But if this were so, it would follow that the effect of predestination would be thwarted. This then, is not impossible. Therefore predestination is not certain.

Obj. 3: Further, whatever God could do in the past, He can do now. But He could have not predestined whom He hath predestined. Therefore now He is able not to predestine him. Therefore predestination is not certain.

On the contrary, A gloss on Rom. 8:29: "Whom He foreknew, He also predestinated", says: "Predestination is the foreknowledge and preparation of the benefits of God, by which whosoever are freed will most certainly be freed."

I answer that, Predestination most certainly and infallibly takes effect; yet it does not impose any necessity, so that, namely, its effect should take place from necessity. For it was said above (A. 1), that predestination is a part of providence. But not all things subject to providence are necessary; some things happening from contingency, according to the nature of the proximate causes, which divine providence has ordained for such effects. Yet the order of providence is infallible, as was shown above (Q. 22, A. 4). So also the order of predestination is certain; yet free-will is not destroyed; whence the effect of predestination has its contingency. Moreover all that has been said about the divine knowledge and will (Q. 14, A. 13; Q. 19, A. 4) must also be taken into consideration; since they do not destroy contingency in things, although they themselves are most certain and infallible.

Reply Obj. 1: The crown may be said to belong to a person in two ways; first, by God's predestination, and thus no one loses his crown: secondly, by the merit of grace; for what we merit, in a certain way is ours; and thus anyone may lose his

crown by mortal sin. Another person receives that crown thus lost, inasmuch as he takes the former's place. For God does not permit some to fall, without raising others; according to Job 34:24: "He shall break in pieces many and innumerable, and make others to stand in their stead." Thus men are substituted in the place of the fallen angels; and the Gentiles in that of the Jews. He who is substituted for another in the state of grace, also receives the crown of the fallen in that in eternal life he will rejoice at the good the other has done, in which life he will rejoice at all good whether done by himself or by others.

Reply Obj. 2: Although it is possible for one who is predestinated considered in himself to die in mortal sin; yet it is not possible, supposed, as in fact it is supposed. that he is predestinated. Whence it does not follow that predestination can fall short of its effect.

Reply Obj. 3: Since predestination includes the divine will as stated above (A. 4): and the fact that God wills any created thing is necessary on the supposition that He so wills, on account of the immutability of the divine will, but is not necessary absolutely; so the same must be said of predestination. Wherefore one ought not to say that God is able not to predestinate one whom He has predestinated, taking it in a composite sense, thought, absolutely speaking, God can predestinate or not. But in this way the certainty of predestination is not destroyed.

SEVENTH ARTICLE [I, Q. 23, Art. 7]

Whether the Number of the Predestined Is Certain?

Objection 1: It seems that the number of the predestined is not certain. For a number to which an addition can be made is not certain. But there can be an addition to the number of the predestined as it seems; for it is written (Deut. 1:11): "The Lord God adds to this number many thousands," and a gloss adds, "fixed by God, who knows those who belong to Him." Therefore the number of the predestined is not certain.

Obj. 2: Further, no reason can be assigned why God pre-ordains to salvation one number of men more than another. But nothing is arranged by God without a reason. Therefore the number to be saved pre-ordained by God cannot be certain.

Obj. 3: Further, the operations of God are more perfect than those of nature. But in the works of nature, good is found in the majority of things; defect and evil in the minority. If, then, the number of the saved were fixed by God at a certain figure, there would be more saved than lost. Yet the contrary follows from Matt. 7:13,14: "For wide is the gate, and broad the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life; and few there are who find it!" Therefore the number of those pre-ordained by God to be saved is not certain.

On the contrary, Augustine says (De Corr. et Grat. 13): "The number of the predestined is certain, and can neither be increased nor diminished."

I answer that, The number of the predestined is certain. Some have said that it was formally, but not materially certain; as if we were to say that it was certain that a hundred or a thousand would be saved; not however these or those individuals. But this destroys the certainty of predestination; of which we spoke above (A. 6). Therefore we must say that to God the number of the predestined is certain, not only formally, but also materially. It must, however, be observed that the number of the predestined is said to be certain to God, not by reason of His knowledge, because, that is to say, He knows how many will be saved (for in this way the number of drops of rain and the sands of the sea are certain to God); but by reason of His deliberate choice and determination. For the further evidence of which we must remember that every agent intends to make something finite, as is clear from what has been said above when we treated of the infinite (Q. 7, AA. 2 ,3). Now whosoever intends some definite measure in his effect thinks out some definite number in the essential parts, which are by their very nature required for the

perfection of the whole. For of those things which are required not principally, but only on account of something else, he does not select any definite number per se; but he accepts and uses them in such numbers as are necessary on account of that other thing. For instance, a builder thinks out the definite measurements of a house, and also the definite number of rooms which he wishes to make in the house; and definite measurements of the walls and roof; he does not, however, select a definite number of stones, but accepts and uses just so many as are sufficient for the required measurements of the wall. So also must we consider concerning God in regard to the whole universe, which is His effect. For He pre-ordained the measurements of the whole of the universe, and what number would befit the essential parts of that universe—that is to say, which have in some way been ordained in perpetuity; how many spheres, how many stars, how many elements, and how many species. Individuals, however, which undergo corruption, are not ordained as it were chiefly for the good of the universe, but in a secondary way, inasmuch as the good of the species is preserved through them. Whence, although God knows the total number of individuals, the number of oxen, flies and such like, is not pre-ordained by God per se; but divine providence produces just so many as are sufficient for the preservation of the species. Now of all creatures the rational creature is chiefly ordained for the good of the universe, being as such incorruptible; more especially those who attain to eternal happiness, since they more immediately reach the ultimate end. Whence the number of the predestined is certain to God; not only by way of knowledge, but also by way of a principal pre-ordination.

It is not exactly the same thing in the case of the number of the reprobate, who would seem to be pre-ordained by God for the good of the elect, in whose regard "all things work together unto good" (Rom. 8:28). Concerning the number of all the predestined, some say that so many men will be saved as angels fell; some, so many as there were angels left; others, as many as the number of angels created by God. It is, however, better to say that, "to God alone is known the number for whom is

reserved eternal happiness [*From the 'secret' prayer of the missal, 'pro vivis et defunctis.']"

Reply Obj. 1: These words of Deuteronomy must be taken as applied to those who are marked out by God beforehand in respect to present righteousness. For their number is increased and diminished, but not the number of the predestined.

Reply Obj. 2: The reason of the quantity of any one part must be judged from the proportion of that part of the whole. Thus in God the reason why He has made so many stars, or so many species of things, or predestined so many, is according to the proportion of the principal parts to the good of the whole universe.

Reply Obj. 3: The good that is proportionate to the common state of nature is to be found in the majority; and is wanting in the minority. The good that exceeds the common state of nature is to be found in the minority, and is wanting in the majority. Thus it is clear that the majority of men have a sufficient knowledge for the guidance of life; and those who have not this knowledge are said to be half-witted or foolish; but they who attain to a profound knowledge of things intelligible are a very small minority in respect to the rest. Since their eternal happiness, consisting in the vision of God, exceeds the common state of nature, and especially in so far as this is deprived of grace through the corruption of original sin, those who are saved are in the minority. In this especially, however, appears the mercy of God, that He has chosen some for that salvation, from which very many in accordance with the common course and tendency of nature fall short.

EIGHTH ARTICLE [I, Q. 23, Art. 8]

Whether Predestination Can Be Furthered by the Prayers of the Saints?

Objection 1: It seems that predestination cannot be furthered by the prayers of the saints. For nothing eternal can be preceded by anything temporal; and in consequence nothing temporal can help towards making something else eternal. But

predestination is eternal. Therefore, since the prayers of the saints are temporal, they cannot so help as to cause anyone to become predestined. Predestination therefore is not furthered by the prayers of the saints.

Obj. 2: Further, as there is no need of advice except on account of defective knowledge, so there is no need of help except through defective power. But neither of these things can be said of God when He predestines. Whence it is said: "Who hath helped the Spirit of the Lord? [*Vulg.: 'Who hath known the mind of the Lord?'] Or who hath been His counsellor?" (Rom. 11:34). Therefore predestination cannot be furthered by the prayers of the saints.

Obj. 3: Further, if a thing can be helped, it can also be hindered. But predestination cannot be hindered by anything. Therefore it cannot be furthered by anything.

On the contrary, It is said that "Isaac besought the Lord for his wife because she was barren; and He heard him and made Rebecca to conceive" (Gen. 25:21). But from that conception Jacob was born, and he was predestined. Now his predestination would not have happened if he had never been born. Therefore predestination can be furthered by the prayers of the saints.

I answer that, Concerning this question, there were different errors. Some, regarding the certainty of divine predestination, said that prayers were superfluous, as also anything else done to attain salvation; because whether these things were done or not, the predestined would attain, and the reprobate would not attain, eternal salvation. But against this opinion are all the warnings of Holy Scripture, exhorting us to prayer and other good works.

Others declared that the divine predestination was altered through prayer. This is stated to have the opinion of the Egyptians, who thought that the divine ordination, which they called fate, could be frustrated by certain sacrifices and prayers. Against this also is the authority of Scripture. For it is said: "But the triumpher in Israel will not spare and will not be moved to repentance" (1 Kings 15:29); and that "the gifts

and the calling of God are without repentance" (Rom. 11:29).

Wherefore we must say otherwise that in predestination two things are to be considered—namely, the divine ordination; and its effect. As regards the former, in no possible way can predestination be furthered by the prayers of the saints. For it is not due to their prayers that anyone is predestined by God. As regards the latter, predestination is said to be helped by the prayers of the saints, and by other good works; because providence, of which predestination is a part, does not do away with secondary causes but so provides effects, that the order of secondary causes falls also under providence. So, as natural effects are provided by God in such a way that natural causes are directed to bring about those natural effects, without which those effects would not happen; so the salvation of a person is predestined by God in such a way, that whatever helps that person towards salvation falls under the order of predestination; whether it be one's own prayers or those of another; or other good works, and such like, without which one would not attain to salvation. Whence, the predestined must strive after good works and prayer; because through these means predestination is most certainly fulfilled. For this reason it is said: "Labor more that by good works you may make sure your calling and election" (2 Pet. 1:10).

Reply Obj. 1: This argument shows that predestination is not furthered by the prayers of the saints, as regards the preordination.

Reply Obj. 2: One is said to be helped by another in two ways; in one way, inasmuch as he receives power from him: and to be helped thus belongs to the weak; but this cannot be said of God, and thus we are to understand, "Who hath helped the Spirit of the Lord?" In another way one is said to be helped by a person through whom he carries out his work, as a master through a servant. In this way God is helped by us; inasmuch as we execute His orders, according to 1 Cor. 3:9: "We are God's co-adjutors." Nor is this on account of any defect in the power of God, but because He employs intermediary causes, in order that the beauty of order may be

preserved in the universe; and also that He may communicate to creatures the dignity of causality.

Reply Obj. 3: Secondary causes cannot escape the order of the first universal cause, as has been said above (Q. 19, A. 6), indeed, they execute that order. And therefore predestination can be furthered by creatures, but it cannot be impeded by them.

QUESTION 24

THE BOOK OF LIFE (In Three Articles)

We now consider the book of life; concerning which there are three points of inquiry:

(1) What is the book of life?

(2) Of what life is it the book?

(3) Whether anyone can be blotted out of the book of life?

FIRST ARTICLE [I, Q. 24, Art. 1]

Whether the Book of Life Is the Same As Predestination?

Objection 1: It seems that the book of life is not the same thing as predestination. For it is said, "All things are the book of life" (Ecclus. 4:32)—i.e. the Old and New Testament according to a gloss. This, however, is not predestination. Therefore the book of life is not predestination.

Obj. 2: Further, Augustine says (De Civ. Dei xx, 14) that "the book of life is a certain divine energy, by which it happens that to each one his good or evil works are recalled to memory." But divine energy belongs seemingly, not to predestination, but rather to divine power. Therefore the book of life is not the same thing as predestination.

Obj. 3: Further, reprobation is opposed to predestination. So, if the book of life were

the same as predestination, there should also be a book of death, as there is a book of life.

On the contrary, It is said in a gloss upon Ps. 68:29, "Let them be blotted out of the book of the living," "This book is the knowledge of God, by which He hath predestined to life those whom He foreknew."

I answer that, The book of life is in God taken in a metaphorical sense, according to a comparison with human affairs. For it is usual among men that they who are chosen for any office should be inscribed in a book; as, for instance, soldiers, or counsellors, who formerly were called "conscript" fathers. Now it is clear from the preceding (Q. 23, A. 4) that all the predestined are chosen by God to possess eternal life. This conscription, therefore, of the predestined is called the book of life. A thing is said metaphorically to be written upon the mind of anyone when it is firmly held in the memory, according to Prov. 3:3: "Forget not My Law, and let thy heart keep My commandments," and further on, "Write them in the tables of thy heart." For things are written down in material books to help the memory. Whence, the knowledge of God, by which He firmly remembers that He has predestined some to eternal life, is called the book of life. For as the writing in a book is the sign of things to be done, so the knowledge of God is a sign in Him of those who are to be brought to eternal life, according to 2 Tim. 11:19: "The sure foundation of God standeth firm, having this seal; the Lord knoweth who are His."

Reply Obj. 1: The book of life may be understood in two senses. In one sense as the inscription of those who are chosen to life; thus we now speak of the book of life. In another sense the inscription of those things which lead us to life may be called the book of life; and this also is twofold, either as of things to be done; and thus the Old and New Testament are called a book of life; or of things already done, and thus that divine energy by which it happens that to each one his deeds will be recalled to memory, is spoken of as the book of life. Thus that also may be called the book of

war, whether it contains the names inscribed of those chosen for military service; or treats of the art of warfare, or relates the deeds of soldiers.

Hence the solution of the Second Objection.

Reply Obj. 3: It is the custom to inscribe, not those who are rejected, but those who are chosen. Whence there is no book of death corresponding to reprobation; as the book of life to predestination.

Reply Obj. 4: Predestination and the book of life are different aspects of the same thing. For this latter implies the knowledge of predestination; as also is made clear from the gloss quoted above. _____

SECOND ARTICLE [I, Q. 24, Art. 2]

Whether the Book of Life Regards Only the Life of Glory of the Predestined?

Objection 1: It seems that the book of life does not only regard the life of glory of the predestined. For the book of life is the knowledge of life. But God, through His own life, knows all other life. Therefore the book of life is so called in regard to divine life; and not only in regard to the life of the predestined.

Obj. 2: Further, as the life of glory comes from God, so also does the life of nature. Therefore, if the knowledge of the life of glory is called the book of life; so also should the knowledge of the life of nature be so called.

Obj. 3: Further, some are chosen to the life of grace who are not chosen to the life of glory; as it is clear from what is said: "Have not I chosen you twelve, and one of you is a devil?" (John 6:71). But the book of life is the inscription of the divine election, as stated above (A. 1). Therefore it applies also to the life of grace.

On the contrary, The book of life is the knowledge of predestination, as stated above (ibid.). But predestination does not regard the life of grace, except so far as it is directed to glory; for those are not predestined who have grace and yet fail to obtain glory. The book of life altogether is only so called in regard to the life of glory.

I answer that, The book of life, as stated above (A. 1), implies a conscription or a knowledge of those chosen to life. Now a man is chosen for something which does not belong to him by nature; and again that to which a man is chosen has the aspect of an end. For a soldier is not chosen or inscribed merely to put on armor, but to fight; since this is the proper duty to which military service is directed. But the life of glory is an end exceeding human nature, as said above (Q. 23, A. 1). Wherefore, strictly speaking, the book of life regards the life of glory.

Reply Obj. 1: The divine life, even considered as a life of glory, is natural to God; whence in His regard there is no election, and in consequence no book of life: for we do not say that anyone is chosen to possess the power of sense, or any of those things that are consequent on nature.

From this we gather the Reply to the Second Objection. For there is no election, nor a book of life, as regards the life of nature.

Reply Obj. 3: The life of grace has the aspect, not of an end, but of something directed towards an end. Hence nobody is said to be chosen to the life of grace, except so far as the life of grace is directed to glory. For this reason those who, possessing grace, fail to obtain glory, are not said to be chosen simply, but relatively. Likewise they are not said to be written in the book of life simply, but relatively; that is to say, that it is in the ordination and knowledge of God that they are to have some relation to eternal life, according to their participation in grace.

THIRD ARTICLE [I, Q. 24, Art. 3]

Whether Anyone May Be Blotted Out of the Book of Life?

Objection 1: It seems that no one may be blotted out of the book of life. For Augustine says (De Civ. Dei xx, 15): "God's foreknowledge, which cannot be deceived, is the book of life." But nothing can be taken away from the foreknowledge of God, nor from predestination. Therefore neither can anyone be

blotted out from the book of life.

Obj. 2: Further, whatever is in a thing is in it according to the disposition of that thing. But the book of life is something eternal and immutable. Therefore whatsoever is written therein, is there not in a temporary way, but immovably, and indelibly.

Obj. 3: Further, blotting out is the contrary to inscription. But nobody can be written a second time in the book of life. Neither therefore can he be blotted out.

On the contrary, It is said, "Let them be blotted out from the book of the living" (Ps. 68:29).

I answer that, Some have said that none could be blotted out of the book of life as a matter of fact, but only in the opinion of men. For it is customary in the Scriptures to say that something is done when it becomes known. Thus some are said to be written in the book of life, inasmuch as men think they are written therein, on account of the present righteousness they see in them; but when it becomes evident, either in this world or in the next, that they have fallen from that state of righteousness, they are then said to be blotted out. And thus a gloss explains the passage: "Let them be blotted out of the book of the living." But because not to be blotted out of the book of life is placed among the rewards of the just, according to the text, "He that shall overcome, shall thus be clothed in white garments, and I will not blot his name out of the book of life" (Apoc. 3:5) (and what is promised to holy men, is not merely something in the opinion of men), it can therefore be said that to be blotted out, and not blotted out, of the book of life is not only to be referred to the opinion of man, but to the reality of the fact. For the book of life is the inscription of those ordained to eternal life, to which one is directed from two sources; namely, from predestination, which direction never fails, and from grace; for whoever has grace, by this very fact becomes fitted for eternal life. This direction fails sometimes; because some are directed by possessing grace, to obtain eternal life, yet

they fail to obtain it through mortal sin. Therefore those who are ordained to possess eternal life through divine predestination are written down in the book of life simply, because they are written therein to have eternal life in reality; such are never blotted out from the book of life. Those, however, who are ordained to eternal life, not through divine predestination, but through grace, are said to be written in the book of life not simply, but relatively, for they are written therein not to have eternal life in itself, but in its cause only. Yet though these latter can be said to be blotted out of the book of life, this blotting out must not be referred to God, as if God foreknew a thing, and afterwards knew it not; but to the thing known, namely, because God knows one is first ordained to eternal life, and afterwards not ordained when he falls from grace.

Reply Obj. 1: The act of blotting out does not refer to the book of life as regards God's foreknowledge, as if in God there were any change; but as regards things foreknown, which can change.

Reply Obj. 2: Although things are immutably in God, yet in themselves they are subject to change. To this it is that the blotting out of the book of life refers.

Reply Obj. 3: The way in which one is said to be blotted out of the book of life is that in which one is said to be written therein anew; either in the opinion of men, or because he begins again to have relation towards eternal life through grace; which also is included in the knowledge of God, although not anew.

QUESTION 25

THE POWER OF GOD (In Six Articles)

After considering the divine foreknowledge and will, and other things pertaining thereto, it remains for us to consider the power of God. About this are six points of inquiry:

(1) Whether there is power in God?

(2) Whether His power is infinite?

(3) Whether He is almighty?

(4) Whether He could make the past not to have been?

(5) Whether He could do what He does not, or not do what He does?

(6) Whether what He makes He could make better? _____

FIRST ARTICLE [I, Q. 25, Art. 1]

Whether There Is Power in God?

Objection 1: It seems that power is not in God. For as primary matter is to power, so God, who is the first agent, is to act. But primary matter, considered in itself, is devoid of all act. Therefore, the first agent—namely, God—is devoid of power.

Obj. 2: Further, according to the Philosopher (Metaph. vi, 19), better than every power is its act. For form is better than matter; and action than active power, since it is its end. But nothing is better than what is in God; because whatsoever is in God, is God, as was shown above (Q. 3, A. 3). Therefore, there is no power in God.

Obj. 3: Further, Power is the principle of operation. But the divine power is God's essence, since there is nothing accidental in God: and of the essence of God there is no principle. Therefore there is no power in God.

Obj. 4: Further, it was shown above (Q. 14, A. 8; Q. 19, A. 4) that God's knowledge and will are the cause of things. But the cause and principle of a thing are identical. We ought not, therefore, to assign power to God; but only knowledge and will.

On the contrary, It is said: "Thou art mighty, O Lord, and Thy truth is round about Thee" (Ps. 88:9).

I answer that, Power is twofold—namely, passive, which exists not at all in God; and active, which we must assign to Him in the highest degree. For it is manifest that everything, according as it is in act and is perfect, is the active principle of something: whereas everything is passive according as it is deficient and imperfect.

Now it was shown above (Q. 3, A. 2; Q. 4, AA. 1, 2), that God is pure act, simply and in all ways perfect, nor in Him does any imperfection find place. Whence it most fittingly belongs to Him to be an active principle, and in no way whatsoever to be passive. On the other hand, the notion of active principle is consistent with active power. For active power is the principle of acting upon something else; whereas passive power is the principle of being acted upon by something else, as the Philosopher says (Metaph. v, 17). It remains, therefore, that in God there is active power in the highest degree.

Reply Obj. 1: Active power is not contrary to act, but is founded upon it, for everything acts according as it is actual: but passive power is contrary to act; for a thing is passive according as it is potential. Whence this potentiality is not in God, but only active power.

Reply Obj. 2: Whenever act is distinct from power, act must be nobler than power. But God's action is not distinct from His power, for both are His divine essence; neither is His existence distinct from His essence. Hence it does not follow that there should be anything in God nobler than His power.

Reply Obj. 3: In creatures, power is the principle not only of action, but likewise of effect. Thus in God the idea of power is retained, inasmuch as it is the principle of an effect; not, however, as it is a principle of action, for this is the divine essence itself; except, perchance, after our manner of understanding, inasmuch as the divine essence, which pre-contains in itself all perfection that exists in created things, can be understood either under the notion of action, or under that of power; as also it is understood under the notion of suppositum possessing nature, and under that of nature. Accordingly the notion of power is retained in God in so far as it is the principle of an effect.

Reply Obj. 4: Power is predicated of God not as something really distinct from His knowledge and will, but as differing from them logically; inasmuch as power

implies a notion of a principle putting into execution what the will commands, and what knowledge directs, which three things in God are identified. Or we may say, that the knowledge or will of God, according as it is the effective principle, has the notion of power contained in it. Hence the consideration of the knowledge and will of God precedes the consideration of His power, as the cause precedes the operation and effect. _____

SECOND ARTICLE [I, Q. 25, Art. 2]

Whether the Power of God Is Infinite?

Objection 1: It seems that the power of God is not infinite. For everything that is infinite is imperfect according to the Philosopher (Phys. iii, 6). But the power of God is far from imperfect. Therefore it is not infinite.

Obj. 2: Further, every power is made known by its effect; otherwise it would be ineffectual. If, then, the power of God were infinite, it could produce an infinite effect, but this is impossible.

Obj. 3: Further, the Philosopher proves (Phys. viii, 79) that if the power of any corporeal thing were infinite, it would cause instantaneous movement. God, however, does not cause instantaneous movement, but moves the spiritual creature in time, and the corporeal creature in place and time, as Augustine says (Gen. ad lit. 20, 22, 23). Therefore, His power is not infinite.

On the contrary, Hilary says (De Trin. viii), that "God's power is immeasurable. He is the living mighty one." Now everything that is immeasurable is infinite. Therefore the power of God is infinite.

I answer that, As stated above (A. 1), active power exists in God according to the measure in which He is actual. Now His existence is infinite, inasmuch as it is not limited by anything that receives it, as is clear from what has been said, when we discussed the infinity of the divine essence (Q. 7, A. 1). Wherefore, it is necessary that the active power in God should be infinite. For in every agent is it found that the

more perfectly an agent has the form by which it acts the greater its power to act. For instance, the hotter a thing is, the greater the power has it to give heat; and it would have infinite power to give heat, were its own heat infinite. Whence, since the divine essence, through which God acts, is infinite, as was shown above (Q. 7, A. 1) it follows that His power likewise is infinite.

Reply Obj. 1: The Philosopher is here speaking of an infinity in regard to matter not limited by any form; and such infinity belongs to quantity. But the divine essence is otherwise, as was shown above (Q. 7, A. 1); and consequently so also His power. It does not follow, therefore, that it is imperfect.

Reply Obj. 2: The power of a univocal agent is wholly manifested in its effect. The generative power of man, for example, is not able to do more than beget man. But the power of a non-univocal agent does not wholly manifest itself in the production of its effect: as, for example, the power of the sun does not wholly manifest itself in the production of an animal generated from putrefaction. Now it is clear that God is not a univocal agent. For nothing agrees with Him either in species or in genus, as was shown above (Q. 3, A. 5; Q. 4, A. 3). Whence it follows that His effect is always less than His power. It is not necessary, therefore, that the infinite power of God should be manifested so as to produce an infinite effect. Yet even if it were to produce no effect, the power of God would not be ineffectual; because a thing is ineffectual which is ordained towards an end to which it does not attain. But the power of God is not ordered toward its effect as towards an end; rather, it is the end of the effect produced by it.

Reply Obj. 3: The Philosopher (Phys. viii, 79) proves that if a body had infinite power, it would cause a non-temporal movement. And he shows that the power of the mover of heaven is infinite, because it can move in an infinite time. It remains, therefore, according to his reckoning, that the infinite power of a body, if such existed, would move without time; not, however, the power of an incorporeal mover.

The reason of this is that one body moving another is a univocal agent; wherefore it follows that the whole power of the agent is made known in its motion. Since then the greater the power of a moving body, the more quickly does it move; the necessary conclusion is that if its power were infinite, it would move beyond comparison faster, and this is to move without time. An incorporeal mover, however, is not a univocal agent; whence it is not necessary that the whole of its power should be manifested in motion, so as to move without time; and especially since it moves in accordance with the disposition of its will.

THIRD ARTICLE [I, Q. 25, Art. 3]

Whether God Is Omnipotent?

Objection 1: It seems that God is not omnipotent. For movement and passiveness belong to everything. But this is impossible with God, for He is immovable, as was said above (Q. 2, A. 3). Therefore He is not omnipotent.

Obj. 2: Further, sin is an act of some kind. But God cannot sin, nor "deny Himself" as it is said in 2 Tim. 2:13. Therefore He is not omnipotent.

Obj. 3: Further, it is said of God that He manifests His omnipotence "especially by sparing and having mercy" [*Collect, 10th Sunday after Pentecost]. Therefore the greatest act possible to the divine power is to spare and have mercy. There are things much greater, however, than sparing and having mercy; for example, to create another world, and the like. Therefore God is not omnipotent.

Obj. 4: Further, upon the text, "God hath made foolish the wisdom of this world" (1 Cor. 1:20), a gloss says: "God hath made the wisdom of this world foolish [*Vulg.: 'Hath not God', etc.] by showing those things to be possible which it judges to be impossible." Whence it would seem that nothing is to be judged possible or impossible in reference to inferior causes, as the wisdom of this world judges them; but in reference to the divine power. If God, then, were omnipotent, all things would

be possible; nothing, therefore impossible. But if we take away the impossible, then we destroy also the necessary; for what necessarily exists is impossible not to exist. Therefore there would be nothing at all that is necessary in things if God were omnipotent. But this is an impossibility. Therefore God is not omnipotent.

On the contrary, It is said: "No word shall be impossible with God" (Luke 1:37).

I answer that, All confess that God is omnipotent; but it seems difficult to explain in what His omnipotence precisely consists: for there may be doubt as to the precise meaning of the word 'all' when we say that God can do all things. If, however, we consider the matter aright, since power is said in reference to possible things, this phrase, "God can do all things," is rightly understood to mean that God can do all things that are possible; and for this reason He is said to be omnipotent. Now according to the Philosopher (Metaph. v, 17), a thing is said to be possible in two ways. First in relation to some power, thus whatever is subject to human power is said to be possible to man. Secondly absolutely, on account of the relation in which the very terms stand to each other. Now God cannot be said to be omnipotent through being able to do all things that are possible to created nature; for the divine power extends farther than that. If, however, we were to say that God is omnipotent because He can do all things that are possible to His power, there would be a vicious circle in explaining the nature of His power. For this would be saying nothing else but that God is omnipotent, because He can do all that He is able to do.

It remains therefore, that God is called omnipotent because He can do all things that are possible absolutely; which is the second way of saying a thing is possible. For a thing is said to be possible or impossible absolutely, according to the relation in which the very terms stand to one another, possible if the predicate is not incompatible with the subject, as that Socrates sits; and absolutely impossible when the predicate is altogether incompatible with the subject, as, for instance, that a man is a donkey.

It must, however, be remembered that since every agent produces an effect like itself, to each active power there corresponds a thing possible as its proper object according to the nature of that act on which its active power is founded; for instance, the power of giving warmth is related as to its proper object to the being capable of being warmed. The divine existence, however, upon which the nature of power in God is founded, is infinite, and is not limited to any genus of being; but possesses within itself the perfection of all being. Whence, whatsoever has or can have the nature of being, is numbered among the absolutely possible things, in respect of which God is called omnipotent. Now nothing is opposed to the idea of being except non-being. Therefore, that which implies being and non-being at the same time is repugnant to the idea of an absolutely possible thing, within the scope of the divine omnipotence. For such cannot come under the divine omnipotence, not because of any defect in the power of God, but because it has not the nature of a feasible or possible thing. Therefore, everything that does not imply a contradiction in terms, is numbered amongst those possible things, in respect of which God is called omnipotent: whereas whatever implies contradiction does not come within the scope of divine omnipotence, because it cannot have the aspect of possibility. Hence it is better to say that such things cannot be done, than that God cannot do them. Nor is this contrary to the word of the angel, saying: "No word shall be impossible with God." For whatever implies a contradiction cannot be a word, because no intellect can possibly conceive such a thing.

Reply Obj. 1: God is said to be omnipotent in respect to His active power, not to passive power, as was shown above (A. 1). Whence the fact that He is immovable or impassible is not repugnant to His omnipotence.

Reply Obj. 2: To sin is to fall short of a perfect action; hence to be able to sin is to be able to fall short in action, which is repugnant to omnipotence. Therefore it is that God cannot sin, because of His omnipotence. Nevertheless, the Philosopher says (Topic. iv, 3) that God can deliberately do what is evil. But this must be understood

either on a condition, the antecedent of which is impossible—as, for instance, if we were to say that God can do evil things if He will. For there is no reason why a conditional proposition should not be true, though both the antecedent and consequent are impossible: as if one were to say: "If man is a donkey, he has four feet." Or he may be understood to mean that God can do some things which now seem to be evil: which, however, if He did them, would then be good. Or he is, perhaps, speaking after the common manner of the heathen, who thought that men became gods, like Jupiter or Mercury.

Reply Obj. 3: God's omnipotence is particularly shown in sparing and having mercy, because in this is it made manifest that God has supreme power, that He freely forgives sins. For it is not for one who is bound by laws of a superior to forgive sins of his own free will. Or, because by sparing and having mercy upon men, He leads them on to the participation of an infinite good; which is the ultimate effect of the divine power. Or because, as was said above (Q. 21, A. 4), the effect of the divine mercy is the foundation of all the divine works. For nothing is due to anyone, except on account of something already given him gratuitously by God. In this way the divine omnipotence is particularly made manifest, because to it pertains the first foundation of all good things.

Reply Obj. 4: The absolute possible is not so called in reference either to higher causes, or to inferior causes, but in reference to itself. But the possible in reference to some power is named possible in reference to its proximate cause. Hence those things which it belongs to God alone to do immediately—as, for example, to create, to justify, and the like—are said to be possible in reference to a higher cause. Those things, however, which are of such kind as to be done by inferior causes are said to be possible in reference to those inferior causes. For it is according to the condition of the proximate cause that the effect has contingency or necessity, as was shown above (Q. 14, A. 1, ad 2). Thus is it that the wisdom of the world is deemed foolish, because what is impossible to nature, it judges to be impossible to God. So it is clear

that the omnipotence of God does not take away from things their impossibility and necessity. _____

FOURTH ARTICLE [I, Q. 25, Art. 4]

Whether God Can Make the Past Not to Have Been?

Objection 1: It seems that God can make the past not to have been. For what is impossible in itself is much more impossible than that which is only impossible accidentally. But God can do what is impossible in itself, as to give sight to the blind, or to raise the dead. Therefore, and much more can He do what is only impossible accidentally. Now for the past not to have been is impossible accidentally: thus for Socrates not to be running is accidentally impossible, from the fact that his running is a thing of the past. Therefore God can make the past not to have been.

Obj. 2: Further, what God could do, He can do now, since His power is not lessened. But God could have effected, before Socrates ran, that he should not run. Therefore, when he has run, God could effect that he did not run.

Obj. 3: Further, charity is a more excellent virtue than virginity. But God can supply charity that is lost; therefore also lost virginity. Therefore He can so effect that what was corrupt should not have been corrupt.

On the contrary, Jerome says (Ep. 22 ad Eustoch.): "Although God can do all things, He cannot make a thing that is corrupt not to have been corrupted." Therefore, for the same reason, He cannot effect that anything else which is past should not have been.

I answer that, As was said above (Q. 7, A. 2), there does not fall under the scope of God's omnipotence anything that implies a contradiction. Now that the past should not have been implies a contradiction. For as it implies a contradiction to say that Socrates is sitting, and is not sitting, so does it to say that he sat, and did not sit. But to say that he did sit is to say that it happened in the past. To say that he did not sit,

is to say that it did not happen. Whence, that the past should not have been, does not come under the scope of divine power. This is what Augustine means when he says (Contra Faust. xxix, 5): "Whosoever says, If God is almighty, let Him make what is done as if it were not done, does not see that this is to say: If God is almighty let Him effect that what is true, by the very fact that it is true, be false": and the Philosopher says (Ethic. vi, 2): "Of this one thing alone is God deprived—namely, to make undone the things that have been done."

Reply Obj. 1: Although it is impossible accidentally for the past not to have been, if one considers the past thing itself, as, for instance, the running of Socrates; nevertheless, if the past thing is considered as past, that it should not have been is impossible, not only in itself, but absolutely since it implies a contradiction. Thus, it is more impossible than the raising of the dead; in which there is nothing contradictory, because this is reckoned impossible in reference to some power, that is to say, some natural power; for such impossible things do come beneath the scope of divine power.

Reply Obj. 2: As God, in accordance with the perfection of the divine power, can do all things, and yet some things are not subject to His power, because they fall short of being possible; so, also, if we regard the immutability of the divine power, whatever God could do, He can do now. Some things, however, at one time were in the nature of possibility, whilst they were yet to be done, which now fall short of the nature of possibility, when they have been done. So is God said not to be able to do them, because they themselves cannot be done.

Reply Obj. 3: God can remove all corruption of the mind and body from a woman who has fallen; but the fact that she had been corrupt cannot be removed from her; as also is it impossible that the fact of having sinned or having lost charity thereby can be removed from the sinner. _____

FIFTH ARTICLE [I, Q. 25, Art. 5]

Whether God Can Do What He Does Not?

Objection 1: It seems that God cannot do other than what He does. For God cannot do what He has not foreknown and pre-ordained that He would do. But He neither foreknew nor pre-ordained that He would do anything except what He does. Therefore He cannot do except what He does.

Obj. 2: Further, God can only do what ought to be done and what is right to be done. But God is not bound to do what He does not; nor is it right that He should do what He does not. Therefore He cannot do except what He does.

Obj. 3: Further, God cannot do anything that is not good and befitting creation. But it is not good for creatures nor befitting them to be otherwise than as they are. Therefore God cannot do except what He does.

On the contrary, It is said: "Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels?" (Matt. 26:53). But He neither asked for them, nor did His Father show them to refute the Jews. Therefore God can do what He does not.

I answer that, In this matter certain persons erred in two ways. Some laid it down that God acts from natural necessity in such way that as from the action of nature nothing else can happen beyond what actually takes place—as, for instance, from the seed of man, a man must come, and from that of an olive, an olive; so from the divine operation there could not result other things, nor another order of things, than that which now is. But we showed above (Q. 19, A. 3) that God does not act from natural necessity, but that His will is the cause of all things; nor is that will naturally and from any necessity determined to those things. Whence in no way at all is the present course of events produced by God from any necessity, so that other things could not happen. Others, however, said that the divine power is restricted to this present course of events through the order of the divine wisdom and justice without which God does nothing. But since the power of God, which is His essence, is

nothing else but His wisdom, it can indeed be fittingly said that there is nothing in the divine power which is not in the order of the divine wisdom; for the divine wisdom includes the whole potency of the divine power. Yet the order placed in creation by divine wisdom, in which order the notion of His justice consists, as said above (Q. 21, A. 2), is not so adequate to the divine wisdom that the divine wisdom should be restricted to this present order of things. Now it is clear that the whole idea of order which a wise man puts into things made by him is taken from their end. So, when the end is proportionate to the things made for that end, the wisdom of the maker is restricted to some definite order. But the divine goodness is an end exceeding beyond all proportion things created. Whence the divine wisdom is not so restricted to any particular order that no other course of events could happen. Wherefore we must simply say that God can do other things than those He has done.

Reply Obj. 1: In ourselves, in whom power and essence are distinct from will and intellect, and again intellect from wisdom, and will from justice, there can be something in the power which is not in the just will nor in the wise intellect. But in God, power and essence, will and intellect, wisdom and justice, are one and the same. Whence, there can be nothing in the divine power which cannot also be in His just will or in His wise intellect. Nevertheless, because His will cannot be determined from necessity to this or that order of things, except upon supposition, as was said above (Q. 19, A. 3), neither are the wisdom and justice of God restricted to this present order, as was shown above; so nothing prevents there being something in the divine power which He does not will, and which is not included in the order which He has place in things. Again, because power is considered as executing, the will as commanding, and the intellect and wisdom as directing; what is attributed to His power considered in itself, God is said to be able to do in accordance with His absolute power. Of such a kind is everything which has the nature of being, as was said above (A. 3). What is, however, attributed to the divine power, according as it carries into execution the command of a just will, God is said to be able to do by His

ordinary power. In this manner, we must say that God can do other things by His absolute power than those He has foreknown and pre-ordained He would do. But it could not happen that He should do anything which He had not foreknown, and had not pre-ordained that He would do, because His actual doing is subject to His foreknowledge and pre-ordination, though His power, which is His nature, is not so. For God does things because He wills so to do; yet the power to do them does not come from His will, but from His nature.

Reply Obj. 2: God is bound to nobody but Himself. Hence, when it is said that God can only do what He ought, nothing else is meant by this than that God can do nothing but what is befitting to Himself, and just. But these words "befitting" and "just" may be understood in two ways: one, in direct connection with the verb "is"; and thus they would be restricted to the present order of things; and would concern His power. Then what is said in the objection is false; for the sense is that God can do nothing except what is now fitting and just. If, however, they be joined directly with the verb "can" (which has the effect of extending the meaning), and then secondly with "is," the present will be signified, but in a confused and general way. The sentence would then be true in this sense: "God cannot do anything except that which, if He did it, would be suitable and just."

Reply Obj. 3: Although this order of things be restricted to what now exists, the divine power and wisdom are not thus restricted. Whence, although no other order would be suitable and good to the things which now are, yet God can do other things and impose upon them another order. _____

SIXTH ARTICLE [I, Q. 25, Art. 6]

Whether God Can Do Better Than What He Does?

Objection 1: It seems that God cannot do better than He does. For whatever God does, He does in a most powerful and wise way. But a thing is so much the better done as it is more powerfully and wisely done. Therefore God cannot do anything

better than He does.

Obj. 2: Further, Augustine thus argues (Contra Maximin. iii, 8): "If God could, but would not, beget a Son His equal, He would have been envious." For the same reason, if God could have made better things than He has done, but was not willing so to do, He would have been envious. But envy is far removed from God. Therefore God makes everything of the best. He cannot therefore make anything better than He does.

Obj. 3: Further, what is very good and the best of all cannot be bettered; because nothing is better than the best. But as Augustine says (Enchiridion 10), "each thing that God has made is good, and, taken all together they are very good; because in them all consists the wondrous beauty of the universe." Therefore the good in the universe could not be made better by God.

Obj. 4: Further, Christ as man is full of grace and truth, and has the Spirit without measure; and so He cannot be better. Again created happiness is described as the highest good, and thus cannot be better. And the Blessed Virgin Mary is raised above all the choirs of angels, and so cannot be better than she is. God cannot therefore make all things better than He has made them.

On the contrary, It is said (Eph. 3:20): "God is able to do all things more abundantly than we desire or understand."

I answer that, The goodness of anything is twofold; one, which is of the essence of it—thus, for instance, to be rational pertains to the essence of man. As regards this good, God cannot make a thing better than it is itself; although He can make another thing better than it; even as He cannot make the number four greater than it is; because if it were greater it would no longer be four, but another number. For the addition of a substantial difference in definitions is after the manner of the addition of unity of numbers (Metaph. viii, 10). Another kind of goodness is that which is over and above the essence; thus, the good of a man is to be virtuous or wise. As

regards this kind of goodness, God can make better the things He has made. Absolutely speaking, however, God can make something else better than each thing made by Him.

Reply Obj. 1: When it is said that God can make a thing better than He makes it, if "better" is taken substantively, this proposition is true. For He can always make something else better than each individual thing: and He can make the same thing in one way better than it is, and in another way not; as was explained above. If, however, "better" is taken as an adverb, implying the manner of the making; thus God cannot make anything better than He makes it, because He cannot make it from greater wisdom and goodness. But if it implies the manner of the thing done, He can make something better; because He can give to things made by Him a better manner of existence as regards the accidents, although not as regards the substance.

Reply Obj. 2: It is of the nature of a son that he should be equal to his father, when he comes to maturity. But it is not of the nature of anything created, that it should be better than it was made by God. Hence the comparison fails.

Reply Obj. 3: The universe, the present creation being supposed, cannot be better, on account of the most beautiful order given to things by God; in which the good of the universe consists. For if any one thing were bettered, the proportion of order would be destroyed; as if one string were stretched more than it ought to be, the melody of the harp would be destroyed. Yet God could make other things, or add something to the present creation; and then there would be another and a better universe.

Reply Obj. 4: The humanity of Christ, from the fact that it is united to the Godhead; and created happiness from the fact that it is the fruition of God; and the Blessed Virgin from the fact that she is the mother of God; have all a certain infinite dignity from the infinite good, which is God. And on this account there cannot be anything better than these; just as there cannot be anything better than God.

OF THE DIVINE BEATITUDE (In Four Articles)

After considering all that pertains to the unity of the divine essence, we come to treat of the divine beatitude. Concerning this, there are four points of inquiry:

(1) Whether beatitude belongs to God?

(2) In regard to what is God called blessed; does this regard His act of intellect?

(3) Whether He is essentially the beatitude of each of the blessed?

(4) Whether all other beatitude is included in the divine beatitude?

FIRST ARTICLE [I, Q. 26, Art. 1]

Whether Beatitude Belongs to God?

Objection 1: It seems that beatitude does not belong to God. For beatitude according to Boethius (De Consol. iv) "is a state made perfect by the aggregation of all good things." But the aggregation of goods has no place in God; nor has composition. Therefore beatitude does not belong to God.

Obj. 2: Further, beatitude or happiness is the reward of virtue, according to the Philosopher (Ethic. i, 9). But reward does not apply to God; as neither does merit. Therefore neither does beatitude.

On the contrary, The Apostle says: "Which in His times He shall show, who is the Blessed and only Almighty, the King of Kings and Lord of Lords." (1 Tim. 6:15).

I answer that, Beatitude belongs to God in a very special manner. For nothing else is understood to be meant by the term beatitude than the perfect good of an intellectual nature; which is capable of knowing that it has a sufficiency of the good which it possesses, to which it is competent that good or ill may befall, and which can control its own actions. All of these things belong in a most excellent manner to God, namely, to be perfect, and to possess intelligence. Whence beatitude belongs to God

in the highest degree.

Reply Obj. 1: Aggregation of good is in God, after the manner not of composition, but of simplicity; for those things which in creatures is manifold, pre-exist in God, as was said above (Q. 4, A. 2; Q. 13, A. 4), in simplicity and unity.

Reply Obj. 2: It belongs as an accident to beatitude or happiness to be the reward of virtue, so far as anyone attains to beatitude; even as to be the term of generation belongs accidentally to a being, so far as it passes from potentiality to act. As, then, God has being, though not begotten; so He has beatitude, although not acquired by merit. _____

SECOND ARTICLE [I, Q. 26, Art. 2]

Whether God Is Called Blessed in Respect of His Intellect?

Objection 1: It seems that God is not called blessed in respect to His intellect. For beatitude is the highest good. But good is said to be in God in regard to His essence, because good has reference to being which is according to essence, according to Boethius (De Hebdom.). Therefore beatitude also is said to be in God in regard to His essence, and not to His intellect.

Obj. 2: Further, Beatitude implies the notion of end. Now the end is the object of the will, as also is the good. Therefore beatitude is said to be in God with reference to His will, and not with reference to His intellect.

On the contrary, Gregory says (Moral. xxxii, 7): "He is in glory, Who whilst He rejoices in Himself, needs not further praise." To be in glory, however, is the same as to be blessed. Therefore, since we enjoy God in respect to our intellect, because "vision is the whole of the reward," as Augustine says (De Civ. Dei xxii), it would seem that beatitude is said to be in God in respect of His intellect. it would seem that beatitude is said to be in God in respect of His intellect.

I answer that, Beatitude, as stated above (A. 1), is the perfect good of an intellectual nature. Thus it is that, as everything desires the perfection of its nature, intellectual

nature desires naturally to be happy. Now that which is most perfect in any intellectual nature is the intellectual operation, by which in some sense it grasps everything. Whence the beatitude of every intellectual nature consists in understanding. Now in God, to be and to understand are one and the same thing; differing only in the manner of our understanding them. Beatitude must therefore be assigned to God in respect of His intellect; as also to the blessed, who are called blessed [beati] by reason of the assimilation to His beatitude.

Reply Obj. 1: This argument proves that beatitude belongs to God; not that beatitude pertains essentially to Him under the aspect of His essence; but rather under the aspect of His intellect.

Reply Obj. 2: Since beatitude is a good, it is the object of the will; now the object is understood as prior to the act of a power. Whence in our manner of understanding, divine beatitude precedes the act of the will at rest in it. This cannot be other than the act of the intellect; and thus beatitude is to be found in an act of the intellect.

THIRD ARTICLE [I, Q. 26, Art. 3]

Whether God Is the Beatitude of Each of the Blessed?

Objection 1: It seems that God is the beatitude of each of the blessed. For God is the supreme good, as was said above (Q. 6, AA. 2, 4). But it is quite impossible that there should be many supreme goods, as also is clear from what has been said above (Q. 11, A. 3). Therefore, since it is of the essence of beatitude that it should be the supreme good, it seems that beatitude is nothing else but God Himself.

Obj. 2: Further, beatitude is the last end of the rational nature. But to be the last end of the rational nature belongs only to God. Therefore the beatitude of every blessed is God alone.

On the contrary, The beatitude of one is greater than that of another, according to 1 Cor. 15:41: "Star differeth from star in glory." But nothing is greater than God.

Therefore beatitude is something different from God.

I answer that, The beatitude of an intellectual nature consists in an act of the intellect. In this we may consider two things, namely, the object of the act, which is the thing understood; and the act itself which is to understand. If, then, beatitude be considered on the side of the object, God is the only beatitude; for everyone is blessed from this sole fact, that he understands God, in accordance with the saying of Augustine (Confess. v, 4): "Blessed is he who knoweth Thee, though he know nought else." But as regards the act of understanding, beatitude is a created thing in beatified creatures; but in God, even in this way, it is an uncreated thing.

Reply Obj. 1: Beatitude, as regards its object, is the supreme good absolutely, but as regards its act, in beatified creatures it is their supreme good, not absolutely, but in that kind of goods which a creature can participate.

Reply Obj. 2: End is twofold, namely, objective and subjective, as the Philosopher says (Greater Ethics i, 3), namely, the "thing itself" and "its use." Thus to a miser the end is money, and its acquisition. Accordingly God is indeed the last end of a rational creature, as the thing itself; but created beatitude is the end, as the use, or rather fruition, of the thing. _____

FOURTH ARTICLE [I, Q. 26, Art. 4]

Whether All Other Beatitude Is Included in the Beatitude of God?

Objection 1: It seems that the divine beatitude does not embrace all other beatitudes. For there are some false beatitudes. But nothing false can be in God. Therefore the divine beatitude does not embrace all other beatitudes.

Obj. 2: Further, a certain beatitude, according to some, consists in things corporeal; as in pleasure, riches, and such like. Now none of these have to do with God, since He is incorporeal. Therefore His beatitude does not embrace all other beatitudes.

On the contrary, Beatitude is a certain perfection. But the divine perfection embraces all other perfection, as was shown above (Q. 4, A. 2). Therefore the divine beatitude

embraces all other beatitudes.

I answer that, Whatever is desirable in whatsoever beatitude, whether true or false, pre-exists wholly and in a more eminent degree in the divine beatitude. As to contemplative happiness, God possesses a continual and most certain contemplation of Himself and of all things else; and as to that which is active, He has the governance of the whole universe. As to earthly happiness, which consists in delight, riches, power, dignity, and fame, according to Boethius (De Consol. iii, 10), He possesses joy in Himself and all things else for His delight; instead of riches He has that complete self-sufficiency, which is promised by riches; in place of power, He has omnipotence; for dignities, the government of all things; and in place of fame, He possesses the admiration of all creatures.

Reply Obj. 1: A particular kind of beatitude is false according as it falls short of the idea of true beatitude; and thus it is not in God. But whatever semblance it has, howsoever slight, of beatitude, the whole of it pre-exists in the divine beatitude.

Reply Obj. 2: The good that exists in things corporeal in a corporeal manner, is also in God, but in a spiritual manner.

We have now spoken enough concerning what pertains to the unity of the divine essence. _____

TREATISE ON THE MOST HOLY TRINITY (QQ. 27-43)

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QUESTION 27

THE PROCESSION OF THE DIVINE PERSONS (In Five Articles)

Having considered what belongs to the unity of the divine essence, it remains to treat of what belongs to the Trinity of the persons in God. And because the divine Persons are distinguished from each other according to the relations of origin, the order of the doctrine leads us to consider firstly, the question of origin or procession; secondly, the relations of origin; thirdly, the persons.

Concerning procession there are five points of inquiry:

(1) Whether there is procession in God?

(2) Whether any procession in God can be called generation?

(3) Whether there can be any other procession in God besides generation?

(4) Whether that other procession can be called generation?

(5) Whether there are more than two processions in God?

FIRST ARTICLE [I, Q. 27, Art. 1]

Whether There Is Procession in God?

Objection 1: It would seem that there cannot be any procession in God. For procession signifies outward movement. But in God there is nothing mobile, nor anything extraneous. Therefore neither is there procession in God.

Obj. 2: Further, everything which proceeds differs from that whence it proceeds. But in God there is no diversity; but supreme simplicity. Therefore in God there is no procession.

Obj. 3: Further, to proceed from another seems to be against the nature of the first principle. But God is the first principle, as shown above (Q. 2, A. 3). Therefore in God there is no procession.

On the contrary, Our Lord says, "From God I proceeded" (John 8:42).

I answer that, Divine Scripture uses, in relation to God, names which signify procession. This procession has been differently understood. Some have understood it in the sense of an effect, proceeding from its cause; so Arius took it, saying that the Son proceeds from the Father as His primary creature, and that the Holy Ghost proceeds from the Father and the Son as the creature of both. In this sense neither the Son nor the Holy Ghost would be true God: and this is contrary to what is said of the Son, "That . . . we may be in His true Son. This is true God" (1 John 5:20). Of

the Holy Ghost it is also said, "Know you not that your members are the temple of the Holy Ghost?" (1 Cor. 6:19). Now, to have a temple is God's prerogative. Others take this procession to mean the cause proceeding to the effect, as moving it, or impressing its own likeness on it; in which sense it was understood by Sabellius, who said that God the Father is called Son in assuming flesh from the Virgin, and that the Father also is called Holy Ghost in sanctifying the rational creature, and moving it to life. The words of the Lord contradict such a meaning, when He speaks of Himself, "The Son cannot of Himself do anything" (John 5:19); while many other passages show the same, whereby we know that the Father is not the Son. Careful examination shows that both of these opinions take procession as meaning an outward act; hence neither of them affirms procession as existing in God Himself; whereas, since procession always supposes action, and as there is an outward procession corresponding to the act tending to external matter, so there must be an inward procession corresponding to the act remaining within the agent. This applies most conspicuously to the intellect, the action of which remains in the intelligent agent. For whenever we understand, by the very fact of understanding there proceeds something within us, which is a conception of the object understood, a conception issuing from our intellectual power and proceeding from our knowledge of that object. This conception is signified by the spoken word; and it is called the word of the heart signified by the word of the voice.

As God is above all things, we should understand what is said of God, not according to the mode of the lowest creatures, namely bodies, but from the similitude of the highest creatures, the intellectual substances; while even the similitudes derived from these fall short in the representation of divine objects. Procession, therefore, is not to be understood from what it is in bodies, either according to local movement or by way of a cause proceeding forth to its exterior effect, as, for instance, like heat from the agent to the thing made hot. Rather it is to be understood by way of an intelligible emanation, for example, of the intelligible word which proceeds from the

speaker, yet remains in him. In that sense the Catholic Faith understands procession as existing in God.

Reply Obj. 1: This objection comes from the idea of procession in the sense of local motion, or of an action tending to external matter, or to an exterior effect; which kind of procession does not exist in God, as we have explained.

Reply Obj. 2: Whatever proceeds by way of outward procession is necessarily distinct from the source whence it proceeds, whereas, whatever proceeds within by an intelligible procession is not necessarily distinct; indeed, the more perfectly it proceeds, the more closely it is one with the source whence it proceeds. For it is clear that the more a thing is understood, the more closely is the intellectual conception joined and united to the intelligent agent; since the intellect by the very act of understanding is made one with the object understood. Thus, as the divine intelligence is the very supreme perfection of God (Q. 14, A. 2), the divine Word is of necessity perfectly one with the source whence He proceeds, without any kind of diversity.

Reply Obj. 3: To proceed from a principle, so as to be something outside and distinct from that principle, is irreconcilable with the idea of a first principle; whereas an intimate and uniform procession by way of an intelligible act is included in the idea of a first principle. For when we call the builder the principle of the house, in the idea of such a principle is included that of his art; and it would be included in the idea of the first principle were the builder the first principle of the house. God, Who is the first principle of all things, may be compared to things created as the architect is to things designed. _____

SECOND ARTICLE [I, Q. 27, Art. 2]

Whether Any Procession in God Can Be Called Generation?

Objection 1: It would seem that no procession in God can be called generation. For generation is change from non-existence to existence, and is opposed to corruption;

while matter is the subject of both. Nothing of all this belongs to God. Therefore generation cannot exist in God.

Obj. 2: Further, procession exists in God, according to an intelligible mode, as above explained (A. 1). But such a process is not called generation in us; therefore neither is it to be so called in God.

Obj. 3: Further, anything that is generated derives existence from its generator. Therefore such existence is a derived existence. But no derived existence can be a self-subsistence. Therefore, since the divine existence is self-subsisting (Q. 3, A. 4), it follows that no generated existence can be the divine existence. Therefore there is no generation in God.

On the contrary, It is said (Ps. 2:7): "This day have I begotten Thee."

I answer that, The procession of the Word in God is called generation. In proof whereof we must observe that generation has a twofold meaning: one common to everything subject to generation and corruption; in which sense generation is nothing but change from non-existence to existence. In another sense it is proper and belongs to living things; in which sense it signifies the origin of a living being from a conjoined living principle; and this is properly called birth. Not everything of that kind, however, is called begotten; but, strictly speaking, only what proceeds by way of similitude. Hence a hair has not the aspect of generation and sonship, but only that has which proceeds by way of a similitude. Nor will any likeness suffice; for a worm which is generated from animals has not the aspect of generation and sonship, although it has a generic similitude; for this kind of generation requires that there should be a procession by way of similitude in the same specific nature; as a man proceeds from a man, and a horse from a horse. So in living things, which proceed from potential to actual life, such as men and animals, generation includes both these kinds of generation. But if there is a being whose life does not proceed from potentiality to act, procession (if found in such a being) excludes entirely the first

kind of generation; whereas it may have that kind of generation which belongs to living things. So in this manner the procession of the Word in God is generation; for He proceeds by way of intelligible action, which is a vital operation:—from a conjoined principle (as above described):—by way of similitude, inasmuch as the concept of the intellect is a likeness of the object conceived:—and exists in the same nature, because in God the act of understanding and His existence are the same, as shown above (Q. 14, A. 4). Hence the procession of the Word in God is called generation; and the Word Himself proceeding is called the Son.

Reply Obj. 1: This objection is based on the idea of generation in the first sense, importing the issuing forth from potentiality to act; in which sense it is not found in God.

Reply Obj. 2: The act of human understanding in ourselves is not the substance itself of the intellect; hence the word which proceeds within us by intelligible operation is not of the same nature as the source whence it proceeds; so the idea of generation cannot be properly and fully applied to it. But the divine act of intelligence is the very substance itself of the one who understands (Q. 14, A. 4). The Word proceeding therefore proceeds as subsisting in the same nature; and so is properly called begotten, and Son. Hence Scripture employs terms which denote generation of living things in order to signify the procession of the divine Wisdom, namely, conception and birth; as is declared in the person of the divine Wisdom, "The depths were not as yet, and I was already conceived; before the hills, I was brought forth." (Prov. 8:24). In our way of understanding we use the word "conception" in order to signify that in the word of our intellect is found the likeness of the thing understood, although there be no identity of nature.

Reply Obj. 3: Not everything derived from another has existence in another subject; otherwise we could not say that the whole substance of created being comes from God, since there is no subject that could receive the whole substance. So, then, what

is generated in God receives its existence from the generator, not as though that existence were received into matter or into a subject (which would conflict with the divine self-subsistence); but when we speak of His existence as received, we mean that He Who proceeds receives divine existence from another; not, however, as if He were other from the divine nature. For in the perfection itself of the divine existence are contained both the Word intelligibly proceeding and the principle of the Word, with whatever belongs to His perfection (Q. 4, A. 2). _____

THIRD ARTICLE [I, Q. 27, Art. 3]

Whether Any Other Procession Exists in God Besides That of the Word?

Objection 1: It would seem that no other procession exists in God besides the generation of the Word. Because, for whatever reason we admit another procession, we should be led to admit yet another, and so on to infinitude; which cannot be. Therefore we must stop at the first, and hold that there exists only one procession in God.

Obj. 2: Further, every nature possesses but one mode of self-communication; because operations derive unity and diversity from their terms. But procession in God is only by way of communication of the divine nature. Therefore, as there is only one divine nature (Q. 11, A. 4), it follows that only one procession exists in God.

Obj. 3: Further, if any other procession but the intelligible procession of the Word existed in God, it could only be the procession of love, which is by the operation of the will. But such a procession is identified with the intelligible procession of the intellect, inasmuch as the will in God is the same as His intellect (Q. 19, A. 1). Therefore in God there is no other procession but the procession of the Word.

On the contrary, The Holy Ghost proceeds from the Father (John 15:26); and He is distinct from the Son, according to the words, "I will ask My Father, and He will give you another Paraclete" (John 14:16). Therefore in God another procession

exists besides the procession of the Word.

I answer that, There are two processions in God; the procession of the Word, and another.

In evidence whereof we must observe that procession exists in God, only according to an action which does not tend to anything external, but remains in the agent itself. Such an action in an intellectual nature is that of the intellect, and of the will. The procession of the Word is by way of an intelligible operation. The operation of the will within ourselves involves also another procession, that of love, whereby the object loved is in the lover; as, by the conception of the word, the object spoken of or understood is in the intelligent agent. Hence, besides the procession of the Word in God, there exists in Him another procession called the procession of love.

Reply Obj. 1: There is no need to go on to infinitude in the divine processions; for the procession which is accomplished within the agent in an intellectual nature terminates in the procession of the will.

Reply Obj. 2: All that exists in God, is God (Q. 3, AA. 3, 4); whereas the same does not apply to others. Therefore the divine nature is communicated by every procession which is not outward, and this does not apply to other natures.

Reply Obj. 3: Though will and intellect are not diverse in God, nevertheless the nature of will and intellect requires the processions belonging to each of them to exist in a certain order. For the procession of love occurs in due order as regards the procession of the Word; since nothing can be loved by the will unless it is conceived in the intellect. So as there exists a certain order of the Word to the principle whence He proceeds, although in God the substance of the intellect and its concept are the same; so, although in God the will and the intellect are the same, still, inasmuch as love requires by its very nature that it proceed only from the concept of the intellect, there is a distinction of order between the procession of love and the procession of the Word in God. _____

FOURTH ARTICLE [I, Q. 27, Art. 4]

Whether the Procession of Love in God Is Generation?

Objection 1: It would seem that the procession of love in God is generation. For what proceeds by way of likeness of nature among living things is said to be generated and born. But what proceeds in God by way of love proceeds in the likeness of nature; otherwise it would be extraneous to the divine nature, and would be an external procession. Therefore what proceeds in God by way of love, proceeds as generated and born.

Obj. 2: Further, as similitude is of the nature of the word, so does it belong to love. Hence it is said, that "every beast loves its like" (Ecclus. 13:19). Therefore if the Word is begotten and born by way of likeness, it seems becoming that love should proceed by way of generation.

Obj. 3: Further, what is not in any species is not in the genus. So if there is a procession of love in God, there ought to be some special name besides this common name of procession. But no other name is applicable but generation. Therefore the procession of love in God is generation.

On the contrary, Were this true, it would follow that the Holy Ghost Who proceeds as love, would proceed as begotten; which is against the statement of Athanasius: "The Holy Ghost is from the Father and the Son, not made, nor begotten, but proceeding."

I answer that, The procession of love in God ought not to be called generation. In evidence whereof we must consider that the intellect and the will differ in this respect, that the intellect is made actual by the object understood residing according to its own likeness in the intellect; whereas the will is made actual, not by any similitude of the object willed within it, but by its having a certain inclination to the thing willed. Thus the procession of the intellect is by way of similitude, and is called generation, because every generator begets its own like; whereas the

procession of the will is not by way of similitude, but rather by way of impulse and movement towards an object.

So what proceeds in God by way of love, does not proceed as begotten, or as son, but proceeds rather as spirit; which name expresses a certain vital movement and impulse, accordingly as anyone is described as moved or impelled by love to perform an action.

Reply Obj. 1: All that exists in God is one with the divine nature. Hence the proper notion of this or that procession, by which one procession is distinguished from another, cannot be on the part of this unity: but the proper notion of this or that procession must be taken from the order of one procession to another; which order is derived from the nature of the will and intellect. Hence, each procession in God takes its name from the proper notion of will and intellect; the name being imposed to signify what its nature really is; and so it is that the Person proceeding as love receives the divine nature, but is not said to be born.

Reply Obj. 2: Likeness belongs in a different way to the word and to love. It belongs to the word as being the likeness of the object understood, as the thing generated is the likeness of the generator; but it belongs to love, not as though love itself were a likeness, but because likeness is the principle of loving. Thus it does not follow that love is begotten, but that the one begotten is the principle of love.

Reply Obj. 3: We can name God only from creatures (Q. 13, A. 1). As in creatures generation is the only principle of communication of nature, procession in God has no proper or special name, except that of generation. Hence the procession which is not generation has remained without a special name; but it can be called spiration, as it is the procession of the Spirit. _____

FIFTH ARTICLE [I, Q. 27, Art. 5]

Whether There Are More Than Two Processions in God?

Objection 1: It would seem that there are more than two processions in God. As

knowledge and will are attributed to God, so is power. Therefore, if two processions exist in God, of intellect and will, it seems that there must also be a third procession of power.

Obj. 2: Further, goodness seems to be the greatest principle of procession, since goodness is diffusive of itself. Therefore there must be a procession of goodness in God.

Obj. 3: Further, in God there is greater power of fecundity than in us. But in us there is not only one procession of the word, but there are many: for in us from one word proceeds another; and also from one love proceeds another. Therefore in God there are more than two processions.

On the contrary, In God there are not more than two who proceed—the Son and the Holy Ghost. Therefore there are in Him but two processions.

I answer that, The divine processions can be derived only from the actions which remain within the agent. In a nature which is intellectual, and in the divine nature these actions are two, the acts of intelligence and of will. The act of sensation, which also appears to be an operation within the agent, takes place outside the intellectual nature, nor can it be reckoned as wholly removed from the sphere of external actions; for the act of sensation is perfected by the action of the sensible object upon sense. It follows that no other procession is possible in God but the procession of the Word, and of Love.

Reply Obj. 1: Power is the principle whereby one thing acts on another. Hence it is that external action points to power. Thus the divine power does not imply the procession of a divine person; but is indicated by the procession therefrom of creatures.

Reply Obj. 2: As Boethius says (De Hebdom.), goodness belongs to the essence and not to the operation, unless considered as the object of the will.

Thus, as the divine processions must be denominated from certain actions; no other

processions can be understood in God according to goodness and the like attributes except those of the Word and of love, according as God understands and loves His own essence, truth and goodness.

Reply Obj. 3: As above explained (Q. 14, A. 5; Q. 19, A. 5), God understands all things by one simple act; and by one act also He wills all things. Hence there cannot exist in Him a procession of Word from Word, nor of Love from Love: for there is in Him only one perfect Word, and one perfect Love; thereby being manifested His perfect fecundity. _____

QUESTION 28

THE DIVINE RELATIONS (In Four Articles)

The divine relations are next to be considered, in four points of inquiry:

(1) Whether there are real relations in God?

(2) Whether those relations are the divine essence itself, or are extrinsic to it?

(3) Whether in God there can be several relations distinct from each other?

(4) The number of these relations. _____

FIRST ARTICLE [I, Q. 28, Art. 1]

Whether There Are Real Relations in God?

Objection 1: It would seem that there are no real relations in God. For Boethius says (De Trin. iv), "All possible predicaments used as regards the Godhead refer to the substance; for nothing can be predicated relatively." But whatever really exists in God can be predicated of Him. Therefore no real relation exists in God.

Obj. 2: Further, Boethius says (De Trin. iv) that, "Relation in the Trinity of the Father to the Son, and of both to the Holy Ghost, is the relation of the same to the same." But a relation of this kind is only a logical one; for every real relation requires and implies in reality two terms. Therefore the divine relations are not real relations, but are formed only by the mind.

Obj. 3: Further, the relation of paternity is the relation of a principle. But to say that God is the principle of creatures does not import any real relation, but only a logical one. Therefore paternity in God is not a real relation; while the same applies for the same reason to the other relations in God.

Obj. 4: Further, the divine generation proceeds by way of an intelligible word. But the relations following upon the operation of the intellect are logical relations. Therefore paternity and filiation in God, consequent upon generation, are only logical relations.

On the contrary, The Father is denominated only from paternity; and the Son only from filiation. Therefore, if no real paternity or filiation existed in God, it would follow that God is not really Father or Son, but only in our manner of understanding; and this is the Sabellian heresy.

I answer that, relations exist in God really; in proof whereof we may consider that in relations alone is found something which is only in the apprehension and not in reality. This is not found in any other genus; forasmuch as other genera, as quantity and quality, in their strict and proper meaning, signify something inherent in a subject. But relation in its own proper meaning signifies only what refers to another. Such regard to another exists sometimes in the nature of things, as in those things which by their own very nature are ordered to each other, and have a mutual inclination; and such relations are necessarily real relations; as in a heavy body is found an inclination and order to the centre; and hence there exists in the heavy body a certain respect in regard to the centre and the same applies to other things. Sometimes, however, this regard to another, signified by relation, is to be found only in the apprehension of reason comparing one thing to another, and this is a logical relation only; as, for instance, when reason compares man to animal as the species to the genus. But when something proceeds from a principle of the same nature, then both the one proceeding and the source of procession, agree in the same order; and

then they have real relations to each other. Therefore as the divine processions are in the identity of the same nature, as above explained (Q. 27, AA. 2, 4), these relations, according to the divine processions, are necessarily real relations.

Reply Obj. 1: Relationship is not predicated of God according to its proper and formal meaning, that is to say, in so far as its proper meaning denotes comparison to that in which relation is inherent, but only as denoting regard to another. Nevertheless Boethius did not wish to exclude relation in God; but he wished to show that it was not to be predicated of Him as regards the mode of inherence in Himself in the strict meaning of relation; but rather by way of relation to another.

Reply Obj. 2: The relation signified by the term "the same" is a logical relation only, if in regard to absolutely the same thing; because such a relation can exist only in a certain order observed by reason as regards the order of anything to itself, according to some two aspects thereof. The case is otherwise, however, when things are called the same, not numerically, but generically or specifically. Thus Boethius likens the divine relations to a relation of identity, not in every respect, but only as regards the fact that the substance is not diversified by these relations, as neither is it by relation of identity.

Reply Obj. 3: As the creature proceeds from God in diversity of nature, God is outside the order of the whole creation, nor does any relation to the creature arise from His nature; for He does not produce the creature by necessity of His nature, but by His intellect and will, as is above explained (Q. 14, AA. 3, 4; Q. 19, A. 8). Therefore there is no real relation in God to the creature; whereas in creatures there is a real relation to God; because creatures are contained under the divine order, and their very nature entails dependence on God. On the other hand, the divine processions are in one and the same nature. Hence no parallel exists.

Reply Obj. 4: Relations which result from the mental operation alone in the objects understood are logical relations only, inasmuch as reason observes them as existing

between two objects perceived by the mind. Those relations, however, which follow the operation of the intellect, and which exist between the word intellectually proceeding and the source whence it proceeds, are not logical relations only, but are real relations; inasmuch as the intellect and the reason are real things, and are really related to that which proceeds from them intelligibly; as a corporeal thing is related to that which proceeds from it corporeally. Thus paternity and filiation are real relations in God. _____

SECOND ARTICLE [I, Q. 28, Art. 2]

Whether Relation in God Is the Same As His Essence?

Objection 1: It would seem that the divine relation is not the same as the divine essence. For Augustine says (De Trin. v) that "not all that is said of God is said of His substance, for we say some things relatively, as Father in respect of the Son: but such things do not refer to the substance." Therefore the relation is not the divine essence.

Obj. 2: Further, Augustine says (De Trin. vii) that, "every relative expression is something besides the relation expressed, as master is a man, and slave is a man." Therefore, if relations exist in God, there must be something else besides relation in God. This can only be His essence. Therefore essence differs from relation.

Obj. 3: Further, the essence of relation is the being referred to another, as the Philosopher says (Praedic. v). So if relation is the divine essence, it follows that the divine essence is essentially itself a relation to something else; whereas this is repugnant to the perfection of the divine essence, which is supremely absolute and self-subsisting (Q. 3, A. 4). Therefore relation is not the divine essence.

On the contrary, Everything which is not the divine essence is a creature. But relation really belongs to God; and if it is not the divine essence, it is a creature; and it cannot claim the adoration of latria; contrary to what is sung in the Preface: "Let us adore the distinction of the Persons, and the equality of their Majesty."

I answer that, It is reported that Gilbert de la Porree erred on this point, but revoked his error later at the council of Rheims. For he said that the divine relations are assistant, or externally affixed.

To perceive the error here expressed, we must consider that in each of the nine genera of accidents there are two points for remark. One is the nature belonging to each one of them considered as an accident; which commonly applies to each of them as inherent in a subject, for the essence of an accident is to inhere. The other point of remark is the proper nature of each one of these genera. In the genera, apart from that of relation, as in quantity and quality, even the true idea of the genus itself is derived from a respect to the subject; for quantity is called the measure of substance, and quality is the disposition of substance. But the true idea of relation is not taken from its respect to that in which it is, but from its respect to something outside. So if we consider even in creatures, relations formally as such, in that aspect they are said to be "assistant," and not intrinsically affixed, for, in this way, they signify a respect which affects a thing related and tends from that thing to something else; whereas, if relation is considered as an accident, it inheres in a subject, and has an accidental existence in it. Gilbert de la Porree considered relation in the former mode only.

Now whatever has an accidental existence in creatures, when considered as transferred to God, has a substantial existence; for there is no accident in God; since all in Him is His essence. So, in so far as relation has an accidental existence in creatures, relation really existing in God has the existence of the divine essence in no way distinct therefrom. But in so far as relation implies respect to something else, no respect to the essence is signified, but rather to its opposite term.

Thus it is manifest that relation really existing in God is really the same as His essence and only differs in its mode of intelligibility; as in relation is meant that regard to its opposite which is not expressed in the name of essence. Thus it is clear

that in God relation and essence do not differ from each other, but are one and the same.

Reply Obj. 1: These words of Augustine do not imply that paternity or any other relation which is in God is not in its very being the same as the divine essence; but that it is not predicated under the mode of substance, as existing in Him to Whom it is applied; but as a relation. So there are said to be two predicaments only in God, since other predicaments import habitude to that of which they are spoken, both in their generic and in their specific nature; but nothing that exists in God can have any relation to that wherein it exists or of whom it is spoken, except the relation of identity; and this by reason of God's supreme simplicity.

Reply Obj. 2: As the relation which exists in creatures involves not only a regard to another, but also something absolute, so the same applies to God, yet not in the same way. What is contained in the creature above and beyond what is contained in the meaning of relation, is something else besides that relation; whereas in God there is no distinction, but both are one and the same; and this is not perfectly expressed by the word "relation," as if it were comprehended in the ordinary meaning of that term. For it was above explained (Q. 13, A. 2), in treating of the divine names, that more is contained in the perfection of the divine essence than can be signified by any name. Hence it does not follow that there exists in God anything besides relation in reality; but only in the various names imposed by us.

Reply Obj. 3: If the divine perfection contained only what is signified by relative names, it would follow that it is imperfect, being thus related to something else; as in the same way, if nothing more were contained in it than what is signified by the word "wisdom," it would not in that case be a subsistence. But as the perfection of the divine essence is greater than can be included in any name, it does not follow, if a relative term or any other name applied to God signify something imperfect, that the divine essence is in any way imperfect; for the divine essence comprehends

within itself the perfection of every genus (Q. 4, A. 2). _____

THIRD ARTICLE [I, Q. 28, Art. 3]

Whether the Relations in God Are Really Distinguished from Each Other?

Objection 1: It would seem that the divine relations are not really distinguished from each other. For things which are identified with the same, are identified with each other. But every relation in God is really the same as the divine essence. Therefore the relations are not really distinguished from each other.

Obj. 2: Further, as paternity and filiation are by name distinguished from the divine essence, so likewise are goodness and power. But this kind of distinction does not make any real distinction of the divine goodness and power. Therefore neither does it make any real distinction of paternity and filiation.

Obj. 3: Further, in God there is no real distinction but that of origin. But one relation does not seem to arise from another. Therefore the relations are not really distinguished from each other.

On the contrary, Boethius says (De Trin.) that in God "the substance contains the unity; and relation multiplies the trinity." Therefore, if the relations were not really distinguished from each other, there would be no real trinity in God, but only an ideal trinity, which is the error of Sabellius.

I answer that, The attributing of anything to another involves the attribution likewise of whatever is contained in it. So when "man" is attributed to anyone, a rational nature is likewise attributed to him. The idea of relation, however, necessarily means regard of one to another, according as one is relatively opposed to another. So as in God there is a real relation (A. 1), there must also be a real opposition. The very nature of relative opposition includes distinction. Hence, there must be real distinction in God, not, indeed, according to that which is absolute—namely, essence, wherein there is supreme unity and simplicity—but according to that which is relative.

Reply Obj. 1: According to the Philosopher (Phys. iii), this argument holds, that whatever things are identified with the same thing are identified with each other, if the identity be real and logical; as, for instance, a tunic and a garment; but not if they differ logically. Hence in the same place he says that although action is the same as motion, and likewise passion; still it does not follow that action and passion are the same; because action implies reference as of something "from which" there is motion in the thing moved; whereas passion implies reference as of something "which is from" another. Likewise, although paternity, just as filiation, is really the same as the divine essence; nevertheless these two in their own proper idea and definitions import opposite respects. Hence they are distinguished from each other.

Reply Obj. 2: Power and goodness do not import any opposition in their respective natures; and hence there is no parallel argument.

Reply Obj. 3: Although relations, properly speaking, do not arise or proceed from each other, nevertheless they are considered as opposed according to the procession of one from another. _____

FOURTH ARTICLE [I, Q. 28, Art. 3]

Whether in God There Are Only Four Real Relations—Paternity, Filiation, Spiration, and Procession?

Objection 1: It would seem that in God there are not only four real relations—paternity, filiation, spiration and procession. For it must be observed that in God there exist the relations of the intelligent agent to the object understood; and of the one willing to the object willed; which are real relations not comprised under those above specified. Therefore there are not only four real relations in God.

Obj. 2: Further, real relations in God are understood as coming from the intelligible procession of the Word. But intelligible relations are infinitely multiplied, as Avicenna says. Therefore in God there exists an infinite series of real relations.

Obj. 3: Further, ideas in God are eternal (Q. 15, A. 1); and are only distinguished

from each other by reason of their regard to things, as above stated. Therefore in God there are many more eternal relations.

Obj. 4: Further, equality, and likeness, and identity are relations: and they are in God from eternity. Therefore several more relations are eternal in God than the above named.

Obj. 5: Further, it may also contrariwise be said that there are fewer relations in God than those above named. For, according to the Philosopher (Phys. iii text 24), "It is the same way from Athens to Thebes, as from Thebes to Athens." By the same way of reasoning there is the same relation from the Father to the Son, that of paternity, and from the Son to the Father, that of filiation; and thus there are not four relations in God.

I answer that, According to the Philosopher (Metaph. v), every relation is based either on quantity, as double and half; or on action and passion, as the doer and the deed, the father and the son, the master and the servant, and the like. Now as there is no quantity in God, for He is great without quantity, as Augustine says (De Trin. i, 1) it follows that a real relation in God can be based only on action. Such relations are not based on the actions of God according to any extrinsic procession, forasmuch as the relations of God to creatures are not real in Him (Q. 13, A. 7). Hence, it follows that real relations in God can be understood only in regard to those actions according to which there are internal, and not external, processions in God. These processions are two only, as above explained (Q. 27, A. 5), one derived from the action of the intellect, the procession of the Word; and the other from the action of the will, the procession of love. In respect of each of these processions two opposite relations arise; one of which is the relation of the person proceeding from the principle; the other is the relation of the principle Himself. The procession of the Word is called generation in the proper sense of the term, whereby it is applied to living things. Now the relation of the principle of generation in perfect living beings

is called paternity; and the relation of the one proceeding from the principle is called filiation. But the procession of Love has no proper name of its own (Q. 27, A. 4); and so neither have the ensuing relations a proper name of their own. The relation of the principle of this procession is called spiration; and the relation of the person proceeding is called procession: although these two names belong to the processions or origins themselves, and not to the relations.

Reply Obj. 1: In those things in which there is a difference between the intellect and its object, and the will and its object, there can be a real relation, both of science to its object, and of the willer to the object willed. In God, however, the intellect and its object are one and the same; because by understanding Himself, God understands all other things; and the same applies to His will and the object that He wills. Hence it follows that in God these kinds of relations are not real; as neither is the relation of a thing to itself. Nevertheless, the relation to the word is a real relation; because the word is understood as proceeding by an intelligible action; and not as a thing understood. For when we understand a stone; that which the intellect conceives from the thing understood, is called the word.

Reply Obj. 2: Intelligible relations in ourselves are infinitely multiplied, because a man understands a stone by one act, and by another act understands that he understands the stone, and again by another, understands that he understands this; thus the acts of understanding are infinitely multiplied, and consequently also the relations understood. This does not apply to God, inasmuch as He understands all things by one act alone.

Reply Obj. 3: Ideal relations exist as understood by God. Hence it does not follow from their plurality that there are many relations in God; but that God knows these many relations.

Reply Obj. 4: Equality and similitude in God are not real relations; but are only logical relations (Q. 42, A. 3, ad 4).

Reply Obj. 5: The way from one term to another and conversely is the same; nevertheless the mutual relations are not the same. Hence, we cannot conclude that the relation of the father to the son is the same as that of the son to the father; but we could conclude this of something absolute, if there were such between them.

QUESTION 29

THE DIVINE PERSONS (In Four Articles)

Having premised what have appeared necessary notions concerning the processions and the relations, we must now approach the subject of the persons.

First, we shall consider the persons absolutely, and then comparatively as regards each other. We must consider the persons absolutely first in common; and then singly.

The general consideration of the persons seemingly involves four points:

(1) The signification of this word "person";

(2) the number of the persons;

(3) what is involved in the number of persons, or is opposed thereto; as diversity, and similitude, and the like; and

(4) what belongs to our knowledge of the persons.

Four subjects of inquiry are comprised in the first point:

(1) The definition of "person."

(2) The comparison of person to essence, subsistence, and hypostasis.

(3) Whether the name of person is becoming to God?

(4) What does it signify in Him? _____

FIRST ARTICLE [I, Q. 29, Art. 1]

The Definition of "Person"

Objection 1: It would seem that the definition of person given by Boethius (De Duab. Nat.) is insufficient—that is, "a person is an individual substance of a rational nature." For nothing singular can be subject to definition. But "person" signifies something singular. Therefore person is improperly defined.

Obj. 2: Further, substance as placed above in the definition of person, is either first substance, or second substance. If it is the former, the word "individual" is superfluous, because first substance is individual substance; if it stands for second substance, the word "individual" is false, for there is contradiction of terms; since second substances are the genera or species. Therefore this definition is incorrect.

Obj. 3: Further, an intentional term must not be included in the definition of a thing. For to define a man as "a species of animal" would not be a correct definition; since man is the name of a thing, and species is a name of an intention. Therefore, since person is the name of a thing (for it signifies a substance of a rational nature), the word "individual" which is an intentional name comes improperly into the definition.

Obj. 4: Further, "Nature is the principle of motion and rest, in those things in which it is essentially, and not accidentally," as Aristotle says (Phys. ii). But person exists in things immovable, as in God, and in the angels. Therefore the word "nature" ought not to enter into the definition of person, but the word should rather be "essence."

Obj. 5: Further, the separated soul is an individual substance of the rational nature; but it is not a person. Therefore person is not properly defined as above.

I answer that, Although the universal and particular exist in every genus, nevertheless, in a certain special way, the individual belongs to the genus of substance. For substance is individualized by itself; whereas the accidents are individualized by the subject, which is the substance; since this particular whiteness is called "this," because it exists in this particular subject. And so it is reasonable

that the individuals of the genus substance should have a special name of their own; for they are called "hypostases," or first substances.

Further still, in a more special and perfect way, the particular and the individual are found in the rational substances which have dominion over their own actions; and which are not only made to act, like others; but which can act of themselves; for actions belong to singulars. Therefore also the individuals of the rational nature have a special name even among other substances; and this name is "person."

Thus the term "individual substance" is placed in the definition of person, as signifying the singular in the genus of substance; and the term "rational nature" is added, as signifying the singular in rational substances.

Reply Obj. 1: Although this or that singular may not be definable, yet what belongs to the general idea of singularity can be defined; and so the Philosopher (De Praedic., cap. De substantia) gives a definition of first substance; and in this way Boethius defines person.

Reply Obj. 2: In the opinion of some, the term "substance" in the definition of person stands for first substance, which is the hypostasis; nor is the term "individual" superfluously added, forasmuch as by the name of hypostasis or first substance the idea of universality and of part is excluded. For we do not say that man in general is an hypostasis, nor that the hand is since it is only a part. But where "individual" is added, the idea of assumptibility is excluded from person; for the human nature in Christ is not a person, since it is assumed by a greater—that is, by the Word of God. It is, however, better to say that substance is here taken in a general sense, as divided into first and second, and when "individual" is added, it is restricted to first substance.

Reply Obj. 3: Substantial differences being unknown to us, or at least unnamed by us, it is sometimes necessary to use accidental differences in the place of substantial; as, for example, we may say that fire is a simple, hot, and dry body: for proper

accidents are the effects of substantial forms, and make them known. Likewise, terms expressive of intention can be used in defining realities if used to signify things which are unnamed. And so the term "individual" is placed in the definition of person to signify the mode of subsistence which belongs to particular substances.

Reply Obj. 4: According to the Philosopher (Metaph. v, 5), the word "nature" was first used to signify the generation of living things, which is called nativity. And because this kind of generation comes from an intrinsic principle, this term is extended to signify the intrinsic principle of any kind of movement. In this sense he defines "nature" (Phys. ii, 3). And since this kind of principle is either formal or material, both matter and form are commonly called nature. And as the essence of anything is completed by the form; so the essence of anything, signified by the definition, is commonly called nature. And here nature is taken in that sense. Hence Boethius says (De Duab. Nat.) that, "nature is the specific difference giving its form to each thing," for the specific difference completes the definition, and is derived from the special form of a thing. So in the definition of "person," which means the singular in a determined genus, it is more correct to use the term "nature" than "essence," because the latter is taken from being, which is most common.

Reply Obj. 5: The soul is a part of the human species; and so, although it may exist in a separate state, yet since it ever retains its nature of unibility, it cannot be called an individual substance, which is the hypostasis or first substance, as neither can the hand nor any other part of man; thus neither the definition nor the name of person belongs to it. _____

SECOND ARTICLE [I, Q. 29, Art. 2]

Whether "Person" Is the Same As Hypostasis, Subsistence, and Essence?

Objection 1: It would seem that "person" is the same as "hypostasis," "subsistence," and "essence." For Boethius says (De Duab. Nat.) that "the Greeks called the individual substance of the rational nature by the name hypostasis." But this with us

signifies "person." Therefore "person" is altogether the same as "hypostasis."

Obj. 2: Further, as we say there are three persons in God, so we say there are three subsistences in God; which implies that "person" and "subsistence" have the same meaning. Therefore "person" and "subsistence" mean the same.

Obj. 3: Further, Boethius says (Com. Praed.) that the Greek ousia, which means essence, signifies a being composed of matter and form. Now that which is composed of matter and form is the individual substance called "hypostasis" and "person." Therefore all the aforesaid names seem to have the same meaning.

Obj. 4: On the contrary, Boethius says (De Duab. Nat.) that genera and species only subsist; whereas individuals are not only subsistent, but also substand. But subsistences are so called from subsisting, as substance or hypostasis is so called from substanding. Therefore, since genera and species are not hypostases or persons, these are not the same as subsistences.

Obj. 5: Further, Boethius says (Com. Praed.) that matter is called hypostasis, and form is called ousiosis—that is, subsistence. But neither form nor matter can be called person. Therefore person differs from the others.

I answer that, According to the Philosopher (Metaph. v), substance is twofold. In one sense it means the quiddity of a thing, signified by its definition, and thus we say that the definition means the substance of a thing; in which sense substance is called by the Greeks ousia, what we may call "essence." In another sense substance means a subject or suppositum, which subsists in the genus of substance. To this, taken in a general sense, can be applied a name expressive of an intention; and thus it is called suppositum. It is also called by three names signifying a reality—that is, "a thing of nature," "subsistence," and "hypostasis," according to a threefold consideration of the substance thus named. For, as it exists in itself and not in another, it is called "subsistence"; as we say that those things subsist which exist in themselves, and not in another. As it underlies some common nature, it is called "a

thing of nature"; as, for instance, this particular man is a human natural thing. As it underlies the accidents, it is called "hypostasis," or "substance." What these three names signify in common to the whole genus of substances, this name "person" signifies in the genus of rational substances.

Reply Obj. 1: Among the Greeks the term "hypostasis," taken in the strict interpretation of the word, signifies any individual of the genus substance; but in the usual way of speaking, it means the individual of the rational nature, by reason of the excellence of that nature.

Reply Obj. 2: As we say "three persons" plurally in God, and "three subsistences," so the Greeks say "three hypostases." But because the word "substance," which, properly speaking, corresponds in meaning to "hypostasis," is used among us in an equivocal sense, since it sometimes means essence, and sometimes means hypostasis, in order to avoid any occasion of error, it was thought preferable to use "subsistence" for hypostasis, rather than "substance."

Reply Obj. 3: Strictly speaking, the essence is what is expressed by the definition. Now, the definition comprises the principles of the species, but not the individual principles. Hence in things composed of matter and form, the essence signifies not only the form, nor only the matter, but what is composed of matter and the common form, as the principles of the species. But what is composed of this matter and this form has the nature of hypostasis and person. For soul, flesh, and bone belong to the nature of man; whereas this soul, this flesh and this bone belong to the nature of this man. Therefore hypostasis and person add the individual principles to the idea of essence; nor are these identified with the essence in things composed of matter and form, as we said above when treating of divine simplicity (Q. 3, A. 3).

Reply Obj. 4: Boethius says that genera and species subsist, inasmuch as it belongs to some individual things to subsist, from the fact that they belong to genera and species comprised in the predicament of substance, but not because the species and

genera themselves subsist; except in the opinion of Plato, who asserted that the species of things subsisted separately from singular things. To substand, however, belongs to the same individual things in relation to the accidents, which are outside the essence of genera and species.

Reply Obj. 5: The individual composed of matter and form substands in relation to accident from the very nature of matter. Hence Boethius says (De Trin.): "A simple form cannot be a subject." Its self-subsistence is derived from the nature of its form, which does not supervene to the things subsisting, but gives actual existence to the matter and makes it subsist as an individual. On this account, therefore, he ascribes hypostasis to matter, and ousiosis, or subsistence, to the form, because the matter is the principle of substanding, and form is the principle of subsisting.

THIRD ARTICLE [I, Q. 29, Art. 3]

Whether the Word "Person" Should Be Said of God?

Objection 1: It would seem that the name "person" should not be said of God. For Dionysius says (Div. Nom.): "No one should ever dare to say or think anything of the supersubstantial and hidden Divinity, beyond what has been divinely expressed to us by the oracles." But the name "person" is not expressed to us in the Old or New Testament. Therefore "person" is not to be applied to God.

Obj. 2: Further, Boethius says (De Duab. Nat.): "The word person seems to be taken from those persons who represented men in comedies and tragedies. For person comes from sounding through [personando], since a greater volume of sound is produced through the cavity in the mask. These "persons" or masks the Greeks called prosopa, as they were placed on the face and covered the features before the eyes." This, however, can apply to God only in a metaphorical sense. Therefore the word "person" is only applied to God metaphorically.

Obj. 3: Further, every person is a hypostasis. But the word "hypostasis" does not

apply to God, since, as Boethius says (De Duab. Nat.), it signifies what is the subject of accidents, which do not exist in God. Jerome also says (Ep. ad Damas.) that, "in this word hypostasis, poison lurks in honey." Therefore the word "person" should not be said of God.

Obj. 4: Further, if a definition is denied of anything, the thing defined is also denied of it. But the definition of "person," as given above, does not apply to God. Both because reason implies a discursive knowledge, which does not apply to God, as we proved above (Q. 14, A. 12); and thus God cannot be said to have "a rational nature." And also because God cannot be called an individual substance, since the principle of individuation is matter; while God is immaterial: nor is He the subject of accidents, so as to be called a substance. Therefore the word "person" ought not to be attributed to God.

On the contrary, In the Creed of Athanasius we say: "One is the person of the Father, another of the Son, another of the Holy Ghost."

I answer that, "Person" signifies what is most perfect in all nature—that is, a subsistent individual of a rational nature. Hence, since everything that is perfect must be attributed to God, forasmuch as His essence contains every perfection, this name "person" is fittingly applied to God; not, however, as it is applied to creatures, but in a more excellent way; as other names also, which, while giving them to creatures, we attribute to God; as we showed above when treating of the names of God (Q. 13, A. 2).

Reply Obj. 1: Although the word "person" is not found applied to God in Scripture, either in the Old or New Testament, nevertheless what the word signifies is found to be affirmed of God in many places of Scripture; as that He is the supreme self-subsisting being, and the most perfectly intelligent being. If we could speak of God only in the very terms themselves of Scripture, it would follow that no one could speak about God in any but the original language of the Old or New

Testament. The urgency of confuting heretics made it necessary to find new words to express the ancient faith about God. Nor is such a kind of novelty to be shunned; since it is by no means profane, for it does not lead us astray from the sense of Scripture. The Apostle warns us to avoid "profane novelties of words" (1 Tim. 6:20).

Reply Obj. 2: Although this name "person" may not belong to God as regards the origin of the term, nevertheless it excellently belongs to God in its objective meaning. For as famous men were represented in comedies and tragedies, the name "person" was given to signify those who held high dignity. Hence, those who held high rank in the Church came to be called "persons." Thence by some the definition of person is given as "hypostasis distinct by reason of dignity." And because subsistence in a rational nature is of high dignity, therefore every individual of the rational nature is called a "person." Now the dignity of the divine nature excels every other dignity; and thus the name "person" pre-eminently belongs to God.

Reply Obj. 3: The word "hypostasis" does not apply to God as regards its source of origin, since He does not underlie accidents; but it applies to Him in its objective sense, for it is imposed to signify the subsistence. Jerome said that "poison lurks in this word," forasmuch as before it was fully understood by the Latins, the heretics used this term to deceive the simple, to make people profess many essences as they profess several hypostases, inasmuch as the word "substance," which corresponds to hypostasis in Greek, is commonly taken amongst us to mean essence.

Reply Obj. 4: It may be said that God has a rational nature, if reason be taken to mean, not discursive thought, but in a general sense, an intelligent nature. But God cannot be called an "individual" in the sense that His individuality comes from matter; but only in the sense which implies incommunicability. "Substance" can be applied to God in the sense of signifying self-subsistence. There are some, however, who say that the definition of Boethius, quoted above (A. 1), is not a definition of person in the sense we use when speaking of persons in God. Therefore Richard of

St. Victor amends this definition by adding that "Person" in God is "the incommunicable existence of the divine nature." _____

FOURTH ARTICLE [I, Q. 29, Art. 4]

Whether This Word "Person" Signifies Relation?

Objection 1: It would seem that this word "person," as applied to God, does not signify relation, but substance. For Augustine says (De Trin. vii, 6): "When we speak of the person of the Father, we mean nothing else but the substance of the Father, for person is said in regard to Himself, and not in regard to the Son."

Obj. 2: Further, the interrogation "What?" refers to essence. But, as Augustine says: "When we say there are three who bear witness in heaven, the Father, the Word, and the Holy Ghost, and it is asked, Three what? the answer is, Three persons." Therefore person signifies essence.

Obj. 3: According to the Philosopher (Metaph. iv), the meaning of a word is its definition. But the definition of "person" is this: "The individual substance of the rational nature," as above stated. Therefore "person" signifies substance.

Obj. 4: Further, person in men and angels does not signify relation, but something absolute. Therefore, if in God it signified relation, it would bear an equivocal meaning in God, in man, and in angels.

On the contrary, Boethius says (De Trin.) that "every word that refers to the persons signifies relation." But no word belongs to person more strictly than the very word "person" itself. Therefore this word "person" signifies relation.

I answer that, A difficulty arises concerning the meaning of this word "person" in God, from the fact that it is predicated plurally of the Three in contrast to the nature of the names belonging to the essence; nor does it in itself refer to another, as do the words which express relation.

Hence some have thought that this word "person" of itself expresses absolutely the

divine essence; as this name "God" and this word "Wise"; but that to meet heretical attack, it was ordained by conciliar decree that it was to be taken in a relative sense, and especially in the plural, or with the addition of a distinguishing adjective; as when we say, "Three persons," or, "one is the person of the Father, another of the Son," etc. Used, however, in the singular, it may be either absolute or relative. But this does not seem to be a satisfactory explanation; for, if this word "person," by force of its own signification, expresses the divine essence only, it follows that forasmuch as we speak of "three persons," so far from the heretics being silenced, they had still more reason to argue. Seeing this, others maintained that this word "person" in God signifies both the essence and the relation. Some of these said that it signifies directly the essence, and relation indirectly, forasmuch as "person" means as it were "by itself one" [per se una]; and unity belongs to the essence. And what is "by itself" implies relation indirectly; for the Father is understood to exist "by Himself," as relatively distinct from the Son. Others, however, said, on the contrary, that it signifies relation directly; and essence indirectly; forasmuch as in the definition of "person" the term nature is mentioned indirectly; and these come nearer to the truth.

To determine the question, we must consider that something may be included in the meaning of a less common term, which is not included in the more common term; as "rational" is included in the meaning of "man," and not in the meaning of "animal." So that it is one thing to ask the meaning of the word animal, and another to ask its meaning when the animal in question is man. Also, it is one thing to ask the meaning of this word "person" in general; and another to ask the meaning of "person" as applied to God. For "person" in general signifies the individual substance of a rational figure. The individual in itself is undivided, but is distinct from others. Therefore "person" in any nature signifies what is distinct in that nature: thus in human nature it signifies this flesh, these bones, and this soul, which are the individuating principles of a man, and which, though not belonging to "person" in

general, nevertheless do belong to the meaning of a particular human person.

Now distinction in God is only by relation of origin, as stated above (Q. 28, AA. 2, 3), while relation in God is not as an accident in a subject, but is the divine essence itself; and so it is subsistent, for the divine essence subsists. Therefore, as the Godhead is God so the divine paternity is God the Father, Who is a divine person. Therefore a divine person signifies a relation as subsisting. And this is to signify relation by way of substance, and such a relation is a hypostasis subsisting in the divine nature, although in truth that which subsists in the divine nature is the divine nature itself. Thus it is true to say that the name "person" signifies relation directly, and the essence indirectly; not, however, the relation as such, but as expressed by way of a hypostasis. So likewise it signifies directly the essence, and indirectly the relation, inasmuch as the essence is the same as the hypostasis: while in God the hypostasis is expressed as distinct by the relation: and thus relation, as such, enters into the notion of the person indirectly. Thus we can say that this signification of the word "person" was not clearly perceived before it was attacked by heretics. Hence, this word "person" was used just as any other absolute term. But afterwards it was applied to express relation, as it lent itself to that signification, so that this word "person" means relation not only by use and custom, according to the first opinion, but also by force of its own proper signification.

Reply Obj. 1: This word "person" is said in respect to itself, not to another; forasmuch as it signifies relation not as such, but by way of a substance—which is a hypostasis. In that sense Augustine says that it signifies the essence, inasmuch as in God essence is the same as the hypostasis, because in God what He is, and whereby He is are the same.

Reply Obj. 2: The term "what" refers sometimes to the nature expressed by the definition, as when we ask; What is man? and we answer: A mortal rational animal. Sometimes it refers to the suppositum, as when we ask, What swims in the sea? and

answer, A fish. So to those who ask, Three what? we answer, Three persons.

Reply Obj. 3: In God the individual—i.e. distinct and incommunicable substance—includes the idea of relation, as above explained.

Reply Obj. 4: The different sense of the less common term does not produce equivocation in the more common. Although a horse and an ass have their own proper definitions, nevertheless they agree univocally in animal, because the common definition of animal applies to both. So it does not follow that, although relation is contained in the signification of divine person, but not in that of an angelic or of a human person, the word "person" is used in an equivocal sense. Though neither is it applied univocally, since nothing can be said univocally of God and creatures (Q. 13, A. 5). _____

QUESTION 30

THE PLURALITY OF PERSONS IN GOD (In Four Articles)

We are now led to consider the plurality of the persons: about which there are four points of inquiry:

(1) Whether there are several persons in God?

(2) How many are they?

(3) What the numeral terms signify in God?

(4) The community of the term "person." _____

FIRST ARTICLE [I, Q. 30, Art. 1]

Whether There Are Several Persons in God?

Objection 1: It would seem that there are not several persons in God. For person is "the individual substance of a rational nature." If then there are several persons in God, there must be several substances; which appears to be heretical.

Obj. 2: Further, Plurality of absolute properties does not make a distinction of persons, either in God, or in ourselves. Much less therefore is this effected by a

plurality of relations. But in God there is no plurality but of relations (Q. 28, A. 3). Therefore there cannot be several persons in God.

Obj. 3: Further, Boethius says of God (De Trin. i), that "this is truly one which has no number." But plurality implies number. Therefore there are not several persons in God.

Obj. 4: Further, where number is, there is whole and part. Thus, if in God there exist a number of persons, there must be whole and part in God; which is inconsistent with the divine simplicity.

On the contrary, Athanasius says: "One is the person of the Father, another of the Son, another of the Holy Ghost." Therefore the Father, and the Son, and the Holy Ghost are several persons.

I answer that, It follows from what precedes that there are several persons in God. For it was shown above (Q. 29, A. 4) that this word "person" signifies in God a relation as subsisting in the divine nature. It was also established (Q. 28, A. 1) that there are several real relations in God; and hence it follows that there are also several realities subsistent in the divine nature; which means that there are several persons in God.

Reply Obj. 1: The definition of "person" includes "substance," not as meaning the essence, but the suppositum which is made clear by the addition of the term "individual." To signify the substance thus understood, the Greeks use the name "hypostasis." So, as we say, "Three persons," they say "Three hypostases." We are not, however, accustomed to say Three substances, lest we be understood to mean three essences or natures, by reason of the equivocal signification of the term.

Reply Obj. 2: The absolute properties in God, such as goodness and wisdom, are not mutually opposed; and hence, neither are they really distinguished from each other. Therefore, although they subsist, nevertheless they are not several subsistent realities—that is, several persons. But the absolute properties in creatures do not

subsist, although they are really distinguished from each other, as whiteness and sweetness; on the other hand, the relative properties in God subsist, and are really distinguished from each other (Q. 28, A. 3). Hence the plurality of persons in God.

Reply Obj. 3: The supreme unity and simplicity of God exclude every kind of plurality of absolute things, but not plurality of relations. Because relations are predicated relatively, and thus the relations do not import composition in that of which they are predicated, as Boethius teaches in the same book.

Reply Obj. 4: Number is twofold, simple or absolute, as two and three and four; and number as existing in things numbered, as two men and two horses. So, if number in God is taken absolutely or abstractedly, there is nothing to prevent whole and part from being in Him, and thus number in Him is only in our way of understanding; forasmuch as number regarded apart from things numbered exists only in the intellect. But if number be taken as it is in the things numbered, in that sense as existing in creatures, one is part of two, and two of three, as one man is part of two men, and two of three; but this does not apply to God, because the Father is of the same magnitude as the whole Trinity, as we shall show further on (Q. 42, AA. 1, 4).

SECOND ARTICLE [I, Q. 30, Art. 2]

Whether There Are More Than Three Persons in God?

Objection 1: It would seem that there are more than three persons in God. For the plurality of persons in God arises from the plurality of the relative properties as stated above (A. 1). But there are four relations in God as stated above (Q. 28, A. 4), paternity, filiation, common spiration, and procession. Therefore there are four persons in God.

Obj. 2: The nature of God does not differ from His will more than from His intellect. But in God, one person proceeds from the will, as love; and another proceeds from His nature, as Son. Therefore another proceeds from His intellect, as Word, besides

the one Who proceeds from His nature, as Son; thus again it follows that there are not only three persons in God.

Obj. 3: Further, the more perfect a creature is, the more interior operations it has; as a man has understanding and will beyond other animals. But God infinitely excels every creature. Therefore in God not only is there a person proceeding from the will, and another from the intellect, but also in an infinite number of ways. Therefore there are an infinite number of persons in God.

Obj. 4: Further, it is from the infinite goodness of the Father that He communicates Himself infinitely in the production of a divine person. But also in the Holy Ghost is infinite goodness. Therefore the Holy Ghost produces a divine person; and that person another; and so to infinity.

Obj. 5: Further, everything within a determinate number is measured, for number is a measure. But the divine persons are immense, as we say in the Creed of Athanasius: "The Father is immense, the Son is immense, the Holy Ghost is immense." Therefore the persons are not contained within the number three.

On the contrary, It is said: "There are three who bear witness in heaven, the Father, the Word, and the Holy Ghost" (1 John 5:7). To those who ask, "Three what?" we answer, with Augustine (De Trin. vii, 4), "Three persons." Therefore there are but three persons in God.

I answer that, As was explained above, there can be only three persons in God. For it was shown above that the several persons are the several subsisting relations really distinct from each other. But a real distinction between the divine relations can come only from relative opposition. Therefore two opposite relations must needs refer to two persons: and if any relations are not opposite they must needs belong to the same person. Since then paternity and filiation are opposite relations, they belong necessarily to two persons. Therefore the subsisting paternity is the person of the Father; and the subsisting filiation is the person of the Son. The other two relations

are not opposed to each other; therefore these two cannot belong to one person: hence either one of them must belong to both of the aforesaid persons; or one must belong to one person, and the other to the other. Now, procession cannot belong to the Father and the Son, or to either of them; for thus it would follows that the procession of the intellect, which in God is generation, wherefrom paternity and filiation are derived, would issue from the procession of love, whence spiration and procession are derived, if the person generating and the person generated proceeded from the person spirating; and this is against what was laid down above (Q. 27, AA. 3, 4). We must consequently admit that spiration belongs to the person of the Father, and to the person of the Son, forasmuch as it has no relative opposition either to paternity or to filiation; and consequently that procession belongs to the other person who is called the person of the Holy Ghost, who proceeds by way of love, as above explained. Therefore only three persons exist in God, the Father, the Son, and the Holy Ghost.

Reply Obj. 1: Although there are four relations in God, one of them, spiration, is not separated from the person of the Father and of the Son, but belongs to both; thus, although it is a relation, it is not called a property, because it does not belong to only one person; nor is it a personal relation—i.e. constituting a person. The three relations—paternity, filiation, and procession—are called personal properties, constituting as it were the persons; for paternity is the person of the Father, filiation is the person of the Son, procession is the person of the Holy Ghost proceeding.

Reply Obj. 2: That which proceeds by way of intelligence, as word, proceeds according to similitude, as also that which proceeds by way of nature; thus, as above explained (Q. 27, A. 3), the procession of the divine Word is the very same as generation by way of nature. But love, as such, does not proceed as the similitude of that whence it proceeds; although in God love is co-essential as being divine; and therefore the procession of love is not called generation in God.

Reply Obj. 3: As man is more perfect than other animals, he has more intrinsic operations than other animals, because his perfection is something composite. Hence the angels, who are more perfect and more simple, have fewer intrinsic operations than man, for they have no imagination, or feeling, or the like. In God there exists only one real operation—that is, His essence. How there are in Him two processions was above explained (Q. 27, AA. 1, 4).

Reply Obj. 4: This argument would prove if the Holy Ghost possessed another goodness apart from the goodness of the Father; for then if the Father produced a divine person by His goodness, the Holy Ghost also would do so. But the Father and the Holy Ghost have one and the same goodness. Nor is there any distinction between them except by the personal relations. So goodness belongs to the Holy Ghost, as derived from another; and it belongs to the Father, as the principle of its communication to another. The opposition of relation does not allow the relation of the Holy Ghost to be joined with the relation of principle of another divine person; because He Himself proceeds from the other persons who are in God.

Reply Obj. 5: A determinate number, if taken as a simple number, existing in the mind only, is measured by one. But when we speak of a number of things as applied to the persons in God, the notion of measure has no place, because the magnitude of the three persons is the same (Q. 42, AA. 1, 4), and the same is not measured by the same. _____

THIRD ARTICLE [I, Q. 30, Art. 3]

Whether the Numeral Terms Denote Anything Real in God?

Objection 1: It would seem that the numeral terms denote something real in God. For the divine unity is the divine essence. But every number is unity repeated. Therefore every numeral term in God signifies the essence; and therefore it denotes something real in God.

Obj. 2: Further, whatever is said of God and of creatures, belongs to God in a more

eminent manner than to creatures. But the numeral terms denote something real in creatures; therefore much more so in God.

Obj. 3: Further, if the numeral terms do not denote anything real in God, and are introduced simply in a negative and removing sense, as plurality is employed to remove unity, and unity to remove plurality; it follows that a vicious circle results, confusing the mind and obscuring the truth; and this ought not to be. Therefore it must be said that the numeral terms denote something real in God.

On the contrary, Hilary says (De Trin. iv): "If we admit companionship"—that is, plurality—"we exclude the idea of oneness and of solitude;" and Ambrose says (De Fide i): "When we say one God, unity excludes plurality of gods, and does not imply quantity in God." Hence we see that these terms are applied to God in order to remove something; and not to denote anything positive.

I answer that, The Master (Sent. i, D, 24) considers that the numeral terms do not denote anything positive in God, but have only a negative meaning. Others, however, assert the contrary.

In order to resolve this point, we may observe that all plurality is a consequence of division. Now division is twofold; one is material, and is division of the continuous; from this results number, which is a species of quantity. Number in this sense is found only in material things which have quantity. The other kind of division is called formal, and is effected by opposite or diverse forms; and this kind of division results in a multitude, which does not belong to a genus, but is transcendental in the sense in which being is divided by one and by many. This kind of multitude is found only in immaterial things.

Some, considering only that multitude which is a species of discrete quantity, and seeing that such kind of quantity has no place in God, asserted that the numeral terms do not denote anything real in God, but remove something from Him. Others, considering the same kind of multitude, said that as knowledge exists in God

according to the strict sense of the word, but not in the sense of its genus (as in God there is no such thing as a quality), so number exists in God in the proper sense of number, but not in the sense of its genus, which is quantity.

But we say that numeral terms predicated of God are not derived from number, a species of quantity, for in that sense they could bear only a metaphorical sense in God, like other corporeal properties, such as length, breadth, and the like; but that they are taken from multitude in a transcendent sense. Now multitude so understood has relation to the many of which it is predicated, as "one" convertible with "being" is related to being; which kind of oneness does not add anything to being, except a negation of division, as we saw when treating of the divine unity (Q. 11, A. 1); for "one" signifies undivided being. So, of whatever we say "one," we imply its undivided reality: thus, for instance, "one" applied to man signifies the undivided nature or substance of a man. In the same way, when we speak of many things, multitude in this latter sense points to those things as being each undivided in itself.

But number, if taken as a species of quantity, denotes an accident added to being; as also does "one" which is the principle of that number. Therefore the numeral terms in God signify the things of which they are said, and beyond this they add negation only, as stated (Sent. i, D, 24); in which respect the Master was right (Sent. i, D, 24). So when we say, the essence is one, the term "one" signifies the essence undivided; and when we say the person is one, it signifies the person undivided; and when we say the persons are many, we signify those persons, and their individual undividedness; for it is of the very nature of multitude that it should be composed of units.

Reply Obj. 1: One, as it is a transcendental, is wider and more general than substance and relation. And so likewise is multitude; hence in God it may mean both substance and relation, according to the context. Still, the very signification of such names adds a negation of division, beyond substance and relation; as was explained

above.

Reply Obj. 2: Multitude, which denotes something real in creatures, is a species of quantity, and cannot be used when speaking of God: unlike transcendental multitude, which adds only indivision to those of which it is predicated. Such a kind of multitude is applicable to God.

Reply Obj. 3: "One" does not exclude multitude, but division, which logically precedes one or multitude. Multitude does not remove unity, but division from each of the individuals which compose the multitude. This was explained when we treated of the divine unity (Q. 11, A. 2).

It must be observed, nevertheless, that the opposite arguments do not sufficiently prove the point advanced. Although the idea of solitude is excluded by plurality, and the plurality of gods by unity, it does not follow that these terms express this signification alone. For blackness is excluded by whiteness; nevertheless, the term whiteness does not signify the mere exclusion of blackness.

FOURTH ARTICLE [I, Q. 30, Art. 4]

Whether This Term "Person" Can Be Common to the Three Persons?

Objection 1: It would seem that this term "person" cannot be common to the three persons. For nothing is common to the three persons but the essence. But this term "person" does not signify the essence directly. Therefore it is not common to all three.

Obj. 2: Further, the common is the opposite to the incommunicable. But the very meaning of person is that it is incommunicable; as appears from the definition given by Richard of St. Victor (Q. 29, A. 3, ad 4). Therefore this term "person" is not common to all the three persons.

Obj. 3: Further, if the name "person" is common to the three, it is common either really, or logically. But it is not so really; otherwise the three persons would be one

person; nor again is it so logically; otherwise person would be a universal. But in God there is neither universal nor particular; neither genus nor species, as we proved above (Q. 3, A. 5). Therefore this term 'person' is not common to the three.

On the contrary, Augustine says (De Trin. vii, 4) that when we ask, "Three what?" we say, "Three persons," because what a person is, is common to them.

I answer that, The very mode of expression itself shows that this term "person" is common to the three when we say "three persons"; for when we say "three men" we show that "man" is common to the three. Now it is clear that this is not community of a real thing, as if one essence were common to the three; otherwise there would be only one person of the three, as also one essence.

What is meant by such a community has been variously determined by those who have examined the subject. Some have called it a community of exclusion, forasmuch as the definition of "person" contains the word "incommunicable." Others thought it to be a community of intention, as the definition of person contains the word "individual"; as we say that to be a species is common to horse and ox. Both of these explanations, however, are excluded by the fact that "person" is not a name of exclusion nor of intention, but the name of a reality. We must therefore resolve that even in human affairs this name "person" is common by a community of idea, not as genus or species, but as a vague individual thing. The names of genera and species, as man or animal, are given to signify the common natures themselves, but not the intentions of those common natures, signified by the terms genus or species. The vague individual thing, as "some man," signifies the common nature with the determinate mode of existence of singular things—that is, something self-subsisting, as distinct from others. But the name of a designated singular thing signifies that which distinguishes the determinate thing; as the name Socrates signifies this flesh and this bone. But there is this difference—that the term "some man" signifies the nature, or the individual on the part of its nature, with the mode of existence of

singular things; while this name "person" is not given to signify the individual on the part of the nature, but the subsistent reality in that nature. Now this is common in idea to the divine persons, that each of them subsists distinctly from the others in the divine nature. Thus this name "person" is common in idea to the three divine persons.

Reply Obj. 1: This argument is founded on a real community.

Reply Obj. 2: Although person is incommunicable, yet the mode itself of incommunicable existence can be common to many.

Reply Obj. 3: Although this community is logical and not real, yet it does not follow that in God there is universal or particular, or genus, or species; both because neither in human affairs is the community of person the same as community of genus or species; and because the divine persons have one being; whereas genus and species and every other universal are predicated of many which differ in being.

QUESTION 31

OF WHAT BELONGS TO THE UNITY OR PLURALITY IN GOD (In Four Articles)

We now consider what belongs to the unity or plurality in God; which gives rise to four points of inquiry:

(1) Concerning the word "Trinity";

(2) Whether we can say that the Son is other than the Father?

(3) Whether an exclusive term, which seems to exclude otherness, can be joined to an essential name in God?

(4) Whether it can be joined to a personal term? _____

FIRST ARTICLE [I, Q. 31, Art. 1]

Whether There Is Trinity in God?

Objection 1: It would seem there is not trinity in God. For every name in God signifies substance or relation. But this name "Trinity" does not signify the substance; otherwise it would be predicated of each one of the persons: nor does it signify relation; for it does not express a name that refers to another. Therefore the word "Trinity" is not to be applied to God.

Obj. 2: Further, this word "trinity" is a collective term, since it signifies multitude. But such a word does not apply to God; as the unity of a collective name is the least of unities, whereas in God there exists the greatest possible unity. Therefore this word "trinity" does not apply to God.

Obj. 3: Further, every trine is threefold. But in God there is not triplicity; since triplicity is a kind of inequality. Therefore neither is there trinity in God.

Obj. 4: Further, all that exists in God exists in the unity of the divine essence; because God is His own essence. Therefore, if Trinity exists in God, it exists in the unity of the divine essence; and thus in God there would be three essential unities; which is heresy.

Obj. 5: Further, in all that is said of God, the concrete is predicated of the abstract; for Deity is God and paternity is the Father. But the Trinity cannot be called trine; otherwise there would be nine realities in God; which, of course, is erroneous. Therefore the word trinity is not to be applied to God.

On the contrary, Athanasius says: "Unity in Trinity; and Trinity in Unity is to be revered."

I answer that, The name "Trinity" in God signifies the determinate number of persons. And so the plurality of persons in God requires that we should use the word trinity; because what is indeterminately signified by plurality, is signified by trinity in a determinate manner.

Reply Obj. 1: In its etymological sense, this word "Trinity" seems to signify the one essence of the three persons, according as trinity may mean trine-unity. But in the

strict meaning of the term it rather signifies the number of persons of one essence; and on this account we cannot say that the Father is the Trinity, as He is not three persons. Yet it does not mean the relations themselves of the Persons, but rather the number of persons related to each other; and hence it is that the word in itself does not express regard to another.

Reply Obj. 2: Two things are implied in a collective term, plurality of the supposita, and a unity of some kind of order. For "people" is a multitude of men comprehended under a certain order. In the first sense, this word "trinity" is like other collective words; but in the second sense it differs from them, because in the divine Trinity not only is there unity of order, but also with this there is unity of essence.

Reply Obj. 3: "Trinity" is taken in an absolute sense; for it signifies the threefold number of persons. "Triplicity" signifies a proportion of inequality; for it is a species of unequal proportion, according to Boethius (Arithm. i, 23). Therefore in God there is not triplicity, but Trinity.

Reply Obj. 4: In the divine Trinity is to be understood both number and the persons numbered. So when we say, "Trinity in Unity," we do not place number in the unity of the essence, as if we meant three times one; but we place the Persons numbered in the unity of nature; as the supposita of a nature are said to exist in that nature. On the other hand, we say "Unity in Trinity"; meaning that the nature is in its supposita.

Reply Obj. 5: When we say, "Trinity is trine," by reason of the number implied, we signify the multiplication of that number by itself; since the word trine imports a distinction in the supposita of which it is spoken. Therefore it cannot be said that the Trinity is trine; otherwise it follows that, if the Trinity be trine, there would be three supposita of the Trinity; as when we say, "God is trine," it follows that there are three supposita of the Godhead. _____

SECOND ARTICLE [I, Q. 31, Art. 2]

Whether the Son Is Other Than the Father?

Objection 1: It would seem that the Son is not other than the Father. For "other" is a relative term implying diversity of substance. If, then, the Son is other than the Father, He must be different from the Father; which is contrary to what Augustine says (De Trin. vii), that when we speak of three persons, "we do not mean to imply diversity."

Obj. 2: Further, whosoever are other from one another, differ in some way from one another. Therefore, if the Son is other than the Father, it follows that He differs from the Father; which is against what Ambrose says (De Fide i), that "the Father and the Son are one in Godhead; nor is there any difference in substance between them, nor any diversity."

Obj. 3: Further, the term alien is taken from alius (other). But the Son is not alien from the Father, for Hilary says (De Trin. vii) that "in the divine persons there is nothing diverse, nothing alien, nothing separable." Therefore the Son is not other than the Father.

Obj. 4: Further, the terms "other person" and "other thing" [alius et aliud] have the same meaning, differing only in gender. So if the Son is another person from the Father, it follows that the Son is a thing apart from the Father.

On the contrary, Augustine [*Fulgentius, De Fide ad Petrum i.] says: "There is one essence of the Father and Son and Holy Ghost, in which the Father is not one thing, the Son another, and the Holy Ghost another; although the Father is one person, the Son another, and the Holy Ghost another."

I answer that, Since as Jerome remarks [*In substance, Ep. lvii.], a heresy arises from words wrongly used, when we speak of the Trinity we must proceed with care and with befitting modesty; because, as Augustine says (De Trin. i, 3), "nowhere is error more harmful, the quest more toilsome, the finding more fruitful." Now, in treating of the Trinity, we must beware of two opposite errors, and proceed cautiously between them—namely, the error of Arius, who placed a Trinity of

substance with the Trinity of persons; and the error of Sabellius, who placed unity of person with the unity of essence.

Thus, to avoid the error of Arius we must shun the use of the terms diversity and difference in God, lest we take away the unity of essence: we may, however, use the term "distinction" on account of the relative opposition. Hence whenever we find terms of "diversity" or "difference" of Persons used in an authentic work, these terms of "diversity" or "difference" are taken to mean "distinction." But lest the simplicity and singleness of the divine essence be taken away, the terms "separation" and "division," which belong to the parts of a whole, are to be avoided: and lest quality be taken away, we avoid the use of the term "disparity": and lest we remove similitude, we avoid the terms "alien" and "discrepant." For Ambrose says (De Fide i) that "in the Father and the Son there is no discrepancy, but one Godhead": and according to Hilary, as quoted above, "in God there is nothing alien, nothing separable."

To avoid the heresy of Sabellius, we must shun the term "singularity," lest we take away the communicability of the divine essence. Hence Hilary says (De Trin. vii): "It is sacrilege to assert that the Father and the Son are separate in Godhead." We must avoid the adjective "only" (unici) lest we take away the number of persons. Hence Hilary says in the same book: "We exclude from God the idea of singularity or uniqueness." Nevertheless, we say "the only Son," for in God there is no plurality of Sons. Yet, we do not say "the only God," for the Deity is common to several. We avoid the word "confused," lest we take away from the Persons the order of their nature. Hence Ambrose says (De Fide i): "What is one is not confused; and there is no multiplicity where there is no difference." The word "solitary" is also to be avoided, lest we take away the society of the three persons; for, as Hilary says (De Trin. iv), "We confess neither a solitary nor a diverse God."

This word "other" [alius], however, in the masculine sense, means only a distinction

of suppositum; and hence we can properly say that "the Son is other than the Father," because He is another suppositum of the divine nature, as He is another person and another hypostasis.

Reply Obj. 1: "Other," being like the name of a particular thing, refers to the suppositum; and so, there is sufficient reason for using it, where there is a distinct substance in the sense of hypostasis or person. But diversity requires a distinct substance in the sense of essence. Thus we cannot say that the Son is diverse from the Father, although He is another.

Reply Obj. 2: "Difference" implies distinction of form. There is one form in God, as appears from the text, "Who, when He was in the form of God" (Phil. 2:6). Therefore the term "difference" does not properly apply to God, as appears from the authority quoted. Yet, Damascene (De Fide Orth. i, 5) employs the term "difference" in the divine persons, as meaning that the relative property is signified by way of form. Hence he says that the hypostases do not differ from each other in substance, but according to determinate properties. But "difference" is taken for "distinction," as above stated.

Reply Obj. 3: The term "alien" means what is extraneous and dissimilar; which is not expressed by the term "other" [alius]; and therefore we say that the Son is "other" than the Father, but not that He is anything "alien."

Reply Obj. 4: The neuter gender is formless; whereas the masculine is formed and distinct; and so is the feminine. So the common essence is properly and aptly expressed by the neuter gender, but by the masculine and feminine is expressed the determined subject in the common nature. Hence also in human affairs, if we ask, Who is this man? we answer, Socrates, which is the name of the suppositum; whereas, if we ask, What is he? we reply, A rational and mortal animal. So, because in God distinction is by the persons, and not by the essence, we say that the Father is other than the Son, but not something else; while conversely we say that they are

one thing, but not one person. _____

THIRD ARTICLE [I, Q. 31, Art. 3]

Whether the Exclusive Word "Alone" Should Be Added to the Essential Term in God?

Objection 1: It would seem that the exclusive word "alone" [solus] is not to be added to an essential term in God. For, according to the Philosopher (Elench. ii, 3), "He is alone who is not with another." But God is with the angels and the souls of the saints. Therefore we cannot say that God is alone.

Obj. 2: Further, whatever is joined to the essential term in God can be predicated of every person per se, and of all the persons together; for, as we can properly say that God is wise, we can say the Father is a wise God; and the Trinity is a wise God. But Augustine says (De Trin. vi, 9): "We must consider the opinion that the Father is not true God alone." Therefore God cannot be said to be alone.

Obj. 3: Further if this expression "alone" is joined to an essential term, it would be so joined as regards either the personal predicate or the essential predicate. But it cannot be the former, as it is false to say, "God alone is Father," since man also is a father; nor, again, can it be applied as regards the latter, for, if this saying were true, "God alone creates," it would follow that the "Father alone creates," as whatever is said of God can be said of the Father; and it would be false, as the Son also creates. Therefore this expression "alone" cannot be joined to an essential term in God.

On the contrary, It is said, "To the King of ages, immortal, invisible, the only God" (1 Tim. 1:17).

I answer that, This term "alone" can be taken as a categorematical term, or as a syncategorematical term. A categorematical term is one which ascribes absolutely its meaning to a given suppositum; as, for instance, "white" to man, as when we say a "white man." If the term "alone" is taken in this sense, it cannot in any way be joined to any term in God; for it would mean solitude in the term to which it is

joined; and it would follow that God was solitary, against what is above stated (A. 2). A syncategorematical term imports the order of the predicate to the subject; as this expression "every one" or "no one"; and likewise the term "alone," as excluding every other suppositum from the predicate. Thus, when we say, "Socrates alone writes," we do not mean that Socrates is solitary, but that he has no companion in writing, though many others may be with him. In this way nothing prevents the term "alone" being joined to any essential term in God, as excluding the predicate from all things but God; as if we said "God alone is eternal," because nothing but God is eternal.

Reply Obj. 1: Although the angels and the souls of the saints are always with God, nevertheless, if plurality of persons did not exist in God, He would be alone or solitary. For solitude is not removed by association with anything that is extraneous in nature; thus anyone is said to be alone in a garden, though many plants and animals are with him in the garden. Likewise, God would be alone or solitary, though angels and men were with Him, supposing that several persons were not within Him. Therefore the society of angels and of souls does not take away absolute solitude from God; much less does it remove respective solitude, in reference to a predicate.

Reply Obj. 2: This expression "alone," properly speaking, does not affect the predicate, which is taken formally, for it refers to the suppositum, as excluding any other suppositum from the one which it qualifies. But the adverb "only," being exclusive, can be applied either to subject or predicate. For we can say, "Only Socrates"—that is, no one else—"runs: and Socrates runs only"—that is, he does nothing else. Hence it is not properly said that the Father is God alone, or the Trinity is God alone, unless some implied meaning be assumed in the predicate, as, for instance, "The Trinity is God Who alone is God." In that sense it can be true to say that the Father is that God Who alone is God, if the relative be referred to the predicate, and not to the suppositum. So, when Augustine says that the Father is not

God alone, but that the Trinity is God alone, he speaks expositively, as he might explain the words, "To the King of ages, invisible, the only God," as applying not to the Father, but to the Trinity alone.

Reply Obj. 3: In both ways can the term "alone" be joined to an essential term. For this proposition, "God alone is Father," can mean two things, because the word "Father" can signify the person of the Father; and then it is true; for no man is that person: or it can signify that relation only; and thus it is false, because the relation of paternity is found also in others, though not in a univocal sense. Likewise it is true to say God alone creates; nor, does it follow, "therefore the Father alone creates," because, as logicians say, an exclusive diction so fixes the term to which it is joined that what is said exclusively of that term cannot be said exclusively of an individual contained in that term: for instance, from the premiss, "Man alone is a mortal rational animal," we cannot conclude, "therefore Socrates alone is such."

FOURTH ARTICLE [I, Q. 31, Art. 4]

Whether an Exclusive Diction Can Be Joined to the Personal Term?

Objection 1: It would seem that an exclusive diction can be joined to the personal term, even though the predicate is common. For our Lord speaking to the Father, said: "That they may know Thee, the only true God" (John 17:3). Therefore the Father alone is true God.

Obj. 2: Further, He said: "No one knows the Son but the Father" (Matt. 11:27); which means that the Father alone knows the Son. But to know the Son is common (to the persons). Therefore the same conclusion follows.

Obj. 3: Further, an exclusive diction does not exclude what enters into the concept of the term to which it is joined. Hence it does not exclude the part, nor the universal; for it does not follow that if we say "Socrates alone is white," that therefore "his hand is not white," or that "man is not white." But one person is in the concept of

another; as the Father is in the concept of the Son; and conversely. Therefore, when we say, The Father alone is God, we do not exclude the Son, nor the Holy Ghost; so that such a mode of speaking is true.

Obj. 4: Further, the Church sings: "Thou alone art Most High, O Jesus Christ."

On the contrary, This proposition "The Father alone is God" includes two assertions—namely, that the Father is God, and that no other besides the Father is God. But this second proposition is false, for the Son is another from the Father, and He is God. Therefore this is false, The Father alone is God; and the same of the like sayings.

I answer that, When we say, "The Father alone is God," such a proposition can be taken in several senses. If "alone" means solitude in the Father, it is false in a categorematical sense; but if taken in a syncategorematical sense it can again be understood in several ways. For if it exclude (all others) from the form of the subject, it is true, the sense being "the Father alone is God"—that is, "He who with no other is the Father, is God." In this way Augustine expounds when he says (De Trin. vi, 6): "We say the Father alone, not because He is separate from the Son, or from the Holy Ghost, but because they are not the Father together with Him." This, however, is not the usual way of speaking, unless we understand another implication, as though we said "He who alone is called the Father is God." But in the strict sense the exclusion affects the predicate. And thus the proposition is false if it excludes another in the masculine sense; but true if it excludes it in the neuter sense; because the Son is another person than the Father, but not another thing; and the same applies to the Holy Ghost. But because this diction "alone," properly speaking, refers to the subject, it tends to exclude another Person rather than other things. Hence such a way of speaking is not to be taken too literally, but it should be piously expounded, whenever we find it in an authentic work.

Reply Obj. 1: When we say, "Thee the only true God," we do not understand it as

referring to the person of the Father, but to the whole Trinity, as Augustine expounds (De Trin. vi, 9). Or, if understood of the person of the Father, the other persons are not excluded by reason of the unity of essence; in so far as the word "only" excludes another thing, as above explained.

The same Reply can be given to Obj. 2. For an essential term applied to the Father does not exclude the Son or the Holy Ghost, by reason of the unity of essence. Hence we must understand that in the text quoted the term "no one" [*Nemo = non-homo, i.e. no man] is not the same as "no man," which the word itself would seem to signify (for the person of the Father could not be excepted), but is taken according to the usual way of speaking in a distributive sense, to mean any rational nature.

Reply Obj. 3: The exclusive diction does not exclude what enters into the concept of the term to which it is adjoined, if they do not differ in suppositum, as part and universal. But the Son differs in suppositum from the Father; and so there is no parity.

Reply Obj. 4: We do not say absolutely that the Son alone is Most High; but that He alone is Most High "with the Holy Ghost, in the glory of God the Father."

THE KNOWLEDGE OF THE DIVINE PERSONS (In Four Articles)

We proceed to inquire concerning the knowledge of the divine persons; and this involves four points of inquiry:

(1) Whether the divine persons can be known by natural reason?

(2) Whether notions are to be attributed to the divine persons?

(3) The number of the notions?

(4) Whether we may lawfully have various contrary opinions of these notions?

FIRST ARTICLE [I, Q. 32, Art. 1]

Whether the Trinity of the Divine Persons Can Be Known by Natural Reason?

Objection 1: It would seem that the trinity of the divine persons can be known by natural reason. For philosophers came to the knowledge of God not otherwise than by natural reason. Now we find that they said many things about the trinity of persons, for Aristotle says (De Coelo et Mundo i, 2): "Through this number"—namely, three—"we bring ourselves to acknowledge the greatness of one God, surpassing all things created." And Augustine says (Confess. vii, 9): "I have read in their works, not in so many words, but enforced by many and various reasons, that in the beginning was the Word, and the Word was with God, and the Word was God," and so on; in which passage the distinction of persons is laid down. We read, moreover, in a gloss on Rom. 1 and Ex. 8 that the magicians of Pharaoh failed in the third sign—that is, as regards knowledge of a third person—i.e. of the Holy Ghost—and thus it is clear that they knew at least two persons. Likewise Trismegistus says: "The monad begot a monad, and reflected upon itself its own heat." By which words the generation of the Son and procession of the Holy Ghost seem to be indicated. Therefore knowledge of the divine persons can be obtained by natural reason.

Obj. 2: Further, Richard St. Victor says (De Trin. i, 4): "I believe without doubt that probable and even necessary arguments can be found for any explanation of the truth." So even to prove the Trinity some have brought forward a reason from the infinite goodness of God, who communicates Himself infinitely in the procession of the divine persons; while some are moved by the consideration that "no good thing can be joyfully possessed without partnership." Augustine proceeds (De Trin. x, 4; x, 11, 12) to prove the trinity of persons by the procession of the word and of love in our own mind; and we have followed him in this (Q. 27, AA. 1, 3). Therefore the trinity of persons can be known by natural reason.

Obj. 3: Further, it seems to be superfluous to teach what cannot be known by natural reason. But it ought not to be said that the divine tradition of the Trinity is superfluous. Therefore the trinity of persons can be known by natural reason.

On the contrary, Hilary says (De Trin. i), "Let no man think to reach the sacred mystery of generation by his own mind." And Ambrose says (De Fide ii, 5), "It is impossible to know the secret of generation. The mind fails, the voice is silent." But the trinity of the divine persons is distinguished by origin of generation and procession (Q. 30, A. 2). Since, therefore, man cannot know, and with his understanding grasp that for which no necessary reason can be given, it follows that the trinity of persons cannot be known by reason.

I answer that, It is impossible to attain to the knowledge of the Trinity by natural reason. For, as above explained (Q. 12, AA. 4, 12), man cannot obtain the knowledge of God by natural reason except from creatures. Now creatures lead us to the knowledge of God, as effects do to their cause. Accordingly, by natural reason we can know of God that only which of necessity belongs to Him as the principle of things, and we have cited this fundamental principle in treating of God as above (Q. 12, A. 12). Now, the creative power of God is common to the whole Trinity; and hence it belongs to the unity of the essence, and not to the distinction of the persons. Therefore, by natural reason we can know what belongs to the unity of the essence, but not what belongs to the distinction of the persons. Whoever, then, tries to prove the trinity of persons by natural reason, derogates from faith in two ways. Firstly, as regards the dignity of faith itself, which consists in its being concerned with invisible things, that exceed human reason; wherefore the Apostle says that "faith is of things that appear not" (Heb. 11:1), and the same Apostle says also, "We speak wisdom among the perfect, but not the wisdom of this world, nor of the princes of this world; but we speak the wisdom of God in a mystery which is hidden" (1 Cor. 2:6, 7). Secondly, as regards the utility of drawing others to the faith. For when anyone in the endeavor to prove the faith brings forward reasons which are not

cogent, he falls under the ridicule of the unbelievers: since they suppose that we stand upon such reasons, and that we believe on such grounds.

Therefore, we must not attempt to prove what is of faith, except by authority alone, to those who receive the authority; while as regards others it suffices to prove that what faith teaches is not impossible. Hence it is said by Dionysius (Div. Nom. ii): "Whoever wholly resists the word, is far off from our philosophy; whereas if he regards the truth of the word"—i.e. "the sacred word, we too follow this rule."

Reply Obj. 1: The philosophers did not know the mystery of the trinity of the divine persons by its proper attributes, such as paternity, filiation, and procession, according to the Apostle's words, "We speak the wisdom of God which none of the princes of the world"—i.e. the philosophers—"knew" (1 Cor. 2:6). Nevertheless, they knew some of the essential attributes appropriated to the persons, as power to the Father, wisdom to the Son, goodness to the Holy Ghost; as will later on appear. So, when Aristotle said, "By this number," etc., we must not take it as if he affirmed a threefold number in God, but that he wished to say that the ancients used the threefold number in their sacrifices and prayers on account of some perfection residing in the number three. In the Platonic books also we find, "In the beginning was the word," not as meaning the Person begotten in God, but as meaning the ideal type whereby God made all things, and which is appropriated to the Son. And although they knew these were appropriated to the three persons, yet they are said to have failed in the third sign—that is, in the knowledge of the third person, because they deviated from the goodness appropriated to the Holy Ghost, in that knowing God "they did not glorify Him as God" (Rom. 1); or, because the Platonists asserted the existence of one Primal Being whom they also declared to be the father of the universe, they consequently maintained the existence of another substance beneath him, which they called "mind" or the "paternal intellect," containing the idea of all things, as Macrobius relates (Som. Scip. iv). They did not, however, assert the existence of a third separate substance which might correspond to the Holy Ghost.

So also we do not assert that the Father and the Son differ in substance, which was the error of Origen and Arius, who in this followed the Platonists. When Trismegistus says, "Monad begot monad," etc., this does not refer to the generation of the Son, or to the procession of the Holy Ghost, but to the production of the world. For one God produced one world by reason of His love for Himself.

Reply Obj. 2: Reason may be employed in two ways to establish a point: firstly, for the purpose of furnishing sufficient proof of some principle, as in natural science, where sufficient proof can be brought to show that the movement of the heavens is always of uniform velocity. Reason is employed in another way, not as furnishing a sufficient proof of a principle, but as confirming an already established principle, by showing the congruity of its results, as in astrology the theory of eccentrics and epicycles is considered as established, because thereby the sensible appearances of the heavenly movements can be explained; not, however, as if this proof were sufficient, forasmuch as some other theory might explain them. In the first way, we can prove that God is one; and the like. In the second way, reasons avail to prove the Trinity; as, when assumed to be true, such reasons confirm it. We must not, however, think that the trinity of persons is adequately proved by such reasons. This becomes evident when we consider each point; for the infinite goodness of God is manifested also in creation, because to produce from nothing is an act of infinite power. For if God communicates Himself by His infinite goodness, it is not necessary that an infinite effect should proceed from God: but that according to its own mode and capacity it should receive the divine goodness. Likewise, when it is said that joyous possession of good requires partnership, this holds in the case of one not having perfect goodness: hence it needs to share some other's good, in order to have the goodness of complete happiness. Nor is the image in our mind an adequate proof in the case of God, forasmuch as the intellect is not in God and ourselves univocally. Hence, Augustine says (Tract. xxvii. in Joan.) that by faith we arrive at knowledge, and not conversely.

Reply Obj. 3: There are two reasons why the knowledge of the divine persons was necessary for us. It was necessary for the right idea of creation. The fact of saying that God made all things by His Word excludes the error of those who say that God produced things by necessity. When we say that in Him there is a procession of love, we show that God produced creatures not because He needed them, nor because of any other extrinsic reason, but on account of the love of His own goodness. So Moses, when he had said, "In the beginning God created heaven and earth," subjoined, "God said, Let there be light," to manifest the divine Word; and then said, "God saw the light that it was good," to show proof of the divine love. The same is also found in the other works of creation. In another way, and chiefly, that we may think rightly concerning the salvation of the human race, accomplished by the Incarnate Son, and by the gift of the Holy Ghost. _____

SECOND ARTICLE [I, Q. 32, Art. 2]

Whether There Are Notions in God?

Objection 1: It would seem that in God there are no notions. For Dionysius says (Div. Nom. i): "We must not dare to say anything of God but what is taught to us by the Holy Scripture." But Holy Scripture does not say anything concerning notions. Therefore there are none in God.

Obj. 2: Further, all that exists in God concerns the unity of the essence or the trinity of the persons. But the notions do not concern the unity of the essence, nor the trinity of the persons; for neither can what belongs to the essence be predicated of the notions: for instance, we do not say that paternity is wise or creates; nor can what belongs to the persons be so predicated; for example, we do not say that paternity begets, nor that filiation is begotten. Therefore there do not exist notions in God.

Obj. 3: Further, we do not require to presuppose any abstract notions as principles of knowing things which are devoid of composition: for they are known of themselves.

But the divine persons are supremely simple. Therefore we are not to suppose any notions in God.

On the contrary, Damascene says (De Fide Orth. iii, 5): "We recognize difference of hypostases [i.e. of persons], in the three properties; i.e. in the paternal, the filial, and the processional." Therefore we must admit properties and notions in God.

I answer that, Prepositivus, considering the simplicity of the persons, said that in God there were no properties or notions, and wherever there were mentioned, he propounded the abstract for the concrete. For as we are accustomed to say, "I beseech your kindness"—i.e. you who are kind—so when we speak of paternity in God, we mean God the Father.

But, as shown above (Q. 3, A. 3, ad 1), the use of concrete and abstract names in God is not in any way repugnant to the divine simplicity; forasmuch as we always name a thing as we understand it. Now, our intellect cannot attain to the absolute simplicity of the divine essence, considered in itself, and therefore, our human intellect apprehends and names divine things, according to its own mode, that is in so far as they are found in sensible objects, whence its knowledge is derived. In these things we use abstract terms to signify simple forms; and to signify subsistent things we use concrete terms. Hence also we signify divine things, as above stated, by abstract names, to express their simplicity; whereas, to express their subsistence and completeness, we use concrete names.

But not only must essential names be signified in the abstract and in the concrete, as when we say Deity and God; or wisdom and wise; but the same applies to the personal names, so that we may say paternity and Father.

Two chief motives for this can be cited. The first arises from the obstinacy of heretics. For since we confess the Father, the Son, and the Holy Ghost to be one God and three persons, to those who ask: "Whereby are They one God? and whereby are They three persons?" as we answer that They are one in essence or deity; so there

must also be some abstract terms whereby we may answer that the persons are distinguished; and these are the properties or notions signified by an abstract term, as paternity and filiation. Therefore the divine essence is signified as "What"; and the person as "Who"; and the property as "Whereby."

The second motive is because one person in God is related to two persons—namely, the person of the Father to the person of the Son and the person of the Holy Ghost. This is not, however, by one relation; otherwise it would follow that the Son also and the Holy Ghost would be related to the Father by one and the same relation. Thus, since relation alone multiplies the Trinity, it would follow that the Son and the Holy Ghost would not be two persons. Nor can it be said with Prepositivus that as God is related in one way to creatures, while creatures are related to Him in divers ways, so the Father is related by one relation to the Son and to the Holy Ghost; whereas these two persons are related to the Father by two relations. For, since the very specific idea of a relation is that it refers to another, it must be said that two relations are not specifically different if but one opposite relation corresponds to them. For the relation of lord and father must differ according to the difference of filiation and servitude. Now, all creatures are related to God as His creatures by one specific relation. But the Son and the Holy Ghost are not related to the Father by one and the same kind of relation. Hence there is no parity.

Further, in God there is no need to admit any real relation to the creature (Q. 28, A. 1, 3); while there is no reason against our admitting in God, many logical relations. But in the Father there must be a real relation to the Son and to the Holy Ghost. Hence, corresponding to the two relations of the Son and of the Holy Ghost, whereby they are related to the Father, we must understand two relations in the Father, whereby He is related to the Son and to the Holy Ghost. Hence, since there is only one Person of the Father, it is necessary that the relations should be separately signified in the abstract; and these are what we mean by properties and notions.

Reply Obj. 1: Although the notions are not mentioned in Holy Scripture, yet the persons are mentioned, comprising the idea of notions, as the abstract is contained in the concrete.

Reply Obj. 2: In God the notions have their significance not after the manner of realities, but by way of certain ideas whereby the persons are known; although in God these notions or relations are real, as stated above (Q. 28, A. 1). Therefore whatever has order to any essential or personal act, cannot be applied to the notions; forasmuch as this is against their mode of signification. Hence we cannot say that paternity begets, or creates, or is wise, or is intelligent. The essentials, however, which are not ordered to any act, but simply remove created conditions from God, can be predicated of the notions; for we can say that paternity is eternal, or immense, or such like. So also on account of the real identity, substantive terms, whether personal or essential, can be predicated of the notions; for we can say that paternity is God, and that paternity is the Father.

Reply Obj. 3: Although the persons are simple, still without prejudice to their simplicity, the proper ideas of the persons can be abstractedly signified, as above explained. _____

THIRD ARTICLE [I, Q. 32, Art. 3]

Whether There Are Five Notions?

Objection 1: It would seem that there are not five notions. For the notions proper to the persons are the relations whereby they are distinguished from each other. But the relations in God are only four (Q. 28, A. 4). Therefore the notions are only four in number.

Obj. 2: Further, as there is only one essence in God, He is called one God, and because in Him there are three persons, He is called the Trine God. Therefore, if in God there are five notions, He may be called quinary; which cannot be allowed.

Obj. 3: Further, if there are five notions for the three persons in God, there must be

in some one person two or more notions, as in the person of the Father there is innascibility and paternity, and common spiration. Either these three notions really differ, or not. If they really differ, it follows that the person of the Father is composed of several things. But if they differ only logically, it follows that one of them can be predicated of another, so that we can say that as the divine goodness is the same as the divine wisdom by reason of the common reality, so common spiration is paternity; which is not to be admitted. Therefore there are not five notions.

Obj. 4: On the contrary, It seems that there are more; because as the Father is from no one, and therefrom is derived the notion of innascibility; so from the Holy Ghost no other person proceeds. And in this respect there ought to be a sixth notion.

Obj. 5: Further, as the Father and the Son are the common origin of the Holy Ghost, so it is common to the Son and the Holy Ghost to proceed from the Father. Therefore, as one notion is common to the Father and the Son, so there ought to be one notion common to the Son and to the Holy Ghost.

I answer that, A notion is the proper idea whereby we know a divine Person. Now the divine persons are multiplied by reason of their origin: and origin includes the idea of someone from whom another comes, and of someone that comes from another, and by these two modes a person can be known. Therefore the Person of the Father cannot be known by the fact that He is from another; but by the fact that He is from no one; and thus the notion that belongs to Him is called "innascibility." As the source of another, He can be known in two ways, because as the Son is from Him, the Father is known by the notion of "paternity"; and as the Holy Ghost is from Him, He is known by the notion of "common spiration." The Son can be known as begotten by another, and thus He is known by "filiation"; and also by another person proceeding from Him, the Holy Ghost, and thus He is known in the same way as the Father is known, by "common spiration." The Holy Ghost can be known by the fact

that He is from another, or from others; thus He is known by "procession"; but not by the fact that another is from Him, as no divine person proceeds from Him.

Therefore, there are Five notions in God: "innascibility," "paternity," "filiation," "common spiration," and "procession." Of these only four are relations, for "innascibility" is not a relation, except by reduction, as will appear later (Q. 33, A. 4, ad 3). Four only are properties. For "common spiration" is not a property; because it belongs to two persons. Three are personal notions—i.e. constituting persons, "paternity," "filiation," and "procession." "Common spiration" and "innascibility" are called notions of Persons, but not personal notions, as we shall explain further on (Q. 40, A. 1, ad 1).

Reply Obj. 1: Besides the four relations, another notion must be admitted, as above explained.

Reply Obj. 2: The divine essence is signified as a reality; and likewise the persons are signified as realities; whereas the notions are signified as ideas notifying the persons. Therefore, although God is one by unity of essence, and trine by trinity of persons, nevertheless He is not quinary by the five notions.

Reply Obj. 3: Since the real plurality in God is founded only on relative opposition, the several properties of one Person, as they are not relatively opposed to each other, do not really differ. Nor again are they predicated of each other, because they are different ideas of the persons; as we do not say that the attribute of power is the attribute of knowledge, although we do say that knowledge is power.

Reply Obj. 4: Since Person implies dignity, as stated above (Q. 19, A. 3), we cannot derive a notion of the Holy Spirit from the fact that no person is from Him. For this does not belong to His dignity, as it belongs to the authority of the Father that He is from no one.

Reply Obj. 5: The Son and the Holy Ghost do not agree in one special mode of existence derived from the Father; as the Father and the Son agree in one special

mode of producing the Holy Ghost. But the principle on which a notion is based must be something special; thus no parity of reasoning exists.

FOURTH ARTICLE [I, Q. 32, Art. 4]

Whether It Is Lawful to Have Various Contrary Opinions of Notions?

Objection 1: It would seem that it is not lawful to have various contrary opinions of the notions. For Augustine says (De Trin. i, 3): "No error is more dangerous than any as regards the Trinity": to which mystery the notions assuredly belong. But contrary opinions must be in some way erroneous. Therefore it is not right to have contrary opinions of the notions.

Obj. 2: Further, the persons are known by the notions. But no contrary opinion concerning the persons is to be tolerated. Therefore neither can there be about the notions.

On the contrary, The notions are not articles of faith. Therefore different opinions of the notions are permissible.

I answer that, Anything is of faith in two ways; directly, where any truth comes to us principally as divinely taught, as the trinity and unity of God, the Incarnation of the Son, and the like; and concerning these truths a false opinion of itself involves heresy, especially if it be held obstinately. A thing is of faith, indirectly, if the denial of it involves as a consequence something against faith; as for instance if anyone said that Samuel was not the son of Elcana, for it follows that the divine Scripture would be false. Concerning such things anyone may have a false opinion without danger of heresy, before the matter has been considered or settled as involving consequences against faith, and particularly if no obstinacy be shown; whereas when it is manifest, and especially if the Church has decided that consequences follow against faith, then the error cannot be free from heresy. For this reason many things are now considered as heretical which were formerly not so considered, as their

consequences are now more manifest.

So we must decide that anyone may entertain contrary opinions about the notions, if he does not mean to uphold anything at variance with faith. If, however, anyone should entertain a false opinion of the notions, knowing or thinking that consequences against the faith would follow, he would lapse into heresy.

By what has been said all the objections may be solved.

QUESTION 33

OF THE PERSON OF THE FATHER (In Four Articles)

We now consider the persons singly; and first, the Person of the Father, concerning Whom there are four points of inquiry:

(1) Whether the Father is the Principle?

(2) Whether the person of the Father is properly signified by this name "Father"?

(3) Whether "Father" in God is said personally before it is said essentially?

(4) Whether it belongs to the Father alone to be unbegotten?

FIRST ARTICLE [I, Q. 33, Art. 1]

Whether It Belongs to the Father to Be the Principle?

Objection 1: It would seem that the Father cannot be called the principle of the Son, or of the Holy Ghost. For principle and cause are the same, according to the Philosopher (Metaph. iv). But we do not say that the Father is the cause of the Son. Therefore we must not say that He is the principle of the Son.

Obj. 2: Further, a principle is so called in relation to the thing principled. So if the Father is the principle of the Son, it follows that the Son is a person principled, and is therefore created; which appears false.

Obj. 3: Further, the word principle is taken from priority. But in God there is no

"before" and "after," as Athanasius says. Therefore in speaking of God we ought not to used the term principle.

On the contrary, Augustine says (De Trin. iv, 20), "The Father is the Principle of the whole Deity."

I answer that, The word "principle" signifies only that whence another proceeds: since anything whence something proceeds in any way we call a principle; and conversely. As the Father then is the one whence another proceeds, it follows that the Father is a principle.

Reply Obj. 1: The Greeks use the words "cause" and "principle" indifferently, when speaking of God; whereas the Latin Doctors do not use the word "cause," but only "principle." The reason is because "principle" is a wider term than "cause"; as "cause" is more common than "element." For the first term of a thing, as also the first part, is called the principle, but not the cause. Now the wider a term is, the more suitable it is to use as regards God (Q. 13, A. 11), because the more special terms are, the more they determine the mode adapted to the creature. Hence this term "cause" seems to mean diversity of substance, and dependence of one from another; which is not implied in the word "principle." For in all kinds of causes there is always to be found between the cause and the effect a distance of perfection or of power: whereas we use the term "principle" even in things which have no such difference, but have only a certain order to each other; as when we say that a point is the principle of a line; or also when we say that the first part of a line is the principle of a line.

Reply Obj. 2: It is the custom with the Greeks to say that the Son and the Holy Ghost are principled. This is not, however, the custom with our Doctors; because, although we attribute to the Father something of authority by reason of His being the principle, still we do not attribute any kind of subjection or inferiority to the Son, or to the Holy Ghost, to avoid any occasion of error. In this way, Hilary says (De Trin.

ix): "By authority of the Giver, the Father is the greater; nevertheless the Son is not less to Whom oneness of nature is give."

Reply Obj. 3: Although this word principle, as regards its derivation, seems to be taken from priority, still it does not signify priority, but origin. For what a term signifies, and the reason why it was imposed, are not the same thing, as stated above (Q. 13, A. 8). _____

SECOND ARTICLE [I, Q. 33, Art. 2]

Whether This Name "Father" Is Properly the Name of a Divine Person?

Objection 1: It would seem that this name "Father" is not properly the name of a divine person. For the name "Father" signifies relation. Moreover "person" is an individual substance. Therefore this name "Father" is not properly a name signifying a Person.

Obj. 2: Further, a begetter is more common than father; for every father begets; but it is not so conversely. But a more common term is more properly applied to God, as stated above (Q. 13, A. 11). Therefore the more proper name of the divine person is begetter and genitor than Father.

Obj. 3: Further, a metaphorical term cannot be the proper name of anyone. But the word is by us metaphorically called begotten, or offspring; and consequently, he of whom is the word, is metaphorically called father. Therefore the principle of the Word in God is not properly called Father.

Obj. 4: Further, everything which is said properly of God, is said of God first before creatures. But generation appears to apply to creatures before God; because generation seems to be truer when the one who proceeds is distinct from the one whence it proceeds, not only by relation but also by essence. Therefore the name "Father" taken from generation does not seem to be the proper name of any divine person.

On the contrary, It is said (Ps. 88:27): "He shall cry out to me: Thou art my Father."

I answer that, The proper name of any person signifies that whereby the person is distinguished from all other persons. For as body and soul belong to the nature of man, so to the concept of this particular man belong this particular soul and this particular body; and by these is this particular man distinguished from all other men. Now it is paternity which distinguishes the person of the Father from all other persons. Hence this name "Father," whereby paternity is signified, is the proper name of the person of the Father.

Reply Obj. 1: Among us relation is not a subsisting person. So this name "father" among us does not signify a person, but the relation of a person. In God, however, it is not so, as some wrongly thought; for in God the relation signified by the name "Father" is a subsisting person. Hence, as above explained (Q. 29, A. 4), this name "person" in God signifies a relation subsisting in the divine nature.

Reply Obj. 2: According to the Philosopher (De Anima ii, text 49), a thing is denominated chiefly by its perfection, and by its end. Now generation signifies something in process of being made, whereas paternity signifies the complement of generation; and therefore the name "Father" is more expressive as regards the divine person than genitor or begettor.

Reply Obj. 3: In human nature the word is not a subsistence, and hence is not properly called begotten or son. But the divine Word is something subsistent in the divine nature; and hence He is properly and not metaphorically called Son, and His principle is called Father.

Reply Obj. 4: The terms "generation" and "paternity" like the other terms properly applied to God, are said of God before creatures as regards the thing signified, but not as regards the mode of signification. Hence also the Apostle says, "I bend my knee to the Father of my Lord Jesus Christ, from whom all paternity in heaven and on earth is named" (Eph. 3:14). This is explained thus. It is manifest that generation receives its species from the term which is the form of the thing generated; and the

nearer it is to the form of the generator, the truer and more perfect is the generation; as univocal generation is more perfect than non-univocal, for it belongs to the essence of a generator to generate what is like itself in form. Hence the very fact that in the divine generation the form of the Begetter and Begotten is numerically the same, whereas in creatures it is not numerically, but only specifically, the same, shows that generation, and consequently paternity, is applied to God before creatures. Hence the very fact that in God a distinction exists of the Begotten from the Begetter as regards relation only, belongs to the truth of the divine generation and paternity. _____

THIRD ARTICLE [I, Q. 33, Art. 3]

Whether This Name "Father" Is Applied to God, Firstly As a Personal Name?

Objection 1: It would seem that this name "Father" is not applied to God, firstly as a personal name. For in the intellect the common precedes the particular. But this name "Father" as a personal name, belongs to the person of the Father; and taken in an essential sense it is common to the whole Trinity; for we say "Our Father" to the whole Trinity. Therefore "Father" comes first as an essential name before its personal sense.

Obj. 2: Further, in things of which the concept is the same there is no priority of predication. But paternity and filiation seem to be of the same nature, according as a divine person is Father of the Son, and the whole Trinity is our Father, or the creature's; since, according to Basil (Hom. xv, De Fide), to receive is common to the creature and to the Son. Therefore "Father" in God is not taken as an essential name before it is taken personally.

Obj. 3: Further, it is not possible to compare things which have not a common concept. But the Son is compared to the creature by reason of filiation or generation, according to Col. 1:15: "Who is the image of the invisible God, the first-born of every creature." Therefore paternity taken in a personal sense is not prior to, but has

the same concept as, paternity taken essentially.

On the contrary, The eternal comes before the temporal. But God is the Father of the Son from eternity; while He is the Father of the creature in time. Therefore paternity in God is taken in a personal sense as regards the Son, before it is so taken as regards the creature.

I answer that, A name is applied to that wherein is perfectly contained its whole signification, before it is applied to that which only partially contains it; for the latter bears the name by reason of a kind of similitude to that which answers perfectly to the signification of the name; since all imperfect things are taken from perfect things. Hence this name "lion" is applied first to the animal containing the whole nature of a lion, and which is properly so called, before it is applied to a man who shows something of a lion's nature, as courage, or strength, or the like; and of whom it is said by way of similitude.

Now it is manifest from the foregoing (Q. 27, A. 2; Q. 28, A. 4), that the perfect idea of paternity and filiation is to be found in God the Father, and in God the Son, because one is the nature and glory of the Father and the Son. But in the creature, filiation is found in relation to God, not in a perfect manner, since the Creator and the creature have not the same nature; but by way of a certain likeness, which is the more perfect the nearer we approach to the true idea of filiation. For God is called the Father of some creatures, by reason only of a trace, for instance of irrational creatures, according to Job 38:28: "Who is the father of the rain? or who begot the drops of dew?" Of some, namely, the rational creature (He is the Father), by reason of the likeness of His image, according to Deut. 32:6: "Is He not thy Father, who possessed, and made, and created thee?" And of others He is the Father by similitude of grace, and these are also called adoptive sons, as ordained to the heritage of eternal glory by the gift of grace which they have received, according to Rom. 8:16, 17: "The Spirit Himself gives testimony to our spirit that we are the sons of God;

and if sons, heirs also." Lastly, He is the Father of others by similitude of glory, forasmuch as they have obtained possession of the heritage of glory, according to Rom. 5:2: "We glory in the hope of the glory of the sons of God." Therefore it is plain that "paternity" is applied to God first, as importing regard of one Person to another Person, before it imports the regard of God to creatures.

Reply Obj. 1: Common terms taken absolutely, in the order of our intelligence, come before proper terms; because they are included in the understanding of proper terms; but not conversely. For in the concept of the person of the Father, God is understood; but not conversely. But common terms which import relation to the creature come after proper terms which import personal relations; because the person proceeding in God proceeds as the principle of the production of creatures. For as the word conceived in the mind of the artist is first understood to proceed from the artist before the thing designed, which is produced in likeness to the word conceived in the artist's mind; so the Son proceeds from the Father before the creature, to which the name of filiation is applied as it participates in the likeness of the Son, as is clear from the words of Rom. 8:29: "Whom He foreknew and predestined to be made conformable to the image of His Son."

Reply Obj. 2: To "receive" is said to be common to the creature and to the Son not in a univocal sense, but according to a certain remote similitude whereby He is called the First Born of creatures. Hence the authority quoted subjoins: "That He may be the First Born among many brethren," after saying that some were conformed to the image of the Son of God. But the Son of God possesses a position of singularity above others, in having by nature what He receives, as Basil also declares (Hom. xv De Fide); hence He is called the only begotten (John 1:18): "The only begotten Who is in the bosom of the Father, He hath declared unto us."

From this appears the Reply to the Third Objection. _____

FOURTH ARTICLE [I, Q. 33, Art. 4]

Whether It Is Proper to the Father to Be Unbegotten?

Objection 1: It would seem that it is not proper to the Father to be unbegotten. For every property supposes something in that of which it is the property. But "unbegotten" supposes nothing in the Father; it only removes something. Therefore it does not signify a property of the Father.

Obj. 2: Further, Unbegotten is taken either in a privative, or in a negative sense. If in a negative sense, then whatever is not begotten can be called unbegotten. But the Holy Ghost is not begotten; neither is the divine essence. Therefore to be unbegotten belongs also to the essence; thus it is not proper to the Father. But if it be taken in a privative sense, as every privation signifies imperfection in the thing which is the subject of privation, it follows that the Person of the Father is imperfect; which cannot be.

Obj. 3: Further, in God, "unbegotten" does not signify relation, for it is not used relatively. Therefore it signifies substance; therefore unbegotten and begotten differ in substance. But the Son, Who is begotten, does not differ from the Father in substance. Therefore the Father ought not to be called unbegotten.

Obj. 4: Further, property means what belongs to one alone. Since, then, there are more than one in God proceeding from another, there is nothing to prevent several not receiving their being from another. Therefore the Father is not alone unbegotten.

Obj. 5: Further, as the Father is the principle of the person begotten, so is He of the person proceeding. So if by reason of his opposition to the person begotten, it is proper to the Father to be unbegotten it follows that it is proper to Him also to be unproceeding.

On the contrary, Hilary says (De Trin. iv): "One is from one—that is, the Begotten is from the Unbegotten—namely, by the property in each one respectively of innascibility and origin."

I answer that, As in creatures there exist a first and a secondary principle, so also in

the divine Persons, in Whom there is no before or after, is formed the principle not from a principle, Who is the Father; and the principle from a principle, Who is the Son.

Now in things created a first principle is known in two ways; in one way as the first principle, by reason of its having a relation to what proceeds from itself; in another way, inasmuch as it is a first principle by reason of its not being from another. Thus therefore the Father is known both by paternity and by common spiration, as regards the persons proceeding from Himself. But as the principle, not from a principle He is known by the fact that He is not from another; and this belongs to the property of innascibility, signified by this word "begotten."

Reply Obj. 1: Some there are who say that innascibility, signified by the word "unbegotten," as a property of the Father, is not a negative term only, but either that it means both these things together—namely, that the Father is from no one, and that He is the principle of others; or that it imports universal authority, or also His plenitude as the source of all. This, however, does not seem true, because thus innascibility would not be a property distinct from paternity and spiration; but would include them as the proper is included in the common. For source and authority signify in God nothing but the principle of origin. We must therefore say with Augustine (De Trin. v, 7) that "unbegotten" imports the negation of passive generation. For he says that "unbegotten" has the same meaning as "not a son." Nor does it follow that "unbegotten" is not the proper notion of the Father; for primary and simple things are notified by negations; as, for instance, a point is defined as what has no part.

Reply Obj. 2: "Unbegotten" is taken sometimes in a negative sense only, and in that sense Jerome says that "the Holy Ghost is unbegotten," that is, He is not begotten. Otherwise "unbegotten" may be taken in a kind of privative sense, but not as implying any imperfection. For privation can be taken in many ways; in one way

when a thing has not what is naturally belongs to another, even though it is not of its own nature to have it; as, for instance, if a stone be called a dead thing, as wanting life, which naturally belongs to some other things. In another sense, privation is so called when something has not what naturally belongs to some members of its genus; as for instance when a mole is called blind. In a third sense privation means the absence of what something ought to have; in which sense, privation imports an imperfection. In this sense, "unbegotten" is not attributed to the Father as a privation, but it may be so attributed in the second sense, meaning that a certain person of the divine nature is not begotten, while some person of the same nature is begotten. In this sense the term "unbegotten" can be applied also to the Holy Ghost. Hence to consider it as a term proper to the Father alone, it must be further understood that the name "unbegotten" belongs to a divine person as the principle of another person; so that it be understood to imply negation in the genus of principle taken personally in God. Or that there be understood in the term "unbegotten" that He is not in any way derived from another; and not only that He is not from another by way only of generation. In this sense the term "unbegotten" does not belong at all to the Holy Ghost, Who is from another by procession, as a subsisting person; nor does it belong to the divine essence, of which it may be said that it is in the Son or in the Holy Ghost from another—namely, from the Father.

Reply Obj. 3: According to Damascene (De Fide Orth. ii, 9), "unbegotten" in one sense signifies the same as "uncreated"; and thus it applies to the substance, for thereby does the created substance differ from the uncreated. In another sense it signifies what is not begotten, and in this sense it is a relative term; just as negation is reduced to the genus of affirmation, as "not man" is reduced to the genus of substance, and "not white" to the genus of quality. Hence, since "begotten" implies relation in God, "unbegotten" belongs also to relation. Thus it does not follow that the Father unbegotten is substantially distinguished from the Son begotten; but only by relation; that is, as the relation of Son is denied of the Father.

Reply Obj. 4: In every genus there must be something first; so in the divine nature there must be some one principle which is not from another, and which we call "unbegotten." To admit two innascibles is to suppose the existence of two Gods, and two divine natures. Hence Hilary says (De Synod.): "As there is one God, so there cannot be two innascibles." And this especially because, did two innascibles exist, one would not be from the other, and they would not be distinguished by relative opposition: therefore they would be distinguished from each other by diversity of nature.

Reply Obj. 5: The property of the Father, whereby He is not from another, is more clearly signified by the removal of the nativity of the Son, than by the removal of the procession of the Holy Ghost; both because the procession of the Holy Ghost has no special name, as stated above (Q. 27, A. 4, ad 3), and because also in the order of nature it presupposes the generation of the Son. Hence, it being denied of the Father that He is begotten, although He is the principle of generation, it follows, as a consequence, that He does not proceed by the procession of the Holy Ghost, because the Holy Ghost is not the principle of generation, but proceeds from the person begotten. _____

QUESTION 34

OF THE PERSON OF THE SON (In Three Articles)

We next consider the person of the Son. Three names are attributed to the Son—namely, "Son," "Word," and "Image." The idea of Son is gathered from the idea of Father. Hence it remains for us to consider Word and Image.

Concerning Word there are three points of inquiry:

(1) Whether Word is an essential term in God, or a personal term?

(2) Whether it is the proper name of the Son?

(3) Whether in the name of Word is expressed relation to creatures?

_____

FIRST ARTICLE [I, Q. 34, Art. 1]

Whether Word in God Is a Personal Name?

Objection 1: It would seem that Word in God is not a personal name. For personal names are applied to God in a proper sense, as Father and Son. But Word is applied to God metaphorically, as Origen says on (John 1:1), "In the beginning was the Word." Therefore Word is not a personal name in God.

Obj. 2: Further, according to Augustine (De Trin. ix, 10), "The Word is knowledge with love;" and according to Anselm (Monol. lx), "To speak is to the Supreme Spirit nothing but to see by thought." But knowledge and thought, and sight, are essential terms in God. Therefore Word is not a personal term in God.

Obj. 3: Further, it is essential to word to be spoken. But, according to Anselm (Monol. lix), as the Father is intelligent, the Son is intelligent, and the Holy Ghost is intelligent, so the Father speaks, the Son speaks, and the Holy Ghost speaks; and likewise, each one of them is spoken. Therefore, the name Word is used as an essential term in God, and not in a personal sense.

Obj. 4: Further, no divine person is made. But the Word of God is something made. For it is said, "Fire, hail, snow, ice, the storms which do His Word" (Ps. 148:8). Therefore the Word is not a personal name in God.

On the contrary, Augustine says (De Trin. vii, 11): "As the Son is related to the Father, so also is the Word to Him Whose Word He is." But the Son is a personal name, since it is said relatively. Therefore so also is Word.

I answer that, The name of Word in God, if taken in its proper sense, is a personal name, and in no way an essential name.

To see how this is true, we must know that our own word taken in its proper sense has a threefold meaning; while in a fourth sense it is taken improperly or figuratively. The clearest and most common sense is when it is said of the word spoken by the voice; and this proceeds from an interior source as regards two things

found in the exterior word—that is, the vocal sound itself, and the signification of the sound. For, according to the Philosopher (Peri Herm. i) vocal sound signifies the concept of the intellect. Again the vocal sound proceeds from the signification or the imagination, as stated in De Anima ii, text 90. The vocal sound, which has no signification cannot be called a word: wherefore the exterior vocal sound is called a word from the fact the it signifies the interior concept of the mind. Therefore it follows that, first and chiefly, the interior concept of the mind is called a word; secondarily, the vocal sound itself, signifying the interior concept, is so called; and thirdly, the imagination of the vocal sound is called a word. Damascene mentions these three kinds of words (De Fide Orth. i, 17), saying that "word" is called "the natural movement of the intellect, whereby it is moved, and understands, and thinks, as light and splendor;" which is the first kind. "Again," he says, "the word is what is not pronounced by a vocal word, but is uttered in the heart;" which is the third kind. "Again," also, "the word is the angel"—that is, the messenger "of intelligence;" which is the second kind. Word is also used in a fourth way figuratively for that which is signified or effected by a word; thus we are wont to say, "this is the word I have said," or "which the king has commanded," alluding to some deed signified by the word either by way of assertion or of command.

Now word is taken strictly in God, as signifying the concept of the intellect. Hence Augustine says (De Trin. xv, 10): "Whoever can understand the word, not only before it is sounded, but also before thought has clothed it with imaginary sound, can already see some likeness of that Word of Whom it is said: In the beginning was the Word." The concept itself of the heart has of its own nature to proceed from something other than itself—namely, from the knowledge of the one conceiving. Hence "Word," according as we use the term strictly of God, signifies something proceeding from another; which belongs to the nature of personal terms in God, inasmuch as the divine persons are distinguished by origin (Q. 27, AA. 3, 4, 5). Hence the term "Word," according as we use the term strictly of God, is to be taken

as said not essentially, but personally.

Reply Obj. 1: The Arians, who sprang from Origen, declared that the Son differed in substance from the Father. Hence, they endeavored to maintain that when the Son of God is called the Word, this is not to be understood in a strict sense; lest the idea of the Word proceeding should compel them to confess that the Son of God is of the same substance as the Father. For the interior word proceeds in such a manner from the one who pronounces it, as to remain within him. But supposing Word to be said metaphorically of God, we must still admit Word in its strict sense. For if a thing be called a word metaphorically, this can only be by reason of some manifestation; either it makes something manifest as a word, or it is manifested by a word. If manifested by a word, there must exist a word whereby it is manifested. If it is called a word because it exteriorly manifests, what it exteriorly manifests cannot be called word except in as far as it signifies the interior concept of the mind, which anyone may also manifest by exterior signs. Therefore, although Word may be sometimes said of God metaphorically, nevertheless we must also admit Word in the proper sense, and which is said personally.

Reply Obj. 2: Nothing belonging to the intellect can be applied to God personally, except word alone; for word alone signifies that which emanates from another. For what the intellect forms in its conception is the word. Now, the intellect itself, according as it is made actual by the intelligible species, is considered absolutely; likewise the act of understanding which is to the actual intellect what existence is to actual being; since the act of understanding does not signify an act going out from the intelligent agent, but an act remaining in the agent. Therefore when we say that word is knowledge, the term knowledge does not mean the act of a knowing intellect, or any one of its habits, but stands for what the intellect conceives by knowing. Hence also Augustine says (De Trin. vii, 1) that the Word is "begotten wisdom;" for it is nothing but the concept of the Wise One; and in the same way It can be called "begotten knowledge." Thus can also be explained how "to speak" is in

God "to see by thought," forasmuch as the Word is conceived by the gaze of the divine thought. Still the term "thought" does not properly apply to the Word of God. For Augustine says (De Trin. xv, 16): "Therefore do we speak of the Word of God, and not of the Thought of God, lest we believe that in God there is something unstable, now assuming the form of Word, now putting off that form and remaining latent and as it were formless." For thought consists properly in the search after the truth, and this has no place in God. But when the intellect attains to the form of truth, it does not think, but perfectly contemplates the truth. Hence Anselm (Monol. lx) takes "thought" in an improper sense for "contemplation."

Reply Obj. 3: As, properly speaking, Word in God is said personally, and not essentially, so likewise is to "speak." Hence, as the Word is not common to the Father, Son and Holy Ghost, so it is not true that the Father, Son, and Holy Ghost are one speaker. So Augustine says (De Trin. vii, 1): "He who speaks in that co-eternal Word is understood as not alone in God, but as being with that very Word, without which, forsooth, He would not be speaking." On the other hand, "to be spoken" belongs to each Person, for not only is the word spoken, but also the thing understood or signified by the word. Therefore in this manner to one person alone in God does it belong to be spoken in the same way as a word is spoken; whereas in the way whereby a thing is spoken as being understood in the word, it belongs to each Person to be spoken. For the Father, by understanding Himself, the Son and the Holy Ghost, and all other things comprised in this knowledge, conceives the Word; so that thus the whole Trinity is "spoken" in the Word; and likewise also all creatures: as the intellect of a man by the word he conceives in the act of understanding a stone, speaks a stone. Anselm took the term "speak" improperly for the act of understanding; whereas they really differ from each other; for "to understand" means only the habitude of the intelligent agent to the thing understood, in which habitude no trace of origin is conveyed, but only a certain information of our intellect; forasmuch as our intellect is made actual by the form of

the thing understood. In God, however, it means complete identity, because in God the intellect and the thing understood are altogether the same, as was proved above (Q. 14, AA. 4, 5). Whereas to "speak" means chiefly the habitude to the word conceived; for "to speak" is nothing but to utter a word. But by means of the word it imports a habitude to the thing understood which in the word uttered is manifested to the one who understands. Thus, only the Person who utters the Word is "speaker" in God, although each Person understands and is understood, and consequently is spoken by the Word.

Reply Obj. 4: The term "word" is there taken figuratively, as the thing signified or effected by word is called word. For thus creatures are said to do the word of God, as executing any effect, whereto they are ordained from the word conceived of the divine wisdom; as anyone is said to do the word of the king when he does the work to which he is appointed by the king's word. _____

SECOND ARTICLE [I, Q. 34, Art. 2]

Whether "Word" Is the Son's Proper Name?

Objection 1: It would seem that "Word" is not the proper name of the Son. For the Son is a subsisting person in God. But word does not signify a subsisting thing, as appears in ourselves. Therefore word cannot be the proper name of the person of the Son.

Obj. 2: Further, the word proceeds from the speaker by being uttered. Therefore if the Son is properly the word, He proceeds from the Father, by way only of utterance; which is the heresy of Valentine; as appears from Augustine (De Haeres. xi).

Obj. 3: Further, every proper name of a person signifies some property of that person. Therefore, if the Word is the Son's proper name, it signifies some property of His; and thus there will be several more properties in God than those above mentioned.

Obj. 4: Further, whoever understands conceives a word in the act of understanding. But the Son understands. Therefore some word belongs to the Son; and consequently to be Word is not proper to the Son.

Obj. 5: Further, it is said of the Son (Heb. 1:3): "Bearing all things by the word of His power;" whence Basil infers (Cont. Eunom. v, 11) that the Holy Ghost is the Son's Word. Therefore to be Word is not proper to the Son.

On the contrary, Augustine says (De Trin. vi, 11): "By Word we understand the Son alone."

I answer that, "Word," said of God in its proper sense, is used personally, and is the proper name of the person of the Son. For it signifies an emanation of the intellect: and the person Who proceeds in God, by way of emanation of the intellect, is called the Son; and this procession is called generation, as we have shown above (Q. 27, A. 2). Hence it follows that the Son alone is properly called Word in God.

Reply Obj. 1: "To be" and "to understand" are not the same in us. Hence that which in us has intellectual being, does not belong to our nature. But in God "to be" and "to understand" are one and the same: hence the Word of God is not an accident in Him, or an effect of His; but belongs to His very nature. And therefore it must needs be something subsistent; for whatever is in the nature of God subsists; and so Damascene says (De Fide Orth. i, 18) that "the Word of God is substantial and has a hypostatic being; but other words [as our own] are activities if the soul."

Reply Obj. 2: The error of Valentine was condemned, not as the Arians pretended, because he asserted that the Son was born by being uttered, as Hilary relates (De Trin. vi); but on account of the different mode of utterance proposed by its author, as appears from Augustine (De Haeres. xi).

Reply Obj. 3: In the term "Word" the same property is comprised as in the name Son. Hence Augustine says (De Trin. vii, 11): "Word and Son express the same." For the Son's nativity, which is His personal property, is signified by different

names, which are attributed to the Son to express His perfection in various ways. To show that He is of the same nature as the Father, He is called the Son; to show that He is co-eternal, He is called the Splendor; to show that He is altogether like, He is called the Image; to show that He is begotten immaterially, He is called the Word. All these truths cannot be expressed by only one name.

Reply Obj. 4: To be intelligent belongs to the Son, in the same way as it belongs to Him to be God, since to understand is said of God essentially, as stated above (Q. 14, AA. 2, 4). Now the Son is God begotten, and not God begetting; and hence He is intelligent, not as producing a Word, but as the Word proceeding; forasmuch as in God the Word proceeding does not differ really from the divine intellect, but is distinguished from the principle of the Word only by relation.

Reply Obj. 5: When it is said of the Son, "Bearing all things by the word of His power"; "word" is taken figuratively for the effect of the Word. Hence a gloss says that "word" is here taken to mean command; inasmuch as by the effect of the power of the Word, things are kept in being, as also by the effect of the power of the Word things are brought into being. Basil speaks widely and figuratively in applying Word to the Holy Ghost; in the sense perhaps that everything that makes a person known may be called his word, and so in that way the Holy Ghost may be called the Son's Word, because He manifests the Son. _____

THIRD ARTICLE [I, Q. 34, Art. 3]

Whether the Name "Word" Imports Relation to Creatures?

Objection 1: It would seem that the name 'Word' does not import relation to creatures. For every name that connotes some effect in creatures, is said of God essentially. But Word is not said essentially, but personally. Therefore Word does not import relation to creatures.

Obj. 2: Further, whatever imports relation to creatures is said of God in time; as "Lord" and "Creator." But Word is said of God from eternity. Therefore it does not

import relation to the creature.

Obj. 3: Further, Word imports relation to the source whence it proceeds. Therefore, if it imports relation to the creature, it follows that the Word proceeds from the creature.

Obj. 4: Further, ideas (in God) are many according to their various relations to creatures. Therefore if Word imports relation to creatures, it follows that in God there is not one Word only, but many.

Obj. 5: Further, if Word imports relation to the creature, this can only be because creatures are known by God. But God does not know beings only; He knows also non-beings. Therefore in the Word are implied relations to non-beings; which appears to be false.

On the contrary, Augustine says (QQ. lxxxiii, qu. 63), that "the name Word signifies not only relation to the Father, but also relation to those beings which are made through the Word, by His operative power."

I answer that, Word implies relation to creatures. For God by knowing Himself, knows every creature. Now the word conceived in the mind is representative of everything that is actually understood. Hence there are in ourselves different words for the different things which we understand. But because God by one act understands Himself and all things, His one only Word is expressive not only of the Father, but of all creatures.

And as the knowledge of God is only cognitive as regards God, whereas as regards creatures, it is both cognitive and operative, so the Word of God is only expressive of what is in God the Father, but is both expressive and operative of creatures; and therefore it is said (Ps. 32:9): "He spake, and they were made;" because in the Word is implied the operative idea of what God makes.

Reply Obj. 1: The nature is also included indirectly in the name of the person; for person is an individual substance of a rational nature. Therefore the name of a divine

person, as regards the personal relation, does not imply relation to the creature, but it is implied in what belongs to the nature. Yet there is nothing to prevent its implying relation to creatures, so far as the essence is included in its meaning: for as it properly belongs to the Son to be the Son, so it properly belongs to Him to be God begotten, or the Creator begotten; and in this way the name Word imports relation to creatures.

Reply Obj. 2: Since the relations result from actions, some names import the relation of God to creatures, which relation follows on the action of God which passes into some exterior effect, as to create and to govern; and the like are applied to God in time. But others import a relation which follows from an action which does not pass into an exterior effect, but abides in the agent—as to know and to will: such are not applied to God in time; and this kind of relation to creatures is implied in the name of the Word. Nor is it true that all names which import the relation of God to creatures are applied to Him in time; but only those names are applied in time which import relation following on the action of God passing into exterior effect.

Reply Obj. 3: Creatures are known to God not by a knowledge derived from the creatures themselves, but by His own essence. Hence it is not necessary that the Word should proceed from creatures, although the Word is expressive of creatures.

Reply Obj. 4: The name of Idea is imposed chiefly to signify relation to creatures; and therefore it is applied in a plural sense to God; and it is not said personally. But the name of Word is imposed chiefly to signify the speaker, and consequently, relation to creatures, inasmuch as God, by understanding Himself, understands every creature; and so there is only one Word in God, and that is a personal one.

Reply Obj. 5: God's knowledge of non-beings and God's Word about non-beings are the same; because the Word of God contains no less than does the knowledge of God, as Augustine says (De Trin. xv, 14). Nevertheless the Word is expressive and operative of beings, but is expressive and manifestive of non-beings.

QUESTION 35

OF THE IMAGE (In Two Articles)

We next inquire concerning the image: about which there are two points of inquiry:

(1) Whether Image in God is said personally?

(2) Whether this name belongs to the Son alone? _____

FIRST ARTICLE [I, Q. 35, Art. 1]

Whether Image in God Is Said Personally?

Objection 1: It would seem that image is not said personally of God. For Augustine (Fulgentius, De Fide ad Petrum i) says, "The Godhead of the Holy Trinity and the Image whereunto man is made are one." Therefore Image is said of God essentially, and not personally.

Obj. 2: Further, Hilary says (De Synod.): "An image is a like species of that which it represents." But species or form is said of God essentially. Therefore so also is Image.

Obj. 3: Further, Image is derived from imitation, which implies "before" and "after." But in the divine persons there is no "before" and "after." Therefore Image cannot be a personal name in God.

On the contrary, Augustine says (De Trin. vii, 1): "What is more absurd than to say that an image is referred to itself?" Therefore the Image in God is a relation, and is thus a personal name.

I answer that, Image includes the idea of similitude. Still, not any kind of similitude suffices for the notion of image, but only similitude of species, or at least of some specific sign. In corporeal things the specific sign consists chiefly in the figure. For we see that the species of different animals are of different figures; but not of different colors. Hence if the color of anything is depicted on a wall, this is not

called an image unless the figure is likewise depicted. Further, neither the similitude of species or of figure is enough for an image, which requires also the idea of origin; because, as Augustine says (QQ. lxxxiii, qu. 74): "One egg is not the image of another, because it is not derived from it." Therefore for a true image it is required that one proceeds from another like to it in species, or at least in specific sign. Now whatever imports procession or origin in God, belongs to the persons. Hence the name "Image" is a personal name.

Reply Obj. 1: Image, properly speaking, means whatever proceeds forth in likeness to another. That to the likeness of which anything proceeds, is properly speaking called the exemplar, and is improperly called the image. Nevertheless Augustine (Fulgentius) uses the name of Image in this sense when he says that the divine nature of the Holy Trinity is the Image to whom man was made.

Reply Obj. 2: species, as mentioned by Hilary in the definition of image, means the form derived from one thing to another. In this sense image is said to be the species of anything, as that which is assimilated to anything is called its form, inasmuch as it has a like form.

Reply Obj. 3: Imitation in God does not signify posteriority, but only assimilation.

SECOND ARTICLE [I, Q. 35, Art. 2]

Whether the Name of Image Is Proper to the Son?

Objection 1: It would seem that the name of Image is not proper to the Son; because, as Damascene says (De Fide Orth. i, 18), "The Holy Ghost is the Image of the Son." Therefore Image does not belong to the Son alone.

Obj. 2: Further, similitude in expression belongs to the nature of an image, as Augustine says (QQ. lxxxiii, qu. 74). But this belongs to the Holy Ghost, Who proceeds from another by way of similitude. Therefore the Holy Ghost is an Image; and so to be Image does not belong to the Son alone.

Obj. 3: Further, man is also called the image of God, according to 1 Cor. 11:7, "The man ought not to cover his head, for he is the image and the glory of God." Therefore Image is not proper to the Son.

On the contrary, Augustine says (De Trin. vi, 2): "The Son alone is the Image of the Father."

I answer that, The Greek Doctors commonly say that the Holy Ghost is the Image of both the Father and of the Son; but the Latin Doctors attribute the name Image to the Son alone. For it is not found in the canonical Scripture except as applied to the Son; as in the words, "Who is the Image of the invisible God, the firstborn of creatures" (Col. 1:15) and again: "Who being the brightness of His glory, and the figure of His substance." (Heb. 1:3).

Some explain this by the fact that the Son agrees with the Father, not in nature only, but also in the notion of principle: whereas the Holy Ghost agrees neither with the Son, nor with the Father in any notion. This, however, does not seem to suffice. Because as it is not by reason of the relations that we consider either equality or inequality in God, as Augustine says (De Trin. v, 6), so neither (by reason thereof do we consider) that similitude which is essential to image. Hence others say that the Holy Ghost cannot be called the Image of the Son, because there cannot be an image of an image; nor of the Father, because again the image must be immediately related to that which it is the image; and the Holy Ghost is related to the Father through the Son; nor again is He the Image of the Father and the Son, because then there would be one image of two; which is impossible. Hence it follows that the Holy Ghost is in no way an Image. But this is no proof: for the Father and the Son are one principle of the Holy Ghost, as we shall explain further on (Q. 36, A. 4). Hence there is nothing to prevent there being one Image of the Father and of the Son, inasmuch as they are one; since even man is one image of the whole Trinity.

Therefore we must explain the matter otherwise by saying that, as the Holy Ghost,

although by His procession He receives the nature of the Father, as the Son also receives it, nevertheless is not said to be "born"; so, although He receives the likeness of the Father, He is not called the Image; because the Son proceeds as word, and it is essential to word to be like species with that whence it proceeds; whereas this does not essentially belong to love, although it may belong to that love which is the Holy Ghost, inasmuch as He is the divine love.

Reply Obj. 1: Damascene and the other Greek Doctors commonly employ the term image as meaning a perfect similitude.

Reply Obj. 2: Although the Holy Ghost is like to the Father and the Son, still it does not follow that He is the Image, as above explained.

Reply Obj. 3: The image of a thing may be found in something in two ways. In one way it is found in something of the same specific nature; as the image of the king is found in his son. In another way it is found in something of a different nature, as the king's image on the coin. In the first sense the Son is the Image of the Father; in the second sense man is called the image of God; and therefore in order to express the imperfect character of the divine image in man, man is not simply called the image, but "to the image," whereby is expressed a certain movement of tendency to perfection. But it cannot be said that the Son of God is "to the image," because He is the perfect Image of the Father. _____

QUESTION 36

OF THE PERSON OF THE HOLY GHOST (In Four Articles)

We proceed to treat of what belongs to the person of the Holy Ghost, Who is called not only the Holy Ghost, but also the Love and Gift of God. Concerning the name "Holy Ghost" there are four points of inquiry:

(1) Whether this name, "Holy Ghost," is the proper name of one divine Person?

(2) Whether that divine person Who is called the Holy Ghost, proceeds from the Father and the Son?

(3) Whether He proceeds from the Father through the Son?

(4) Whether the Father and the Son are one principle of the Holy Ghost?

FIRST ARTICLE [I, Q. 36, Art. 1]

Whether This Name "Holy Ghost" Is the Proper Name of One Divine Person?

Objection 1: It would seem that this name, "Holy Ghost," is not the proper name of one divine person. For no name which is common to the three persons is the proper name of any one person. But this name of 'Holy Ghost' [*It should be borne in mind that the word "ghost" is the old English equivalent for the Latin "spiritus,"] whether in the sense of "breath" or "blast," or in the sense of "spirit," as an immaterial substance. Thus, we read in the former sense (Hampole, Psalter x, 7), "The Gost of Storms" [spiritus procellarum], and in the latter "Trubled gost is sacrifice of God" (Prose Psalter, A.D. 1325), and "Oure wrestlynge is . . . against the spiritual wicked gostes of the ayre" (More, "Comfort against Tribulation"); and in our modern expression of "giving up the ghost." As applied to God, and not specially to the third Holy Person, we have an example from Maunder, "Jhesu Criste was the worde and the goste of Good." (See Oxford Dictionary).) is common to the three persons; for Hilary (De Trin. viii) shows that the "Spirit of God" sometimes means the Father, as in the words of Isa. 61:1: "The Spirit of the Lord is upon me;" and sometimes the Son, as when the Son says: "In the Spirit of God I cast out devils" (Matt. 12:28), showing that He cast out devils by His own natural power; and that sometimes it means the Holy Ghost, as in the words of Joel 2:28: "I will pour out of My Spirit over all flesh." Therefore this name 'Holy Ghost' is not the proper name of a divine person.

Obj. 2: Further, the names of the divine persons are relative terms, as Boethius says (De Trin.). But this name "Holy Ghost" is not a relative term. Therefore this name is not the proper name of a divine Person.

Obj. 3: Further, because the Son is the name of a divine Person He cannot be called the Son of this or of that. But the spirit is spoken of as of this or that man, as appears in the words, "The Lord said to Moses, I will take of thy spirit and will give to them" (Num. 11:17) and also "The Spirit of Elias rested upon Eliseus" (4 Kings 2:15). Therefore "Holy Ghost" does not seem to be the proper name of a divine Person.

On the contrary, It is said (1 John 5:7): "There are three who bear witness in heaven, the Father, the Word, and the Holy Ghost." As Augustine says (De Trin. vii, 4): "When we ask, Three what? we say, Three persons." Therefore the Holy Ghost is the name of a divine person.

I answer that, While there are two processions in God, one of these, the procession of love, has no proper name of its own, as stated above (Q. 27, A. 4, ad 3). Hence the relations also which follow from this procession are without a name (Q. 28, A. 4): for which reason the Person proceeding in that manner has not a proper name. But as some names are accommodated by the usual mode of speaking to signify the aforesaid relations, as when we use the names of procession and spiration, which in the strict sense more fittingly signify the notional acts than the relations; so to signify the divine Person, Who proceeds by way of love, this name "Holy Ghost" is by the use of scriptural speech accommodated to Him. The appropriateness of this name may be shown in two ways. Firstly, from the fact that the person who is called "Holy Ghost" has something in common with the other Persons. For, as Augustine says (De Trin. xv, 17; v, 11), "Because the Holy Ghost is common to both, He Himself is called that properly which both are called in common. For the Father also is a spirit, and the Son is a spirit; and the Father is holy, and the Son is holy." Secondly, from the proper signification of the name. For the name spirit in things corporeal seems to signify impulse and motion; for we call the breath and the wind by the term spirit. Now it is a property of love to move and impel the will of the lover towards the object loved. Further, holiness is attributed to whatever is ordered to God. Therefore because the divine person proceeds by way of the love whereby

God is loved, that person is most properly named "The Holy Ghost."

Reply Obj. 1: The expression Holy Spirit, if taken as two words, is applicable to the whole Trinity: because by 'spirit' the immateriality of the divine substance is signified; for corporeal spirit is invisible, and has but little matter; hence we apply this term to all immaterial and invisible substances. And by adding the word "holy" we signify the purity of divine goodness. But if Holy Spirit be taken as one word, it is thus that the expression, in the usage of the Church, is accommodated to signify one of the three persons, the one who proceeds by way of love, for the reason above explained.

Reply Obj. 2: Although this name "Holy Ghost" does not indicate a relation, still it takes the place of a relative term, inasmuch as it is accommodated to signify a Person distinct from the others by relation only. Yet this name may be understood as including a relation, if we understand the Holy Spirit as being breathed [spiratus].

Reply Obj. 3: In the name Son we understand that relation only which is of something from a principle, in regard to that principle: but in the name "Father" we understand the relation of principle; and likewise in the name of Spirit inasmuch as it implies a moving power. But to no creature does it belong to be a principle as regards a divine person; but rather the reverse. Therefore we can say "our Father," and "our Spirit"; but we cannot say "our Son." _____

SECOND ARTICLE [I, Q. 36, Art. 2]

Whether the Holy Ghost Proceeds from the Son?

Objection 1: It would seem that the Holy Ghost does not proceed from the Son. For as Dionysius says (Div. Nom. i): "We must not dare to say anything concerning the substantial Divinity except what has been divinely expressed to us by the sacred oracles." But in the Sacred Scripture we are not told that the Holy Ghost proceeds from the Son; but only that He proceeds from the Father, as appears from John 15:26: "The Spirit of truth, Who proceeds from the Father." Therefore the Holy

Ghost does not proceed from the Son.

Obj. 2: Further, In the creed of the council of Constantinople (Can. vii) we read: "We believe in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father; with the Father and the Son to be adored and glorified." Therefore it should not be added in our Creed that the Holy Ghost proceeds from the Son; and those who added such a thing appear to be worthy of anathema.

Obj. 3: Further, Damascene says (De Fide Orth. i): "We say that the Holy Ghost is from the Father, and we name Him the spirit of the Father; but we do not say that the Holy Ghost is from the Son, yet we name Him the Spirit of the Son." Therefore the Holy Ghost does not proceed from the Son.

Obj. 4: Further, Nothing proceeds from that wherein it rests. But the Holy Ghost rests in the Son; for it is said in the legend of St. Andrew: "Peace be to you and to all who believe in the one God the Father, and in His only Son our Lord Jesus Christ, and in the one Holy Ghost proceeding from the Father, and abiding in the Son." Therefore the Holy Ghost does not proceed from the Son.

Obj. 5: Further, the Son proceeds as the Word. But our breath [spiritus] does not seem to proceed in ourselves from our word. Therefore the Holy Ghost does not proceed from the Son.

Obj. 6: Further, the Holy Ghost proceeds perfectly from the Father. Therefore it is superfluous to say that He proceeds from the Son.

Obj. 7: Further "the actual and the possible do not differ in things perpetual" (Phys. iii, text 32), and much less so in God. But it is possible for the Holy Ghost to be distinguished from the Son, even if He did not proceed from Him. For Anselm says (De Process. Spir. Sancti, ii): "The Son and the Holy Ghost have their Being from the Father; but each in a different way; one by Birth, the other by Procession, so that they are thus distinct from one another." And further on he says: "For even if for no other reason were the Son and the Holy Ghost distinct, this alone would suffice."

Therefore the Holy Spirit is distinct from the Son, without proceeding from Him.

On the contrary, Athanasius says: "The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding."

I answer that, It must be said that the Holy Ghost is from the Son. For if He were not from Him, He could in no wise be personally distinguished from Him; as appears from what has been said above (Q. 28, A. 3; Q. 30, A. 2). For it cannot be said that the divine Persons are distinguished from each other in any absolute sense; for it would follow that there would not be one essence of the three persons: since everything that is spoken of God in an absolute sense, belongs to the unity of essence. Therefore it must be said that the divine persons are distinguished from each other only by the relations. Now the relations cannot distinguish the persons except forasmuch as they are opposite relations; which appears from the fact that the Father has two relations, by one of which He is related to the Son, and by the other to the Holy Ghost; but these are not opposite relations, and therefore they do not make two persons, but belong only to the one person of the Father. If therefore in the Son and the Holy Ghost there were two relations only, whereby each of them were related to the Father, these relations would not be opposite to each other, as neither would be the two relations whereby the Father is related to them. Hence, as the person of the Father is one, it would follow that the person of the Son and of the Holy Ghost would be one, having two relations opposed to the two relations of the Father. But this is heretical since it destroys the Faith in the Trinity. Therefore the Son and the Holy Ghost must be related to each other by opposite relations. Now there cannot be in God any relations opposed to each other, except relations of origin, as proved above (Q. 28, A. 4). And opposite relations of origin are to be understood as of a "principle," and of what is "from the principle." Therefore we must conclude that it is necessary to say that either the Son is from the Holy Ghost; which no one says; or that the Holy Ghost is from the Son, as we confess.

Furthermore, the order of the procession of each one agrees with this conclusion. For it was said above (Q. 27, AA. 2, 4; Q. 28, A. 4), that the Son proceeds by the way of the intellect as Word, and the Holy Ghost by way of the will as Love. Now love must proceed from a word. For we do not love anything unless we apprehend it by a mental conception. Hence also in this way it is manifest that the Holy Ghost proceeds from the Son.

We derive a knowledge of the same truth from the very order of nature itself. For we nowhere find that several things proceed from one without order except in those which differ only by their matter; as for instance one smith produces many knives distinct from each other materially, with no order to each other; whereas in things in which there is not only a material distinction we always find that some order exists in the multitude produced. Hence also in the order of creatures produced, the beauty of the divine wisdom is displayed. So if from the one Person of the Father, two persons proceed, the Son and the Holy Ghost, there must be some order between them. Nor can any other be assigned except the order of their nature, whereby one is from the other. Therefore it cannot be said that the Son and the Holy Ghost proceed from the Father in such a way as that neither of them proceeds from the other, unless we admit in them a material distinction; which is impossible.

Hence also the Greeks themselves recognize that the procession of the Holy Ghost has some order to the Son. For they grant that the Holy Ghost is the Spirit "of the Son"; and that He is from the Father "through the Son." Some of them are said also to concede that "He is from the Son"; or that "He flows from the Son," but not that He proceeds; which seems to come from ignorance or obstinacy. For a just consideration of the truth will convince anyone that the word procession is the one most commonly applied to all that denotes origin of any kind. For we use the term to describe any kind of origin; as when we say that a line proceeds from a point, a ray from the sun, a stream from a source, and likewise in everything else. Hence, granted that the Holy Ghost originates in any way from the Son, we can conclude

that the Holy Ghost proceeds from the Son.

Reply Obj. 1: We ought not to say about God anything which is not found in Holy Scripture either explicitly or implicitly. But although we do not find it verbally expressed in Holy Scripture that the Holy Ghost proceeds from the Son, still we do find it in the sense of Scripture, especially where the Son says, speaking of the Holy Ghost, "He will glorify Me, because He shall receive of Mine" (John 16:14). It is also a rule of Holy Scripture that whatever is said of the Father, applies to the Son, although there be added an exclusive term; except only as regards what belongs to the opposite relations, whereby the Father and the Son are distinguished from each other. For when the Lord says, "No one knoweth the Son, but the Father," the idea of the Son knowing Himself is not excluded. So therefore when we say that the Holy Ghost proceeds from the Father, even though it be added that He proceeds from the Father alone, the Son would not thereby be at all excluded; because as regards being the principle of the Holy Ghost, the Father and the Son are not opposed to each other, but only as regards the fact that one is the Father, and the other is the Son.

Reply Obj. 2: In every council of the Church a symbol of faith has been drawn up to meet some prevalent error condemned in the council at that time. Hence subsequent councils are not to be described as making a new symbol of faith; but what was implicitly contained in the first symbol was explained by some addition directed against rising heresies. Hence in the decision of the council of Chalcedon it is declared that those who were congregated together in the council of Constantinople, handed down the doctrine about the Holy Ghost, not implying that there was anything wanting in the doctrine of their predecessors who had gathered together at Nicaea, but explaining what those fathers had understood of the matter. Therefore, because at the time of the ancient councils the error of those who said that the Holy Ghost did not proceed from the Son had not arisen, it was not necessary to make any explicit declaration on that point; whereas, later on, when certain errors rose up, another council [*Council of Rome, under Pope Damasus] assembled in the west,

the matter was explicitly defined by the authority of the Roman Pontiff, by whose authority also the ancient councils were summoned and confirmed. Nevertheless the truth was contained implicitly in the belief that the Holy Ghost proceeds from the Father.

Reply Obj. 3: The Nestorians were the first to introduce the error that the Holy Ghost did not proceed from the Son, as appears in a Nestorian creed condemned in the council of Ephesus. This error was embraced by Theodoric the Nestorian, and several others after him, among whom was also Damascene. Hence, in that point his opinion is not to be held. Although, too, it has been asserted by some that while Damascene did not confess that the Holy Ghost was from the Son, neither do those words of his express a denial thereof.

Reply Obj. 4: When the Holy Ghost is said to rest or abide in the Son, it does not mean that He does not proceed from Him; for the Son also is said to abide in the Father, although He proceeds from the Father. Also the Holy Ghost is said to rest in the Son as the love of the lover abides in the beloved; or in reference to the human nature of Christ, by reason of what is written: "On whom thou shalt see the Spirit descending and remaining upon Him, He it is who baptizes" (John 1:33).

Reply Obj. 5: The Word in God is not taken after the similitude of the vocal word, whence the breath [spiritus] does not proceed; for it would then be only metaphorical; but after the similitude of the mental word, whence proceeds love.

Reply Obj. 6: For the reason that the Holy Ghost proceeds from the Father perfectly, not only is it not superfluous to say He proceeds from the Son, but rather it is absolutely necessary. Forasmuch as one power belongs to the Father and the Son; and because whatever is from the Father, must be from the Son unless it be opposed to the property of filiation; for the Son is not from Himself, although He is from the Father.

Reply Obj. 7: The Holy Ghost is distinguished from the Son, inasmuch as the origin

of one is distinguished from the origin of the other; but the difference itself of origin comes from the fact that the Son is only from the Father, whereas the Holy Ghost is from the Father and the Son; for otherwise the processions would not be distinguished from each other, as explained above, and in Q. 27.

THIRD ARTICLE [I, Q. 36, Art. 3]

Whether the Holy Ghost Proceeds from the Father Through the Son?

Objection 1: It would seem that the Holy Ghost does not proceed from the Father through the Son. For whatever proceeds from one through another, does not proceed immediately. Therefore, if the Holy Ghost proceeds from the Father through the Son, He does not proceed immediately; which seems to be unfitting.

Obj. 2: Further, if the Holy Ghost proceeds from the Father through the Son, He does not proceed from the Son, except on account of the Father. But "whatever causes a thing to be such is yet more so." Therefore He proceeds more from the Father than from the Son.

Obj. 3: Further, the Son has His being by generation. Therefore if the Holy Ghost is from the Father through the Son, it follows that the Son is first generated and afterwards the Holy Ghost proceeds; and thus the procession of the Holy Ghost is not eternal, which is heretical.

Obj. 4: Further, when anyone acts through another, the same may be said conversely. For as we say that the king acts through the bailiff, so it can be said conversely that the bailiff acts through the king. But we can never say that the Son spirates the Holy Ghost through the Father. Therefore it can never be said that the Father spirates the Holy Ghost through the Son.

On the contrary, Hilary says (De Trin. xii): "Keep me, I pray, in this expression of my faith, that I may ever possess the Father—namely Thyself: that I may adore Thy Son together with Thee: and that I may deserve Thy Holy Spirit, who is through Thy

Only Begotten."

I answer that, Whenever one is said to act through another, this preposition "through" points out, in what is covered by it, some cause or principle of that act. But since action is a mean between the agent and the thing done, sometimes that which is covered by the preposition "through" is the cause of the action, as proceeding from the agent; and in that case it is the cause of why the agent acts, whether it be a final cause or a formal cause, whether it be effective or motive. It is a final cause when we say, for instance, that the artisan works through love of gain. It is a formal cause when we say that he works through his art. It is a motive cause when we say that he works through the command of another. Sometimes, however, that which is covered by this preposition "through" is the cause of the action regarded as terminated in the thing done; as, for instance, when we say, the artisan acts through the mallet, for this does not mean that the mallet is the cause why the artisan acts, but that it is the cause why the thing made proceeds from the artisan, and that it has even this effect from the artisan. This is why it is sometimes said that this preposition "through" sometimes denotes direct authority, as when we say, the king works through the bailiff; and sometimes indirect authority, as when we say, the bailiff works through the king.

Therefore, because the Son receives from the Father that the Holy Ghost proceeds from Him, it can be said that the Father spirates the Holy Ghost through the Son, or that the Holy Ghost proceeds from the Father through the Son, which has the same meaning.

Reply Obj. 1: In every action two things are to be considered, the suppositum acting, and the power whereby it acts; as, for instance, fire heats through heat. So if we consider in the Father and the Son the power whereby they spirate the Holy Ghost, there is no mean, for this is one and the same power. But if we consider the persons themselves spirating, then, as the Holy Ghost proceeds both from the Father and

from the Son, the Holy Ghost proceeds from the Father immediately, as from Him, and mediately, as from the Son; and thus He is said to proceed from the Father through the Son. So also did Abel proceed immediately from Adam, inasmuch as Adam was his father; and mediately, as Eve was his mother, who proceeded from Adam; although, indeed, this example of a material procession is inept to signify the immaterial procession of the divine persons.

Reply Obj. 2: If the Son received from the Father a numerically distinct power for the spiration of the Holy Ghost, it would follow that He would be a secondary and instrumental cause; and thus the Holy Ghost would proceed more from the Father than from the Son; whereas, on the contrary, the same spirative power belongs to the Father and to the Son; and therefore the Holy Ghost proceeds equally from both, although sometimes He is said to proceed principally or properly from the Father, because the Son has this power from the Father.

Reply Obj. 3: As the begetting of the Son is co-eternal with the begetter (and hence the Father does not exist before begetting the Son), so the procession of the Holy Ghost is co-eternal with His principle. Hence, the Son was not begotten before the Holy Ghost proceeded; but each of the operations is eternal.

Reply Obj. 4: When anyone is said to work through anything, the converse proposition is not always true. For we do not say that the mallet works through the carpenter; whereas we can say that the bailiff acts through the king, because it is the bailiff's place to act, since he is master of his own act, but it is not the mallet's place to act, but only to be made to act, and hence it is used only as an instrument. The bailiff is, however, said to act through the king, although this preposition "through" denotes a medium, for the more a suppositum is prior in action, so much the more is its power immediate as regards the effect, inasmuch as the power of the first cause joins the second cause to its effect. Hence also first principles are said to be immediate in the demonstrative sciences. Therefore, so far as the bailiff is a medium

according to the order of the subject's acting, the king is said to work through the bailiff; but according to the order of powers, the bailiff is said to act through the king, forasmuch as the power of the king gives the bailiff's action its effect. Now there is no order of power between Father and Son, but only order of 'supposita'; and hence we say that the Father spirates through the Son; and not conversely.

FOURTH ARTICLE [I, Q. 36, Art. 4]

Whether the Father and the Son Are One Principle of the Holy Ghost?

Objection 1: It would seem that the Father and the Son are not one principle of the Holy Ghost. For the Holy Ghost does not proceed from the Father and the Son as they are one; not as they are one in nature, for the Holy Ghost would in that way proceed from Himself, as He is one in nature with Them; nor again inasmuch as they are united in any one property, for it is clear that one property cannot belong to two subjects. Therefore the Holy Ghost proceeds from the Father and the Son as distinct from one another. Therefore the Father and the Son are not one principle of the Holy Ghost.

Obj. 2: Further, in this proposition "the Father and the Son are one principle of the Holy Ghost," we do not designate personal unity, because in that case the Father and the Son would be one person; nor again do we designate the unity of property, because if one property were the reason of the Father and the Son being one principle of the Holy Ghost, similarly, on account of His two properties, the Father would be two principles of the Son and of the Holy Ghost, which cannot be admitted. Therefore the Father and the Son are not one principle of the Holy Ghost.

Obj. 3: Further, the Son is not one with the Father more than is the Holy Ghost. But the Holy Ghost and the Father are not one principle as regards any other divine person. Therefore neither are the Father and the Son.

Obj. 4: Further, if the Father and the Son are one principle of the Holy Ghost, this

one is either the Father or it is not the Father. But we cannot assert either of these positions because if the one is the Father, it follows that the Son is the Father; and if the one is not the Father, it follows that the Father is not the Father. Therefore we cannot say that the Father and the Son are one principle of the Holy Ghost.

Obj. 5: Further, if the Father and the Son are one principle of the Holy Ghost, it seems necessary to say, conversely, that the one principle of the Holy Ghost is the Father and the Son. But this seems to be false; for this word "principle" stands either for the person of the Father, or for the person of the Son; and in either sense it is false. Therefore this proposition also is false, that the Father and the Son are one principle of the Holy Ghost.

Obj. 6: Further, unity in substance makes identity. So if the Father and the Son are the one principle of the Holy Ghost, it follows that they are the same principle; which is denied by many. Therefore we cannot grant that the Father and the Son are one principle of the Holy Ghost.

Obj. 7: Further, the Father, Son and Holy Ghost are called one Creator, because they are the one principle of the creature. But the Father and the Son are not one, but two Spirators, as many assert; and this agrees also with what Hilary says (De Trin. ii) that "the Holy Ghost is to be confessed as proceeding from Father and Son as authors." Therefore the Father and the Son are not one principle of the Holy Ghost.

On the contrary, Augustine says (De Trin. v, 14) that the Father and the Son are not two principles, but one principle of the Holy Ghost.

I answer that, The Father and the Son are in everything one, wherever there is no distinction between them of opposite relation. Hence since there is no relative opposition between them as the principle of the Holy Ghost it follows that the Father and the Son are one principle of the Holy Ghost.

Some, however, assert that this proposition is incorrect: "The Father and the Son are one principle of the Holy Ghost," because, they declare, since the word "principle"

in the singular number does not signify "person," but "property," it must be taken as an adjective; and forasmuch as an adjective cannot be modified by another adjective, it cannot properly be said that the Father and the Son are one principle of the Holy Ghost unless one be taken as an adverb, so that the meaning should be: They are one principle—that is, in one and the same way. But then it might be equally right to say that the Father is two principles of the Son and of the Holy Ghost—namely, in two ways. Therefore, we must say that, although this word "principle" signifies a property, it does so after the manner of a substantive, as do the words "father" and "son" even in things created. Hence it takes its number from the form it signifies, like other substantives. Therefore, as the Father and the Son are one God, by reason of the unity of the form that is signified by this word "God"; so they are one principle of the Holy Ghost by reason of the unity of the property that is signified in this word "principle."

Reply Obj. 1: If we consider the spirative power, the Holy Ghost proceeds from the Father and the Son as they are one in the spirative power, which in a certain way signifies the nature with the property, as we shall see later (ad 7). Nor is there any reason against one property being in two supposita that possess one common nature. But if we consider the supposita of the spiration, then we may say that the Holy Ghost proceeds from the Father and the Son, as distinct; for He proceeds from them as the unitive love of both.

Reply Obj. 2: In the proposition "the Father and the Son are one principle of the Holy Ghost," one property is designated which is the form signified by the term. It does not thence follow that by reason of the several properties the Father can be called several principles, for this would imply in Him a plurality of subjects.

Reply Obj. 3: It is not by reason of relative properties that we speak of similitude or dissimilitude in God, but by reason of the essence. Hence, as the Father is not more like to Himself than He is to the Son; so likewise neither is the Son more like to the

Father than is the Holy Ghost.

Reply Obj. 4: These two propositions, "The Father and the Son are one principle which is the Father," or, "one principle which is not the Father," are not mutually contradictory; and hence it is not necessary to assert one or other of them. For when we say the Father and the Son are one principle, this word "principle" has not determinate supposition but rather it stands indeterminately for two persons together. Hence there is a fallacy of "figure of speech" as the argument concludes from the indeterminate to the determinate.

Reply Obj. 5: This proposition is also true:—The one principle of the Holy Ghost is the Father and the Son; because the word "principle" does not stand for one person only, but indistinctly for the two persons as above explained.

Reply Obj. 6: There is no reason against saying that the Father and the Son are the same principle, because the word "principle" stands confusedly and indistinctly for the two Persons together.

Reply Obj. 7: Some say that although the Father and the Son are one principle of the Holy Ghost, there are two spirators, by reason of the distinction of supposita, as also there are two spirating, because acts refer to subjects. Yet this does not hold good as to the name "Creator"; because the Holy Ghost proceeds from the Father and the Son as from two distinct persons, as above explained; whereas the creature proceeds from the three persons not as distinct persons, but as united in essence. It seems, however, better to say that because spirating is an adjective, and spirator a substantive, we can say that the Father and the Son are two spirating, by reason of the plurality of the supposita but not two spirators by reason of the one spiration. For adjectival words derive their number from the supposita but substantives from themselves, according to the form signified. As to what Hilary says, that "the Holy Ghost is from the Father and the Son as His authors," this is to be explained in the sense that the substantive here stands for the adjective. _____

QUESTION 37

OF THE NAME OF THE HOLY GHOST—LOVE (In Two Articles)

We now inquire concerning the name "Love," on which arise two points of inquiry:

(1) Whether it is the proper name of the Holy Ghost?

(2) Whether the Father and the Son love each other by the Holy Ghost?

FIRST ARTICLE [I, Q. 37, Art. 2]

Whether "Love" Is the Proper Name of the Holy Ghost?

Objection 1: It would seem that "Love" is not the proper name of the Holy Ghost. For Augustine says (De Trin. xv, 17): "As the Father, Son and Holy Ghost are called Wisdom, and are not three Wisdoms, but one; I know not why the Father, Son and Holy Ghost should not be called Charity, and all together one Charity." But no name which is predicated in the singular of each person and of all together, is a proper name of a person. Therefore this name, "Love," is not the proper name of the Holy Ghost.

Obj. 2: Further, the Holy Ghost is a subsisting person, but love is not used to signify a subsisting person, but rather an action passing from the lover to the beloved. Therefore Love is not the proper name of the Holy Ghost.

Obj. 3: Further, Love is the bond between lovers, for as Dionysius says (Div. Nom. iv): "Love is a unitive force." But a bond is a medium between what it joins together, not something proceeding from them. Therefore, since the Holy Ghost proceeds from the Father and the Son, as was shown above (Q. 36, A. 2), it seems that He is not the Love or bond of the Father and the Son.

Obj. 4: Further, Love belongs to every lover. But the Holy Ghost is a lover: therefore He has love. So if the Holy Ghost is Love, He must be love of love, and spirit from spirit; which is not admissible.

On the contrary, Gregory says (Hom. xxx, in Pentecost.): "The Holy Ghost Himself is Love."

I answer that, The name Love in God can be taken essentially and personally. If taken personally it is the proper name of the Holy Ghost; as Word is the proper name of the Son.

To see this we must know that since as shown above (Q. 27, AA. 2, 3, 4, 5), there are two processions in God, one by way of the intellect, which is the procession of the Word, and another by way of the will, which is the procession of Love; forasmuch as the former is the more known to us, we have been able to apply more suitable names to express our various considerations as regards that procession, but not as regards the procession of the will. Hence, we are obliged to employ circumlocution as regards the person Who proceeds, and the relations following from this procession which are called "procession" and "spiration," as stated above (Q. 27, A. 4, ad 3), and yet express the origin rather than the relation in the strict sense of the term. Nevertheless we must consider them in respect of each procession simply. For as when a thing is understood by anyone, there results in the one who understands a conception of the object understood, which conception we call word; so when anyone loves an object, a certain impression results, so to speak, of the thing loved in the affection of the lover; by reason of which the object loved is said to be in the lover; as also the thing understood is in the one who understands; so that when anyone understands and loves himself he is in himself, not only by real identity, but also as the object understood is in the one who understands, and the thing loved is in the lover. As regards the intellect, however, words have been found to describe the mutual relation of the one who understands the object understood, as appears in the word "to understand"; and other words are used to express the procession of the intellectual conception—namely, "to speak," and "word." Hence in God, "to understand" is applied only to the essence; because it does not import relation to the Word that proceeds; whereas "Word" is said personally, because it

signifies what proceeds; and the term "to speak" is a notional term as importing the relation of the principle of the Word to the Word Himself. On the other hand, on the part of the will, with the exception of the words "dilection" and "love," which express the relation of the lover to the object loved, there are no other terms in use, which express the relation of the impression or affection of the object loved, produced in the lover by fact that he loves—to the principle of that impression, or "vice versa." And therefore, on account of the poverty of our vocabulary, we express these relations by the words "love" and "dilection": just as if we were to call the Word "intelligence conceived," or "wisdom begotten."

It follows that so far as love means only the relation of the lover to the object loved, "love" and "to love" are said of the essence, as "understanding" and "to understand"; but, on the other hand, so far as these words are used to express the relation to its principle, of what proceeds by way of love, and "vice versa," so that by "love" is understood the "love proceeding," and by "to love" is understood "the spiration of the love proceeding," in that sense "love" is the name of the person and "to love" is a notional term, as "to speak" and "to beget."

Reply Obj. 1: Augustine is there speaking of charity as it means the divine essence, as was said above (here and Q. 24, A. 2, ad 4).

Reply Obj. 2: Although to understand, and to will, and to love signify actions passing on to their objects, nevertheless they are actions that remain in the agents, as stated above (Q. 14, A. 4), yet in such a way that in the agent itself they import a certain relation to their object. Hence, love also in ourselves is something that abides in the lover, and the word of the heart is something abiding in the speaker; yet with a relation to the thing expressed by word, or loved. But in God, in whom there is nothing accidental, there is more than this; because both Word and Love are subsistent. Therefore, when we say that the Holy Ghost is the Love of the Father for the Son, or for something else; we do not mean anything that passes into another,

but only the relation of love to the beloved; as also in the Word is imported the relation of the Word to the thing expressed by the Word.

Reply Obj. 3: The Holy Ghost is said to be the bond of the Father and Son, inasmuch as He is Love; because, since the Father loves Himself and the Son with one Love, and conversely, there is expressed in the Holy Ghost, as Love, the relation of the Father to the Son, and conversely, as that of the lover to the beloved. But from the fact that the Father and the Son mutually love one another, it necessarily follows that this mutual Love, the Holy Ghost, proceeds from both. As regards origin, therefore, the Holy Ghost is not the medium, but the third person in the Trinity; whereas as regards the aforesaid relation He is the bond between the two persons, as proceeding from both.

Reply Obj. 4: As it does not belong to the Son, though He understands, to produce a word, for it belongs to Him to understand as the word proceeding; so in like manner, although the Holy Ghost loves, taking Love as an essential term, still it does not belong to Him to spirate love, which is to take love as a notional term; because He loves essentially as love proceeding; but not as the one whence love proceeds.

SECOND ARTICLE [I, Q. 37, Art. 2]

Whether the Father and the Son Love Each Other by the Holy Ghost?

Objection 1: It would seem that the Father and the Son do not love each other by the Holy Ghost. For Augustine (De Trin. vii, 1) proves that the Father is not wise by the Wisdom begotten. But as the Son is Wisdom begotten, so the Holy Ghost is the Love proceeding, as explained above (Q. 27, A. 3). Therefore the Father and the Son do not love Themselves by the Love proceeding, which is the Holy Ghost.

Obj. 2: Further, in the proposition, "The Father and the Son love each other by the Holy Ghost," this word "love" is to be taken either essentially or notionally. But it cannot be true if taken essentially, because in the same way we might say that "the

Father understands by the Son"; nor, again, if it is taken notionally, for then, in like manner, it might be said that "the Father and the Son spirate by the Holy Ghost," or that "the Father generates by the Son." Therefore in no way is this proposition true: "The Father and the Son love each other by the Holy Ghost."

Obj. 3: Further, by the same love the Father loves the Son, and Himself, and us. But the Father does not love Himself by the Holy Ghost; for no notional act is reflected back on the principle of the act; since it cannot be said that the "Father begets Himself," or that "He spirates Himself." Therefore, neither can it be said that "He loves Himself by the Holy Ghost," if "to love" is taken in a notional sense. Again, the love wherewith He loves us is not the Holy Ghost; because it imports a relation to creatures, and this belongs to the essence. Therefore this also is false: "The Father loves the Son by the Holy Ghost."

On the contrary, Augustine says (De Trin. vi, 5): "The Holy Ghost is He whereby the Begotten is loved by the one begetting and loves His Begetter."

I answer that, A difficulty about this question is objected to the effect that when we say, "the Father loves the Son by the Holy Ghost," since the ablative is construed as denoting a cause, it seems to mean that the Holy Ghost is the principle of love to the Father and the Son; which cannot be admitted.

In view of this difficulty some have held that it is false, that "the Father and the Son love each other by the Holy Ghost"; and they add that it was retracted by Augustine when he retracted its equivalent to the effect that "the Father is wise by the Wisdom begotten." Others say that the proposition is inaccurate and ought to be expounded, as that "the Father loves the Son by the Holy Ghost"—that is, "by His essential Love," which is appropriated to the Holy Ghost. Others further say that this ablative should be construed as importing a sign, so that it means, "the Holy Ghost is the sign that the Father loves the Son"; inasmuch as the Holy Ghost proceeds from them both, as Love. Others, again, say that this ablative must be construed as importing

the relation of formal cause, because the Holy Ghost is the love whereby the Father and the Son formally love each other. Others, again, say that it should be construed as importing the relation of a formal effect; and these approach nearer to the truth.

To make the matter clear, we must consider that since a thing is commonly denominated from its forms, as "white" from whiteness, and "man" from humanity; everything whence anything is denominated, in this particular respect stands to that thing in the relation of form. So when I say, "this man is clothed with a garment," the ablative is to be construed as having relation to the formal cause, although the garment is not the form. Now it may happen that a thing may be denominated from that which proceeds from it, not only as an agent is from its action, but also as from the term itself of the action—that is, the effect, when the effect itself is included in the idea of the action. For we say that fire warms by heating, although heating is not the heat which is the form of the fire, but is an action proceeding from the fire; and we say that a tree flowers with the flower, although the flower is not the tree's form, but is the effect proceeding from the form. In this way, therefore, we must say that since in God "to love" is taken in two ways, essentially and notionally, when it is taken essentially, it means that the Father and the Son love each other not by the Holy Ghost, but by their essence. Hence Augustine says (De Trin. xv, 7): "Who dares to say that the Father loves neither Himself, nor the Son, nor the Holy Ghost, except by the Holy Ghost?" The opinions first quoted are to be taken in this sense. But when the term Love is taken in a notional sense it means nothing else than "to spirate love"; just as to speak is to produce a word, and to flower is to produce flowers. As therefore we say that a tree flowers by its flower, so do we say that the Father, by the Word or the Son, speaks Himself, and His creatures; and that the Father and the Son love each other and us, by the Holy Ghost, or by Love proceeding.

Reply Obj. 1: To be wise or intelligent is taken only essentially in God; therefore we cannot say that "the Father is wise or intelligent by the Son." But to love is taken not

only essentially, but also in a notional sense; and in this way, we can say that the Father and the Son love each other by the Holy Ghost, as was above explained.

Reply Obj. 2: When the idea of an action includes a determined effect, the principle of the action may be denominated both from the action, and from the effect; so we can say, for instance, that a tree flowers by its flowering and by its flower. When, however, the idea of an action does not include a determined effect, then in that case, the principle of the action cannot be denominated from the effect, but only from the action. For we do not say that the tree produces the flower by the flower, but by the production of the flower. So when we say, "spirates" or "begets," this imports only a notional act. Hence we cannot say that the Father spirates by the Holy Ghost, or begets by the Son. But we can say that the Father speaks by the Word, as by the Person proceeding, "and speaks by the speaking," as by a notional act; forasmuch as "to speak" imports a determinate person proceeding; since "to speak" means to produce a word. Likewise to love, taken in a notional sense, means to produce love; and so it can be said that the Father loves the Son by the Holy Ghost, as by the person proceeding, and by Love itself as a notional act.

Reply Obj. 3: The Father loves not only the Son, but also Himself and us, by the Holy Ghost; because, as above explained, to love, taken in a notional sense, not only imports the production of a divine person, but also the person produced, by way of love, which has relation to the object loved. Hence, as the Father speaks Himself and every creature by His begotten Word, inasmuch as the Word "begotten" adequately represents the Father and every creature; so He loves Himself and every creature by the Holy Ghost, inasmuch as the Holy Ghost proceeds as the love of the primal goodness whereby the Father loves Himself and every creature. Thus it is evident that relation to the creature is implied both in the Word and in the proceeding Love, as it were in a secondary way, inasmuch as the divine truth and goodness are a principle of understanding and loving all creatures. _____

QUESTION 38

OF THE NAME OF THE HOLY GHOST, AS GIFT (In Two Articles)

There now follows the consideration of the Gift; concerning which there are two points of inquiry:

(1) Whether "Gift" can be a personal name?

(2) Whether it is the proper name of the Holy Ghost? _____

FIRST ARTICLE [I, Q. 38, Art. 1]

Whether "Gift" Is a Personal Name?

Objection 1: It would seem that "Gift" is not a personal name. For every personal name imports a distinction in God. But the name of "Gift" does not import a distinction in God; for Augustine says (De Trin. xv, 19): that "the Holy Ghost is so given as God's Gift, that He also gives Himself as God." Therefore "Gift" is not a personal name.

Obj. 2: Further, no personal name belongs to the divine essence. But the divine essence is the Gift which the Father gives to the Son, as Hilary says (De Trin. ix). Therefore "Gift" is not a personal name.

Obj. 3: Further, according to Damascene (De Fide Orth. iv, 19) there is no subjection nor service in the divine persons. But gift implies a subjection both as regards him to whom it is given, and as regards him by whom it is given. Therefore "Gift" is not a personal name.

Obj. 4: Further, "Gift" imports relation to the creature, and it thus seems to be said of God in time. But personal names are said of God from eternity; as "Father," and "Son." Therefore "Gift" is not a personal name.

On the contrary, Augustine says (De Trin. xv, 19): "As the body of flesh is nothing but flesh; so the gift of the Holy Ghost is nothing but the Holy Ghost." But the Holy Ghost is a personal name; so also therefore is "Gift."

I answer that, The word "gift" imports an aptitude for being given. And what is given has an aptitude or relation both to the giver and to that to which it is given. For it would not be given by anyone, unless it was his to give; and it is given to someone to be his. Now a divine person is said to belong to another, either by origin, as the Son belongs to the Father; or as possessed by another. But we are said to possess what we can freely use or enjoy as we please: and in this way a divine person cannot be possessed, except by a rational creature united to God. Other creatures can be moved by a divine person, not, however, in such a way as to be able to enjoy the divine person, and to use the effect thereof. The rational creature does sometimes attain thereto; as when it is made partaker of the divine Word and of the Love proceeding, so as freely to know God truly and to love God rightly. Hence the rational creature alone can possess the divine person. Nevertheless in order that it may possess Him in this manner, its own power avails nothing: hence this must be given it from above; for that is said to be given to us which we have from another source. Thus a divine person can "be given," and can be a "gift."

Reply Obj. 1: The name "Gift" imports a personal distinction, in so far as gift imports something belonging to another through its origin. Nevertheless, the Holy Ghost gives Himself, inasmuch as He is His own, and can use or rather enjoy Himself; as also a free man belongs to himself. And as Augustine says (In Joan. Tract. xxix): "What is more yours than yourself?" Or we might say, and more fittingly, that a gift must belong in a way to the giver. But the phrase, "this is this one's," can be understood in several senses. In one way it means identity, as Augustine says (In Joan. Tract. xxix); and in that sense "gift" is the same as "the giver," but not the same as the one to whom it is given. The Holy Ghost gives Himself in that sense. In another sense, a thing is another's as a possession, or as a slave; and in that sense gift is essentially distinct from the giver; and the gift of God so taken is a created thing. In a third sense "this is this one's" through its origin only; and in this sense the Son is the Father's; and the Holy Ghost belongs to both.

Therefore, so far as gift in this way signifies the possession of the giver, it is personally distinguished from the giver, and is a personal name.

Reply Obj. 2: The divine essence is the Father's gift in the first sense, as being the Father's by way of identity.

Reply Obj. 3: Gift as a personal name in God does not imply subjection, but only origin, as regards the giver; but as regards the one to whom it is given, it implies a free use, or enjoyment, as above explained.

Reply Obj. 4: Gift is not so called from being actually given, but from its aptitude to be given. Hence the divine person is called Gift from eternity, although He is given in time. Nor does it follow that it is an essential name because it imports relation to the creature; but that it includes something essential in its meaning; as the essence is included in the idea of person, as stated above (Q. 34, A. 3).

SECOND ARTICLE [I, Q. 38, Art. 2]

Whether "Gift" Is the Proper Name of the Holy Ghost?

Objection 1: It would seem that Gift is not the proper name of the Holy Ghost. For the name Gift comes from being given. But, as Isaiah says (9:16): "A Son is given to us." Therefore to be Gift belongs to the Son, as well as to the Holy Ghost.

Obj. 2: Further, every proper name of a person signifies a property. But this word Gift does not signify a property of the Holy Ghost. Therefore Gift is not a proper name of the Holy Ghost.

Obj. 3: Further, the Holy Ghost can be called the spirit of a man, whereas He cannot be called the gift of any man, but "God's Gift" only. Therefore Gift is not the proper name of the Holy Ghost.

On the contrary, Augustine says (De Trin. iv, 20): "As 'to be born' is, for the Son, to be from the Father, so, for the Holy Ghost, 'to be the Gift of God' is to proceed from

Father and Son." But the Holy Ghost receives His proper name from the fact that He proceeds from Father and Son. Therefore Gift is the proper name of the Holy Ghost.

I answer that, Gift, taken personally in God, is the proper name of the Holy Ghost.

In proof of this we must know that a gift is properly an unreturnable giving, as Aristotle says (Topic. iv, 4)—i.e. a thing which is not given with the intention of a return—and it thus contains the idea of a gratuitous donation. Now, the reason of donation being gratuitous is love; since therefore do we give something to anyone gratuitously forasmuch as we wish him well. So what we first give him is the love whereby we wish him well. Hence it is manifest that love has the nature of a first gift, through which all free gifts are given. So since the Holy Ghost proceeds as love, as stated above (Q. 27, A. 4; Q. 37, A. 1), He proceeds as the first gift. Hence Augustine says (De Trin. xv, 24): "By the gift, which is the Holy Ghost, many particular gifts are portioned out to the members of Christ."

Reply Obj. 1: As the Son is properly called the Image because He proceeds by way of a word, whose nature it is to be the similitude of its principle, although the Holy Ghost also is like to the Father; so also, because the Holy Ghost proceeds from the Father as love, He is properly called Gift, although the Son, too, is given. For that the Son is given is from the Father's love, according to the words, "God so loved the world, as to give His only begotten Son" (John 3:16).

Reply Obj. 2: The name Gift involves the idea of belonging to the Giver through its origin; and thus it imports the property of the origin of the Holy Ghost—that is, His procession.

Reply Obj. 3: Before a gift is given, it belongs only to the giver; but when it is given, it is his to whom it is given. Therefore, because "Gift" does not import the actual giving, it cannot be called a gift of man, but the Gift of God giving. When, however, it has been given, then it is the spirit of man, or a gift bestowed on man.

QUESTION 39

OF THE PERSONS IN RELATION TO THE ESSENCE (In Eight Articles)

Those things considered which belong to the divine persons absolutely, we next treat of what concerns the person in reference to the essence, to the properties, and to the notional acts; and of the comparison of these with each other.

As regards the first of these, there are eight points of inquiry:

(1) Whether the essence in God is the same as the person?

(2) Whether we should say that the three persons are of one essence?

(3) Whether essential names should be predicated of the persons in the plural, or in the singular?

(4) Whether notional adjectives, or verbs, or participles, can be predicated of the essential names taken in a concrete sense?

(5) Whether the same can be predicated of essential names taken in the abstract?

(6) Whether the names of the persons can be predicated of concrete essential names?

(7) Whether essential attributes can be appropriated to the persons?

(8) Which attributes should be appropriated to each person?

FIRST ARTICLE [I, Q. 39, Art. 1]

Whether in God the Essence Is the Same As the Person?

Objection 1: It would seem that in God the essence is not the same as person. For whenever essence is the same as person or suppositum, there can be only one suppositum of one nature, as is clear in the case of all separate substances. For in those things which are really one and the same, one cannot be multiplied apart from the other. But in God there is one essence and three persons, as is clear from what is above expounded (Q. 28, A. 3; Q. 30, A. 2). Therefore essence is not the same as person.

Obj. 2: Further, simultaneous affirmation and negation of the same things in the same respect cannot be true. But affirmation and negation are true of essence and of person. For person is distinct, whereas essence is not. Therefore person and essence are not the same.

Obj. 3: Further, nothing can be subject to itself. But person is subject to essence; whence it is called suppositum or "hypostasis." Therefore person is not the same as essence.

On the contrary, Augustine says (De Trin. vi, 7): "When we say the person of the Father we mean nothing else but the substance of the Father."

I answer that, The truth of this question is quite clear if we consider the divine simplicity. For it was shown above (Q. 3, A. 3) that the divine simplicity requires that in God essence is the same as suppositum, which in intellectual substances is nothing else than person. But a difficulty seems to arise from the fact that while the divine persons are multiplied, the essence nevertheless retains its unity. And because, as Boethius says (De Trin. i), "relation multiplies the Trinity of persons," some have thought that in God essence and person differ, forasmuch as they held the relations to be "adjacent"; considering only in the relations the idea of "reference to another," and not the relations as realities. But as it was shown above (Q. 28, A. 2) in creatures relations are accidental, whereas in God they are the divine essence itself. Thence it follows that in God essence is not really distinct from person; and yet that the persons are really distinguished from each other. For person, as above stated (Q. 29, A. 4), signifies relation as subsisting in the divine nature. But relation as referred to the essence does not differ therefrom really, but only in our way of thinking; while as referred to an opposite relation, it has a real distinction by virtue of that opposition. Thus there are one essence and three persons.

Reply Obj. 1: There cannot be a distinction of suppositum in creatures by means of relations, but only by essential principles; because in creatures relations are not

subsistent. But in God relations are subsistent, and so by reason of the opposition between them they distinguish the supposita; and yet the essence is not distinguished, because the relations themselves are not distinguished from each other so far as they are identified with the essence.

Reply Obj. 2: As essence and person in God differ in our way of thinking, it follows that something can be denied of the one and affirmed of the other; and therefore, when we suppose the one, we need not suppose the other.

Reply Obj. 3: Divine things are named by us after the way of created things, as above explained (Q. 13, AA. 1, 3). And since created natures are individualized by matter which is the subject of the specific nature, it follows that individuals are called "subjects," supposita, or "hypostases." So the divine persons are named supposita or "hypostases," but not as if there really existed any real "supposition" or "subjection." _____

SECOND ARTICLE [I, Q. 39, Art. 2]

Whether It Must Be Said That the Three Persons Are of One Essence?

Objection 1: It would seem not right to say that the three persons are of one essence. For Hilary says (De Synod.) that the Father, Son and Holy Ghost "are indeed three by substance, but one in harmony." But the substance of God is His essence. Therefore the three persons are not of one essence.

Obj. 2: Further, nothing is to be affirmed of God except what can be confirmed by the authority of Holy Writ, as appears from Dionysius (Div. Nom. i). Now Holy Writ never says that the Father, Son and Holy Ghost are of one essence. Therefore this should not be asserted.

Obj. 3: Further, the divine nature is the same as the divine essence. It suffices therefore to say that the three persons are of one nature.

Obj. 4: Further, it is not usual to say that the person is of the essence; but rather that the essence is of the person. Therefore it does not seem fitting to say that the three

persons are of one essence.

Obj. 5: Further, Augustine says (De Trin. vii, 6) that we do not say that the three persons are "from one essence [ex una essentia]," lest we should seem to indicate a distinction between the essence and the persons in God. But prepositions which imply transition, denote the oblique case. Therefore it is equally wrong to say that the three persons are "of one essence [unius essentiae]."

Obj. 6: Further, nothing should be said of God which can be occasion of error. Now, to say that the three persons are of one essence or substance, furnishes occasion of error. For, as Hilary says (De Synod.): "One substance predicated of the Father and the Son signifies either one subsistent, with two denominations; or one substance divided into two imperfect substances; or a third prior substance taken and assumed by the other two." Therefore it must not be said that the three persons are of one substance.

On the contrary, Augustine says (Contra Maxim. iii) that the word homoousion, which the Council of Nicaea adopted against the Arians, means that the three persons are of one essence.

I answer that, As above explained (Q. 13, AA. 1, 2), divine things are named by our intellect, not as they really are in themselves, for in that way it knows them not; but in a way that belongs to things created. And as in the objects of the senses, whence the intellect derives its knowledge, the nature of the species is made individual by the matter, and thus the nature is as the form, and the individual is the suppositum of the form; so also in God the essence is taken as the form of the three persons, according to our mode of signification. Now in creatures we say that every form belongs to that whereof it is the form; as the health and beauty of a man belongs to the man. But we do not say of that which has a form, that it belongs to the form, unless some adjective qualifies the form; as when we say: "That woman is of a handsome figure," or: "This man is of perfect virtue." In like manner, as in God the

persons are multiplied, and the essence is not multiplied, we speak of one essence of the three persons, and three persons of the one essence, provided that these genitives be understood as designating the form.

Reply Obj. 1: Substance is here taken for the "hypostasis," and not for the essence.

Reply Obj. 2: Although we may not find it declared in Holy Writ in so many words that the three persons are of one essence, nevertheless we find it so stated as regards the meaning; for instance, "I and the Father are one (John 10:30)," and "I am in the Father, and the Father in Me (John 10:38)"; and there are many other texts of the same import.

Reply Obj. 3: Because "nature" designates the principle of action while "essence" comes from being [essendo], things may be said to be of one nature which agree in some action, as all things which give heat; but only those things can be said to be of "one essence" which have one being. So the divine unity is better described by saying that the three persons are "of one essence," than by saying they are "of one nature."

Reply Obj. 4: Form, in the absolute sense, is wont to be designated as belonging to that of which it is the form, as we say "the virtue of Peter." On the other hand, the thing having form is not wont to be designated as belonging to the form except when we wish to qualify or designate the form. In which case two genitives are required, one signifying the form, and the other signifying the determination of the form, as, for instance, when we say, "Peter is of great virtue [magnae virtutis]," or else one genitive must have the force of two, as, for instance, "he is a man of blood"—that is, he is a man who sheds much blood [multi sanguinis]. So, because the divine essence signifies a form as regards the person, it may properly be said that the essence is of the person; but we cannot say the converse, unless we add some term to designate the essence; as, for instance, the Father is a person of the "divine essence"; or, the three persons are "of one essence."

Reply Obj. 5: The preposition "from" or "out of" does not designate the habitude of a formal cause, but rather the habitude of an efficient or material cause; which causes are in all cases distinguished from those things of which they are the causes. For nothing can be its own matter, nor its own active principle. Yet a thing may be its own form, as appears in all immaterial things. So, when we say, "three persons of one essence," taking essence as having the habitude of form, we do not mean that essence is different from person, which we should mean if we said, "three persons from the same essence."

Reply Obj. 6: As Hilary says (De Synod.): "It would be prejudicial to holy things, if we had to do away with them, just because some do not think them holy. So if some misunderstand homoousion, what is that to me, if I understand it rightly? . . . The oneness of nature does not result from division, or from union or from community of possession, but from one nature being proper to both Father and Son."

THIRD ARTICLE [I, Q. 39, Art. 3]

Whether Essential Names Should Be Predicated in the Singular of the Three Persons?

Objection 1: It would seem that essential names, as the name "God," should not be predicated in the singular of the three persons, but in the plural. For as "man" signifies "one that has humanity," so God signifies "one that has Godhead." But the three persons are three who have Godhead. Therefore the three persons are "three Gods."

Obj. 2: Further, Gen. 1:1, where it is said, "In the beginning God created heaven and earth," the Hebrew original has "Elohim," which may be rendered "Gods" or "Judges": and this word is used on account of the plurality of persons. Therefore the three persons are "several Gods," and not "one" God.

Obj. 3: Further, this word "thing" when it is said absolutely, seems to belong to

substance. But it is predicated of the three persons in the plural. For Augustine says (De Doctr. Christ. i, 5): "The things that are the objects of our future glory are the Father, Son and Holy Ghost." Therefore other essential names can be predicated in the plural of the three persons.

Obj. 4: Further, as this word "God" signifies "a being who has Deity," so also this word "person" signifies a being subsisting in an intellectual nature. But we say there are three persons. So for the same reason we can say there are "three Gods."

On the contrary, It is said (Deut. 6:4): "Hear, O Israel, the Lord thy God is one God."

I answer that, Some essential names signify the essence after the manner of substantives; while others signify it after the manner of adjectives. Those which signify it as substantives are predicated of the three persons in the singular only, and not in the plural. Those which signify the essence as adjectives are predicated of the three persons in the plural. The reason of this is that substantives signify something by way of substance, while adjectives signify something by way of accident, which adheres to a subject. Now just as substance has existence of itself, so also it has of itself unity or multitude; wherefore the singularity or plurality of a substantive name depends upon the form signified by the name. But as accidents have their existence in a subject, so they have unity or plurality from their subject; and therefore the singularity and plurality of adjectives depends upon their supposita. In creatures, one form does not exist in several supposita except by unity of order, as the form of an ordered multitude. So if the names signifying such a form are substantives, they are predicated of many in the singular, but otherwise if they adjectives. For we say that many men are a college, or an army, or a people; but we say that many men are collegians. Now in God the divine essence is signified by way of a form, as above explained (A. 2), which, indeed, is simple and supremely one, as shown above (Q. 3, A. 7; Q. 11, A. 4). So, names which signify the divine essence in a substantive

manner are predicated of the three persons in the singular, and not in the plural. This, then, is the reason why we say that Socrates, Plato and Cicero are "three men"; whereas we do not say the Father, Son and Holy Ghost are "three Gods," but "one God"; forasmuch as in the three supposita of human nature there are three humanities, whereas in the three divine Persons there is but one divine essence. On the other hand, the names which signify essence in an adjectival manner are predicated of the three persons plurally, by reason of the plurality of supposita. For we say there are three "existent" or three "wise" beings, or three "eternal," "uncreated," and "immense" beings, if these terms are understood in an adjectival sense. But if taken in a substantive sense, we say "one uncreated, immense, eternal being," as Athanasius declares.

Reply Obj. 1: Though the name "God" signifies a being having Godhead, nevertheless the mode of signification is different. For the name "God" is used substantively; whereas "having Godhead" is used adjectively. Consequently, although there are "three having Godhead," it does not follow that there are three Gods.

Reply Obj. 2: Various languages have diverse modes of expression. So as by reason of the plurality of supposita the Greeks said "three hypostases," so also in Hebrew "Elohim" is in the plural. We, however, do not apply the plural either to "God" or to "substance," lest plurality be referred to the substance.

Reply Obj. 3: This word "thing" is one of the transcendentals. Whence, so far as it is referred to relation, it is predicated of God in the plural; whereas, so far as it is referred to the substance, it is predicated in the singular. So Augustine says, in the passage quoted, that "the same Trinity is a thing supreme."

Reply Obj. 4: The form signified by the word "person" is not essence or nature, but personality. So, as there are three personalities—that is, three personal properties in the Father, Son and Holy Ghost—it is predicated of the three, not in the singular, but

in the plural. _____

FOURTH ARTICLE [I, Q. 39, Art. 4]

Whether the Concrete Essential Names Can Stand for the Person?

Objection 1: It would seem that the concrete, essential names cannot stand for the person, so that we can truly say "God begot God." For, as the logicians say, "a singular term signifies what it stands for." But this name "God" seems to be a singular term, for it cannot be predicated in the plural, as above explained (A. 3). Therefore, since it signifies the essence, it stands for essence, and not for person.

Obj. 2: Further, a term in the subject is not modified by a term in the predicate, as to its signification; but only as to the sense signified in the predicate. But when I say, "God creates," this name "God" stands for the essence. So when we say "God begot," this term "God" cannot by reason of the notional predicate, stand for person.

Obj. 3: Further, if this be true, "God begot," because the Father generates; for the same reason this is true, "God does not beget," because the Son does not beget. Therefore there is God who begets, and there is God who does not beget; and thus it follows that there are two Gods.

Obj. 4: Further, if "God begot God," He begot either God, that is Himself, or another God. But He did not beget God, that is Himself; for, as Augustine says (De Trin. i, 1), "nothing begets itself." Neither did He beget another God; as there is only one God. Therefore it is false to say, "God begot God."

Obj. 5: Further, if "God begot God," He begot either God who is the Father, or God who is not the Father. If God who is the Father, then God the Father was begotten. If God who is not the Father, then there is a God who is not God the Father: which is false. Therefore it cannot be said that "God begot God."

On the contrary, In the Creed it is said, "God of God."

I answer that, Some have said that this name "God" and the like, properly according

to their nature, stand for the essence, but by reason of some notional adjunct are made to stand for the Person. This opinion apparently arose from considering the divine simplicity, which requires that in God, He "who possesses" and "what is possessed" be the same. So He who possesses Godhead, which is signified by the name God, is the same as Godhead. But when we consider the proper way of expressing ourselves, the mode of signification must be considered no less than the thing signified. Hence as this word "God" signifies the divine essence as in Him Who possesses it, just as the name "man" signifies humanity in a subject, others more truly have said that this word "God," from its mode of signification, can, in its proper sense, stand for person, as does the word "man." So this word "God" sometimes stands for the essence, as when we say "God creates"; because this predicate is attributed to the subject by reason of the form signified—that is, Godhead. But sometimes it stands for the person, either for only one, as when we say, "God begets," or for two, as when we say, "God spirates"; or for three, as when it is said: "To the King of ages, immortal, invisible, the only God," etc. (1 Tim. 1:17).

Reply Obj. 1: Although this name "God" agrees with singular terms as regards the form signified not being multiplied; nevertheless it agrees also with general terms so far as the form signified is to be found in several supposita. So it need not always stand for the essence it signifies.

Reply Obj. 2: This holds good against those who say that the word "God" does not naturally stand for person.

Reply Obj. 3: The word "God" stands for the person in a different way from that in which this word "man" does; for since the form signified by this word "man"—that is, humanity—is really divided among its different subjects, it stands of itself for the person, even if there is no adjunct determining it to the person—that is, to a distinct subject. The unity or community of the human nature, however, is not a reality, but

is only in the consideration of the mind. Hence this term "man" does not stand for the common nature, unless this is required by some adjunct, as when we say, "man is a species"; whereas the form signified by the name "God"—that is, the divine essence—is really one and common. So of itself it stands for the common nature, but by some adjunct it may be restricted so as to stand for the person. So, when we say, "God generates," by reason of the notional act this name "God" stands for the person of the Father. But when we say, "God does not generate," there is no adjunct to determine this name to the person of the Son, and hence the phrase means that generation is repugnant to the divine nature. If, however, something be added belonging to the person of the Son, this proposition, for instance, "God begotten does not beget," is true. Consequently, it does not follow that there exists a "God generator," and a "God not generator"; unless there be an adjunct pertaining to the persons; as, for instance, if we were to say, "the Father is God the generator" and the "Son is God the non-generator" and so it does not follow that there are many Gods; for the Father and the Son are one God, as was said above (A. 3).

Reply Obj. 4: This is false, "the Father begot God, that is Himself," because the word "Himself," as a reciprocal term, refers to the same suppositum. Nor is this contrary to what Augustine says (Ep. lxvi ad Maxim.) that "God the Father begot another self [alterum se]," forasmuch as the word "se" is either in the ablative case, and then it means "He begot another from Himself," or it indicates a single relation, and thus points to identity of nature. This is, however, either a figurative or an emphatic way of speaking, so that it would really mean, "He begot another most like to Himself." Likewise also it is false to say, "He begot another God," because although the Son is another than the Father, as above explained (Q. 31, A. 2), nevertheless it cannot be said that He is "another God"; forasmuch as this adjective "another" would be understood to apply to the substantive God; and thus the meaning would be that there is a distinction of Godhead. Yet this proposition "He begot another God" is tolerated by some, provided that "another" be taken as a

substantive, and the word "God" be construed in apposition with it. This, however, is an inexact way of speaking, and to be avoided, for fear of giving occasion to error.

Reply Obj. 5: To say, "God begot God Who is God the Father," is wrong, because since the word "Father" is construed in apposition to "God," the word "God" is restricted to the person of the Father; so that it would mean, "He begot God, Who is Himself the Father"; and then the Father would be spoken of as begotten, which is false. Wherefore the negative of the proposition is true, "He begot God Who is not God the Father." If however, we understand these words not to be in apposition, and require something to be added, then, on the contrary, the affirmative proposition is true, and the negative is false; so that the meaning would be, "He begot God Who is God Who is the Father." Such a rendering however appears to be forced, so that it is better to say simply that the affirmative proposition is false, and the negative is true. Yet Prepositivus said that both the negative and affirmative are false, because this relative "Who" in the affirmative proposition can be referred to the suppositum; whereas in the negative it denotes both the thing signified and the suppositum. Whence, in the affirmative the sense is that "to be God the Father" is befitting to the person of the Son; and in the negative sense is that "to be God the Father," is to be removed from the Son's divinity as well as from His personality. This, however, appears to be irrational; since, according to the Philosopher (Peri Herm. ii), what is open to affirmation, is open also to negation. _____

FIFTH ARTICLE [I, Q. 39, Art. 5]

Whether Abstract Essential Names Can Stand for the Person?

Objection 1: It would seem that abstract essential names can stand for the person, so that this proposition is true, "Essence begets essence." For Augustine says (De Trin. vii, i, 2): "The Father and the Son are one Wisdom, because they are one essence; and taken singly Wisdom is from Wisdom, as essence from essence."

Obj. 2: Further, generation or corruption in ourselves implies generation or

corruption of what is within us. But the Son is generated. Therefore since the divine essence is in the Son, it seems that the divine essence is generated.

Obj. 3: Further, God and the divine essence are the same, as is clear from what is above explained (Q. 3, A. 3). But, as was shown, it is true to say that "God begets God." Therefore this is also true: "Essence begets essence."

Obj. 4: Further, a predicate can stand for that of which it is predicated. But the Father is the divine essence; therefore essence can stand for the person of the Father. Thus the essence begets.

Obj. 5: Further, the essence is "a thing begetting," because the essence is the Father who is begetting. Therefore if the essence is not begetting, the essence will be "a thing begetting," and "not begetting": which cannot be.

Obj. 6: Further, Augustine says (De Trin. iv, 20): "The Father is the principle of the whole Godhead." But He is principle only by begetting or spirating. Therefore the Father begets or spirates the Godhead.

On the contrary, Augustine says (De Trin. i, 1): "Nothing begets itself." But if the essence begets the essence, it begets itself only, since nothing exists in God as distinguished from the divine essence. Therefore the essence does not beget essence.

I answer that, Concerning this, the abbot Joachim erred in asserting that as we can say "God begot God," so we can say "Essence begot essence": considering that, by reason of the divine simplicity God is nothing else but the divine essence. In this he was wrong, because if we wish to express ourselves correctly, we must take into account not only the thing which is signified, but also the mode of its signification as above stated (A. 4). Now although "God" is really the same as "Godhead," nevertheless the mode of signification is not in each case the same. For since this word "God" signifies the divine essence in Him that possesses it, from its mode of signification it can of its own nature stand for person. Thus the things which properly belong to the persons, can be predicated of this word, "God," as, for

instance, we can say "God is begotten" or is "Begetter," as above explained (A. 4). The word "essence," however, in its mode of signification, cannot stand for Person, because it signifies the essence as an abstract form. Consequently, what properly belongs to the persons whereby they are distinguished from each other, cannot be attributed to the essence. For that would imply distinction in the divine essence, in the same way as there exists distinction in the supposita.

Reply Obj. 1: To express unity of essence and of person, the holy Doctors have sometimes expressed themselves with greater emphasis than the strict propriety of terms allows. Whence instead of enlarging upon such expressions we should rather explain them: thus, for instance, abstract names should be explained by concrete names, or even by personal names; as when we find "essence from essence"; or "wisdom from wisdom"; we should take the sense to be, the Son who is essence and wisdom, is from the Father who is essence and wisdom. Nevertheless, as regards these abstract names a certain order should be observed, forasmuch as what belongs to action is more nearly allied to the persons because actions belong to supposita. So "nature from nature," and "wisdom from wisdom" are less inexact than "essence from essence."

Reply Obj. 2: In creatures the one generated has not the same nature numerically as the generator, but another nature, numerically distinct, which commences to exist in it anew by generation, and ceases to exist by corruption, and so it is generated and corrupted accidentally; whereas God begotten has the same nature numerically as the begetter. So the divine nature in the Son is not begotten either directly or accidentally.

Reply Obj. 3: Although God and the divine essence are really the same, nevertheless, on account of their different mode of signification, we must speak in a different way about each of them.

Reply Obj. 4: The divine essence is predicated of the Father by mode of identity by

reason of the divine simplicity; yet it does not follow that it can stand for the Father, its mode of signification being different. This objection would hold good as regards things which are predicated of another as the universal of a particular.

Reply Obj. 5: The difference between substantive and adjectival names consist in this, that the former carry their subject with them, whereas the latter do not, but add the thing signified to the substantive. Whence logicians are wont to say that the substantive is considered in the light of suppositum, whereas the adjective indicates something added to the suppositum. Therefore substantive personal terms can be predicated of the essence, because they are really the same; nor does it follow that a personal property makes a distinct essence; but it belongs to the suppositum implied in the substantive. But notional and personal adjectives cannot be predicated of the essence unless we add some substantive. We cannot say that the "essence is begetting"; yet we can say that the "essence is a thing begetting," or that it is "God begetting," if "thing" and God stand for person, but not if they stand for essence. Consequently there exists no contradiction in saying that "essence is a thing begetting," and "a thing not begetting"; because in the first case "thing" stands for person, and in the second it stands for the essence.

Reply Obj. 6: So far as Godhead is one in several supposita, it agrees in a certain degree with the form of a collective term. So when we say, "the Father is the principle of the whole Godhead," the term Godhead can be taken for all the persons together, inasmuch as it is the principle in all the divine persons. Nor does it follow that He is His own principle; as one of the people may be called the ruler of the people without being ruler of himself. We may also say that He is the principle of the whole Godhead; not as generating or spirating it, but as communicating it by generation and spiration. _____

SIXTH ARTICLE [I, Q. 39, Art. 6]

Whether the Persons Can Be Predicated of the Essential Terms?

Objection 1: It would seem that the persons cannot be predicated of the concrete essential names; so that we can say for instance, "God is three persons"; or "God is the Trinity." For it is false to say, "man is every man," because it cannot be verified as regards any particular subject. For neither Socrates, nor Plato, nor anyone else is every man. In the same way this proposition, "God is the Trinity," cannot be verified of any one of the supposita of the divine nature. For the Father is not the Trinity; nor is the Son; nor is the Holy Ghost. So to say, "God is the Trinity," is false.

Obj. 2: Further, the lower is not predicated of the higher except by accidental predication; as when I say, "animal is man"; for it is accidental to animal to be man. But this name "God" as regards the three persons is as a general term to inferior terms, as Damascene says (De Fide Orth. iii, 4). Therefore it seems that the names of the persons cannot be predicated of this name "God," except in an accidental sense.

On the contrary, Augustine says, in his sermon on Faith [*Serm. ii, in coena Domini], "We believe that one God is one divinely named Trinity."

I answer that, As above explained (A. 5), although adjectival terms, whether personal or notional, cannot be predicated of the essence, nevertheless substantive terms can be so predicated, owing to the real identity of essence and person. The divine essence is not only really the same as one person, but it is really the same as the three persons. Whence, one person, and two, and three, can be predicated of the essence as if we were to say, "The essence is the Father, and the Son, and the Holy Ghost." And because this word "God" can of itself stand for the essence, as above explained (A. 4, ad 3), hence, as it is true to say, "The essence is the three persons"; so likewise it is true to say, "God is the three persons."

Reply Obj. 1: As above explained this term "man" can of itself stand for person, whereas an adjunct is required for it to stand for the universal human nature. So it is false to say, "Man is every man"; because it cannot be verified of any particular human subject. On the contrary, this word "God" can of itself be taken for the divine

essence. So, although to say of any of the supposita of the divine nature, "God is the Trinity," is untrue, nevertheless it is true of the divine essence. This was denied by Porretanus because he did not take note of this distinction.

Reply Obj. 2: When we say, "God," or "the divine essence is the Father," the predication is one of identity, and not of the lower in regard to a higher species: because in God there is no universal and singular. Hence, as this proposition, "The Father is God" is of itself true, so this proposition "God is the Father" is true of itself, and by no means accidentally. _____

SEVENTH ARTICLE [I, Q. 39, Art. 7]

Whether the Essential Names Should Be Appropriated to the Persons?

Objection 1: It would seem that the essential names should not be appropriated to the persons. For whatever might verge on error in faith should be avoided in the treatment of divine things; for, as Jerome says, "careless words involve risk of heresy" [*In substance Ep. lvii.]. But to appropriate to any one person the names which are common to the three persons, may verge on error in faith; for it may be supposed either that such belong only to the person to whom they are appropriated or that they belong to Him in a fuller degree than to the others. Therefore the essential attributes should not be appropriated to the persons.

Obj. 2: Further, the essential attributes expressed in the abstract signify by mode of form. But one person is not as a form to another; since a form is not distinguished in subject from that of which it is the form. Therefore the essential attributes, especially when expressed in the abstract, are not to be appropriated to the persons.

Obj. 3: Further, property is prior to the appropriated, for property is included in the idea of the appropriated. But the essential attributes, in our way of understanding, are prior to the persons; as what is common is prior to what is proper. Therefore the essential attributes are not to be appropriated to the persons.

On the contrary, the Apostle says: "Christ the power of God and the wisdom of

God" (1 Cor. 1:24).

I answer that, For the manifestation of our faith it is fitting that the essential attributes should be appropriated to the persons. For although the trinity of persons cannot be proved by demonstration, as was above expounded (Q. 32, A. 1), nevertheless it is fitting that it be declared by things which are more known to us. Now the essential attributes of God are more clear to us from the standpoint of reason than the personal properties; because we can derive certain knowledge of the essential attributes from creatures which are sources of knowledge to us, such as we cannot obtain regarding the personal properties, as was above explained (Q. 32, A. 1). As, therefore, we make use of the likeness of the trace or image found in creatures for the manifestation of the divine persons, so also in the same manner do we make use of the essential attributes. And such a manifestation of the divine persons by the use of the essential attributes is called "appropriation."

The divine person can be manifested in a twofold manner by the essential attributes; in one way by similitude, and thus the things which belong to the intellect are appropriated to the Son, Who proceeds by way of intellect, as Word. In another way by dissimilitude; as power is appropriated to the Father, as Augustine says, because fathers by reason of old age are sometimes feeble; lest anything of the kind be imagined of God.

Reply Obj. 1: The essential attributes are not appropriated to the persons as if they exclusively belonged to them; but in order to make the persons manifest by way of similitude, or dissimilitude, as above explained. So, no error in faith can arise, but rather manifestation of the truth.

Reply Obj. 2: If the essential attributes were appropriated to the persons as exclusively belonging to each of them, then it would follow that one person would be as a form as regards another; which Augustine altogether repudiates (De Trin. vi, 2), showing that the Father is wise, not by Wisdom begotten by Him, as though only

the Son were Wisdom; so that the Father and the Son together only can be called wise, but not the Father without the Son. But the Son is called the Wisdom of the Father, because He is Wisdom from the Father Who is Wisdom. For each of them is of Himself Wisdom; and both together are one Wisdom. Whence the Father is not wise by the wisdom begotten by Him, but by the wisdom which is His own essence.

Reply Obj. 3: Although the essential attribute is in its proper concept prior to person, according to our way of understanding; nevertheless, so far as it is appropriated, there is nothing to prevent the personal property from being prior to that which is appropriated. Thus color is posterior to body considered as body, but is naturally prior to "white body," considered as white. _____

EIGHTH ARTICLE [I, Q. 39, Art. 8]

Whether the Essential Attributes Are Appropriated to the Persons in a Fitting Manner by the Holy Doctors?

Objection 1: It would seem that the essential attributes are appropriated to the persons unfittingly by the holy doctors. For Hilary says (De Trin. ii): "Eternity is in the Father, the species in the Image; and use is in the Gift." In which words he designates three names proper to the persons: the name of the "Father," the name "Image" proper to the Son (Q. 35, A. 2), and the name "Bounty" or "Gift," which is proper to the Holy Ghost (Q. 38, A. 2). He also designates three appropriated terms. For he appropriates "eternity" to the Father, species to the Son, and "use" to the Holy Ghost. This he does apparently without reason. For "eternity" imports duration of existence; species, the principle of existence; and 'use' belongs to the operation. But essence and operation are not found to be appropriated to any person. Therefore the above terms are not fittingly appropriated to the persons.

Obj. 2: Further, Augustine says (De Doctr. Christ. i, 5): "Unity is in the Father, equality in the Son, and in the Holy Ghost is the concord of equality and unity." This does not, however, seem fitting; because one person does not receive formal

denomination from what is appropriated to another. For the Father is not wise by the wisdom begotten, as above explained (Q. 37, A. 2, ad 1). But, as he subjoins, "All these three are one by the Father; all are equal by the Son, and all united by the Holy Ghost." The above, therefore, are not fittingly appropriated to the Persons.

Obj. 3: Further, according to Augustine, to the Father is attributed "power," to the Son "wisdom," to the Holy Ghost "goodness." Nor does this seem fitting; for "strength" is part of power, whereas strength is found to be appropriated to the Son, according to the text, "Christ the strength [*Douay: power] of God" (1 Cor. 1:24). So it is likewise appropriated to the Holy Ghost, according to the words, "strength [*Douay: virtue] came out from Him and healed all" (Luke 6:19). Therefore power should not be appropriated to the Father.

Obj. 4: Likewise Augustine says (De Trin. vi, 10): "What the Apostle says, "From Him, and by Him, and in Him," is not to be taken in a confused sense." And (Contra Maxim. ii) "'from Him' refers to the Father, 'by Him' to the Son, 'in Him' to the Holy Ghost." This, however, seems to be incorrectly said; for the words "in Him" seem to imply the relation of final cause, which is first among the causes. Therefore this relation of cause should be appropriated to the Father, Who is "the principle from no principle."

Obj. 5: Likewise, Truth is appropriated to the Son, according to John 14:6, "I am the Way, the Truth, and the Life"; and likewise "the book of life," according to Ps. 39:9, "In the beginning of the book it is written of Me," where a gloss observes, "that is, with the Father Who is My head," also this word "Who is"; because on the text of Isaias, "Behold I go to the Gentiles" (65:1), a gloss adds, "The Son speaks Who said to Moses, I am Who am." These appear to belong to the Son, and are not appropriated. For "truth," according to Augustine (De Vera Relig. 36), "is the supreme similitude of the principle without any dissimilitude." So it seems that it properly belongs to the Son, Who has a principle. Also the "book of life" seems

proper to the Son, as signifying "a thing from another"; for every book is written by someone. This also, "Who is," appears to be proper to the Son; because if when it was said to Moses, "I am Who am," the Trinity spoke, then Moses could have said, "He Who is Father, Son, and Holy Ghost, and the Holy Ghost sent me to you," so also he could have said further, "He Who is the Father, and the Son, and the Holy Ghost sent me to you," pointing out a certain person. This, however, is false; because no person is Father, Son and Holy Ghost. Therefore it cannot be common to the Trinity, but is proper to the Son.

I answer that, Our intellect, which is led to the knowledge of God from creatures, must consider God according to the mode derived from creatures. In considering any creature four points present themselves to us in due order. Firstly, the thing itself taken absolutely is considered as a being. Secondly, it is considered as one. Thirdly, its intrinsic power of operation and causality is considered. The fourth point of consideration embraces its relation to its effects. Hence this fourfold consideration comes to our mind in reference to God.

According to the first point of consideration, whereby we consider God absolutely in His being, the appropriation mentioned by Hilary applies, according to which "eternity" is appropriated to the Father, species to the Son, "use" to the Holy Ghost. For "eternity" as meaning a "being" without a principle, has a likeness to the property of the Father, Who is "a principle without a principle." Species or beauty has a likeness to the property of the Son. For beauty includes three conditions, "integrity" or "perfection," since those things which are impaired are by the very fact ugly; due "proportion" or "harmony"; and lastly, "brightness" or "clarity," whence things are called beautiful which have a bright color.

The first of these has a likeness to the property of the Son, inasmuch as He as Son has in Himself truly and perfectly the nature of the Father. To insinuate this, Augustine says in his explanation (De Trin. vi, 10): "Where—that is, in the

Son—there is supreme and primal life," etc.

The second agrees with the Son's property, inasmuch as He is the express Image of the Father. Hence we see that an image is said to be beautiful, if it perfectly represents even an ugly thing. This is indicated by Augustine when he says (De Trin. vi, 10), "Where there exists wondrous proportion and primal equality," etc.

The third agrees with the property of the Son, as the Word, which is the light and splendor of the intellect, as Damascene says (De Fide Orth. iii, 3). Augustine alludes to the same when he says (De Trin. vi, 10): "As the perfect Word, not wanting in anything, and, so to speak, the art of the omnipotent God," etc.

"Use" has a likeness to the property of the Holy Ghost; provided the "use" be taken in a wide sense, as including also the sense of "to enjoy"; according as "to use" is to employ something at the beck of the will, and "to enjoy" means to use joyfully, as Augustine says (De Trin. x, 11). So "use," whereby the Father and the Son enjoy each other, agrees with the property of the Holy Ghost, as Love. This is what Augustine says (De Trin. vi, 10): "That love, that delectation, that felicity or beatitude, is called use by him" (Hilary). But the "use" by which we enjoy God, is likened to the property of the Holy Ghost as the Gift; and Augustine points to this when he says (De Trin. vi, 10): "In the Trinity, the Holy Ghost, the sweetness of the Begettor and the Begotten, pours out upon us mere creatures His immense bounty and wealth." Thus it is clear how "eternity," species, and "use" are attributed or appropriated to the persons, but not essence or operation; because, being common, there is nothing in their concept to liken them to the properties of the Persons.

The second consideration of God regards Him as "one." In that view Augustine (De Doctr. Christ. i, 5) appropriates "unity" to the Father, "equality" to the Son, "concord" or "union" to the Holy Ghost. It is manifest that these three imply unity, but in different ways. For "unity" is said absolutely, as it does not presuppose anything else; and for this reason it is appropriated to the Father, to Whom any other

person is not presupposed since He is the "principle without principle." "Equality" implies unity as regards another; for that is equal which has the same quantity as another. So equality is appropriated to the Son, Who is the "principle from a principle." "Union" implies the unity of two; and is therefore appropriated to the Holy Ghost, inasmuch as He proceeds from two. And from this we can understand what Augustine means when he says (De Doctr. Christ. i, 5) that "The Three are one, by reason of the Father; They are equal by reason of the Son; and are united by reason of the Holy Ghost." For it is clear that we trace a thing back to that in which we find it first: just as in this lower world we attribute life to the vegetative soul, because therein we find the first trace of life. Now "unity" is perceived at once in the person of the Father, even if by an impossible hypothesis, the other persons were removed. So the other persons derive their unity from the Father. But if the other persons be removed, we do not find equality in the Father, but we find it as soon as we suppose the Son. So, all are equal by reason of the Son, not as if the Son were the principle of equality in the Father, but that, without the Son equal to the Father, the Father could not be called equal; because His equality is considered firstly in regard to the Son: for that the Holy Ghost is equal to the Father, is also from the Son. Likewise, if the Holy Ghost, Who is the union of the two, be excluded, we cannot understand the oneness of the union between the Father and the Son. So all are connected by reason of the Holy Ghost; because given the Holy Ghost, we find whence the Father and the Son are said to be united.

According to the third consideration, which brings before us the adequate power of God in the sphere of causality, there is said to be a third kind of appropriation, of "power," "wisdom," and "goodness." This kind of appropriation is made both by reason of similitude as regards what exists in the divine persons, and by reason of dissimilitude if we consider what is in creatures. For "power" has the nature of a principle, and so it has a likeness to the heavenly Father, Who is the principle of the whole Godhead. But in an earthly father it is wanting sometimes by reason of old

age. "Wisdom" has likeness to the heavenly Son, as the Word, for a word is nothing but the concept of wisdom. In an earthly son this is sometimes absent by reason of lack of years. "Goodness," as the nature and object of love, has likeness to the Holy Ghost; but seems repugnant to the earthly spirit, which often implies a certain violent impulse, according to Isa. 25:4: "The spirit of the strong is as a blast beating on the wall." "Strength" is appropriated to the Son and to the Holy Ghost, not as denoting the power itself of a thing, but as sometimes used to express that which proceeds from power; for instance, we say that the strong work done by an agent is its strength.

According to the fourth consideration, i.e. God's relation to His effects, there arise[s] appropriation of the expression "from Whom, by Whom, and in Whom." For this preposition "from" [ex] sometimes implies a certain relation of the material cause; which has no place in God; and sometimes it expresses the relation of the efficient cause, which can be applied to God by reason of His active power; hence it is appropriated to the Father in the same way as power. The preposition "by" [per] sometimes designates an intermediate cause; thus we may say that a smith works "by" a hammer. Hence the word "by" is not always appropriated to the Son, but belongs to the Son properly and strictly, according to the text, "All things were made by Him" (John 1:3); not that the Son is an instrument, but as "the principle from a principle." Sometimes it designates the habitude of a form "by" which an agent works; thus we say that an artificer works by his art. Hence, as wisdom and art are appropriated to the Son, so also is the expression "by Whom." The preposition "in" strictly denotes the habitude of one containing. Now, God contains things in two ways: in one way by their similitudes; thus things are said to be in God, as existing in His knowledge. In this sense the expression "in Him" should be appropriated to the Son. In another sense things are contained in God forasmuch as He in His goodness preserves and governs them, by guiding them to a fitting end; and in this sense the expression "in Him" is appropriated to the Holy Ghost, as likewise is

"goodness." Nor need the habitude of the final cause (though the first of causes) be appropriated to the Father, Who is "the principle without a principle": because the divine persons, of Whom the Father is the principle, do not proceed from Him as towards an end, since each of Them is the last end; but They proceed by a natural procession, which seems more to belong to the nature of a natural power.

Regarding the other points of inquiry, we can say that since "truth" belongs to the intellect, as stated above (Q. 16, A. 1), it is appropriated to the Son, without, however, being a property of His. For truth can be considered as existing in the thought or in the thing itself. Hence, as intellect and thing in their essential meaning, are referred to the essence, and not to the persons, so the same is to be said of truth. The definition quoted from Augustine belongs to truth as appropriated to the Son. The "book of life" directly means knowledge but indirectly it means life. For, as above explained (Q. 24, A. 1), it is God's knowledge regarding those who are to possess eternal life. Consequently, it is appropriated to the Son; although life is appropriated to the Holy Ghost, as implying a certain kind of interior movement, agreeing in that sense with the property of the Holy Ghost as Love. To be written by another is not of the essence of a book considered as such; but this belongs to it only as a work produced. So this does not imply origin; nor is it personal, but an appropriation to a person. The expression "Who is" is appropriated to the person of the Son, not by reason of itself, but by reason of an adjunct, inasmuch as, in God's word to Moses, was prefigured the delivery of the human race accomplished by the Son. Yet, forasmuch as the word "Who" is taken in a relative sense, it may sometimes relate to the person of the Son; and in that sense it would be taken personally; as, for instance, were we to say, "The Son is the begotten 'Who is,'" inasmuch as "God begotten is personal." But taken indefinitely, it is an essential term. And although the pronoun "this" [iste] seems grammatically to point to a particular person, nevertheless everything that we can point to can be grammatically treated as a person, although in its own nature it is not a person; as we may say, "this

stone," and "this ass." So, speaking in a grammatical sense, so far as the word "God" signifies and stands for the divine essence, the latter may be designated by the pronoun "this," according to Ex. 15:2: "This is my God, and I will glorify Him."

QUESTION 40

OF THE PERSONS AS COMPARED TO THE RELATIONS OR PROPERTIES (In Four Articles)

We now consider the persons in connection with the relations, or properties; and there are four points of inquiry:

(1) Whether relation is the same as person?

(2) Whether the relations distinguish and constitute the persons?

(3) Whether mental abstraction of the relations from the persons leaves the hypostases distinct?

(4) Whether the relations, according to our mode of understanding, presuppose the acts of the persons, or contrariwise? _____

FIRST ARTICLE [I, Q. 40, Art. 1]

Whether Relation Is the Same As Person?

Objection 1: It would seem that in God relation is not the same as person. For when things are identical, if one is multiplied the others are multiplied. But in one person there are several relations; as in the person of the Father there is paternity and common spiration. Again, one relation exists in two person, as common spiration in the Father and in the Son. Therefore relation is not the same as person.

Obj. 2: Further, according to the Philosopher (Phys. iv, text. 24), nothing is contained by itself. But relation is in the person; nor can it be said that this occurs because they are identical, for otherwise relation would be also in the essence. Therefore relation, or property, is not the same as person in God.

Obj. 3: Further, when several things are identical, what is predicated of one is predicated of the others. But all that is predicated of a Person is not predicated of His property. For we say that the Father begets; but not that the paternity is begetting. Therefore property is not the same as person in God.

On the contrary, in God "what is" and "whereby it is" are the same, according to Boethius (De Hebdom.). But the Father is Father by paternity. In the same way, the other properties are the same as the persons.

I answer that, Different opinions have been held on this point. Some have said that the properties are not the persons, nor in the persons; and these have thought thus owing to the mode of signification of the relations, which do not indeed signify existence "in" something, but rather existence "towards" something. Whence, they styled the relations "assistant," as above explained (Q. 28, A. 2). But since relation, considered as really existing in God, is the divine essence Itself, and the essence is the same as person, as appears from what was said above (Q. 39, A. 1), relation must necessarily be the same as person.

Others, therefore, considering this identity, said that the properties were indeed the persons; but not "in" the persons; for, they said, there are no properties in God except in our way of speaking, as stated above (Q. 32, A. 2). We must, however, say that there are properties in God; as we have shown (Q. 32, A. 2). These are designated by abstract terms, being forms, as it were, of the persons. So, since the nature of a form requires it to be "in" that of which it is the form, we must say that the properties are in the persons, and yet that they are the persons; as we say that the essence is in God, and yet is God.

Reply Obj. 1: Person and property are really the same, but differ in concept. Consequently, it does not follow that if one is multiplied, the other must also be multiplied. We must, however, consider that in God, by reason of the divine simplicity, a twofold real identity exists as regards what in creatures are distinct.

For, since the divine simplicity excludes the composition of matter and form, it follows that in God the abstract is the same as the concrete, as "Godhead" and "God." And as the divine simplicity excludes the composition of subject and accident, it follows that whatever is attributed to God, is His essence Itself; and so, wisdom and power are the same in God, because they are both in the divine essence. According to this twofold identity, property in God is the same as person. For personal properties are the same as the persons because the abstract and the concrete are the same in God; since they are the subsisting persons themselves, as paternity is the Father Himself, and filiation is the Son, and procession is the Holy Ghost. But the non-personal properties are the same as the persons according to the other reason of identity, whereby whatever is attributed to God is His own essence. Thus, common spiration is the same as the person of the Father, and the person of the Son; not that it is one self-subsisting person; but that as there is one essence in the two persons, so also there is one property in the two persons, as above explained (Q. 30, A. 2).

Reply Obj. 2: The properties are said to be in the essence, only by mode of identity; but in the persons they exist by mode of identity, not merely in reality, but also in the mode of signification; as the form exists in its subject. Thus the properties determine and distinguish the persons, but not the essence.

Reply Obj. 3: Notional participles and verbs signify the notional acts: and acts belong to a suppositum. Now, properties are not designated as supposita, but as forms of supposita. And so their mode of signification is against notional participles and verbs being predicated of the properties. _____

SECOND ARTICLE [I, Q. 40, Art. 2]

Whether the Persons Are Distinguished by the Relations?

Objection 1: It would seem that the persons are not distinguished by the relations. For simple things are distinct by themselves. But the persons are supremely simple.

Therefore they are distinguished by themselves, and not by the relation.

Obj. 2: Further, a form is distinguished only in relation to its genus. For white is distinguished from black only by quality. But "hypostasis" signifies an individual in the genus of substance. Therefore the hypostases cannot be distinguished by relations.

Obj. 3: Further, what is absolute comes before what is relative. But the distinction of the divine persons is the primary distinction. Therefore the divine persons are not distinguished by the relations.

Obj. 4: Further, whatever presupposes distinction cannot be the first principle of distinction. But relation presupposes distinction, which comes into its definition; for a relation is essentially what is towards another. Therefore the first distinctive principle in God cannot be relation.

On the contrary, Boethius says (De Trin.): "Relation alone multiplies the Trinity of the divine persons."

I answer that, In whatever multitude of things is to be found something common to all, it is necessary to seek out the principle of distinction. So, as the three persons agree in the unity of essence, we must seek to know the principle of distinction whereby they are several. Now, there are two principles of difference between the divine persons, and these are "origin" and "relation." Although these do not really differ, yet they differ in the mode of signification; for "origin" is signified by way of act, as "generation"; and "relation" by way of the form, as "paternity."

Some, then, considering that relation follows upon act, have said that the divine hypostases are distinguished by origin, so that we may say that the Father is distinguished from the Son, inasmuch as the former begets and the latter is begotten. Further, that the relations, or the properties, make known the distinctions of the hypostases or persons as resulting therefrom; as also in creatures the properties manifest the distinctions of individuals, which distinctions are caused by the

material principles.

This opinion, however, cannot stand—for two reasons. Firstly, because, in order that two things be understood as distinct, their distinction must be understood as resulting from something intrinsic to both; thus in things created it results from their matter or their form. Now origin of a thing does not designate anything intrinsic, but means the way from something, or to something; as generation signifies the way to a thing generated, and as proceeding from the generator. Hence it is not possible that what is generated and the generator should be distinguished by generation alone; but in the generator and in the thing generated we must presuppose whatever makes them to be distinguished from each other. In a divine person there is nothing to presuppose but essence, and relation or property. Whence, since the persons agree in essence, it only remains to be said that the persons are distinguished from each other by the relations. Secondly: because the distinction of the divine persons is not to be so understood as if what is common to them all is divided, because the common essence remains undivided; but the distinguishing principles themselves must constitute the things which are distinct. Now the relations or the properties distinguish or constitute the hypostases or persons, inasmuch as they are themselves the subsisting persons; as paternity is the Father, and filiation is the Son, because in God the abstract and the concrete do not differ. But it is against the nature of origin that it should constitute hypostasis or person. For origin taken in an active sense signifies proceeding from a subsisting person, so that it presupposes the latter; while in a passive sense origin, as "nativity," signifies the way to a subsisting person, and as not yet constituting the person.

It is therefore better to say that the persons or hypostases are distinguished rather by relations than by origin. For, although in both ways they are distinguished, nevertheless in our mode of understanding they are distinguished chiefly and firstly by relations; whence this name "Father" signifies not only a property, but also the hypostasis; whereas this term "Begetter" or "Begetting" signifies property only;

forasmuch as this name "Father" signifies the relation which is distinctive and constitutive of the hypostasis; and this term "Begetter" or "Begotten" signifies the origin which is not distinctive and constitutive of the hypostasis.

Reply Obj. 1: The persons are the subsisting relations themselves. Hence it is not against the simplicity of the divine persons for them to be distinguished by the relations.

Reply Obj. 2: The divine persons are not distinguished as regards being, in which they subsist, nor in anything absolute, but only as regards something relative. Hence relation suffices for their distinction.

Reply Obj. 3: The more prior a distinction is, the nearer it approaches to unity; and so it must be the least possible distinction. So the distinction of the persons must be by that which distinguishes the least possible; and this is by relation.

Reply Obj. 4: Relation presupposes the distinction of the subjects, when it is an accident; but when the relation is subsistent, it does not presuppose, but brings about distinction. For when it is said that relation is by nature to be towards another, the word "another" signifies the correlative which is not prior, but simultaneous in the order of nature. _____

THIRD ARTICLE [I, Q. 40, Art. 3]

Whether the Hypostases Remain If the Relations Are Mentally Abstracted from the Persons?

Objection 1: It would seem that the hypostases remain if the properties or relations are mentally abstracted from the persons. For that to which something is added, may be understood when the addition is taken away; as man is something added to animal which can be understood if rational be taken away. But person is something added to hypostasis; for person is "a hypostasis distinguished by a property of dignity." Therefore, if a personal property be taken away from a person, the hypostasis remains.

Obj. 2: Further, that the Father is Father, and that He is someone, are not due to the same reason. For as He is the Father by paternity, supposing He is some one by paternity, it would follow that the Son, in Whom there is not paternity, would not be "someone." So when paternity is mentally abstracted from the Father, He still remains "someone"—that is, a hypostasis. Therefore, if property be removed from person, the hypostasis remains.

Obj. 3: Further, Augustine says (De Trin. v, 6): "Unbegotten is not the same as Father; for if the Father had not begotten the Son, nothing would prevent Him being called unbegotten." But if He had not begotten the Son, there would be no paternity in Him. Therefore, if paternity be removed, there still remains the hypostasis of the Father as unbegotten.

On the contrary, Hilary says (De Trin. iv): "The Son has nothing else than birth." But He is Son by "birth." Therefore, if filiation be removed, the Son's hypostasis no more remains; and the same holds as regards the other persons.

I answer that, Abstraction by the intellect is twofold—when the universal is abstracted from the particular, as animal abstracted from man; and when the form is abstracted from the matter, as the form of a circle is abstracted by the intellect from any sensible matter. The difference between these two abstractions consists in the fact that in the abstraction of the universal from the particular, that from which the abstraction is made does not remain; for when the difference of rationality is removed from man, the man no longer remains in the intellect, but animal alone remains. But in the abstraction of the form from the matter, both the form and the matter remain in the intellect; as, for instance, if we abstract the form of a circle from brass, there remains in our intellect separately the understanding both of a circle, and of brass. Now, although there is no universal nor particular in God, nor form and matter, in reality; nevertheless, as regards the mode of signification there is a certain likeness of these things in God; and thus Damascene says (De Fide Orth.

iii, 6) that "substance is common and hypostasis is particular." So, if we speak of the abstraction of the universal from the particular, the common universal essence remains in the intellect if the properties are removed; but not the hypostasis of the Father, which is, as it were, a particular.

But as regards the abstraction of the form from the matter, if the non-personal properties are removed, then the idea of the hypostases and persons remains; as, for instance, if the fact of the Father's being unbegotten or spirating be mentally abstracted from the Father, the Father's hypostasis or person remains.

If, however, the personal property be mentally abstracted, the idea of the hypostasis no longer remains. For the personal properties are not to be understood as added to the divine hypostases, as a form is added to a pre-existing subject: but they carry with them their own supposita, inasmuch as they are themselves subsisting persons; thus paternity is the Father Himself. For hypostasis signifies something distinct in God, since hypostasis means an individual substance. So, as relation distinguishes and constitutes the hypostases, as above explained (A. 2), it follows that if the personal relations are mentally abstracted, the hypostases no longer remain. Some, however, think, as above noted, that the divine hypostases are not distinguished by the relations, but only by origin; so that the Father is a hypostasis as not from another, and the Son is a hypostasis as from another by generation. And that the consequent relations which are to be regarded as properties of dignity, constitute the notion of a person, and are thus called "personal properties." Hence, if these relations are mentally abstracted, the hypostasis, but not the persons, remain.

But this is impossible, for two reasons: first, because the relations distinguish and constitute the hypostases, as shown above (A. 2); secondly, because every hypostasis of a rational nature is a person, as appears from the definition of Boethius (De Duab. Nat.) that, "person is the individual substance of a rational nature." Hence, to have hypostasis and not person, it would be necessary to abstract the

rationality from the nature, but not the property from the person.

Reply Obj. 1: Person does not add to hypostasis a distinguishing property absolutely, but a distinguishing property of dignity, all of which must be taken as the difference. Now, this distinguishing property is one of dignity precisely because it is understood as subsisting in a rational nature. Hence, if the distinguishing property be removed from the person, the hypostasis no longer remains; whereas it would remain were the rationality of the nature removed; for both person and hypostasis are individual substances. Consequently, in God the distinguishing relation belongs essentially to both.

Reply Obj. 2: By paternity the Father is not only Father, but is a person, and is "someone," or a hypostasis. It does not follow, however, that the Son is not "someone" or a hypostasis; just as it does not follow that He is not a person.

Reply Obj. 3: Augustine does not mean to say that the hypostasis of the Father would remain as unbegotten, if His paternity were removed, as if innascibility constituted and distinguished the hypostasis of the Father; for this would be impossible, since "being unbegotten" says nothing positive and is only a negation, as he himself says. But he speaks in a general sense, forasmuch as not every unbegotten being is the Father. So, if paternity be removed, the hypostasis of the Father does not remain in God, as distinguished from the other persons, but only as distinguished from creatures; as the Jews understand it. _____

FOURTH ARTICLE [I, Q. 40, Art. 4]

Whether the properties presuppose the notional acts?

Objection 1: It would seem that the notional acts are understood before the properties. For the Master of the Sentences says (Sent. i, D, xxvii) that "the Father always is, because He is ever begetting the Son." So it seems that generation precedes paternity in the order of intelligence.

Obj. 2: Further, in the order of intelligence every relation presupposes that on which

it is founded; as equality presupposes quantity. But paternity is a relation founded on the action of generation. Therefore paternity presupposes generation.

Obj. 3: Further, active generation is to paternity as nativity is to filiation. But filiation presupposes nativity; for the Son is so called because He is born. Therefore paternity also presupposes generation.

On the contrary, Generation is the operation of the person of the Father. But paternity constitutes the person of the Father. Therefore in the order of intelligence, paternity is prior to generation.

I answer that, According to the opinion that the properties do not distinguish and constitute the hypostases in God, but only manifest them as already distinct and constituted, we must absolutely say that the relations in our mode of understanding follow upon the notional acts, so that we can say, without qualifying the phrase, that "because He begets, He is the Father." A distinction, however, is needed if we suppose that the relations distinguish and constitute the divine hypostases. For origin has in God an active and passive signification—active, as generation is attributed to the Father, and spiration, taken for the notional act, is attributed to the Father and the Son; passive, as nativity is attributed to the Son, and procession to the Holy Ghost. For, in the order of intelligence, origin, in the passive sense, simply precedes the personal properties of the person proceeding; because origin, as passively understood, signifies the way to a person constituted by the property. Likewise, origin signified actively is prior in the order of intelligence to the non-personal relation of the person originating; as the notional act of spiration precedes, in the order of intelligence, the unnamed relative property common to the Father and the Son. The personal property of the Father can be considered in a twofold sense: firstly, as a relation; and thus again in the order of intelligence it presupposes the notional act, for relation, as such, is founded upon an act: secondly, according as it constitutes the person; and thus the notional act presupposes the relation, as an

action presupposes a person acting.

Reply Obj. 1: When the Master says that "because He begets, He is Father," the term "Father" is taken as meaning relation only, but not as signifying the subsisting person; for then it would be necessary to say conversely that because He is Father He begets.

Reply Obj. 2: This objection avails of paternity as a relation, but not as constituting a person.

Reply Obj. 3: Nativity is the way to the person of the Son; and so, in the order of intelligence, it precedes filiation, even as constituting the person of the Son. But active generation signifies a proceeding from the person of the Father; wherefore it presupposes the personal property of the Father. _____

QUESTION 41

OF THE PERSONS IN REFERENCE TO THE NOTIONAL ACTS (In Six Articles)

We now consider the persons in reference to the notional acts, concerning which six points of inquiry arise:

(1) Whether the notional acts are to be attributed to the persons?

(2) Whether these acts are necessary, or voluntary?

(3) Whether as regards these acts, a person proceeds from nothing or from something?

(4) Whether in God there exists a power as regards the notional acts?

(5) What this power means?

(6) Whether several persons can be the term of one notional act?

_____

FIRST ARTICLE [I, Q. 41, Art. 1]

Whether the Notional Acts Are to Be Attributed to the Persons?

Objection 1: It would seem that the notional acts are not to be attributed to the persons. For Boethius says (De Trin.): "Whatever is predicated of God, of whatever genus it be, becomes the divine substance, except what pertains to the relation." But action is one of the ten genera. Therefore any action attributed to God belongs to His essence, and not to a notion.

Obj. 2: Further, Augustine says (De Trin. v, 4,5) that, "everything which is said of God, is said of Him as regards either His substance, or relation." But whatever belongs to the substance is signified by the essential attributes; and whatever belongs to the relations, by the names of the persons, or by the names of the properties. Therefore, in addition to these, notional acts are not to be attributed to the persons.

Obj. 3: Further, the nature of action is of itself to cause passion. But we do not place passions in God. Therefore neither are notional acts to be placed in God.

On the contrary, Augustine (Fulgentius, De Fide ad Petrum ii) says: "It is a property of the Father to beget the Son." Therefore notional acts are to be placed in God.

I answer that, In the divine persons distinction is founded on origin. But origin can be properly designated only by certain acts. Wherefore, to signify the order of origin in the divine persons, we must attribute notional acts to the persons.

Reply Obj. 1: Every origin is designated by an act. In God there is a twofold order of origin: one, inasmuch as the creature proceeds from Him, and this is common to the three persons; and so those actions which are attributed to God to designate the proceeding of creatures from Him, belong to His essence. Another order of origin in God regards the procession of person from person; wherefore the acts which designate the order of this origin are called notional; because the notions of the persons are the mutual relations of the persons, as is clear from what was above explained (Q. 32, A. 2).

Reply Obj. 2: The notional acts differ from the relations of the persons only in their

mode of signification; and in reality are altogether the same. Whence the Master says that "generation and nativity in other words are paternity and filiation" (Sent. i, D, xxvi). To see this, we must consider that the origin of one thing from another is firstly inferred from movement: for that anything be changed from its disposition by movement evidently arises from some cause. Hence action, in its primary sense, means origin of movement; for, as movement derived from another into a mobile object, is called "passion," so the origin of movement itself as beginning from another and terminating in what is moved, is called "action." Hence, if we take away movement, action implies nothing more than order of origin, in so far as action proceeds from some cause or principle to what is from that principle. Consequently, since in God no movement exists, the personal action of the one producing a person is only the habitude of the principle to the person who is from the principle; which habitudes are the relations, or the notions. Nevertheless we cannot speak of divine and intelligible things except after the manner of sensible things, whence we derive our knowledge, and wherein actions and passions, so far as these imply movement, differ from the relations which result from action and passion, and therefore it was necessary to signify the habitudes of the persons separately after the manner of act, and separately after the manner of relations. Thus it is evident that they are really the same, differing only in their mode of signification.

Reply Obj. 3: Action, so far as it means origin of movement, naturally involves passion; but action in that sense is not attributed to God. Whence, passions are attributed to Him only from a grammatical standpoint, and in accordance with our manner of speaking, as we attribute "to beget" with the Father, and to the Son "to be begotten." _____

SECOND ARTICLE [I, Q. 41, Art. 2]

Whether the Notional Acts Are Voluntary?

Objection 1: It would seem that the notional acts are voluntary. For Hilary says (De

Synod.): "Not by natural necessity was the Father led to beget the Son."

Obj. 2: Further, the Apostle says, "He transferred us to the kingdom of the Son of His love" (Col. 1:13). But love belongs to the will. Therefore the Son was begotten of the Father by will.

Obj. 3: Further, nothing is more voluntary than love. But the Holy Ghost proceeds as Love from the Father and the Son. Therefore He proceeds voluntarily.

Obj. 4: Further, the Son proceeds by mode of the intellect, as the Word. But every word proceeds by the will from a speaker. Therefore the Son proceeds from the Father by will, and not by nature.

Obj. 5: Further, what is not voluntary is necessary. Therefore if the Father begot the Son, not by the will, it seems to follow that He begot Him by necessity; and this is against what Augustine says (Ad Orosium qu. vii).

On the contrary, Augustine says, in the same book, that, "the Father begot the Son neither by will, nor by necessity."

I answer that, When anything is said to be, or to be made by the will, this can be understood in two senses. In one sense, the ablative designates only concomitance, as I can say that I am a man by my will—that is, I will to be a man; and in this way it can be said that the Father begot the Son by will; as also He is God by will, because He wills to be God, and wills to beget the Son. In the other sense, the ablative imports the habitude of a principle as it is said that the workman works by his will, as the will is the principle of his work; and thus in that sense it must be said the God the Father begot the Son, not by His will; but that He produced the creature by His will. Whence in the book De Synod., it is said: "If anyone say that the Son was made by the Will of God, as a creature is said to be made, let him be anathema." The reason of this is that will and nature differ in their manner of causation, in such a way that nature is determined to one, while the will is not determined to one; and this because the effect is assimilated to the form of the agent, whereby the latter acts.

Now it is manifest that of one thing there is only one natural form whereby it exists; and hence such as it is itself, such also is its work. But the form whereby the will acts is not only one, but many, according to the number of ideas understood. Hence the quality of the will's action does not depend on the quality of the agent, but on the agent's will and understanding. So the will is the principle of those things which may be this way or that way; whereas of those things which can be only in one way, the principle is nature. What, however, can exist in different ways is far from the divine nature, whereas it belongs to the nature of a created being; because God is of Himself necessary being, whereas a creature is made from nothing. Thus, the Arians, wishing to prove the Son to be a creature, said that the Father begot the Son by will, taking will in the sense of principle. But we, on the contrary, must assert that the Father begot the Son, not by will, but by nature. Wherefore Hilary says (De Synod.): "The will of God gave to all creatures their substance: but perfect birth gave the Son a nature derived from a substance impassible and unborn. All things created are such as God willed them to be; but the Son, born of God, subsists in the perfect likeness of God."

Reply Obj. 1: This saying is directed against those who did not admit even the concomitance of the Father's will in the generation of the Son, for they said that the Father begot the Son in such a manner by nature that the will to beget was wanting; just as we ourselves suffer many things against our will from natural necessity—as, for instance, death, old age, and like ills. This appears from what precedes and from what follows as regards the words quoted, for thus we read: "Not against His will, nor as it were, forced, nor as if He were led by natural necessity did the Father beget the Son."

Reply Obj. 2: The Apostle calls Christ the Son of the love of God, inasmuch as He is superabundantly loved by God; not, however, as if love were the principle of the Son's generation.

Reply Obj. 3: The will, as a natural faculty, wills something naturally, as man's will naturally tends to happiness; and likewise God naturally wills and loves Himself; whereas in regard to things other than Himself, the will of God is in a way, undetermined in itself, as above explained (Q. 19, A. 3). Now, the Holy Ghost proceeds as Love, inasmuch as God loves Himself, and hence He proceeds naturally, although He proceeds by mode of will.

Reply Obj. 4: Even as regards the intellectual conceptions of the mind, a return is made to those first principles which are naturally understood. But God naturally understands Himself, and thus the conception of the divine Word is natural.

Reply Obj. 5: A thing is said to be necessary "of itself," and "by reason of another." Taken in the latter sense, it has a twofold meaning: firstly, as an efficient and compelling cause, and thus necessary means what is violent; secondly, it means a final cause, when a thing is said to be necessary as the means to an end, so far as without it the end could not be attained, or, at least, so well attained. In neither of these ways is the divine generation necessary; because God is not the means to an end, nor is He subject to compulsion. But a thing is said to be necessary "of itself" which cannot but be: in this sense it is necessary for God to be; and in the same sense it is necessary that the Father beget the Son. _____

THIRD ARTICLE [I, Q. 41, Art. 3]

Whether the Notional Acts Proceed from Something?

Objection 1: It would seem that the notional acts do not proceed from anything. For if the Father begets the Son from something, this will be either from Himself or from something else. If from something else, since that whence a thing is generated exists in what is generated, it follows that something different from the Father exists in the Son, and this contradicts what is laid down by Hilary (De Trin. vii) that, "In them nothing diverse or different exists." If the Father begets the Son from Himself, since again that whence a thing is generated, if it be something permanent, receives as

predicate the thing generated therefrom just as we say, "The man is white," since the man remains, when not from white he is made white—it follows that either the Father does not remain after the Son is begotten, or that the Father is the Son, which is false. Therefore the Father does not beget the Son from something, but from nothing.

Obj. 2: Further, that whence anything is generated is the principle regarding what is generated. So if the Father generate the Son from His own essence or nature, it follows that the essence or nature of the Father is the principle of the Son. But it is not a material principle, because in God nothing material exists; and therefore it is, as it were, an active principle, as the begetter is the principle of the one begotten. Thus it follows that the essence generates, which was disproved above (Q. 39, A. 5).

Obj. 3: Further, Augustine says (De Trin. vii, 6) that the three persons are not from the same essence; because the essence is not another thing from person. But the person of the Son is not another thing from the Father's essence. Therefore the Son is not from the Father's essence.

Obj. 4: Further, every creature is from nothing. But in Scripture the Son is called a creature; for it is said (Ecclus. 24:5), in the person of the Wisdom begotten,"I came out of the mouth of the Most High, the first-born before all creatures": and further on (Ecclus. 24:14) it is said as uttered by the same Wisdom, "From the beginning, and before the world was I created." Therefore the Son was not begotten from something, but from nothing. Likewise we can object concerning the Holy Ghost, by reason of what is said (Zech. 12:1): "Thus saith the Lord Who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him"; and (Amos 4:13) according to another version [*The Septuagint]: "I Who form the earth, and create the spirit."

On the contrary, Augustine (Fulgentius, De Fide ad Petrum i, 1) says: "God the Father, of His nature, without beginning, begot the Son equal to Himself."

I answer that, The Son was not begotten from nothing, but from the Father's substance. For it was explained above (Q. 27, A. 2; Q. 33, AA. 2 ,3) that paternity, filiation and nativity really and truly exist in God. Now, this is the difference between true "generation," whereby one proceeds from another as a son, and "making," that the maker makes something out of external matter, as a carpenter makes a bench out of wood, whereas a man begets a son from himself. Now, as a created workman makes a thing out of matter, so God makes things out of nothing, as will be shown later on (Q. 45, A. 1), not as if this nothing were a part of the substance of the thing made, but because the whole substance of a thing is produced by Him without anything else whatever presupposed. So, were the Son to proceed from the Father as out of nothing, then the Son would be to the Father what the thing made is to the maker, whereto, as is evident, the name of filiation would not apply except by a kind of similitude. Thus, if the Son of God proceeds from the Father out of nothing, He could not be properly and truly called the Son, whereas the contrary is stated (1 John 5:20): "That we may be in His true Son Jesus Christ." Therefore the true Son of God is not from nothing; nor is He made, but begotten.

That certain creatures made by God out of nothing are called sons of God is to be taken in a metaphorical sense, according to a certain likeness of assimilation to Him Who is the true Son. Whence, as He is the only true and natural Son of God, He is called the "only begotten," according to John 1:18, "The only begotten Son, Who is in the bosom of the Father, He hath declared Him"; and so as others are entitled sons of adoption by their similitude to Him, He is called the "first begotten," according to Rom. 8:29: "Whom He foreknew He also predestinated to be made conformable to the image of His Son, that He might be the first born of many brethren." Therefore the Son of God is begotten of the substance of the Father, but not in the same way as man is born of man; for a part of the human substance in generation passes into the substance of the one begotten, whereas the divine nature cannot be parted; whence it necessarily follows that the Father in begetting the Son does not transmit any part of

His nature, but communicates His whole nature to Him, the distinction only of origin remaining as explained above (Q. 40, A. 2).

Reply Obj. 1: When we say that the Son was born of the Father, the preposition "of" designates a consubstantial generating principle, but not a material principle. For that which is produced from matter, is made by a change of form in that whence it is produced. But the divine essence is unchangeable, and is not susceptive of another form.

Reply Obj. 2: When we say the Son is begotten of the essence of the Father, as the Master of the Sentences explains (Sent. i, D, v), this denotes the habitude of a kind of active principle, and as he expounds, "the Son is begotten of the essence of the Father"—that is, of the Father Who is essence; and so Augustine says (De Trin. xv, 13): "When I say of the Father Who is essence, it is the same as if I said more explicitly, of the essence of the Father."

This, however, is not enough to explain the real meaning of the words. For we can say that the creature is from God Who is essence; but not that it is from the essence of God. So we may explain them otherwise, by observing that the preposition "of" [de] always denotes consubstantiality. We do not say that a house is "of" [de] the builder, since he is not the consubstantial cause. We can say, however, that something is "of" another, if this is its consubstantial principle, no matter in what way it is so, whether it be an active principle, as the son is said to be "of" the father, or a material principle, as a knife is "of" iron; or a formal principle, but in those things only in which the forms are subsisting, and not accidental to another, for we can say that an angel is "of" an intellectual nature. In this way, then, we say that the Son is begotten 'of' the essence of the Father, inasmuch as the essence of the Father, communicated by generation, subsists in the Son.

Reply Obj. 3: When we say that the Son is begotten of the essence of the Father, a term is added which saves the distinction. But when we say that the three persons

are 'of' the divine essence, there is nothing expressed to warrant the distinction signified by the preposition, so there is no parity of argument.

Reply Obj. 4: When we say "Wisdom was created," this may be understood not of Wisdom which is the Son of God, but of created wisdom given by God to creatures: for it is said, "He created her [namely, Wisdom] in the Holy Ghost, and He poured her out over all His works" (Ecclus. 1:9, 10). Nor is it inconsistent for Scripture in one text to speak of the Wisdom begotten and wisdom created, for wisdom created is a kind of participation of the uncreated Wisdom. The saying may also be referred to the created nature assumed by the Son, so that the sense be, "From the beginning and before the world was I made"—that is, I was foreseen as united to the creature. Or the mention of wisdom as both created and begotten insinuates into our minds the mode of the divine generation; for in generation what is generated receives the nature of the generator and this pertains to perfection; whereas in creation the Creator is not changed, but the creature does not receive the Creator's nature. Thus the Son is called both created and begotten, in order that from the idea of creation the immutability of the Father may be understood, and from generation the unity of nature in the Father and the Son. In this way Hilary expounds the sense of this text of Scripture (De Synod.). The other passages quoted do not refer to the Holy Ghost, but to the created spirit, sometimes called wind, sometimes air, sometimes the breath of man, sometimes also the soul, or any other invisible substance.

FOURTH ARTICLE [I, Q. 41, Art. 4]

Whether in God There Is a Power in Respect of the Notional Acts?

Objection 1: It would seem that in God there is no power in respect of the notional acts. For every kind of power is either active or passive; neither of which can be here applied, there being in God nothing which we call passive power, as above explained (Q. 25, A. 1); nor can active power belong to one person as regards

another, since the divine persons were not made, as stated above (A. 3). Therefore in God there is no power in respect of the notional acts.

Obj. 2: Further, the object of power is what is possible. But the divine persons are not regarded as possible, but necessary. Therefore, as regards the notional acts, whereby the divine persons proceed, there cannot be power in God.

Obj. 3: Further, the Son proceeds as the word, which is the concept of the intellect; and the Holy Ghost proceeds as love, which belongs to the will. But in God power exists as regards effects, and not as regards intellect and will, as stated above (Q. 25, A. 1). Therefore, in God power does not exist in reference to the notional acts.

On the contrary, Augustine says (Contra Maxim. iii, 1): "If God the Father could not beget a co-equal Son, where is the omnipotence of God the Father?" Power therefore exists in God regarding the notional acts.

I answer that, As the notional acts exist in God, so must there be also a power in God regarding these acts; since power only means the principle of act. So, as we understand the Father to be principle of generation; and the Father and the Son to be the principle of spiration, we must attribute the power of generating to the Father, and the power of spiration to the Father and the Son; for the power of generation means that whereby the generator generates. Now every generator generates by something. Therefore in every generator we must suppose the power of generating, and in the spirator the power of spirating.

Reply Obj. 1: As a person, according to notional acts, does not proceed as if made; so the power in God as regards the notional acts has no reference to a person as if made, but only as regards the person as proceeding.

Reply Obj. 2: Possible, as opposed to what is necessary, is a consequence of a passive power, which does not exist in God. Hence, in God there is no such thing as possibility in this sense, but only in the sense of possible as contained in what is necessary; and in this latter sense it can be said that as it is possible for God to be, so

also is it possible that the Son should be generated.

Reply Obj. 3: Power signifies a principle: and a principle implies distinction from that of which it is the principle. Now we must observe a double distinction in things said of God: one is a real distinction, the other is a distinction of reason only. By a real distinction, God by His essence is distinct from those things of which He is the principle by creation: just as one person is distinct from the other of which He is principle by a notional act. But in God the distinction of action and agent is one of reason only, otherwise action would be an accident in God. And therefore with regard to those actions in respect of which certain things proceed which are distinct from God, either personally or essentially, we may ascribe power to God in its proper sense of principle. And as we ascribe to God the power of creating, so we may ascribe the power of begetting and of spirating. But "to understand" and "to will" are not such actions as to designate the procession of something distinct from God, either essentially or personally. Wherefore, with regard to these actions we cannot ascribe power to God in its proper sense, but only after our way of understanding and speaking: inasmuch as we designate by different terms the intellect and the act of understanding in God, whereas in God the act of understanding is His very essence which has no principle.

FIFTH ARTICLE [I, Q. 41, Art. 5]

Whether the Power of Begetting Signifies a Relation, and Not the Essence?

Objection 1: It would seem that the power of begetting, or of spirating, signifies the relation and not the essence. For power signifies a principle, as appears from its definition: for active power is the principle of action, as we find in Metaph. v, text 17. But in God principle in regard to Person is said notionally. Therefore, in God, power does not signify essence but relation.

Obj. 2: Further, in God, the power to act [posse] and 'to act' are not distinct. But in

God, begetting signifies relation. Therefore, the same applies to the power of begetting.

Obj. 3: Further, terms signifying the essence in God, are common to the three persons. But the power of begetting is not common to the three persons, but proper to the Father. Therefore it does not signify the essence.

On the contrary, As God has the power to beget the Son, so also He wills to beget Him. But the will to beget signifies the essence. Therefore, also, the power to beget.

I answer that, Some have said that the power to beget signifies relation in God. But this is not possible. For in every agent, that is properly called power, by which the agent acts. Now, everything that produces something by its action, produces something like itself, as to the form by which it acts; just as man begotten is like his begetter in his human nature, in virtue of which the father has the power to beget a man. In every begetter, therefore, that is the power of begetting in which the begotten is like the begetter.

Now the Son of God is like the Father, who begets Him, in the divine nature. Wherefore the divine nature in the Father is in Him the power of begetting. And so Hilary says (De Trin. v): "The birth of God cannot but contain that nature from which it proceeded; for He cannot subsist other than God, Who subsists from no other source than God."

We must therefore conclude that the power of begetting signifies principally the divine essence as the Master says (Sent. i, D, vii), and not the relation only. Nor does it signify the essence as identified with the relation, so as to signify both equally. For although paternity is signified as the form of the Father, nevertheless it is a personal property, being in respect to the person of the Father, what the individual form is to the individual creature. Now the individual form in things created constitutes the person begetting, but is not that by which the begetter begets, otherwise Socrates would beget Socrates. So neither can paternity be understood as

that by which the Father begets, but as constituting the person of the Father, otherwise the Father would beget the Father. But that by which the Father begets is the divine nature, in which the Son is like to Him. And in this sense Damascene says (De Fide Orth. i, 18) that generation is the "work of nature," not of nature generating, but of nature, as being that by which the generator generates. And therefore the power of begetting signifies the divine nature directly, but the relation indirectly.

Reply Obj. 1: Power does not signify the relation itself of a principle, for thus it would be in the genus of relation; but it signifies that which is a principle; not, indeed, in the sense in which we call the agent a principle, but in the sense of being that by which the agent acts. Now the agent is distinct from that which it makes, and the generator from that which it generates: but that by which the generator generates is common to generated and generator, and so much more perfectly, as the generation is more perfect. Since, therefore, the divine generation is most perfect, that by which the Begetter begets, is common to Begotten and Begetter by a community of identity, and not only of species, as in things created. Therefore, from the fact that we say that the divine essence "is the principle by which the Begetter begets," it does not follow that the divine essence is distinct (from the Begotten): which would follow if we were to say that the divine essence begets.

Reply Obj. 2: As in God, the power of begetting is the same as the act of begetting, so the divine essence is the same in reality as the act of begetting or paternity; although there is a distinction of reason.

Reply Obj. 3: When I speak of the "power of begetting," power is signified directly, generation indirectly: just as if I were to say, the "essence of the Father." Wherefore in respect of the essence, which is signified, the power of begetting is common to the three persons: but in respect of the notion that is connoted, it is proper to the person of the Father. _____

SIXTH ARTICLE [I, Q. 41, Art. 6]

Whether Several Persons Can Be the Term of One Notional Act?

Objection 1: It would seem that a notional act can be directed to several Persons, so that there may be several Persons begotten or spirated in God. For whoever has the power of begetting can beget. But the Son has the power of begetting. Therefore He can beget. But He cannot beget Himself: therefore He can beget another son. Therefore there can be several Sons in God.

Obj. 2: Further, Augustine says (Contra Maxim. iii, 12): "The Son did not beget a Creator: not that He could not, but that it behoved Him not."

Obj. 3: Further, God the Father has greater power to beget than has a created father. But a man can beget several sons. Therefore God can also: the more so that the power of the Father is not diminished after begetting the Son.

On the contrary, In God "that which is possible," and "that which is" do not differ. If, therefore, in God it were possible for there to be several Sons, there would be several Sons. And thus there would be more than three Persons in God; which is heretical.

I answer that, As Athanasius says, in God there is only "one Father, one Son, one Holy Ghost." For this four reasons may be given.

The first reason is in regard to the relations by which alone are the Persons distinct. For since the divine Persons are the relations themselves as subsistent, there would not be several Fathers, or several Sons in God, unless there were more than one paternity, or more than one filiation. And this, indeed, would not be possible except owing to a material distinction: since forms of one species are not multiplied except in respect of matter, which is not in God. Wherefore there can be but one subsistent filiation in God: just as there could be but one subsistent whiteness.

The second reason is taken from the manner of the processions. For God understands and wills all things by one simple act. Wherefore there can be but one

person proceeding after the manner of word, which person is the Son; and but one person proceeding after the manner of love, which person is the Holy Ghost.

The third reason is taken from the manner in which the persons proceed. For the persons proceed naturally, as we have said (A. 2), and nature is determined to one.

The fourth reason is taken from the perfection of the divine persons. For this reason is the Son perfect, that the entire divine filiation is contained in Him, and that there is but one Son. The argument is similar in regard to the other persons.

Reply Obj. 1: We can grant, without distinction, that the Son has the same power as the Father; but we cannot grant that the Son has the power "generandi" [of begetting] thus taking "generandi" as the gerund of the active verb, so that the sense would be that the Son has the "power to beget." Just as, although Father and Son have the same being, it does not follow that the Son is the Father, by reason of the notional term added. But if the word "generandi" [of being begotten] is taken as the gerundive of the passive verb, the power "generandi" is in the Son—that is, the power of being begotten. The same is to be said if it be taken as the gerundive of an impersonal verb, so that the sense be "the power of generation"—that is, a power by which it is generated by some person.

Reply Obj. 2: Augustine does not mean to say by those words that the Son could beget a Son: but that if He did not, it was not because He could not, as we shall see later on (Q. 42, A. 6, ad 3).

Reply Obj. 3: Divine perfection and the total absence of matter in God require that there cannot be several Sons in God, as we have explained. Wherefore that there are not several Sons is not due to any lack of begetting power in the Father.\

QUESTION 42

OF EQUALITY AND LIKENESS AMONG THE DIVINE PERSONS (In Six Articles)

We now have to consider the persons as compared to one another: firstly, with regard to equality and likeness; secondly, with regard to mission. Concerning the first there are six points of inquiry.

(1) Whether there is equality among the divine persons?

(2) Whether the person who proceeds is equal to the one from Whom He proceeds in eternity?

(3) Whether there is any order among the divine persons?

(4) Whether the divine persons are equal in greatness?

(5) Whether the one divine person is in another?

(6) Whether they are equal in power? _____

FIRST ARTICLE [I, Q. 42, Art. 1]

Whether There Is Equality in God?

Objection 1: It would seem that equality is not becoming to the divine persons. For equality is in relation to things which are one in quantity as the Philosopher says (Metaph. v, text 20). But in the divine persons there is no quantity, neither continuous intrinsic quantity, which we call size, nor continuous extrinsic quantity, which we call place and time. Nor can there be equality by reason of discrete quantity, because two persons are more than one. Therefore equality is not becoming to the divine persons.

Obj. 2: Further, the divine persons are of one essence, as we have said (Q. 39, A. 2). Now essence is signified by way of form. But agreement in form makes things to be alike, not to be equal. Therefore, we may speak of likeness in the divine persons, but not of equality.

Obj. 3: Further, things wherein there is to be found equality, are equal to one another, for equality is reciprocal. But the divine persons cannot be said to be equal to one another. For as Augustine says (De Trin. vi, 10): "If an image answers

perfectly to that whereof it is the image, it may be said to be equal to it; but that which it represents cannot be said to be equal to the image." But the Son is the image of the Father; and so the Father is not equal to the Son. Therefore equality is not to be found among the divine persons.

Obj. 4: Further, equality is a relation. But no relation is common to the three persons; for the persons are distinct by reason of the relations. Therefore equality is not becoming to the divine persons.

On the contrary, Athanasius says that "the three persons are co-eternal and co-equal to one another."

I answer that, We must needs admit equality among the divine persons. For, according to the Philosopher (Metaph. x, text 15, 16, 17), equality signifies the negation of greater or less. Now we cannot admit anything greater or less in the divine persons; for as Boethius says (De Trin. i): "They must needs admit a difference [namely, of Godhead] who speak of either increase or decrease, as the Arians do, who sunder the Trinity by distinguishing degrees as of numbers, thus involving a plurality." Now the reason of this is that unequal things cannot have the same quantity. But quantity, in God, is nothing else than His essence. Wherefore it follows, that if there were any inequality in the divine persons, they would not have the same essence; and thus the three persons would not be one God; which is impossible. We must therefore admit equality among the divine persons.

Reply Obj. 1: Quantity is twofold. There is quantity of "bulk" or dimensive quantity, which is to be found only in corporeal things, and has, therefore, no place in God. There is also quantity of "virtue," which is measured according to the perfection of some nature or form: to this sort of quantity we allude when we speak of something as being more, or less, hot; forasmuch as it is more or less, perfect in heat. Now this virtual quantity is measured firstly by its source—that is, by the perfection of that form or nature: such is the greatness of spiritual things, just as we speak of great

heat on account of its intensity and perfection. And so Augustine says (De Trin. vi, 18) that "in things which are great, but not in bulk, to be greater is to be better," for the more perfect a thing is the better it is. Secondly, virtual quantity is measured by the effects of the form. Now the first effect of form is being, for everything has being by reason of its form. The second effect is operation, for every agent acts through its form. Consequently virtual quantity is measured both in regard to being and in regard to action: in regard to being, forasmuch as things of a more perfect nature are of longer duration; and in regard to action, forasmuch as things of a more perfect nature are more powerful to act. And so as Augustine (Fulgentius, De Fide ad Petrum i) says: "We understand equality to be in the Father, Son and Holy Ghost, inasmuch as no one of them either precedes in eternity, or excels in greatness, or surpasses in power."

Reply Obj. 2: Where we have equality in respect of virtual quantity, equality includes likeness and something besides, because it excludes excess. For whatever things have a common form may be said to be alike, even if they do not participate in that form equally, just as the air may be said to be like fire in heat; but they cannot be said to be equal if one participates in the form more perfectly than another. And because not only is the same nature in both Father and Son, but also is it in both in perfect equality, therefore we say not only that the Son is like to the Father, in order to exclude the error of Eunomius, but also that He is equal to the Father to exclude the error of Arius.

Reply Obj. 3: Equality and likeness in God may be designated in two ways—namely, by nouns and by verbs. When designated by nouns, equality in the divine persons is mutual, and so is likeness; for the Son is equal and like to the Father, and conversely. This is because the divine essence is not more the Father's than the Son's. Wherefore, just as the Son has the greatness of the Father, and is therefore equal to the Father, so the Father has the greatness of the Son, and is therefore equal to the Son. But in reference to creatures, Dionysius says (Div. Nom.

ix): "Equality and likeness are not mutual." For effects are said to be like their causes, inasmuch as they have the form of their causes; but not conversely, for the form is principally in the cause, and secondarily in the effect.

But verbs signify equality with movement. And although movement is not in God, there is something that receives. Since, therefore, the Son receives from the Father, this, namely, that He is equal to the Father, and not conversely, for this reason we say that the Son is equalled to the Father, but not conversely.

Reply Obj. 4: In the divine persons there is nothing for us to consider but the essence which they have in common and the relations in which they are distinct. Now equality implies both—namely, distinction of persons, for nothing can be said to be equal to itself; and unity of essence, since for this reason are the persons equal to one another, that they are of the same greatness and essence. Now it is clear that the relation of a thing to itself is not a real relation. Nor, again, is one relation referred to another by a further relation: for when we say that paternity is opposed to filiation, opposition is not a relation mediating between paternity and filiation. For in both these cases relation would be multiplied indefinitely. Therefore equality and likeness in the divine persons is not a real relation distinct from the personal relations: but in its concept it includes both the relations which distinguish the persons, and the unity of essence. For this reason the Master says (Sent. i, D, xxxi) that in these "it is only the terms that are relative." _____

SECOND ARTICLE [I, Q. 42, Art. 2]

Whether the Person Proceeding Is Co-eternal with His Principle, As the Son with the Father?

Objection 1: It would seem that the person proceeding is not co-eternal with His principle, as the Son with the Father. For Arius gives twelve modes of generation. The first mode is like the issue of a line from a point; wherein is wanting equality of simplicity. The second is like the emission of rays from the sun; wherein is absent

equality of nature. The third is like the mark or impression made by a seal; wherein is wanting consubstantiality and executive power. The fourth is the infusion of a good will from God; wherein also consubstantiality is wanting. The fifth is the emanation of an accident from its subject; but the accident has no subsistence. The sixth is the abstraction of a species from matter, as sense receives the species from the sensible object; wherein is wanting equality of spiritual simplicity. The seventh is the exciting of the will by knowledge, which excitation is merely temporal. The eighth is transformation, as an image is made of brass; which transformation is material. The ninth is motion from a mover; and here again we have effect and cause. The tenth is the taking of species from genera; but this mode has no place in God, for the Father is not predicated of the Son as the genus of a species. The eleventh is the realization of an idea [ideatio], as an external coffer arises from the one in the mind. The twelfth is birth, as a man is begotten of his father; which implies priority and posteriority of time. Thus it is clear that equality of nature or of time is absent in every mode whereby one thing is from another. So if the Son is from the Father, we must say that He is less than the Father, or later than the Father, or both.

Obj. 2: Further, everything that comes from another has a principle. But nothing eternal has a principle. Therefore the Son is not eternal; nor is the Holy Ghost.

Obj. 3: Further, everything which is corrupted ceases to be. Hence everything generated begins to be; for the end of generation is existence. But the Son is generated by the Father. Therefore He begins to exist, and is not co-eternal with the Father.

Obj. 4: Further, if the Son be begotten by the Father, either He is always being begotten, or there is some moment in which He is begotten. If He is always being begotten, since, during the process of generation, a thing must be imperfect, as appears in successive things, which are always in process of becoming, as time and

motion, it follows that the Son must be always imperfect, which cannot be admitted. Thus there is a moment to be assigned for the begetting of the Son, and before that moment the Son did not exist.

On the contrary, Athanasius declares that "all the three persons are co-eternal with each other."

I answer that, We must say that the Son is co-eternal with the Father. In proof of which we must consider that for a thing which proceeds from a principle to be posterior to its principle may be due to two reasons: one on the part of the agent, and the other on the part of the action. On the part of the agent this happens differently as regards free agents and natural agents. In free agents, on account of the choice of time; for as a free agent can choose the form it gives to the effect, as stated above (Q. 41, A. 2), so it can choose the time in which to produce its effect. In natural agents, however, the same happens from the agent not having its perfection of natural power from the very first, but obtaining it after a certain time; as, for instance, a man is not able to generate from the very first. Considered on the part of action, anything derived from a principle cannot exist simultaneously with its principle when the action is successive. So, given that an agent, as soon as it exists, begins to act thus, the effect would not exist in the same instant, but in the instant of the action's termination. Now it is manifest, according to what has been said (Q. 41, A. 2), that the Father does not beget the Son by will, but by nature; and also that the Father's nature was perfect from eternity; and again that the action whereby the Father produces the Son is not successive, because thus the Son would be successively generated, and this generation would be material, and accompanied with movement; which is quite impossible. Therefore we conclude that the Son existed whensoever the Father existed and thus the Son is co-eternal with the Father, and likewise the Holy Ghost is co-eternal with both.

Reply Obj. 1: As Augustine says (De Verbis Domini, Serm. 38), no mode of the

procession of any creature perfectly represents the divine generation. Hence we need to gather a likeness of it from many of these modes, so that what is wanting in one may be somewhat supplied from another; and thus it is declared in the council of Ephesus: "Let Splendor tell thee that the co-eternal Son existed always with the Father; let the Word announce the impassibility of His birth; let the name Son insinuate His consubstantiality." Yet, above them all the procession of the word from the intellect represents it more exactly; the intellectual word not being posterior to its source except in an intellect passing from potentiality to act; and this cannot be said of God.

Reply Obj. 2: Eternity excludes the principle of duration, but not the principle of origin.

Reply Obj. 3: Every corruption is a change; and so all that corrupts begins not to exist and ceases to be. The divine generation, however, is not changed, as stated above (Q. 27, A. 2). Hence the Son is ever being begotten, and the Father is always begetting.

Reply Obj. 4: In time there is something indivisible—namely, the instant; and there is something else which endures—namely, time. But in eternity the indivisible "now" stands ever still, as we have said above (Q. 10, A. 2, ad 1; A. 4, ad 2). But the generation of the Son is not in the "now" of time, or in time, but in eternity. And so to express the presentiality and permanence of eternity, we can say that "He is ever being born," as Origen said (Hom. in Joan. i). But as Gregory [*Moral. xxix, 21] and Augustine [*Super Ps. 2:7] said, it is better to say "ever born," so that "ever" may denote the permanence of eternity, and "born" the perfection of the only Begotten. Thus, therefore, neither is the Son imperfect, nor "was there a time when He was not," as Arius said. _____

THIRD ARTICLE [I, Q. 42, Art. 3]

Whether in the Divine Persons There Exists an Order of Nature?

Objection 1: It would seem that among the divine persons there does not exist an order of nature. For whatever exists in God is the essence, or a person, or a notion. But the order of nature does not signify the essence, nor any of the persons, or notions. Therefore there is no order of nature in God.

Obj. 2: Further, wherever order of nature exists, there one comes before another, at least, according to nature and intellect. But in the divine persons there exists neither priority nor posteriority, as declared by Athanasius. Therefore, in the divine persons there is no order of nature.

Obj. 3: Further, wherever order exists, distinction also exists. But there is no distinction in the divine nature. Therefore it is not subject to order; and order of nature does not exist in it.

Obj. 4: Further, the divine nature is the divine essence. But there is no order of essence in God. Therefore neither is there of nature.

On the contrary, Where plurality exists without order, confusion exists. But in the divine persons there is no confusion, as Athanasius says. Therefore in God order exists.

I answer that, Order always has reference to some principle. Wherefore since there are many kinds of principle—namely, according to site, as a point; according to intellect, as the principle of demonstration; and according to each individual cause—so are there many kinds of order. Now principle, according to origin, without priority, exists in God as we have stated (Q. 33, A. 1): so there must likewise be order according to origin, without priority; and this is called 'the order of nature': in the words of Augustine (Contra Maxim. iv): "Not whereby one is prior to another, but whereby one is from another."

Reply Obj. 1: The order of nature signifies the notion of origin in general, not a special kind of origin.

Reply Obj. 2: In things created, even when what is derived from a principle is

co-equal in duration with its principle, the principle still comes first in the order of nature and reason, if formally considered as principle. If, however, we consider the relations of cause and effect, or of the principle and the thing proceeding therefrom, it is clear that the things so related are simultaneous in the order of nature and reason, inasmuch as the one enters the definition of the other. But in God the relations themselves are the persons subsisting in one nature. So, neither on the part of the nature, nor on the part the relations, can one person be prior to another, not even in the order of nature and reason.

Reply Obj. 3: The order of nature means not the ordering of nature itself, but the existence of order in the divine Persons according to natural origin.

Reply Obj. 4: Nature in a certain way implies the idea of a principle, but essence does not; and so the order of origin is more correctly called the order of nature than the order of essence. _____

FOURTH ARTICLE [I, Q. 4, Art. 4]

Whether the Son Is Equal to the Father in Greatness?

Objection 1: It would seem that the Son is not equal to the Father in greatness. For He Himself said (John 14:28): "The Father is greater than I"; and the Apostle says (1 Cor. 15:28): "The Son Himself shall be subject to Him that put all things under Him."

Obj. 2: Further, paternity is part of the Father's dignity. But paternity does not belong to the Son. Therefore the Son does not possess all the Father's dignity; and so He is not equal in greatness to the Father.

Obj. 3: Further, wherever there exist a whole and a part, many parts are more than one only, or than fewer parts; as three men are more than two, or than one. But in God a universal whole exists, and a part; for under relation or notion, several notions are included. Therefore, since in the Father there are three notions, while in the Son there are only two, the Son is evidently not equal to the Father.

On the contrary, It is said (Phil. 2:6): "He thought it not robbery to be equal with God."

I answer that, The Son is necessarily equal to the Father in greatness. For the greatness of God is nothing but the perfection of His nature. Now it belongs to the very nature of paternity and filiation that the Son by generation should attain to the possession of the perfection of the nature which is in the Father, in the same way as it is in the Father Himself. But since in men generation is a certain kind of transmutation of one proceeding from potentiality to act, it follows that a man is not equal at first to the father who begets him, but attains to equality by due growth, unless owing to a defect in the principle of generation it should happen otherwise. From what precedes (Q. 27, A. 2; Q. 33, AA. 2 ,3), it is evident that in God there exist real true paternity and filiation. Nor can we say that the power of generation in the Father was defective, nor that the Son of God arrived at perfection in a successive manner and by change. Therefore we must say that the Son was eternally equal to the Father in greatness. Hence, Hilary says (De Synod. Can. 27): "Remove bodily weakness, remove the beginning of conception, remove pain and all human shortcomings, then every son, by reason of his natural nativity, is the father's equal, because he has a like nature."

Reply Obj. 1: These words are to be understood of Christ's human nature, wherein He is less than the Father, and subject to Him; but in His divine nature He is equal to the Father. This is expressed by Athanasius, "Equal to the Father in His Godhead; less than the Father in humanity": and by Hilary (De Trin. ix): "By the fact of giving, the Father is greater; but He is not less to Whom the same being is given"; and (De Synod.): "The Son subjects Himself by His inborn piety"—that is, by His recognition of paternal authority; whereas "creatures are subject by their created weakness."

Reply Obj. 2: Equality is measured by greatness. In God greatness signifies the

perfection of nature, as above explained (A. 1, ad 1), and belongs to the essence. Thus equality and likeness in God have reference to the essence; nor can there be inequality or dissimilitude arising from the distinction of the relations. Wherefore Augustine says (Contra Maxim. iii, 13), "The question of origin is, Who is from whom? but the question of equality is, Of what kind, or how great, is he?" Therefore, paternity is the Father's dignity, as also the Father's essence: since dignity is something absolute, and pertains to the essence. As, therefore, the same essence, which in the Father is paternity, in the Son is filiation, so the same dignity which, in the Father is paternity, in the Son is filiation. It is thus true to say that the Son possesses whatever dignity the Father has; but we cannot argue—"the Father has paternity, therefore the Son has paternity," for there is a transition from substance to relation. For the Father and the Son have the same essence and dignity, which exist in the Father by the relation of giver, and in the Son by relation of receiver.

Reply Obj. 3: In God relation is not a universal whole, although it is predicated of each of the relations; because all the relations are one in essence and being, which is irreconcilable with the idea of universal, the parts of which are distinguished in being. Person likewise is not a universal term in God as we have seen above (Q. 30, A. 4). Wherefore all the relations together are not greater than only one; nor are all the persons something greater than only one; because the whole perfection of the divine nature exists in each person. _____

FIFTH ARTICLE [I, Q. 42, Art. 5]

Whether the Son Is in the Father, and Conversely?

Objection 1: It would seem that the Son and the Father are not in each other. For the Philosopher (Phys. iv, text. 23) gives eight modes of one thing existing in another, according to none of which is the Son in the Father, or conversely; as is patent to anyone who examines each mode. Therefore the Son and the Father are not in each other.

Obj. 2: Further, nothing that has come out from another is within. But the Son from eternity came out from the Father, according to Mic. 5:2: "His going forth is from the beginning, from the days of eternity." Therefore the Son is not in the Father.

Obj. 3: Further, one of two opposites cannot be in the other. But the Son and the Father are relatively opposed. Therefore one cannot be in the other.

On the contrary, It is said (John 14:10): "I am in the Father, and the Father is in Me."

I answer that, There are three points of consideration as regards the Father and the Son; the essence, the relation and the origin; and according to each the Son and the Father are in each other. The Father is in the Son by His essence, forasmuch as the Father is His own essence and communicates His essence to the Son not by any change on His part. Hence it follows that as the Father's essence is in the Son, the Father Himself is in the Son; likewise, since the Son is His own essence, it follows that He Himself is in the Father in Whom is His essence. This is expressed by Hilary (De Trin. v), "The unchangeable God, so to speak, follows His own nature in begetting an unchangeable subsisting God. So we understand the nature of God to subsist in Him, for He is God in God." It is also manifest that as regards the relations, each of two relative opposites is in the concept of the other. Regarding origin also, it is clear that the procession of the intelligible word is not outside the intellect, inasmuch as it remains in the utterer of the word. What also is uttered by the word is therein contained. And the same applies to the Holy Ghost.

Reply Obj. 1: What is contained in creatures does not sufficiently represent what exists in God; so according to none of the modes enumerated by the Philosopher, are the Son and the Father in each other. The mode the most nearly approaching to the reality is to be found in that whereby something exists in its originating principle, except that the unity of essence between the principle and that which proceeds therefrom is wanting in things created.

Reply Obj. 2: The Son's going forth from the Father is by mode of the interior

procession whereby the word emerges from the heart and remains therein. Hence this going forth in God is only by the distinction of the relations, not by any kind of essential separation.

Reply Obj. 3: The Father and the Son are relatively opposed, but not essentially; while, as above explained, one relative opposite is in the other.

SIXTH ARTICLE [I, Q. 42, Art. 6]

Whether the Son Is Equal to the Father in Power?

Objection 1: It would seem that the Son is not equal to the Father in power. For it is said (John 5:19): "The Son cannot do anything of Himself but what He seeth the Father doing." But the Father can act of Himself. Therefore the Father's power is greater than the Son's.

Obj. 2: Further, greater is the power of him who commands and teaches than of him who obeys and hears. But the Father commands the Son according to John 14:31: "As the Father gave Me commandment so do I." The Father also teaches the Son: "The Father loveth the Son, and showeth Him all things that Himself doth" (John 5:20). Also, the Son hears: "As I hear, so I judge" (John 5:30). Therefore the Father has greater power than the Son.

Obj. 3: Further, it belongs to the Father's omnipotence to be able to beget a Son equal to Himself. For Augustine says (Contra Maxim. iii, 7), "Were He unable to beget one equal to Himself, where would be the omnipotence of God the Father?" But the Son cannot beget a Son, as proved above (Q. 41, A. 6). Therefore the Son cannot do all that belongs to the Father's omnipotence; and hence He is not equal to Him power.

On the contrary, It is said (John 5:19): "Whatsoever things the Father doth, these the Son also doth in like manner."

I answer that, The Son is necessarily equal to the Father in power. Power of action is

a consequence of perfection in nature. In creatures, for instance, we see that the more perfect the nature, the greater power is there for action. Now it was shown above (A. 4) that the very notion of the divine paternity and filiation requires that the Son should be the Father's equal in greatness—that is, in perfection of nature. Hence it follows that the Son is equal to the Father in power; and the same applies to the Holy Ghost in relation to both.

Reply Obj. 1: The words, "the Son cannot of Himself do anything," do not withdraw from the Son any power possessed by the Father, since it is immediately added, "Whatsoever things the Father doth, the Son doth in like manner"; but their meaning is to show that the Son derives His power from the Father, of Whom He receives His nature. Hence, Hilary says (De Trin. ix), "The unity of the divine nature implies that the Son so acts of Himself [per se], that He does not act by Himself [a se]."

Reply Obj. 2: The Father's "showing" and the Son's "hearing" are to be taken in the sense that the Father communicates knowledge to the Son, as He communicates His essence. The command of the Father can be explained in the same sense, as giving Him from eternity knowledge and will to act, by begetting Him. Or, better still, this may be referred to Christ in His human nature.

Reply Obj. 3: As the same essence is paternity in the Father, and filiation in the Son: so by the same power the Father begets, and the Son is begotten. Hence it is clear that the Son can do whatever the Father can do; yet it does not follow that the Son can beget; for to argue thus would imply transition from substance to relation, for generation signifies a divine relation. So the Son has the same omnipotence as the Father, but with another relation; the Father possessing power as "giving" signified when we say that He is able to beget; while the Son possesses the power of "receiving," signified by saying that He can be begotten.

QUESTION 43

THE MISSION OF THE DIVINE PERSONS (In Eight Articles)

We next consider the mission of the divine persons, concerning which there are eight points of inquiry:

(1) Whether it is suitable for a divine person to be sent?

(2) Whether mission is eternal, or only temporal?

(3) In what sense a divine person is invisibly sent?

(4) Whether it is fitting that each person be sent?

(5) Whether both the Son and the Holy Ghost are invisibly sent?

(6) To whom the invisible mission is directed?

(7) Of the visible mission.

(8) Whether any person sends Himself visibly or invisibly?

FIRST ARTICLE [I, Q. 43, Art. 1]

Whether a Divine Person Can Be Properly Sent?

Objection 1: It would seem that a divine person cannot be properly sent. For one who is sent is less than the sender. But one divine person is not less than another. Therefore one person is not sent by another.

Obj. 2: Further, what is sent is separated from the sender; hence Jerome says, commenting on Ezech. 16:53: "What is joined and tied in one body cannot be sent." But in the divine persons there is nothing that is separable, as Hilary says (De Trin. vii). Therefore one person is not sent by another.

Obj. 3: Further, whoever is sent, departs from one place and comes anew into another. But this does not apply to a divine person, Who is everywhere. Therefore it is not suitable for a divine person to be sent.

On the contrary, It is said (John 8:16): "I am not alone, but I and the Father that sent

Me."

I answer that, the notion of mission includes two things: the habitude of the one sent to the sender; and that of the one sent to the end whereto he is sent. Anyone being sent implies a certain kind of procession of the one sent from the sender: either according to command, as the master sends the servant; or according to counsel, as an adviser may be said to send the king to battle; or according to origin, as a tree sends forth its flowers. The habitude to the term to which he is sent is also shown, so that in some way he begins to be present there: either because in no way was he present before in the place whereto he is sent, or because he begins to be there in some way in which he was not there hitherto. Thus the mission of a divine person is a fitting thing, as meaning in one way the procession of origin from the sender, and as meaning a new way of existing in another; thus the Son is said to be sent by the Father into the world, inasmuch as He began to exist visibly in the world by taking our nature; whereas "He was" previously "in the world" (John 1:1).

Reply Obj. 1: Mission implies inferiority in the one sent, when it means procession from the sender as principle, by command or counsel; forasmuch as the one commanding is the greater, and the counsellor is the wiser. In God, however, it means only procession of origin, which is according to equality, as explained above (Q. 42, AA. 4, 6).

Reply Obj. 2: What is so sent as to begin to exist where previously it did not exist, is locally moved by being sent; hence it is necessarily separated locally from the sender. This, however, has no place in the mission of a divine person; for the divine person sent neither begins to exist where he did not previously exist, nor ceases to exist where He was. Hence such a mission takes place without a separation, having only distinction of origin.

Reply Obj. 3: This objection rests on the idea of mission according to local motion, which is not in God. _____

SECOND ARTICLE [I, Q. 43, Art. 2]

Whether Mission Is Eternal, or Only Temporal?

Objection 1: It would seem that mission can be eternal. For Gregory says (Hom. xxvi, in Ev.), "The Son is sent as He is begotten." But the Son's generation is eternal. Therefore mission is eternal.

Obj. 2: Further, a thing is changed if it becomes something temporally. But a divine person is not changed. Therefore the mission of a divine person is not temporal, but eternal.

Obj. 3: Further, mission implies procession. But the procession of the divine persons is eternal. Therefore mission is also eternal.

On the contrary, It is said (Gal. 4:4): "When the fullness of the time was come, God sent His Son."

I answer that, A certain difference is to be observed in all the words that express the origin of the divine persons. For some express only relation to the principle, as "procession" and "going forth." Others express the term of procession together with the relation to the principle. Of these some express the eternal term, as "generation" and "spiration"; for generation is the procession of the divine person into the divine nature, and passive spiration is the procession of the subsisting love. Others express the temporal term with the relation to the principle, as "mission" and "giving." For a thing is sent that it may be in something else, and is given that it may be possessed; but that a divine person be possessed by any creature, or exist in it in a new mode, is temporal.

Hence "mission" and "giving" have only a temporal significance in God; but "generation" and "spiration" are exclusively eternal; whereas "procession" and "giving," in God, have both an eternal and a temporal signification: for the Son may proceed eternally as God; but temporally, by becoming man, according to His visible mission, or likewise by dwelling in man according to His invisible mission.

Reply Obj. 1: Gregory speaks of the temporal generation of the Son, not from the Father, but from His mother; or it may be taken to mean that He could be sent because eternally begotten.

Reply Obj. 2: That a divine person may newly exist in anyone, or be possessed by anyone in time, does not come from change of the divine person, but from change in the creature; as God Himself is called Lord temporally by change of the creature.

Reply Obj. 3: Mission signifies not only procession from the principle, but also determines the temporal term of the procession. Hence mission is only temporal. Or we may say that it includes the eternal procession, with the addition of a temporal effect. For the relation of a divine person to His principle must be eternal. Hence the procession may be called a twin procession, eternal and temporal, not that there is a double relation to the principle, but a double term, temporal and eternal.

THIRD ARTICLE [I, Q. 43, Art. 3]

Whether the Invisible Mission of the Divine Person Is Only According to the Gift of Sanctifying Grace?

Objection 1: It would seem that the invisible mission of the divine person is not only according to the gift of sanctifying grace. For the sending of a divine person means that He is given. Hence if the divine person is sent only according to the gift of sanctifying grace, the divine person Himself will not be given, but only His gifts; and this is the error of those who say that the Holy Ghost is not given, but that His gifts are given.

Obj. 2: Further, this preposition, "according to," denotes the habitude of some cause. But the divine person is the cause why the gift of sanctifying grace is possessed, and not conversely, according to Rom. 5:5, "the charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us." Therefore it is improperly said that the divine person is sent according to the gift of sanctifying grace.

Obj. 3: Further, Augustine says (De Trin. iv, 20) that "the Son, when temporally perceived by the mind, is sent." But the Son is known not only by sanctifying grace, but also by gratuitous grace, as by faith and knowledge. Therefore the divine person is not sent only according to the gift of sanctifying grace.

Obj. 4: Further, Rabanus says that the Holy Ghost was given to the apostles for the working of miracles. This, however, is not a gift of sanctifying grace, but a gratuitous grace. Therefore the divine person is not given only according to the gift of sanctifying grace.

On the contrary, Augustine says (De Trin. iii, 4) that "the Holy Ghost proceeds temporally for the creature's sanctification." But mission is a temporal procession. Since then the creature's sanctification is by sanctifying grace, it follows that the mission of the divine person is only by sanctifying grace.

I answer that, The divine person is fittingly sent in the sense that He exists newly in any one; and He is given as possessed by anyone; and neither of these is otherwise than by sanctifying grace.

For God is in all things by His essence, power and presence, according to His one common mode, as the cause existing in the effects which participate in His goodness. Above and beyond this common mode, however, there is one special mode belonging to the rational nature wherein God is said to be present as the object known is in the knower, and the beloved in the lover. And since the rational creature by its operation of knowledge and love attains to God Himself, according to this special mode God is said not only to exist in the rational creature but also to dwell therein as in His own temple. So no other effect can be put down as the reason why the divine person is in the rational creature in a new mode, except sanctifying grace. Hence, the divine person is sent, and proceeds temporally only according to sanctifying grace.

Again, we are said to possess only what we can freely use or enjoy: and to have the

power of enjoying the divine person can only be according to sanctifying grace. And yet the Holy Ghost is possessed by man, and dwells within him, in the very gift itself of sanctifying grace. Hence the Holy Ghost Himself is given and sent.

Reply Obj. 1: By the gift of sanctifying grace the rational creature is perfected so that it can freely use not only the created gift itself, but enjoy also the divine person Himself; and so the invisible mission takes place according to the gift of sanctifying grace; and yet the divine person Himself is given.

Reply Obj. 2: Sanctifying grace disposes the soul to possess the divine person; and this is signified when it is said that the Holy Ghost is given according to the gift of grace. Nevertheless the gift itself of grace is from the Holy Ghost; which is meant by the words, "the charity of God is poured forth in our hearts by the Holy Ghost."

Reply Obj. 3: Although the Son can be known by us according to other effects, yet neither does He dwell in us, nor is He possessed by us according to those effects.

Reply Obj. 4: The working of miracles manifests sanctifying grace as also does the gift of prophecy and any other gratuitous graces. Hence gratuitous grace is called the "manifestation of the Spirit" (1 Cor. 12:7). So the Holy Ghost is said to be given to the apostles for the working of miracles, because sanctifying grace was given to them with the outward sign. Were the sign only of sanctifying grace given to them without the grace itself, it would not be simply said that the Holy Ghost was given, except with some qualifying term; just as we read of certain ones receiving the gift of the spirit of prophecy, or of miracles, as having from the Holy Ghost the power of prophesying or of working miracles. _____

FOURTH ARTICLE [I, Q. 43, Art. 4]

Whether the Father Can Be Fittingly Sent?

Objection 1: It would seem that it is fitting also that the Father should be sent. For being sent means that the divine person is given. But the Father gives Himself since He can only be possessed by His giving Himself. Therefore it can be said that the

Father sends Himself.

Obj. 2: Further, the divine person is sent according to the indwelling of grace. But by grace the whole Trinity dwells in us according to John 14:23: "We will come to him and make Our abode with him." Therefore each one of the divine persons is sent.

Obj. 3: Further, whatever belongs to one person, belongs to them all, except the notions and persons. But mission does not signify any person; nor even a notion, since there are only five notions, as stated above (Q. 32, A. 3). Therefore every divine person can be sent.

On the contrary, Augustine says (De Trin. ii, 3), "The Father alone is never described as being sent."

I answer that, The very idea of mission means procession from another, and in God it means procession according to origin, as above expounded. Hence, as the Father is not from another, in no way is it fitting for Him to be sent; but this can only belong to the Son and to the Holy Ghost, to Whom it belongs to be from another.

Reply Obj. 1: In the sense of "giving" as a free bestowal of something, the Father gives Himself, as freely bestowing Himself to be enjoyed by the creature. But as implying the authority of the giver as regards what is given, "to be given" only applies in God to the Person Who is from another; and the same as regards "being sent."

Reply Obj. 2: Although the effect of grace is also from the Father, Who dwells in us by grace, just as the Son and the Holy Ghost, still He is not described as being sent, for He is not from another. Thus Augustine says (De Trin. iv, 20) that "The Father, when known by anyone in time, is not said to be sent; for there is no one whence He is, or from whom He proceeds."

Reply Obj. 3: Mission, meaning procession from the sender, includes the signification of a notion, not of a special notion, but in general; thus "to be from

another" is common to two of the notions. _____

FIFTH ARTICLE [I, Q. 43, Art. 5]

Whether It Is Fitting for the Son to Be Sent Invisibly?

Objection 1: It would seem that it is not fitting for the Son to be sent invisibly. For invisible mission of the divine person is according to the gift of grace. But all gifts of grace belong to the Holy Ghost, according to 1 Cor. 12:11: "One and the same Spirit worketh all things." Therefore only the Holy Ghost is sent invisibly.

Obj. 2: Further, the mission of the divine person is according to sanctifying grace. But the gifts belonging to the perfection of the intellect are not gifts of sanctifying grace, since they can be held without the gift of charity, according to 1 Cor. 13:2: "If I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith so that I could move mountains, and have not charity, I am nothing." Therefore, since the Son proceeds as the word of the intellect, it seems unfitting for Him to be sent invisibly.

Obj. 3: Further, the mission of the divine person is a procession, as expounded above (AA. 1, 4). But the procession of the Son and of the Holy Ghost differ from each other. Therefore they are distinct missions if both are sent; and then one of them would be superfluous, since one would suffice for the creature's sanctification.

On the contrary, It is said of divine Wisdom (Wis. 9:10): "Send her from heaven to Thy Saints, and from the seat of Thy greatness."

I answer that, The whole Trinity dwells in the mind by sanctifying grace, according to John 14:23: "We will come to him, and will make Our abode with him." But that a divine person be sent to anyone by invisible grace signifies both that this person dwells in a new way within him and that He has His origin from another. Hence, since both to the Son and to the Holy Ghost it belongs to dwell in the soul by grace, and to be from another, it therefore belongs to both of them to be invisibly sent. As to the Father, though He dwells in us by grace, still it does not belong to Him to be

from another, and consequently He is not sent.

Reply Obj. 1: Although all the gifts, considered as such, are attributed to the Holy Ghost, forasmuch as He is by His nature the first Gift, since He is Love, as stated above (Q. 38, A. 1), some gifts nevertheless, by reason of their own particular nature, are appropriated in a certain way to the Son, those, namely, which belong to the intellect, and in respect of which we speak of the mission of the Son. Hence Augustine says (De Trin. iv, 20) that "The Son is sent to anyone invisibly, whenever He is known and perceived by anyone."

Reply Obj. 2: The soul is made like to God by grace. Hence for a divine person to be sent to anyone by grace, there must needs be a likening of the soul to the divine person Who is sent, by some gift of grace. Because the Holy Ghost is Love, the soul is assimilated to the Holy Ghost by the gift of charity: hence the mission of the Holy Ghost is according to the mode of charity. Whereas the Son is the Word, not any sort of word, but one Who breathes forth Love. Hence Augustine says (De Trin. ix 10): "The Word we speak of is knowledge with love." Thus the Son is sent not in accordance with every and any kind of intellectual perfection, but according to the intellectual illumination, which breaks forth into the affection of love, as is said (John 6:45): "Everyone that hath heard from the Father and hath learned, cometh to Me," and (Ps. 38:4): "In my meditation a fire shall flame forth." Thus Augustine plainly says (De Trin. iv, 20): "The Son is sent, whenever He is known and perceived by anyone." Now perception implies a certain experimental knowledge; and this is properly called wisdom [sapientia], as it were a sweet knowledge [sapida scientia], according to Ecclus. 6:23: "The wisdom of doctrine is according to her name."

Reply Obj. 3: Since mission implies the origin of the person Who is sent, and His indwelling by grace, as above explained (A. 1), if we speak of mission according to origin, in this sense the Son's mission is distinguished from the mission of the Holy

Ghost, as generation is distinguished from procession. If we consider mission as regards the effect of grace, in this sense the two missions are united in the root which is grace, but are distinguished in the effects of grace, which consist in the illumination of the intellect and the kindling of the affection. Thus it is manifest that one mission cannot be without the other, because neither takes place without sanctifying grace, nor is one person separated from the other.

SIXTH ARTICLE [I, Q. 43, Art. 6]

Whether the Invisible Mission Is to All Who Participate Grace?

Objection 1: It would seem that the invisible mission is not to all who participate grace. For the Fathers of the Old Testament had their share of grace. Yet to them was made no invisible mission; for it is said (John 7:39): "The Spirit was not yet given, because Jesus was not yet glorified." Therefore the invisible mission is not to all partakers in grace.

Obj. 2: Further, progress in virtue is only by grace. But the invisible mission is not according to progress in virtue; because progress in virtue is continuous, since charity ever increases or decreases; and thus the mission would be continuous. Therefore the invisible mission is not to all who share in grace.

Obj. 3: Further, Christ and the blessed have fullness of grace. But mission is not to them, for mission implies distance, whereas Christ, as man, and all the blessed are perfectly united to God. Therefore the invisible mission is not to all sharers in grace.

Obj. 4: Further, the Sacraments of the New Law contain grace, and it is not said that the invisible mission is sent to them. Therefore the invisible mission is not to all that have grace.

On the contrary, According to Augustine (De Trin. iii, 4; xv, 27), the invisible mission is for the creature's sanctification. Now every creature that has grace is sanctified. Therefore the invisible mission is to every such creature.

I answer that, As above stated (AA. 3, 4 ,5), mission in its very meaning implies that he who is sent either begins to exist where he was not before, as occurs to creatures; or begins to exist where he was before, but in a new way, in which sense mission is ascribed to the divine persons. Thus, mission as regards the one to whom it is sent implies two things, the indwelling of grace, and a certain renewal by grace. Thus the invisible mission is sent to all in whom are to be found these two conditions.

Reply Obj. 1: The invisible mission was directed to the Old Testament Fathers, as appears from what Augustine says (De Trin. iv, 20), that the invisible mission of the Son "is in man and with men. This was done in former times with the Fathers and the Prophets." Thus the words, "the Spirit was not yet given," are to be applied to that giving accompanied with a visible sign which took place on the day of Pentecost.

Reply Obj. 2: The invisible mission takes place also as regards progress in virtue or increase of grace. Hence Augustine says (De Trin. iv, 20), that "the Son is sent to each one when He is known and perceived by anyone, so far as He can be known and perceived according to the capacity of the soul, whether journeying towards God, or united perfectly to Him." Such invisible mission, however, chiefly occurs as regards anyone's proficiency in the performance of a new act, or in the acquisition of a new state of grace; as, for example, the proficiency in reference to the gift of miracles or of prophecy, or in the fervor of charity leading a man to expose himself to the danger of martyrdom, or to renounce his possessions, or to undertake any arduous work.

Reply Obj. 3: The invisible mission is directed to the blessed at the very beginning of their beatitude. The invisible mission is made to them subsequently, not by "intensity" of grace, but by the further revelation of mysteries; which goes on till the day of judgment. Such an increase is by the "extension" of grace, because it extends to a greater number of objects. To Christ the invisible mission was sent at the first

moment of His conception; but not afterwards, since from the beginning of His conception He was filled with all wisdom and grace.

Reply Obj. 4: Grace resides instrumentally in the sacraments of the New Law, as the form of a thing designed resides in the instruments of the art designing, according to a process flowing from the agent to the passive object. But mission is only spoken of as directed to its term. Hence the mission of the divine person is not sent to the sacraments, but to those who receive grace through the sacraments.

SEVENTH ARTICLE [I, Q. 43, Art. 7]

Whether It Is Fitting for the Holy Ghost to Be Sent Visibly?

Objection 1: It would seem that the Holy Ghost is not fittingly sent in a visible manner. For the Son as visibly sent to the world is said to be less than the Father. But the Holy Ghost is never said to be less than the Father. Therefore the Holy Ghost is not fittingly sent in a visible manner.

Obj. 2: Further, the visible mission takes place by way of union to a visible creature, as the Son's mission according to the flesh. But the Holy Ghost did not assume any visible creature; and hence it cannot be said that He exists otherwise in some creatures than in others, unless perhaps as in a sign, as He is also present in the sacraments, and in all the figures of the law. Thus the Holy Ghost is either not sent visibly at all, or His visible mission takes place in all these things.

Obj. 3: Further, every visible creature is an effect showing forth the whole Trinity. Therefore the Holy Ghost is not sent by reason of those visible creatures more than any other person.

Obj. 4: Further, the Son was visibly sent by reason of the noblest kind of creature—namely, the human nature. Therefore if the Holy Ghost is sent visibly, He ought to be sent by reason of rational creatures.

Obj. 5: Further, whatever is done visibly by God is dispensed by the ministry of the

angels; as Augustine says (De Trin. iii, 4,5,9). So visible appearances, if there have been any, came by means of the angels. Thus the angels are sent, and not the Holy Ghost.

Obj. 6: Further, the Holy Ghost being sent in a visible manner is only for the purpose of manifesting the invisible mission; as invisible things are made known by the visible. So those to whom the invisible mission was not sent, ought not to receive the visible mission; and to all who received the invisible mission, whether in the New or in the Old Testament, the visible mission ought likewise to be sent; and this is clearly false. Therefore the Holy Ghost is not sent visibly.

On the contrary, It is said (Matt. 3:16) that, when our Lord was baptized, the Holy Ghost descended upon Him in the shape of a dove.

I answer that, God provides for all things according to the nature of each thing. Now the nature of man requires that he be led to the invisible by visible things, as explained above (Q. 12, A. 12). Wherefore the invisible things of God must be made manifest to man by the things that are visible. As God, therefore, in a certain way has demonstrated Himself and His eternal processions to men by visible creatures, according to certain signs; so was it fitting that the invisible missions also of the divine persons should be made manifest by some visible creatures.

This mode of manifestation applies in different ways to the Son and to the Holy Ghost. For it belongs to the Holy Ghost, Who proceeds as Love, to be the gift of sanctification; to the Son as the principle of the Holy Ghost, it belongs to the author of this sanctification. Thus the Son has been sent visibly as the author of sanctification; the Holy Ghost as the sign of sanctification.

Reply Obj. 1: The Son assumed the visible creature, wherein He appeared, into the unity of His person, so that whatever can be said of that creature can be said of the Son of God; and so, by reason of the nature assumed, the Son is called less than the Father. But the Holy Ghost did not assume the visible creature, in which He

appeared, into the unity of His person; so that what is said of it cannot be predicated of Him. Hence He cannot be called less than the Father by reason of any visible creature.

Reply Obj. 2: The visible mission of the Holy Ghost does not apply to the imaginary vision which is that of prophecy; because as Augustine says (De Trin. ii, 6): "The prophetic vision is not displayed to corporeal eyes by corporeal shapes, but is shown in the spirit by the spiritual images of bodies. But whoever saw the dove and the fire, saw them by their eyes. Nor, again, has the Holy Ghost the same relation to these images that the Son has to the rock, because it is said, 'The rock was Christ' (1 Cor. 10:4). For that rock was already created, and after the manner of an action was named Christ, Whom it typified; whereas the dove and the fire suddenly appeared to signify only what was happening. They seem, however, to be like to the flame of the burning bush seen by Moses and to the column which the people followed in the desert, and to the lightning and thunder issuing forth when the law was given on the mountain. For the purpose of the bodily appearances of those things was that they might signify, and then pass away." Thus the visible mission is neither displayed by prophetic vision, which belongs to the imagination, and not to the body, nor by the sacramental signs of the Old and New Testament, wherein certain pre-existing things are employed to signify something. But the Holy Ghost is said to be sent visibly, inasmuch as He showed Himself in certain creatures as in signs especially made for that purpose.

Reply Obj. 3: Although the whole Trinity makes those creatures, still they are made in order to show forth in some special way this or that person. For as the Father, Son and Holy Ghost are signified by diverse names, so also can They each one be signified by different things; although neither separation nor diversity exists amongst Them.

Reply Obj. 4: It was necessary for the Son to be declared as the author of

sanctification, as explained above. Thus the visible mission of the Son was necessarily made according to the rational nature to which it belongs to act, and which is capable of sanctification; whereas any other creature could be the sign of sanctification. Nor was such a visible creature, formed for such a purpose, necessarily assumed by the Holy Ghost into the unity of His person, since it was not assumed or used for the purpose of action, but only for the purpose of a sign; and so likewise it was not required to last beyond what its use required.

Reply Obj. 5: Those visible creatures were formed by the ministry of the angels, not to signify the person of an angel, but to signify the Person of the Holy Ghost. Thus, as the Holy Ghost resided in those visible creatures as the one signified in the sign, on that account the Holy Ghost is said to be sent visibly, and not as an angel.

Reply Obj. 6: It is not necessary that the invisible mission should always be made manifest by some visible external sign; but, as is said (1 Cor. 12:7)—"the manifestation of the Spirit is given to every man unto profit"—that is, of the Church. This utility consists in the confirmation and propagation of the faith by such visible signs. This has been done chiefly by Christ and by the apostles, according to Heb. 2:3, "which having begun to be declared by the Lord, was confirmed unto us by them that heard."

Thus in a special sense, a mission of the Holy Ghost was directed to Christ, to the apostles, and to some of the early saints on whom the Church was in a way founded; in such a manner, however, that the visible mission made to Christ should show forth the invisible mission made to Him, not at that particular time, but at the first moment of His conception. The visible mission was directed to Christ at the time of His baptism by the figure of a dove, a fruitful animal, to show forth in Christ the authority of the giver of grace by spiritual regeneration; hence the Father's voice spoke, "This is My beloved Son" (Matt. 3:17), that others might be regenerated to the likeness of the only Begotten. The Transfiguration showed it forth in the

appearance of a bright cloud, to show the exuberance of doctrine; and hence it was said, "Hear ye Him" (Matt. 17:5). To the apostles the mission was directed in the form of breathing to show forth the power of their ministry in the dispensation of the sacraments; and hence it was said, "Whose sins you shall forgive, they are forgiven" (John 20:23): and again under the sign of fiery tongues to show forth the office of teaching; whence it is said that, "they began to speak with divers tongues" (Acts 2:4). The visible mission of the Holy Ghost was fittingly not sent to the fathers of the Old Testament, because the visible mission of the Son was to be accomplished before that of the Holy Ghost; since the Holy Ghost manifests the Son, as the Son manifests the Father. Visible apparitions of the divine persons were, however, given to the Fathers of the Old Testament which, indeed, cannot be called visible missions; because, according to Augustine (De Trin. ii, 17), they were not sent to designate the indwelling of the divine person by grace, but for the manifestation of something else. _____

EIGHTH ARTICLE [I, Q. 43, Art. 8]

Whether a Divine Person Is Sent Only by the Person Whence He Proceeds Eternally?

Objection 1: It would seem that a divine person is sent only by the one whence He proceeds eternally. For as Augustine says (De Trin. iv), "The Father is sent by no one because He is from no one." Therefore if a divine person is sent by another, He must be from that other.

Obj. 2: Further, the sender has authority over the one sent. But there can be no authority as regards a divine person except from origin. Therefore the divine person sent must proceed from the one sending.

Obj. 3: Further, if a divine person can be sent by one whence He does not proceed, then the Holy Ghost may be given by a man, although He proceeds not from him; which is contrary to what Augustine says (De Trin. xv). Therefore the divine person

is sent only by the one whence He proceeds.

On the contrary, The Son is sent by the Holy Ghost, according to Isa. 48:16, "Now the Lord God hath sent Me and His Spirit." But the Son is not from the Holy Ghost. Therefore a divine person is sent by one from Whom He does not proceed.

I answer that, There are different opinions on this point. Some say that the divine person is sent only by the one whence He proceeds eternally; and so, when it is said that the Son of God is sent by the Holy Ghost, this is to be explained as regards His human nature, by reason of which He was sent to preach by the Holy Ghost. Augustine, however, says (De Trin. ii, 5) that the Son is sent by Himself, and by the Holy Ghost; and the Holy Ghost is sent by Himself, and by the Son; so that to be sent in God does not apply to each person, but only to the person proceeding from another, whereas to send belongs to each person.

There is some truth in both of these opinions; because when a person is described as being sent, the person Himself existing from another is designated, with the visible or invisible effect, applicable to the mission of the divine person. Thus if the sender be designated as the principle of the person sent, in this sense not each person sends, but that person only Who is the principle of that person who is sent; and thus the Son is sent only by the Father; and the Holy Ghost by the Father and the Son. If, however, the person sending is understood as the principle of the effect implied in the mission, in that sense the whole Trinity sends the person sent. This reason does not prove that a man can send the Holy Ghost, forasmuch as man cannot cause the effect of grace.

The answers to the objections appear from the above. _____

TREATISE ON THE CREATION (QQ. 44-49) _____

QUESTION 44

THE PROCESSION OF CREATURES FROM GOD, AND OF THE FIRST CAUSE OF ALL THINGS (In Four Articles)

After treating of the procession of the divine persons, we must consider the procession of creatures from God. This consideration will be threefold:

(1) of the production of creatures;

(2) of the distinction between them;

(3) of their preservation and government.

Concerning the first point there are three things to be considered:

(1) the first cause of beings;

(2) the mode of procession of creatures from the first cause;

(3) the principle of the duration of things.

Under the first head there are four points of inquiry:

(1) Whether God is the efficient cause of all beings?

(2) Whether primary matter is created by God, or is an independent coordinate principle with Him?

(3) Whether God is the exemplar cause of beings or whether there are other exemplar causes?

(4) Whether He is the final cause of things? _____

FIRST ARTICLE [I, Q. 44, Art. 1]

Whether It Is Necessary That Every Being Be Created by God?

Objection 1: It would seem that it is not necessary that every being be created by God. For there is nothing to prevent a thing from being without that which does not belong to its essence, as a man can be found without whiteness. But the relation of the thing caused to its cause does not appear to be essential to beings, for some beings can be understood without it; therefore they can exist without it; and therefore it is possible that some beings should not be created by God.

Obj. 2: Further, a thing requires an efficient cause in order to exist. Therefore

whatever cannot but exist does not require an efficient cause. But no necessary thing can not exist, because whatever necessarily exists cannot but exist. Therefore as there are many necessary things in existence, it appears that not all beings are from God.

Obj. 3: Further, whatever things have a cause, can be demonstrated by that cause. But in mathematics demonstration is not made by the efficient cause, as appears from the Philosopher (Metaph. iii, text 3); therefore not all beings are from God as from their efficient cause.

On the contrary, It is said (Rom. 11:36): "Of Him, and by Him, and in Him are all things."

I answer that, It must be said that every being in any way existing is from God. For whatever is found in anything by participation, must be caused in it by that to which it belongs essentially, as iron becomes ignited by fire. Now it has been shown above (Q. 3, A. 4) when treating of the divine simplicity that God is the essentially self-subsisting Being; and also it was shown (Q. 11, AA. 3, 4) that subsisting being must be one; as, if whiteness were self-subsisting, it would be one, since whiteness is multiplied by its recipients. Therefore all beings apart from God are not their own being, but are beings by participation. Therefore it must be that all things which are diversified by the diverse participation of being, so as to be more or less perfect, are caused by one First Being, Who possesses being most perfectly.

Hence Plato said (Parmen. xxvi) that unity must come before multitude; and Aristotle said (Metaph. ii, text 4) that whatever is greatest in being and greatest in truth, is the cause of every being and of every truth; just as whatever is the greatest in heat is the cause of all heat.

Reply Obj. 1: Though the relation to its cause is not part of the definition of a thing caused, still it follows, as a consequence, on what belongs to its essence; because from the fact that a thing has being by participation, it follows that it is caused.

Hence such a being cannot be without being caused, just as man cannot be without having the faculty of laughing. But, since to be caused does not enter into the essence of being as such, therefore is it possible for us to find a being uncaused.

Reply Obj. 2: This objection has led some to say that what is necessary has no cause (Phys. viii, text 46). But this is manifestly false in the demonstrative sciences, where necessary principles are the causes of necessary conclusions. And therefore Aristotle says (Metaph. v, text 6), that there are some necessary things which have a cause of their necessity. But the reason why an efficient cause is required is not merely because the effect is not necessary, but because the effect might not be if the cause were not. For this conditional proposition is true, whether the antecedent and consequent be possible or impossible.

Reply Obj. 3: The science of mathematics treats its object as though it were something abstracted mentally, whereas it is not abstract in reality. Now, it is becoming that everything should have an efficient cause in proportion to its being. And so, although the object of mathematics has an efficient cause, still, its relation to that cause is not the reason why it is brought under the consideration of the mathematician, who therefore does not demonstrate that object from its efficient cause. _____

SECOND ARTICLE [I, Q. 44, Art. 2]

Whether Primary Matter Is Created by God?

Objection 1: It would seem that primary matter is not created by God. For whatever is made is composed of a subject and of something else (Phys. i, text 62). But primary matter has no subject. Therefore primary matter cannot have been made by God.

Obj. 2: Further, action and passion are opposite members of a division. But as the first active principle is God, so the first passive principle is matter. Therefore God and primary matter are two principles divided against each other, neither of which is

from the other.

Obj. 3: Further, every agent produces its like, and thus, since every agent acts in proportion to its actuality, it follows that everything made is in some degree actual. But primary matter is only in potentiality, formally considered in itself. Therefore it is against the nature of primary matter to be a thing made.

On the contrary, Augustine says (Confess. xii, 7), Two "things hast Thou made, O Lord; one nigh unto Thyself"—viz. angels—"the other nigh unto nothing"—viz. primary matter.

I answer that, The ancient philosophers gradually, and as it were step by step, advanced to the knowledge of truth. At first being of grosser mind, they failed to realize that any beings existed except sensible bodies. And those among them who admitted movement, did not consider it except as regards certain accidents, for instance, in relation to rarefaction and condensation, by union and separation. And supposing as they did that corporeal substance itself was uncreated, they assigned certain causes for these accidental changes, as for instance, affinity, discord, intellect, or something of that kind. An advance was made when they understood that there was a distinction between the substantial form and matter, which latter they imagined to be uncreated, and when they perceived transmutation to take place in bodies in regard to essential forms. Such transmutations they attributed to certain universal causes, such as the oblique circle [*The zodiac, according to Aristotle (De Gener. ii)], or ideas, according to Plato. But we must take into consideration that matter is contracted by its form to a determinate species, as a substance, belonging to a certain species, is contracted by a supervening accident to a determinate mode of being; for instance, man by whiteness. Each of these opinions, therefore, considered "being" under some particular aspect, either as "this" or as "such"; and so they assigned particular efficient causes to things. Then others there were who arose to the consideration of "being," as being, and who assigned a cause to things, not as

"these," or as "such," but as "beings."

Therefore whatever is the cause of things considered as beings, must be the cause of things, not only according as they are "such" by accidental forms, nor according as they are "these" by substantial forms, but also according to all that belongs to their being at all in any way. And thus it is necessary to say that also primary matter is created by the universal cause of things.

Reply Obj. 1: The Philosopher (Phys. i, text 62), is speaking of "becoming" in particular—that is, from form to form, either accidental or substantial. But here we are speaking of things according to their emanation from the universal principle of being; from which emanation matter itself is not excluded, although it is excluded from the former mode of being made.

Reply Obj. 2: Passion is an effect of action. Hence it is reasonable that the first passive principle should be the effect of the first active principle, since every imperfect thing is caused by one perfect. For the first principle must be most perfect, as Aristotle says (Metaph. xii, text 40).

Reply Obj. 3: The reason adduced does not show that matter is not created, but that it is not created without form; for though everything created is actual, still it is not pure act. Hence it is necessary that even what is potential in it should be created, if all that belongs to its being is created. _____

THIRD ARTICLE [I, Q. 44, Art. 3]

Whether the Exemplar Cause Is Anything Besides God?

Objection 1: It would seem that the exemplar cause is something besides God. For the effect is like its exemplar cause. But creatures are far from being like God. Therefore God is not their exemplar cause.

Obj. 2: Further, whatever is by participation is reduced to something self-existing, as a thing ignited is reduced to fire, as stated above (A. 1). But whatever exists in sensible things exists only by participation of some species. This appears from the

fact that in all sensible species is found not only what belongs to the species, but also individuating principles added to the principles of the species. Therefore it is necessary to admit self-existing species, as for instance, a per se man, and a per se horse, and the like, which are called the exemplars. Therefore exemplar causes exist besides God.

Obj. 3: Further, sciences and definitions are concerned with species themselves, but not as these are in particular things, because there is no science or definition of particular things. Therefore there are some beings, which are beings or species not existing in singular things, and these are called exemplars. Therefore the same conclusion follows as above.

Obj. 4: Further, this likewise appears from Dionysius, who says (Div. Nom. v) that self-subsisting being is before self-subsisting life, and before self-subsisting wisdom.

On the contrary, The exemplar is the same as the idea. But ideas, according to Augustine (QQ. 83, qu. 46), are "the master forms, which are contained in the divine intelligence." Therefore the exemplars of things are not outside God.

I answer that, God is the first exemplar cause of all things. In proof whereof we must consider that if for the production of anything an exemplar is necessary, it is in order that the effect may receive a determinate form. For an artificer produces a determinate form in matter by reason of the exemplar before him, whether it is the exemplar beheld externally, or the exemplar interiorily conceived in the mind. Now it is manifest that things made by nature receive determinate forms. This determination of forms must be reduced to the divine wisdom as its first principle, for divine wisdom devised the order of the universe, which order consists in the variety of things. And therefore we must say that in the divine wisdom are the types of all things, which types we have called ideas—i.e. exemplar forms existing in the divine mind (Q. 15, A. 1). And these ideas, though multiplied by their relations to

things, in reality are not apart from the divine essence, according as the likeness to that essence can be shared diversely by different things. In this manner therefore God Himself is the first exemplar of all things. Moreover, in things created one may be called the exemplar of another by the reason of its likeness thereto, either in species, or by the analogy of some kind of imitation.

Reply Obj. 1: Although creatures do not attain to a natural likeness to God according to similitude of species, as a man begotten is like to the man begetting, still they do attain to likeness to Him, forasmuch as they represent the divine idea, as a material house is like to the house in the architect's mind.

Reply Obj. 2: It is of a man's nature to be in matter, and so a man without matter is impossible. Therefore although this particular man is a man by participation of the species, he cannot be reduced to anything self-existing in the same species, but to a superior species, such as separate substances. The same applies to other sensible things.

Reply Obj. 3: Although every science and definition is concerned only with beings, still it is not necessary that a thing should have the same mode in reality as the thought of it has in our understanding. For we abstract universal ideas by force of the active intellect from the particular conditions; but it is not necessary that the universals should exist outside the particulars in order to be their exemplars.

Reply Obj. 4: As Dionysius says (Div. Nom. iv), by "self-existing life and self-existing wisdom" he sometimes denotes God Himself, sometimes the powers given to things themselves; but not any self-subsisting things, as the ancients asserted. _____

FOURTH ARTICLE [I, Q. 44, Art. 4]

Whether God Is the Final Cause of All Things?

Objection 1: It would seem that God is not the final cause of all things. For to act for an end seems to imply need of the end. But God needs nothing. Therefore it does not

become Him to act for an end.

Obj. 2: Further, the end of generation, and the form of the thing generated, and the agent cannot be identical (Phys. ii, text 70), because the end of generation is the form of the thing generated. But God is the first agent producing all things. Therefore He is not the final cause of all things.

Obj. 3: Further, all things desire their end. But all things do not desire God, for all do not even know Him. Therefore God is not the end of all things.

Obj. 4: Further, the final cause is the first of causes. If, therefore, God is the efficient cause and the final cause, it follows that before and after exist in Him; which is impossible.

On the contrary, It is said (Prov. 16:4): "The Lord has made all things for Himself."

I answer that, Every agent acts for an end: otherwise one thing would not follow more than another from the action of the agent, unless it were by chance. Now the end of the agent and of the patient considered as such is the same, but in a different way respectively. For the impression which the agent intends to produce, and which the patient intends to receive, are one and the same. Some things, however, are both agent and patient at the same time: these are imperfect agents, and to these it belongs to intend, even while acting, the acquisition of something. But it does not belong to the First Agent, Who is agent only, to act for the acquisition of some end; He intends only to communicate His perfection, which is His goodness; while every creature intends to acquire its own perfection, which is the likeness of the divine perfection and goodness. Therefore the divine goodness is the end of all things.

Reply Obj. 1: To act from need belongs only to an imperfect agent, which by its nature is both agent and patient. But this does not belong to God, and therefore He alone is the most perfectly liberal giver, because He does not act for His own profit, but only for His own goodness.

Reply Obj. 2: The form of the thing generated is not the end of generation, except

inasmuch as it is the likeness of the form of the generator, which intends to communicate its own likeness; otherwise the form of the thing generated would be more noble than the generator, since the end is more noble than the means to the end.

Reply Obj. 3: All things desire God as their end, when they desire some good thing, whether this desire be intellectual or sensible, or natural, i.e. without knowledge; because nothing is good and desirable except forasmuch as it participates in the likeness to God.

Reply Obj. 4: Since God is the efficient, the exemplar and the final cause of all things, and since primary matter is from Him, it follows that the first principle of all things is one in reality. But this does not prevent us from mentally considering many things in Him, some of which come into our mind before others.

QUESTION 45

THE MODE OF EMANATION OF THINGS FROM THE FIRST PRINCIPLE (In Eight Articles)

The next question concerns the mode of the emanation of things from the First Principle, and this is called creation, and includes eight points of inquiry:

(1) What is creation?

(2) Whether God can create anything?

(3) Whether creation is anything in the very nature of things?

(4) To what things it belongs to be created?

(5) Whether it belongs to God alone to create?

(6) Whether creation is common to the whole Trinity, or proper to any one Person?

(7) Whether any trace of the Trinity is to be found in created things?

(8) Whether the work of creation is mingled with the works of nature and of the

will? _____

FIRST ARTICLE [I, Q. 45, Art. 1]

Whether to Create Is to Make Something from Nothing?

Objection 1: It would seem that to create is not to make anything from nothing. For Augustine says (Contra Adv. Leg. et Proph. i): "To make concerns what did not exist at all; but to create is to make something by bringing forth something from what was already."

Obj. 2: Further, the nobility of action and of motion is considered from their terms. Action is therefore nobler from good to good, and from being to being, than from nothing to something. But creation appears to be the most noble action, and first among all actions. Therefore it is not from nothing to something, but rather from being to being.

Obj. 3: Further, the preposition "from" [ex] imports relation of some cause, and especially of the material cause; as when we say that a statue is made from brass. But "nothing" cannot be the matter of being, nor in any way its cause. Therefore to create is not to make something from nothing.

On the contrary, On the text of Gen. 1, "In the beginning God created," etc., the gloss has, "To create is to make something from nothing."

I answer that, As said above (Q. 44, A. 2), we must consider not only the emanation of a particular being from a particular agent, but also the emanation of all being from the universal cause, which is God; and this emanation we designate by the name of creation. Now what proceeds by particular emanation, is not presupposed to that emanation; as when a man is generated, he was not before, but man is made from "not-man," and white from "not-white." Hence if the emanation of the whole universal being from the first principle be considered, it is impossible that any being should be presupposed before this emanation. For nothing is the same as no being. Therefore as the generation of a man is from the "not-being" which is "not-man," so

creation, which is the emanation of all being, is from the "not-being" which is "nothing."

Reply Obj. 1: Augustine uses the word creation in an equivocal sense, according as to be created signifies improvement in things; as when we say that a bishop is created. We do not, however, speak of creation in that way here, but as it is described above.

Reply Obj. 2: Changes receive species and dignity, not from the term wherefrom, but from the term whereto. Therefore a change is more perfect and excellent when the term whereto of the change is more noble and excellent, although the term wherefrom, corresponding to the term whereto, may be more imperfect: thus generation is simply nobler and more excellent than alteration, because the substantial form is nobler than the accidental form; and yet the privation of the substantial form, which is the term wherefrom in generation, is more imperfect than the contrary, which is the term wherefrom in alteration. Similarly creation is more perfect and excellent than generation and alteration, because the term whereto is the whole substance of the thing; whereas what is understood as the term wherefrom is simply not-being.

Reply Obj. 3: When anything is said to be made from nothing, this preposition "from" [ex] does not signify the material cause, but only order; as when we say, "from morning comes midday"—i.e. after morning is midday. But we must understand that this preposition "from" [ex] can comprise the negation implied when I say the word "nothing," or can be included in it. If taken in the first sense, then we affirm the order by stating the relation between what is now and its previous non-existence. But if the negation includes the preposition, then the order is denied, and the sense is, "It is made from nothing—i.e. it is not made from anything"—as if we were to say, "He speaks of nothing," because he does not speak of anything. And this is verified in both ways, when it is said, that anything is made from nothing. But

in the first way this preposition "from" [ex] implies order, as has been said in this reply. In the second sense, it imports the material cause, which is denied.

SECOND ARTICLE [I, Q. 45, Art. 2]

Whether God Can Create Anything?

Objection 1: It would seem that God cannot create anything, because, according to the Philosopher (Phys. i, text 34), the ancient philosophers considered it as a commonly received axiom that "nothing is made from nothing." But the power of God does not extend to the contraries of first principles; as, for instance, that God could make the whole to be less than its part, or that affirmation and negation are both true at the same time. Therefore God cannot make anything from nothing, or create.

Obj. 2: Further, if to create is to make something from nothing, to be created is to be made. But to be made is to be changed. Therefore creation is change. But every change occurs in some subject, as appears by the definition of movement: for movement is the act of what is in potentiality. Therefore it is impossible for anything to be made out of nothing by God.

Obj. 3: Further, what has been made must have at some time been becoming. But it cannot be said that what is created, at the same time, is becoming and has been made, because in permanent things what is becoming, is not, and what has been made, already is: and so it would follow that something would be, and not be, at the same time. Therefore when anything is made, its becoming precedes its having been made. But this is impossible, unless there is a subject in which the becoming is sustained. Therefore it is impossible that anything should be made from nothing.

Obj. 4: Further, infinite distance cannot be crossed. But infinite distance exists between being and nothing. Therefore it does not happen that something is made from nothing.

On the contrary, It is said (Gen. 1:1): "In the beginning God created heaven and earth."

I answer that, Not only is it [not] impossible that anything should be created by God, but it is necessary to say that all things were created by God, as appears from what has been said (Q. 44, A. 1). For when anyone makes one thing from another, this latter thing from which he makes is presupposed to his action, and is not produced by his action; thus the craftsman works from natural things, as wood or brass, which are caused not by the action of art, but by the action of nature. So also nature itself causes natural things as regards their form, but presupposes matter. If therefore God did only act from something presupposed, it would follow that the thing presupposed would not be caused by Him. Now it has been shown above (Q. 44, AA. 1, 2), that nothing can be, unless it is from God, Who is the universal cause of all being. Hence it is necessary to say that God brings things into being from nothing.

Reply Obj. 1: Ancient philosophers, as is said above (Q. 44, A. 2), considered only the emanation of particular effects from particular causes, which necessarily presuppose something in their action; whence came their common opinion that "nothing is made from nothing." But this has no place in the first emanation from the universal principle of things.

Reply Obj. 2: Creation is not change, except according to a mode of understanding. For change means that the same something should be different now from what it was previously. Sometimes, indeed, the same actual thing is different now from what it was before, as in motion according to quantity, quality and place; but sometimes it is the same being only in potentiality, as in substantial change, the subject of which is matter. But in creation, by which the whole substance of a thing is produced, the same thing can be taken as different now and before only according to our way of understanding, so that a thing is understood as first not existing at all, and afterwards

as existing. But as action and passion coincide as to the substance of motion, and differ only according to diverse relations (Phys. iii, text 20, 21), it must follow that when motion is withdrawn, only diverse relations remain in the Creator and in the creature. But because the mode of signification follows the mode of understanding as was said above (Q. 13, A. 1), creation is signified by mode of change; and on this account it is said that to create is to make something from nothing. And yet "to make" and "to be made" are more suitable expressions here than "to change" and "to be changed," because "to make" and "to be made" import a relation of cause to the effect, and of effect to the cause, and imply change only as a consequence.

Reply Obj. 3: In things which are made without movement, to become and to be already made are simultaneous, whether such making is the term of movement, as illumination (for a thing is being illuminated and is illuminated at the same time) or whether it is not the term of movement, as the word is being made in the mind and is made at the same time. In these things what is being made, is; but when we speak of its being made, we mean that it is from another, and was not previously. Hence since creation is without movement, a thing is being created and is already created at the same time.

Reply Obj. 4: This objection proceeds from a false imagination, as if there were an infinite medium between nothing and being; which is plainly false. This false imagination comes from creation being taken to signify a change existing between two forms. _____

THIRD ARTICLE [I, Q. 45, Art. 3]

Whether Creation Is Anything in the Creature?

Objection 1: It would seem that creation is not anything in the creature. For as creation taken in a passive sense is attributed to the creature, so creation taken in an active sense is attributed to the Creator. But creation taken actively is not anything in the Creator, because otherwise it would follow that in God there would be

something temporal. Therefore creation taken passively is not anything in the creature.

Obj. 2: Further, there is no medium between the Creator and the creature. But creation is signified as the medium between them both: since it is not the Creator, as it is not eternal; nor is it the creature, because in that case it would be necessary for the same reason to suppose another creation to create it, and so on to infinity. Therefore creation is not anything in the creature.

Obj. 3: Further, if creation is anything besides the created substance, it must be an accident belonging to it. But every accident is in a subject. Therefore a thing created would be the subject of creation, and so the same thing would be the subject and also the term of creation. This is impossible, because the subject is before the accident, and preserves the accident; while the term is after the action and passion whose term it is, and as soon as it exists, action and passion cease. Therefore creation itself is not any thing.

On the contrary, It is greater for a thing to be made according to its entire substance, than to be made according to its substantial or accidental form. But generation taken simply, or relatively, whereby anything is made according to the substantial or the accidental form, is something in the thing generated. Therefore much more is creation, whereby a thing is made according to its whole substance, something in the thing created.

I answer that, Creation places something in the thing created according to relation only; because what is created, is not made by movement, or by change. For what is made by movement or by change is made from something pre-existing. And this happens, indeed, in the particular productions of some beings, but cannot happen in the production of all being by the universal cause of all beings, which is God. Hence God by creation produces things without movement. Now when movement is removed from action and passion, only relation remains, as was said above (A. 2, ad

2). Hence creation in the creature is only a certain relation to the Creator as to the principle of its being; even as in passion, which implies movement, is implied a relation to the principle of motion.

Reply Obj. 1: Creation signified actively means the divine action, which is God's essence, with a relation to the creature. But in God relation to the creature is not a real relation, but only a relation of reason; whereas the relation of the creature to God is a real relation, as was said above (Q. 13, A. 7) in treating of the divine names.

Reply Obj. 2: Because creation is signified as a change, as was said above (A. 2, ad 2), and change is a kind of medium between the mover and the moved, therefore also creation is signified as a medium between the Creator and the creature. Nevertheless passive creation is in the creature, and is a creature. Nor is there need of a further creation in its creation; because relations, or their entire nature being referred to something, are not referred by any other relations, but by themselves; as was also shown above (Q. 42, A. 1, ad 4), in treating of the equality of the Persons.

Reply Obj. 3: The creature is the term of creation as signifying a change, but is the subject of creation, taken as a real relation, and is prior to it in being, as the subject is to the accident. Nevertheless creation has a certain aspect of priority on the part of the object to which it is directed, which is the beginning of the creature. Nor is it necessary that as long as the creature is it should be created; because creation imports a relation of the creature to the Creator, with a certain newness or beginning.

FOURTH ARTICLE [I, Q. 45, Art. 4]

Whether to Be Created Belongs to Composite and Subsisting Things?

Objection 1: It would seem that to be created does not belong to composite and subsisting things. For in the book, De Causis (prop. iv) it is said, "The first of creatures is being." But the being of a thing created is not subsisting. Therefore

creation properly speaking does not belong to subsisting and composite things.

Obj. 2: Further, whatever is created is from nothing. But composite things are not from nothing, but are the result of their own component parts. Therefore composite things are not created.

Obj. 3: Further, what is presupposed in the second emanation is properly produced by the first: as natural generation produces the natural thing, which is presupposed in the operation of art. But the thing supposed in natural generation is matter. Therefore matter, and not the composite, is, properly speaking, that which is created.

On the contrary, It is said (Gen. 1:1): "In the beginning God created heaven and earth." But heaven and earth are subsisting composite things. Therefore creation belongs to them.

I answer that, To be created is, in a manner, to be made, as was shown above (Q. 44, A. 2, ad 2, 3). Now, to be made is directed to the being of a thing. Hence to be made and to be created properly belong to whatever being belongs; which, indeed, belongs properly to subsisting things, whether they are simple things, as in the case of separate substances, or composite, as in the case of material substances. For being belongs to that which has being—that is, to what subsists in its own being. But forms and accidents and the like are called beings, not as if they themselves were, but because something is by them; as whiteness is called a being, inasmuch as its subject is white by it. Hence, according to the Philosopher (Metaph. vii, text 2) accident is more properly said to be "of a being" than "a being." Therefore, as accidents and forms and the like non-subsisting things are to be said to co-exist rather than to exist, so they ought to be called rather "concreated" than "created" things; whereas, properly speaking, created things are subsisting beings.

Reply Obj. 1: In the proposition "the first of created things is being," the word "being" does not refer to the subject of creation, but to the proper concept of the object of creation. For a created thing is called created because it is a being, not

because it is "this" being, since creation is the emanation of all being from the Universal Being, as was said above (A. 1). We use a similar way of speaking when we say that "the first visible thing is color," although, strictly speaking, the thing colored is what is seen.

Reply Obj. 2: Creation does not mean the building up of a composite thing from pre-existing principles; but it means that the "composite" is created so that it is brought into being at the same time with all its principles.

Reply Obj. 3: This reason does not prove that matter alone is created, but that matter does not exist except by creation; for creation is the production of the whole being, and not only matter. _____

FIFTH ARTICLE [I, Q. 45, Art. 5]

Whether It Belongs to God Alone to Create?

Objection 1: It would seem that it does not belong to God alone to create, because, according to the Philosopher (De Anima ii, text 34), what is perfect can make its own likeness. But immaterial creatures are more perfect than material creatures, which nevertheless can make their own likeness, for fire generates fire, and man begets man. Therefore an immaterial substance can make a substance like to itself. But immaterial substance can be made only by creation, since it has no matter from which to be made. Therefore a creature can create.

Obj. 2: Further, the greater the resistance is on the part of the thing made, so much the greater power is required in the maker. But a "contrary" resists more than "nothing." Therefore it requires more power to make (something) from its contrary, which nevertheless a creature can do, than to make a thing from nothing. Much more therefore can a creature do this.

Obj. 3: Further, the power of the maker is considered according to the measure of what is made. But created being is finite, as we proved above when treating of the infinity of God (Q. 7, AA. 2, 3, 4). Therefore only a finite power is needed to

produce a creature by creation. But to have a finite power is not contrary to the nature of a creature. Therefore it is not impossible for a creature to create.

On the contrary, Augustine says (De Trin. iii, 8) that neither good nor bad angels can create anything. Much less therefore can any other creatures.

I answer that, It sufficiently appears at the first glance, according to what precedes (A. 1), that to create can be the action of God alone. For the more universal effects must be reduced to the more universal and prior causes. Now among all effects the most universal is being itself: and hence it must be the proper effect of the first and most universal cause, and that is God. Hence also it is said (De Causis prop., iii) that "neither intelligence nor the soul gives us being, except inasmuch as it works by divine operation." Now to produce being absolutely, not as this or that being, belongs to creation. Hence it is manifest that creation is the proper act of God alone.

It happens, however, that something participates the proper action of another, not by its own power, but instrumentally, inasmuch as it acts by the power of another; as air can heat and ignite by the power of fire. And so some have supposed that although creation is the proper act of the universal cause, still some inferior cause acting by the power of the first cause, can create. And thus Avicenna asserted that the first separate substance created by God created another after itself, and the substance of the world and its soul; and that the substance of the world creates the matter of inferior bodies. And in the same manner the Master says (Sent. iv, D, 5) that God can communicate to a creature the power of creating, so that the latter can create ministerially, not by its own power.

But such a thing cannot be, because the secondary instrumental cause does not participate the action of the superior cause, except inasmuch as by something proper to itself it acts dispositively to the effect of the principal agent. If therefore it effects nothing, according to what is proper to itself, it is used to no purpose; nor would there be any need of certain instruments for certain actions. Thus we see that a saw,

in cutting wood, which it does by the property of its own form, produces the form of a bench, which is the proper effect of the principal agent. Now the proper effect of God creating is what is presupposed to all other effects, and that is absolute being. Hence nothing else can act dispositively and instrumentally to this effect, since creation is not from anything presupposed, which can be disposed by the action of the instrumental agent. So therefore it is impossible for any creature to create, either by its own power or instrumentally—that is, ministerially.

And above all it is absurd to suppose that a body can create, for no body acts except by touching or moving; and thus it requires in its action some pre-existing thing, which can be touched or moved, which is contrary to the very idea of creation.

Reply Obj. 1: A perfect thing participating any nature, makes a likeness to itself, not by absolutely producing that nature, but by applying it to something else. For an individual man cannot be the cause of human nature absolutely, because he would then be the cause of himself; but he is the cause of human nature being in the man begotten; and thus he presupposes in his action a determinate matter whereby he is an individual man. But as an individual man participates human nature, so every created being participates, so to speak, the nature of being; for God alone is His own being, as we have said above (Q. 7, AA. 1, 2). Therefore no created being can produce a being absolutely, except forasmuch as it causes "being" in "this": and so it is necessary to presuppose that whereby a thing is this thing, before the action whereby it makes its own likeness. But in an immaterial substance it is not possible to presuppose anything whereby it is this thing; because it is what it is by its form, whereby it has being, since it is a subsisting form. Therefore an immaterial substance cannot produce another immaterial substance like to itself as regards its being, but only as regards some added perfection; as we may say that a superior angel illuminates an inferior, as Dionysius says (Coel. Hier. iv, x). In this way even in heaven there is paternity, as the Apostle says (Eph. 3:15): "From whom all paternity in heaven and on earth is named." From which evidently appears that no

created being can cause anything, unless something is presupposed; which is against the very idea of creation.

Reply Obj. 2: A thing is made from its contrary indirectly (Phys. i, text 43), but directly from the subject which is in potentiality. And so the contrary resists the agent, inasmuch as it impedes the potentiality from the act which the agent intends to induce, as fire intends to reduce the matter of water to an act like to itself, but is impeded by the form and contrary dispositions, whereby the potentiality (of the water) is restrained from being reduced to act; and the more the potentiality is restrained, the more power is required in the agent to reduce the matter to act. Hence a much greater power is required in the agent when no potentiality pre-exists. Thus therefore it appears that it is an act of much greater power to make a thing from nothing, than from its contrary.

Reply Obj. 3: The power of the maker is reckoned not only from the substance of the thing made, but also from the mode of its being made; for a greater heat heats not only more, but quicker. Therefore although to create a finite effect does not show an infinite power, yet to create it from nothing does show an infinite power: which appears from what has been said (ad 2). For if a greater power is required in the agent in proportion to the distance of the potentiality from the act, it follows that the power of that which produces something from no presupposed potentiality is infinite, because there is no proportion between "no potentiality" and the potentiality presupposed by the power of a natural agent, as there is no proportion between "not being" and "being." And because no creature has simply an infinite power, any more than it has an infinite being, as was proved above (Q. 7, A. 2), it follows that no creature can create. _____

SIXTH ARTICLE [I, Q. 45, Art. 6]

Whether to Create Is Proper to Any Person?

Objection 1: It would seem that to create is proper to some Person. For what comes

first is the cause of what is after; and what is perfect is the cause of what is imperfect. But the procession of the divine Person is prior to the procession of the creature: and is more perfect, because the divine Person proceeds in perfect similitude of its principle; whereas the creature proceeds in imperfect similitude. Therefore the processions of the divine Persons are the cause of the processions of things, and so to create belongs to a Person.

Obj. 2: Further, the divine Persons are distinguished from each other only by their processions and relations. Therefore whatever difference is attributed to the divine Persons belongs to them according to the processions and relations of the Persons. But the causation of creatures is diversely attributed to the divine Persons; for in the Creed, to the Father is attributed that "He is the Creator of all things visible and invisible"; to the Son is attributed that by Him "all things were made"; and to the Holy Ghost is attributed that He is "Lord and Life-giver." Therefore the causation of creatures belongs to the Persons according to processions and relations.

Obj. 3: Further, if it be said that the causation of the creature flows from some essential attribute appropriated to some one Person, this does not appear to be sufficient; because every divine effect is caused by every essential attribute—viz. by power, goodness and wisdom—and thus does not belong to one more than to another. Therefore any determinate mode of causation ought not to be attributed to one Person more than to another, unless they are distinguished in creating according to relations and processions.

On the contrary, Dionysius says (Div. Nom. ii) that all things caused are the common work of the whole Godhead.

I answer that, To create is, properly speaking, to cause or produce the being of things. And as every agent produces its like, the principle of action can be considered from the effect of the action; for it must be fire that generates fire. And therefore to create belongs to God according to His being, that is, His essence,

which is common to the three Persons. Hence to create is not proper to any one Person, but is common to the whole Trinity.

Nevertheless the divine Persons, according to the nature of their procession, have a causality respecting the creation of things. For as was said above (Q. 14, A. 8; Q. 19, A. 4), when treating of the knowledge and will of God, God is the cause of things by His intellect and will, just as the craftsman is cause of the things made by his craft. Now the craftsman works through the word conceived in his mind, and through the love of his will regarding some object. Hence also God the Father made the creature through His Word, which is His Son; and through His Love, which is the Holy Ghost. And so the processions of the Persons are the type of the productions of creatures inasmuch as they include the essential attributes, knowledge and will.

Reply Obj. 1: The processions of the divine Persons are the cause of creation, as above explained.

Reply Obj. 2: As the divine nature, although common to the three Persons, still belongs to them in a kind of order, inasmuch as the Son receives the divine nature from the Father, and the Holy Ghost from both: so also likewise the power of creation, whilst common to the three Persons, belongs to them in a kind of order. For the Son receives it from the Father, and the Holy Ghost from both. Hence to be the Creator is attributed to the Father as to Him Who does not receive the power of creation from another. And of the Son it is said (John 1:3), "Through Him all things were made," inasmuch as He has the same power, but from another; for this preposition "through" usually denotes a mediate cause, or "a principle from a principle." But to the Holy Ghost, Who has the same power from both, is attributed that by His sway He governs, and quickens what is created by the Father through the Son. Again, the reason for this particular appropriation may be taken from the common notion of the appropriation of the essential attributes. For, as above stated (Q. 39, A. 8, ad 3), to the Father is appropriated power which is chiefly shown in

creation, and therefore it is attributed to Him to be the Creator. To the Son is appropriated wisdom, through which the intellectual agent acts; and therefore it is said: "Through Whom all things were made." And to the Holy Ghost is appropriated goodness, to which belong both government, which brings things to their proper end, and the giving of life—for life consists in a certain interior movement; and the first mover is the end, and goodness.

Reply Obj. 3: Although every effect of God proceeds from each attribute, each effect is reduced to that attribute with which it is naturally connected; thus the order of things is reduced to "wisdom," and the justification of the sinner to "mercy" and "goodness" poured out super-abundantly. But creation, which is the production of the very substance of a thing, is reduced to "power." _____

SEVENTH ARTICLE [I, Q. 45, Art. 7]

Whether in Creatures Is Necessarily Found a Trace of the Trinity?

Objection 1: It would seem that in creatures there is not necessarily found a trace of the Trinity. For anything can be traced through its traces. But the trinity of persons cannot be traced from the creatures, as was above stated (Q. 32, A. 1). Therefore there is no trace of the Trinity in creatures.

Obj. 2: Further, whatever is in creatures is created. Therefore if the trace of the Trinity is found in creatures according to some of their properties, and if everything created has a trace of the Trinity, it follows that we can find a trace of the Trinity in each of these (properties): and so on to infinitude.

Obj. 3: Further, the effect represents only its own cause. But the causality of creatures belongs to the common nature, and not to the relations whereby the Persons are distinguished and numbered. Therefore in the creature is to be found a trace not of the Trinity but of the unity of essence.

On the contrary, Augustine says (De Trin. vi, 10), that "the trace of the Trinity appears in creatures."

I answer that, Every effect in some degree represents its cause, but diversely. For some effects represent only the causality of the cause, but not its form; as smoke represents fire. Such a representation is called a "trace": for a trace shows that someone has passed by but not who it is. Other effects represent the cause as regards the similitude of its form, as fire generated represents fire generating; and a statue of Mercury represents Mercury; and this is called the representation of "image." Now the processions of the divine Persons are referred to the acts of intellect and will, as was said above (Q. 27). For the Son proceeds as the word of the intellect; and the Holy Ghost proceeds as love of the will. Therefore in rational creatures, possessing intellect and will, there is found the representation of the Trinity by way of image, inasmuch as there is found in them the word conceived, and the love proceeding.

But in all creatures there is found the trace of the Trinity, inasmuch as in every creature are found some things which are necessarily reduced to the divine Persons as to their cause. For every creature subsists in its own being, and has a form, whereby it is determined to a species, and has relation to something else. Therefore as it is a created substance, it represents the cause and principle; and so in that manner it shows the Person of the Father, Who is the "principle from no principle." According as it has a form and species, it represents the Word as the form of the thing made by art is from the conception of the craftsman. According as it has relation of order, it represents the Holy Ghost, inasmuch as He is love, because the order of the effect to something else is from the will of the Creator. And therefore Augustine says (De Trin. vi 10) that the trace of the Trinity is found in every creature, according "as it is one individual," and according "as it is formed by a species," and according as it "has a certain relation of order." And to these also are reduced those three, "number," "weight," and "measure," mentioned in the Book of Wisdom (9:21). For "measure" refers to the substance of the thing limited by its principles, "number" refers to the species, "weight" refers to the order. And to these three are reduced the other three mentioned by Augustine (De Nat. Boni iii),

"mode," species, and "order," and also those he mentions (QQ. 83, qu. 18): "that which exists; whereby it is distinguished; whereby it agrees." For a thing exists by its substance, is distinct by its form, and agrees by its order. Other similar expressions may be easily reduced to the above.

Reply Obj. 1: The representation of the trace is to be referred to the appropriations: in which manner we are able to arrive at a knowledge of the trinity of the divine persons from creatures, as we have said (Q. 32, A. 1).

Reply Obj. 2: A creature properly speaking is a thing self-subsisting; and in such are the three above-mentioned things to be found. Nor is it necessary that these three things should be found in all that exists in the creature; but only to a subsisting being is the trace ascribed in regard to those three things.

Reply Obj. 3: The processions of the persons are also in some way the cause and type of creation; as appears from the above (A. 6). _____

EIGHTH ARTICLE [I, Q. 45, Art. 8]

Whether Creation Is Mingled with Works of Nature and Art?

Objection 1: It would seem that creation is mingled in works of nature and art. For in every operation of nature and art some form is produced. But it is not produced from anything, since matter has no part in it. Therefore it is produced from nothing; and thus in every operation of nature and art there is creation.

Obj. 2: Further, the effect is not more powerful than its cause. But in natural things the only agent is the accidental form, which is an active or a passive form. Therefore the substantial form is not produced by the operation of nature; and therefore it must be produced by creation.

Obj. 3: Further, in nature like begets like. But some things are found generated in nature by a thing unlike to them; as is evident in animals generated through putrefaction. Therefore the form of these is not from nature, but by creation; and the same reason applies to other things.

Obj. 4: Further, what is not created, is not a creature. If therefore in nature's productions there were not creation, it would follow that nature's productions are not creatures; which is heretical.

On the contrary, Augustine (Super Gen. v, 6,14,15) distinguishes the work of propagation, which is a work of nature, from the work of creation.

I answer that, The doubt on this subject arises from the forms which, some said, do not come into existence by the action of nature, but previously exist in matter; for they asserted that forms are latent. This arose from ignorance concerning matter, and from not knowing how to distinguish between potentiality and act. For because forms pre-exist in matter, "in potentiality," they asserted that they pre-exist "simply." Others, however, said that the forms were given or caused by a separate agent by way of creation; and accordingly, that to each operation of nature is joined creation. But this opinion arose from ignorance concerning form. For they failed to consider that the form of the natural body is not subsisting, but is that by which a thing is. And therefore, since to be made and to be created belong properly to a subsisting thing alone, as shown above (A. 4), it does not belong to forms to be made or to be created, but to be "concreated." What, indeed, is properly made by the natural agent is the "composite," which is made from matter.

Hence in the works of nature creation does not enter, but is presupposed to the work of nature.

Reply Obj. 1: Forms begin to be actual when the composite things are made, not as though they were made "directly," but only "indirectly."

Reply Obj. 2: The active qualities in nature act by virtue of substantial forms: and therefore the natural agent not only produces its like according to quality, but according to species.

Reply Obj. 3: For the generation of imperfect animals, a universal agent suffices, and this is to be found in the celestial power to which they are assimilated, not in

species, but according to a kind of analogy. Nor is it necessary to say that their forms are created by a separate agent. However, for the generation of perfect animals the universal agent does not suffice, but a proper agent is required, in the shape of a univocal generator.

Reply Obj. 4: The operation of nature takes place only on the presupposition of created principles; and thus the products of nature are called creatures.

QUESTION 46

OF THE BEGINNING OF THE DURATION OF CREATURES (In Three Articles)

Next must be considered the beginning of the duration of creatures, about which there are three points for treatment:

(1) Whether creatures always existed?

(2) Whether that they began to exist is an article of Faith?

(3) How God is said to have created heaven and earth in the beginning?

FIRST ARTICLE [I, Q. 46, Art. 1]

Whether the Universe of Creatures Always Existed?

Objection 1: It would seem that the universe of creatures, called the world, had no beginning, but existed from eternity. For everything which begins to exist, is a possible being before it exists: otherwise it would be impossible for it to exist. If therefore the world began to exist, it was a possible being before it began to exist. But possible being is matter, which is in potentiality to existence, which results from a form, and to non-existence, which results from privation of form. If therefore the world began to exist, matter must have existed before the world. But matter cannot exist without form: while the matter of the world with its form is the world. Therefore the world existed before it began to exist: which is impossible.

Obj. 2: Further, nothing which has power to be always, sometimes is and sometimes is not; because so far as the power of a thing extends so long it exists. But every incorruptible thing has power to be always; for its power does not extend to any determinate time. Therefore no incorruptible thing sometimes is, and sometimes is not: but everything which has a beginning at some time is, and at some time is not; therefore no incorruptible thing begins to exist. But there are many incorruptible things in the world, as the celestial bodies and all intellectual substances. Therefore the world did not begin to exist.

Obj. 3: Further, what is unbegotten has no beginning. But the Philosopher (Phys. i, text 82) proves that matter is unbegotten, and also (De Coelo et Mundo i, text 20) that the heaven is unbegotten. Therefore the universe did not begin to exist.

Obj. 4: Further, a vacuum is where there is not a body, but there might be. But if the world began to exist, there was first no body where the body of the world now is; and yet it could be there, otherwise it would not be there now. Therefore before the world there was a vacuum; which is impossible.

Obj. 5: Further, nothing begins anew to be moved except through either the mover or the thing moved being otherwise than it was before. But what is otherwise now than it was before, is moved. Therefore before every new movement there was a previous movement. Therefore movement always was; and therefore also the thing moved always was, because movement is only in a movable thing.

Obj. 6: Further, every mover is either natural or voluntary. But neither begins to move except by some pre-existing movement. For nature always moves in the same manner: hence unless some change precede either in the nature of the mover, or in the movable thing, there cannot arise from the natural mover a movement which was not there before. And the will, without itself being changed, puts off doing what it proposes to do; but this can be only by some imagined change, at least on the part of time. Thus he who wills to make a house tomorrow, and not today, awaits something

which will be tomorrow, but is not today; and at least awaits for today to pass, and for tomorrow to come; and this cannot be without change, because time is the measure of movement. Therefore it remains that before every new movement, there was a previous movement; and so the same conclusion follows as before.

Obj. 7: Further, whatever is always in its beginning, and always in its end, cannot cease and cannot begin; because what begins is not in its end, and what ceases is not in its beginning. But time always is in its beginning and end, because there is no time except "now" which is the end of the past and the beginning of the future. Therefore time cannot begin or end, and consequently neither can movement, the measure of what is time.

Obj. 8: Further, God is before the world either in the order of nature only, or also by duration. If in the order of nature only, therefore, since God is eternal, the world also is eternal. But if God is prior by duration; since what is prior and posterior in duration constitutes time, it follows that time existed before the world, which is impossible.

Obj. 9: Further, if there is a sufficient cause, there is an effect; for a cause to which there is no effect is an imperfect cause, requiring something else to make the effect follow. But God is the sufficient cause of the world; being the final cause, by reason of His goodness, the exemplar cause by reason of His wisdom, and the efficient cause, by reason of His power as appears from the above (Q. 44, AA. 2, 3, 4). Since therefore God is eternal, the world is also eternal.

Obj. 10: Further, eternal action postulates an eternal effect. But the action of God is His substance, which is eternal. Therefore the world is eternal.

On the contrary, It is said (John 17:5), "Glorify Me, O Father, with Thyself with the glory which I had before the world was"; and (Prov. 8:22), "The Lord possessed Me in the beginning of His ways, before He made anything from the beginning."

I answer that, Nothing except God can be eternal. And this statement is far from

impossible to uphold: for it has been shown above (Q. 19, A. 4) that the will of God is the cause of things. Therefore things are necessary, according as it is necessary for God to will them, since the necessity of the effect depends on the necessity of the cause (Metaph. v, text 6). Now it was shown above (Q. 19, A. 3), that, absolutely speaking, it is not necessary that God should will anything except Himself. It is not therefore necessary for God to will that the world should always exist; but the world exists forasmuch as God wills it to exist, since the being of the world depends on the will of God, as on its cause. It is not therefore necessary for the world to be always; and hence it cannot be proved by demonstration.

Nor are Aristotle's reasons (Phys. viii) simply, but relatively, demonstrative—viz. in order to contradict the reasons of some of the ancients who asserted that the world began to exist in some quite impossible manner. This appears in three ways. Firstly, because, both in Phys. viii and in De Coelo i, text 101, he premises some opinions, as those of Anaxagoras, Empedocles and Plato, and brings forward reasons to refute them. Secondly, because wherever he speaks of this subject, he quotes the testimony of the ancients, which is not the way of a demonstrator, but of one persuading of what is probable. Thirdly, because he expressly says (Topic. i, 9), that there are dialectical problems, about which we have nothing to say from reason, as, "whether the world is eternal."

Reply Obj. 1: Before the world existed it was possible for the world to be, not, indeed, according to a passive power which is matter, but according to the active power of God; and also, according as a thing is called absolutely possible, not in relation to any power, but from the sole habitude of the terms which are not repugnant to each other; in which sense possible is opposed to impossible, as appears from the Philosopher (Metaph. v, text 17).

Reply Obj. 2: Whatever has power always to be, from the fact of having that power, cannot sometimes be and sometimes not be; but before it received that power, it did

not exist.

Hence this reason which is given by Aristotle (De Coelo i, text 120) does not prove simply that incorruptible things never began to exist; but that they did not begin by the natural mode whereby things generated and corruptible begin.

Reply Obj. 3: Aristotle (Phys. i, text 82) proves that matter is unbegotten from the fact that it has not a subject from which to derive its existence; and (De Coelo et Mundo i, text 20) he proves that heaven is ungenerated, forasmuch as it has no contrary from which to be generated. Hence it appears that no conclusion follows either way, except that matter and heaven did not begin by generation, as some said, especially about heaven. But we say that matter and heaven were produced into being by creation, as appears above (Q. 44, A. 1, ad 2).

Reply Obj. 4: The notion of a vacuum is not only "in which is nothing," but also implies a space capable of holding a body and in which there is not a body, as appears from Aristotle (Phys. iv, text 60). Whereas we hold that there was no place or space before the world was.

Reply Obj. 5: The first mover was always in the same state: but the first movable thing was not always so, because it began to be whereas hitherto it was not. This, however, was not through change, but by creation, which is not change, as said above (Q. 45, A. 2, ad 2). Hence it is evident that this reason, which Aristotle gives (Phys. viii), is valid against those who admitted the existence of eternal movable things, but not eternal movement, as appears from the opinions of Anaxagoras and Empedocles. But we hold that from the moment that movable things began to exist movement also existed.

Reply Obj. 6: The first agent is a voluntary agent. And although He had the eternal will to produce some effect, yet He did not produce an eternal effect. Nor is it necessary for some change to be presupposed, not even on account of imaginary time. For we must take into consideration the difference between a particular agent,

that presupposes something and produces something else, and the universal agent, who produces the whole. The particular agent produces the form, and presupposes the matter; and hence it is necessary that it introduce the form in due proportion into a suitable matter. Hence it is correct to say that it introduces the form into such matter, and not into another, on account of the different kinds of matter. But it is not correct to say so of God Who produces form and matter together: whereas it is correct to say of Him that He produces matter fitting to the form and to the end. Now, a particular agent presupposes time just as it presupposes matter. Hence it is correctly described as acting in time "after" and not in time "before," according to an imaginary succession of time after time. But the universal agent who produces the thing and time also, is not correctly described as acting now, and not before, according to an imaginary succession of time succeeding time, as if time were presupposed to His action; but He must be considered as giving time to His effect as much as and when He willed, and according to what was fitting to demonstrate His power. For the world leads more evidently to the knowledge of the divine creating power, if it was not always, than if it had always been; since everything which was not always manifestly has a cause; whereas this is not so manifest of what always was.

Reply Obj. 7: As is stated (Phys. iv, text 99), "before" and "after" belong to time, according as they are in movement. Hence beginning and end in time must be taken in the same way as in movement. Now, granted the eternity of movement, it is necessary that any given moment in movement be a beginning and an end of movement; which need not be if movement be a beginning. The same applies to the "now" of time. Thus it appears that the idea of the instant "now," as being always the beginning and end of time, presupposes the eternity of time and movement. Hence Aristotle brings forward this reason (Phys. viii, text 10) against those who asserted the eternity of time, but denied the eternity of movement.

Reply Obj. 8: God is prior to the world by priority of duration. But the word "prior"

signifies priority not of time, but of eternity. Or we may say that it signifies the eternity of imaginary time, and not of time really existing; thus, when we say that above heaven there is nothing, the word "above" signifies only an imaginary place, according as it is possible to imagine other dimensions beyond those of the heavenly body.

Reply Obj. 9: As the effect follows from the cause that acts by nature, according to the mode of its form, so likewise it follows from the voluntary agent, according to the form preconceived and determined by the agent, as appears from what was said above (Q. 19, A. 4; Q. 41, A. 2). Therefore, although God was from eternity the sufficient cause of the world, we should not say that the world was produced by Him, except as preordained by His will—that is, that it should have being after not being, in order more manifestly to declare its author.

Reply Obj. 10: Given the action, the effect follows according to the requirement of the form, which is the principle of action. But in agents acting by will, what is conceived and preordained is to be taken as the form, which is the principle of action. Therefore from the eternal action of God an eternal effect did not follow; but such an effect as God willed, an effect, to wit, which has being after not being.

SECOND ARTICLE [I, Q. 46, Art. 2]

Whether It Is an Article of Faith That the World Began?

Objection 1: It would seem that it is not an article of faith but a demonstrable conclusion that the world began. For everything that is made has a beginning of its duration. But it can be proved demonstratively that God is the effective cause of the world; indeed this is asserted by the more approved philosophers. Therefore it can be demonstratively proved that the world began.

Obj. 2: Further, if it is necessary to say that the world was made by God, it must therefore have been made from nothing or from something. But it was not made

from something; otherwise the matter of the world would have preceded the world; against which are the arguments of Aristotle (De Coelo i), who held that heaven was ungenerated. Therefore it must be said that the world was made from nothing; and thus it has being after not being. Therefore it must have begun.

Obj. 3: Further, everything which works by intellect works from some principle, as appears in all kinds of craftsmen. But God acts by intellect: therefore His work has a principle. The world, therefore, which is His effect, did not always exist.

Obj. 4: Further, it appears manifestly that certain arts have developed, and certain countries have begun to be inhabited at some fixed time. But this would not be the case if the world had been always. Therefore it is manifest that the world did not always exist.

Obj. 5: Further, it is certain that nothing can be equal to God. But if the world had always been, it would be equal to God in duration. Therefore it is certain that the world did not always exist.

Obj. 6: Further, if the world always was, the consequence is that infinite days preceded this present day. But it is impossible to pass through an infinite medium. Therefore we should never have arrived at this present day; which is manifestly false.

Obj. 7: Further, if the world was eternal, generation also was eternal. Therefore one man was begotten of another in an infinite series. But the father is the efficient cause of the son (Phys. ii, text 5). Therefore in efficient causes there could be an infinite series, which is disproved (Metaph. ii, text 5).

Obj. 8: Further, if the world and generation always were, there have been an infinite number of men. But man's soul is immortal: therefore an infinite number of human souls would actually now exist, which is impossible. Therefore it can be known with certainty that the world began, and not only is it known by faith.

On the contrary, The articles of faith cannot be proved demonstratively, because

faith is of things "that appear not" (Heb. 11:1). But that God is the Creator of the world: hence that the world began, is an article of faith; for we say, "I believe in one God," etc. And again, Gregory says (Hom. i in Ezech.), that Moses prophesied of the past, saying, "In the beginning God created heaven and earth": in which words the newness of the world is stated. Therefore the newness of the world is known only by revelation; and therefore it cannot be proved demonstratively.

I answer that, By faith alone do we hold, and by no demonstration can it be proved, that the world did not always exist, as was said above of the mystery of the Trinity (Q. 32, A. 1). The reason of this is that the newness of the world cannot be demonstrated on the part of the world itself. For the principle of demonstration is the essence of a thing. Now everything according to its species is abstracted from "here" and "now"; whence it is said that universals are everywhere and always. Hence it cannot be demonstrated that man, or heaven, or a stone were not always. Likewise neither can it be demonstrated on the part of the efficient cause, which acts by will. For the will of God cannot be investigated by reason, except as regards those things which God must will of necessity; and what He wills about creatures is not among these, as was said above (Q. 19, A. 3). But the divine will can be manifested by revelation, on which faith rests. Hence that the world began to exist is an object of faith, but not of demonstration or science. And it is useful to consider this, lest anyone, presuming to demonstrate what is of faith, should bring forward reasons that are not cogent, so as to give occasion to unbelievers to laugh, thinking that on such grounds we believe things that are of faith.

Reply Obj. 1: As Augustine says (De Civ. Dei xi, 4), the opinion of philosophers who asserted the eternity of the world was twofold. For some said that the substance of the world was not from God, which is an intolerable error; and therefore it is refuted by proofs that are cogent. Some, however, said that the world was eternal, although made by God. For they hold that the world has a beginning, not of time, but of creation, so that in a certain hardly intelligible way it was always made. "And

they try to explain their meaning thus (De Civ. Dei x, 31): for as, if the foot were always in the dust from eternity, there would always be a footprint which without doubt was caused by him who trod on it, so also the world always was, because its Maker always existed." To understand this we must consider that the efficient cause, which acts by motion, of necessity precedes its effect in time; because the effect is only in the end of the action, and every agent must be the principle of action. But if the action is instantaneous and not successive, it is not necessary for the maker to be prior to the thing made in duration as appears in the case of illumination. Hence they say that it does not follow necessarily if God is the active cause of the world, that He should be prior to the world in duration; because creation, by which He produced the world, is not a successive change, as was said above (Q. 45, A. 2).

Reply Obj. 2: Those who would say that the world was eternal, would say that the world was made by God from nothing, not that it was made after nothing, according to what we understand by the word creation, but that it was not made from anything; and so also some of them do not reject the word creation, as appears from Avicenna (Metaph. ix, text 4).

Reply Obj. 3: This is the argument of Anaxagoras (as quoted in Phys. viii, text 15). But it does not lead to a necessary conclusion, except as to that intellect which deliberates in order to find out what should be done, which is like movement. Such is the human intellect, but not the divine intellect (Q. 14, AA. 7, 12).

Reply Obj. 4: Those who hold the eternity of the world hold that some region was changed an infinite number of times, from being uninhabitable to being inhabitable and "vice versa," and likewise they hold that the arts, by reason of various corruptions and accidents, were subject to an infinite variety of advance and decay. Hence Aristotle says (Meteor. i), that it is absurd from such particular changes to hold the opinion of the newness of the whole world.

Reply Obj. 5: Even supposing that the world always was, it would not be equal to

God in eternity, as Boethius says (De Consol. v, 6); because the divine Being is all being simultaneously without succession; but with the world it is otherwise.

Reply Obj. 6: Passage is always understood as being from term to term. Whatever bygone day we choose, from it to the present day there is a finite number of days which can be passed through. The objection is founded on the idea that, given two extremes, there is an infinite number of mean terms.

Reply Obj. 7: In efficient causes it is impossible to proceed to infinity per se—thus, there cannot be an infinite number of causes that are per se required for a certain effect; for instance, that a stone be moved by a stick, the stick by the hand, and so on to infinity. But it is not impossible to proceed to infinity accidentally as regards efficient causes; for instance, if all the causes thus infinitely multiplied should have the order of only one cause, their multiplication being accidental, as an artificer acts by means of many hammers accidentally, because one after the other may be broken. It is accidental, therefore, that one particular hammer acts after the action of another; and likewise it is accidental to this particular man as generator to be generated by another man; for he generates as a man, and not as the son of another man. For all men generating hold one grade in efficient causes—viz. the grade of a particular generator. Hence it is not impossible for a man to be generated by man to infinity; but such a thing would be impossible if the generation of this man depended upon this man, and on an elementary body, and on the sun, and so on to infinity.

Reply Obj. 8: Those who hold the eternity of the world evade this reason in many ways. For some do not think it impossible for there to be an actual infinity of souls, as appears from the Metaphysics of Algazel, who says that such a thing is an accidental infinity. But this was disproved above (Q. 7, A. 4). Some say that the soul is corrupted with the body. And some say that of all souls only one will remain. But others, as Augustine says [*Serm. xiv, De Temp. 4, 5; De Haeres., haeres. 46; De Civ. Dei xii. 13], asserted on this account a circuit of souls—viz. that souls separated

from their bodies return again thither after a course of time; a fuller consideration of which matters will be given later (Q. 75, A. 2; Q. 118, A. 6). But be it noted that this argument considers only a particular case. Hence one might say that the world was eternal, or at least some creature, as an angel, but not man. But we are considering the question in general, as to whether any creature can exist from eternity.

THIRD ARTICLE [I, Q. 46, Art. 3]

Whether the Creation of Things Was in the Beginning of Time?

Objection 1: It would seem that the creation of things was not in the beginning of time. For whatever is not in time, is not of any part of time. But the creation of things was not in time; for by the creation the substance of things was brought into being; and time does not measure the substance of things, and especially of incorporeal things. Therefore creation was not in the beginning of time.

Obj. 2: Further, the Philosopher proves (Phys. vi, text 40) that everything which is made, was being made; and so to be made implies a "before" and "after." But in the beginning of time, since it is indivisible, there is no "before" and "after." Therefore, since to be created is a kind of "being made," it appears that things were not created in the beginning of time.

Obj. 3: Further, even time itself is created. But time cannot be created in the beginning of time, since time is divisible, and the beginning of time is indivisible. Therefore, the creation of things was not in the beginning of time.

On the contrary, It is said (Gen. 1:1): "In the beginning God created heaven and earth."

I answer that, The words of Genesis, "In the beginning God created heaven and earth," are expounded in a threefold sense in order to exclude three errors. For some said that the world always was, and that time had no beginning; and to exclude this the words "In the beginning" are expounded—viz. "of time." And some said that

there are two principles of creation, one of good things and the other of evil things, against which "In the beginning" is expounded—"in the Son." For as the efficient principle is appropriated to the Father by reason of power, so the exemplar principle is appropriated to the Son by reason of wisdom, in order that, as it is said (Ps. 103:24), "Thou hast made all things in wisdom," it may be understood that God made all things in the beginning—that is, in the Son; according to the word of the Apostle (Col. 1:16), "In Him"—viz. the Son—"were created all things." But others said that corporeal things were created by God through the medium of spiritual creation; and to exclude this it is expounded thus: "In the beginning"—i.e. before all things—"God created heaven and earth." For four things are stated to be created together—viz. the empyrean heaven, corporeal matter, by which is meant the earth, time, and the angelic nature.

Reply Obj. 1: Things are said to be created in the beginning of time, not as if the beginning of time were a measure of creation, but because together with time heaven and earth were created.

Reply Obj. 2: This saying of the Philosopher is understood "of being made" by means of movement, or as the term of movement. Because, since in every movement there is "before" and "after," before any one point in a given movement—that is, whilst anything is in the process of being moved and made, there is a "before" and also an "after," because what is in the beginning of movement or in its term is not in "being moved." But creation is neither movement nor the term of movement, as was said above (Q. 45, AA. 2, 3). Hence a thing is created in such a way that it was not being created before.

Reply Obj. 3: Nothing is made except as it exists. But nothing exists of time except "now." Hence time cannot be made except according to some "now"; not because in the first "now" is time, but because from it time begins. _____

QUESTION 47

OF THE DISTINCTION OF THINGS IN GENERAL (In Three Articles)

After considering the production of creatures, we come to the consideration of the distinction of things. This consideration will be threefold—first, of the distinction of things in general; secondly, of the distinction of good and evil; thirdly, of the distinction of the spiritual and corporeal creature.

Under the first head, there are three points of inquiry:

(1) The multitude or distinction of things.

(2) Their inequality.

(3) The unity of the world. _____

FIRST ARTICLE [I, Q. 47, Art. 1]

Whether the Multitude and Distinction of Things Come from God?

Objection 1: It would seem that the multitude and distinction of things does not come from God. For one naturally always makes one. But God is supremely one, as appears from what precedes (Q. 11, A. 4). Therefore He produces but one effect.

Obj. 2: Further, the representation is assimilated to its exemplar. But God is the exemplar cause of His effect, as was said above (Q. 44, A. 3). Therefore, as God is one, His effect is one only, and not diverse.

Obj. 3: Further, the means are proportional to the end. But the end of the creation is one—viz. the divine goodness, as was shown above (Q. 44, A. 4). Therefore the effect of God is but one.

On the contrary, It is said (Gen. 1:4, 7) that God "divided the light from the darkness," and "divided waters from waters." Therefore the distinction and multitude of things is from God.

I answer that, The distinction of things has been ascribed to many causes. For some attributed the distinction to matter, either by itself or with the agent. Democritus, for instance, and all the ancient natural philosophers, who admitted no cause but matter,

attributed it to matter alone; and in their opinion the distinction of things comes from chance according to the movement of matter. Anaxagoras, however, attributed the distinction and multitude of things to matter and to the agent together; and he said that the intellect distinguishes things by extracting what is mixed up in matter.

But this cannot stand, for two reasons. First, because, as was shown above (Q. 44, A. 2), even matter itself was created by God. Hence we must reduce whatever distinction comes from matter to a higher cause. Secondly, because matter is for the sake of the form, and not the form for the matter, and the distinction of things comes from their proper forms. Therefore the distinction of things is not on account of the matter; but rather, on the contrary, created matter is formless, in order that it may be accommodated to different forms.

Others have attributed the distinction of things to secondary agents, as did Avicenna, who said that God by understanding Himself, produced the first intelligence; in which, forasmuch as it was not its own being, there is necessarily composition of potentiality and act, as will appear later (Q. 50, A. 3). And so the first intelligence, inasmuch as it understood the first cause, produced the second intelligence; and in so far as it understood itself as in potentiality it produced the heavenly body, which causes movement, and inasmuch as it understood itself as having actuality it produced the soul of the heavens.

But this opinion cannot stand, for two reasons. First, because it was shown above (Q. 45, A. 5) that to create belongs to God alone, and hence what can be caused only by creation is produced by God alone—viz. all those things which are not subject to generation and corruption. Secondly, because, according to this opinion, the universality of things would not proceed from the intention of the first agent, but from the concurrence of many active causes; and such an effect we can describe only as being produced by chance. Therefore, the perfection of the universe, which consists of the diversity of things, would thus be a thing of chance, which is

impossible.

Hence we must say that the distinction and multitude of things come from the intention of the first agent, who is God. For He brought things into being in order that His goodness might be communicated to creatures, and be represented by them; and because His goodness could not be adequately represented by one creature alone, He produced many and diverse creatures, that what was wanting to one in the representation of the divine goodness might be supplied by another. For goodness, which in God is simple and uniform, in creatures is manifold and divided and hence the whole universe together participates the divine goodness more perfectly, and represents it better than any single creature whatever.

And because the divine wisdom is the cause of the distinction of things, therefore Moses said that things are made distinct by the word of God, which is the concept of His wisdom; and this is what we read in Gen. 1:3, 4: "God said: Be light made . . . And He divided the light from the darkness."

Reply Obj. 1: The natural agent acts by the form which makes it what it is, and which is only one in one thing; and therefore its effect is one only. But the voluntary agent, such as God is, as was shown above (Q. 19, A. 4), acts by an intellectual form. Since, therefore, it is not against God's unity and simplicity to understand many things, as was shown above (Q. 15, A. 2), it follows that, although He is one, He can make many things.

Reply Obj. 2: This reason would apply to the representation which reflects the exemplar perfectly, and which is multiplied by reason of matter only; hence the uncreated image, which is perfect, is only one. But no creature represents the first exemplar perfectly, which is the divine essence; and, therefore, it can be represented by many things. Still, according as ideas are called exemplars, the plurality of ideas corresponds in the divine mind to the plurality of things.

Reply Obj. 3: In speculative things the medium of demonstration, which

demonstrates the conclusion perfectly, is one only; whereas probable means of proof are many. Likewise when operation is concerned, if the means be equal, so to speak, to the end, one only is sufficient. But the creature is not such a means to its end, which is God; and hence the multiplication of creatures is necessary.

SECOND ARTICLE [I, Q. 47, Art. 2]

Whether the Inequality of Things Is from God?

Objection 1: It would seem that the inequality of things is not from God. For it belongs to the best to produce the best. But among things that are best, one is not greater than another. Therefore, it belongs to God, Who is the Best, to make all things equal.

Obj. 2: Further, equality is the effect of unity (Metaph. v, text 20). But God is one. Therefore, He has made all things equal.

Obj. 3: Further, it is the part of justice to give unequal to unequal things. But God is just in all His works. Since, therefore, no inequality of things is presupposed to the operation whereby He gives being to things, it seems that He has made all things equal.

On the contrary, It is said (Ecclus. 33:7): "Why does one day excel another, and one light another, and one year another year, one sun another sun? [Vulg.: 'when all come of the sun']. By the knowledge of the Lord they were distinguished."

I answer that, When Origen wished to refute those who said that the distinction of things arose from the contrary principles of good and evil, he said that in the beginning all things were created equal by God. For he asserted that God first created only the rational creatures and all equal; and that inequality arose in them from free-will, some being turned to God more and some less, and others turned more and others less away from God. And so those rational creatures which were turned to God by free-will, were promoted to the order of angels according to the

diversity of merits. And those who were turned away from God were bound down to bodies according to the diversity of their sin; and he said this was the cause of the creation and diversity of bodies. But according to this opinion, it would follow that the universality of bodily creatures would not be the effect of the goodness of God as communicated to creatures, but it would be for the sake of the punishment of sin, which is contrary to what is said: "God saw all the things that He had made, and they were very good" (Gen. 1:31). And, as Augustine says (De Civ. Dei ii, 3): "What can be more foolish than to say that the divine Architect provided this one sun for the one world, not to be an ornament to its beauty, nor for the benefit of corporeal things, but that it happened through the sin of one soul; so that, if a hundred souls had sinned, there would be a hundred suns in the world?"

Therefore it must be said that as the wisdom of God is the cause of the distinction of things, so the same wisdom is the cause of their inequality. This may be explained as follows. A twofold distinction is found in things; one is a formal distinction as regards things differing specifically; the other is a material distinction as regards things differing numerically only. And as the matter is on account of the form, material distinction exists for the sake of the formal distinction. Hence we see that in incorruptible things there is only one individual of each species, forasmuch as the species is sufficiently preserved in the one; whereas in things generated and corruptible there are many individuals of one species for the preservation of the species. Whence it appears that formal distinction is of greater consequence than material. Now, formal distinction always requires inequality, because as the Philosopher says (Metaph. viii, 10), the forms of things are like numbers in which species vary by addition or subtraction of unity. Hence in natural things species seem to be arranged in degrees; as the mixed things are more perfect than the elements, and plants than minerals, and animals than plants, and men than other animals; and in each of these one species is more perfect than others. Therefore, as the divine wisdom is the cause of the distinction of things for the sake of the

perfection of the universe, so it is the cause of inequality. For the universe would not be perfect if only one grade of goodness were found in things.

Reply Obj. 1: It is part of the best agent to produce an effect which is best in its entirety; but this does not mean that He makes every part of the whole the best absolutely, but in proportion to the whole; in the case of an animal, for instance, its goodness would be taken away if every part of it had the dignity of an eye. Thus, therefore, God also made the universe to be best as a whole, according to the mode of a creature; whereas He did not make each single creature best, but one better than another. And therefore we find it said of each creature, "God saw the light that it was good" (Gen. 1:4); and in like manner of each one of the rest. But of all together it is said, "God saw all the things that He had made, and they were very good" (Gen. 1:31).

Reply Obj. 2: The first effect of unity is equality; and then comes multiplicity; and therefore from the Father, to Whom, according to Augustine (De Doctr. Christ. i, 5), is appropriated unity, the Son proceeds to Whom is appropriated equality, and then from Him the creature proceeds, to which belongs inequality; but nevertheless even creatures share in a certain equality—namely, of proportion.

Reply Obj. 3: This is the argument that persuaded Origen: but it holds only as regards the distribution of rewards, the inequality of which is due to unequal merits. But in the constitution of things there is no inequality of parts through any preceding inequality, either of merits or of the disposition of the matter; but inequality comes from the perfection of the whole. This appears also in works done by art; for the roof of a house differs from the foundation, not because it is made of other material; but in order that the house may be made perfect of different parts, the artificer seeks different material; indeed, he would make such material if he could.

THIRD ARTICLE [I, Q. 47, Art. 3]

Whether There Is Only One World?

Objection 1: It would seem that there is not only one world, but many. Because, as Augustine says (QQ. 83, qu. 46), it is unfitting to say that God has created things without a reason. But for the same reason He created one, He could create many, since His power is not limited to the creation of one world; but rather it is infinite, as was shown above (Q. 25, A. 2). Therefore God has produced many worlds.

Obj. 2: Further, nature does what is best and much more does God. But it is better for there to be many worlds than one, because many good things are better than a few. Therefore many worlds have been made by God.

Obj. 3: Further, everything which has a form in matter can be multiplied in number, the species remaining the same, because multiplication in number comes from matter. But the world has a form in matter. Thus as when I say "man" I mean the form, and when I say "this man," I mean the form in matter; so when we say "world," the form is signified, and when we say "this world," the form in the matter is signified. Therefore there is nothing to prevent the existence of many worlds.

On the contrary, It is said (John 1:10): "The world was made by Him," where the world is named as one, as if only one existed.

I answer that, The very order of things created by God shows the unity of the world. For this world is called one by the unity of order, whereby some things are ordered to others. But whatever things come from God, have relation of order to each other, and to God Himself, as shown above (Q. 11, A. 3; Q. 21, A. 1). Hence it must be that all things should belong to one world. Therefore those only can assert that many worlds exist who do not acknowledge any ordaining wisdom, but rather believe in chance, as Democritus, who said that this world, besides an infinite number of other worlds, was made from a casual concourse of atoms.

Reply Obj. 1: This reason proves that the world is one because all things must be arranged in one order, and to one end. Therefore from the unity of order in things

Aristotle infers (Metaph. xii, text 52) the unity of God governing all; and Plato (Tim.), from the unity of the exemplar, proves the unity of the world, as the thing designed.

Reply Obj. 2: No agent intends material plurality as the end forasmuch as material multitude has no certain limit, but of itself tends to infinity, and the infinite is opposed to the notion of end. Now when it is said that many worlds are better than one, this has reference to material order. But the best in this sense is not the intention of the divine agent; forasmuch as for the same reason it might be said that if He had made two worlds, it would be better if He had made three; and so on to infinite.

Reply Obj. 3: The world is composed of the whole of its matter. For it is not possible for there to be another earth than this one, since every earth would naturally be carried to this central one, wherever it was. The same applies to the other bodies which are part of the world. _____

QUESTION 48

THE DISTINCTION OF THINGS IN PARTICULAR (In Six Articles)

We must now consider the distinction of things in particular; and firstly the distinction of good and evil; and then the distinction of the spiritual and corporeal creatures.

Concerning the first, we inquire into evil and its cause.

Concerning evil, six points are to be considered:

(1) Whether evil is a nature?

(2) Whether evil is found in things?

(3) Whether good is the subject of evil?

(4) Whether evil totally corrupts good?

(5) The division of evil into pain and fault.

(6) Whether pain, or fault, has more the nature of evil? _____

FIRST ARTICLE [I, Q. 48, Art. 1]

Whether Evil Is a Nature?

Objection 1: It would seem that evil is a nature. For every genus is a nature. But evil is a genus; for the Philosopher says (Praedic. x) that "good and evil are not in a genus, but are genera of other things." Therefore evil is a nature.

Obj. 2: Further, every difference which constitutes a species is a nature. But evil is a difference constituting a species of morality; for a bad habit differs in species from a good habit, as liberality from illiberality. Therefore evil signifies a nature.

Obj. 3: Further, each extreme of two contraries is a nature. But evil and good are not opposed as privation and habit, but as contraries, as the Philosopher shows (Praedic. x) by the fact that between good and evil there is a medium, and from evil there can be a return to good. Therefore evil signifies a nature.

Obj. 4: Further, what is not, acts not. But evil acts, for it corrupts good. Therefore evil is a being and a nature.

Obj. 5: Further, nothing belongs to the perfection of the universe except what is a being and a nature. But evil belongs to the perfection of the universe of things; for Augustine says (Enchir. 10, 11) that the "admirable beauty of the universe is made up of all things. In which even what is called evil, well ordered and in its place, is the eminent commendation of what is good." Therefore evil is a nature.

On the contrary, Dionysius says (Div. Nom. iv), "Evil is neither a being nor a good."

I answer that, One opposite is known through the other, as darkness is known through light. Hence also what evil is must be known from the nature of good. Now, we have said above that good is everything appetible; and thus, since every nature desires its own being and its own perfection, it must be said also that the being and the perfection of any nature is good. Hence it cannot be that evil signifies being, or any form or nature. Therefore it must be that by the name of evil is signified the absence of good. And this is what is meant by saying that "evil is neither a being nor

a good." For since being, as such, is good, the absence of one implies the absence of the other.

Reply Obj. 1: Aristotle speaks there according to the opinion of Pythagoreans, who thought that evil was a kind of nature; and therefore they asserted the existence of the genus of good and evil. For Aristotle, especially in his logical works, brings forward examples that in his time were probable in the opinion of some philosophers. Or, it may be said that, as the Philosopher says (Metaph. iv, text 6), "the first kind of contrariety is habit and privation," as being verified in all contraries; since one contrary is always imperfect in relation to another, as black in relation to white, and bitter in relation to sweet. And in this way good and evil are said to be genera not simply, but in regard to contraries; because, as every form has the nature of good, so every privation, as such, has the nature of evil.

Reply Obj. 2: Good and evil are not constitutive differences except in morals, which receive their species from the end, which is the object of the will, the source of all morality. And because good has the nature of an end, therefore good and evil are specific differences in moral things; good in itself, but evil as the absence of the due end. Yet neither does the absence of the due end by itself constitute a moral species, except as it is joined to the undue end; just as we do not find the privation of the substantial form in natural things, unless it is joined to another form. Thus, therefore, the evil which is a constitutive difference in morals is a certain good joined to the privation of another good; as the end proposed by the intemperate man is not the privation of the good of reason, but the delight of sense without the order of reason. Hence evil is not a constitutive difference as such, but by reason of the good that is annexed.

Reply Obj. 3: This appears from the above. For the Philosopher speaks there of good and evil in morality. Because in that respect, between good and evil there is a medium, as good is considered as something rightly ordered, and evil as a thing not

only out of right order, but also as injurious to another. Hence the Philosopher says (Ethic. iv, i) that a "prodigal man is foolish, but not evil." And from this evil in morality, there may be a return to good, but not from any sort of evil, for from blindness there is no return to sight, although blindness is an evil.

Reply Obj. 4: A thing is said to act in a threefold sense. In one way, formally, as when we say that whiteness makes white; and in that sense evil considered even as a privation is said to corrupt good, forasmuch as it is itself a corruption or privation of good. In another sense a thing is said to act effectively, as when a painter makes a wall white. Thirdly, it is said in the sense of the final cause, as the end is said to effect by moving the efficient cause. But in these two ways evil does not effect anything of itself, that is, as a privation, but by virtue of the good annexed to it. For every action comes from some form; and everything which is desired as an end, is a perfection. And therefore, as Dionysius says (Div. Nom. iv): "Evil does not act, nor is it desired, except by virtue of some good joined to it: while of itself it is nothing definite, and beside the scope of our will and intention."

Reply Obj. 5: As was said above, the parts of the universe are ordered to each other, according as one acts on the other, and according as one is the end and exemplar of the other. But, as was said above, this can only happen to evil as joined to some good. Hence evil neither belongs to the perfection of the universe, nor does it come under the order of the same, except accidentally, that is, by reason of some good joined to it. _____

SECOND ARTICLE [I, Q. 48, Art. 2]

Whether Evil Is Found in Things?

Objection 1: It would seem that evil is not found in things. For whatever is found in things, is either something, or a privation of something, that is a "not-being." But Dionysius says (Div. Nom. iv) that "evil is distant from existence, and even more distant from non-existence." Therefore evil is not at all found in things.

Obj. 2: Further, "being" and "thing" are convertible. If therefore evil is a being in things, it follows that evil is a thing, which is contrary to what has been said (A. 1).

Obj. 3: Further, "the white unmixed with black is the most white," as the Philosopher says (Topic. iii, 4). Therefore also the good unmixed with evil is the greater good. But God makes always what is best, much more than nature does. Therefore in things made by God there is no evil.

On the contrary, On the above assumptions, all prohibitions and penalties would cease, for they exist only for evils.

I answer that, As was said above (Q. 47, AA. 1, 2), the perfection of the universe requires that there should be inequality in things, so that every grade of goodness may be realized. Now, one grade of goodness is that of the good which cannot fail. Another grade of goodness is that of the good which can fail in goodness, and this grade is to be found in existence itself; for some things there are which cannot lose their existence as incorruptible things, while some there are which can lose it, as things corruptible.

As, therefore, the perfection of the universe requires that there should be not only beings incorruptible, but also corruptible beings; so the perfection of the universe requires that there should be some which can fail in goodness, and thence it follows that sometimes they do fail. Now it is in this that evil consists, namely, in the fact that a thing fails in goodness. Hence it is clear that evil is found in things, as corruption also is found; for corruption is itself an evil.

Reply Obj. 1: Evil is distant both from simple being and from simple "not-being," because it is neither a habit nor a pure negation, but a privation.

Reply Obj. 2: As the Philosopher says (Metaph. v, text 14), being is twofold. In one way it is considered as signifying the entity of a thing, as divisible by the ten "predicaments"; and in that sense it is convertible with thing, and thus no privation is a being, and neither therefore is evil a being. In another sense being conveys the

truth of a proposition which unites together subject and attribute by a copula, notified by this word "is"; and in this sense being is what answers to the question, "Does it exist?" and thus we speak of blindness as being in the eye; or of any other privation. In this way even evil can be called a being. Through ignorance of this distinction some, considering that things may be evil, or that evil is said to be in things, believed that evil was a positive thing in itself.

Reply Obj. 3: God and nature and any other agent make what is best in the whole, but not what is best in every single part, except in order to the whole, as was said above (Q. 47, A. 2). And the whole itself, which is the universe of creatures, is all the better and more perfect if some things in it can fail in goodness, and do sometimes fail, God not preventing this. This happens, firstly, because "it belongs to Providence not to destroy, but to save nature," as Dionysius says (Div. Nom. iv); but it belongs to nature that what may fail should sometimes fail; secondly, because, as Augustine says (Enchir. 11), "God is so powerful that He can even make good out of evil." Hence many good things would be taken away if God permitted no evil to exist; for fire would not be generated if air was not corrupted, nor would the life of a lion be preserved unless the ass were killed. Neither would avenging justice nor the patience of a sufferer be praised if there were no injustice.

THIRD ARTICLE [I, Q. 48, Art. 3]

Whether Evil Is in Good As in Its Subject?

Objection 1: It would seem that evil is not in good as its subject. For good is something that exists. But Dionysius says (Div. Nom. iv, 4) that "evil does not exist, nor is it in that which exists." Therefore, evil is not in good as its subject.

Obj. 2: Further, evil is not a being; whereas good is a being. But "non-being" does not require being as its subject. Therefore, neither does evil require good as its subject.

Obj. 3: Further, one contrary is not the subject of another. But good and evil are contraries. Therefore, evil is not in good as in its subject.

Obj. 4: Further, the subject of whiteness is called white. Therefore also the subject of evil is evil. If, therefore, evil is in good as in its subject, it follows that good is evil, against what is said (Isa. 5:20): "Woe to you who call evil good, and good evil!"

On the contrary, Augustine says (Enchiridion 14) that "evil exists only in good."

I answer that, As was said above (A. 1), evil imports the absence of good. But not every absence of good is evil. For absence of good can be taken in a privative and in a negative sense. Absence of good, taken negatively, is not evil; otherwise, it would follow that what does not exist is evil, and also that everything would be evil, through not having the good belonging to something else; for instance, a man would be evil who had not the swiftness of the roe, or the strength of a lion. But the absence of good, taken in a privative sense, is an evil; as, for instance, the privation of sight is called blindness.

Now, the subject of privation and of form is one and the same—viz. being in potentiality, whether it be being in absolute potentiality, as primary matter, which is the subject of the substantial form, and of privation of the opposite form; or whether it be being in relative potentiality, and absolute actuality, as in the case of a transparent body, which is the subject both of darkness and light. It is, however, manifest that the form which makes a thing actual is a perfection and a good; and thus every actual being is a good; and likewise every potential being, as such, is a good, as having a relation to good. For as it has being in potentiality, so has it goodness in potentiality. Therefore, the subject of evil is good.

Reply Obj. 1: Dionysius means that evil is not in existing things as a part, or as a natural property of any existing thing.

Reply Obj. 2: "Not-being," understood negatively, does not require a subject; but

privation is negation in a subject, as the Philosopher says (Metaph. iv, text 4), and such "not-being" is an evil.

Reply Obj. 3: Evil is not in the good opposed to it as in its subject, but in some other good, for the subject of blindness is not "sight," but "animal." Yet, it appears, as Augustine says (Enchiridion 13), that the rule of dialectics here fails, where it is laid down that contraries cannot exist together. But this is to be taken as referring to good and evil in general, but not in reference to any particular good and evil. For white and black, sweet and bitter, and the like contraries, are only considered as contraries in a special sense, because they exist in some determinate genus; whereas good enters into every genus. Hence one good can coexist with the privation of another good.

Reply Obj. 4: The prophet invokes woe to those who say that good as such is evil. But this does not follow from what is said above, as is clear from the explanation given. _____

FOURTH ARTICLE [I, Q. 48, Art. 4]

Whether Evil Corrupts the Whole Good?

Objection 1: It would seem that evil corrupts the whole good. For one contrary is wholly corrupted by another. But good and evil are contraries. Therefore evil corrupts the whole good.

Obj. 2: Further, Augustine says (Enchiridion 12) that "evil hurts inasmuch as it takes away good." But good is all of a piece and uniform. Therefore it is wholly taken away by evil.

Obj. 3: Further, evil, as long as it lasts, hurts, and takes away good. But that from which something is always being removed, is at some time consumed, unless it is infinite, which cannot be said of any created good. Therefore evil wholly consumes good.

On the contrary, Augustine says (Enchiridion 12) that "evil cannot wholly consume

good."

I answer that, Evil cannot wholly consume good. To prove this we must consider that good is threefold. One kind of good is wholly destroyed by evil, and this is the good opposed to evil, as light is wholly destroyed by darkness, and sight by blindness. Another kind of good is neither wholly destroyed nor diminished by evil, and that is the good which is the subject of evil; for by darkness the substance of the air is not injured. And there is also a kind of good which is diminished by evil, but is not wholly taken away; and this good is the aptitude of a subject to some actuality.

The diminution, however, of this kind of good is not to be considered by way of subtraction, as diminution in quantity, but rather by way of remission, as diminution in qualities and forms. The remission likewise of this habitude is to be taken as contrary to its intensity. For this kind of aptitude receives its intensity by the dispositions whereby the matter is prepared for actuality; which the more they are multiplied in the subject the more is it fitted to receive its perfection and form; and, on the contrary, it receives its remission by contrary dispositions which, the more they are multiplied in the matter, and the more they are intensified, the more is the potentiality remitted as regards the actuality.

Therefore, if contrary dispositions cannot be multiplied and intensified to infinity, but only to a certain limit, neither is the aforesaid aptitude diminished or remitted infinitely, as appears in the active and passive qualities of the elements; for coldness and humidity, whereby the aptitude of matter to the form of fire is diminished or remitted, cannot be infinitely multiplied. But if the contrary dispositions can be infinitely multiplied, the aforesaid aptitude is also infinitely diminished or remitted; yet, nevertheless, it is not wholly taken away, because its root always remains, which is the substance of the subject. Thus, if opaque bodies were interposed to infinity between the sun and the air, the aptitude of the air to light would be infinitely diminished, but still it would never be wholly removed while the air

remained, which in its very nature is transparent. Likewise, addition in sin can be made to infinitude, whereby the aptitude of the soul to grace is more and more lessened; and these sins, indeed, are like obstacles interposed between us and God, according to Isa. 59:2: "Our sins have divided between us and God." Yet the aforesaid aptitude of the soul is not wholly taken away, for it belongs to its very nature.

Reply Obj. 1: The good which is opposed to evil is wholly taken away; but other goods are not wholly removed, as said above.

Reply Obj. 2: The aforesaid aptitude is a medium between subject and act. Hence, where it touches act, it is diminished by evil; but where it touches the subject, it remains as it was. Therefore, although good is like to itself, yet, on account of its relation to different things, it is not wholly, but only partially taken away.

Reply Obj. 3: Some, imagining that the diminution of this kind of good is like the diminution of quantity, said that just as the continuous is infinitely divisible, if the division be made in an ever same proportion (for instance, half of half, or a third of a third), so is it in the present case. But this explanation does not avail here. For when in a division we keep the same proportion, we continue to subtract less and less; for half of half is less than half of the whole. But a second sin does not necessarily diminish the above mentioned aptitude less than a preceding sin, but perchance either equally or more.

Therefore it must be said that, although this aptitude is a finite thing, still it may be so diminished infinitely, not per se, but accidentally; according as the contrary dispositions are also increased infinitely, as explained above.

FIFTH ARTICLE [I, Q. 48, Art. 5]

Whether Evil Is Adequately Divided into Pain* and Fault?

[*Pain here means "penalty": such was its original signification, being derived from

"poena." In this sense we say "Pain of death, Pain of loss, Pain of sense."—Ed.]

Objection 1: It would seem that evil is not adequately divided into pain and fault. For every defect is a kind of evil. But in all creatures there is the defect of not being able to preserve their own existence, which nevertheless is neither a pain nor a fault. Therefore evil is inadequately divided into pain and fault.

Obj. 2: Further, in irrational creatures there is neither fault nor pain; but, nevertheless, they have corruption and defect, which are evils. Therefore not every evil is a pain or a fault.

Obj. 3: Further, temptation is an evil, but it is not a fault; for "temptation which involves no consent, is not a sin, but an occasion for the exercise of virtue," as is said in a gloss on 2 Cor. 12; not is it a pain; because temptation precedes the fault, and the pain follows afterwards. Therefore, evil is not sufficiently divided into pain and fault.

Obj. 4: On the contrary, It would seem that this division is superfluous: for, as Augustine says (Enchiridion 12), a thing is evil "because it hurts." But whatever hurts is penal. Therefore every evil comes under pain.

I answer that, Evil, as was said above (A. 3), is the privation of good, which chiefly and of itself consists in perfection and act. Act, however, is twofold; first, and second. The first act is the form and integrity of a thing; the second act is its operation. Therefore evil also is twofold. In one way it occurs by the subtraction of the form, or of any part required for the integrity of the thing, as blindness is an evil, as also it is an evil to be wanting in any member of the body. In another way evil exists by the withdrawal of the due operation, either because it does not exist, or because it has not its due mode and order. But because good in itself is the object of the will, evil, which is the privation of good, is found in a special way in rational creatures which have a will. Therefore the evil which comes from the withdrawal of the form and integrity of the thing, has the nature of a pain; and especially so on the

supposition that all things are subject to divine providence and justice, as was shown above (Q. 22, A. 2); for it is of the very nature of a pain to be against the will. But the evil which consists in the subtraction of the due operation in voluntary things has the nature of a fault; for this is imputed to anyone as a fault to fail as regards perfect action, of which he is master by the will. Therefore every evil in voluntary things is to be looked upon as a pain or a fault.

Reply Obj. 1: Because evil is the privation of good, and not a mere negation, as was said above (A. 3), therefore not every defect of good is an evil, but the defect of the good which is naturally due. For the want of sight is not an evil in a stone, but it is an evil in an animal; since it is against the nature of a stone to see. So, likewise, it is against the nature of a creature to be preserved in existence by itself, because existence and conservation come from one and the same source. Hence this kind of defect is not an evil as regards a creature.

Reply Obj. 2: Pain and fault do not divide evil absolutely considered, but evil that is found in voluntary things.

Reply Obj. 3: Temptation, as importing provocation to evil, is always an evil of fault in the tempter; but in the one tempted it is not, properly speaking, a fault; unless through the temptation some change is wrought in the one who is tempted; for thus is the action of the agent in the patient. And if the tempted is changed to evil by the tempter he falls into fault.

Reply Obj. 4: In answer to the opposite argument, it must be said that the very nature of pain includes the idea of injury to the agent in himself, whereas the idea of fault includes the idea of injury to the agent in his operation; and thus both are contained in evil, as including the idea of injury. _____

SIXTH ARTICLE [I, Q. 48, Art. 6]

Whether Pain Has the Nature of Evil More Than Fault Has?

Objection 1: It would seem that pain has more of evil than fault. For fault is to pain

what merit is to reward. But reward has more good than merit, as its end. Therefore pain has more evil in it than fault has.

Obj. 2: Further, that is the greater evil which is opposed to the greater good. But pain, as was said above (A. 5), is opposed to the good of the agent, while fault is opposed to the good of the action. Therefore, since the agent is better than the action, it seems that pain is worse than fault.

Obj. 3: Further, the privation of the end is a pain consisting in forfeiting the vision of God; whereas the evil of fault is privation of the order to the end. Therefore pain is a greater evil than fault.

On the contrary, A wise workman chooses a less evil in order to prevent a greater, as the surgeon cuts off a limb to save the whole body. But divine wisdom inflicts pain to prevent fault. Therefore fault is a greater evil than pain.

I answer that, Fault has the nature of evil more than pain has; not only more than pain of sense, consisting in the privation of corporeal goods, which kind of pain appeals to most men; but also more than any kind of pain, thus taking pain in its most general meaning, so as to include privation of grace or glory.

There is a twofold reason for this. The first is that one becomes evil by the evil of fault, but not by the evil of pain, as Dionysius says (Div. Nom. iv): "To be punished is not an evil; but it is an evil to be made worthy of punishment." And this because, since good absolutely considered consists in act, and not in potentiality, and the ultimate act is operation, or the use of something possessed, it follows that the absolute good of man consists in good operation, or the good use of something possessed. Now we use all things by the act of the will. Hence from a good will, which makes a man use well what he has, man is called good, and from a bad will he is called bad. For a man who has a bad will can use ill even the good he has, as when a grammarian of his own will speaks incorrectly. Therefore, because the fault itself consists in the disordered act of the will, and the pain consists in the privation of

something used by the will, fault has more of evil in it than pain has.

The second reason can be taken from the fact that God is the author of the evil of pain, but not of the evil of fault. And this is because the evil of pain takes away the creature's good, which may be either something created, as sight, destroyed by blindness, or something uncreated, as by being deprived of the vision of God, the creature forfeits its uncreated good. But the evil of fault is properly opposed to uncreated good; for it is opposed to the fulfilment of the divine will, and to divine love, whereby the divine good is loved for itself, and not only as shared by the creature. Therefore it is plain that fault has more evil in it than pain has.

Reply Obj. 1: Although fault results in pain, as merit in reward, yet fault is not intended on account of the pain, as merit is for the reward; but rather, on the contrary, pain is brought about so that the fault may be avoided, and thus fault is worse than pain.

Reply Obj. 2: The order of action which is destroyed by fault is the more perfect good of the agent, since it is the second perfection, than the good taken away by pain, which is the first perfection.

Reply Obj. 3: Pain and fault are not to be compared as end and order to the end; because one may be deprived of both of these in some way, both by fault and by pain; by pain, accordingly as a man is removed from the end and from the order to the end; by fault, inasmuch as this privation belongs to the action which is not ordered to its due end. _____

QUESTION 49

THE CAUSE OF EVIL (In Three Articles)

We next inquire into the cause of evil. Concerning this there are three points of inquiry:

(1) Whether good can be the cause of evil?

(2) Whether the supreme good, God, is the cause of evil?

(3) Whether there be any supreme evil, which is the first cause of all evils?

FIRST ARTICLE [I, Q. 49, Art. 1]

Whether Good Can Be the Cause of Evil?

Objection 1: It would seem that good cannot be the cause of evil. For it is said (Matt. 7:18): "A good tree cannot bring forth evil fruit."

Obj. 2: Further, one contrary cannot be the cause of another. But evil is the contrary to good. Therefore good cannot be the cause of evil.

Obj. 3: Further, a deficient effect can proceed only from a deficient cause. But evil is a deficient effect. Therefore its cause, if it has one, is deficient. But everything deficient is an evil. Therefore the cause of evil can only be evil.

Obj. 4: Further, Dionysius says (Div. Nom. iv) that evil has no cause. Therefore good is not the cause of evil.

On the contrary, Augustine says (Contra Julian. i, 9): "There is no possible source of evil except good."

I answer that, It must be said that every evil in some way has a cause. For evil is the absence of the good, which is natural and due to a thing. But that anything fail from its natural and due disposition can come only from some cause drawing it out of its proper disposition. For a heavy thing is not moved upwards except by some impelling force; nor does an agent fail in its action except from some impediment. But only good can be a cause; because nothing can be a cause except inasmuch as it is a being, and every being, as such, is good.

And if we consider the special kinds of causes, we see that the agent, the form, and the end, import some kind of perfection which belongs to the notion of good. Even matter, as a potentiality to good, has the nature of good. Now that good is the cause

of evil by way of the material cause was shown above (Q. 48, A. 3). For it was shown that good is the subject of evil. But evil has no formal cause, rather is it a privation of form; likewise, neither has it a final cause, but rather is it a privation of order to the proper end; since not only the end has the nature of good, but also the useful, which is ordered to the end. Evil, however, has a cause by way of an agent, not directly, but accidentally.

In proof of this, we must know that evil is caused in the action otherwise than in the effect. In the action evil is caused by reason of the defect of some principle of action, either of the principal or the instrumental agent; thus the defect in the movement of an animal may happen by reason of the weakness of the motive power, as in the case of children, or by reason only of the ineptitude of the instrument, as in the lame. On the other hand, evil is caused in a thing, but not in the proper effect of the agent, sometimes by the power of the agent, sometimes by reason of a defect, either of the agent or of the matter. It is caused by reason of the power or perfection of the agent when there necessarily follows on the form intended by the agent the privation of another form; as, for instance, when on the form of fire there follows the privation of the form of air or of water. Therefore, as the more perfect the fire is in strength, so much the more perfectly does it impress its own form, so also the more perfectly does it corrupt the contrary. Hence that evil and corruption befall air and water comes from the perfection of the fire: but this is accidental; because fire does not aim at the privation of the form of water, but at the bringing in of its own form, though by doing this it also accidentally causes the other. But if there is a defect in the proper effect of the fire—as, for instance, that it fails to heat—this comes either by defect of the action, which implies the defect of some principle, as was said above, or by the indisposition of the matter, which does not receive the action of the fire, the agent. But this very fact that it is a deficient being is accidental to good to which of itself it belongs to act. Hence it is true that evil in no way has any but an accidental cause; and thus is good the cause of evil.

Reply Obj. 1: As Augustine says (Contra Julian. i): "The Lord calls an evil will the evil tree, and a good will a good tree." Now, a good will does not produce a morally bad act, since it is from the good will itself that a moral act is judged to be good. Nevertheless the movement itself of an evil will is caused by the rational creature, which is good; and thus good is the cause of evil.

Reply Obj. 2: Good does not cause that evil which is contrary to itself, but some other evil: thus the goodness of the fire causes evil to the water, and man, good as to his nature, causes an act morally evil. And, as explained above (Q. 19, A. 9), this is by accident. Moreover, it does happen sometimes that one contrary causes another by accident: for instance, the exterior surrounding cold heats (the body) through the concentration of the inward heat.

Reply Obj. 3: Evil has a deficient cause in voluntary things otherwise than in natural things. For the natural agent produces the same kind of effect as it is itself, unless it is impeded by some exterior thing; and this amounts to some defect belonging to it. Hence evil never follows in the effect, unless some other evil pre-exists in the agent or in the matter, as was said above. But in voluntary things the defect of the action comes from the will actually deficient, inasmuch as it does not actually subject itself to its proper rule. This defect, however, is not a fault, but fault follows upon it from the fact that the will acts with this defect.

Reply Obj. 4: Evil has no direct cause, but only an accidental cause, as was said above. _____

SECOND ARTICLE [I, Q. 49, Art. 2]

Whether the Supreme Good, God, Is the Cause of Evil?

Objection 1: It would seem that the supreme good, God, is the cause of evil. For it is said (Isa. 45:5,7): "I am the Lord, and there is no other God, forming the light, and creating darkness, making peace, and creating evil." And Amos 3:6, "Shall there be evil in a city, which the Lord hath not done?"

Obj. 2: Further, the effect of the secondary cause is reduced to the first cause. But good is the cause of evil, as was said above (A. 1). Therefore, since God is the cause of every good, as was shown above (Q. 2, A. 3; Q. 6, AA. 1, 4), it follows that also every evil is from God.

Obj. 3: Further, as is said by the Philosopher (Phys. ii, text 30), the cause of both safety and danger of the ship is the same. But God is the cause of the safety of all things. Therefore He is the cause of all perdition and of all evil.

On the contrary, Augustine says (QQ. 83, qu. 21), that, "God is not the author of evil because He is not the cause of tending to not-being."

I answer that, As appears from what was said (A. 1), the evil which consists in the defect of action is always caused by the defect of the agent. But in God there is no defect, but the highest perfection, as was shown above (Q. 4, A. 1). Hence, the evil which consists in defect of action, or which is caused by defect of the agent, is not reduced to God as to its cause.

But the evil which consists in the corruption of some things is reduced to God as the cause. And this appears as regards both natural things and voluntary things. For it was said (A. 1) that some agent inasmuch as it produces by its power a form to which follows corruption and defect, causes by its power that corruption and defect. But it is manifest that the form which God chiefly intends in things created is the good of the order of the universe. Now, the order of the universe requires, as was said above (Q. 22, A. 2, ad 2; Q. 48, A. 2), that there should be some things that can, and do sometimes, fail. And thus God, by causing in things the good of the order of the universe, consequently and as it were by accident, causes the corruptions of things, according to 1 Kings 2:6: "The Lord killeth and maketh alive." But when we read that "God hath not made death" (Wis. 1:13), the sense is that God does not will death for its own sake. Nevertheless the order of justice belongs to the order of the universe; and this requires that penalty should be dealt out to sinners. And so God is

the author of the evil which is penalty, but not of the evil which is fault, by reason of what is said above.

Reply Obj. 1: These passages refer to the evil of penalty, and not to the evil of fault.

Reply Obj. 2: The effect of the deficient secondary cause is reduced to the first non-deficient cause as regards what it has of being and perfection, but not as regards what it has of defect; just as whatever there is of motion in the act of limping is caused by the motive power, whereas what there is of obliqueness in it does not come from the motive power, but from the curvature of the leg. And, likewise, whatever there is of being and action in a bad action, is reduced to God as the cause; whereas whatever defect is in it is not caused by God, but by the deficient secondary cause.

Reply Obj. 3: The sinking of a ship is attributed to the sailor as the cause, from the fact that he does not fulfil what the safety of the ship requires; but God does not fail in doing what is necessary for the safety of all. Hence there is no parity.

THIRD ARTICLE [I, Q. 49, Art. 3]

Whether There Be One Supreme Evil Which Is the Cause of Every Evil?

Objection 1: It would seem that there is one supreme evil which is the cause of every evil. For contrary effects have contrary causes. But contrariety is found in things, according to Ecclus. 33:15: "Good is set against evil, and life against death; so also is the sinner against a just man." Therefore there are many contrary principles, one of good, the other of evil.

Obj. 2: Further, if one contrary is in nature, so is the other. But the supreme good is in nature, and is the cause of every good, as was shown above (Q. 2, A. 3; Q. 6, AA. 2, 4). Therefore, also, there is a supreme evil opposed to it as the cause of every evil.

Obj. 3: Further, as we find good and better things, so we find evil and worse. But good and better are so considered in relation to what is best. Therefore evil and

worse are so considered in relation to some supreme evil.

Obj. 4: Further, everything participated is reduced to what is essential. But things which are evil among us are evil not essentially, but by participation. Therefore we must seek for some supreme essential evil, which is the cause of every evil.

Obj. 5: Further, whatever is accidental is reduced to that which is per se. But good is the accidental cause of evil. Therefore, we must suppose some supreme evil which is the per se cause of evils. Nor can it be said that evil has no per se cause, but only an accidental cause; for it would then follow that evil would not exist in the many, but only in the few.

Obj. 6: Further, the evil of the effect is reduced to the evil of the cause; because the deficient effect comes from the deficient cause, as was said above (AA. 1, 2). But we cannot proceed to infinity in this matter. Therefore, we must suppose one first evil as the cause of every evil.

On the contrary, The supreme good is the cause of every being, as was shown above (Q. 2, A. 3; Q. 6, A. 4). Therefore there cannot be any principle opposed to it as the cause of evils.

I answer that, It appears from what precedes that there is no one first principle of evil, as there is one first principle of good.

First, indeed, because the first principle of good is essentially good, as was shown above (Q. 6, AA. 3, 4). But nothing can be essentially bad. For it was shown above that every being, as such, is good (Q. 5, A. 3); and that evil can exist only in good as in its subject (Q. 48, A. 3).

Secondly, because the first principle of good is the highest and perfect good which pre-contains in itself all goodness, as shown above (Q. 6, A. 2). But there cannot be a supreme evil; because, as was shown above (Q. 48, A. 4), although evil always lessens good, yet it never wholly consumes it; and thus, while good ever remains, nothing can be wholly and perfectly bad. Therefore, the Philosopher says (Ethic. iv,

5) that "if the wholly evil could be, it would destroy itself"; because all good being destroyed (which it need be for something to be wholly evil), evil itself would be taken away, since its subject is good.

Thirdly, because the very nature of evil is against the idea of a first principle; both because every evil is caused by good, as was shown above (A. 1), and because evil can be only an accidental cause, and thus it cannot be the first cause, for the accidental cause is subsequent to the direct cause.

Those, however, who upheld two first principles, one good and the other evil, fell into this error from the same cause, whence also arose other strange notions of the ancients; namely, because they failed to consider the universal cause of all being, and considered only the particular causes of particular effects. For on that account, if they found a thing hurtful to something by the power of its own nature, they thought that the very nature of that thing was evil; as, for instance, if one should say that the nature of fire was evil because it burnt the house of a poor man. The judgment, however, of the goodness of anything does not depend upon its order to any particular thing, but rather upon what it is in itself, and on its order to the whole universe, wherein every part has its own perfectly ordered place, as was said above (Q. 47, A. 2, ad 1).

Likewise, because they found two contrary particular causes of two contrary particular effects, they did not know how to reduce these contrary particular causes to the universal common cause; and therefore they extended the contrariety of causes even to the first principles. But since all contraries agree in something common, it is necessary to search for one common cause for them above their own contrary proper causes; as above the contrary qualities of the elements exists the power of a heavenly body; and above all things that exist, no matter how, there exists one first principle of being, as was shown above (Q. 2, A. 3).

Reply Obj. 1: Contraries agree in one genus, and they also agree in the nature of

being; and therefore, although they have contrary particular causes, nevertheless we must come at last to one first common cause.

Reply Obj. 2: Privation and habit belong naturally to the same subject. Now the subject of privation is a being in potentiality, as was said above (Q. 48, A. 3). Hence, since evil is privation of good, as appears from what was said above (Q. 48, AA. 1, 2, 3), it is opposed to that good which has some potentiality, but not to the supreme good, who is pure act.

Reply Obj. 3: Increase in intensity is in proportion to the nature of a thing. And as the form is a perfection, so privation removes a perfection. Hence every form, perfection, and good is intensified by approach to the perfect term; but privation and evil by receding from that term. Hence a thing is not said to be evil and worse, by reason of access to the supreme evil, in the same way as it is said to be good and better, by reason of access to the supreme good.

Reply Obj. 4: No being is called evil by participation, but by privation of participation. Hence it is not necessary to reduce it to any essential evil.

Reply Obj. 5: Evil can only have an accidental cause, as was shown above (A. 1). Hence reduction to any 'per se' cause of evil is impossible. And to say that evil is in the greater number is simply false. For things which are generated and corrupted, in which alone can there be natural evil, are the smaller part of the whole universe. And again, in every species the defect of nature is in the smaller number. In man alone does evil appear as in the greater number; because the good of man as regards the senses is not the good of man as man—that is, in regard to reason; and more men seek good in regard to the senses than good according to reason.

Reply Obj. 6: In the causes of evil we do not proceed to infinity, but reduce all evils to some good cause, whence evil follows accidentally. _____

TREATISE ON THE ANGELS (QQ. 50-64) _____

QUESTION 50

OF THE SUBSTANCE OF THE ANGELS ABSOLUTELY CONSIDERED (In Five Articles)

Now we consider the distinction of corporeal and spiritual creatures: firstly, the purely spiritual creature which in Holy Scripture is called angel; secondly, the creature wholly corporeal; thirdly, the composite creature, corporeal and spiritual, which is man.

Concerning the angels, we consider first what belongs to their substance; secondly, what belongs to their intellect; thirdly, what belongs to their will; fourthly, what belongs to their creation.

Their substance we consider absolutely and in relation to corporeal things.

Concerning their substance absolutely considered, there are five points of inquiry:

(1) Whether there is any entirely spiritual creature, altogether incorporeal?

(2) Supposing that an angel is such, we ask whether it is composed of matter and form?

(3) We ask concerning their number.

(4) Of their difference from each other.

(5) Of their immortality or incorruptibility. _____

FIRST ARTICLE [I, Q. 50, Art. 1]

Whether an Angel Is Altogether Incorporeal?

Objection 1: It would seem that an angel is not entirely incorporeal. For what is incorporeal only as regards ourselves, and not in relation to God, is not absolutely incorporeal. But Damascene says (De Fide Orth. ii) that "an angel is said to be incorporeal and immaterial as regards us; but compared to God it is corporeal and material. Therefore he is not simply incorporeal."

Obj. 2: Further, nothing is moved except a body, as the Philosopher says (Phys. vi, text 32). But Damascene says (De Fide Orth. ii) that "an angel is an ever movable

intellectual substance." Therefore an angel is a corporeal substance.

Obj. 3: Further, Ambrose says (De Spir. Sanct. i, 7): "Every creature is limited within its own nature." But to be limited belongs to bodies. Therefore, every creature is corporeal. Now angels are God's creatures, as appears from Ps. 148:2: "Praise ye" the Lord, "all His angels"; and, farther on (verse 4), "For He spoke, and they were made; He commanded, and they were created." Therefore angels are corporeal.

On the contrary, It is said (Ps. 103:4): "Who makes His angels spirits."

I answer that, There must be some incorporeal creatures. For what is principally intended by God in creatures is good, and this consists in assimilation to God Himself. And the perfect assimilation of an effect to a cause is accomplished when the effect imitates the cause according to that whereby the cause produces the effect; as heat makes heat. Now, God produces the creature by His intellect and will (Q. 14, A. 8; Q. 19, A. 4). Hence the perfection of the universe requires that there should be intellectual creatures. Now intelligence cannot be the action of a body, nor of any corporeal faculty; for every body is limited to "here" and "now." Hence the perfection of the universe requires the existence of an incorporeal creature.

The ancients, however, not properly realizing the force of intelligence, and failing to make a proper distinction between sense and intellect, thought that nothing existed in the world but what could be apprehended by sense and imagination. And because bodies alone fall under imagination, they supposed that no being existed except bodies, as the Philosopher observes (Phys. iv, text 52,57). Thence came the error of the Sadducees, who said there was no spirit (Acts 23:8).

But the very fact that intellect is above sense is a reasonable proof that there are some incorporeal things comprehensible by the intellect alone.

Reply Obj. 1: Incorporeal substances rank between God and corporeal creatures. Now the medium compared to one extreme appears to be the other extreme, as what is tepid compared to heat seems to be cold; and thus it is said that angels, compared

to God, are material and corporeal, not, however, as if anything corporeal existed in them.

Reply Obj. 2: Movement is there taken in the sense in which it is applied to intelligence and will. Therefore an angel is called an ever mobile substance, because he is ever actually intelligent, and not as if he were sometimes actually and sometimes potentially, as we are. Hence it is clear that the objection rests on an equivocation.

Reply Obj. 3: To be circumscribed by local limits belongs to bodies only; whereas to be circumscribed by essential limits belongs to all creatures, both corporeal and spiritual. Hence Ambrose says (De Spir. Sanct. i, 7) that "although some things are not contained in corporeal place, still they are none the less circumscribed by their substance." _____

SECOND ARTICLE [I, Q. 50, Art. 2]

Whether an Angel Is Composed of Matter and Form?

Objection 1: It would seem that an angel is composed of matter and form. For everything which is contained under any genus is composed of the genus, and of the difference which added to the genus makes the species. But the genus comes from the matter, and the difference from the form (Metaph. xiii, text 6). Therefore everything which is in a genus is composed of matter and form. But an angel is in the genus of substance. Therefore he is composed of matter and form.

Obj. 2: Further, wherever the properties of matter exist, there is matter. Now the properties of matter are to receive and to substand; whence Boethius says (De Trin.) that "a simple form cannot be a subject": and the above properties are found in the angel. Therefore an angel is composed of matter and form.

Obj. 3: Further, form is act. So what is form only is pure act. But an angel is not pure act, for this belongs to God alone. Therefore an angel is not form only, but has a form in matter.

Obj. 4: Further, form is properly limited and perfected by matter. So the form which is not in matter is an infinite form. But the form of an angel is not infinite, for every creature is finite. Therefore the form of an angel is in matter.

On the contrary, Dionysius says (Div. Nom. iv): "The first creatures are understood to be as immaterial as they are incorporeal."

I answer that, Some assert that the angels are composed of matter and form; which opinion Avicebron endeavored to establish in his book of the Fount of Life. For he supposes that whatever things are distinguished by the intellect are really distinct. Now as regards incorporeal substance, the intellect apprehends that which distinguishes it from corporeal substance, and that which it has in common with it. Hence he concludes that what distinguishes incorporeal from corporeal substance is a kind of form to it, and whatever is subject to this distinguishing form, as it were something common, is its matter. Therefore, he asserts the universal matter of spiritual and corporeal things is the same; so that it must be understood that the form of incorporeal substance is impressed in the matter of spiritual things, in the same way as the form of quantity is impressed in the matter of corporeal things.

But one glance is enough to show that there cannot be one matter of spiritual and of corporeal things. For it is not possible that a spiritual and a corporeal form should be received into the same part of matter, otherwise one and the same thing would be corporeal and spiritual. Hence it would follow that one part of matter receives the corporeal form, and another receives the spiritual form. Matter, however, is not divisible into parts except as regarded under quantity; and without quantity substance is indivisible, as Aristotle says (Phys. i, text 15). Therefore it would follow that the matter of spiritual things is subject to quantity; which cannot be. Therefore it is impossible that corporeal and spiritual things should have the same matter.

It is, further, impossible for an intellectual substance to have any kind of matter. For

the operation belonging to anything is according to the mode of its substance. Now to understand is an altogether immaterial operation, as appears from its object, whence any act receives its species and nature. For a thing is understood according to its degree of immateriality; because forms that exist in matter are individual forms which the intellect cannot apprehend as such. Hence it must be that every individual substance is altogether immaterial.

But things distinguished by the intellect are not necessarily distinguished in reality; because the intellect does not apprehend things according to their mode, but according to its own mode. Hence material things which are below our intellect exist in our intellect in a simpler mode than they exist in themselves. Angelic substances, on the other hand, are above our intellect; and hence our intellect cannot attain to apprehend them, as they are in themselves, but by its own mode, according as it apprehends composite things; and in this way also it apprehends God (Q. 3).

Reply Obj. 1: It is difference which constitutes the species. Now everything is constituted in a species according as it is determined to some special grade of being because "the species of things are like numbers," which differ by addition and subtraction of unity, as the Philosopher says (Metaph. viii, text 10). But in material things there is one thing which determines to a special grade, and that is the form; and another thing which is determined, and this is the matter; and hence from the latter the genus is derived, and from the former the "difference." Whereas in immaterial things there is no separate determinator and thing determined; each thing by its own self holds a determinate grade in being; and therefore in them genus and "difference" are not derived from different things, but from one and the same. Nevertheless, this differs in our mode of conception; for, inasmuch as our intellect considers it as indeterminate, it derives the idea of their genus; and inasmuch as it considers it determinately, it derives the idea of their "difference."

Reply Obj. 2: This reason is given in the book on the Fount of Life, and it would be

cogent, supposing that the receptive mode of the intellect and of matter were the same. But this is clearly false. For matter receives the form, that thereby it may be constituted in some species, either of air, or of fire, or of something else. But the intellect does not receive the form in the same way; otherwise the opinion of Empedocles (De Anima i, 5, text 26) would be true, to the effect that we know earth by earth, and fire by fire. But the intelligible form is in the intellect according to the very nature of a form; for as such is it so known by the intellect. Hence such a way of receiving is not that of matter, but of an immaterial substance.

Reply Obj. 3: Although there is no composition of matter and form in an angel, yet there is act and potentiality. And this can be made evident if we consider the nature of material things which contain a twofold composition. The first is that of form and matter, whereby the nature is constituted. Such a composite nature is not its own existence but existence is its act. Hence the nature itself is related to its own existence as potentiality to act. Therefore if there be no matter, and supposing that the form itself subsists without matter, there nevertheless still remains the relation of the form to its very existence, as of potentiality to act. And such a kind of composition is understood to be in the angels; and this is what some say, that an angel is composed of, "whereby he is," and "what is," or "existence," and "what is," as Boethius says. For "what is," is the form itself subsisting; and the existence itself is whereby the substance is; as the running is whereby the runner runs. But in God "existence" and "what is" are not different as was explained above (Q. 3, A. 4). Hence God alone is pure act.

Reply Obj. 4: Every creature is simply finite, inasmuch as its existence is not absolutely subsisting, but is limited to some nature to which it belongs. But there is nothing against a creature being considered relatively infinite. Material creatures are infinite on the part of matter, but finite in their form, which is limited by the matter which receives it. But immaterial created substances are finite in their being; whereas they are infinite in the sense that their forms are not received in anything

else; as if we were to say, for example, that whiteness existing separate is infinite as regards the nature of whiteness, forasmuch as it is not contracted to any one subject; while its "being" is finite as determined to some one special nature.

Whence it is said (De Causis, prop. 16) that "intelligence is finite from above," as receiving its being from above itself, and is "infinite from below," as not received in any matter. _____

THIRD ARTICLE [I, Q. 50, Art. 3]

Whether the Angels Exist in Any Great Number?

Objection 1: It would seem that the angels are not in great numbers. For number is a species of quantity, and follows the division of a continuous body. But this cannot be in the angels, since they are incorporeal, as was shown above (A. 1). Therefore the angels cannot exist in any great number.

Obj. 2: Further, the more a thing approaches to unity, so much the less is it multiplied, as is evident in numbers. But among other created natures the angelic nature approaches nearest to God. Therefore since God is supremely one, it seems that there is the least possible number in the angelic nature.

Obj. 3: Further, the proper effect of the separate substances seems to be the movements of the heavenly bodies. But the movements of the heavenly bodies fall within some small determined number, which we can apprehend. Therefore the angels are not in greater number than the movements of the heavenly bodies.

Obj. 4: Dionysius says (Div. Nom. iv) that "all intelligible and intellectual substances subsist because of the rays of the divine goodness." But a ray is only multiplied according to the different things that receive it. Now it cannot be said that their matter is receptive of an intelligible ray, since intellectual substances are immaterial, as was shown above (A. 2). Therefore it seems that the multiplication of intellectual substances can only be according to the requirements of the first bodies—that is, of the heavenly ones, so that in some way the shedding form of the

aforesaid rays may be terminated in them; and hence the same conclusion is to be drawn as before.

On the contrary, It is said (Dan. 7:10): "Thousands of thousands ministered to Him, and ten thousands times a hundred thousand stood before Him."

I answer that, There have been various opinions with regard to the number of the separate substances. Plato contended that the separate substances are the species of sensible things; as if we were to maintain that human nature is a separate substance of itself: and according to this view it would have to be maintained that the number of the separate substances is the number of the species of sensible things. Aristotle, however, rejects this view (Metaph. i, text 31) because matter is of the very nature of the species of sensible things. Consequently the separate substances cannot be the exemplar species of these sensible things; but have their own fixed natures, which are higher than the natures of sensible things. Nevertheless Aristotle held (Metaph. xi, text 43) that those more perfect natures bear relation to these sensible things, as that of mover and end; and therefore he strove to find out the number of the separate substances according to the number of the first movements.

But since this appears to militate against the teachings of Sacred Scripture, Rabbi Moses the Jew, wishing to bring both into harmony, held that the angels, in so far as they are styled immaterial substances, are multiplied according to the number of heavenly movements or bodies, as Aristotle held (Metaph. xi, text 43); while he contended that in the Scriptures even men bearing a divine message are styled angels; and again, even the powers of natural things, which manifest God's almighty power. It is, however, quite foreign to the custom of the Scriptures for the powers of irrational things to be designated as angels.

Hence it must be said that the angels, even inasmuch as they are immaterial substances, exist in exceeding great number, far beyond all material multitude. This is what Dionysius says (Coel. Hier. xiv): "There are many blessed armies of the

heavenly intelligences, surpassing the weak and limited reckoning of our material numbers." The reason whereof is this, because, since it is the perfection of the universe that God chiefly intends in the creation of things, the more perfect some things are, in so much greater an excess are they created by God. Now, as in bodies such excess is observed in regard to their magnitude, so in things incorporeal is it observed in regard to their multitude. We see, in fact, that incorruptible bodies, exceed corruptible bodies almost incomparably in magnitude; for the entire sphere of things active and passive is something very small in comparison with the heavenly bodies. Hence it is reasonable to conclude that the immaterial substances as it were incomparably exceed material substances as to multitude.

Reply Obj. 1: In the angels number is not that of discrete quantity, brought about by division of what is continuous, but that which is caused by distinction of forms; according as multitude is reckoned among the transcendentals, as was said above (Q. 30, A. 3; Q. 11).

Reply Obj. 2: From the angelic nature being the nighest unto God, it must needs have least of multitude in its composition, but not so as to be found in few subjects.

Reply Obj. 3: This is Aristotle's argument (Metaph. xii, text 44), and it would conclude necessarily if the separate substances were made for corporeal substances. For thus the immaterial substances would exist to no purpose, unless some movement from them were to appear in corporeal things. But it is not true that the immaterial substances exist on account of the corporeal, because the end is nobler than the means to the end. Hence Aristotle says (Metaph. xii, text 44) that this is not a necessary argument, but a probable one. He was forced to make use of this argument, since only through sensible things can we come to know intelligible ones.

Reply Obj. 4: This argument comes from the opinion of such as hold that matter is the cause of the distinction of things; but this was refuted above (Q. 47, A. 1). Accordingly, the multiplication of the angels is not to be taken according to matter,

nor according to bodies, but according to the divine wisdom devising the various orders of immaterial substances. _____

FOURTH ARTICLE [I, Q. 50, Art. 4]

Whether the Angels Differ in Species?

Objection 1: It would seem that the angels do not differ in species. For since the "difference" is nobler than the 'genus,' all things which agree in what is noblest in them, agree likewise in their ultimate constitutive difference; and so they are the same according to species. But all angels agree in what is noblest in them—that is to say, in intellectuality. Therefore all the angels are of one species.

Obj. 2: Further, more and less do not change a species. But the angels seem to differ only from one another according to more and less—namely, as one is simpler than another, and of keener intellect. Therefore the angels do not differ specifically.

Obj. 3: Further, soul and angel are contra-distinguished mutually from each other. But all souls are of the one species. So therefore are the angels.

Obj. 4: Further, the more perfect a thing is in nature, the more ought it to be multiplied. But this would not be so if there were but one individual under one species. Therefore there are many angels of one species.

On the contrary, In things of one species there is no such thing as "first" and "second" [prius et posterius], as the Philosopher says (Metaph. iii, text 2). But in the angels even of the one order there are first, middle, and last, as Dionysius says (Hier. Ang. x). Therefore the angels are not of the same species.

I answer that, Some have said that all spiritual substances, even souls, are of the one species. Others, again, that all the angels are of the one species, but not souls; while others allege that all the angels of one hierarchy, or even of one order, are of the one species.

But this is impossible. For such things as agree in species but differ in number, agree

in form, but are distinguished materially. If, therefore, the angels be not composed of matter and form, as was said above (A. 2), it follows that it is impossible for two angels to be of one species; just as it would be impossible for there to be several whitenesses apart, or several humanities, since whitenesses are not several, except in so far as they are in several substances. And if the angels had matter, not even then could there be several angels of one species. For it would be necessary for matter to be the principle of distinction of one from the other, not, indeed, according to the division of quantity, since they are incorporeal, but according to the diversity of their powers; and such diversity of matter causes diversity not merely of species, but of genus.

Reply Obj. 1: "Difference" is nobler than genus, as the determined is more noble than the undetermined, and the proper than the common, but not as one nature is nobler than another; otherwise it would be necessary that all irrational animals be of the same species; or that there should be in them some form which is higher than the sensible soul. Therefore irrational animals differ in species according to the various determined degrees of sensitive nature; and in like manner all the angels differ in species according to the diverse degrees of intellectual nature.

Reply Obj. 2: More and less change the species, not according as they are caused by the intensity or remissness of one form, but according as they are caused by forms of diverse degrees; for instance, if we say that fire is more perfect than air: and in this way the angels are diversified according to more or less.

Reply Obj. 3: The good of the species preponderates over the good of the individual. Hence it is much better for the species to be multiplied in the angels than for individuals to be multiplied in the one species.

Reply Obj. 4: Numerical multiplication, since it can be drawn out infinitely, is not intended by the agent, but only specific multiplication, as was said above (Q. 47, A. 3). Hence the perfection of the angelic nature calls for the multiplying of species, but

not for the multiplying of individuals in one species. _____

FIFTH ARTICLE [I, Q. 50, Art. 5]

Whether the Angels Are Incorruptible?

Objection 1: It would seem that the angels are not incorruptible; for Damascene, speaking of the angel, says (De Fide Orth. ii, 3) that he is "an intellectual substance, partaking of immortality by favor, and not by nature."

Obj. 2: Further, Plato says in the Timaeus: "O gods of gods, whose maker and father am I: You are indeed my works, dissoluble by nature, yet indissoluble because I so will it." But gods such as these can only be understood to be the angels. Therefore the angels are corruptible by their nature

Obj. 3: Further, according to Gregory (Moral. xvi), "all things would tend towards nothing, unless the hand of the Almighty preserved them." But what can be brought to nothing is corruptible. Therefore, since the angels were made by God, it would appear that they are corruptible of their own nature.

On the contrary, Dionysius says (Div. Nom. iv) that the intellectual substances "have unfailing life, being free from all corruption, death, matter, and generation."

I answer that, It must necessarily be maintained that the angels are incorruptible of their own nature. The reason for this is, that nothing is corrupted except by its form being separated from the matter. Hence, since an angel is a subsisting form, as is clear from what was said above (A. 2), it is impossible for its substance to be corruptible. For what belongs to anything considered in itself can never be separated from it; but what belongs to a thing, considered in relation to something else, can be separated, when that something else is taken away, in view of which it belonged to it. Roundness can never be taken from the circle, because it belongs to it of itself; but a bronze circle can lose roundness, if the bronze be deprived of its circular shape. Now to be belongs to a form considered in itself; for everything is an actual being according to its form: whereas matter is an actual being by the form.

Consequently a subject composed of matter and form ceases to be actually when the form is separated from the matter. But if the form subsists in its own being, as happens in the angels, as was said above (A. 2), it cannot lose its being. Therefore, the angel's immateriality is the cause why it is incorruptible by its own nature.

A token of this incorruptibility can be gathered from its intellectual operation; for since everything acts according as it is actual, the operation of a thing indicates its mode of being. Now the species and nature of the operation is understood from the object. But an intelligible object, being above time, is everlasting. Hence every intellectual substance is incorruptible of its own nature.

Reply Obj. 1: Damascene is dealing with perfect immortality, which includes complete immutability; since "every change is a kind of death," as Augustine says (Contra Maxim. iii). The angels obtain perfect immutability only by favor, as will appear later (Q. 62).

Reply Obj. 2: By the expression 'gods' Plato understands the heavenly bodies, which he supposed to be made up of elements, and therefore dissoluble of their own nature; yet they are for ever preserved in existence by the Divine will.

Reply Obj. 3: As was observed above (Q. 44, A. 1) there is a kind of necessary thing which has a cause of its necessity. Hence it is not repugnant to a necessary or incorruptible being to depend for its existence on another as its cause. Therefore, when it is said that all things, even the angels, would lapse into nothing, unless preserved by God, it is not to be gathered therefrom that there is any principle of corruption in the angels; but that the nature of the angels is dependent upon God as its cause. For a thing is said to be corruptible not merely because God can reduce it to non-existence, by withdrawing His act of preservation; but also because it has some principle of corruption within itself, or some contrariety, or at least the potentiality of matter. _____

QUESTION 51

OF THE ANGELS IN COMPARISON WITH BODIES (In Three Articles)

We next inquire about the angels in comparison with corporeal things; and in the first place about their comparison with bodies; secondly, of the angels in comparison with corporeal places; and, thirdly, of their comparison with local movement.

Under the first heading there are three points of inquiry:

(1) Whether angels have bodies naturally united to them?

(2) Whether they assume bodies?

(3) Whether they exercise functions of life in the bodies assumed?

FIRST ARTICLE [I, Q. 51, Art. 1]

Whether the Angels Have Bodies Naturally United to Them?

Objection 1: It would seem that angels have bodies naturally united to them. For Origen says (Peri Archon i): "It is God's attribute alone—that is, it belongs to the Father, the Son, and the Holy Ghost, as a property of nature, that He is understood to exist without any material substance and without any companionship of corporeal addition." Bernard likewise says (Hom. vi. super Cant.): "Let us assign incorporeity to God alone even as we do immortality, whose nature alone, neither for its own sake nor on account of anything else, needs the help of any corporeal organ. But it is clear that every created spirit needs corporeal substance." Augustine also says (Gen. ad lit. iii): "The demons are called animals of the atmosphere because their nature is akin to that of aerial bodies." But the nature of demons and angels is the same. Therefore angels have bodies naturally united to them.

Obj. 2: Further, Gregory (Hom. x in Ev.) calls an angel a rational animal. But every animal is composed of body and soul. Therefore angels have bodies naturally united to them.

Obj. 3: Further, life is more perfect in the angels than in souls. But the soul not only

lives, but gives life to the body. Therefore the angels animate bodies which are naturally united to them.

On the contrary, Dionysius says (Div. Nom. iv) that "the angels are understood to be incorporeal."

I answer that, The angels have not bodies naturally united to them. For whatever belongs to any nature as an accident is not found universally in that nature; thus, for instance, to have wings, because it is not of the essence of an animal, does not belong to every animal. Now since to understand is not the act of a body, nor of any corporeal energy, as will be shown later (Q. 75, A. 2), it follows that to have a body united to it is not of the nature of an intellectual substance, as such; but it is accidental to some intellectual substance on account of something else. Even so it belongs to the human soul to be united to a body, because it is imperfect and exists potentially in the genus of intellectual substances, not having the fulness of knowledge in its own nature, but acquiring it from sensible things through the bodily senses, as will be explained later on (Q. 84, A. 6; Q. 89, A. 1). Now whenever we find something imperfect in any genus we must presuppose something perfect in that genus. Therefore in the intellectual nature there are some perfectly intellectual substances, which do not need to acquire knowledge from sensible things. Consequently not all intellectual substances are united to bodies; but some are quite separated from bodies, and these we call angels.

Reply Obj. 1: As was said above (Q. 50, A. 1) it was the opinion of some that every being is a body; and consequently some seem to have thought that there were no incorporeal substances existing except as united to bodies; so much so that some even held that God was the soul of the world, as Augustine tells us (De Civ. Dei vii). As this is contrary to Catholic Faith, which asserts that God is exalted above all things, according to Ps. 8:2: "Thy magnificence is exalted beyond the heavens"; Origen, while refusing to say such a thing of God, followed the above opinion of

others regarding the other substances; being deceived here as he was also in many other points, by following the opinions of the ancient philosophers. Bernard's expression can be explained, that the created spirit needs some bodily instrument, which is not naturally united to it, but assumed for some purpose, as will be explained (A. 2). Augustine speaks, not as asserting the fact, but merely using the opinion of the Platonists, who maintained that there are some aerial animals, which they termed demons.

Reply Obj. 2: Gregory calls the angel a rational animal metaphorically, on account of the likeness to the rational nature.

Reply Obj. 3: To give life effectively is a perfection simply speaking; hence it belongs to God, as is said (1 Kings 2:6): "The Lord killeth, and maketh alive." But to give life formally belongs to a substance which is part of some nature, and which has not within itself the full nature of the species. Hence an intellectual substance which is not united to a body is more perfect than one which is united to a body.

SECOND ARTICLE [I, Q. 51, Art. 2]

Whether Angels Assume Bodies?

Objection 1: It would seem that angels do not assume bodies. For there is nothing superfluous in the work of an angel, as there is nothing of the kind in the work of nature. But it would be superfluous for the angels to assume bodies, because an angel has no need for a body, since his own power exceeds all bodily power. Therefore an angel does not assume a body.

Obj. 2: Further, every assumption is terminated in some union; because to assume implies a taking to oneself [ad se sumere]. But a body is not united to an angel as to a form, as stated (A. 1); while in so far as it is united to the angel as to a mover, it is not said to be assumed, otherwise it would follow that all bodies moved by the angels are assumed by them. Therefore the angels do not assume bodies.

Obj. 3: Further, angels do not assume bodies from the earth or water, or they could not suddenly disappear; nor again from fire, otherwise they would burn whatever things they touched; nor again from air, because air is without shape or color. Therefore the angels do not assume bodies.

On the contrary, Augustine says (De Civ. Dei xvi) that angels appeared to Abraham under assumed bodies.

I answer that, Some have maintained that the angels never assume bodies, but that all that we read in Scripture of apparitions of angels happened in prophetic vision—that is, according to imagination. But this is contrary to the intent of Scripture; for whatever is beheld in imaginary vision is only in the beholder's imagination, and consequently is not seen by everybody. Yet Divine Scripture from time to time introduces angels so apparent as to be seen commonly by all; just as the angels who appeared to Abraham were seen by him and by his whole family, by Lot, and by the citizens of Sodom; in like manner the angel who appeared to Tobias was seen by all present. From all this it is clearly shown that such apparitions were beheld by bodily vision, whereby the object seen exists outside the person beholding it, and can accordingly be seen by all. Now by such a vision only a body can be beheld. Consequently, since the angels are not bodies, nor have they bodies naturally united with them, as is clear from what has been said (A. 1; Q. 50, A. 1), it follows that they sometimes assume bodies.

Reply Obj. 1: Angels need an assumed body, not for themselves, but on our account; that by conversing familiarly with men they may give evidence of that intellectual companionship which men expect to have with them in the life to come. Moreover that angels assumed bodies under the Old Law was a figurative indication that the Word of God would take a human body; because all the apparitions in the Old Testament were ordained to that one whereby the Son of God appeared in the flesh.

Reply Obj. 2: The body assumed is united to the angel not as its form, nor merely as

its mover, but as its mover represented by the assumed movable body. For as in the Sacred Scripture the properties of intelligible things are set forth by the likenesses of things sensible, in the same way by Divine power sensible bodies are so fashioned by angels as fittingly to represent the intelligible properties of an angel. And this is what we mean by an angel assuming a body.

Reply Obj. 3: Although air as long as it is in a state of rarefaction has neither shape nor color, yet when condensed it can both be shaped and colored as appears in the clouds. Even so the angels assume bodies of air, condensing it by the Divine power in so far as is needful for forming the assumed body. _____

THIRD ARTICLE [I, Q. 51, Art. 3]

Whether the Angels Exercise Functions of Life in the Bodies Assumed?

Objection 1: It would seem that the angels exercise functions of life in assumed bodies. For pretence is unbecoming in angels of truth. But it would be pretence if the body assumed by them, which seems to live and to exercise vital functions, did not possess these functions. Therefore the angels exercise functions of life in the assumed body.

Obj. 2: Further, in the works of the angels there is nothing without a purpose. But eyes, nostrils, and the other instruments of the senses, would be fashioned without a purpose in the body assumed by the angel, if he perceived nothing by their means. Consequently, the angel perceives by the assumed body; and this is the most special function of life.

Obj. 3: Further, to move hither and thither is one of the functions of life, as the Philosopher says (De Anima ii). But the angels are manifestly seen to move in their assumed bodies. For it was said (Gen. 18:16) that "Abraham walked with" the angels, who had appeared to him, "bringing them on the way"; and when Tobias said to the angel (Tob. 5:7, 8): "Knowest thou the way that leadeth to the city of Medes?" he answered: "I know it; and I have often walked through all the ways thereof."

Therefore the angels often exercise functions of life in assumed bodies.

Obj. 4: Further, speech is the function of a living subject, for it is produced by the voice, while the voice itself is a sound conveyed from the mouth. But it is evident from many passages of Sacred Scripture that angels spoke in assumed bodies. Therefore in their assumed bodies they exercise functions of life.

Obj. 5: Further, eating is a purely animal function. Hence the Lord after His Resurrection ate with His disciples in proof of having resumed life (Luke 24). Now when angels appeared in their assumed bodies they ate, and Abraham offered them food, after having previously adored them as God (Gen. 18). Therefore the angels exercise functions of life in assumed bodies.

Obj. 6: Further, to beget offspring is a vital act. But this has befallen the angels in their assumed bodies; for it is related: "After the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown" (Gen. 6:4). Consequently the angels exercised vital functions in their assumed bodies.

On the contrary, The bodies assumed by angels have no life, as was stated in the previous article (ad 3). Therefore they cannot exercise functions of life through assumed bodies.

I answer that, Some functions of living subjects have something in common with other operations; just as speech, which is the function of a living creature, agrees with other sounds of inanimate things, in so far as it is sound; and walking agrees with other movements, in so far as it is movement. Consequently vital functions can be performed in assumed bodies by the angels, as to that which is common in such operations; but not as to that which is special to living subjects; because, according to the Philosopher (De Somn. et Vig. i), "that which has the faculty has the action." Hence nothing can have a function of life except what has life, which is the potential principle of such action.

Reply Obj. 1: As it is in no wise contrary to truth for intelligible things to be set forth in Scripture under sensible figures, since it is not said for the purpose of maintaining that intelligible things are sensible, but in order that properties of intelligible things may be understood according to similitude through sensible figures; so it is not contrary to the truth of the holy angels that through their assumed bodies they appear to be living men, although they are really not. For the bodies are assumed merely for this purpose, that the spiritual properties and works of the angels may be manifested by the properties of man and of his works. This could not so fittingly be done if they were to assume true men; because the properties of such men would lead us to men, and not to angels.

Reply Obj. 2: Sensation is entirely a vital function. Consequently it can in no way be said that the angels perceive through the organs of their assumed bodies. Yet such bodies are not fashioned in vain; for they are not fashioned for the purpose of sensation through them, but to this end, that by such bodily organs the spiritual powers of the angels may be made manifest; just as by the eye the power of the angel's knowledge is pointed out, and other powers by the other members, as Dionysius teaches (Coel. Hier.).

Reply Obj. 3: Movement coming from a united mover is a proper function of life; but the bodies assumed by the angels are not thus moved, since the angels are not their forms. Yet the angels are moved accidentally, when such bodies are moved, since they are in them as movers are in the moved; and they are here in such a way as not to be elsewhere, which cannot be said of God. Accordingly, although God is not moved when the things are moved in which He exists, since He is everywhere; yet the angels are moved accidentally according to the movement of the bodies assumed. But they are not moved according to the movement of the heavenly bodies, even though they be in them as the movers in the thing moved, because the heavenly bodies do not change place in their entirety; nor for the spirit which moves the world is there any fixed locality according to any restricted part of the world's

substance, which now is in the east, and now in the west, but according to a fixed quarter; because "the moving energy is always in the east," as stated in Phys. viii, text 84.

Reply Obj. 4: Properly speaking, the angels do not talk through their assumed bodies; yet there is a semblance of speech, in so far as they fashion sounds in the air like to human voices.

Reply Obj. 5: Properly speaking, the angels cannot be said to eat, because eating involves the taking of food convertible into the substance of the eater.

Although after the Resurrection food was not converted into the substance of Christ's body, but resolved into pre-existing matter; nevertheless Christ had a body of such a true nature that food could be changed into it; hence it was a true eating. But the food taken by angels was neither changed into the assumed body, nor was the body of such a nature that food could be changed into it; consequently, it was not a true eating, but figurative of spiritual eating. This is what the angel said to Tobias: "When I was with you, I seemed indeed to eat and to drink; but I use an invisible meat and drink" (Tob. 12:19).

Abraham offered them food, deeming them to be men, in whom, nevertheless, he worshipped God, as God is wont to be in the prophets, as Augustine says (De Civ. Dei xvi).

Reply Obj. 6: As Augustine says (De Civ. Dei xv): "Many persons affirm that they have had the experience, or have heard from such as have experienced it, that the Satyrs and Fauns, whom the common folk call incubi, have often presented themselves before women, and have sought and procured intercourse with them. Hence it is folly to deny it. But God's holy angels could not fall in such fashion before the deluge. Hence by the sons of God are to be understood the sons of Seth, who were good; while by the daughters of men the Scripture designates those who sprang from the race of Cain. Nor is it to be wondered at that giants should be born

of them; for they were not all giants, albeit there were many more before than after the deluge." Still if some are occasionally begotten from demons, it is not from the seed of such demons, nor from their assumed bodies, but from the seed of men taken for the purpose; as when the demon assumes first the form of a woman, and afterwards of a man; just as they take the seed of other things for other generating purposes, as Augustine says (De Trin. iii), so that the person born is not the child of a demon, but of a man. _____

QUESTION 52

OF THE ANGELS IN RELATION TO PLACE (In Three Articles)

We now inquire into the place of the angels. Touching this there are three subjects of inquiry:

(1) Is the angel in a place?

(2) Can he be in several places at once?

(3) Can several angels be in the same place? _____

FIRST ARTICLE [I, Q. 52, Art. 1]

Whether an Angel Is in a Place?

Objection 1: It would seem that an angel is not in a place. For Boethius says (De Hebdom.): "The common opinion of the learned is that things incorporeal are not in a place." And again, Aristotle observes (Phys. iv, text 48,57) that "it is not everything existing which is in a place, but only a movable body." But an angel is not a body, as was shown above (Q. 50). Therefore an angel is not in a place.

Obj. 2: Further, place is a "quantity having position." But everything which is in a place has some position. Now to have a position cannot befit an angel, since his substance is devoid of quantity, the proper difference of which is to have a position. Therefore an angel is not in a place.

Obj. 3: Further, to be in a place is to be measured and to be contained by such place,

as is evident from the Philosopher (Phys. iv, text 14,119). But an angel can neither be measured nor contained by a place, because the container is more formal than the contained; as air with regard to water (Phys. iv, text 35,49). Therefore an angel is not in a place.

On the contrary, It is said in the Collect [*Prayer at Compline, Dominican Breviary]: "Let Thy holy angels who dwell herein, keep us in peace."

I answer that, It is befitting an angel to be in a place; yet an angel and a body are said to be in a place in quite a different sense. A body is said to be in a place in such a way that it is applied to such place according to the contact of dimensive quantity; but there is no such quantity in the angels, for theirs is a virtual one. Consequently an angel is said to be in a corporeal place by application of the angelic power in any manner whatever to any place.

Accordingly there is no need for saying that an angel can be deemed commensurate with a place, or that he occupies a space in the continuous; for this is proper to a located body which is endowed with dimensive quantity. In similar fashion it is not necessary on this account for the angel to be contained by a place; because an incorporeal substance virtually contains the thing with which it comes into contact, and is not contained by it: for the soul is in the body as containing it, not as contained by it. In the same way an angel is said to be in a place which is corporeal, not as the thing contained, but as somehow containing it.

And hereby we have the answers to the objections. _____

SECOND ARTICLE [I, Q. 52, Art. 2]

Whether an Angel Can Be in Several Places at Once?

Objection 1: It would seem that an angel can be in several places at once. For an angel is not less endowed with power than the soul. But the soul is in several places at once, for it is entirely in every part of the body, as Augustine says (De Trin. vi). Therefore an angel can be in several places at once.

Obj. 2: Further, an angel is in the body which he assumes; and, since the body which he assumes is continuous, it would appear that he is in every part thereof. But according to the various parts there are various places. Therefore the angel is at one time in various places.

Obj. 3: Further, Damascene says (De Fide Orth. ii) that "where the angel operates, there he is." But occasionally he operates in several places at one time, as is evident from the angel destroying Sodom (Gen. 19:25). Therefore an angel can be in several places at the one time.

On the contrary, Damascene says (De Fide Orth. ii) that "while the angels are in heaven, they are not on earth."

I answer that, An angel's power and nature are finite, whereas the Divine power and essence, which is the universal cause of all things, is infinite: consequently God through His power touches all things, and is not merely present in some places, but is everywhere. Now since the angel's power is finite, it does not extend to all things, but to one determined thing. For whatever is compared with one power must be compared therewith as one determined thing. Consequently since all being is compared as one thing to God's universal power, so is one particular being compared as one with the angelic power. Hence, since the angel is in a place by the application of his power to the place, it follows that he is not everywhere, nor in several places, but in only one place.

Some, however, have been deceived in this matter. For some who were unable to go beyond the reach of their imaginations supposed the indivisibility of the angel to be like that of a point; consequently they thought that an angel could be only in a place which is a point. But they were manifestly deceived, because a point is something indivisible, yet having its situation; whereas the angel is indivisible, and beyond the genus of quantity and situation. Consequently there is no occasion for determining in his regard one indivisible place as to situation: any place which is either divisible

or indivisible, great or small suffices, according as to his own free-will he applies his power to a great or to a small body. So the entire body to which he is applied by his power, corresponds as one place to him.

Neither, if any angel moves the heavens, is it necessary for him to be everywhere. First of all, because his power is applied only to what is first moved by him. Now there is one part of the heavens in which there is movement first of all, namely, the part to the east: hence the Philosopher (Phys. vii, text 84) attributes the power of the heavenly mover to the part which is in the east. Secondly, because philosophers do not hold that one separate substance moves all the spheres immediately. Hence it need not be everywhere.

So, then, it is evident that to be in a place appertains quite differently to a body, to an angel, and to God. For a body is in a place in a circumscribed fashion, since it is measured by the place. An angel, however, is not there in a circumscribed fashion, since he is not measured by the place, but definitively, because he is in a place in such a manner that he is not in another. But God is neither circumscriptively nor definitively there, because He is everywhere.

From this we can easily gather an answer to the objections: because the entire subject to which the angelic power is immediately applied, is reputed as one place, even though it be continuous. _____

THIRD ARTICLE [I, Q. 52, Art. 3]

Whether Several Angels Can Be at the Same Time in the Same Place?

Objection 1: It would seem that several angels can be at the same time in the same place. For several bodies cannot be at the same time in the same place, because they fill the place. But the angels do not fill a place, because only a body fills a place, so that it be not empty, as appears from the Philosopher (Phys. iv, text 52,58). Therefore several angels can be in the one place.

Obj. 2: Further, there is a greater difference between an angel and a body than there

is between two angels. But an angel and a body are at the one time in the one place: because there is no place which is not filled with a sensible body, as we find proved in Phys. iv, text. 58. Much more, then, can two angels be in the same place.

Obj. 3: Further, the soul is in every part of the body, according to Augustine (De Trin. vi). But demons, although they do not obsess souls, do obsess bodies occasionally; and thus the soul and the demon are at the one time in the same place; and consequently for the same reason all other spiritual substances.

On the contrary, There are not two souls in the same body. Therefore for a like reason there are not two angels in the same place.

I answer that, There are not two angels in the same place. The reason of this is because it is impossible for two complete causes to be the causes immediately of one and the same thing. This is evident in every class of causes: for there is one proximate form of one thing, and there is one proximate mover, although there may be several remote movers. Nor can it be objected that several individuals may row a boat, since no one of them is a perfect mover, because no one man's strength is sufficient for moving the boat; while all together are as one mover, in so far as their united strengths all combine in producing the one movement. Hence, since the angel is said to be in one place by the fact that his power touches the place immediately by way of a perfect container, as was said (A. 1), there can be but one angel in one place.

Reply Obj. 1: Several angels are not hindered from being in the same place because of their filling the place; but for another reason, as has been said.

Reply Obj. 2: An angel and a body are not in a place in the same way; hence the conclusion does not follow.

Reply Obj. 3: Not even a demon and a soul are compared to a body according to the same relation of causality; since the soul is its form, while the demon is not. Hence the inference does not follow. _____

QUESTION 53

OF THE LOCAL MOVEMENT OF THE ANGELS (In Three Articles)

We must next consider the local movement of the angels; under which heading there are three points of inquiry:

(1) Whether an angel can be moved locally.

(2) Whether in passing from place to place he passes through intervening space?

(3) Whether the angel's movement is in time or instantaneous?

FIRST ARTICLE [I, Q. 53, Art. 1]

Whether an Angel Can Be Moved Locally?

Objection 1: It seems that an angel cannot be moved locally. For, as the Philosopher proves (Phys. vi, text 32, 86) "nothing which is devoid of parts is moved"; because, while it is in the term wherefrom, it is not moved; nor while it is in the term whereto, for it is then already moved; consequently it remains that everything which is moved, while it is being moved, is partly in the term wherefrom and partly in the term whereto. But an angel is without parts. Therefore an angel cannot be moved locally.

Obj. 2: Further, movement is "the act of an imperfect being," as the Philosopher says (Phys. iii, text 14). But a beatified angel is not imperfect. Consequently a beatified angel is not moved locally.

Obj. 3: Further, movement is simply because of want. But the holy angels have no want. Therefore the holy angels are not moved locally.

On the contrary, It is the same thing for a beatified angel to be moved as for a beatified soul to be moved. But it must necessarily be said that a blessed soul is moved locally, because it is an article of faith that Christ's soul descended into Hell. Therefore a beatified angel is moved locally.

I answer that, A beatified angel can be moved locally. As, however, to be in a place belongs equivocally to a body and to an angel, so likewise does local movement. For a body is in a place in so far as it is contained under the place, and is commensurate with the place. Hence it is necessary for local movement of a body to be commensurate with the place, and according to its exigency. Hence it is that the continuity of movement is according to the continuity of magnitude; and according to priority and posteriority of local movement, as the Philosopher says (Phys. iv, text 99). But an angel is not in a place as commensurate and contained, but rather as containing it. Hence it is not necessary for the local movement of an angel to be commensurate with the place, nor for it to be according to the exigency of the place, so as to have continuity therefrom; but it is a non-continuous movement. For since the angel is in a place only by virtual contact, as was said above (Q. 52, A. 1), it follows necessarily that the movement of an angel in a place is nothing else than the various contacts of various places successively, and not at once; because an angel cannot be in several places at one time, as was said above (Q. 52, A. 2). Nor is it necessary for these contacts to be continuous. Nevertheless a certain kind of continuity can be found in such contacts. Because, as was said above (Q. 52, A. 1), there is nothing to hinder us from assigning a divisible place to an angel according to virtual contact; just as a divisible place is assigned to a body by contact of magnitude. Hence as a body successively, and not all at once, quits the place in which it was before, and thence arises continuity in its local movement; so likewise an angel can successively quit the divisible place in which he was before, and so his movement will be continuous. And he can all at once quit the whole place, and in the same instant apply himself to the whole of another place, and thus his movement will not be continuous.

Reply Obj. 1: This argument fails of its purpose for a twofold reason. First of all, because Aristotle's demonstration deals with what is indivisible according to quantity, to which responds a place necessarily indivisible. And this cannot be said

of an angel.

Secondly, because Aristotle's demonstration deals with movement which is continuous. For if the movement were not continuous, it might be said that a thing is moved where it is in the term wherefrom, and while it is in the term whereto: because the very succession of "wheres," regarding the same thing, would be called movement: hence, in whichever of those "wheres" the thing might be, it could be said to be moved. But the continuity of movement prevents this; because nothing which is continuous is in its term, as is clear, because the line is not in the point. Therefore it is necessary for the thing moved to be not totally in either of the terms while it is being moved; but partly in the one, and partly in the other. Therefore, according as the angel's movement is not continuous, Aristotle's demonstration does not hold good. But according as the angel's movement is held to be continuous, it can be so granted, that, while an angel is in movement, he is partly in the term wherefrom, and partly in the term whereto (yet so that such partiality be not referred to the angel's substance, but to the place); because at the outset of his continuous movement the angel is in the whole divisible place from which he begins to be moved; but while he is actually in movement, he is in part of the first place which he quits, and in part of the second place which he occupies. This very fact that he can occupy the parts of two places appertains to the angel from this, that he can occupy a divisible place by applying his power; as a body does by application of magnitude. Hence it follows regarding a body which is movable according to place, that it is divisible according to magnitude; but regarding an angel, that his power can be applied to something which is divisible.

Reply Obj. 2: The movement of that which is in potentiality is the act of an imperfect agent. But the movement which is by application of energy is the act of one in act: because energy implies actuality.

Reply Obj. 3: The movement of that which is in potentiality is the act of an

imperfect but the movement of what is in act is not for any need of its own, but for another's need. In this way, because of our need, the angel is moved locally, according to Heb. 1:14: "They are all [*Vulg.: 'Are they not all . . . ?'] ministering spirits, sent to minister for them who receive the inheritance of salvation."

SECOND ARTICLE [I, Q. 53, Art. 2]

Whether an Angel Passes Through Intermediate Space?

Objection 1: It would seem that an angel does not pass through intermediate space. For everything that passes through a middle space first travels along a place of its own dimensions, before passing through a greater. But the place responding to an angel, who is indivisible, is confined to a point. Therefore if the angel passes through middle space, he must reckon infinite points in his movement: which is not possible.

Obj. 2: Further, an angel is of simpler substance than the soul. But our soul by taking thought can pass from one extreme to another without going through the middle: for I can think of France and afterwards of Syria, without ever thinking of Italy, which stands between them. Therefore much more can an angel pass from one extreme to another without going through the middle.

On the contrary, If the angel be moved from one place to another, then, when he is in the term "whither," he is no longer in motion, but is changed. But a process of changing precedes every actual change: consequently he was being moved while existing in some place. But he was not moved so long as he was in the term "whence." Therefore, he was moved while he was in mid-space: and so it was necessary for him to pass through intervening space.

I answer that, As was observed above in the preceding article, the local motion of an angel can be continuous, and non-continuous. If it be continuous, the angel cannot pass from one extreme to another without passing through the mid-space; because,

as is said by the Philosopher (Phys. v, text 22; vi, text 77), "The middle is that into which a thing which is continually moved comes, before arriving at the last into which it is moved"; because the order of first and last in continuous movement, is according to the order of the first and last in magnitude, as he says (Phys. iv, text 99).

But if an angel's movement be not continuous, it is possible for him to pass from one extreme to another without going through the middle: which is evident thus. Between the two extreme limits there are infinite intermediate places; whether the places be taken as divisible or as indivisible. This is clearly evident with regard to places which are indivisible; because between every two points that are infinite intermediate points, since no two points follow one another without a middle, as is proved in Phys. vi, text. 1. And the same must of necessity be said of divisible places: and this is shown from the continuous movement of a body. For a body is not moved from place to place except in time. But in the whole time which measures the movement of a body, there are not two "nows" in which the body moved is not in one place and in another; for if it were in one and the same place in two "nows," it would follow that it would be at rest there; since to be at rest is nothing else than to be in the same place now and previously. Therefore since there are infinite "nows" between the first and the last "now" of the time which measures the movement, there must be infinite places between the first from which the movement begins, and the last where the movement ceases. This again is made evident from sensible experience. Let there be a body of a palm's length, and let there be a plane measuring two palms, along which it travels; it is evident that the first place from which the movement starts is that of the one palm; and the place wherein the movement ends is that of the other palm. Now it is clear that when it begins to move, it gradually quits the first palm and enters the second. According, then, as the magnitude of the palm is divided, even so are the intermediate places multiplied; because every distinct point in the magnitude of the first palm is the beginning of a

place, and a distinct point in the magnitude of the other palm is the limit of the same. Accordingly, since magnitude is infinitely divisible and the points in every magnitude are likewise infinite in potentiality, it follows that between every two places there are infinite intermediate places.

Now a movable body only exhausts the infinity of the intermediate places by the continuity of its movement; because, as the intermediate places are infinite in potentiality, so likewise must there be reckoned some infinitudes in movement which is continuous. Consequently, if the movement be not continuous, then all the parts of the movement will be actually numbered. If, therefore, any movable body be moved, but not by continuous movement, it follows, either that it does not pass through all the intermediate places, or else that it actually numbers infinite places: which is not possible. Accordingly, then, as the angel's movement is not continuous, he does not pass through all intermediate places.

Now, the actual passing from one extreme to the other, without going through the mid-space, is quite in keeping with an angel's nature; but not with that of a body, because a body is measured by and contained under a place; hence it is bound to follow the laws of place in its movement. But an angel's substance is not subject to place as contained thereby, but is above it as containing it: hence it is under his control to apply himself to a place just as he wills, either through or without the intervening place.

Reply Obj. 1: The place of an angel is not taken as equal to him according to magnitude, but according to contact of power: and so the angel's place can be divisible, and is not always a mere point. Yet even the intermediate divisible places are infinite, as was said above: but they are consumed by the continuity of the movement, as is evident from the foregoing.

Reply Obj. 2: While an angel is moved locally, his essence is applied to various places: but the soul's essence is not applied to the things thought of, but rather the

things thought of are in it. So there is no comparison.

Reply Obj. 3: In continuous movement the actual change is not a part of the movement, but its conclusion; hence movement must precede change. Accordingly such movement is through the mid-space. But in movement which is not continuous, the change is a part, as a unit is a part of number: hence the succession of the various places, even without the mid-space, constitutes such movement.

THIRD ARTICLE [I, Q. 53, Art. 3]

Whether the Movement of an Angel Is Instantaneous?

Objection 1: It would seem that an angel's movement is instantaneous. For the greater the power of the mover, and the less the moved resist the mover, the more rapid is the movement. But the power of an angel moving himself exceeds beyond all proportion the power which moves a body. Now the proportion of velocities is reckoned according to the lessening of the time. But between one length of time and any other length of time there is proportion. If therefore a body is moved in time, an angel is moved in an instant.

Obj. 2: Further, the angel's movement is simpler than any bodily change. But some bodily change is effected in an instant, such as illumination; both because the subject is not illuminated successively, as it gets hot successively; and because a ray does not reach sooner what is near than what is remote. Much more therefore is the angel's movement instantaneous.

Obj. 3: Further, if an angel be moved from place to place in time, it is manifest that in the last instant of such time he is in the term whereto: but in the whole of the preceding time, he is either in the place immediately preceding, which is taken as the term wherefrom; or else he is partly in the one, and partly in the other, it follows that he is divisible; which is impossible. Therefore during the whole of the preceding time he is in the term wherefrom. Therefore he rests there: since to be at rest is to be

in the same place now and previously, as was said (A. 2). Therefore it follows that he is not moved except in the last instant of time.

On the contrary, In every change there is a before and after. Now the before and after of movement is reckoned by time. Consequently every movement, even of an angel, is in time, since there is a before and after in it.

I answer that, Some have maintained that the local movement of an angel is instantaneous. They said that when an angel is moved from place to place, during the whole of the preceding time he is in the term wherefrom; but in the last instant of such time he is in the term whereto. Nor is there any need for a medium between the terms, just as there is no medium between time and the limit of time. But there is a mid-time between two "nows" of time: hence they say that a last "now" cannot be assigned in which it was in the term wherefrom, just as in illumination, and in the substantial generation of fire, there is no last instant to be assigned in which the air was dark, or in which the matter was under the privation of the form of fire: but a last time can be assigned, so that in the last instant of such time there is light in the air, or the form of fire in the matter. And so illumination and substantial generation are called instantaneous movements.

But this does not hold good in the present case; and it is shown thus. It is of the nature of rest that the subject in repose be not otherwise disposed now than it was before: and therefore in every "now" of time which measures rest, the subject reposing is in the same "where" in the first, in the middle, and in the last "now." On the other hand, it is of the very nature of movement for the subject moved to be otherwise now than it was before: and therefore in every "now" of time which measures movement, the movable subject is in various dispositions; hence in the last "now" it must have a different form from what it had before. So it is evident that to rest during the whole time in some (disposition), for instance, in whiteness, is to be in it in every instant of such time. Hence it is not possible for anything to rest in one

term during the whole of the preceding time, and afterwards in the last instant of that time to be in the other term. But this is possible in movement: because to be moved in any whole time, is not to be in the same disposition in every instant of that time. Therefore all instantaneous changes of the kind are terms of a continuous movement: just as generation is the term of the alteration of matter, and illumination is the term of the local movement of the illuminating body. Now the local movement of an angel is not the term of any other continuous movement, but is of itself, depending upon no other movement. Consequently it is impossible to say that he is in any place during the whole time, and that in the last "now" he is in another place: but some "now" must be assigned in which he was last in the preceding place. But where there are many "nows" succeeding one another, there is necessarily time; since time is nothing else than the reckoning of before and after in movement. It remains, then, that the movement of an angel is in time. It is in continuous time if his movement be continuous, and in non-continuous time if his movement is non-continuous for, as was said (A. 1), his movement can be of either kind, since the continuity of time comes of the continuity of movement, as the Philosopher says (Phys. iv, text 99).

But that time, whether it be continuous or not, is not the same as the time which measures the movement of the heavens, and whereby all corporeal things are measured, which have their changeableness from the movement of the heavens; because the angel's movement does not depend upon the movement of the heavens.

Reply Obj. 1: If the time of the angel's movement be not continuous, but a kind of succession of 'nows,' it will have no proportion to the time which measures the movement of corporeal things, which is continuous; since it is not of the same nature. If, however, it be continuous, it is indeed proportionable, not, indeed, because of the proportion of the mover and the movable, but on account of the proportion of the magnitudes in which the movement exists. Besides, the swiftness of the angel's movement is not measured by the quantity of his power, but according

to the determination of his will.

Reply Obj. 2: Illumination is the term of a movement; and is an alteration, not a local movement, as though the light were understood to be moved to what is near, before being moved to what is remote. But the angel's movement is local, and, besides, it is not the term of movement; hence there is no comparison.

Reply Obj. 3: This objection is based on continuous time. But the same time of an angel's movement can be non-continuous. So an angel can be in one place in one instant, and in another place in the next instant, without any time intervening. If the time of the angel's movement be continuous, he is changed through infinite places throughout the whole time which precedes the last 'now'; as was already shown (A. 2). Nevertheless he is partly in one of the continuous places, and partly in another, not because his substance is susceptible of parts, but because his power is applied to a part of the first place and to a part of the second, as was said above (A. 2).

QUESTION 54

OF THE KNOWLEDGE OF THE ANGELS (In Five Articles)

After considering what belongs to the angel's substance, we now proceed to his knowledge. This investigation will be fourfold. In the first place inquiry must be made into his power of knowledge: secondly, into his medium of knowledge: thirdly, into the objects known: and fourthly, into the manner whereby he knows them.

Under the first heading there are five points of inquiry:

(1) Is the angel's understanding his substance?

(2) Is his being his understanding?

(3) Is his substance his power of intelligence?

(4) Is there in the angels an active and a passive intellect?

(5) Is there in them any other power of knowledge besides the intellect?

FIRST ARTICLE [I, Q. 54, Art. 1]

Whether an Angel's Act of Understanding Is His Substance?

Objection 1: It would seem that the angel's act of understanding is his substance. For the angel is both higher and simpler than the active intellect of a soul. But the substance of the active intellect is its own action; as is evident from Aristotle (De Anima iii) and from his Commentator [*Averroes, A.D. 1126-1198]. Therefore much more is the angel's substance his action—that is, his act of understanding.

Obj. 2: Further, the Philosopher says (Metaph. xii, text 39) that "the action of the intellect is life." But "since in living things to live is to be," as he says (De Anima ii, text 37), it seems that life is essence. Therefore the action of the intellect is the essence of an angel who understands.

Obj. 3: Further, if the extremes be one, then the middle does not differ from them; because extreme is farther from extreme than the middle is. But in an angel the intellect and the object understood are the same, at least in so far as he understands his own essence. Therefore the act of understanding, which is between the intellect and the thing understood, is one with the substance of the angel who understands.

On the contrary, The action of anything differs more from its substance than does its existence. But no creature's existence is its substance, for this belongs to God only, as is evident from what was said above (Q. 3, A. 4). Therefore neither the action of an angel, nor of any other creature, is its substance.

I answer that, It is impossible for the action of an angel, or of any creature, to be its own substance. For an action is properly the actuality of a power; just as existence is the actuality of a substance or of an essence. Now it is impossible for anything which is not a pure act, but which has some admixture of potentiality, to be its own actuality: because actuality is opposed to potentiality. But God alone is pure act.

Hence only in God is His substance the same as His existence and His action.

Besides, if an angel's act of understanding were his substance, it would be necessary for it to be subsisting. Now a subsisting act of intelligence can be but one; just as an abstract thing that subsists. Consequently an angel's substance would neither be distinguished from God's substance, which is His very act of understanding subsisting in itself, nor from the substance of another angel.

Also, if the angel were his own act of understanding, there could then be no degrees of understanding more or less perfectly; for this comes about through the diverse participation of the act of understanding.

Reply Obj. 1: When the active intellect is said to be its own action, such predication is not essential, but concomitant, because, since its very nature consists in act, instantly, so far as lies in itself, action accompanies it: which cannot be said of the passive intellect, for this has no actions until after it has been reduced to act.

Reply Obj. 2: The relation between "life" and "to live" is not the same as that between "essence" and "to be"; but rather as that between "a race" and "to run," one of which signifies the act in the abstract, and the other in the concrete. Hence it does not follow, if "to live" is "to be," that "life" is "essence." Although life is sometimes put for the essence, as Augustine says (De Trin. x), "Memory and understanding and will are one essence, one life": yet it is not taken in this sense by the Philosopher, when he says that "the act of the intellect is life."

Reply Obj. 3: The action which is transient, passing to some extrinsic object, is really a medium between the agent and the subject receiving the action. The action which remains within the agent, is not really a medium between the agent and the object, but only according to the manner of expression; for it really follows the union of the object with the agent. For the act of understanding is brought about by the union of the object understood with the one who understands it, as an effect which differs from both. _____

SECOND ARTICLE [I, Q. 54, Art. 2]

Whether in the Angel to Understand Is to Exist?

Objection 1: It would seem that in the angel to understand is to exist. For in living things to live is to be, as the Philosopher says (De Anima ii, text. 37). But to "understand is in a sense to live" (De Anima ii, text. 37). Therefore in the angel to understand is to exist.

Obj. 2: Further, cause bears the same relation to cause, as effect to effect. But the form whereby the angel exists is the same as the form by which he understands at least himself. Therefore in the angel to understand is to exist.

On the contrary, The angel's act of understanding is his movement, as is clear from Dionysius (Div. Nom. iv). But to exist is not movement. Therefore in the angel to be is not to understand.

I answer that, The action of the angel, as also the action of any creature, is not his existence. For as it is said (Metaph. ix, text. 16), there is a twofold class of action; one which passes out to something beyond, and causes passion in it, as burning and cutting; and another which does not pass outwards, but which remains within the agent, as to feel, to understand, to will; by such actions nothing outside is changed, but the whole action takes place within the agent. It is quite clear regarding the first kind of action that it cannot be the agent's very existence: because the agent's existence is signified as within him, while such an action denotes something as issuing from the agent into the thing done. But the second action of its own nature has infinity, either simple or relative. As an example of simple infinity, we have the act "to understand," of which the object is "the true"; and the act "to will," of which the object is "the good"; each of which is convertible with being; and so, to understand and to will, of themselves, bear relation to all things, and each receives its species from its object. But the act of sensation is relatively infinite, for it bears relation to all sensible things; as sight does to all things visible. Now the being of

every creature is restricted to one in genus and species; God's being alone is simply infinite, comprehending all things in itself, as Dionysius says (Div. Nom. v). Hence the Divine nature alone is its own act of understanding and its own act of will.

Reply Obj. 1: Life is sometimes taken for the existence of the living subject: sometimes also for a vital operation, that is, for one whereby something is shown to be living. In this way the Philosopher says that to understand is, in a sense, to live: for there he distinguishes the various grades of living things according to the various functions of life.

Reply Obj. 2: The essence of an angel is the reason of his entire existence, but not the reason of his whole act of understanding, since he cannot understand everything by his essence. Consequently in its own specific nature as such an essence, it is compared to the existence of the angel, whereas to his act of understanding it is compared as included in the idea of a more universal object, namely, truth and being. Thus it is evident, that, although the form is the same, yet it is not the principle of existence and of understanding according to the same formality. On this account it does not follow that in the angel "to be" is the same as 'to understand.'

THIRD ARTICLE [I, Q. 54, Art. 3]

Whether an Angel's Power of Intelligence Is His Essence?

Objection 1: It would seem that in an angel the power or faculty of understanding is not different from his essence. For, "mind" and "intellect" express the power of understanding. But in many passages of his writings, Dionysius styles angels "intellects" and "minds." Therefore the angel is his own power of intelligence.

Obj. 2: Further, if the angel's power of intelligence be anything besides his essence, then it must needs be an accident; for that which is besides the essence of anything, we call it accident. But "a simple form cannot be a subject," as Boethius states (De Trin. 1). Thus an angel would not be a simple form, which is contrary to what has

been previously said (Q. 50, A. 2).

Obj. 3: Further, Augustine (Confess. xii) says, that God made the angelic nature "nigh unto Himself," while He made primary matter "nigh unto nothing"; from this it would seem that the angel is of a simpler nature than primary matter, as being closer to God. But primary matter is its own power. Therefore much more is an angel his own power of intelligence.

On the contrary, Dionysius says (Coel. Hier. xi) that "the angels are divided into substance, power, and operation." Therefore substance, power, and operation, are all distinct in them.

I answer that, Neither in an angel nor in any creature, is the power or operative faculty the same as its essence: which is made evident thus. Since every power is ordained to an act, then according to the diversity of acts must be the diversity of powers; and on this account it is said that each proper act responds to its proper power. But in every creature the essence differs from the existence, and is compared to it as potentiality is to act, as is evident from what has been already said (Q. 44, A. 1). Now the act to which the operative power is compared is operation. But in the angel to understand is not the same as to exist, nor is any operation in him, nor in any other created thing, the same as his existence. Hence the angel's essence is not his power of intelligence: nor is the essence of any creature its power of operation.

Reply Obj. 1: An angel is called "intellect" and "mind," because all his knowledge is intellectual: whereas the knowledge of a soul is partly intellectual and partly sensitive.

Reply Obj. 2: A simple form which is pure act cannot be the subject of accident, because subject is compared to accident as potentiality is to act. God alone is such a form: and of such is Boethius speaking there. But a simple form which is not its own existence, but is compared to it as potentiality is to act, can be the subject of accident; and especially of such accident as follows the species: for such accident

belongs to the form—whereas an accident which belongs to the individual, and which does not belong to the whole species, results from the matter, which is the principle of individuation. And such a simple form is an angel.

Reply Obj. 3: The power of matter is a potentiality in regard to substantial being itself, whereas the power of operation regards accidental being. Hence there is no comparison. _____

FOURTH ARTICLE [I, Q. 54, Art. 4]

Whether There Is an Active and a Passive Intellect in an Angel?

Objection 1: It would seem that there is both an active and a passive intellect in an angel. The Philosopher says (De Anima iii, text. 17) that, "in the soul, just as in every nature, there is something whereby it can become all things, and there is something whereby it can make all things." But an angel is a kind of nature. Therefore there is an active and a passive intellect in an angel.

Obj. 2: Further, the proper function of the passive intellect is to receive; whereas to enlighten is the proper function of the active intellect, as is made clear in De Anima iii, text. 2, 3, 18. But an angel receives enlightenment from a higher angel, and enlightens a lower one. Therefore there is in him an active and a passive intellect.

On the contrary, The distinction of active and passive intellect in us is in relation to the phantasms, which are compared to the passive intellect as colors to the sight; but to the active intellect as colors to the light, as is clear from De Anima iii, text. 18. But this is not so in the angel. Therefore there is no active and passive intellect in the angel.

I answer that, The necessity for admitting a passive intellect in us is derived from the fact that we understand sometimes only in potentiality, and not actually. Hence there must exist some power, which, previous to the act of understanding, is in potentiality to intelligible things, but which becomes actuated in their regard when it apprehends them, and still more when it reflects upon them. This is the power which is

denominated the passive intellect. The necessity for admitting an active intellect is due to this—that the natures of the material things which we understand do not exist outside the soul, as immaterial and actually intelligible, but are only intelligible in potentiality so long as they are outside the soul. Consequently it is necessary that there should be some power capable of rendering such natures actually intelligible: and this power in us is called the active intellect.

But each of these necessities is absent from the angels. They are neither sometimes understanding only in potentiality, with regard to such things as they naturally apprehend; nor, again, are their intelligible objects intelligible in potentiality, but they are actually such; for they first and principally understand immaterial things, as will appear later (Q. 84, A. 7; Q. 85, A. 1). Therefore there cannot be an active and a passive intellect in them, except equivocally.

Reply Obj. 1: As the words themselves show, the Philosopher understands those two things to be in every nature in which there chances to be generation or making. Knowledge, however, is not generated in the angels, but is present naturally. Hence there is no need for admitting an active and a passive intellect in them.

Reply Obj. 2: It is the function of the active intellect to enlighten, not another intellect, but things which are intelligible in potentiality, in so far as by abstraction it makes them to be actually intelligible. It belongs to the passive intellect to be in potentiality with regard to things which are naturally capable of being known, and sometimes to apprehend them actually. Hence for one angel to enlighten another does not belong to the notion of an active intellect: neither does it belong to the passive intellect for the angel to be enlightened with regard to supernatural mysteries, to the knowledge of which he is sometimes in potentiality. But if anyone wishes to call these by the names of active and passive intellect, he will then be speaking equivocally; and it is not about names that we need trouble.

FIFTH ARTICLE [I, Q. 54, Art. 5]

Whether There Is Only Intellectual Knowledge in the Angels?

Objection 1: It would seem that the knowledge of the angels is not exclusively intellectual. For Augustine says (De Civ. Dei viii) that in the angels there is "life which understands and feels." Therefore there is a sensitive faculty in them as well.

Obj. 2: Further, Isidore says (De Summo Bono) that the angels have learnt many things by experience. But experience comes of many remembrances, as stated in Metaph. i, 1. Consequently they have likewise a power of memory.

Obj. 3: Further, Dionysius says (Div. Nom. iv) that there is a sort of "perverted phantasy" in the demons. But phantasy belongs to the imaginative faculty. Therefore the power of the imagination is in the demons; and for the same reason it is in the angels, since they are of the same nature.

On the contrary, Gregory says (Hom. 29 in Ev.), that "man senses in common with the brutes, and understands with the angels."

I answer that, In our soul there are certain powers whose operations are exercised by corporeal organs; such powers are acts of sundry parts of the body, as sight of the eye, and hearing of the ear. There are some other powers of the soul whose operations are not performed through bodily organs, as intellect and will: these are not acts of any parts of the body. Now the angels have no bodies naturally joined to them, as is manifest from what has been said already (Q. 51, A. 1). Hence of the soul's powers only intellect and will can belong to them.

The Commentator (Metaph. xii) says the same thing, namely, that the separated substances are divided into intellect and will. And it is in keeping with the order of the universe for the highest intellectual creature to be entirely intelligent; and not in part, as is our soul. For this reason the angels are called "intellects" and "minds," as was said above (A. 3, ad 1).

A twofold answer can be returned to the contrary objections. First, it may be replied

that those authorities are speaking according to the opinion of such men as contended that angels and demons have bodies naturally united to them. Augustine often makes use of this opinion in his books, although he does not mean to assert it; hence he says (De Civ. Dei xxi) that "such an inquiry does not call for much labor." Secondly, it may be said that such authorities and the like are to be understood by way of similitude. Because, since sense has a sure apprehension of its proper sensible object, it is a common usage of speech, when we understand something for certain, to say that we "sense it." And hence it is that we use the word "sentence." Experience can be attributed to the angels according to the likeness of the things known, although not by likeness of the faculty knowing them. We have experience when we know single objects through the senses: the angels likewise know single objects, as we shall show (Q. 57, A. 2), yet not through the senses. But memory can be allowed in the angels, according as Augustine (De Trin. x) puts it in the mind; although it cannot belong to them in so far as it is a part of the sensitive soul. In like fashion 'a perverted phantasy' is attributed to demons, since they have a false practical estimate of what is the true good; while deception in us comes properly from the phantasy, whereby we sometimes hold fast to images of things as to the things themselves, as is manifest in sleepers and lunatics.

QUESTION 55

OF THE MEDIUM OF THE ANGELIC KNOWLEDGE (In Three Articles)

Next in order, the question arises as to the medium of the angelic knowledge. Under this heading there are three points of inquiry:

(1) Do the angels know everything by their substance, or by some species?

(2) If by species, is it by connatural species, or is it by such as they have derived from things?

(3) Do the higher angels know by more universal species than the lower angels?

FIRST ARTICLE [I, Q. 55, Art. 1]

Whether the Angels Know All Things by Their Substance?

Objection 1: It would seem that the angels know all things by their substance. For Dionysius says (Div. Nom. vii) that "the angels, according to the proper nature of a mind, know the things which are happening upon earth." But the angel's nature is his essence. Therefore the angel knows things by his essence.

Obj. 2: Further, according to the Philosopher (Metaph. xii, text. 51; De Anima iii, text. 15), "in things which are without matter, the intellect is the same as the object understood." But the object understood is the same as the one who understands it, as regards that whereby it is understood. Therefore in things without matter, such as the angels, the medium whereby the object is understood is the very substance of the one understanding it.

Obj. 3: Further, everything which is contained in another is there according to the mode of the container. But an angel has an intellectual nature. Therefore whatever is in him is there in an intelligible mode. But all things are in him: because the lower orders of beings are essentially in the higher, while the higher are in the lower participatively: and therefore Dionysius says (Div. Nom. iv) that God "enfolds the whole in the whole," i.e. all in all. Therefore the angel knows all things in his substance.

On the contrary, Dionysius says (Div. Nom. iv) that "the angels are enlightened by the forms of things." Therefore they know by the forms of things, and not by their own substance.

I answer that, The medium through which the intellect understands, is compared to the intellect understanding it as its form, because it is by the form that the agent acts. Now in order that the faculty may be perfectly completed by the form, it is necessary for all things to which the faculty extends to be contained under the form. Hence it is

that in things which are corruptible, the form does not perfectly complete the potentiality of the matter: because the potentiality of the matter extends to more things than are contained under this or that form. But the intellective power of the angel extends to understanding all things: because the object of the intellect is universal being or universal truth. The angel's essence, however, does not comprise all things in itself, since it is an essence restricted to a genus and species. This is proper to the Divine essence, which is infinite, simply and perfectly to comprise all things in Itself. Therefore God alone knows all things by His essence. But an angel cannot know all things by his essence; and his intellect must be perfected by some species in order to know things.

Reply Obj. 1: When it is said that the angel knows things according to his own nature, the words "according to" do not determine the medium of such knowledge, since the medium is the similitude of the thing known; but they denote the knowing power, which belongs to the angel of his own nature.

Reply Obj. 2: As the sense in act is the sensible in act, as stated in De Anima ii, text. 53, not so that the sensitive power is the sensible object's likeness contained in the sense, but because one thing is made from both as from act and potentiality: so likewise the intellect in act is said to be the thing understood in act, not that the substance of the intellect is itself the similitude by which it understands, but because that similitude is its form. Now, it is precisely the same thing to say "in things which are without matter, the intellect is the same thing as the object understood," as to say that "the intellect in act is the thing understood in act"; for a thing is actually understood, precisely because it is immaterial.

Reply Obj. 3: The things which are beneath the angel, and those which are above him, are in a measure in his substance, not indeed perfectly, nor according to their own proper formality—because the angel's essence, as being finite, is distinguished by its own formality from other things—but according to some common formality.

Yet all things are perfectly and according to their own formality in God's essence, as in the first and universal operative power, from which proceeds whatever is proper or common to anything. Therefore God has a proper knowledge of all things by His own essence: and this the angel has not, but only a common knowledge.

SECOND ARTICLE [I, Q. 55, Art. 2]

Whether the Angels Understand by Species Drawn from Things?

Objection 1: It would seem that the angels understand by species drawn from things. For everything understood is apprehended by some likeness within him who understands it. But the likeness of the thing existing in another is there either by way of an exemplar, so that the likeness is the cause of the thing; or else by way of an image, so that it is caused by such thing. All knowledge, then, of the person understanding must either be the cause of the object understood, or else caused by it. Now the angel's knowledge is not the cause of existing things; that belongs to the Divine knowledge alone. Therefore it is necessary for the species, by which the angelic mind understands, to be derived from things.

Obj. 2: Further, the angelic light is stronger than the light of the active intellect of the soul. But the light of the active intellect abstracts intelligible species from phantasms. Therefore the light of the angelic mind can also abstract species from sensible things. So there is nothing to hinder us from saying that the angel understands through species drawn from things.

Obj. 3: Further, the species in the intellect are indifferent to what is present or distant, except in so far as they are taken from sensible objects. Therefore, if the angel does not understand by species drawn from things, his knowledge would be indifferent as to things present and distant; and so he would be moved locally to no purpose.

On the contrary, Dionysius says (Div. Nom. vii) that the "angels do not gather their

Divine knowledge from things divisible or sensible."

I answer that, The species whereby the angels understand are not drawn from things, but are connatural to them. For we must observe that there is a similarity between the distinction and order of spiritual substances and the distinction and order of corporeal substances. The highest bodies have in their nature a potentiality which is fully perfected by the form; whereas in the lower bodies the potentiality of matter is not entirely perfected by the form, but receives from some agent, now one form, now another. In like fashion also the lower intellectual substances —that is to say, human souls—have a power of understanding which is not naturally complete, but is successively completed in them by their drawing intelligible species from things. But in the higher spiritual substances—that is, the angels—the power of understanding is naturally complete by intelligible species, in so far as they have such species connatural to them, so as to understand all things which they can know naturally.

The same is evident from the manner of existence of such substances. The lower spiritual substances—that is, souls—have a nature akin to a body, in so far as they are the forms of bodies: and consequently from their very mode of existence it behooves them to seek their intelligible perfection from bodies, and through bodies; otherwise they would be united with bodies to no purpose. On the other hand, the higher substances—that is, the angels—are utterly free from bodies, and subsist immaterially and in their own intelligible nature; consequently they attain their intelligible perfection through an intelligible outpouring, whereby they received from God the species of things known, together with their intellectual nature. Hence Augustine says (Gen. ad lit. ii, 8): "The other things which are lower than the angels are so created that they first receive existence in the knowledge of the rational creature, and then in their own nature."

Reply Obj. 1: There are images of creatures in the angel's mind, not, indeed derived

from creatures, but from God, Who is the cause of creatures, and in Whom the likenesses of creatures first exist. Hence Augustine says (Gen. ad lit. ii, 8) that, "As the type, according to which the creature is fashioned, is in the Word of God before the creature which is fashioned, so the knowledge of the same type exists first in the intellectual creature, and is afterwards the very fashioning of the creature."

Reply Obj. 2: To go from one extreme to the other it is necessary to pass through the middle. Now the nature of a form in the imagination, which form is without matter but not without material conditions, stands midway between the nature of a form which is in matter, and the nature of a form which is in the intellect by abstraction from matter and from material conditions. Consequently, however powerful the angelic mind might be, it could not reduce material forms to an intelligible condition, except it were first to reduce them to the nature of imagined forms; which is impossible, since the angel has no imagination, as was said above (Q. 54, A. 5). Even granted that he could abstract intelligible species from material things, yet he would not do so; because he would not need them, for he has connatural intelligible species.

Reply Obj. 3: The angel's knowledge is quite indifferent as to what is near or distant. Nevertheless his local movement is not purposeless on that account: for he is not moved to a place for the purpose of acquiring knowledge, but for the purpose of operation. _____

THIRD ARTICLE [I, Q. 55, Art. 3]

Whether the Higher Angels Understand by More Universal Species Than the Lower Angels?

Objection 1: It would seem that the higher angels do not understand by more universal species than the lower angels. For the universal, seemingly, is what is abstracted from particulars. But angels do not understand by species abstracted from things. Therefore it cannot be said that the species of the angelic intellect are more

or less universal.

Obj. 2: Further, whatever is known in detail is more perfectly known than what is known generically; because to know anything generically is, in a fashion, midway between potentiality and act. If, therefore, the higher angels know by more universal species than the lower, it follows that the higher have a more imperfect knowledge than the lower; which is not befitting.

Obj. 3: Further, the same cannot be the proper type of many. But if the higher angel knows various things by one universal form, which the lower angel knows by several special forms, it follows that the higher angel uses one universal form for knowing various things. Therefore he will not be able to have a proper knowledge of each; which seems unbecoming.

On the contrary, Dionysius says (Coel. Hier. xii) that the higher angels have a more universal knowledge than the lower. And in De Causis it is said that the higher angels have more universal forms.

I answer that, For this reason are some things of a more exalted nature, because they are nearer to and more like unto the first, which is God. Now in God the whole plenitude of intellectual knowledge is contained in one thing, that is to say, in the Divine essence, by which God knows all things. This plenitude of knowledge is found in created intellects in a lower manner, and less simply. Consequently it is necessary for the lower intelligences to know by many forms what God knows by one, and by so many forms the more according as the intellect is lower.

Thus the higher the angel is, by so much the fewer species will he be able to apprehend the whole mass of intelligible objects. Therefore his forms must be more universal; each one of them, as it were, extending to more things. An example of this can in some measure be observed in ourselves. For some people there are who cannot grasp an intelligible truth, unless it be explained to them in every part and detail; this comes of their weakness of intellect: while there are others of stronger

intellect, who can grasp many things from few.

Reply Obj. 1: It is accidental to the universal to be abstracted from particulars, in so far as the intellect knowing it derives its knowledge from things. But if there be an intellect which does not derive its knowledge from things, the universal which it knows will not be abstracted from things, but in a measure will be pre-existing to them; either according to the order of causality, as the universal ideas of things are in the Word of God; or at least in the order of nature, as the universal ideas of things are in the angelic mind.

Reply Obj. 2: To know anything universally can be taken in two senses. In one way, on the part of the thing known, namely, that only the universal nature of the thing is known. To know a thing thus is something less perfect: for he would have but an imperfect knowledge of a man who only knew him to be an animal. In another way, on the part of the medium of such knowledge. In this way it is more perfect to know a thing in the universal; for the intellect, which by one universal medium can know each of the things which are properly contained in it, is more perfect than one which cannot.

Reply Obj. 3: The same cannot be the proper and adequate type of several things. But if it be eminent, then it can be taken as the proper type and likeness of many. Just as in man, there is a universal prudence with respect to all the acts of the virtues; which can be taken as the proper type and likeness of that prudence which in the lion leads to acts of magnanimity, and in the fox to acts of wariness; and so on of the rest. The Divine essence, on account of Its eminence, is in like fashion taken as the proper type of each thing contained therein: hence each one is likened to It according to its proper type. The same applies to the universal form which is in the mind of the angel, so that, on account of its excellence, many things can be known through it with a proper knowledge. _____

QUESTION 56

OF THE ANGEL'S KNOWLEDGE OF IMMATERIAL THINGS (In Three Articles)

We now inquire into the knowledge of the angels with regard to the objects known by them. We shall treat of their knowledge, first, of immaterial things, secondly of things material. Under the first heading there are three points of inquiry:

(1) Does an angel know himself?

(2) Does one angel know another?

(3) Does the angel know God by his own natural principles?

FIRST ARTICLE [I, Q. 56, Art 1]

Whether an Angel Knows Himself?

Objection 1: It would seem that an angel does not know himself. For Dionysius says that "the angels do not know their own powers" (Coel. Hier. vi). But, when the substance is known, the power is known. Therefore an angel does not know his own essence.

Obj. 2: Further, an angel is a single substance, otherwise he would not act, since acts belong to single subsistences. But nothing single is intelligible. Therefore, since the angel possesses only knowledge which is intellectual, no angel can know himself.

Obj. 3: Further, the intellect is moved by the intelligible object: because, as stated in De Anima iii, 4 understanding is a kind of passion. But nothing is moved by or is passive to itself; as appears in corporeal things. Therefore the angel cannot understand himself.

On the contrary, Augustine says (Gen. ad lit. ii) that "the angel knew himself when he was established, that is, enlightened by truth."

I answer that, As is evident from what has been previously said (Q. 14, A. 2; Q. 54, A. 2), the object is on a different footing in an immanent, and in a transient, action.

In a transient action the object or matter into which the action passes is something separate from the agent, as the thing heated is from what gave it heat, and the building from the builder; whereas in an immanent action, for the action to proceed, the object must be united with the agent; just as the sensible object must be in contact with sense, in order that sense may actually perceive. And the object which is united to a faculty bears the same relation to actions of this kind as does the form which is the principle of action in other agents: for, as heat is the formal principle of heating in the fire, so is the species of the thing seen the formal principle of sight to the eye.

It must, however, be borne in mind that this image of the object exists sometimes only potentially in the knowing faculty; and then there is only knowledge in potentiality; and in order that there may be actual knowledge, it is required that the faculty of knowledge be actuated by the species. But if it always actually possesses the species, it can thereby have actual knowledge without any preceding change or reception. From this it is evident that it is not of the nature of knower, as knowing, to be moved by the object, but as knowing in potentiality. Now, for the form to be the principle of the action, it makes no difference whether it be inherent in something else, or self-subsisting; because heat would give forth heat none the less if it were self-subsisting, than it does by inhering in something else. So therefore, if in the order of intelligible beings there be any subsisting intelligible form, it will understand itself. And since an angel is immaterial, he is a subsisting form; and, consequently, he is actually intelligible. Hence it follows that he understands himself by his form, which is his substance.

Reply Obj. 1: That is the text of the old translation, which is amended in the new one, and runs thus: "furthermore they," that is to say the angels, "knew their own powers": instead of which the old translation read—"and furthermore they do not know their own powers." Although even the letter of the old translation might be kept in this respect, that the angels do not know their own power perfectly;

according as it proceeds from the order of the Divine Wisdom, Which to the angels is incomprehensible.

Reply Obj. 2: We have no knowledge of single corporeal things, not because of their particularity, but on account of the matter, which is their principle of individuation. Accordingly, if there be any single things subsisting without matter, as the angels are, there is nothing to prevent them from being actually intelligible.

Reply Obj. 3: It belongs to the intellect, in so far as it is in potentiality, to be moved and to be passive. Hence this does not happen in the angelic intellect, especially as regards the fact that he understands himself. Besides the action of the intellect is not of the same nature as the action found in corporeal things, which passes into some other matter. _____

SECOND ARTICLE [I, Q. 56, Art. 2]

Whether One Angel Knows Another?

Objection 1: It would seem that one angel does not know another. For the Philosopher says (De Anima iii, text. 4), that if the human intellect were to have in itself any one of the sensible things, then such a nature existing within it would prevent it from apprehending external things; as likewise, if the pupil of the eye were colored with some particular color, it could not see every color. But as the human intellect is disposed for understanding corporeal things, so is the angelic mind for understanding immaterial things. Therefore, since the angelic intellect has within itself some one determinate nature from the number of such natures, it would seem that it cannot understand other natures.

Obj. 2: Further, it is stated in De Causis that "every intelligence knows what is above it, in so far as it is caused by it; and what is beneath it, in so far as it is its cause." But one angel is not the cause of another. Therefore one angel does not know another.

Obj. 3: Further, one angel cannot be known to another angel by the essence of the

one knowing; because all knowledge is effected by way of a likeness. But the essence of the angel knowing is not like the essence of the angel known, except generically; as is clear from what has been said before (Q. 50, A. 4; Q. 55, A. 1, ad 3). Hence, it follows that one angel would not have a particular knowledge of another, but only a general knowledge. In like manner it cannot be said that one angel knows another by the essence of the angel known; because that whereby the intellect understands is something within the intellect; whereas the Trinity alone can penetrate the mind. Again, it cannot be said that one angel knows the other by a species; because that species would not differ from the angel understood, since each is immaterial. Therefore in no way does it appear that one angel can understand another.

Obj. 4: Further, if one angel did understand another, this would be either by an innate species; and so it would follow that, if God were now to create another angel, such an angel could not be known by the existing angels; or else he would have to be known by a species drawn from things; and so it would follow that the higher angels could not know the lower, from whom they receive nothing. Therefore in no way does it seem that one angel knows another.

On the contrary, We read in De Causis that "every intelligence knows the things which are not corrupted."

I answer that, As Augustine says (Gen. ad lit. lit. ii), such things as pre-existed from eternity in the Word of God, came forth from Him in two ways: first, into the angelic mind; and secondly, so as to subsist in their own natures. They proceeded into the angelic mind in such a way, that God impressed upon the angelic mind the images of the things which He produced in their own natural being. Now in the Word of God from eternity there existed not only the forms of corporeal things, but likewise the forms of all spiritual creatures. So in every one of these spiritual creatures, the forms of all things, both corporeal and spiritual, were impressed by the

Word of God; yet so that in every angel there was impressed the form of his own species according to both its natural and its intelligible condition, so that he should subsist in the nature of his species, and understand himself by it; while the forms of other spiritual and corporeal natures were impressed in him only according to their intelligible natures, so that by such impressed species he might know corporeal and spiritual creatures.

Reply Obj. 1: The spiritual natures of the angels are distinguished from one another in a certain order, as was already observed (Q. 50, A. 4, ad 1, 2). So the nature of an angel does not hinder him from knowing the other angelic natures, since both the higher and lower bear affinity to his nature, the only difference being according to their various degrees of perfection.

Reply Obj. 2: The nature of cause and effect does not lead one angel to know another, except on account of likeness, so far as cause and effect are alike. Therefore if likeness without causality be admitted in the angels, this will suffice for one to know another.

Reply Obj. 3: One angel knows another by the species of such angel existing in his intellect, which differs from the angel whose image it is, not according to material and immaterial nature, but according to natural and intentional existence. The angel is himself a subsisting form in his natural being; but his species in the intellect of another angel is not so, for there it possesses only an intelligible existence. As the form of color on the wall has a natural existence; but, in the deferent medium, it has only intentional existence.

Reply Obj. 4: God made every creature proportionate to the universe which He determined to make. Therefore had God resolved to make more angels or more natures of things, He would have impressed more intelligible species in the angelic minds; as a builder who, if he had intended to build a larger house, would have made larger foundations. Hence, for God to add a new creature to the universe, means that

He would add a new intelligible species to an angel. _____

THIRD ARTICLE [I, Q. 56, Art. 3]

Whether an Angel Knows God by His Own Natural Principles?

Objection 1: It would seem that the angels cannot know God by their natural principles. For Dionysius says (Div. Nom. i) that God "by His incomprehensible might is placed above all heavenly minds." Afterwards he adds that, "since He is above all substances, He is remote from all knowledge."

Obj. 2: Further, God is infinitely above the intellect of an angel. But what is infinitely beyond cannot be reached. Therefore it appears that an angel cannot know God by his natural principles.

Obj. 3: Further, it is written (1 Cor. 13:12): "We see now through a glass in a dark manner; but then face to face." From this it appears that there is a twofold knowledge of God; the one, whereby He is seen in His essence, according to which He is said to be seen face to face; the other whereby He is seen in the mirror of creatures. As was already shown (Q. 12, A. 4), an angel cannot have the former knowledge by his natural principles. Nor does vision through a mirror belong to the angels, since they do not derive their knowledge of God from sensible things, as Dionysius observes (Div. Nom. vii). Therefore the angels cannot know God by their natural powers.

On the contrary, The angels are mightier in knowledge than men. Yet men can know God through their natural principles; according to Rom. 1:19: "what is known of God is manifest in them." Therefore much more so can the angels.

I answer that, The angels can have some knowledge of God by their own principles. In evidence whereof it must be borne in mind that a thing is known in three ways: first, by the presence of its essence in the knower, as light can be seen in the eye; and so we have said that an angel knows himself—secondly, by the presence of its similitude in the power which knows it, as a stone is seen by the eye from its image

being in the eye—thirdly, when the image of the object known is not drawn directly from the object itself, but from something else in which it is made to appear, as when we behold a man in a mirror.

To the first-named class that knowledge of God is likened by which He is seen through His essence; and knowledge such as this cannot accrue to any creature from its natural principles, as was said above (Q. 12, A. 4). The third class comprises the knowledge whereby we know God while we are on earth, by His likeness reflected in creatures, according to Rom. 1:20: "The invisible things of God are clearly seen, being understood by the things that are made." Hence, too, we are said to see God in a mirror. But the knowledge, whereby according to his natural principles the angel knows God, stands midway between these two; and is likened to that knowledge whereby a thing is seen through the species abstracted from it. For since God's image is impressed on the very nature of the angel in his essence, the angel knows God in as much as he is the image of God. Yet he does not behold God's essence; because no created likeness is sufficient to represent the Divine essence. Such knowledge then approaches rather to the specular kind; because the angelic nature is itself a kind of mirror representing the Divine image.

Reply Obj. 1: Dionysius is speaking of the knowledge of comprehension, as his words expressly state. In this way God is not known by any created intellect.

Reply Obj. 2: Since an angel's intellect and essence are infinitely remote from God, it follows that he cannot comprehend Him; nor can he see God's essence through his own nature. Yet it does not follow on that account that he can have no knowledge of Him at all: because, as God is infinitely remote from the angel, so the knowledge which God has of Himself is infinitely above the knowledge which an angel has of Him.

Reply Obj. 3: The knowledge which an angel has of God is midway between these two kinds of knowledge; nevertheless it approaches more to one of them, as was

said above. _____

QUESTION 57

OF THE ANGEL'S KNOWLEDGE OF MATERIAL THINGS (In Five Articles)

We next investigate the material objects which are known by the angels. Under this heading there are five points of inquiry:

(1) Whether the angels know the natures of material things?

(2) Whether they know single things?

(3) Whether they know the future?

(4) Whether they know secret thoughts?

(5) Whether they know all mysteries of grace? _____

FIRST ARTICLE [I, Q. 57, Art. 1]

Whether the Angels Know Material Things?

Objection 1: It would seem that the angels do not know material things. For the object understood is the perfection of him who understands it. But material things cannot be the perfections of angels, since they are beneath them. Therefore the angels do not know material things.

Obj. 2: Further, intellectual vision is only of such things as exist within the soul by their essence, as is said in the gloss [*On 2 Cor. 12:2, taken from Augustine (Gen. ad lit. xii. 28)]. But the material things cannot enter by their essence into man's soul, nor into the angel's mind. Therefore they cannot be known by intellectual vision, but only by imaginary vision, whereby the images of bodies are apprehended, and by sensible vision, which regards bodies in themselves. Now there is neither imaginary nor sensible vision in the angels, but only intellectual. Therefore the angels cannot know material things.

Obj. 3: Further, material things are not actually intelligible, but are knowable by apprehension of sense and of imagination, which does not exist in angels. Therefore

angels do not know material things.

On the contrary, Whatever the lower power can do, the higher can do likewise. But man's intellect, which in the order of nature is inferior to the angel's, can know material things. Therefore much more can the mind of an angel.

I answer that, The established order of things is for the higher beings to be more perfect than the lower; and for whatever is contained deficiently, partially, and in manifold manner in the lower beings, to be contained in the higher eminently, and in a certain degree of fulness and simplicity. Therefore, in God, as in the highest source of things, all things pre-exist supersubstantially in respect of His simple Being itself, as Dionysius says (Div. Nom. 1). But among other creatures the angels are nearest to God, and resemble Him most; hence they share more fully and more perfectly in the Divine goodness, as Dionysius says (Coel. Hier. iv). Consequently, all material things pre-exist in the angels more simply and less materially even than in themselves, yet in a more manifold manner and less perfectly than in God.

Now whatever exists in any subject, is contained in it after the manner of such subject. But the angels are intellectual beings of their own nature. Therefore, as God knows material things by His essence, so do the angels know them, forasmuch as they are in the angels by their intelligible species.

Reply Obj. 1: The thing understood is the perfection of the one who understands, by reason of the intelligible species which he has in his intellect. And thus the intelligible species which are in the intellect of an angel are perfections and acts in regard to that intellect.

Reply Obj. 2: Sense does not apprehend the essences of things, but only their outward accidents. In like manner neither does the imagination; for it apprehends only the images of bodies. The intellect alone apprehends the essences of things. Hence it is said (De Anima iii, text. 26) that the object of the intellect is "what a thing is," regarding which it does not err; as neither does sense regarding its proper

sensible object. So therefore the essences of material things are in the intellect of man and angels, as the thing understood is in him who understands, and not according to their real natures. But some things are in an intellect or in the soul according to both natures; and in either case there is intellectual vision.

Reply Obj. 3: If an angel were to draw his knowledge of material things from the material things themselves, he would require to make them actually intelligible by a process of abstraction. But he does not derive his knowledge of them from the material things themselves; he has knowledge of material things by actually intelligible species of things, which species are connatural to him; just as our intellect has, by species which it makes intelligible by abstraction.

SECOND ARTICLE [I, Q. 57, Art. 2]

Whether an Angel Knows Singulars?

Objection 1: It would seem that angels do not know singulars. For the Philosopher says (Poster. i, text. 22): "The sense has for its object singulars, but the intellect, universals." Now, in the angels there is no power of understanding save the intellectual power, as is evident from what was said above (Q. 54, A. 5). Consequently they do not know singulars.

Obj. 2: Further, all knowledge comes about by some assimilation of the knower to the object known. But it is not possible for any assimilation to exist between an angel and a singular object, in so far as it is singular; because, as was observed above (Q. 50, A. 2), an angel is immaterial, while matter is the principle of singularity. Therefore the angel cannot know singulars.

Obj. 3: Further, if an angel does know singulars, it is either by singular or by universal species. It is not by singular species; because in this way he would require to have an infinite number of species. Nor is it by universal species; since the universal is not the sufficient principle for knowing the singular as such, because

singular things are not known in the universal except potentially. Therefore the angel does not know singulars.

On the contrary, No one can guard what he does not know. But angels guard individual men, according to Ps. 90:11: "He hath given His angels charge over Thee." Consequently the angels know singulars.

I answer that, Some have denied to the angels all knowledge of singulars. In the first place this derogates from the Catholic faith, which asserts that these lower things are administered by angels, according to Heb. 1:14: "They are all ministering spirits." Now, if they had no knowledge of singulars, they could exercise no provision over what is going on in this world; since acts belong to individuals: and this is against the text of Eccles. 5:5: "Say not before the angel: There is no providence." Secondly, it is also contrary to the teachings of philosophy, according to which the angels are stated to be the movers of the heavenly spheres, and to move them according to their knowledge and will.

Consequently others have said that the angel possesses knowledge of singulars, but in their universal causes, to which all particular effects are reduced; as if the astronomer were to foretell a coming eclipse from the dispositions of the movements of the heavens. This opinion does not escape the aforesaid implications; because, to know a singular, merely in its universal causes, is not to know it as singular, that is, as it exists here and now. The astronomer, knowing from computation of the heavenly movements that an eclipse is about to happen, knows it in the universal; yet he does not know it as taking place now, except by the senses. But administration, providence and movement are of singulars, as they are here and now existing.

Therefore, it must be said differently, that, as man by his various powers of knowledge knows all classes of things, apprehending universals and immaterial things by his intellect, and things singular and corporeal by the senses, so an angel

knows both by his one mental power. For the order of things runs in this way, that the higher a thing is, so much the more is its power united and far-reaching: thus in man himself it is manifest that the common sense which is higher than the proper sense, although it is but one faculty, knows everything apprehended by the five outward senses, and some other things which no outer sense knows; for example, the difference between white and sweet. The same is to be observed in other cases. Accordingly, since an angel is above man in the order of nature, it is unreasonable to say that a man knows by any one of his powers something which an angel by his one faculty of knowledge, namely, the intellect, does not know. Hence Aristotle pronounces it ridiculous to say that a discord, which is known to us, should be unknown to God (De Anima i, text. 80; Metaph. text. 15).

The manner in which an angel knows singular things can be considered from this, that, as things proceed from God in order that they may subsist in their own natures, so likewise they proceed in order that they may exist in the angelic mind. Now it is clear that there comes forth from God not only whatever belongs to their universal nature, but likewise all that goes to make up their principles of individuation; since He is the cause of the entire substance of the thing, as to both its matter and its form. And for as much as He causes, does He know; for His knowledge is the cause of a thing, as was shown above (Q. 14, A. 8). Therefore as by His essence, by which He causes all things, God is the likeness of all things, and knows all things, not only as to their universal natures, but also as to their singularity; so through the species imparted to them do the angels know things, not only as to their universal nature, but likewise in their individual conditions, in so far as they are the manifold representations of that one simple essence.

Reply Obj. 1: The Philosopher is speaking of our intellect, which apprehends only by a process of abstraction; and by such abstraction from material conditions the thing abstracted becomes a universal. Such a manner of understanding is not in keeping with the nature of the angels, as was said above (Q. 55, A. 2, A. 3 ad 1), and

consequently there is no comparison.

Reply Obj. 2: It is not according to their nature that the angels are likened to material things, as one thing resembles another by agreement in genus, species, or accident; but as the higher bears resemblance to the lower, as the sun does to fire. Even in this way there is in God a resemblance of all things, as to both matter and form, in so far as there pre-exists in Him as in its cause whatever is to be found in things. For the same reason, the species in the angel's intellect, which are images drawn from the Divine essence, are the images of things not only as to their form, but also as to their matter.

Reply Obj. 3: Angels know singulars by universal forms, which nevertheless are the images of things both as to their universal, and as to their individuating principles. How many things can be known by the same species, has been already stated above (Q. 55, A. 3, ad 3). _____

THIRD ARTICLE [I, Q. 57, Art. 3]

Whether Angels Know the Future?

Objection 1: It would seem that the angels know future events. For angels are mightier in knowledge than men. But some men know many future events. Therefore much more do the angels.

Obj. 2: Further, the present and the future are differences of time. But the angel's intellect is above time; because, as is said in De Causis, "an intelligence keeps pace with eternity," that is, aeviternity. Therefore, to the angel's mind, past and future are not different, but he knows each indifferently.

Obj. 3: Further, the angel does not understand by species derived from things, but by innate universal species. But universal species refer equally to present, past, and future. Therefore it appears that the angels know indifferently things past, present, and future.

Obj. 4: Further, as a thing is spoken of as distant by reason of time, so is it by reason

of place. But angels know things which are distant according to place. Therefore they likewise know things distant according to future time.

On the contrary, Whatever is the exclusive sign of the Divinity, does not belong to the angels. But to know future events is the exclusive sign of the Divinity, according to Isa. 41:23: "Show the things that are to come hereafter, and we shall know that ye are gods." Therefore the angels do not know future events.

I answer that, The future can be known in two ways. First, it can be known in its cause. And thus, future events which proceed necessarily from their causes, are known with sure knowledge; as that the sun will rise tomorrow. But events which proceed from their causes in the majority of cases, are not known for certain, but conjecturally; thus the doctor knows beforehand the health of the patient. This manner of knowing future events exists in the angels, and by so much the more than it does in us, as they understand the causes of things both more universally and more perfectly; thus doctors who penetrate more deeply into the causes of an ailment can pronounce a surer verdict on the future issue thereof. But events which proceed from their causes in the minority of cases are quite unknown; such as casual and chance events.

In another way future events are known in themselves. To know the future in this way belongs to God alone; and not merely to know those events which happen of necessity, or in the majority of cases, but even casual and chance events; for God sees all things in His eternity, which, being simple, is present to all time, and embraces all time. And therefore God's one glance is cast over all things which happen in all time as present before Him; and He beholds all things as they are in themselves, as was said before when dealing with God's knowledge (Q. 14, A. 13). But the mind of an angel, and every created intellect, fall far short of God's eternity; hence the future as it is in itself cannot be known by any created intellect.

Reply Obj. 1: Men cannot know future things except in their causes, or by God's

revelation. The angels know the future in the same way, but much more distinctly.

Reply Obj. 2: Although the angel's intellect is above that time according to which corporeal movements are reckoned, yet there is a time in his mind according to the succession of intelligible concepts; of which Augustine says (Gen. ad lit. viii) that "God moves the spiritual creature according to time." And thus, since there is succession in the angel's intellect, not all things that happen through all time, are present to the angelic mind.

Reply Obj. 3: Although the species in the intellect of an angel, in so far as they are species, refer equally to things present, past, and future; nevertheless the present, past, and future; nevertheless the present, past, and future do not bear the same relations to the species. Present things have a nature according to which they resemble the species in the mind of an angel: and so they can be known thereby. Things which are yet to come have not yet a nature whereby they are likened to such species; consequently, they cannot be known by those species.

Reply Obj. 4: Things distant according to place are already existing in nature; and share in some species, whose image is in the angel; whereas this is not true of future things, as has been stated. Consequently there is no comparison.

FOURTH ARTICLE [I, Q. 57, Art. 4]

Whether Angels Know Secret Thoughts?

Objection 1: It would seem that the angels know secret thoughts. For Gregory (Moral. xviii), explaining Job 28:17: "Gold or crystal cannot equal it," says that "then," namely in the bliss of those rising from the dead, "one shall be as evident to another as he is to himself, and when once the mind of each is seen, his conscience will at the same time be penetrated." But those who rise shall be like the angels, as is stated (Matt. 22:30). Therefore an angel can see what is in another's conscience.

Obj. 2: Further, intelligible species bear the same relation to the intellect as shapes

do to bodies. But when the body is seen its shape is seen. Therefore, when an intellectual substance is seen, the intelligible species within it is also seen. Consequently, when one angel beholds another, or even a soul, it seems that he can see the thoughts of both.

Obj. 3: Further, the ideas of our intellect resemble the angel more than do the images in our imagination; because the former are actually understood, while the latter are understood only potentially. But the images in our imagination can be known by an angel as corporeal things are known: because the imagination is a corporeal faculty. Therefore it seems that an angel can know the thoughts of the intellect.

On the contrary, What is proper to God does not belong to the angels. But it is proper to God to read the secrets of hearts, according to Jer. 17:9: "The heart is perverse above all things, and unsearchable; who can know it? I am the Lord, Who search the heart." Therefore angels do not know the secrets of hearts.

I answer that, A secret thought can be known in two ways: first, in its effect. In this way it can be known not only by an angel, but also by man; and with so much the greater subtlety according as the effect is the more hidden. For thought is sometimes discovered not merely by outward act, but also by change of countenance; and doctors can tell some passions of the soul by the mere pulse. Much more then can angels, or even demons, the more deeply they penetrate those occult bodily modifications. Hence Augustine says (De divin. daemon.) that demons "sometimes with the greatest faculty learn man's dispositions, not only when expressed by speech, but even when conceived in thought, when the soul expresses them by certain signs in the body"; although (Retract. ii, 30) he says "it cannot be asserted how this is done."

In another way thoughts can be known as they are in the mind, and affections as they are in the will: and thus God alone can know the thoughts of hearts and affections of wills. The reason of this is, because the rational creature is subject to

God only, and He alone can work in it Who is its principal object and last end: this will be developed later (Q. 63, A. 1; Q. 105, A. 5). Consequently all that is in the will, and all things that depend only on the will, are known to God alone. Now it is evident that it depends entirely on the will for anyone actually to consider anything; because a man who has a habit of knowledge, or any intelligible species, uses them at will. Hence the Apostle says (1 Cor. 2:11): "For what man knoweth the things of a man, but the spirit of a man that is in him?"

Reply Obj. 1: In the present life one man's thought is not known by another owing to a twofold hindrance; namely, on account of the grossness of the body, and because the will shuts up its secrets. The first obstacle will be removed at the Resurrection, and does not exist at all in the angels; while the second will remain, and is in the angels now. Nevertheless the brightness of the body will show forth the quality of the soul; as to its amount of grace and of glory. In this way one will be able to see the mind of another.

Reply Obj. 2: Although one angel sees the intelligible species of another, by the fact that the species are proportioned to the rank of these substances according to greater or lesser universality, yet it does not follow that one knows how far another makes use of them by actual consideration.

Reply Obj. 3: The appetite of the brute does not control its act, but follows the impression of some other corporeal or spiritual cause. Since, therefore, the angels know corporeal things and their dispositions, they can thereby know what is passing in the appetite or in the imaginative apprehension of the brute beasts, and even of man, in so far as the sensitive appetite sometimes, through following some bodily impression, influences his conduct, as always happens in brutes. Yet the angels do not necessarily know the movement of the sensitive appetite and the imaginative apprehension of man in so far as these are moved by the will and reason; because, even the lower part of the soul has some share of reason, as obeying its ruler, as is

said in Ethics iii, 12. But it does not follow that, if the angel knows what is passing through man's sensitive appetite or imagination, he knows what is in the thought or will: because the intellect or will is not subject to the sensitive appetite or the imagination, but can make various uses of them. _____

FIFTH ARTICLE [I, Q. 57, Art. 5]

Whether the Angels Know the Mysteries of Grace?

Objection 1: It would seem that the angels know mysteries of grace. For, the mystery of the Incarnation is the most excellent of all mysteries. But the angels knew of it from the beginning; for Augustine says (Gen. ad lit. v, 19): "This mystery was hidden in God through the ages, yet so that it was known to the princes and powers in heavenly places." And the Apostle says (1 Tim. 3:16): "That great mystery of godliness appeared unto angels*." [*Vulg.: 'Great is the mystery of godliness, which . . . appeared unto angels.'] Therefore the angels know the mysteries of grace.

Obj. 2: Further, the reasons of all mysteries of grace are contained in the Divine wisdom. But the angels behold God's wisdom, which is His essence. Therefore they know the mysteries of grace.

Obj. 3: Further, the prophets are enlightened by the angels, as is clear from Dionysius (Coel. Hier. iv). But the prophets knew mysteries of grace; for it is said (Amos 3:7): "For the Lord God doth nothing without revealing His secret to His servants the prophets." Therefore angels know the mysteries of grace.

On the contrary, No one learns what he knows already. Yet even the highest angels seek out and learn mysteries of grace. For it is stated (Coel. Hier. vii) that "Sacred Scripture describes some heavenly essences as questioning Jesus, and learning from Him the knowledge of His Divine work for us; and Jesus as teaching them directly": as is evident in Isa. 63:1, where, on the angels asking, "Who is he who cometh up from Edom?" Jesus answered, "It is I, Who speak justice." Therefore the angels do

not know mysteries of grace.

I answer that, There is a twofold knowledge in the angel. The first is his natural knowledge, according to which he knows things both by his essence, and by innate species. By such knowledge the angels cannot know mysteries of grace. For these mysteries depend upon the pure will of God: and if an angel cannot learn the thoughts of another angel, which depend upon the will of such angel, much less can he ascertain what depends entirely upon God's will. The Apostle reasons in this fashion (1 Cor. 2:11): "No one knoweth the things of a man [*Vulg.: 'What man knoweth the things of a man, but . . . ?'], but the spirit of a man that is in him." So, "the things also that are of God no man knoweth but the Spirit of God."

There is another knowledge of the angels, which renders them happy; it is the knowledge whereby they see the Word, and things in the Word. By such vision they know mysteries of grace, but not all mysteries: nor do they all know them equally; but just as God wills them to learn by revelation; as the Apostle says (1 Cor. 2:10): "But to us God hath revealed them through His Spirit"; yet so that the higher angels beholding the Divine wisdom more clearly, learn more and deeper mysteries in the vision of God, which mysteries they communicate to the lower angels by enlightening them. Some of these mysteries they knew from the very beginning of their creation; others they are taught afterwards, as befits their ministrations.

Reply Obj. 1: One can speak in two ways of the mystery of the Incarnation. First of all, in general; and in this way it was revealed to all from the commencement of their beatitude. The reason of this is, that this is a kind of general principle to which all their duties are ordered. For "all are [*Vulg.: 'Are they not all.'] ministering spirits, sent to minister for them who shall receive the inheritance of salvation" (Heb. 1:14); and this is brought about by the mystery of the Incarnation. Hence it was necessary for all of them to be instructed in this mystery from the very beginning.

We can speak of the mystery of the Incarnation in another way, as to its special conditions. Thus not all the angels were instructed on all points from the beginning; even the higher angels learned these afterwards, as appears from the passage of Dionysius already quoted.

Reply Obj. 2: Although the angels in bliss behold the Divine wisdom, yet they do not comprehend it. So it is not necessary for them to know everything hidden in it.

Reply Obj. 3: Whatever the prophets knew by revelation of the mysteries of grace, was revealed in a more excellent way to the angels. And although God revealed in general to the prophets what He was one day to do regarding the salvation of the human race, still the apostles knew some particulars of the same, which the prophets did not know. Thus we read (Eph. 3:4, 5): "As you reading, may understand my knowledge in the mystery of Christ, which in other generations was not known to the sons of men, as it is now revealed to His holy apostles." Among the prophets also, the later ones knew what the former did not know; according to Ps. 118:100: "I have had understanding above ancients," and Gregory says: "The knowledge of Divine things increased as time went on" (Hom. xvi in Ezech.).

QUESTION 58

OF THE MODE OF ANGELIC KNOWLEDGE (In Seven Articles)

After the foregoing we have now to treat of the mode of the angelic knowledge, concerning which there are seven points of inquiry:

(1) Whether the angel's intellect be sometimes in potentiality, and sometimes in act?

(2) Whether the angel can understand many things at the same time?

(3) Whether the angel's knowledge is discursive?

(4) Whether he understands by composing and dividing?

(5) Whether there can be error in the angel's intellect?

(6) Whether his knowledge can be styled as morning and evening?

(7) Whether the morning and evening knowledge are the same, or do they differ?

FIRST ARTICLE [I, Q. 58, Art. 1]

Whether the Angel's Intellect Is Sometimes in Potentiality, Sometimes in Act?

Objection 1: It would seem that the angel's intellect is sometimes in potentiality and sometimes in act. For movement is the act of what is in potentiality, as stated in Phys. iii, 6. But the angels' minds are moved by understanding, as Dionysius says (Div. Nom. iv). Therefore the angelic minds are sometimes in potentiality.

Obj. 2: Further, since desire is of a thing not possessed but possible to have, whoever desires to know anything is in potentiality thereto. But it is said (1 Pet. 1:12): "On Whom the angels desire to look." Therefore the angel's intellect is sometimes in potentiality.

Obj. 3: Further, in the book De Causis it is stated that "an intelligence understands according to the mode of its substance." But the angel's intelligence has some admixture of potentiality. Therefore it sometimes understands potentially.

On the contrary, Augustine says (Gen. ad lit. ii): "Since the angels were created, in the eternity of the Word, they enjoy holy and devout contemplation." Now a contemplating intellect is not in potentiality, but in act. Therefore the intellect of an angel is not in potentiality.

I answer that, As the Philosopher states (De Anima iii, text. 8; Phys. viii, 32), the intellect is in potentiality in two ways; first, "as before learning or discovering," that is, before it has the habit of knowledge; secondly, as "when it possesses the habit of knowledge, but does not actually consider." In the first way an angel's intellect is never in potentiality with regard to the things to which his natural knowledge extends. For, as the higher, namely, the heavenly, bodies have no potentiality to existence, which is not fully actuated, in the same way the heavenly intellects, the

angels, have no intelligible potentiality which is not fully completed by connatural intelligible species. But with regard to things divinely revealed to them, there is nothing to hinder them from being in potentiality: because even the heavenly bodies are at times in potentiality to being enlightened by the sun.

In the second way an angel's intellect can be in potentiality with regard to things learnt by natural knowledge; for he is not always actually considering everything that he knows by natural knowledge. But as to the knowledge of the Word, and of the things he beholds in the Word, he is never in this way in potentiality; because he is always actually beholding the Word, and the things he sees in the Word. For the bliss of the angels consists in such vision; and beatitude does not consist in habit, but in act, as the Philosopher says (Ethic. i, 8).

Reply Obj. 1: Movement is taken there not as the act of something imperfect, that is, of something existing in potentiality, but as the act of something perfect, that is, of one actually existing. In this way understanding and feeling are termed movements, as stated in De Anima iii, text. 28.

Reply Obj. 2: Such desire on the part of the angels does not exclude the object desired, but weariness thereof. Or they are said to desire the vision of God with regard to fresh revelations, which they receive from God to fit them for the tasks which they have to perform.

Reply Obj. 3: In the angel's substance there is no potentiality divested of act. In the same way, the angel's intellect is never so in potentiality as to be without act.

SECOND ARTICLE [I, Q. 58, Art. 2]

Whether an Angel Can Understand Many Things at the Same Time?

Objection 1: It would seem that an angel cannot understand many things at the same time. For the Philosopher says (Topic. ii, 4) that "it may happen that we know many things, but understand only one."

Obj. 2: Further, nothing is understood unless the intellect be informed by an intelligible species; just at the body is formed by shape. But one body cannot be formed into many shapes. Therefore neither can one intellect simultaneously understand various intelligible things.

Obj. 3: Further, to understand is a kind of movement. But no movement terminates in various terms. Therefore many things cannot be understood altogether.

On the contrary, Augustine says (Gen. ad lit. iv, 32): "The spiritual faculty of the angelic mind comprehends most easily at the same time all things that it wills."

I answer that, As unity of term is requisite for unity of movement, so is unity of object required for unity of operation. Now it happens that several things may be taken as several or as one; like the parts of a continuous whole. For if each of the parts be considered severally they are many: consequently neither by sense nor by intellect are they grasped by one operation, nor all at once. In another way they are taken as forming one in the whole; and so they are grasped both by sense and intellect all at once and by one operation; as long as the entire continuous whole is considered, as is stated in De Anima iii, text. 23. In this way our intellect understands together both the subject and the predicate, as forming parts of one proposition; and also two things compared together, according as they agree in one point of comparison. From this it is evident that many things, in so far as they are distinct, cannot be understood at once; but in so far as they are comprised under one intelligible concept, they can be understood together. Now everything is actually intelligible according as its image is in the intellect. All things, then, which can be known by one intelligible species, are known as one intelligible object, and therefore are understood simultaneously. But things known by various intelligible species, are apprehended as different intelligible objects.

Consequently, by such knowledge as the angels have of things through the Word, they know all things under one intelligible species, which is the Divine essence.

Therefore, as regards such knowledge, they know all things at once: just as in heaven "our thoughts will not be fleeting, going and returning from one thing to another, but we shall survey all our knowledge at the same time by one glance," as Augustine says (De Trin. xv, 16). But by that knowledge wherewith the angels know things by innate species, they can at one time know all things which can be comprised under one species; but not such as are under various species.

Reply Obj. 1: To understand many things as one, is, so to speak, to understand one thing.

Reply Obj. 2: The intellect is informed by the intelligible species which it has within it. So it can behold at the same time many intelligible objects under one species; as one body can by one shape be likened to many bodies.

To the third objection the answer is the same as the first.

THIRD ARTICLE [I, Q. 58, Art. 3]

Whether an Angel's Knowledge Is Discursive?

Objection 1: It would seem that the knowledge of an angel is discursive. For the discursive movement of the mind comes from one thing being known through another. But the angels know one thing through another; for they know creatures through the Word. Therefore the intellect of an angel knows by discursive method.

Obj. 2: Further, whatever a lower power can do, the higher can do. But the human intellect can syllogize, and know causes in effects; all of which is the discursive method. Therefore the intellect of the angel, which is higher in the order of nature, can with greater reason do this.

Obj. 3: Further, Isidore (De sum. bono i, 10) says that "demons learn more things by experience." But experimental knowledge is discursive: for, "one experience comes of many remembrances, and one universal from many experiences," as Aristotle observes (Poster. ii; Metaph. vii). Therefore an angel's knowledge is discursive.

On the contrary, Dionysius says (Div. Nom. vii) that the "angels do not acquire Divine knowledge from separate discourses, nor are they led to something particular from something common."

I answer that, As has often been stated (A. 1; Q. 55, A. 1), the angels hold that grade among spiritual substances which the heavenly bodies hold among corporeal substances: for Dionysius calls them "heavenly minds" (loc. cit.). Now, the difference between heavenly and earthly bodies is this, that earthly bodies obtain their last perfection by chance and movement: while the heavenly bodies have their last perfection at once from their very nature. So, likewise, the lower, namely, the human, intellects obtain their perfection in the knowledge of truth by a kind of movement and discursive intellectual operation; that is to say, as they advance from one known thing to another. But, if from the knowledge of a known principle they were straightway to perceive as known all its consequent conclusions, then there would be no discursive process at all. Such is the condition of the angels, because in the truths which they know naturally, they at once behold all things whatsoever that can be known in them.

Therefore they are called "intellectual beings": because even with ourselves the things which are instantly grasped by the mind are said to be understood [intelligi]; hence "intellect" is defined as the habit of first principles. But human souls which acquire knowledge of truth by the discursive method are called "rational"; and this comes of the feebleness of their intellectual light. For if they possessed the fulness of intellectual light, like the angels, then in the first aspect of principles they would at once comprehend their whole range, by perceiving whatever could be reasoned out from them.

Reply Obj. 1: Discursion expresses movement of a kind. Now all movement is from something before to something after. Hence discursive knowledge comes about according as from something previously known one attains to the knowledge of

what is afterwards known, and which was previously unknown. But if in the thing perceived something else be seen at the same time, as an object and its image are seen simultaneously in a mirror, it is not discursive knowledge. And in this way the angels know things in the Word.

Reply Obj. 2: The angels can syllogize, in the sense of knowing a syllogism; and they see effects in causes, and causes in effects: yet they do not acquire knowledge of an unknown truth in this way, by syllogizing from causes to effect, or from effect to cause.

Reply Obj. 3: Experience is affirmed of angels and demons simply by way of similitude, forasmuch as they know sensible things which are present, yet without any discursion withal. _____

FOURTH ARTICLE [I, Q. 58, Art. 4]

Whether the Angels Understand by Composing and Dividing?

Objection 1: It would seem that the angels understand by composing and dividing. For, where there is multiplicity of things understood, there is composition of the same, as is said in De Anima iii, text. 21. But there is a multitude of things understood in the angelic mind; because angels apprehend different things by various species, and not all at one time. Therefore there is composition and division in the angel's mind.

Obj. 2: Further, negation is far more remote from affirmation than any two opposite natures are; because the first of distinctions is that of affirmation and negation. But the angel knows certain distant natures not by one, but by diverse species, as is evident from what was said (A. 2). Therefore he must know affirmation and negation by diverse species. And so it seems that he understands by composing and dividing.

Obj. 3: Further, speech is a sign of the intellect. But in speaking to men, angels use affirmative and negative expressions, which are signs of composition and of division

in the intellect; as is manifest from many passages of Sacred Scripture. Therefore it seems that the angel understands by composing and dividing.

On the contrary, Dionysius says (Div. Nom. vii) that "the intellectual power of the angel shines forth with the clear simplicity of divine concepts." But a simple intelligence is without composition and division. Therefore the angel understands without composition or division.

I answer that, As in the intellect, when reasoning, the conclusion is compared with the principle, so in the intellect composing and dividing, the predicate is compared with the subject. For if our intellect were to see at once the truth of the conclusion in the principle, it would never understand by discursion and reasoning. In like manner, if the intellect in apprehending the quiddity of the subject were at once to have knowledge of all that can be attributed to, or removed from, the subject, it would never understand by composing and dividing, but only by understanding the essence. Thus it is evident that for the self-same reason our intellect understands by discursion, and by composing and dividing, namely, that in the first apprehension of anything newly apprehended it does not at once grasp all that is virtually contained in it. And this comes from the weakness of the intellectual light within us, as has been said (A. 3). Hence, since the intellectual light is perfect in the angel, for he is a pure and most clear mirror, as Dionysius says (Div. Nom. iv), it follows that as the angel does not understand by reasoning, so neither does he by composing and dividing.

Nevertheless, he understands the composition and the division of enunciations, just as he apprehends the reasoning of syllogisms: for he understands simply, such things as are composite, things movable immovably, and material things immaterially.

Reply Obj. 1: Not every multitude of things understood causes composition, but a multitude of such things understood that one of them is attributed to, or denied of, another. When an angel apprehends the nature of anything, he at the same time

understands whatever can be either attributed to it, or denied of it. Hence, in apprehending a nature, he by one simple perception grasps all that we can learn by composing and dividing.

Reply Obj. 2: The various natures of things differ less as to their mode of existing than do affirmation and negation. Yet, as to the way in which they are known, affirmation and negation have something more in common; because directly the truth of an affirmation is known, the falsehood of the opposite negation is known also.

Reply Obj. 3: The fact that angels use affirmative and negative forms of speech, shows that they know both composition and division: yet not that they know by composing and dividing, but by knowing simply the nature of a thing.

FIFTH ARTICLE [I, Q. 58, Art. 5]

Whether There Can Be Falsehood in the Intellect of an Angel?

Objection 1: It would seem that there can be falsehood in the angel's intellect. For perversity appertains to falsehood. But, as Dionysius says (Div. Nom. iv), there is "a perverted fancy" in the demons. Therefore it seems that there can be falsehood in the intellect of the angels.

Obj. 2: Further, nescience is the cause of estimating falsely. But, as Dionysius says (Eccl. Hier. vi), there can be nescience in the angels. Therefore it seems there can be falsehood in them.

Obj. 3: Further, everything which falls short of the truth of wisdom, and which has a depraved reason, has falsehood or error in its intellect. But Dionysius (Div. Nom. vii) affirms this of the demons. Therefore it seems that there can be error in the minds of the angels.

On the contrary, The Philosopher says (De Anima iii, text. 41) that "the intelligence is always true." Augustine likewise says (QQ. 83, qu. 32) that "nothing but what is

true can be the object of intelligence" Therefore there can be neither deception nor falsehood in the angel's knowledge.

I answer that, The truth of this question depends partly upon what has gone before. For it has been said (A. 4) that an angel understands not by composing and dividing, but by understanding what a thing is. Now the intellect is always true as regards what a thing is, just as the sense regarding its proper object, as is said in De Anima iii, text. 26. But by accident, deception and falsehood creep in, when we understand the essence of a thing by some kind of composition, and this happens either when we take the definition of one thing for another, or when the parts of a definition do not hang together, as if we were to accept as the definition of some creature, "a four-footed flying beast," for there is no such animal. And this comes about in things composite, the definition of which is drawn from diverse elements, one of which is as matter to the other. But there is no room for error in understanding simple quiddities, as is stated in Metaph. ix, text. 22; for either they are not grasped at all, and so we know nothing respecting them; or else they are known precisely as they exist.

So therefore, no falsehood, error, or deception can exist of itself in the mind of any angel; yet it does so happen accidentally; but very differently from the way it befalls us. For we sometimes get at the quiddity of a thing by a composing and dividing process, as when, by division and demonstration, we seek out the truth of a definition. Such is not the method of the angels; but through the (knowledge of the) essence of a thing they know everything that can be said regarding it. Now it is quite evident that the quiddity of a thing can be a source of knowledge with regard to everything belonging to such thing, or excluded from it; but not of what may be dependent on God's supernatural ordinance. Consequently, owing to their upright will, from their knowing the nature of every creature, the good angels form no judgments as to the nature of the qualities therein, save under the Divine ordinance; hence there can be no error or falsehood in them. But since the minds of demons are

utterly perverted from the Divine wisdom, they at times form their opinions of things simply according to the natural conditions of the same. Nor are they ever deceived as to the natural properties of anything; but they can be misled with regard to supernatural matters; for example, on seeing a dead man, they may suppose that he will not rise again, or, on beholding Christ, they may judge Him not to be God.

From all this the answers to the objections of both sides of the question are evident. For the perversity of the demons comes of their not being subject to the Divine wisdom; while nescience is in the angels as regards things knowable, not naturally but supernaturally. It is, furthermore, evident that their understanding of what a thing is, is always true, save accidentally, according as it is, in an undue manner, referred to some composition or division. _____

SIXTH ARTICLE [I, Q. 58, A. 6]

Whether There Is a "Morning" and an "Evening" Knowledge in the Angels?

Objection 1: It would seem that there is neither an evening nor a morning knowledge in the angels; because evening and morning have an admixture of darkness. But there is no darkness in the knowledge of an angel; since there is no error nor falsehood. Therefore the angelic knowledge ought not to be termed morning and evening knowledge.

Obj. 2: Further, between evening and morning the night intervenes; while noonday falls between morning and evening. Consequently, if there be a morning and an evening knowledge in the angels, for the same reason it appears that there ought to be a noonday and a night knowledge.

Obj. 3: Further, knowledge is diversified according to the difference of the objects known: hence the Philosopher says (De Anima iii, text. 38), "The sciences are divided just as things are." But there is a threefold existence of things: to wit, in the Word; in their own natures; and in the angelic knowledge, as Augustine observes (Gen. ad lit. ii, 8). If, therefore, a morning and an evening knowledge be admitted in

the angels, because of the existence of things in the Word, and in their own nature, then there ought to be admitted a third class of knowledge, on account of the existence of things in the angelic mind.

On the contrary, Augustine (Gen. ad lit. iv, 22, 31; De Civ. Dei xii, 7, 20) divides the knowledge of the angels into morning and evening knowledge.

I answer that, The expression "morning" and "evening" knowledge was devised by Augustine; who interprets the six days wherein God made all things, not as ordinary days measured by the solar circuit, since the sun was only made on the fourth day, but as one day, namely, the day of angelic knowledge as directed to six classes of things. As in the ordinary day, morning is the beginning, and evening the close of day, so, their knowledge of the primordial being of things is called morning knowledge; and this is according as things exist in the Word. But their knowledge of the very being of the thing created, as it stands in its own nature, is termed evening knowledge; because the being of things flows from the Word, as from a kind of primordial principle; and this flow is terminated in the being which they have in themselves.

Reply Obj. 1: Evening and morning knowledge in the angelic knowledge are not taken as compared to an admixture of darkness, but as compared to beginning and end. Or else it can be said, as Augustine puts it (Gen. ad lit. iv, 23), that there is nothing to prevent us from calling something light in comparison with one thing, and darkness with respect to another. In the same way the life of the faithful and the just is called light in comparison with the wicked, according to Eph. 5:8: "You were heretofore darkness; but now, light in the Lord": yet this very life of the faithful, when set in contrast to the life of glory, is termed darkness, according to 2 Pet. 1:19: "You have the firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place." So the angel's knowledge by which he knows things in their own nature, is day in comparison with ignorance or error; yet it is dark in

comparison with the vision of the Word.

Reply Obj. 2: The morning and evening knowledge belong to the day, that is, to the enlightened angels, who are quite apart from the darkness, that is, from the evil spirits. The good angels, while knowing the creature, do not adhere to it, for that would be to turn to darkness and to night; but they refer this back to the praise of God, in Whom, as in their principle, they know all things. Consequently after "evening" there is no night, but "morning"; so that morning is the end of the preceding day, and the beginning of the following, in so far as the angels refer to God's praise their knowledge of the preceding work. Noonday is comprised under the name of day, as the middle between the two extremes. Or else the noon can be referred to their knowledge of God Himself, Who has neither beginning nor end.

Reply Obj. 3: The angels themselves are also creatures. Accordingly the existence of things in the angelic knowledge is comprised under evening knowledge, as also the existence of things in their own nature. _____

SEVENTH ARTICLE [I, Q. 58, Art. 7]

Whether the Morning and Evening Knowledge Are One?

Objection 1: It would seem that the morning and the evening knowledge are one. For it is said (Gen. 1:5): "There was evening and morning, one day." But by the expression "day" the knowledge of the angels is to be understood, as Augustine says (Gen. ad lit. iv, 23). Therefore the morning and evening knowledge of the angels are one and the same.

Obj. 2: Further, it is impossible for one faculty to have two operations at the same time. But the angels are always using their morning knowledge; because they are always beholding God and things in God, according to Matt. 18:10. Therefore, if the evening knowledge were different from the morning, the angel could never exercise his evening knowledge.

Obj. 3: Further, the Apostle says (1 Cor. 13:10): "When that which is perfect is

come, then that which is in part shall be done away." But, if the evening knowledge be different from the morning, it is compared to it as the less perfect to the perfect. Therefore the evening knowledge cannot exist together with the morning knowledge.

On the contrary, Augustine says (Gen. ad lit. iv, 24): "There is a vast difference between knowing anything as it is in the Word of God, and as it is in its own nature; so that the former belongs to the day, and the latter to the evening."

I answer that, As was observed (A. 6), the evening knowledge is that by which the angels know things in their proper nature. This cannot be understood as if they drew their knowledge from the proper nature of things, so that the preposition "in" denotes the form of a principle; because, as has been already stated (Q. 55, A. 2), the angels do not draw their knowledge from things. It follows, then, that when we say "in their proper nature" we refer to the aspect of the thing known in so far as it is an object of knowledge; that is to say, that the evening knowledge is in the angels in so far as they know the being of things which those things have in their own nature.

Now they know this through a twofold medium, namely, by innate ideas, or by the forms of things existing in the Word. For by beholding the Word, they know not merely the being of things as existing in the Word, but the being as possessed by the things themselves; as God by contemplating Himself sees that being which things have in their own nature. It, therefore, it be called evening knowledge, in so far as when the angels behold the Word, they know the being which things have in their proper nature, then the morning and the evening knowledge are essentially one and the same, and only differ as to the things known. If it be called evening knowledge, in so far as through innate ideas they know the being which things have in their own natures, then the morning and the evening knowledge differ. Thus Augustine seems to understand it when he assigns one as inferior to the other.

Reply Obj. 1: The six days, as Augustine understands them, are taken as the six

classes of things known by the angels; so that the day's unit is taken according to the unit of the thing understood; which, nevertheless, can be apprehended by various ways of knowing it.

Reply Obj. 2: There can be two operations of the same faculty at the one time, one of which is referred to the other; as is evident when the will at the same time wills the end and the means to the end; and the intellect at the same instant perceives principles and conclusions through those principles, when it has already acquired knowledge. As Augustine says (Gen. ad lit. iv, 24), the evening knowledge is referred to the morning knowledge in the angels; hence there is nothing to hinder both from being at the same time in the angels.

Reply Obj. 3: On the coming of what is perfect, the opposite imperfect is done away: just as faith, which is of the things that are not seen, is made void when vision succeeds. But the imperfection of the evening knowledge is not opposed to the perfection of the morning knowledge. For that a thing be known in itself, is not opposite to its being known in its cause. Nor, again, is there any inconsistency in knowing a thing through two mediums, one of which is more perfect and the other less perfect; just as we can have a demonstrative and a probable medium for reaching the same conclusion. In like manner a thing can be known by the angel through the uncreated Word, and through an innate idea.

QUESTION 59 THE WILL OF THE ANGELS (FOUR ARTICLES)

In the next place we must treat of things concerning the will of the angels. In the first place we shall treat of the will itself; secondly, of its movement, which is love. Under the first heading there are four points of inquiry:

(1) Whether there is will in the angels?

(2) Whether the will of the angel is his nature, or his intellect?

(3) Is there free-will in the angels?

(4) Is there an irascible and a concupiscible appetite in them?

FIRST ARTICLE [I, Q. 59, Art. 1]

Whether There Is Will in the Angels?

Objection 1: It would seem that there is no will in the angels. For as the Philosopher says (De Anima iii, text. 42), "The will is in the reason." But there is no reason in the angels, but something higher than reason. Therefore there is no will in the angels, but something higher than the will.

Obj. 2: Further, the will is comprised under the appetite, as is evident from the Philosopher (De Anima iii, text. 42). But the appetite argues something imperfect; because it is a desire of something not as yet possessed. Therefore, since there is no imperfection in the angels, especially in the blessed ones, it seems that there is no will in them.

Obj. 3: Further, the Philosopher says (De Anima ii, text. 54) that the will is a mover which is moved; for it is moved by the appetible object understood. Now the angels are immovable, since they are incorporeal. Therefore there is no will in the angels.

On the contrary, Augustine says (De Trin. x, 11,12) that the image of the Trinity is found in the soul according to memory, understanding, and will. But God's image is found not only in the soul of man, but also in the angelic mind, since it also is capable of knowing God. Therefore there is will in the angels.

I answer that, We must necessarily place a will in the angels. In evidence thereof, it must be borne in mind that, since all things flow from the Divine will, all things in their own way are inclined by appetite towards good, but in different ways. Some are inclined to good by their natural inclination, without knowledge, as plants and inanimate bodies. Such inclination towards good is called "a natural appetite." Others, again, are inclined towards good, but with some knowledge; not that they know the aspect of goodness, but that they apprehend some particular good; as in the

sense, which knows the sweet, the white, and so on. The inclination which follows this apprehension is called "a sensitive appetite." Other things, again, have an inclination towards good, but with a knowledge whereby they perceive the aspect of goodness; this belongs to the intellect. This is most perfectly inclined towards what is good; not, indeed, as if it were merely guided by another towards some particular good only, like things devoid of knowledge, nor towards some particular good only, as things which have only sensitive knowledge, but as inclined towards good in general. Such inclination is termed "will." Accordingly, since the angels by their intellect know the universal aspect of goodness, it is manifest that there is a will in them.

Reply Obj. 1: Reason surpasses sense in a different way from that in which intellect surpasses reason. Reason surpasses sense according to the diversity of the objects known; for sense judges of particular objects, while reason judges of universals. Therefore there must be one appetite tending towards good in the abstract, which appetite belongs to reason; and another with a tendency towards particular good, which appetite belongs to sense. But intellect and reason differ as to their manner of knowing; because the intellect knows by simple intuition, while reason knows by a process of discursion from one thing to another. Nevertheless by such discursion reason comes to know what intellect learns without it, namely, the universal. Consequently the object presented to the appetitive faculty on the part of reason and on the part of intellect is the same. Therefore in the angels, who are purely intellectual, there is no appetite higher than the will.

Reply Obj. 2: Although the name of the appetitive part is derived from seeking things not yet possessed, yet the appetitive part reaches out not to these things only, but also to many other things; thus the name of a stone [lapis] is derived from injuring the foot [laesione pedis], though not this alone belongs to a stone. In the same way the irascible faculty is so denominated from anger [ira]; though at the same time there are several other passions in it, as hope, daring, and the rest.

Reply Obj. 3: The will is called a mover which is moved, according as to will and to understand are termed movements of a kind; and there is nothing to prevent movement of this kind from existing in the angels, since such movement is the act of a perfect agent, as stated in De Anima iii, text. 28. _____

SECOND ARTICLE [I, Q. 59, Art. 2]

Whether in the Angels the Will Differs from the Intellect?

Objection 1: It would seem that in the angel the will does not differ from the intellect and from the nature. For an angel is more simple than a natural body. But a natural body is inclined through its form towards its end, which is its good. Therefore much more so is the angel. Now the angel's form is either the nature in which he subsists, or else it is some species within his intellect. Therefore the angel inclines towards the good through his own nature, or through an intelligible species. But such inclination towards the good belongs to the will. Therefore the will of the angel does not differ from his nature or his intellect.

Obj. 2: Further, the object of the intellect is the true, while the object of the will is the good. Now the good and the true differ, not really but only logically [*Cf. Q. 16, A. 4]. Therefore will and intellect are not really different.

Obj. 3: Further, the distinction of common and proper does not differentiate the faculties; for the same power of sight perceives color and whiteness. But the good and the true seem to be mutually related as common to particular; for the true is a particular good, to wit, of the intellect. Therefore the will, whose object is the good, does not differ from the intellect, whose object is the true.

On the contrary, The will in the angels regards good things only, while their intellect regards both good and bad things, for they know both. Therefore the will of the angels is distinct from their intellect.

I answer that, In the angels the will is a special faculty or power, which is neither their nature nor their intellect. That it is not their nature is manifest from this, that

the nature or essence of a thing is completely comprised within it: whatever, then, extends to anything beyond it, is not its essence. Hence we see in natural bodies that the inclination to being does not come from anything superadded to the essence, but from the matter which desires being before possessing it, and from the form which keeps it in such being when once it exists. But the inclination towards something extrinsic comes from something superadded to the essence; as tendency to a place comes from gravity or lightness, while the inclination to make something like itself comes from the active qualities.

Now the will has a natural tendency towards good. Consequently there alone are essence and will identified where all good is contained within the essence of him who wills; that is to say, in God, Who wills nothing beyond Himself except on account of His goodness. This cannot be said of any creature, because infinite goodness is quite foreign to the nature of any created thing. Accordingly, neither the will of the angel, nor that of any creature, can be the same thing as its essence.

In like manner neither can the will be the same thing as the intellect of angel or man. Because knowledge comes about in so far as the object known is within the knower; consequently the intellect extends itself to what is outside it, according as what, in its essence, is outside it is disposed to be somehow within it. On the other hand, the will goes out to what is beyond it, according as by a kind of inclination it tends, in a manner, to what is outside it. Now it belongs to one faculty to have within itself something which is outside it, and to another faculty to tend to what is outside it. Consequently intellect and will must necessarily be different powers in every creature. It is not so with God, for He has within Himself universal being, and the universal good. Therefore both intellect and will are His nature.

Reply Obj. 1: A natural body is moved to its own being by its substantial form: while it is inclined to something outside by something additional, as has been said.

Reply Obj. 2: Faculties are not differentiated by any material difference of their

objects, but according to their formal distinction, which is taken from the nature of the object as such. Consequently the diversity derived from the notion of good and true suffices for the difference of intellect from will.

Reply Obj. 3: Because the good and the true are really convertible, it follows that the good is apprehended by the intellect as something true; while the true is desired by the will as something good. Nevertheless, the diversity of their aspects is sufficient for diversifying the faculties, as was said above (ad 2). _____

THIRD ARTICLE [I, Q. 59, Art. 3]

Whether There Is Free-Will in the Angels?

Objection 1: It would seem that there is no free-will in the angels. For the act of free-will is to choose. But there can be no choice with the angels, because choice is "the desire of something after taking counsel," while counsel is "a kind of inquiry," as stated in Ethic. iii, 3. But the angels' knowledge is not the result of inquiring, for this belongs to the discursiveness of reason. Therefore it appears that there is no free-will in the angels.

Obj. 2: Further, free-will implies indifference to alternatives. But in the angels on the part of their intellect there is no such indifference; because, as was observed already (Q. 58, A. 5), their intellect is not deceived as to things which are naturally intelligible to them. Therefore neither on the part of their appetitive faculty can there be free-will.

Obj. 3: Further, the natural endowments of the angels belong to them according to degrees of more or less; because in the higher angels the intellectual nature is more perfect than in the lower. But the free-will does not admit of degrees. Therefore there is no free-will in them.

On the contrary, Free-will is part of man's dignity. But the angels' dignity surpasses that of men. Therefore, since free-will is in men, with much more reason is it in the angels.

I answer that, Some things there are which act, not from any previous judgment, but, as it were, moved and made to act by others; just as the arrow is directed to the target by the archer. Others act from some kind of judgment; but not from free-will, such as irrational animals; for the sheep flies from the wolf by a kind of judgment whereby it esteems it to be hurtful to itself: such a judgment is not a free one, but implanted by nature. Only an agent endowed with an intellect can act with a judgment which is free, in so far as it apprehends the common note of goodness; from which it can judge this or the other thing to be good. Consequently, wherever there is intellect, there is free-will. It is therefore manifest that just as there is intellect, so is there free-will in the angels, and in a higher degree of perfection than in man.

Reply Obj. 1: The Philosopher is speaking of choice, as it is in man. As a man's estimate in speculative matters differs from an angel's in this, that the one needs not to inquire, while the other does so need; so is it in practical matters. Hence there is choice in the angels, yet not with the inquisitive deliberation of counsel, but by the sudden acceptance of truth.

Reply Obj. 2: As was observed already (A. 2), knowledge is effected by the presence of the known within the knower. Now it is a mark of imperfection in anything not to have within it what it should naturally have. Consequently an angel would not be perfect in his nature, if his intellect were not determined to every truth which he can know naturally. But the act of the appetitive faculty comes of this, that the affection is directed to something outside. Yet the perfection of a thing does not come from everything to which it is inclined, but only from something which is higher than it. Therefore it does not argue imperfection in an angel if his will be not determined with regard to things beneath him; but it would argue imperfection in him, were he to be indeterminate to what is above him.

Reply Obj. 3: Free-will exists in a nobler manner in the higher angels than it does in

the lower, as also does the judgment of the intellect. Yet it is true that liberty, in so far as the removal of compulsion is considered, is not susceptible of greater and less degree; because privations and negations are not lessened nor increased directly of themselves; but only by their cause, or through the addition of some qualification.

FOURTH ARTICLE [I, Q. 59, Art. 4]

Whether There Is an Irascible and a Concupiscible Appetite in the Angels?

Objection 1: It would seem that there is an irascible and a concupiscible appetite in the angels. For Dionysius says (Div. Nom. iv) that in the demons there is "unreasonable fury and wild concupiscence." But demons are of the same nature as angels; for sin has not altered their nature. Therefore there is an irascible and a concupiscible appetite in the angels.

Obj. 2: Further, love and joy are in the concupiscible; while anger, hope, and fear are in the irascible appetite. But in the Sacred Scriptures these things are attributed both to the good and to the wicked angels. Therefore there is an irascible and a concupiscible appetite in the angels.

Obj. 3: Further, some virtues are said to reside in the irascible appetite and some in the concupiscible: thus charity and temperance appear to be in the concupiscible, while hope and fortitude are in the irascible. But these virtues are in the angels. Therefore there is both a concupiscible and an irascible appetite in the angels.

On the contrary, The Philosopher says (De Anima iii, text. 42) that the irascible and concupiscible are in the sensitive part, which does not exist in angels. Consequently there is no irascible or concupiscible appetite in the angels.

I answer that, The intellective appetite is not divided into irascible and concupiscible; only the sensitive appetite is so divided. The reason of this is because, since the faculties are distinguished from one another not according to the material but only by the formal distinction of objects, if to any faculty there respond

an object according to some common idea, there will be no distinction of faculties according to the diversity of the particular things contained under that common idea. Just as if the proper object of the power of sight be color as such, then there are not several powers of sight distinguished according to the difference of black and white: whereas if the proper object of any faculty were white, as white, then the faculty of seeing white would be distinguished from the faculty of seeing black.

Now it is quite evident from what has been said (A. 1; Q. 16, A. 1), that the object of the intellective appetite, otherwise known as the will, is good according to the common aspect of goodness; nor can there be any appetite except of what is good. Hence, in the intellective part, the appetite is not divided according to the distinction of some particular good things, as the sensitive appetite is divided, which does not crave for what is good according to its common aspect, but for some particular good object. Accordingly, since there exists in the angels only an intellective appetite, their appetite is not distinguished into irascible and concupiscible, but remains undivided; and it is called the will.

Reply Obj. 1: Fury and concupiscence are metaphorically said to be in the demons, as anger is sometimes attributed to God;—on account of the resemblance in the effect.

Reply Obj. 2: Love and joy, in so far as they are passions, are in the concupiscible appetite, but in so far as they express a simple act of the will, they are in the intellective part: in this sense to love is to wish well to anyone; and to be glad is for the will to repose in some good possessed. Universally speaking, none of these things is said of the angels, as by way of passions; as Augustine says (De Civ. Dei ix).

Reply Obj. 3: Charity, as a virtue, is not in the concupiscible appetite, but in the will; because the object of the concupiscible appetite is the good as delectable to the senses. But the Divine goodness, which is the object of charity, is not of any such

kind. For the same reason it must be said that hope does not exist in the irascible appetite; because the object of the irascible appetite is something arduous belonging to the sensible order, which the virtue of hope does not regard; since the object of hope is arduous and divine. Temperance, however, considered as a human virtue, deals with the desires of sensible pleasures, which belong to the concupiscible faculty. Similarly, fortitude regulates daring and fear, which reside in the irascible part. Consequently temperance, in so far as it is a human virtue, resides in the concupiscible part, and fortitude in the irascible. But they do not exist in the angels in this manner. For in them there are no passions of concupiscence, nor of fear and daring, to be regulated by temperance and fortitude. But temperance is predicated of them according as in moderation they display their will in conformity with the Divine will. Fortitude is likewise attributed to them, in so far as they firmly carry out the Divine will. All of this is done by their will, and not by the irascible or concupiscible appetite. _____

QUESTION 60

OF THE LOVE OR DILECTION OF THE ANGELS (In Five Articles)

The next subject for our consideration is that act of the will which is love or dilection; because every act of the appetitive faculty comes of love.

Under this heading there are five points of inquiry:

(1) Whether there is natural love in the angels?

(2) Whether there is in them love of choice?

(3) Whether the angel loves himself with natural love or with love of choice?

(4) Whether one angel loves another with natural love as he loves himself?

(5) Whether the angel loves God more than self with natural love?

_____

FIRST ARTICLE [I, Q. 60, Art. 1]

Whether There Is Natural Love or Dilection in an Angel?

Objection 1: It would seem that there is no natural love or dilection in the angels. For, natural love is contradistinguished from intellectual love, as stated by Dionysius (Div. Nom. iv). But an angel's love is intellectual. Therefore it is not natural.

Obj. 2: Further, those who love with natural love are more acted upon than active in themselves; for nothing has control over its own nature. Now the angels are not acted upon, but act of themselves; because they possess free-will, as was shown above (Q. 59, A. 3). Consequently there is no natural love in them.

Obj. 3: Further, every love is either ordinate or inordinate. Now ordinate love belongs to charity; while inordinate love belongs to wickedness. But neither of these belongs to nature; because charity is above nature, while wickedness is against nature. Therefore there is no natural love in the angels.

On the contrary, Love results from knowledge; for, nothing is loved except it be first known, as Augustine says (De Trin. x, 1,2). But there is natural knowledge in the angels. Therefore there is also natural love.

I answer that, We must necessarily place natural love in the angels. In evidence of this we must bear in mind that what comes first is always sustained in what comes after it. Now nature comes before intellect, because the nature of every subject is its essence. Consequently whatever belongs to nature must be preserved likewise in such subjects as have intellect. But it is common to every nature to have some inclination; and this is its natural appetite or love. This inclination is found to exist differently in different natures; but in each according to its mode. Consequently, in the intellectual nature there is to be found a natural inclination coming from the will; in the sensitive nature, according to the sensitive appetite; but in a nature devoid of knowledge, only according to the tendency of the nature to something. Therefore, since an angel is an intellectual nature, there must be a natural love in his will.

Reply Obj. 1: Intellectual love is contradistinguished from that natural love, which is

merely natural, in so far as it belongs to a nature which has not likewise the perfection of either sense or intellect.

Reply Obj. 2: All things in the world are moved to act by something else except the First Agent, Who acts in such a manner that He is in no way moved to act by another; and in Whom nature and will are the same. So there is nothing unfitting in an angel being moved to act in so far as such natural inclination is implanted in him by the Author of his nature. Yet he is not so moved to act that he does not act himself, because he has free-will.

Reply Obj. 3: As natural knowledge is always true, so is natural love well regulated; because natural love is nothing else than the inclination implanted in nature by its Author. To say that a natural inclination is not well regulated, is to derogate from the Author of nature. Yet the rectitude of natural love is different from the rectitude of charity and virtue: because the one rectitude perfects the other; even so the truth of natural knowledge is of one kind, and the truth of infused or acquired knowledge is of another. _____

SECOND ARTICLE [I, Q. 60, Art. 2]

Whether There Is Love of Choice in the Angels?

Objection 1: It would seem that there is no love of choice in the angels. For love of choice appears to be rational love; since choice follows counsel, which lies in inquiry, as stated in Ethic. iii, 3. Now rational love is contrasted with intellectual, which is proper to angels, as is said (Div. Nom. iv). Therefore there is no love of choice in the angels.

Obj. 2: Further, the angels have only natural knowledge besides such as is infused: since they do not proceed from principles to acquire the knowledge of conclusions. Hence they are disposed to everything they can know, as our intellect is disposed towards first principles, which it can know naturally. Now love follows knowledge, as has been already stated (A. 1; Q. 16, A. 1). Consequently, besides their infused

love, there is only natural love in the angels. Therefore there is no love of choice in them.

On the contrary, We neither merit nor demerit by our natural acts. But by their love the angels merit or demerit. Therefore there is love of choice in them.

I answer that, There exists in the angels a natural love, and a love of choice. Their natural love is the principle of their love of choice; because, what belongs to that which precedes, has always the nature of a principle. Wherefore, since nature is first in everything, what belongs to nature must be a principle in everything.

This is clearly evident in man, with respect to both his intellect and his will. For the intellect knows principles naturally; and from such knowledge in man comes the knowledge of conclusions, which are known by him not naturally, but by discovery, or by teaching. In like manner, the end acts in the will in the same way as the principle does in the intellect, as is laid down in Phys. ii, text. 89. Consequently the will tends naturally to its last end; for every man naturally wills happiness: and all other desires are caused by this natural desire; since whatever a man wills he wills on account of the end. Therefore the love of that good, which a man naturally wills as an end, is his natural love; but the love which comes of this, which is of something loved for the end's sake, is the love of choice.

There is however a difference on the part of the intellect and on the part of the will. Because, as was stated already (Q. 59, A. 2), the mind's knowledge is brought about by the inward presence of the known within the knower. It comes of the imperfection of man's intellectual nature that his mind does not simultaneously possess all things capable of being understood, but only a few things from which he is moved in a measure to grasp other things. The act of the appetitive faculty, on the contrary, follows the inclination of man towards things; some of which are good in themselves, and consequently are appetible in themselves; others being good only in relation to something else, and being appetible on account of something else.

Consequently it does not argue imperfection in the person desiring, for him to seek one thing naturally as his end, and something else from choice as ordained to such end. Therefore, since the intellectual nature of the angels is perfect, only natural and not deductive knowledge is to be found in them, but there is to be found in them both natural love and love of choice.

In saying all this, we are passing over all that regards things which are above nature, since nature is not the sufficient principle thereof: but we shall speak of them later on (Q. 62).

Reply Obj. 1: Not all love of choice is rational love, according as rational is distinguished from intellectual love. For rational love is so called which follows deductive knowledge: but, as was said above (Q. 59, A. 3, ad 1), when treating of free-will, every choice does not follow a discursive act of the reason; but only human choice. Consequently the conclusion does not follow.

The reply to the second objection follows from what has been said.

THIRD ARTICLE [I, Q. 60, Art. 4]

Whether the Angel Loves Himself with Both Natural Love, and Love of Choice?

Objection 1: It would seem that the angel does not love himself both with natural love and a love of choice. For, as was said (A. 2), natural love regards the end itself; while love of choice regards the means to the end. But the same thing, with regard to the same, cannot be both the end and a means to the end. Therefore natural love and the love of choice cannot have the same object.

Obj. 2: Further, as Dionysius observes (Div. Nom. iv): "Love is a uniting and a binding power." But uniting and binding imply various things brought together. Therefore the angel cannot love himself.

Obj. 3: Further, love is a kind of movement. But every movement tends towards something else. Therefore it seems that an angel cannot love himself with either

natural or elective love.

On the contrary, The Philosopher says (Ethic. ix, 8): "Love for others comes of love for oneself."

I answer that, Since the object of love is good, and good is to be found both in substance and in accident, as is clear from Ethic. i, 6, a thing may be loved in two ways; first of all as a subsisting good; and secondly as an accidental or inherent good. That is loved as a subsisting good, which is so loved that we wish well to it. But that which we wish unto another, is loved as an accidental or inherent good: thus knowledge is loved, not that any good may come to it but that it may be possessed. This kind of love has been called by the name "concupiscence" while the first is called "friendship."

Now it is manifest that in things devoid of knowledge, everything naturally seeks to procure what is good for itself; as fire seeks to mount upwards. Consequently both angel and man naturally seek their own good and perfection. This is to love self. Hence angel and man naturally love self, in so far as by natural appetite each desires what is good for self. On the other hand, each loves self with the love of choice, in so far as from choice he wishes for something which will benefit himself.

Reply Obj. 1: It is not under the same but under quite different aspects that an angel or a man loves self with natural and with elective love, as was observed above.

Reply Obj. 2: As to be one is better than to be united, so there is more oneness in love which is directed to self than in love which unites one to others. Dionysius used the terms "uniting" and "binding" in order to show the derivation of love from self to things outside self; as uniting is derived from unity.

Reply Obj. 3: As love is an action which remains within the agent, so also is it a movement which abides within the lover, but does not of necessity tend towards something else; yet it can be reflected back upon the lover so that he loves himself; just as knowledge is reflected back upon the knower, in such a way that he knows

himself. _____

FOURTH ARTICLE [I, Q. 60, Art. 4]

Whether an Angel Loves Another with Natural Love As He Loves Himself?

Objection 1: It would seem that an angel does not love another with natural love as he loves himself. For love follows knowledge. But an angel does not know another as he knows himself: because he knows himself by his essence, while he knows another by his similitude, as was said above (Q. 56, AA. 1, 2). Therefore it seems that one angel does not love another with natural love as he loves himself.

Obj. 2: Further, the cause is more powerful than the effect; and the principle than what is derived from it. But love for another comes of love for self, as the Philosopher says (Ethic. ix, 8). Therefore one angel does not love another as himself, but loves himself more.

Obj. 3: Further, natural love is of something as an end, and is unremovable. But no angel is the end of another; and again, such love can be severed from him, as is the case with the demons, who have no love for the good angels. Therefore an angel does not love another with natural love as he loves himself.

On the contrary, That seems to be a natural property which is found in all, even in such as devoid of reason. But, "every beast loves its like," as is said, Ecclus. 13:19. Therefore an angel naturally loves another as he loves himself.

I answer that, As was observed (A. 3), both angel and man naturally love self. Now what is one with a thing, is that thing itself: consequently every thing loves what is one with itself. So, if this be one with it by natural union, it loves it with natural love; but if it be one with it by non-natural union, then it loves it with non-natural love. Thus a man loves his fellow townsman with a social love, while he loves a blood relation with natural affection, in so far as he is one with him in the principle of natural generation.

Now it is evident that what is generically or specifically one with another, is the one

according to nature. And so everything loves another which is one with it in species, with a natural affection, in so far as it loves its own species. This is manifest even in things devoid of knowledge: for fire has a natural inclination to communicate its form to another thing, wherein consists this other thing's good; as it is naturally inclined to seek its own good, namely, to be borne upwards.

So then, it must be said that one angel loves another with natural affection, in so far as he is one with him in nature. But so far as an angel has something else in common with another angel, or differs from him in other respects, he does not love him with natural love.

Reply Obj. 1: The expression 'as himself' can in one way qualify the knowledge and the love on the part of the one known and loved: and thus one angel knows another as himself, because he knows the other to be even as he knows himself to be. In another way the expression can qualify the knowledge and the love on the part of the knower and lover. And thus one angel does not know another as himself, because he knows himself by his essence, and the other not by the other's essence. In like manner he does not love another as he loves himself, because he loves himself by his own will; but he does not love another by the other's will.

Reply Obj. 2: The expression "as" does not denote equality, but likeness. For since natural affection rests upon natural unity, the angel naturally loves less what is less one with him. Consequently he loves more what is numerically one with himself, than what is one only generically or specifically. But it is natural for him to have a like love for another as for himself, in this respect, that as he loves self in wishing well to self, so he loves another in wishing well to him.

Reply Obj. 3: Natural love is said to be of the end, not as of that end to which good is willed, but rather as of that good which one wills for oneself, and in consequence for another, as united to oneself. Nor can such natural love be stripped from the wicked angels, without their still retaining a natural affection towards the good

angels, in so far as they share the same nature with them. But they hate them, in so far as they are unlike them according to righteousness and unrighteousness.

FIFTH ARTICLE [I, Q. 60, Art. 5]

Whether an angel by natural love loves God more than he loves himself?

Objection 1: It would seem that the angel does not love God by natural love more than he loves himself. For, as was stated (A. 4), natural love rests upon natural union. Now the Divine nature is far above the angelic nature. Therefore, according to natural love, the angel loves God less than self, or even than another angel.

Obj. 2: Further, "That on account of which a thing is such, is yet more so." But every one loves another with natural love for his own sake: because one thing loves another as good for itself. Therefore the angel does not love God more than self with natural love.

Obj. 3: Further, nature is self-centered in its operation; for we behold every agent acting naturally for its own preservation. But nature's operation would not be self-centered were it to tend towards anything else more than to nature itself. Therefore the angel does not love God more than himself from natural love.

Obj. 4: Further, it is proper to charity to love God more than self. But to love from charity is not natural to the angels; for "it is poured out upon their hearts by the Holy Spirit Who is given to them," as Augustine says (De Civ. Dei xii, 9). Therefore the angels do not love God more than themselves by natural love.

Obj. 5: Further, natural love lasts while nature endures. But the love of God more than self does not remain in the angel or man who sins; for Augustine says (De Civ. Dei xiv), "Two loves have made two cities; namely love of self unto the contempt of God has made the earthly city; while love of God unto the contempt of self has made the heavenly city." Therefore it is not natural to love God more than self.

On the contrary, All the moral precepts of the law come of the law of nature. But the

precept of loving God more than self is a moral precept of the law. Therefore, it is of the law of nature. Consequently from natural love the angel loves God more than himself.

I answer that, There have been some who maintained that an angel loves God more than himself with natural love, both as to the love of concupiscence, through his seeking the Divine good for himself rather than his own good; and, in a fashion, as to the love of friendship, in so far as he naturally desires a greater good to God than to himself; because he naturally wishes God to be God, while as for himself, he wills to have his own nature. But absolutely speaking, out of the natural love he loves himself more than he does God, because he naturally loves himself before God, and with greater intensity.

The falsity of such an opinion stands in evidence, if one but consider whither natural movement tends in the natural order of things; because the natural tendency of things devoid of reason shows the nature of the natural inclination residing in the will of an intellectual nature. Now, in natural things, everything which, as such, naturally belongs to another, is principally, and more strongly inclined to that other to which it belongs, than towards itself. Such a natural tendency is evidenced from things which are moved according to nature: because "according as a thing is moved naturally, it has an inborn aptitude to be thus moved," as stated in Phys. ii, text. 78. For we observe that the part naturally exposes itself in order to safeguard the whole; as, for instance, the hand is without deliberation exposed to the blow for the whole body's safety. And since reason copies nature, we find the same inclination among the social virtues; for it behooves the virtuous citizen to expose himself to the danger of death for the public weal of the state; and if man were a natural part of the city, then such inclination would be natural to him.

Consequently, since God is the universal good, and under this good both man and angel and all creatures are comprised, because every creature in regard to its entire

being naturally belongs to God, it follows that from natural love angel and man alike love God before themselves and with a greater love. Otherwise, if either of them loved self more than God, it would follow that natural love would be perverse, and that it would not be perfected but destroyed by charity.

Reply Obj. 1: Such reasoning holds good of things adequately divided whereof one is not the cause of the existence and goodness of the other; for in such natures each loves itself naturally more than it does the other, inasmuch as it is more one with itself than it is with the other. But where one is the whole cause of the existence and goodness of the other, that one is naturally more loved than self; because, as we said above, each part naturally loves the whole more than itself: and each individual naturally loves the good of the species more than its own individual good. Now God is not only the good of one species, but is absolutely the universal good; hence everything in its own way naturally loves God more than itself.

Reply Obj. 2: When it is said that God is loved by an angel "in so far" as He is good to the angel, if the expression "in so far" denotes an end, then it is false; for he does not naturally love God for his own good, but for God's sake. If it denotes the nature of love on the lover's part, then it is true; for it would not be in the nature of anyone to love God, except from this—that everything is dependent on that good which is God.

Reply Obj. 3: Nature's operation is self-centered not merely as to certain particular details, but much more as to what is common; for everything is inclined to preserve not merely its individuality, but likewise its species. And much more has everything a natural inclination towards what is the absolutely universal good.

Reply Obj. 4: God, in so far as He is the universal good, from Whom every natural good depends, is loved by everything with natural love. So far as He is the good which of its very nature beatifies all with supernatural beatitude, He is love with the love of charity.

Reply Obj. 5: Since God's substance and universal goodness are one and the same, all who behold God's essence are by the same movement of love moved towards the Divine essence as it is distinct from other things, and according as it is the universal good. And because He is naturally loved by all so far as He is the universal good, it is impossible that whoever sees Him in His essence should not love Him. But such as do not behold His essence, know Him by some particular effects, which are sometimes opposed to their will. So in this way they are said to hate God; yet nevertheless, so far as He is the universal good of all, every thing naturally loves God more than itself. _____

QUESTION 61

OF THE PRODUCTION OF THE ANGELS IN THE ORDER OF NATURAL BEING (In Four Articles)

After dealing with the nature of the angels, their knowledge and will, it now remains for us to treat of their creation, or, speaking in a general way, of their origin. Such consideration is threefold. In the first place we must see how they were brought into natural existence; secondly, how they were made perfect in grace or glory; and thirdly, how some of them became wicked.

Under the first heading there are four points of inquiry:

(1) Whether the angel has a cause of his existence?

(2) Whether he has existed from eternity?

(3) Whether he was created before corporeal creatures?

(4) Whether the angels were created in the empyrean heaven?

_____

FIRST ARTICLE [I, Q. 61, Art. 1]

Whether the Angels Have a Cause of Their Existence?

Objection 1: It would seem that the angels have no cause of their existence. For the

first chapter of Genesis treats of things created by God. But there is no mention of angels. Therefore the angels were not created by God.

Obj. 2: Further, the Philosopher says (Metaph. viii, text. 16) that if any substance be a form without matter, "straightway it has being and unity of itself, and has no cause of its being and unity." But the angels are immaterial forms, as was shown above (Q. 50, A. 2). Therefore they have no cause of their being.

Obj. 3: Further, whatever is produced by any agent, from the very fact of its being produced, receives form from it. But since the angels are forms, they do not derive their form from any agent. Therefore the angels have no active cause.

On the contrary, It is said (Ps. 148:2): "Praise ye Him, all His angels"; and further on, verse 5: "For He spoke and they were made."

I answer that, It must be affirmed that angels and everything existing, except God, were made by God. God alone is His own existence; while in everything else the essence differs from the existence, as was shown above (Q. 3, A. 4). From this it is clear that God alone exists of His own essence: while all other things have their existence by participation. Now whatever exists by participation is caused by what exists essentially; as everything ignited is caused by fire. Consequently the angels, of necessity, were made by God.

Reply Obj. 1: Augustine says (De Civ. Dei xi, 50) that the angels were not passed over in that account of the first creation of things, but are designated by the name "heavens" or of "light." And they were either passed over, or else designated by the names of corporeal things, because Moses was addressing an uncultured people, as yet incapable of understanding an incorporeal nature; and if it had been divulged that there were creatures existing beyond corporeal nature, it would have proved to them an occasion of idolatry, to which they were inclined, and from which Moses especially meant to safeguard them.

Reply Obj. 2: Substances that are subsisting forms have no 'formal' cause of their

existence and unity, nor such active cause as produces its effect by changing the matter from a state of potentiality to actuality; but they have a cause productive of their entire substance.

From this the solution of the third difficulty is manifest.

SECOND ARTICLE [I, Q. 61, Art. 2]

Whether the Angel Was Produced by God from Eternity?

Objection 1: It would seem that the angel was produced by God from eternity. For God is the cause of the angel by His being: for He does not act through something besides His essence. But His being is eternal. Therefore He produced the angels from eternity.

Obj. 2: Further, everything which exists at one period and not at another, is subject to time. But the angel is above time, as is laid down in the book De Causis. Therefore the angel is not at one time existing and at another non-existing, but exists always.

Obj. 3: Further, Augustine (De Trin. xiii) proves the soul's incorruptibility by the fact that the mind is capable of truth. But as truth is incorruptible, so is it eternal. Therefore the intellectual nature of the soul and of the angel is not only incorruptible, but likewise eternal.

On the contrary, It is said (Prov. 8:22), in the person of begotten Wisdom: "The Lord possessed me in the beginning of His ways, before He made anything from the beginning." But, as was shown above (A. 1), the angels were made by God. Therefore at one time the angels were not.

I answer that, God alone, Father, Son and Holy Ghost, is from eternity. Catholic Faith holds this without doubt; and everything to the contrary must be rejected as heretical. For God so produced creatures that He made them "from nothing"; that is, after they had not been.

Reply Obj. 1: God's being is His will. So the fact that God produced the angels and other creatures by His being does not exclude that He made them also by His will. But, as was shown above (Q. 19, A. 3; Q. 46, A. 1), God's will does not act by necessity in producing creatures. Therefore He produced such as He willed, and when He willed.

Reply Obj. 2: An angel is above that time which is the measure of the movement of the heavens; because he is above every movement of a corporeal nature. Nevertheless he is not above time which is the measure of the succession of his existence after his non-existence, and which is also the measure of the succession which is in his operations. Hence Augustine says (Gen. ad lit. viii, 20,21) that "God moves the spiritual creature according to time."

Reply Obj. 3: Angels and intelligent souls are incorruptible by the very fact of their having a nature whereby they are capable of truth. But they did not possess this nature from eternity; it was bestowed upon them when God Himself willed it. Consequently it does not follow that the angels existed from eternity.

THIRD ARTICLE [I, Q. 61, Art. 3]

Whether the Angels Were Created Before the Corporeal World?

Objection 1: It would seem that the angels were created before the corporeal world. For Jerome says (In Ep. ad Tit. i, 2): "Six thousand years of our time have not yet elapsed; yet how shall we measure the time, how shall we count the ages, in which the Angels, Thrones, Dominations, and the other orders served God?" Damascene also says (De Fide Orth. ii): "Some say that the angels were begotten before all creation; as Gregory the Theologian declares, He first of all devised the angelic and heavenly powers, and the devising was the making thereof."

Obj. 2: Further, the angelic nature stands midway between the Divine and the corporeal natures. But the Divine nature is from eternity; while corporeal nature is

from time. Therefore the angelic nature was produced ere time was made, and after eternity.

Obj. 3: Further, the angelic nature is more remote from the corporeal nature than one corporeal nature is from another. But one corporeal nature was made before another; hence the six days of the production of things are set forth in the opening of Genesis. Much more, therefore, was the angelic nature made before every corporeal nature.

On the contrary, It is said (Gen. 1:1): "In the beginning God created heaven and earth." Now, this would not be true if anything had been created previously. Consequently the angels were not created before corporeal nature.

I answer that, There is a twofold opinion on this point to be found in the writings of the Fathers. The more probable one holds that the angels were created at the same time as corporeal creatures. For the angels are part of the universe: they do not constitute a universe of themselves; but both they and corporeal natures unite in constituting one universe. This stands in evidence from the relationship of creature to creature; because the mutual relationship of creatures makes up the good of the universe. But no part is perfect if separate from the whole. Consequently it is improbable that God, Whose "works are perfect," as it is said Deut. 32:4, should have created the angelic creature before other creatures. At the same time the contrary is not to be deemed erroneous; especially on account of the opinion of Gregory Nazianzen, "whose authority in Christian doctrine is of such weight that no one has ever raised objection to his teaching, as is also the case with the doctrine of Athanasius," as Jerome says.

Reply Obj. 1: Jerome is speaking according to the teaching of the Greek Fathers; all of whom hold the creation of the angels to have taken place previously to that of the corporeal world.

Reply Obj. 2: God is not a part of, but far above, the whole universe, possessing within Himself the entire perfection of the universe in a more eminent way. But an

angel is a part of the universe. Hence the comparison does not hold.

Reply Obj. 3: All corporeal creatures are one in matter; while the angels do not agree with them in matter. Consequently the creation of the matter of the corporeal creature involves in a manner the creation of all things; but the creation of the angels does not involve creation of the universe.

If the contrary view be held, then in the text of Gen. 1, "In the beginning God created heaven and earth," the words, "In the beginning," must be interpreted, "In the Son," or "In the beginning of time": but not, "In the beginning, before which there was nothing," unless we say "Before which there was nothing of the nature of corporeal creatures." _____

FOURTH ARTICLE [I, Q. 61, Art. 4]

Whether the Angels Were Created in the Empyrean Heaven?

Objection 1: It would seem that the angels were not created in the empyrean heaven. For the angels are incorporeal substances. Now a substance which is incorporeal is not dependent upon a body for its existence; and as a consequence, neither is it for its creation. Therefore the angels were not created in any corporeal place.

Obj. 2: Further, Augustine remarks (Gen. ad lit. iii, 10), that the angels were created in the upper atmosphere: therefore not in the empyrean heaven.

Obj. 3: Further, the empyrean heaven is said to be the highest heaven. If therefore the angels were created in the empyrean heaven, it would not beseem them to mount up to a still higher heaven. And this is contrary to what is said in Isaias, speaking in the person of the sinning angel: "I will ascend into heaven" (Isa. 14:13).

On the contrary, Strabus, commenting on the text "In the beginning God created heaven and earth," says: "By heaven he does not mean the visible firmament, but the empyrean, that is, the fiery or intellectual firmament, which is not so styled from its heat, but from its splendor; and which was filled with angels directly it was made."

I answer that, As was observed (A. 3), the universe is made up of corporeal and spiritual creatures. Consequently spiritual creatures were so created as to bear some relationship to the corporeal creature, and to rule over every corporeal creature. Hence it was fitting for the angels to be created in the highest corporeal place, as presiding over all corporeal nature; whether it be styled the empyrean heaven, or whatever else it be called. So Isidore says that the highest heaven is the heaven of the angels, explaining the passage of Deut. 10:14: "Behold heaven is the Lord's thy God, and the heaven of heaven."

Reply Obj. 1: The angels were created in a corporeal place, not as if depending upon a body either as to their existence or as to their being made; because God could have created them before all corporeal creation, as many holy Doctors hold. They were made in a corporeal place in order to show their relationship to corporeal nature, and that they are by their power in touch with bodies.

Reply Obj. 2: By the uppermost atmosphere Augustine possibly means the highest part of heaven, to which the atmosphere has a kind of affinity owing to its subtlety and transparency. Or else he is not speaking of all the angels; but only of such as sinned, who, in the opinion of some, belonged to the inferior orders. But there is nothing to hinder us from saying that the higher angels, as having an exalted and universal power over all corporeal things, were created in the highest place of the corporeal creature; while the other angels, as having more restricted powers, were created among the inferior bodies.

Reply Obj. 3: Isaias is not speaking there of any corporeal heaven, but of the heaven of the Blessed Trinity; unto which the sinning angel wished to ascend, when he desired to be equal in some manner to God, as will appear later on (Q. 63, A. 3).

QUESTION 62

OF THE PERFECTION OF THE ANGELS IN THE ORDER OF GRACE AND OF

GLORY (In Nine Articles)

In due sequence we have to inquire how the angels were made in the order of grace and of glory; under which heading there are nine points of inquiry:

(1) Were the angels created in beatitude?

(2) Did they need grace in order to turn to God?

(3) Were they created in grace?

(4) Did they merit their beatitude?

(5) Did they at once enter into beatitude after merit?

(6) Did they receive grace and glory according to their natural capacities?

(7) After entering glory, did their natural love and knowledge remain?

(8) Could they have sinned afterwards?

(9) After entering into glory, could they advance farther?

FIRST ARTICLE [I, Q. 62, Art. 1]

Whether the Angels Were Created in Beatitude?

Objection 1: It would seem that the angels were created in beatitude. For it is stated (De Eccl. Dogm. xxix) that "the angels who continue in the beatitude wherein they were created, do not of their nature possess the excellence they have." Therefore the angels were created in beatitude.

Obj. 2: Further, the angelic nature is nobler than the corporeal creature. But the corporeal creature straightway from its creation was made perfect and complete; nor did its lack of form take precedence in time, but only in nature, as Augustine says (Gen. ad lit. i, 15). Therefore neither did God create the angelic nature imperfect and incomplete. But its formation and perfection are derived from its beatitude, whereby it enjoys God. Therefore it was created in beatitude.

Obj. 3: Further, according to Augustine (Gen. ad lit. iv, 34; v, 5), the things which we read of as being made in the works of the six days, were made together at one time; and so all the six days must have existed instantly from the beginning of creation. But, according to his exposition, in those six days, "the morning" was the angelic knowledge, according to which they knew the Word and things in the Word. Therefore straightway from their creation they knew the Word, and things in the Word. But the bliss of the angels comes of seeing the Word. Consequently the angels were in beatitude straightway from the very beginning of their creation.

On the contrary, To be established or confirmed in good is of the nature of beatitude. But the angels were not confirmed in good as soon as they were created; the fall of some of them shows this. Therefore the angels were not in beatitude from their creation.

I answer that, By the name of beatitude is understood the ultimate perfection of rational or of intellectual nature; and hence it is that it is naturally desired, since everything naturally desires its ultimate perfection. Now there is a twofold ultimate perfection of rational or of intellectual nature. The first is one which it can procure of its own natural power; and this is in a measure called beatitude or happiness. Hence Aristotle (Ethic. x) says that man's ultimate happiness consists in his most perfect contemplation, whereby in this life he can behold the best intelligible object; and that is God. Above this happiness there is still another, which we look forward to in the future, whereby "we shall see God as He is." This is beyond the nature of every created intellect, as was shown above (Q. 12, A. 4).

So, then, it remains to be said, that, as regards this first beatitude, which the angel could procure by his natural power, he was created already blessed. Because the angel does not acquire such beatitude by any progressive action, as man does, but, as was observed above (Q. 58, AA. 3, 4), is straightway in possession thereof, owing to his natural dignity. But the angels did not have from the beginning of their creation

that ultimate beatitude which is beyond the power of nature; because such beatitude is no part of their nature, but its end; and consequently they ought not to have it immediately from the beginning.

Reply Obj. 1: Beatitude is there taken for that natural perfection which the angel had in the state of innocence.

Reply Obj. 2: The corporeal creature instantly in the beginning of its creation could not have the perfection to which it is brought by its operation; consequently, according to Augustine (Gen. ad. lit. v, 4, 23; viii, 3), the growing of plants from the earth did not take place at once among the first works, in which only the germinating power of the plants was bestowed upon the earth. In the same way, the angelic creature in the beginning of its existence had the perfection of its nature; but it did not have the perfection to which it had to come by its operation.

Reply Obj. 3: The angel has a twofold knowledge of the Word; the one which is natural, and the other according to glory. He has a natural knowledge whereby he knows the Word through a similitude thereof shining in his nature; and he has a knowledge of glory whereby he knows the Word through His essence. By both kinds of knowledge the angel knows things in the Word; imperfectly by his natural knowledge, and perfectly by his knowledge of glory. Therefore the first knowledge of things in the Word was present to the angel from the outset of his creation; while the second was not, but only when the angels became blessed by turning to the good. And this is properly termed their morning knowledge. _____

SECOND ARTICLE [I, Q. 62, Art. 2]

Whether an Angel Needs Grace in Order to Turn to God?

Objection 1: It would seem that the angel had no need of grace in order to turn to God. For, we have no need of grace for what we can accomplish naturally. But the angel naturally turns to God: because he loves God naturally, as is clear from what has been said (Q. 60, A. 5). Therefore an angel did not need grace in order to turn to

God.

Obj. 2: Further, seemingly we need help only for difficult tasks. Now it was not a difficult task for the angel to turn to God; because there was no obstacle in him to such turning. Therefore the angel had no need of grace in order to turn to God.

Obj. 3: Further, to turn oneself to God is to dispose oneself for grace; hence it is said (Zech. 1:3): "Turn ye to Me, and I will turn to you." But we do not stand in need of grace in order to prepare ourselves for grace: for thus we should go on to infinity. Therefore the angel did not need grace to turn to God.

On the contrary, It was by turning to God that the angel reached to beatitude. If, then, he had needed no grace in order to turn to God, it would follow that he did not require grace in order to possess everlasting life. But this is contrary to the saying of the Apostle (Rom. 6:23): "The grace of God is life everlasting."

I answer that, The angels stood in need of grace in order to turn to God, as the object of beatitude. For, as was observed above (Q. 60, A. 2) the natural movement of the will is the principle of all things that we will. But the will's natural inclination is directed towards what is in keeping with its nature. Therefore, if there is anything which is above nature, the will cannot be inclined towards it, unless helped by some other supernatural principle. Thus it is clear that fire has a natural tendency to give forth heat, and to generate fire; whereas to generate flesh is beyond the natural power of fire; consequently, fire has no tendency thereto, except in so far as it is moved instrumentally by the nutritive soul.

Now it was shown above (Q. 12, AA. 4, 5), when we were treating of God's knowledge, that to see God in His essence, wherein the ultimate beatitude of the rational creature consists, is beyond the nature of every created intellect. Consequently no rational creature can have the movement of the will directed towards such beatitude, except it be moved thereto by a supernatural agent. This is what we call the help of grace. Therefore it must be said that an angel could not of

his own will be turned to such beatitude, except by the help of grace.

Reply Obj. 1: The angel loves God naturally, so far as God is the author of his natural being. But here we are speaking of turning to God, so far as God bestows beatitude by the vision of His essence.

Reply Obj. 2: A thing is "difficult" which is beyond a power; and this happens in two ways. First of all, because it is beyond the natural capacity of the power. Thus, if it can be attained by some help, it is said to be "difficult"; but if it can in no way be attained, then it is "impossible"; thus it is impossible for a man to fly. In another way a thing may be beyond the power, not according to the natural order of such power, but owing to some intervening hindrance; as to mount upwards is not contrary to the natural order of the motive power of the soul; because the soul, considered in itself, can be moved in any direction; but is hindered from so doing by the weight of the body; consequently it is difficult for a man to mount upwards. To be turned to his ultimate beatitude is difficult for man, both because it is beyond his nature, and because he has a hindrance from the corruption of the body and infection of sin. But it is difficult for an angel, only because it is supernatural.

Reply Obj. 3: Every movement of the will towards God can be termed a conversion to God. And so there is a threefold turning to God. The first is by the perfect love of God; this belongs to the creature enjoying the possession of God; and for such conversion, consummate grace is required. The next turning to God is that which merits beatitude; and for this there is required habitual grace, which is the principle of merit. The third conversion is that whereby a man disposes himself so that he may have grace; for this no habitual grace is required; but the operation of God, Who draws the soul towards Himself, according to Lament. 5:21: "Convert us, O Lord, to Thee, and we shall be converted." Hence it is clear that there is no need to go on to infinity. _____

THIRD ARTICLE [I, Q. 62, Art. 3]

Whether the Angels Were Created in Grace?

Objection 1: It would seem that the angels were not created in grace. For Augustine says (Gen. ad lit. ii, 8) that the angelic nature was first made without form, and was called "heaven": but afterwards it received its form, and was then called "light." But such formation comes from grace. Therefore they were not created in grace.

Obj. 2: Further, grace turns the rational creature towards God. If, therefore, the angel had been created in grace, no angel would ever have turned away from God.

Obj. 3: Further, grace comes midway between nature and glory. But the angels were not beatified in their creation. Therefore it seems that they were not created in grace; but that they were first created in nature only, and then received grace, and that last of all they were beatified.

On the contrary, Augustine says (De Civ. Dei xii, 9), "Who wrought the good will of the angels? Who, save Him Who created them with His will, that is, with the pure love wherewith they cling to Him; at the same time building up their nature and bestowing grace on them?"

I answer that, Although there are conflicting opinions on this point, some holding that the angels were created only in a natural state, while others maintain that they were created in grace; yet it seems more probable, and more in keeping with the sayings of holy men, that they were created in sanctifying grace. For we see that all things which, in the process of time, being created by the work of Divine Providence, were produced by the operation of God, were created in the first fashioning of things according to seedlike forms, as Augustine says (Gen. ad lit. viii, 3), such as trees, animals, and the rest. Now it is evident that sanctifying grace bears the same relation to beatitude as the seedlike form in nature does to the natural effect; hence (1 John 3:9) grace is called the "seed" of God. As, then, in Augustine's opinion it is contended that the seedlike forms of all natural effects were implanted in the creature when corporeally created, so straightway from the beginning the

angels were created in grace.

Reply Obj. 1: Such absence of form in the angels can be understood either by comparison with their formation in glory; and so the absence of formation preceded formation by priority of time. Or else it can be understood of the formation according to grace: and so it did not precede in the order of time, but in the order of nature; as Augustine holds with regard to the formation of corporeal things (Gen. ad lit. i, 15).

Reply Obj. 2: Every form inclines the subject after the mode of the subject's nature. Now it is the mode of an intellectual nature to be inclined freely towards the objects it desires. Consequently the movement of grace does not impose necessity; but he who has grace can fail to make use of it, and can sin.

Reply Obj. 3: Although in the order of nature grace comes midway between nature and glory, nevertheless, in the order of time, in created nature, glory is not simultaneous with nature; because glory is the end of the operation of nature helped by grace. But grace stands not as the end of operation, because it is not of works, but as the principle of right operation. Therefore it was fitting for grace to be given straightway with nature. _____

FOURTH ARTICLE [I, Q. 62, Art. 4]

Whether an Angel Merits His Beatitude?

Objection 1: It would seem that the angel did not merit his beatitude. For merit arises from the difficulty of the meritorious act. But the angel experienced no difficulty in acting rightly. Therefore righteous action was not meritorious for him.

Obj. 2: Further, we do not merit by merely natural operations. But it was quite natural for the angel to turn to God. Therefore he did not thereby merit beatitude.

Obj. 3: Further, if a beatified angel merited his beatitude, he did so either before he had it, or else afterwards. But it was not before; because, in the opinion of many, he had no grace before whereby to merit it. Nor did he merit it afterwards, because thus

he would be meriting it now; which is clearly false, because in that case a lower angel could by meriting rise up to the rank of a higher, and the distinct degrees of grace would not be permanent; which is not admissible. Consequently the angel did not merit his beatitude.

On the contrary, It is stated (Apoc. 21:17) that the "measure of the angel" in that heavenly Jerusalem is "the measure of a man." Therefore the same is the case with the angel.

I answer that, Perfect beatitude is natural only to God, because existence and beatitude are one and the same thing in Him. Beatitude, however, is not of the nature of the creature, but is its end. Now everything attains its last end by its operation. Such operation leading to the end is either productive of the end, when such end is not beyond the power of the agent working for the end, as the healing art is productive of health; or else it is deserving of the end, when such end is beyond the capacity of the agent striving to attain it; wherefore it is looked for from another's bestowing. Now it is evident from what has gone before (AA. 1, 2; Q. 12, AA. 4, 5), ultimate beatitude exceeds both the angelic and the human nature. It remains, then, that both man and angel merited their beatitude.

And if the angel was created in grace, without which there is no merit, there would be no difficulty in saying that he merited beatitude: as also, if one were to say that he had grace in any way before he had glory.

But if he had no grace before entering upon beatitude, it would then have to be said that he had beatitude without merit, even as we have grace. This, however, is quite foreign to the idea of beatitude; which conveys the notion of an end, and is the reward of virtue, as even the Philosopher says (Ethic. i, 9). Or else it will have to be said, as some others have maintained, that the angels merit beatitude by their present ministrations, while in beatitude. This is quite contrary, again, to the notion of merit: since merit conveys the idea of a means to an end; while what is already in its end

cannot, properly speaking, be moved towards such end; and so no one merits to produce what he already enjoys. Or else it will have to be said that one and the same act of turning to God, so far as it comes of free-will, is meritorious; and so far as it attains the end, is the fruition of beatitude. Even this view will not stand, because free-will is not the sufficient cause of merit; and, consequently, an act cannot be meritorious as coming from free-will, except in so far as it is informed by grace; but it cannot at the same time be informed by imperfect grace, which is the principle of meriting, and by perfect grace, which is the principle of enjoying. Hence it does not appear to be possible for anyone to enjoy beatitude, and at the same time to merit it.

Consequently it is better to say that the angel had grace ere he was admitted to beatitude, and that by such grace he merited beatitude.

Reply Obj. 1: The angel's difficulty of working righteously does not come from any contrariety or hindrance of natural powers; but from the fact that the good work is beyond his natural capacity.

Reply Obj. 2: An angel did not merit beatitude by natural movement towards God; but by the movement of charity, which comes of grace.

The answer to the Third Objection is evident from what we have said.

FIFTH ARTICLE [I, Q. 62, Art. 5]

Whether the Angel Obtained Beatitude Immediately After One Act of Merit?

Objection 1: It would seem that the angel did not possess beatitude instantly after one act of merit. For it is more difficult for a man to do well than for an angel. But man is not rewarded at once after one act of merit. Therefore neither was the angel.

Obj. 2: Further, an angel could act at once, and in an instant, from the very outset of his creation, for even natural bodies begin to be moved in the very instant of their creation; and if the movement of a body could be instantaneous, like operations of mind and will, it would have movement in the first instant of its generation.

Consequently, if the angel merited beatitude by one act of his will, he merited it in the first instant of his creation; and so, if their beatitude was not retarded, then the angels were in beatitude in the first instant.

Obj. 3: Further, there must be many intervals between things which are far apart. But the beatific state of the angels is very far remote from their natural condition: while merit comes midway between. Therefore the angel would have to pass through many stages of merit in order to reach beatitude.

On the contrary, Man's soul and an angel are ordained alike for beatitude: consequently equality with angels is promised to the saints. Now the soul separated from the body, if it has merit deserving beatitude, enters at once into beatitude, unless there be some obstacle. Therefore so does an angel. Now an angel instantly, in his first act of charity, had the merit of beatitude. Therefore, since there was no obstacle within him, he passed at once into beatitude by only one meritorious act.

I answer that, The angel was beatified instantly after the first act of charity, whereby he merited beatitude. The reason whereof is because grace perfects nature according to the manner of the nature; as every perfection is received in the subject capable of perfection, according to its mode. Now it is proper to the angelic nature to receive its natural perfection not by passing from one stage to another; but to have it at once naturally, as was shown above (A. 1; Q. 58, AA. 3, 4). But as the angel is of his nature inclined to natural perfection, so is he by merit inclined to glory. Hence instantly after merit the angel secured beatitude. Now the merit of beatitude in angel and man alike can be from merely one act; because man merits beatitude by every act informed by charity. Hence it remains that an angel was beatified straightway after one act of charity.

Reply Obj. 1: Man was not intended to secure his ultimate perfection at once, like the angel. Hence a longer way was assigned to man than to the angel for securing beatitude.

Reply Obj. 2: The angel is above the time of corporeal things; hence the various instants regarding the angels are not to be taken except as reckoning the succession of their acts. Now their act which merited beatitude could not be in them simultaneously with the act of beatitude, which is fruition; since the one belongs to imperfect grace, and the other to consummate grace. Consequently, it remains for different instants to be conceived, in one of which the angel merited beatitude, and in another was beatified.

Reply Obj. 3: It is of the nature of an angel instantly to attain the perfection unto which he is ordained. Consequently, only one meritorious act is required; which act can so far be called an interval as through it the angel is brought to beatitude.

SIXTH ARTICLE [I, Q. 62, Art. 6]

Whether the Angels Receive Grace and Glory According to the Degree of Their Natural Gifts?

Objection 1: It would seem that the angels did not receive grace and glory according to the degree of their natural gifts. For grace is bestowed of God's absolute will. Therefore the degree of grace depends on God's will, and not on the degree of their natural gifts.

Obj. 2: Further, a moral act seems to be more closely allied with grace than nature is; because a moral act is preparatory to grace. But grace does not come "of works," as is said Rom. 11:6. Therefore much less does the degree of grace depend upon the degree of their natural gifts.

Obj. 3: Further, man and angel are alike ordained for beatitude or grace. But man does not receive more grace according to the degree of his natural gifts. Therefore neither does the angel.

On the contrary, Is the saying of the Master of the Sentences (Sent. ii, D, 3) that "those angels who were created with more subtle natures and of keener intelligence

in wisdom, were likewise endowed with greater gifts of grace."

I answer that, It is reasonable to suppose that gifts of graces and perfection of beatitude were bestowed on the angels according to the degree of their natural gifts. The reason for this can be drawn from two sources. First of all, on the part of God, Who, in the order of His wisdom, established various degrees in the angelic nature. Now as the angelic nature was made by God for attaining grace and beatitude, so likewise the grades of the angelic nature seem to be ordained for the various degrees of grace and glory; just as when, for example, the builder chisels the stones for building a house, from the fact that he prepares some more artistically and more fittingly than others, it is clear that he is setting them apart for the more ornate part of the house. So it seems that God destined those angels for greater gifts of grace and fuller beatitude, whom He made of a higher nature.

Secondly, the same is evident on the part of the angel. The angel is not a compound of different natures, so that the inclination of the one thwarts or retards the tendency of the other; as happens in man, in whom the movement of his intellective part is either retarded or thwarted by the inclination of his sensitive part. But when there is nothing to retard or thwart it, nature is moved with its whole energy. So it is reasonable to suppose that the angels who had a higher nature, were turned to God more mightily and efficaciously. The same thing happens in men, since greater grace and glory are bestowed according to the greater earnestness of their turning to God. Hence it appears that the angels who had the greater natural powers, had the more grace and glory.

Reply Obj. 1: As grace comes of God's will alone, so likewise does the nature of the angel: and as God's will ordained nature for grace, so did it ordain the various degrees of nature to the various degrees of grace.

Reply Obj. 2: The acts of the rational creature are from the creature itself; whereas nature is immediately from God. Accordingly it seems rather that grace is bestowed

according to degree of nature than according to works.

Reply Obj. 3: Diversity of natural gifts is in one way in the angels, who are themselves different specifically; and in quite another way in men, who differ only numerically. For specific difference is on account of the end; while numerical difference is because of the matter. Furthermore, there is something in man which can thwart or impede the movement of his intellective nature; but not in the angels. Consequently the argument is not the same for both. _____

SEVENTH ARTICLE [I, Q. 62, Art. 7]

Whether Natural Knowledge and Love Remain in the Beatified Angels?

Objection 1: It would seem that natural knowledge and love do not remain in the beatified angels. For it is said (1 Cor. 13:10): "When that which is perfect is come, then that which is in part shall be done away." But natural love and knowledge are imperfect in comparison with beatified knowledge and love. Therefore, in beatitude, natural knowledge and love cease.

Obj. 2: Further, where one suffices, another is superfluous. But the knowledge and love of glory suffice for the beatified angels. Therefore it would be superfluous for their natural knowledge and love to remain.

Obj. 3: Further, the same faculty has not two simultaneous acts, as the same line cannot, at the same end, be terminated in two points. But the beatified angels are always exercising their beatified knowledge and love; for, as is said Ethic. i, 8, happiness consists not in habit, but in act. Therefore there can never be natural knowledge and love in the angels.

On the contrary, So long as a nature endures, its operation remains. But beatitude does not destroy nature, since it is its perfection. Therefore it does not take away natural knowledge and love.

I answer that, Natural knowledge and love remain in the angels. For as principles of operations are mutually related, so are the operations themselves. Now it is manifest

that nature is to beatitude as first to second; because beatitude is superadded to nature. But the first must ever be preserved in the second. Consequently nature must be preserved in beatitude: and in like manner the act of nature must be preserved in the act of beatitude.

Reply Obj. 1: The advent of a perfection removes the opposite imperfection. Now the imperfection of nature is not opposed to the perfection of beatitude, but underlies it; as the imperfection of the power underlies the perfection of the form, and the power is not taken away by the form, but the privation which is opposed to the form. In the same way, the imperfection of natural knowledge is not opposed to the perfection of the knowledge in glory; for nothing hinders us from knowing a thing through various mediums, as a thing may be known at the one time through a probable medium and through a demonstrative one. In like manner, an angel can know God by His essence, and this appertains to his knowledge of glory; and at the same time he can know God by his own essence, which belongs to his natural knowledge.

Reply Obj. 2: All things which make up beatitude are sufficient of themselves. But in order for them to exist, they presuppose the natural gifts; because no beatitude is self-subsisting, except the uncreated beatitude.

Reply Obj. 3: There cannot be two operations of the one faculty at the one time, except the one be ordained to the other. But natural knowledge and love are ordained to the knowledge and love of glory. Accordingly there is nothing to hinder natural knowledge and love from existing in the angel conjointly with those of glory.

EIGHTH ARTICLE [I, Q. 62, Art. 8]

Whether a Beatified Angel Can Sin?

Objection 1: It would seem that a beatified angel can sin. For, as as said above (A. 7), beatitude does not do away with nature. But it is of the very notion of created

nature, that it can fail. Therefore a beatified angel can sin.

Obj. 2: Further, the rational powers are referred to opposites, as the Philosopher observes (Metaph. iv, text. 3). But the will of the angel in beatitude does not cease to be rational. Therefore it is inclined towards good and evil.

Obj. 3: Further, it belongs to the liberty of free-will for man to be able to choose good or evil. But the freedom of will is not lessened in the beatified angels. Therefore they can sin.

On the contrary, Augustine says (Gen. ad lit. xi) that "there is in the holy angels that nature which cannot sin." Therefore the holy angels cannot sin.

I answer that, The beatified angels cannot sin. The reason for this is, because their beatitude consists in seeing God through His essence. Now, God's essence is the very essence of goodness. Consequently the angel beholding God is disposed towards God in the same way as anyone else not seeing God is to the common form of goodness. Now it is impossible for any man either to will or to do anything except aiming at what is good; or for him to wish to turn away from good precisely as such. Therefore the beatified angel can neither will nor act, except as aiming towards God. Now whoever wills or acts in this manner cannot sin. Consequently the beatified angel cannot sin.

Reply Obj. 1: Created good, considered in itself, can fail. But from its perfect union with the uncreated good, such as is the union of beatitude, it is rendered unable to sin, for the reason already alleged.

Reply Obj. 2: The rational powers are referred to opposites in the things to which they are not inclined naturally; but as to the things whereunto they have a natural tendency, they are not referred to opposites. For the intellect cannot but assent to naturally known principles; in the same way, the will cannot help clinging to good, formally as good; because the will is naturally ordained to good as to its proper object. Consequently the will of the angels is referred to opposites, as to doing many

things, or not doing them. But they have no tendency to opposites with regard to God Himself, Whom they see to be the very nature of goodness; but in all things their aim is towards God, which ever alternative they choose, that is not sinful.

Reply Obj. 3: Free-will in its choice of means to an end is disposed just as the intellect is to conclusions. Now it is evident that it belongs to the power of the intellect to be able to proceed to different conclusions, according to given principles; but for it to proceed to some conclusion by passing out of the order of the principles, comes of its own defect. Hence it belongs to the perfection of its liberty for the free-will to be able to choose between opposite things, keeping the order of the end in view; but it comes of the defect of liberty for it to choose anything by turning away from the order of the end; and this is to sin. Hence there is greater liberty of will in the angels, who cannot sin, than there is in ourselves, who can sin.

NINTH ARTICLE [I, Q. 62, Art. 3]

Whether the Beatified Angels Advance in Beatitude?

Objection 1: It would seem that the beatified angels can advance in beatitude. For charity is the principle of merit. But there is perfect charity in the angels. Therefore the beatified angels can merit. Now, as merit increases, the reward of beatitude increases. Therefore the beatified angels can progress in beatitude.

Obj. 2: Further, Augustine says (De Doctr. Christ. i) that "God makes use of us for our own gain, and for His own goodness. The same thing happens to the angels, whom He uses for spiritual ministrations"; since "they are all [*Vulg.: 'Are they not all . . . ?'] ministering spirits, sent to minister for them who shall receive the inheritance of salvation" (Heb. 1:14). This would not be for their profit were they not to merit thereby, nor to advance to beatitude. It remains, then, that the beatified angels can merit, and can advance in beatitude.

Obj. 3: Further, it argues imperfection for anyone not occupying the foremost place

not to be able to advance. But the angels are not in the highest degree of beatitude. Therefore if unable to ascend higher, it would appear that there is imperfection and defect in them; which is not admissible.

On the contrary, Merit and progress belong to this present condition of life. But angels are not wayfarers travelling towards beatitude, they are already in possession of beatitude. Consequently the beatified angels can neither merit nor advance in beatitude.

I answer that, In every movement the mover's intention is centered upon one determined end, to which he intends to lead the movable subject; because intention looks to the end, to which infinite progress is repugnant. Now it is evident, since the rational creature cannot of its own power attain to its beatitude, which consists in the vision of God, as is clear from what has gone before (Q. 12, A. 4), that it needs to be moved by God towards its beatitude. Therefore there must be some one determined thing to which every rational creature is directed as to its last end.

Now this one determinate object cannot, in the vision of God, consist precisely in that which is seen; for the Supreme Truth is seen by all the blessed in various degrees: but it is on the part of the mode of vision, that diverse terms are fixed beforehand by the intention of Him Who directs towards the end. For it is impossible that as the rational creature is led on to the vision of the Supreme Essence, it should be led on in the same way to the supreme mode of vision, which is comprehension, for this belongs to God only; as is evident from what was said above (Q. 12, A. 7; Q. 14, A. 3). But since infinite efficacy is required for comprehending God, while the creature's efficacy in beholding is only finite; and since every finite being is in infinite degrees removed from the infinite; it comes to pass that the rational creature understands God more or less clearly according to infinite degrees. And as beatitude consists in vision, so the degree of vision lies in a determinate mode of the vision.

Therefore every rational creature is so led by God to the end of its beatitude, that from God's predestination it is brought even to a determinate degree of beatitude. Consequently, when that degree is once secured, it cannot pass to a higher degree.

Reply Obj. 1: Merit belongs to a subject which is moving towards its end. Now the rational creature is moved towards its end, not merely passively, but also by working actively. If the end is within the power of the rational creature, then its action is said to procure the end; as man acquires knowledge by reflection: but if the end be beyond its power, and is looked for from another, then the action will be meritorious of such end. But what is already in the ultimate term is not said to be moved, but to have been moved. Consequently, to merit belongs to the imperfect charity of this life; whereas perfect charity does not merit but rather enjoys the reward. Even as in acquired habits, the operation preceding the habit is productive of the habit; but the operation from an acquired habit is both perfect and enjoyable. In the same way the act of perfect charity has no quality of merit, but belongs rather to the perfection of the reward.

Reply Obj. 2: A thing can be termed useful in two ways. First of all, as being on the way to an end; and so the merit of beatitude is useful. Secondly, as the part is useful for the whole; as the wall for a house. In this way the angelic ministerings are useful for the beatified angels, inasmuch as they are a part of their beatitude; for to pour out acquired perfection upon others is of the nature of what is perfect, considered as perfect.

Reply Obj. 3: Although a beatified angel is not absolutely in the highest degree of beatitude, yet, in his own regard he is in the highest degree, according to Divine predestination. Nevertheless the joy of the angels can be increased with regard to the salvation of such as are saved by their ministrations, according to Luke 15:10: "There is [Vulg.'shall be'] joy before the angels of God upon one sinner doing penance." Such joy belongs to their accidental reward, which can be increased unto

judgment day. Hence some writers say that they can merit as to their accidental reward. But it is better to say that the Blessed can in no wise merit without being at the same time a wayfarer and a comprehensor; like Christ, Who alone was such. For the Blessed acquire such joy from the virtue of their beatitude, rather than merit it.

QUESTION 63

THE MALICE OF THE ANGELS WITH REGARD TO SIN (In Nine Articles)

In the next place we must consider how angels became evil: first of all with regard to the evil of fault; and secondly, as to the evil of punishment. Under the first heading there are nine points for consideration:

(1) Can there be evil of fault in the angels?

(2) What kind of sins can be in them?

(3) What did the angel seek in sinning?

(4) Supposing that some became evil by a sin of their own choosing, are any of them naturally evil?

(5) Supposing that it is not so, could any one of them become evil in the first instant of his creation by an act of his own will?

(6) Supposing that he did not, was there any interval between his creation and fall?

(7) Was the highest of them who fell, absolutely the highest among the angels?

(8) Was the sin of the foremost angel the cause of the others sinning?

(9) Did as many sin as remained steadfast? _____

FIRST ARTICLE [I, Q. 63, Art. 1]

Whether the Evil of Fault Can Be in the Angels?

Objection 1: It would seem that there can be no evil of fault in the angels. For there can be no evil except in things which are in potentiality, as is said by the

Philosopher (Metaph. ix, text. 19), because the subject of privation is a being in potentiality. But the angels have not being in potentiality, since they are subsisting forms. Therefore there can be no evil in them.

Obj. 2: Further, the angels are higher than the heavenly bodies. But philosophers say that there cannot be evil in the heavenly bodies. Therefore neither can there be in the angels.

Obj. 3: Further, what is natural to a thing is always in it. But it is natural for the angels to be moved by the movement of love towards God. Therefore such love cannot be withdrawn from them. But in loving God they do not sin. Consequently the angels cannot sin.

Obj. 4: Further, desire is only of what is good or apparently good. Now for the angels there can be no apparent good which is not a true good; because in them either there can be no error at all, or at least not before guilt. Therefore the angels can desire only what it truly good. But no one sins by desiring what is truly good. Consequently the angel does not sin by desire.

On the contrary, It is said (Job 4:18): "In His angels He found wickedness."

I answer that, An angel or any other rational creature considered in his own nature, can sin; and to whatever creature it belongs not to sin, such creature has it as a gift of grace, and not from the condition of nature. The reason of this is, because sinning is nothing else than a deviation from that rectitude which an act ought to have; whether we speak of sin in nature, art, or morals. That act alone, the rule of which is the very virtue of the agent, can never fall short of rectitude. Were the craftsman's hand the rule itself engraving, he could not engrave the wood otherwise than rightly; but if the rightness of engraving be judged by another rule, then the engraving may be right or faulty. Now the Divine will is the sole rule of God's act, because it is not referred to any higher end. But every created will has rectitude of act so far only as it is regulated according to the Divine will, to which the last end is to be referred: as

every desire of a subordinate ought to be regulated by the will of his superior; for instance, the soldier's will, according to the will of his commanding officer. Thus only in the Divine will can there be no sin; whereas there can be sin in the will of every creature; considering the condition of its nature.

Reply Obj. 1: In the angels there is no potentiality to natural existence. Yet there is potentiality in their intellective part, as regards their being inclined to this or the other object. In this respect there can be evil in them.

Reply Obj. 2: The heavenly bodies have none but a natural operation. Therefore as there can be no evil of corruption in their nature; so neither can there be evil of disorder in their natural action. But besides their natural action there is the action of free-will in the angels, by reason of which evil may be in them.

Reply Obj. 3: It is natural for the angel to turn to God by the movement of love, according as God is the principle of his natural being. But for him to turn to God as the object of supernatural beatitude, comes of infused love, from which he could be turned away by sinning.

Reply Obj. 4: Mortal sin occurs in two ways in the act of free-will. First, when something evil is chosen; as man sins by choosing adultery, which is evil of itself. Such sin always comes of ignorance or error; otherwise what is evil would never be chosen as good. The adulterer errs in the particular, choosing this delight of an inordinate act as something good to be performed now, from the inclination of passion or of habit; even though he does not err in his universal judgment, but retains a right opinion in this respect. In this way there can be no sin in the angel; because there are no passions in the angels to fetter reason or intellect, as is manifest from what has been said above (Q. 59, A. 4); nor, again, could any habit inclining to sin precede their first sin. In another way sin comes of free-will by choosing something good in itself, but not according to proper measure or rule; so that the defect which induces sin is only on the part of the choice which is not properly

regulated, but not on the part of the thing chosen; as if one were to pray, without heeding the order established by the Church. Such a sin does not presuppose ignorance, but merely absence of consideration of the things which ought to be considered. In this way the angel sinned, by seeking his own good, from his own free-will, insubordinately to the rule of the Divine will. _____

SECOND ARTICLE [I, Q. 63, Art. 2]

Whether Only the Sin of Pride and Envy Can Exist in an Angel?

Objection 1: It would seem that there can be other sins in the angels besides those of pride and envy. Because whosoever can delight in any kind of sin, can fall into the sin itself. But the demons delight even in the obscenities of carnal sins; as Augustine says (De Civ. Dei xiv, 3). Therefore there can also be carnal sins in the demons.

Obj. 2: Further, as pride and envy are spiritual sins, so are sloth, avarice, and anger. But spiritual sins are concerned with the spirit, just as carnal sins are with the flesh. Therefore not only can there be pride and envy in the angels; but likewise sloth and avarice.

Obj. 3: Further, according to Gregory (Moral. xxxi), many vices spring from pride; and in like manner from envy. But, if the cause is granted, the effect follows. If, therefore, there can be pride and envy in the angels, for the same reason there can likewise be other vices in them.

On the contrary, Augustine says (De Civ. Dei xiv, 3) that the devil "is not a fornicator nor a drunkard, nor anything of the like sort; yet he is proud and envious."

I answer that, Sin can exist in a subject in two ways: first of all by actual guilt, and secondly by affection. As to guilt, all sins are in the demons; since by leading men to sin they incur the guilt of all sins. But as to affection only those sins can be in the demons which can belong to a spiritual nature. Now a spiritual nature cannot be affected by such pleasures as appertain to bodies, but only by such as are in keeping with spiritual things; because nothing is affected except with regard to something

which is in some way suited to its nature. But there can be no sin when anyone is incited to good of the spiritual order; unless in such affection the rule of the superior be not kept. Such is precisely the sin of pride—not to be subject to a superior when subjection is due. Consequently the first sin of the angel can be none other than pride.

Yet, as a consequence, it was possible for envy also to be in them, since for the appetite to tend to the desire of something involves on its part resistance to anything contrary. Now the envious man repines over the good possessed by another, inasmuch as he deems his neighbor's good to be a hindrance to his own. But another's good could not be deemed a hindrance to the good coveted by the wicked angel, except inasmuch as he coveted a singular excellence, which would cease to be singular because of the excellence of some other. So, after the sin of pride, there followed the evil of envy in the sinning angel, whereby he grieved over man's good, and also over the Divine excellence, according as against the devil's will God makes use of man for the Divine glory.

Reply Obj. 1: The demons do not delight in the obscenities of the sins of the flesh, as if they themselves were disposed to carnal pleasures: it is wholly through envy that they take pleasure in all sorts of human sins, so far as these are hindrances to a man's good.

Reply Obj. 2: Avarice, considered as a special kind of sin, is the immoderate greed of temporal possessions which serve the use of human life, and which can be estimated in value of money; to these demons are not at all inclined, any more than they are to carnal pleasures. Consequently avarice properly so called cannot be in them. But if every immoderate greed of possessing any created good be termed avarice, in this way avarice is contained under the pride which is in the demons. Anger implies passion, and so does concupiscence; consequently they can only exist metaphorically in the demons. Sloth is a kind of sadness, whereby a man becomes

sluggish in spiritual exercises because they weary the body; which does not apply to the demons. So it is evident that pride and envy are the only spiritual sins which can be found in demons; yet so that envy is not to be taken for a passion, but for a will resisting the good of another.

Reply Obj. 3: Under envy and pride, as found in the demons, are comprised all other sins derived from them. _____

THIRD ARTICLE [I, Q. 63, Art. 3]

Whether the Devil Desired to Be As God?

Objection 1: It would seem that the devil did not desire to be as God. For what does not fall under apprehension, does not fall under desire; because the good which is apprehended moves the appetite, whether sensible, rational, or intellectual; and sin consists only in such desire. But for any creature to be God's equal does not fall under apprehension, because it implies a contradiction; for it the finite equals the infinite, then it would itself be infinite. Therefore an angel could not desire to be as God.

Obj. 2: Further, the natural end can always be desired without sin. But to be likened unto God is the end to which every creature naturally tends. If, therefore, the angel desired to be as God, not by equality, but by likeness, it would seem that he did not thereby sin.

Obj. 3: Further, the angel was created with greater fulness of wisdom than man. But no man, save a fool, ever makes choice of being the equal of an angel, still less of God; because choice regards only things which are possible, regarding which one takes deliberation. Therefore much less did the angel sin by desiring to be as God.

On the contrary, It is said, in the person of the devil (Isa. 14:13, 14), "I will ascend into heaven . . . I will be like the Most High." And Augustine (De Qu. Vet. Test. cxiii) says that being "inflated with pride, he wished to be called God."

I answer that, Without doubt the angel sinned by seeking to be as God. But this can

be understood in two ways: first, by equality; secondly, by likeness. He could not seek to be as God in the first way; because by natural knowledge he knew that this was impossible: and there was no habit preceding his first sinful act, nor any passion fettering his mind, so as to lead him to choose what was impossible by failing in some particular; as sometimes happens in ourselves. And even supposing it were possible, it would be against the natural desire; because there exists in everything the natural desire of preserving its own nature; which would not be preserved were it to be changed into another nature. Consequently, no creature of a lower order can ever covet the grade of a higher nature; just as an ass does not desire to be a horse: for were it to be so upraised, it would cease to be itself. But herein the imagination plays us false; for one is liable to think that, because a man seeks to occupy a higher grade as to accidentals, which can increase without the destruction of the subject, he can also seek a higher grade of nature, to which he could not attain without ceasing to exist. Now it is quite evident that God surpasses the angels, not merely in accidentals, but also in degree of nature; and one angel, another. Consequently it is impossible for one angel of lower degree to desire equality with a higher; and still more to covet equality with God.

To desire to be as God according to likeness can happen in two ways. In one way, as to that likeness whereby everything is made to be likened unto God. And so, if anyone desire in this way to be Godlike, he commits no sin; provided that he desires such likeness in proper order, that is to say, that he may obtain it of God. But he would sin were he to desire to be like unto God even in the right way, as of his own, and not of God's power. In another way one may desire to be like unto God in some respect which is not natural to one; as if one were to desire to create heaven and earth, which is proper to God; in which desire there would be sin. It was in this way that the devil desired to be as God. Not that he desired to resemble God by being subject to no one else absolutely; for so he would be desiring his own 'not-being'; since no creature can exist except by holding its existence under God. But he desired

resemblance with God in this respect—by desiring, as his last end of beatitude, something which he could attain by the virtue of his own nature, turning his appetite away from supernatural beatitude, which is attained by God's grace. Or, if he desired as his last end that likeness of God which is bestowed by grace, he sought to have it by the power of his own nature; and not from Divine assistance according to God's ordering. This harmonizes with Anselm's opinion, who says [*De casu diaboli, iv.] that "he sought that to which he would have come had he stood fast." These two views in a manner coincide; because according to both, he sought to have final beatitude of his own power, whereas this is proper to God alone.

Since, then, what exists of itself is the cause of what exists of another, it follows from this furthermore that he sought to have dominion over others; wherein he also perversely wished to be like unto God.

From this we have the answer to all the objections. _____

FOURTH ARTICLE [I, Q. 63, Art. 4]

Whether Any Demons Are Naturally Wicked?

Objection 1: It would seem that some demons are naturally wicked. For Porphyry says, as quoted by Augustine (De Civ. Dei x, 11): "There is a class of demons of crafty nature, pretending that they are gods and the souls of the dead." But to be deceitful is to be evil. Therefore some demons are naturally wicked.

Obj. 2: Further, as the angels are created by God, so are men. But some men are naturally wicked, of whom it is said (Wis. 12:10): "Their malice is natural." Therefore some angels may be naturally wicked.

Obj. 3: Further, some irrational animals have wicked dispositions by nature: thus the fox is naturally sly, and the wolf naturally rapacious; yet they are God's creatures. Therefore, although the demons are God's creatures, they may be naturally wicked.

On the contrary, Dionysius says (Div. Nom. iv) that "the demons are not naturally wicked."

I answer that, Everything which exists, so far as it exists and has a particular nature, tends naturally towards some good; since it comes from a good principle; because the effect always reverts to its principle. Now a particular good may happen to have some evil connected with it; thus fire has this evil connected with it that it consumes other things: but with the universal good no evil can be connected. If, then, there be anything whose nature is inclined towards some particular good, it can tend naturally to some evil; not as evil, but accidentally, as connected with some good. But if anything of its nature be inclined to good in general, then of its own nature it cannot be inclined to evil. Now it is manifest that every intellectual nature is inclined towards good in general, which it can apprehend and which is the object of the will. Hence, since the demons are intellectual substances, they can in no wise have a natural inclination towards any evil whatsoever; consequently they cannot be naturally evil.

Reply Obj. 1: Augustine rebukes Porphyry for saying that the demons are naturally deceitful; himself maintaining that they are not naturally so, but of their own will. Now the reason why Porphyry held that they are naturally deceitful was that, as he contended, demons are animals with a sensitive nature. Now the sensitive nature is inclined towards some particular good, with which evil may be connected. In this way, then, it can have a natural inclination to evil; yet only accidentally, inasmuch as evil is connected with good.

Reply Obj. 2: The malice of some men can be called natural, either because of custom which is a second nature; or on account of the natural proclivity on the part of the sensitive nature to some inordinate passion, as some people are said to be naturally wrathful or lustful; but not on the part of the intellectual nature.

Reply Obj. 3: Brute beasts have a natural inclination in their sensitive nature towards certain particular goods, with which certain evils are connected; thus the fox in seeking its food has a natural inclination to do so with a certain skill coupled with

deceit. Wherefore it is not evil in the fox to be sly, since it is natural to him; as it is not evil in the dog to be fierce, as Dionysius observes (De Div. Nom. iv).

FIFTH ARTICLE [I, Q. 63, Art. 5]

Whether the Devil Was Wicked by the Fault of His Own Will in the First Instant of His Creation?

Objection 1: It would seem that the devil was wicked by the fault of his own will in the first instant of his creation. For it is said of the devil (John 8:44): "He was a murderer from the beginning."

Obj. 2: Further, according to Augustine (Gen. ad lit. i, 15), the lack of form in the creature did not precede its formation in order of time, but merely in order of nature. Now according to him (Gen. ad lit. ii, 8), the "heaven," which is said to have been created in the beginning, signifies the angelic nature while as yet not fully formed: and when it is said that God said: "Be light made: and light was made," we are to understand the full formation of the angel by turning to the Word. Consequently, the nature of the angel was created, and light was made, in the one instant. But at the same moment that light was made, it was made distinct from "darkness," whereby the angels who sinned are denoted. Therefore in the first instant of their creation some of the angels were made blessed, and some sinned.

Obj. 3: Further, sin is opposed to merit. But some intellectual nature can merit in the first instant of its creation; as the soul of Christ, or also the good angels. Therefore the demons likewise could sin in the first instant of their creation.

Obj. 4: Further, the angelic nature is more powerful than the corporeal nature. But a corporeal thing begins to have its operation in the first instant of its creation; as fire begins to move upwards in the first instant it is produced. Therefore the angel could also have his operation in the first instant of his creation. Now this operation was either ordinate or inordinate. If ordinate, then, since he had grace, he thereby merited

beatitude. But with the angels the reward follows immediately upon merit; as was said above (Q. 62, A. 5). Consequently they would have become blessed at once; and so would never have sinned, which is false. It remains, then, that they sinned by inordinate action in their first instant.

On the contrary, It is written (Gen. 1:31): "God saw all the things that He had made, and they were very good." But among them were also the demons. Therefore the demons were at some time good.

I answer that, Some have maintained that the demons were wicked straightway in the first instant of their creation; not by their nature, but by the sin of their own will; because, as soon as he was made, the devil refused righteousness. To this opinion, as Augustine says (De Civ. Dei xi, 13), if anyone subscribes, he does not agree with those Manichean heretics who say that the devil's nature is evil of itself. Since this opinion, however, is in contradiction with the authority of Scripture—for it is said of the devil under the figure of the prince of Babylon (Isa. 14:12): "How art thou fallen . . . O Lucifer, who didst rise in the morning!" and it is said to the devil in the person of the King of Tyre (Ezech. 28:13): "Thou wast in the pleasures of the paradise of God,"—consequently, this opinion was reasonably rejected by the masters as erroneous.

Hence others have said that the angels, in the first instant of their creation, could have sinned, but did not. Yet this view also is repudiated by some, because, when two operations follow one upon the other, it seems impossible for each operation to terminate in the one instant. Now it is clear that the angel's sin was an act subsequent to his creation. But the term of the creative act is the angel's very being, while the term of the sinful act is the being wicked. It seems, then, an impossibility for the angel to have been wicked in the first instant of his existence.

This argument, however, does not satisfy. For it holds good only in such movements as are measured by time, and take place successively; thus, if local movement

follows a change, then the change and the local movement cannot be terminated in the same instant. But if the changes are instantaneous, then all at once and in the same instant there can be a term to the first and the second change; thus in the same instant in which the moon is lit up by the sun, the atmosphere is lit up by the moon. Now, it is manifest that creation is instantaneous; so also is the movement of free-will in the angels; for, as has been already stated, they have no occasion for comparison or discursive reasoning (Q. 58, A. 3). Consequently, there is nothing to hinder the term of creation and of free-will from existing in the same instant.

We must therefore reply that, on the contrary, it was impossible for the angel to sin in the first instant by an inordinate act of free-will. For although a thing can begin to act in the first instant of its existence, nevertheless, that operation which begins with the existence comes of the agent from which it drew its nature; just as upward movement in fire comes of its productive cause. Therefore, if there be anything which derives its nature from a defective cause, which can be the cause of a defective action, it can in the first instant of its existence have a defective operation; just as the leg, which is defective from birth, through a defect in the principle of generation, begins at once to limp. But the agent which brought the angels into existence, namely, God, cannot be the cause of sin. Consequently it cannot be said that the devil was wicked in the first instant of his creation.

Reply Obj. 1: As Augustine says (De Civ. Dei xi, 15), when it is stated that "the devil sins from the beginning," "he is not to be thought of as sinning from the beginning wherein he was created, but from the beginning of sin": that is to say, because he never went back from his sin.

Reply Obj. 2: That distinction of light and darkness, whereby the sins of the demons are understood by the term darkness, must be taken as according to God's foreknowledge. Hence Augustine says (De Civ. Dei xi, 15), that "He alone could discern light and darkness, Who also could foreknow, before they fell, those who

would fall."

Reply Obj. 3: All that is in merit is from God; and consequently an angel could merit in the first instant of his creation. The same reason does not hold good of sin; as has been said.

Reply Obj. 4: God did not distinguish between the angels before the turning away of some of them, and the turning of others to Himself, as Augustine says (De Civ. Dei xi, 15). Therefore, as all were created in grace, all merited in their first instant. But some of them at once placed an impediment to their beatitude, thereby destroying their preceding merit; and consequently they were deprived of the beatitude which they had merited. _____

SIXTH ARTICLE [I, Q. 63, Art. 6]

Whether There Was Any Interval Between the Creation and the Fall of the Angel?

Objection 1: It would seem that there was some interval between the angel's creation and his fall. For, it is said (Ezech. 28:15): "Thou didst walk perfect [*Vulg.: 'Thou hast walked in the midst of the stones of fire; thou wast perfect . . .'] in thy ways from the day of thy creation until iniquity was found in thee." But since walking is continuous movement, it requires an interval. Therefore there was some interval between the devil's creation and his fall.

Obj. 2: Further, Origen says (Hom. i in Ezech.) that "the serpent of old did not from the first walk upon his breast and belly"; which refers to his sin. Therefore the devil did not sin at once after the first instant of his creation.

Obj. 3: Further, capability of sinning is common alike to man and angel. But there was some delay between man's formation and his sin. Therefore, for the like reason there was some interval between the devil's formation and his sin.

Obj. 4: Further, the instant wherein the devil sinned was distinct from the instant wherein he was created. But there is a middle time between every two instants. Therefore there was an interval between his creation and his fall.

On the contrary, It is said of the devil (John 8:44): "He stood not in the truth": and, as Augustine says (De Civ. Dei xi, 15), "we must understand this in the sense, that he was in the truth, but did not remain in it."

I answer that, There is a twofold opinion on this point. But the more probable one, which is also more in harmony with the teachings of the Saints, is that the devil sinned at once after the first instant of his creation. This must be maintained if it be held that he elicited an act of free-will in the first instant of his creation, and that he was created in grace; as we have said (Q. 62, A. 3). For since the angels attain beatitude by one meritorious act, as was said above (Q. 62, A. 5), if the devil, created in grace, merited in the first instant, he would at once have received beatitude after that first instant, if he had not placed an impediment by sinning.

If, however, it be contended that the angel was not created in grace, or that he could not elicit an act of free-will in the first instant, then there is nothing to prevent some interval being interposed between his creation and fall.

Reply Obj. 1: Sometimes in Holy Scripture spiritual instantaneous movements are represented by corporeal movements which are measured by time. In this way by "walking" we are to understand the movement of free-will tending towards good.

Reply Obj. 2: Origen says, "The serpent of old did not from the first walk upon his breast and belly," because of the first instant in which he was not wicked.

Reply Obj. 3: An angel has an inflexible free-will after once choosing; consequently, if after the first instant, in which he had a natural movement to good, he had not at once placed a barrier to beatitude, he would have been confirmed in good. It is not so with man; and therefore the argument does not hold good.

Reply Obj. 4: It is true to say that there is a middle time between every two instants, so far as time is continuous, as it is proved Phys. vi, text. 2. But in the angels, who are not subject to the heavenly movement, which is primarily measured by continuous time, time is taken to mean the succession of their mental acts, or of their

affections. So the first instant in the angels is understood to respond to the operation of the angelic mind, whereby it introspects itself by its evening knowledge because on the first day evening is mentioned, but not morning. This operation was good in them all. From such operation some of them were converted to the praise of the Word by their morning knowledge while others, absorbed in themselves, became night, "swelling up with pride," as Augustine says (Gen. ad lit. iv, 24). Hence the first act was common to them all; but in their second they were separated. Consequently they were all of them good in the first instant; but in the second the good were set apart from the wicked. _____

SEVENTH ARTICLE [I, Q. 63, Art. 7]

Whether the Highest Angel Among Those Who Sinned Was the Highest of All?

Objection 1: It would seem that the highest among the angels who sinned was not the highest of all. For it is stated (Ezech. 28:14): "Thou wast a cherub stretched out, and protecting, and I set thee in the holy mountain of God." Now the order of the Cherubim is under the order of the Seraphim, as Dionysius says (Coel. Hier. vi, vii). Therefore, the highest angel among those who sinned was not the highest of all.

Obj. 2: Further, God made intellectual nature in order that it might attain to beatitude. If therefore the highest of the angels sinned, it follows that the Divine ordinance was frustrated in the noblest creature which is unfitting.

Obj. 3: Further, the more a subject is inclined towards anything, so much the less can it fall away from it. But the higher an angel is, so much the more is he inclined towards God. Therefore so much the less can he turn away from God by sinning. And so it seems that the angel who sinned was not the highest of all, but one of the lower angels.

On the contrary, Gregory (Hom. xxxiv in Ev.) says that the chief angel who sinned, "being set over all the hosts of angels, surpassed them in brightness, and was by comparison the most illustrious among them."

I answer that, Two things have to be considered in sin, namely, the proneness to sin, and the motive for sinning. If, then, in the angels we consider the proneness to sin, it seems that the higher angels were less likely to sin than the lower. On this account Damascene says (De Fide Orth. ii), that the highest of those who sinned was set over the terrestrial order. This opinion seems to agree with the view of the Platonists, which Augustine quotes (De Civ. Dei vii, 6, 7; x, 9, 10, 11). For they said that all the gods were good; whereas some of the demons were good, and some bad; naming as 'gods' the intellectual substances which are above the lunar sphere, and calling by the name of "demons" the intellectual substances which are beneath it, yet higher than men in the order of nature. Nor is this opinion to be rejected as contrary to faith; because the whole corporeal creation is governed by God through the angels, as Augustine says (De Trin. iii, 4,5). Consequently there is nothing to prevent us from saying that the lower angels were divinely set aside for presiding over the lower bodies, the higher over the higher bodies; and the highest to stand before God. And in this sense Damascene says (De Fide Orth. ii) that they who fell were of the lower grade of angels; yet in that order some of them remained good.

But if the motive for sinning be considered, we find that it existed in the higher angels more than in the lower. For, as has been said (A. 2), the demons' sin was pride; and the motive of pride is excellence, which was greater in the higher spirits. Hence Gregory says that he who sinned was the very highest of all. This seems to be the more probable view: because the angels' sin did not come of any proneness, but of free choice alone. Consequently that argument seems to have the more weight which is drawn from the motive in sinning. Yet this must not be prejudicial to the other view; because there might be some motive for sinning in him also who was the chief of the lower angels.

Reply Obj. 1: Cherubim is interpreted "fulness of knowledge," while "Seraphim" means "those who are on fire," or "who set on fire." Consequently Cherubim is derived from knowledge; which is compatible with mortal sin; but Seraphim is

derived from the heat of charity, which is incompatible with mortal sin. Therefore the first angel who sinned is called, not a Seraph, but a Cherub.

Reply Obj. 2: The Divine intention is not frustrated either in those who sin, or in those who are saved; for God knows beforehand the end of both; and He procures glory from both, saving these of His goodness, and punishing those of His justice. But the intellectual creature, when it sins, falls away from its due end. Nor is this unfitting in any exalted creature; because the intellectual creature was so made by God, that it lies within its own will to act for its end.

Reply Obj. 3: However great was the inclination towards good in the highest angel, there was no necessity imposed upon him: consequently it was in his power not to follow it. _____

EIGHTH ARTICLE [I, Q. 63, Art. 8]

Whether the Sin of the Highest Angel Was the Cause of the Others Sinning?

Objection 1: It would seem that the sin of the highest angel was not the cause of the others sinning. For the cause precedes the effect. But, as Damascene observes (De Fide Orth. ii), they all sinned at one time. Therefore the sin of one was not the cause of the others' sinning.

Obj. 2: Further, an angel's first sin can only be pride, as was shown above (A. 2). But pride seeks excellence. Now it is more contrary to excellence for anyone to be subject to an inferior than to a superior; and so it does not appear that the angels sinned by desiring to be subject to a higher angel rather than to God. Yet the sin of one angel would have been the cause of the others sinning, if he had induced them to be his subjects. Therefore it does not appear that the sin of the highest angel was the cause of the others sinning.

Obj. 3: Further, it is a greater sin to wish to be subject to another against God, than to wish to be over another against God; because there is less motive for sinning. If, therefore, the sin of the foremost angel was the cause of the others sinning, in that he

induced them to subject themselves to him, then the lower angels would have sinned more deeply than the highest one; which is contrary to a gloss on Ps. 103:26: "This dragon which Thou hast formed—He who was the more excellent than the rest in nature, became the greater in malice." Therefore the sin of the highest angel was not the cause of the others sinning.

On the contrary, It is said (Apoc. 12:4) that the dragon "drew" with him "the third part of the stars of heaven."

I answer that, The sin of the highest angel was the cause of the others sinning; not as compelling them, but as inducing them by a kind of exhortation. A token thereof appears in this, that all the demons are subjects of that highest one; as is evident from our Lord's words: "Go [Vulg. 'Depart from Me'], you cursed, into everlasting fire, which was prepared for the devil and his angels" (Matt. 25:41). For the order of Divine justice exacts that whosoever consents to another's evil suggestion, shall be subjected to him in his punishment; according to (2 Pet. 2:19): "By whom a man is overcome, of the same also he is the slave."

Reply Obj. 1: Although the demons all sinned in the one instant, yet the sin of one could be the cause of the rest sinning. For the angel needs no delay of time for choice, exhortation, or consent, as man, who requires deliberation in order to choose and consent, and vocal speech in order to exhort; both of which are the work of time. And it is evident that even man begins to speak in the very instant when he takes thought; and in the last instant of speech, another who catches his meaning can assent to what is said; as is especially evident with regard to primary concepts, "which everyone accepts directly they are heard" [*Boethius, De Hebdom.].

Taking away, then, the time for speech and deliberation which is required in us; in the same instant in which the highest angel expressed his affection by intelligible speech, it was possible for the others to consent thereto.

Reply Obj. 2: Other things being equal, the proud would rather be subject to a

superior than to an inferior. Yet he chooses rather to be subject to an inferior than to a superior, if he can procure an advantage under an inferior which he cannot under a superior. Consequently it was not against the demons' pride for them to wish to serve an inferior by yielding to his rule; for they wanted to have him as their prince and leader, so that they might attain their ultimate beatitude of their own natural powers; especially because in the order of nature they were even then subject to the highest angel.

Reply Obj. 3: As was observed above (Q. 62, A. 6), an angel has nothing in him to retard his action, and with his whole might he is moved to whatsoever he is moved, be it good or bad. Consequently since the highest angel had greater natural energy than the lower angels, he fell into sin with intenser energy, and therefore he became the greater in malice. _____

NINTH ARTICLE [I, Q. 63, Art. 9]

Whether Those Who Sinned Were As Many As Those Who Remained Firm?

Objection 1: It would seem that more angels sinned than stood firm. For, as the Philosopher says (Ethic. ii, 6): "Evil is in many, but good is in few."

Obj. 2: Further, justice and sin are to be found in the same way in men and in angels. But there are more wicked men to be found than good; according to Eccles. 1:15: "The number of fools is infinite." Therefore for the same reason it is so with the angels.

Obj. 3: Further, the angels are distinguished according to persons and orders. Therefore if more angelic persons stood firm, it would appear that those who sinned were not from all the orders.

On the contrary, It is said (4 Kings 6:16): "There are more with us than with them": which is expounded of the good angels who are with us to aid us, and the wicked spirits who are our foes.

I answer that, More angels stood firm than sinned. Because sin is contrary to the

natural inclination; while that which is against the natural order happens with less frequency; for nature procures its effects either always, or more often than not.

Reply Obj. 1: The Philosopher is speaking with regard to men, in whom evil comes to pass from seeking after sensible pleasures, which are known to most men, and from forsaking the good dictated by reason, which good is known to the few. In the angels there is only an intellectual nature; hence the argument does not hold.

And from this we have the answer to the second difficulty.

Reply Obj. 3: According to those who hold that the chief devil belonged to the lower order of the angels, who are set over earthly affairs, it is evident that some of every order did not fall, but only those of the lowest order. According to those who maintain that the chief devil was of the highest order, it is probable that some fell of every order; just as men are taken up into every order to supply for the angelic ruin. In this view the liberty of free-will is more established; which in every degree of creature can be turned to evil. In the Sacred Scripture, however, the names of some orders, as of Seraphim and Thrones, are not attributed to demons; since they are derived from the ardor of love and from God's indwelling, which are not consistent with mortal sin. Yet the names of Cherubim, Powers, and Principalities are attributed to them; because these names are derived from knowledge and from power, which can be common to both good and bad. _____

QUESTION 64

THE PUNISHMENT OF THE DEMONS (In Four Articles)

It now remains as a sequel to deal with the punishment of the demons; under which heading there are four points of inquiry:

(1) Of their darkness of intellect;

(2) Of their obstinacy of will;

(3) Of their grief;

(4) Of their place of punishment. _____

FIRST ARTICLE [I, Q. 64, Art. 1]

Whether the Demons' Intellect Is Darkened by Privation of the Knowledge of All Truth?

Objection 1: It would seem that the demons' intellect is darkened by being deprived of the knowledge of all truth. For if they knew any truth at all, they would most of all know themselves; which is to know separated substances. But this is not in keeping with their unhappiness: for this seems to belong to great happiness, insomuch as that some writers have assigned as man's last happiness the knowledge of the separated substances. Therefore the demons are deprived of all knowledge of truth.

Obj. 2: Further, what is most manifest in its nature, seems to be specially manifest to the angels, whether good or bad. That the same is not manifest with regard to ourselves, comes from the weakness of our intellect which draws its knowledge from phantasms; as it comes from the weakness of its eye that the owl cannot behold the light of the sun. But the demons cannot know God, Who is most manifest of Himself, because He is the sovereign truth; and this is because they are not clean of heart, whereby alone can God be seen. Therefore neither can they know other things.

Obj. 3: Further, according to Augustine (Gen. ad lit. iv, 22), the proper knowledge of the angels is twofold; namely, morning and evening. But the demons have no morning knowledge, because they do not see things in the Word; nor have they the evening knowledge, because this evening knowledge refers the things known to the Creator's praise (hence, after "evening" comes "morning" [Gen. 1]). Therefore the demons can have no knowledge of things.

Obj. 4: Further, the angels at their creation knew the mystery of the kingdom of God, as Augustine says (Gen. ad lit. v, 19; De Civ. Dei xi). But the demons are deprived of such knowledge: "for if they had known it, they would never have

crucified the Lord of glory," as is said 1 Cor. 2:8. Therefore, for the same reason, they are deprived of all other knowledge of truth.

Obj. 5: Further, whatever truth anyone knows is known either naturally, as we know first principles; or by deriving it from someone else, as we know by learning; or by long experience, as the things we learn by discovery. Now, the demons cannot know the truth by their own nature, because, as Augustine says (De Civ. Dei xi, 33), the good angels are separated from them as light is from darkness; and every manifestation is made through light, as is said Eph. 5:13. In like manner they cannot learn by revelation, nor by learning from the good angels: because "there is no fellowship of light with darkness [*Vulg.: 'What fellowship hath . . . ?']" (2 Cor. 6:14). Nor can they learn by long experience: because experience comes of the senses. Consequently there is no knowledge of truth in them.

On the contrary, Dionysius says (Div. Nom. iv) that, "certain gifts were bestowed upon the demons which, we say, have not been changed at all, but remain entire and most brilliant." Now, the knowledge of truth stands among those natural gifts. Consequently there is some knowledge of truth in them.

I answer that, The knowledge of truth is twofold: one which comes of nature, and one which comes of grace. The knowledge which comes of grace is likewise twofold: the first is purely speculative, as when Divine secrets are imparted to an individual; the other is effective, and produces love for God; which knowledge properly belongs to the gift of wisdom.

Of these three kinds of knowledge the first was neither taken away nor lessened in the demons. For it follows from the very nature of the angel, who, according to his nature, is an intellect or mind: since on account of the simplicity of his substance, nothing can be withdrawn from his nature, so as to punish him by subtracting from his natural powers, as a man is punished by being deprived of a hand or a foot or of something else. Therefore Dionysius says (Div. Nom. iv) that the natural gifts

remain entire in them. Consequently their natural knowledge was not diminished. The second kind of knowledge, however, which comes of grace, and consists in speculation, has not been utterly taken away from them, but lessened; because, of these Divine secrets only so much is revealed to them as is necessary; and that is done either by means of the angels, or "through some temporal workings of Divine power," as Augustine says (De Civ. Dei ix, 21); but not in the same degree as to the holy angels, to whom many more things are revealed, and more fully, in the Word Himself. But of the third knowledge, as likewise of charity, they are utterly deprived.

Reply Obj. 1: Happiness consists in self-application to something higher. The separated substances are above us in the order of nature; hence man can have happiness of a kind by knowing the separated substances, although his perfect happiness consists in knowing the first substance, namely, God. But it is quite natural for one separate substance to know another; as it is natural for us to know sensible natures. Hence, as man's happiness does not consist in knowing sensible natures; so neither does the angel's happiness consist in knowing separated substances.

Reply Obj. 2: What is most manifest in its nature is hidden from us by its surpassing the bounds of our intellect; and not merely because our intellect draws knowledge from phantasms. Now the Divine substance surpasses the proportion not only of the human intellect, but even of the angelic. Consequently, not even an angel can of his own nature know God's substance. Yet on account of the perfection of his intellect he can of his nature have a higher knowledge of God than man can have. Such knowledge of God remains also in the demons. Although they do not possess the purity which comes with grace, nevertheless they have purity of nature; and this suffices for the knowledge of God which belongs to them from their nature.

Reply Obj. 3: The creature is darkness in comparison with the excellence of the

Divine light; and therefore the creature's knowledge in its own nature is called "evening" knowledge. For the evening is akin to darkness, yet it possesses some light: but when the light fails utterly, then it is night. So then the knowledge of things in their own nature, when referred to the praise of the Creator, as it is in the good angels, has something of the Divine light, and can be called evening knowledge; but if it be not referred to God, as is the case with the demons, it is not called evening, but "nocturnal" knowledge. Accordingly we read in Gen. 1:5 that the darkness, which God separated from the light, "He called night."

Reply Obj. 4: All the angels had some knowledge from the very beginning respecting the mystery of God's kingdom, which found its completion in Christ; and most of all from the moment when they were beatified by the vision of the Word, which vision the demons never had. Yet all the angels did not fully and equally apprehend it; hence the demons much less fully understood the mystery of the Incarnation, when Christ was in the world. For, as Augustine observes (De Civ. Dei ix, 21), "It was not manifested to them as it was to the holy angels, who enjoy a participated eternity of the Word; but it was made known by some temporal effects, so as to strike terror into them." For had they fully and certainly known that He was the Son of God and the effect of His passion, they would never have procured the crucifixion of the Lord of glory.

Reply Obj. 5: The demons know a truth in three ways: first of all by the subtlety of their nature; for although they are darkened by privation of the light of grace, yet they are enlightened by the light of their intellectual nature: secondly, by revelation from the holy angels; for while not agreeing with them in conformity of will, they do agree, nevertheless, by their likeness of intellectual nature, according to which they can accept what is manifested by others: thirdly, they know by long experience; not as deriving it from the senses; but when the similitude of their innate intelligible species is completed in individual things, they know some things as present, which they previously did not know would come to pass, as we said when dealing with the

knowledge of the angels (Q. 57, A. 3, ad 3). _____

SECOND ARTICLE [I, Q. 64, Art. 2]

Whether the Will of the Demons Is Obstinate in Evil?

Objection 1: It would seem that the will of the demons is not obstinate in evil. For liberty of will belongs to the nature of an intellectual being, which nature remains in the demons, as we said above (A. 1). But liberty of will is directly and firstly ordained to good rather than to evil. Therefore the demons' will is not so obstinate in evil as not to be able to return to what is good.

Obj. 2: Further, since God's mercy is infinite, it is greater than the demons' malice, which is finite. But no one returns from the malice of sin to the goodness of justice save through God's mercy. Therefore the demons can likewise return from their state of malice to the state of justice.

Obj. 3: Further, if the demons have a will obstinate in evil, then their will would be especially obstinate in the sin whereby they fell. But that sin, namely, pride, is in them no longer; because the motive for the sin no longer endures, namely, excellence. Therefore the demon is not obstinate in malice.

Obj. 4: Further, Gregory says (Moral. iv) that man can be reinstated by another, since he fell through another. But, as was observed already (Q. 63, A. 8), the lower demons fell through the highest one. Therefore their fall can be repaired by another. Consequently they are not obstinate in malice.

Obj. 5: Further, whoever is obstinate in malice, never performs any good work. But the demon performs some good works: for he confesses the truth, saying to Christ: "I know Who Thou art, the holy one of God" (Mark 1:24). "The demons" also "believe and tremble" (James 2:19). And Dionysius observes (Div. Nom. iv), that "they desire what is good and best, which is, to be, to live, to understand." Therefore they are not obstinate in malice.

On the contrary, It is said (Ps. 73:23): "The pride of them that hate Thee, ascendeth

continually"; and this is understood of the demons. Therefore they remain ever obstinate in their malice.

I answer that, It was Origen's opinion [*Peri Archon i. 6] that every will of the creature can by reason of free-will be inclined to good and evil; with the exception of the soul of Christ on account of the union of the Word. Such a statement deprives angels and saints of true beatitude, because everlasting stability is of the very nature of true beatitude; hence it is termed "life everlasting." It is also contrary to the authority of Sacred Scripture, which declares that demons and wicked men shall be sent "into everlasting punishment," and the good brought "into everlasting life." Consequently such an opinion must be considered erroneous; while according to Catholic Faith, it must be held firmly both that the will of the good angels is confirmed in good, and that the will of the demons is obstinate in evil.

We must seek for the cause of this obstinacy, not in the gravity of the sin, but in the condition of their nature or state. For as Damascene says (De Fide Orth. ii), "death is to men, what the fall is to the angels." Now it is clear that all the mortal sins of men, grave or less grave, are pardonable before death; whereas after death they are without remission and endure for ever.

To find the cause, then, of this obstinacy, it must be borne in mind that the appetitive power is in all things proportioned to the apprehensive, whereby it is moved, as the movable by its mover. For the sensitive appetite seeks a particular good; while the will seeks the universal good, as was said above (Q. 59, A. 1); as also the sense apprehends particular objects, while the intellect considers universals. Now the angel's apprehension differs from man's in this respect, that the angel by his intellect apprehends immovably, as we apprehend immovably first principles which are the object of the habit of "intelligence"; whereas man by his reason apprehends movably, passing from one consideration to another; and having the way open by which he may proceed to either of two opposites. Consequently man's will adheres

to a thing movably, and with the power of forsaking it and of clinging to the opposite; whereas the angel's will adheres fixedly and immovably. Therefore, if his will be considered before its adhesion, it can freely adhere either to this or to its opposite (namely, in such things as he does not will naturally); but after he has once adhered, he clings immovably. So it is customary to say that man's free-will is flexible to the opposite both before and after choice; but the angel's free-will is flexible either opposite before the choice, but not after. Therefore the good angels who adhered to justice, were confirmed therein; whereas the wicked ones, sinning, are obstinate in sin. Later on we shall treat of the obstinacy of men who are damned (Suppl., Q. 98, AA. 1, 2).

Reply Obj. 1: The good and wicked angels have free-will, but according to the manner and condition of their state, as has been said.

Reply Obj. 2: God's mercy delivers from sin those who repent. But such as are not capable of repenting, cling immovably to sin, and are not delivered by the Divine mercy.

Reply Obj. 3: The devil's first sin still remains in him according to desire; although not as to his believing that he can obtain what he desired. Even so, if a man were to believe that he can commit murder, and wills to commit it, and afterwards the power is taken from him; nevertheless, the will to murder can stay with him, so that he would he had done it, or still would do it if he could.

Reply Obj. 4: The fact that man sinned from another's suggestion, is not the whole cause of man's sin being pardonable. Consequently the argument does not hold good.

Reply Obj. 5: A demon's act is twofold. One comes of deliberate will; and this is properly called his own act. Such an act on the demon's part is always wicked; because, although at times he does something good, yet he does not do it well; as when he tells the truth in order to deceive; and when he believes and confesses, yet

not willingly, but compelled by the evidence of things. Another kind of act is natural to the demon; this can be good and bears witness to the goodness of nature. Yet he abuses even such good acts to evil purpose. _____

THIRD ARTICLE [I, Q. 64, Art. 3]

Whether There Is Sorrow in the Demons?

Objection 1: It would seem that there is no sorrow in the demons. For since sorrow and joy are opposites, they cannot be together in the same subject. But there is joy in the demons: for Augustine writing against the Maniches (De Gen. Contra Manich. ii, 17) says: "The devil has power over them who despise God's commandments, and he rejoices over this sinister power." Therefore there is no sorrow in the demons.

Obj. 2: Further, sorrow is the cause of fear, for those things cause fear while they are future, which cause sorrow when they are present. But there is no fear in the demons, according to Job 41:24, "Who was made to fear no one." Therefore there is no grief in the demons.

Obj. 3: Further, it is a good thing to be sorry for evil. But the demons can do no good action. Therefore they cannot be sorry, at least for the evil of sin; which applies to the worm of conscience.

On the contrary, The demon's sin is greater than man's sin. But man is punished with sorrow on account of the pleasure taken in sin, according to Apoc. 18:7, "As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her." Consequently much more is the devil punished with the grief of sorrow, because he especially glorified himself.

I answer that, Fear, sorrow, joy, and the like, so far as they are passions, cannot exist in the demons; for thus they are proper to the sensitive appetite, which is a power in a corporeal organ. According, however, as they denote simple acts of the will, they can be in the demons. And it must be said that there is sorrow in them; because sorrow, as denoting a simple act of the will, is nothing else than the resistance of the

will to what is, or to what is not. Now it is evident that the demons would wish many things not to be, which are, and others to be, which are not: for, out of envy, they would wish others to be damned, who are saved. Consequently, sorrow must be said to exist in them: and especially because it is of the very notion of punishment for it to be repugnant to the will. Moreover, they are deprived of happiness, which they desire naturally; and their wicked will is curbed in many respects.

Reply Obj. 1: Joy and sorrow about the same thing are opposites, but not about different things. Hence there is nothing to hinder a man from being sorry for one thing, and joyful for another; especially so far as sorrow and joy imply simple acts of the will; because, not merely in different things, but even in one and the same thing, there can be something that we will, and something that we will not.

Reply Obj. 2: As there is sorrow in the demons over present evil, so also there is fear of future evil. Now when it is said, "He was made to fear no one," this is to be understood of the fear of God which restrains from sin. For it is written elsewhere that "the devils believe and tremble" (James 2:19).

Reply Obj. 3: To be sorry for the evil of sin on account of the sin bears witness to the goodness of the will, to which the evil of sin is opposed. But to be sorry for the evil of punishment, or for the evil of sin on account of the punishment, bears witness to the goodness of nature, to which the evil of punishment is opposed. Hence Augustine says (De Civ. Dei xix, 13), that "sorrow for good lost by punishment, is the witness to a good nature." Consequently, since the demon has a perverse and obstinate will, he is not sorry for the evil of sin. _____

FOURTH ARTICLE [I, Q. 64, Art. 4]

Whether Our Atmosphere Is the Demons' Place of Punishment?

Objection 1: It would seem that this atmosphere is not the demons' place of punishment. For a demon is a spiritual nature. But a spiritual nature is not affected by place. Therefore there is no place of punishment for demons.

Obj. 2: Further, man's sin is not graver than the demons'. But man's place of punishment is hell. Much more, therefore, is it the demons' place of punishment; and consequently not the darksome atmosphere.

Obj. 3: Further, the demons are punished with the pain of fire. But there is no fire in the darksome atmosphere. Therefore the darksome atmosphere is not the place of punishment for the demons.

On the contrary, Augustine says (Gen. ad lit. iii, 10), that "the darksome atmosphere is as a prison to the demons until the judgment day."

I answer that, The angels in their own nature stand midway between God and men. Now the order of Divine providence so disposes, that it procures the welfare of the inferior orders through the superior. But man's welfare is disposed by Divine providence in two ways: first of all, directly, when a man is brought unto good and withheld from evil; and this is fittingly done through the good angels. In another way, indirectly, as when anyone assailed is exercised by fighting against opposition. It was fitting for this procuring of man's welfare to be brought about through the wicked spirits, lest they should cease to be of service in the natural order. Consequently a twofold place of punishment is due to the demons: one, by reason of their sin, and this is hell; and another, in order that they may tempt men, and thus the darksome atmosphere is their due place of punishment.

Now the procuring of men's salvation is prolonged even to the judgment day: consequently, the ministry of the angels and wrestling with demons endure until then. Hence until then the good angels are sent to us here; and the demons are in this dark atmosphere for our trial: although some of them are even now in hell, to torment those whom they have led astray; just as some of the good angels are with the holy souls in heaven. But after the judgment day all the wicked, both men and angels, will be in hell, and the good in heaven.

Reply Obj. 1: A place is not penal to angel or soul as if affecting the nature by

changing it, but as affecting the will by saddening it: because the angel or the soul apprehends that it is in a place not agreeable to its will.

Reply Obj. 2: One soul is not set over another in the order of nature, as the demons are over men in the order of nature; consequently there is no parallel.

Reply Obj. 3: Some have maintained that the pain of sense for demons and souls is postponed until the judgment day: and that the beatitude of the saints is likewise postponed until the judgment day. But this is erroneous, and contrary to the teaching of the Apostle (2 Cor. 5:1): "If our earthly house of this habitation be dissolved, we have a house in heaven." Others, again, while not admitting the same of souls, admit it as to demons. But it is better to say that the same judgment is passed upon wicked souls and wicked angels, even as on good souls and good angels.

Consequently, it must be said that, although a heavenly place belongs to the glory of the angels, yet their glory is not lessened by their coming to us, for they consider that place to be their own; in the same way as we say that the bishop's honor is not lessened while he is not actually sitting on his throne. In like manner it must be said, that although the demons are not actually bound within the fire of hell while they are in this dark atmosphere, nevertheless their punishment is none the less; because they know that such confinement is their due. Hence it is said in a gloss upon James 3:6: "They carry fire of hell with them wherever they go." Nor is this contrary to what is said (Luke 8:31), "They besought the Lord not to cast them into the abyss"; for they asked for this, deeming it to be a punishment for them to be cast out of a place where they could injure men. Hence it is stated, "They [Vulg. 'He'] besought Him that He would not expel them [Vulg. 'him'] out of the country" (Mark 5:10).

TREATISE ON THE WORK OF THE SIX DAYS (QQ. 65-74)

QUESTION 65

THE WORK OF CREATION OF CORPOREAL CREATURES (In Four Articles)

From the consideration of spiritual creatures we proceed to that of corporeal creatures, in the production of which, as Holy Scripture makes mention, three works are found, namely, the work of creation, as given in the words, "In the beginning God created heaven and earth"; the work of distinction as given in the words, "He divided the light from the darkness, and the waters that are above the firmament from the waters that are under the firmament"; and the work of adornment, expressed thus, "Let there be lights in the firmament."

First, then, we must consider the work of creation; secondly, the work of distinction; and thirdly, the work of adornment. Under the first head there are four points of inquiry:

(1) Whether corporeal creatures are from God?

(2) Whether they were created on account of God's goodness?

(3) Whether they were created by God through the medium of the angels?

(4) Whether the forms of bodies are from the angels or immediately from God.

FIRST ARTICLE [I, Q. 65, Art. 1]

Whether Corporeal Creatures Are from God?

Objection 1: It would seem that corporeal creatures are not from God. For it is said (Eccles. 3:14): "I have learned that all the works which God hath made, continue for ever." But visible bodies do not continue for ever, for it is said (2 Cor. 4:18): "The things which are seen are temporal, but the things which are not seen are eternal." Therefore God did not make visible bodies.

Obj. 2: Further, it is said (Gen. 1:31): "God saw all things that He had made, and they were very good." But corporeal creatures are evil, since we find them harmful in many ways; as may be seen in serpents, in the sun's heat, and other things. Now a

thing is called evil, in so far as it is harmful. Corporeal creatures, therefore, are not from God.

Obj. 3: Further, what is from God does not withdraw us from God, but leads us to Him. But corporeal creatures withdraw us from God. Hence the Apostle (2 Cor. 4:18): "While we look not at the things which are seen." Corporeal creatures, therefore, are not from God.

On the contrary, It is said (Ps. 145:6): "Who made heaven and earth, the sea, and all things that are in them."

I answer that, Certain heretics maintain that visible things are not created by the good God, but by an evil principle, and allege in proof of their error the words of the Apostle (2 Cor. 4:4), "The god of this world hath blinded the minds of unbelievers." But this position is altogether untenable. For, if things that differ agree in some point, there must be some cause for that agreement, since things diverse in nature cannot be united of themselves. Hence whenever in different things some one thing common to all is found, it must be that these different things receive that one thing from some one cause, as different bodies that are hot receive their heat from fire. But being is found to be common to all things, however otherwise different. There must, therefore, be one principle of being from which all things in whatever way existing have their being, whether they are invisible and spiritual, or visible and corporeal. But the devil is called the god of this world, not as having created it, but because worldlings serve him, of whom also the Apostle says, speaking in the same sense, "Whose god is their belly" (Phil. 3:19).

Reply Obj. 1: All the creatures of God in some respects continue for ever, at least as to matter, since what is created will never be annihilated, even though it be corruptible. And the nearer a creature approaches God, Who is immovable, the more it also is immovable. For corruptible creatures endure for ever as regards their matter, though they change as regards their substantial form. But incorruptible

creatures endure with respect to their substance, though they are mutable in other respects, such as place, for instance, the heavenly bodies; or the affections, as spiritual creatures. But the Apostle's words, "The things which are seen are temporal," though true even as regards such things considered in themselves (in so far as every visible creature is subject to time, either as to being or as to movement), are intended to apply to visible things in so far as they are offered to man as rewards. For such rewards, as consist in these visible things, are temporal; while those that are invisible endure for ever. Hence he said before (2 Cor. 4:17): "It worketh for us . . . an eternal weight of glory."

Reply Obj. 2: Corporeal creatures according to their nature are good, though this good is not universal, but partial and limited, the consequence of which is a certain opposition of contrary qualities, though each quality is good in itself. To those, however, who estimate things, not by the nature thereof, but by the good they themselves can derive therefrom, everything which is harmful to themselves seems simply evil. For they do not reflect that what is in some way injurious to one person, to another is beneficial, and that even to themselves the same thing may be evil in some respects, but good in others. And this could not be, if bodies were essentially evil and harmful.

Reply Obj. 3: Creatures of themselves do not withdraw us from God, but lead us to Him; for "the invisible things of God are clearly seen, being understood by the things that are made" (Rom. 1:20). If, then, they withdraw men from God, it is the fault of those who use them foolishly. Thus it is said (Wis. 14:11): "Creatures are turned into a snare to the feet of the unwise." And the very fact that they can thus withdraw us from God proves that they came from Him, for they cannot lead the foolish away from God except by the allurements of some good that they have from Him. _____

SECOND ARTICLE [I, Q. 65, Art. 2]

Whether Corporeal Things Were Made on Account of God's Goodness?

Objection 1: It would seem that corporeal creatures were not made on account of God's goodness. For it is said (Wis. 1:14) that God "created all things that they might be." Therefore all things were created for their own being's sake, and not on account of God's goodness.

Obj. 2: Further, good has the nature of an end; therefore the greater good in things is the end of the lesser good. But spiritual creatures are related to corporeal creatures, as the greater good to the lesser. Corporeal creatures, therefore, are created for the sake of spiritual creatures, and not on account of God's goodness.

Obj. 3: Further, justice does not give unequal things except to the unequal. Now God is just: therefore inequality not created by God must precede all inequality created by Him. But an inequality not created by God can only arise from free-will, and consequently all inequality results from the different movements of free-will. Now, corporeal creatures are unequal to spiritual creatures. Therefore the former were made on account of movements of free-will, and not on account of God's goodness.

On the contrary, It is said (Prov. 16:4): "The Lord hath made all things for Himself."

I answer that, Origen laid down [*Peri Archon ii.] that corporeal creatures were not made according to God's original purpose, but in punishment of the sin of spiritual creatures. For he maintained that God in the beginning made spiritual creatures only, and all of equal nature; but that of these by the use of free-will some turned to God, and, according to the measure of their conversion, were given a higher or a lower rank, retaining their simplicity; while others turned from God, and became bound to different kinds of bodies according to the degree of their turning away. But this position is erroneous. In the first place, because it is contrary to Scripture, which, after narrating the production of each kind of corporeal creatures, subjoins, "God saw that it was good" (Gen. 1), as if to say that everything was brought into being for the reason that it was good for it to be. But according to Origen's opinion, the

corporeal creature was made, not because it was good that it should be, but that the evil in another might be punished. Secondly, because it would follow that the arrangement, which now exists, of the corporeal world would arise from mere chance. For it the sun's body was made what it is, that it might serve for a punishment suitable to some sin of a spiritual creature, it would follow, if other spiritual creatures had sinned in the same way as the one to punish whom the sun had been created, that many suns would exist in the world; and so of other things. But such a consequence is altogether inadmissible. Hence we must set aside this theory as false, and consider that the entire universe is constituted by all creatures, as a whole consists of its parts.

Now if we wish to assign an end to any whole, and to the parts of that whole, we shall find, first, that each and every part exists for the sake of its proper act, as the eye for the act of seeing; secondly, that less honorable parts exist for the more honorable, as the senses for the intellect, the lungs for the heart; and, thirdly, that all parts are for the perfection of the whole, as the matter for the form, since the parts are, as it were, the matter of the whole. Furthermore, the whole man is on account of an extrinsic end, that end being the fruition of God. So, therefore, in the parts of the universe also every creature exists for its own proper act and perfection, and the less noble for the nobler, as those creatures that are less noble than man exist for the sake of man, whilst each and every creature exists for the perfection of the entire universe. Furthermore, the entire universe, with all its parts, is ordained towards God as its end, inasmuch as it imitates, as it were, and shows forth the Divine goodness, to the glory of God. Reasonable creatures, however, have in some special and higher manner God as their end, since they can attain to Him by their own operations, by knowing and loving Him. Thus it is plain that the Divine goodness is the end of all corporeal things.

Reply Obj. 1: In the very fact of any creature possessing being, it represents the Divine being and Its goodness. And, therefore, that God created all things, that they

might have being, does not exclude that He created them for His own goodness.

Reply Obj. 2: The proximate end does not exclude the ultimate end. Therefore that corporeal creatures were, in a manner, made for the sake of the spiritual, does not prevent their being made on account of God's goodness.

Reply Obj. 3: Equality of justice has its place in retribution, since equal rewards or punishments are due to equal merit or demerit. But this does not apply to things as at first instituted. For just as an architect, without injustice, places stones of the same kind in different parts of a building, not on account of any antecedent difference in the stones, but with a view to securing that perfection of the entire building, which could not be obtained except by the different positions of the stones; even so, God from the beginning, to secure perfection in the universe, has set therein creatures of various and unequal natures, according to His wisdom, and without injustice, since no diversity of merit is presupposed. _____

THIRD ARTICLE [I, Q. 65, Art. 3]

Whether Corporeal Creatures Were Produced by God Through the Medium of the Angels?

Objection 1: It would seem that corporeal creatures were produced by God through the medium of the angels. For, as all things are governed by the Divine wisdom, so by it were all things made, according to Ps. 103:24: "Thou hast made all things in wisdom." But "it belongs to wisdom to ordain," as stated in the beginning of the Metaphysics (i, 2). Hence in the government of things the lower is ruled by the higher in a certain fitting order, as Augustine says (De Trin. iii, 4). Therefore in the production of things it was ordained that the corporeal should be produced by the spiritual, as the lower by the higher.

Obj. 2: Further, diversity of effects shows diversity of causes, since like always produces like. If then all creatures, both spiritual and corporeal, were produced immediately by God, there would be no diversity in creatures, for one would not be

further removed from God than another. But this is clearly false; for the Philosopher says that some things are corruptible because they are far removed from God (De Gen. et Corrup. ii, text. 59).

Obj. 3: Further, infinite power is not required to produce a finite effect. But every corporeal thing is finite. Therefore, it could be, and was, produced by the finite power of spiritual creatures: for in suchlike beings there is no distinction between what is and what is possible: especially as no dignity befitting a nature is denied to that nature, unless it be in punishment of a fault.

On the contrary, It is said (Gen. 1:1): "In the beginning God created heaven and earth"; by which are understood corporeal creatures. These, therefore, were produced immediately by God.

I answer that, Some have maintained that creatures proceeded from God by degrees, in such a way that the first creature proceeded from Him immediately, and in its turn produced another, and so on until the production of corporeal creatures. But this position is untenable, since the first production of corporeal creatures is by creation, by which matter itself is produced: for in the act of coming into being the imperfect must be made before the perfect: and it is impossible that anything should be created, save by God alone.

In proof whereof it must be borne in mind that the higher the cause, the more numerous the objects to which its causation extends. Now the underlying principle in things is always more universal than that which informs and restricts it; thus, being is more universal than living, living than understanding, matter than form. The more widely, then, one thing underlies others, the more directly does that thing proceed from a higher cause. Thus the thing that underlies primarily all things, belongs properly to the causality of the supreme cause. Therefore no secondary cause can produce anything, unless there is presupposed in the thing produced something that is caused by a higher cause. But creation is the production of a thing

in its entire substance, nothing being presupposed either uncreated or created. Hence it remains that nothing can create except God alone, Who is the first cause. Therefore, in order to show that all bodies were created immediately by God, Moses said: "In the beginning God created heaven and earth."

Reply Obj. 1: In the production of things an order exists, but not such that one creature is created by another, for that is impossible; but rather such that by the Divine wisdom diverse grades are constituted in creatures.

Reply Obj. 2: God Himself, though one, has knowledge of many and different things without detriment to the simplicity of His nature, as has been shown above (Q. 15, A. 2); so that by His wisdom He is the cause of diverse things as known by Him, even as an artificer, by apprehending diverse forms, produces diverse works of art.

Reply Obj. 3: The amount of the power of an agent is measured not only by the thing made, but also by the manner of making it; for one and the same thing is made in one way by a higher power, in another by a lower. But the production of finite things, where nothing is presupposed as existing, is the work of infinite power, and, as such, can belong to no creature. _____

FOURTH ARTICLE [I, Q. 65, Art. 4]

Whether the Forms of Bodies Are from the Angels?

Objection 1: It would seem that the forms of bodies come from the angels. For Boethius says (De Trin. i): "From forms that are without matter come the forms that are in matter." But forms that are without matter are spiritual substances, and forms that are in matter are the forms of bodies. Therefore, the forms of bodies are from spiritual substances.

Obj. 2: Further, all that is such by participation is reduced to that which is such by its essence. But spiritual substances are forms essentially, whereas corporeal creatures have forms by participation. Therefore the forms of corporeal things are derived from spiritual substances.

Obj. 3: Further, spiritual substances have more power of causation than the heavenly bodies. But the heavenly bodies give form to things here below, for which reason they are said to cause generation and corruption. Much more, therefore, are material forms derived from spiritual substances.

On the contrary, Augustine says (De Trin. iii, 8): "We must not suppose that this corporeal matter serves the angels at their nod, but rather that it obeys God thus." But corporeal matter may be said thus to serve that from which it receives its form. Corporeal forms, then, are not from the angels, but from God.

I answer that, It was the opinion of some that all corporeal forms are derived from spiritual substances, which we call the angels. And there are two ways in which this has been stated. For Plato held that the forms of corporeal matter are derived from, and formed by, forms immaterially subsisting, by a kind of participation. Thus he held that there exists an immaterial man, and an immaterial horse, and so forth, and that from such the individual sensible things that we see are constituted, in so far as in corporeal matter there abides the impression received from these separate forms, by a kind of assimilation, or as he calls it, "participation" (Phaedo xlix). And, according to the Platonists, the order of forms corresponds to the order of those separate substances; for example, that there is a single separate substance, which is horse and the cause of all horses, whilst above this is separate life, or per se life, as they term it, which is the cause of all life, and that above this again is that which they call being itself, which is the cause of all being. Avicenna, however, and certain others, have maintained that the forms of corporeal things do not subsist per se in matter, but in the intellect only. Thus they say that from forms existing in the intellect of spiritual creatures (called "intelligences" by them, but "angels" by us) proceed all the forms of corporeal matter, as the form of his handiwork proceeds from the forms in the mind of the craftsman. This theory seems to be the same as that of certain heretics of modern times, who say that God indeed created all things, but that the devil formed corporeal matter, and differentiated it into species.

But all these opinions seem to have a common origin; they all, in fact, sought for a cause of forms as though the form were of itself brought into being. Whereas, as Aristotle (Metaph. vii, text. 26, 27, 28), proves, what is, properly speaking, made, is the "composite." Now, such are the forms of corruptible things that at one time they exist and at another exist not, without being themselves generated or corrupted, but by reason of the generation or corruption of the "composite"; since even forms have not being, but composites have being through forms: for, according to a thing's mode of being, is the mode in which it is brought into being. Since, then, like is produced from like, we must not look for the cause of corporeal forms in any immaterial form, but in something that is composite, as this fire is generated by that fire. Corporeal forms, therefore, are caused, not as emanations from some immaterial form, but by matter being brought from potentiality into act by some composite agent. But since the composite agent, which is a body, is moved by a created spiritual substance, as Augustine says (De Trin. iii, 4, 5), it follows further that even corporeal forms are derived from spiritual substances, not emanating from them, but as the term of their movement. And, further still, the species of the angelic intellect, which are, as it were, the seminal types of corporeal forms, must be referred to God as the first cause. But in the first production of corporeal creatures no transmutation from potentiality to act can have taken place, and accordingly, the corporeal forms that bodies had when first produced came immediately form God, whose bidding alone matter obeys, as its own proper cause. To signify this, Moses prefaces each work with the words, "God said, Let this thing be," or "that," to denote the formation of all things by the Word of God, from Whom, according to Augustine [*Tract. i. in Joan. and Gen. ad lit. i. 4], is "all form and fitness and concord of parts."

Reply Obj. 1: By immaterial forms Boethius understands the types of things in the mind of God. Thus the Apostle says (Heb. 11:3): "By faith we understand that the world was framed by the Word of God; that from invisible things visible things

might be made." But if by immaterial forms he understands the angels, we say that from them come material forms, not by emanation, but by motion.

Reply Obj. 2: Forms received into matter are to be referred, not to self-subsisting forms of the same type, as the Platonists held, but either to intelligible forms of the angelic intellect, from which they proceed by movement, or, still higher, to the types in the Divine intellect, by which the seeds of forms are implanted in created things, that they may be able to be brought by movement into act.

Reply Obj. 3: The heavenly bodies inform earthly ones by movement, not by emanation. _____

QUESTION 66

ON THE ORDER OF CREATION TOWARDS DISTINCTION (In Four Articles)

We must next consider the work of distinction; first, the ordering of creation towards distinction; secondly, the distinction itself. Under the first head there are four points of inquiry:

(1) Whether formlessness of created matter preceded in time its formation?

(2) Whether the matter of all corporeal things is the same?

(3) Whether the empyrean heaven was created contemporaneously with formless matter?

(4) Whether time was created simultaneously with it? _____

FIRST ARTICLE [I, Q. 66, Art. 1]

Objection 1: It would seem that formlessness of matter preceded in time its formation. For it is said (Gen. 1:2): "The earth was void and empty," or "invisible and shapeless," according to another version [*Septuagint]; by which is understood the formlessness of matter, as Augustine says (Confess. xii, 12). Therefore matter was formless until it received its form.

Obj. 2: Further, nature in its working imitates the working of God, as a secondary

cause imitates a first cause. But in the working of nature formlessness precedes form in time. It does so, therefore, in the Divine working.

Obj. 3: Further, matter is higher than accident, for matter is part of substance. But God can effect that accident exist without substance, as in the Sacrament of the Altar. He could, therefore, cause matter to exist without form.

On the contrary, An imperfect effect proves imperfection in the agent. But God is an agent absolutely perfect; wherefore it is said of Him (Deut. 32:4): "The works of God are perfect." Therefore the work of His creation was at no time formless. Further, the formation of corporeal creatures was effected by the work of distinction. But confusion is opposed to distinction, as formlessness to form. If, therefore, formlessness preceded in time the formation of matter, it follows that at the beginning confusion, called by the ancients chaos, existed in the corporeal creation.

I answer that, On this point holy men differ in opinion. Augustine for instance (Gen. ad lit. i, 15), believes that the formlessness of matter was not prior in time to its formation, but only in origin or the order of nature, whereas others, as Basil (Hom. ii In Hexaem.), Ambrose (In Hexaem. i), and Chrysostom (Hom. ii In Gen.), hold that formlessness of matter preceded in time its formation. And although these opinions seem mutually contradictory, in reality they differ but little; for Augustine takes the formlessness of matter in a different sense from the others. In his sense it means the absence of all form, and if we thus understand it we cannot say that the formlessness of matter was prior in time either to its formation or to its distinction. As to formation, the argument is clear. For if formless matter preceded in duration, it already existed; for this is implied by duration, since the end of creation is being in act: and act itself is a form. To say, then, that matter preceded, but without form, is to say that being existed actually, yet without act, which is a contradiction in terms. Nor can it be said that it possessed some common form, on which afterwards supervened the different forms that distinguish it. For this would be to hold the

opinion of the ancient natural philosophers, who maintained that primary matter was some corporeal thing in act, as fire, air, water, or some intermediate substance. Hence, it followed that to be made means merely to be changed; for since that preceding form bestowed actual substantial being, and made some particular thing to be, it would result that the supervening form would not simply make an actual being, but 'this' actual being; which is the proper effect of an accidental form. Thus the consequent forms would be merely accidents, implying not generation, but alteration. Hence we must assert that primary matter was not created altogether formless, nor under any one common form, but under distinct forms. And so, if the formlessness of matter be taken as referring to the condition of primary matter, which in itself is formless, this formlessness did not precede in time its formation or distinction, but only in origin and nature, as Augustine says; in the same way as potentiality is prior to act, and the part to the whole. But the other holy writers understand by formlessness, not the exclusion of all form, but the absence of that beauty and comeliness which are now apparent in the corporeal creation. Accordingly they say that the formlessness of corporeal matter preceded its form in duration. And so, when this is considered, it appears that Augustine agrees with them in some respects, and in others disagrees, as will be shown later (Q. 69, A. 1; Q. 74, A. 2).

As far as may be gathered from the text of Genesis a threefold beauty was wanting to corporeal creatures, for which reason they are said to be without form. For the beauty of light was wanting to all that transparent body which we call the heavens, whence it is said that "darkness was upon the fact of the deep." And the earth lacked beauty in two ways: first, that beauty which it acquired when its watery veil was withdrawn, and so we read that "the earth was void," or "invisible," inasmuch as the waters covered and concealed it from view; secondly, that which it derives from being adorned by herbs and plants, for which reason it is called "empty," or, according to another reading [*Septuagint], "shapeless"—that is, unadorned. Thus

after mention of two created natures, the heaven and the earth, the formlessness of the heaven is indicated by the words, "darkness was upon the face of the deep," since the air is included under heaven; and the formlessness of the earth, by the words, "the earth was void and empty."

Reply Obj. 1: The word earth is taken differently in this passage by Augustine, and by other writers. Augustine holds that by the words "earth" and "water," in this passage, primary matter itself is signified on account of its being impossible for Moses to make the idea of such matter intelligible to an ignorant people, except under the similitude of well-known objects. Hence he uses a variety of figures in speaking of it, calling it not water only, nor earth only, lest they should think it to be in very truth water or earth. At the same time it has so far a likeness to earth, in that it is susceptible of form, and to water in its adaptability to a variety of forms. In this respect, then, the earth is said to be "void and empty," or "invisible and shapeless," that matter is known by means of form. Hence, considered in itself, it is called "invisible" or "void," and its potentiality is completed by form; thus Plato says that matter is "place" [*Timaeus, quoted by Aristotle, Phys. iv, text. 15]. But other holy writers understand by earth the element of earth, and we have said (A. 1) how, in this sense, the earth was, according to them, without form.

Reply Obj. 2: Nature produces effect in act from being in potentiality; and consequently in the operations of nature potentiality must precede act in time, and formlessness precede form. But God produces being in act out of nothing, and can, therefore, produce a perfect thing in an instant, according to the greatness of His power.

Reply Obj. 3: Accident, inasmuch as it is a form, is a kind of act; whereas matter, as such, is essentially being in potentiality. Hence it is more repugnant that matter should be in act without form, than for accident to be without subject.

In reply to the first argument in the contrary sense, we say that if, according to some

holy writers, formlessness was prior in time to the informing of matter, this arose, not from want of power on God's part, but from His wisdom, and from the design of preserving due order in the disposition of creatures by developing perfection from imperfection.

In reply to the second argument, we say that certain of the ancient natural philosophers maintained confusion devoid of all distinction; except Anaxagoras, who taught that the intellect alone was distinct and without admixture. But previous to the work of distinction Holy Scripture enumerates several kinds of differentiation, the first being that of the heaven from the earth, in which even a material distinction is expressed, as will be shown later (A. 3; Q. 68, A. 1). This is signified by the words, "In the beginning God created heaven and earth." The second distinction mentioned is that of the elements according to their forms, since both earth and water are named. That air and fire are not mentioned by name is due to the fact that the corporeal nature of these would not be so evident as that of earth and water, to the ignorant people to whom Moses spoke. Plato (Timaeus xxvi), nevertheless, understood air to be signified by the words, "Spirit of God," since spirit is another name for air, and considered that by the word heaven is meant fire, for he held heaven to be composed of fire, as Augustine relates (De Civ. Dei viii, 11). But Rabbi Moses (Perplex. ii), though otherwise agreeing with Plato, says that fire is signified by the word darkness, since, said he, fire does not shine in its own sphere. However, it seems more reasonable to hold to what we stated above; because by the words "Spirit of God" Scripture usually means the Holy Ghost, Who is said to "move over the waters," not, indeed, in bodily shape, but as the craftsman's will may be said to move over the material to which he intends to give a form. The third distinction is that of place; since the earth is said to be under the waters that rendered it invisible, whilst the air, the subject of darkness, is described as being above the waters, in the words: "Darkness was upon the face of the deep." The remaining distinctions will appear from what follows (Q. 71). _____

SECOND ARTICLE [I, Q. 66, Art. 2]

Whether the Formless Matter of All Corporeal Things Is the Same?

Objection 1: It would seem that the formless matter of all corporeal things is the same. For Augustine says (Confess. xii, 12): "I find two things Thou hast made, one formed, the other formless," and he says that the latter was the earth invisible and shapeless, whereby, he says, the matter of all corporeal things is designated. Therefore the matter of all corporeal things is the same.

Obj. 2: Further, the Philosopher says (Metaph. v, text. 10): "Things that are one in genus are one in matter." But all corporeal things are in the same genus of body. Therefore the matter of all bodies is the same.

Obj. 3: Further, different acts befit different potentialities, and the same act befits the same potentiality. But all bodies have the same form, corporeity. Therefore all bodies have the same matter.

Obj. 4: Further, matter, considered in itself, is only in potentiality. But distinction is due to form. Therefore matter considered in itself is the same in all corporeal things.

On the contrary, Things of which the matter is the same are mutually interchangeable and mutually active or passive, as is said (De Gener. i, text. 50). But heavenly and earthly bodies do not act upon each other mutually. Therefore their matter is not the same.

I answer that, On this question the opinions of philosophers have differed. Plato and all who preceded Aristotle held that all bodies are of the nature of the four elements. Hence because the four elements have one common matter, as their mutual generation and corruption prove, it followed that the matter of all bodies is the same. But the fact of the incorruptibility of some bodies was ascribed by Plato, not to the condition of matter, but to the will of the artificer, God, Whom he represents as saying to the heavenly bodies: "By your own nature you are subject to dissolution, but by My will you are indissoluble, for My will is more powerful than the link that

binds you together." But this theory Aristotle (De Caelo i, text. 5) disproves by the natural movements of bodies. For since, he says, the heavenly bodies have a natural movement, different from that of the elements, it follows that they have a different nature from them. For movement in a circle, which is proper to the heavenly bodies, is not by contraries, whereas the movements of the elements are mutually opposite, one tending upwards, another downwards: so, therefore, the heavenly body is without contrariety, whereas the elemental bodies have contrariety in their nature. And as generation and corruption are from contraries, it follows that, whereas the elements are corruptible, the heavenly bodies are incorruptible. But in spite of this difference of natural corruption and incorruption, Avicebron taught unity of matter in all bodies, arguing from their unity of form. And, indeed, if corporeity were one form in itself, on which the other forms that distinguish bodies from each other supervene, this argument would necessarily be true; for this form of corporeity would inhere in matter immutably and so far all bodies would be incorruptible. But corruption would then be merely accidental through the disappearance of successive forms—that is to say, it would be corruption, not pure and simple, but partial, since a being in act would subsist under the transient form. Thus the ancient natural philosophers taught that the substratum of bodies was some actual being, such as air or fire. But supposing that no form exists in corruptible bodies which remains subsisting beneath generation and corruption, it follows necessarily that the matter of corruptible and incorruptible bodies is not the same. For matter, as it is in itself, is in potentiality to form.

Considered in itself, then, it is in potentiality in respect to all those forms to which it is common, and in receiving any one form it is in act only as regards that form. Hence it remains in potentiality to all other forms. And this is the case even where some forms are more perfect than others, and contain these others virtually in themselves. For potentiality in itself is indifferent with respect to perfection and imperfection, so that under an imperfect form it is in potentiality to a perfect form,

and vice versa. Matter, therefore, whilst existing under the form of an incorruptible body, would be in potentiality to the form of a corruptible body; and as it does not actually possess the latter, it has both form and the privation of form; for want of a form in that which is in potentiality thereto is privation. But this condition implies corruptibility. It is therefore impossible that bodies by nature corruptible, and those by nature incorruptible, should possess the same matter.

Neither can we say, as Averroes [*De Substantia Orbis ii.] imagines, that a heavenly body itself is the matter of the heaven—being in potentiality with regard to place, though not to being, and that its form is a separate substance united to it as its motive force. For it is impossible to suppose any being in act, unless in its totality it be act and form, or be something which has act or form. Setting aside, then, in thought, the separate substance stated to be endowed with motive power, if the heavenly body is not something having form—that is, something composed of a form and the subject of that form—it follows that in its totality it is form and act. But every such thing is something actually understood, which the heavenly bodies are not, being sensible. It follows, then, that the matter of the heavenly bodies, considered in itself, is in potentiality to that form alone which it actually possesses. Nor does it concern the point at issue to inquire whether this is a soul or any other thing. Hence this form perfects this matter in such a way that there remains in it no potentiality with respect to being, but only to place, as Aristotle [*De Coelo i, text. 20] says. So, then, the matter of the heavenly bodies and of the elements is not the same, except by analogy, in so far as they agree in the character of potentiality.

Reply Obj. 1: Augustine follows in this the opinion of Plato, who does not admit a fifth essence. Or we may say that formless matter is one with the unity of order, as all bodies are one in the order of corporeal creatures.

Reply Obj. 2: If genus is taken in a physical sense, corruptible and incorruptible things are not in the same genus, on account of their different modes of potentiality,

as is said in Metaph. x, text. 26. Logically considered, however, there is but one genus of all bodies, since they are all included in the one notion of corporeity.

Reply Obj. 3: The form of corporeity is not one and the same in all bodies, being no other than the various forms by which bodies are distinguished, as stated above.

Reply Obj. 4: As potentiality is directed towards act, potential beings are differentiated by their different acts, as sight is by color, hearing by sound. Therefore for this reason the matter of the celestial bodies is different from that of the elemental, because the matter of the celestial is not in potentiality to an elemental form. _____

THIRD ARTICLE [I, Q. 66, Art. 3]

Whether the Empyrean Heaven Was Created at the Same Time As Formless Matter?

Objection 1: It would seem that the empyrean heaven was not created at the same time as formless matter. For the empyrean, if it is anything at all, must be a sensible body. But all sensible bodies are movable, and the empyrean heaven is not movable. For if it were so, its movement would be ascertained by the movement of some visible body, which is not the case. The empyrean heaven, then, was not created contemporaneously with formless matter.

Obj. 2: Further, Augustine says (De Trin. iii, 4) that "the lower bodies are governed by the higher in a certain order." If, therefore, the empyrean heaven is the highest of bodies, it must necessarily exercise some influence on bodies below it. But this does not seem to be the case, especially as it is presumed to be without movement; for one body cannot move another unless itself also be moved. Therefore the empyrean heaven was not created together with formless matter.

Obj. 3: Further, if it is held that the empyrean heaven is the place of contemplation, and not ordained to natural effects; on the contrary, Augustine says (De Trin. iv, 20): "In so far as we mentally apprehend eternal things, so far are we not of this world"; from which it is clear that contemplation lifts the mind above the things of this

world. Corporeal place, therefore, cannot be the seat of contemplation.

Obj. 4: Further, among the heavenly bodies exists a body, partly transparent and partly luminous, which we call the sidereal heaven. There exists also a heaven wholly transparent, called by some the aqueous or crystalline heaven. If, then, there exists a still higher heaven, it must be wholly luminous. But this cannot be, for then the air would be constantly illuminated, and there would be no night. Therefore the empyrean heaven was not created together with formless matter.

On the contrary, Strabus says that in the passage, "In the beginning God created heaven and earth," heaven denotes not the visible firmament, but the empyrean or fiery heaven.

I answer that, The empyrean heaven rests only on the authority of Strabus and Bede, and also of Basil; all of whom agree in one respect, namely, in holding it to be the place of the blessed. Strabus and Bede say that as soon as created it was filled with angels; and Basil [*Hom. ii. in Hexaem.] says: "Just as the lost are driven into the lowest darkness, so the reward for worthy deeds is laid up in the light beyond this world, where the just shall obtain the abode of rest." But they differ in the reasons on which they base their statement. Strabus and Bede teach that there is an empyrean heaven, because the firmament, which they take to mean the sidereal heaven, is said to have been made, not in the beginning, but on the second day: whereas the reason given by Basil is that otherwise God would seem to have made darkness His first work, as the Manicheans falsely assert, when they call the God of the Old Testament the God of darkness. These reasons, however, are not very cogent. For the question of the firmament, said to have been made on the second day, is solved in one way by Augustine, and in another by other holy writers. But the question of the darkness is explained according to Augustine [*Gen. ad lit. i; vii.], by supposing that formlessness, signified by darkness, preceded form not by duration, but by origin. According to others, however, since darkness is no creature, but a privation of light,

it is a proof of Divine wisdom, that the things it created from nothing it produced first of all in an imperfect state, and afterwards brought them to perfection. But a better reason can be drawn from the state of glory itself. For in the reward to come a two-fold glory is looked for, spiritual and corporeal, not only in the human body to be glorified, but in the whole world which is to be made new. Now the spiritual glory began with the beginning of the world, in the blessedness of the angels, equality with whom is promised to the saints. It was fitting, then, that even from the beginning, there should be made some beginning of bodily glory in something corporeal, free at the very outset from the servitude of corruption and change, and wholly luminous, even as the whole bodily creation, after the Resurrection, is expected to be. So, then, that heaven is called the empyrean, i.e. fiery, not from its heat, but from its brightness. It is to be noticed, however, that Augustine (De Civ. Dei x, 9, 27) says that Porphyry sets the demons apart from the angels by supposing that the former inhabit the air, the latter the ether, or empyrean. But Porphyry, as a Platonist, held the heaven, known as sidereal, to be fiery, and therefore called it empyrean or ethereal, taking ethereal to denote the burning of flame, and not as Aristotle understands it, swiftness of movement (De Coel. i, text. 22). This much has been said to prevent anyone from supposing that Augustine maintained an empyrean heaven in the sense understood by modern writers.

Reply Obj. 1: Sensible corporeal things are movable in the present state of the world, for by the movement of corporeal creatures is secured by the multiplication of the elements. But when glory is finally consummated, the movement of bodies will cease. And such must have been from the beginning the condition of the empyrean.

Reply Obj. 2: It is sufficiently probable, as some assert, that the empyrean heaven, having the state of glory for its ordained end, does not influence inferior bodies of another order—those, namely, that are directed only to natural ends. Yet it seems still more probable that it does influence bodies that are moved, though itself

motionless, just as angels of the highest rank, who assist [*Infra, Q. 112, A. 3], influence those of lower degree who act as messengers, though they themselves are not sent, as Dionysius teaches (Coel. Hier. xii). For this reason it may be said that the influence of the empyrean upon that which is called the first heaven, and is moved, produces therein not something that comes and goes as a result of movement, but something of a fixed and stable nature, as the power of conservation or causation, or something of the kind pertaining to dignity.

Reply Obj. 3: Corporeal place is assigned to contemplation, not as necessary, but as congruous, that the splendor without may correspond to that which is within. Hence Basil (Hom. ii in Hexaem.) says: "The ministering spirit could not live in darkness, but made his habitual dwelling in light and joy."

Reply Obj. 4: As Basil says (Hom. ii in Hexaem.): "It is certain that the heaven was created spherical in shape, of dense body, and sufficiently strong to separate what is outside it from what it encloses. On this account it darkens the region external to it, the light by which itself is lit up being shut out from that region." But since the body of the firmament, though solid, is transparent, for that it does not exclude light (as is clear from the fact that we can see the stars through the intervening heavens), we may also say that the empyrean has light, not condensed so as to emit rays, as the sun does, but of a more subtle nature. Or it may have the brightness of glory which differs from mere natural brightness. _____

FOURTH ARTICLE [I, Q. 66, Art. 4]

Whether Time Was Created Simultaneously with Formless Matter?

Objection 1: It would seem that time was not created simultaneously with formless matter. For Augustine says (Confess. xii, 12): "I find two things that Thou didst create before time was, the primary corporeal matter, and the angelic nature. "Therefore time was not created with formless matter.

Obj. 2: Further, time is divided by day and night. But in the beginning there was

neither day nor night, for these began when "God divided the light from the darkness." Therefore in the beginning time was not.

Obj. 3: Further, time is the measure of the firmament's movement; and the firmament is said to have been made on the second day. Therefore in the beginning time was not.

Obj. 4: Further, movement precedes time, and therefore should be reckoned among the first things created, rather than time.

Obj. 5: Further, as time is the extrinsic measure of created things, so is place. Place, then, as truly as time, must be reckoned among the things first created.

On the contrary, Augustine says (Gen. ad lit. i, 3): "Both spiritual and corporeal creatures were created at the beginning of time."

I answer that, It is commonly said that the first things created were these four—the angelic nature, the empyrean heaven, formless corporeal matter, and time. It must be observed, however, that this is not the opinion of Augustine. For he (Confess. xii, 12) specifies only two things as first created—the angelic nature and corporeal matter—making no mention of the empyrean heaven. But these two, namely, the angelic nature and formless matter, precede the formation, by nature only, and not by duration; and therefore, as they precede formation, so do they precede movement and time. Time, therefore, cannot be included among them. But the enumeration above given is that of other holy writers, who hold that the formlessness of matter preceded by duration its form, and this view postulates the existence of time as the measure of duration: for otherwise there would be no such measure.

Reply Obj. 1: The teaching of Augustine rests on the opinion that the angelic nature and formless matter precede time by origin or nature.

Reply Obj. 2: As in the opinion of some holy writers matter was in some measure formless before it received its full form, so time was in a manner formless before it was fully formed and distinguished into day and night.

Reply Obj. 3: If the movement of the firmament did not begin immediately from the beginning, then the time that preceded was the measure, not of the firmament's movement, but of the first movement of whatsoever kind. For it is accidental to time to be the measure of the firmament's movement, in so far as this is the first movement. But if the first movement was another than this, time would have been its measure, for everything is measured by the first of its kind. And it must be granted that forthwith from the beginning, there was movement of some kind, at least in the succession of concepts and affections in the angelic mind: while movement without time cannot be conceived, since time is nothing else than "the measure of priority and succession in movement."

Reply Obj. 4: Among the first created things are to be reckoned those which have a general relationship to things. And, therefore, among these time must be included, as having the nature of a common measure; but not movement, which is related only to the movable subject.

Reply Obj. 5: Place is implied as existing in the empyrean heaven, this being the boundary of the universe. And since place has reference to things permanent, it was created at once in its totality. But time, as not being permanent, was created in its beginning: even as actually we cannot lay hold of any part of time save the "now."

QUESTION 67

ON THE WORK OF DISTINCTION IN ITSELF (In Four Articles)

We must consider next the work of distinction in itself. First, the work of the first day; secondly, the work of the second day; thirdly the work of the third day.

Under the first head there are four points of inquiry:

(1) Whether the word light is used in its proper sense in speaking of spiritual things?

(2) Whether light, in corporeal things, is itself corporeal?

(3) Whether light is a quality?

(4) Whether light was fittingly made on the first day? _____

FIRST ARTICLE [I, Q. 67, Art. 1]

Whether the Word "Light" Is Used in Its Proper Sense in Speaking of Spiritual Things?

Objection 1: It would seem that "light" is used in its proper sense in spiritual things. For Augustine says (Gen. ad lit. iv, 28) that "in spiritual things light is better and surer: and that Christ is not called Light in the same sense as He is called the Stone; the former is to be taken literally, and the latter metaphorically."

Obj. 2: Further, Dionysius (Div. Nom. iv) includes Light among the intellectual names of God. But such names are used in their proper sense in spiritual things. Therefore light is used in its proper sense in spiritual matters.

Obj. 3: Further, the Apostle says (Eph. 5:13): "All that is made manifest is light." But to be made manifest belongs more properly to spiritual things than to corporeal. Therefore also does light.

On the contrary, Ambrose says (De Fide ii) that "Splendor" is among those things which are said of God metaphorically.

I answer that, Any word may be used in two ways—that is to say, either in its original application or in its more extended meaning. This is clearly shown in the word "sight," originally applied to the act of the sense, and then, as sight is the noblest and most trustworthy of the senses, extended in common speech to all knowledge obtained through the other senses. Thus we say, "Seeing how it tastes," or "smells," or "burns." Further, sight is applied to knowledge obtained through the intellect, as in those words: "Blessed are the clean of heart, for they shall see God" (Matt. 5:8). And thus it is with the word light. In its primary meaning it signifies that which makes manifest to the sense of sight; afterwards it was extended to that which makes manifest to cognition of any kind. If, then, the word is taken in its strict and

primary meaning, it is to be understood metaphorically when applied to spiritual things, as Ambrose says (De Fide ii). But if taken in its common and extended use, as applied to manifestation of every kind, it may properly be applied to spiritual things.

The answer to the objections will sufficiently appear from what has been said.

SECOND ARTICLE [I, Q. 67, Art. 2]

Whether Light Is a Body?

Objection 1: It would seem that light is a body. For Augustine says (De Lib. Arb. iii, 5) that "light takes the first place among bodies."Therefore light is a body.

Obj. 2: Further, the Philosopher says (Topic. v, 2) that "light is a species of fire." But fire is a body, and therefore so is light.

Obj. 3: Further, the powers of movement, intersection, reflection, belong properly to bodies; and all these are attributes of light and its rays. Moreover, different rays of light, as Dionysius says (Div. Nom. ii) are united and separated, which seems impossible unless they are bodies. Therefore light is a body.

On the contrary, Two bodies cannot occupy the same place simultaneously. But this is the case with light and air. Therefore light is not a body.

I answer that, Light cannot be a body, for three evident reasons. First, on the part of place. For the place of any one body is different from that of any other, nor is it possible, naturally speaking, for any two bodies of whatever nature, to exist simultaneously in the same place; since contiguity requires distinction of place.

The second reason is from movement. For if light were a body, its diffusion would be the local movement of a body. Now no local movement of a body can be instantaneous, as everything that moves from one place to another must pass through the intervening space before reaching the end: whereas the diffusion of light is

instantaneous. Nor can it be argued that the time required is too short to be perceived; for though this may be the case in short distances, it cannot be so in distances so great as that which separates the East from the West. Yet as soon as the sun is at the horizon, the whole hemisphere is illuminated from end to end. It must also be borne in mind on the part of movement that whereas all bodies have their natural determinate movement, that of light is indifferent as regards direction, working equally in a circle as in a straight line. Hence it appears that the diffusion of light is not the local movement of a body.

The third reason is from generation and corruption. For if light were a body, it would follow that whenever the air is darkened by the absence of the luminary, the body of light would be corrupted, and its matter would receive a new form. But unless we are to say that darkness is a body, this does not appear to be the case. Neither does it appear from what matter a body can be daily generated large enough to fill the intervening hemisphere. Also it would be absurd to say that a body of so great a bulk is corrupted by the mere absence of the luminary. And should anyone reply that it is not corrupted, but approaches and moves around with the sun, we may ask why it is that when a lighted candle is obscured by the intervening object the whole room is darkened? It is not that the light is condensed round the candle when this is done, since it burns no more brightly then than it burned before.

Since, therefore, these things are repugnant, not only to reason, but to common sense, we must conclude that light cannot be a body.

Reply Obj. 1: Augustine takes light to be a luminous body in act—in other words, to be fire, the noblest of the four elements.

Reply Obj. 2: Aristotle pronounces light to be fire existing in its own proper matter: just as fire in aerial matter is "flame," or in earthly matter is "burning coal." Nor must too much attention be paid to the instances adduced by Aristotle in his works on logic, as he merely mentions them as the more or less probable opinions of

various writers.

Reply Obj. 3: All these properties are assigned to light metaphorically, and might in the same way be attributed to heat. For because movement from place to place is naturally first in the order of movement as is proved Phys. viii, text. 55, we use terms belonging to local movement in speaking of alteration and movement of all kinds. For even the word distance is derived from the idea of remoteness of place, to that of all contraries, as is said Metaph. x, text. 13. _____

THIRD ARTICLE [I, Q. 67, Art. 3]

Whether Light Is a Quality?

Objection 1: It would seem that light is not a quality. For every quality remains in its subject, though the active cause of the quality be removed, as heat remains in water removed from the fire. But light does not remain in the air when the source of light is withdrawn. Therefore light is not a quality.

Obj. 2: Further, every sensible quality has its opposite, as cold is opposed to heat, blackness to whiteness. But this is not the case with light since darkness is merely a privation of light. Light therefore is not a sensible quality.

Obj. 3: Further, a cause is more potent than its effect. But the light of the heavenly bodies is a cause of substantial forms of earthly bodies, and also gives to colors their immaterial being, by making them actually visible. Light, then, is not a sensible quality, but rather a substantial or spiritual form.

On the contrary, Damascene (De Fide Orth. i) says that light is a species of quality.

I answer that, Some writers have said that the light in the air has not a natural being such as the color on a wall has, but only an intentional being, as a similitude of color in the air. But this cannot be the case for two reasons. First, because light gives a name to the air, since by it the air becomes actually luminous. But color does not do this, for we do not speak of the air as colored. Secondly, because light produces natural effects, for by the rays of the sun bodies are warmed, and natural changes

cannot be brought about by mere intentions. Others have said that light is the sun's substantial form, but this also seems impossible for two reasons. First, because substantial forms are not of themselves objects of the senses; for the object of the intellect is what a thing is, as is said De Anima iii, text. 26: whereas light is visible of itself. In the second place, because it is impossible that what is the substantial form of one thing should be the accidental form of another; since substantial forms of their very nature constitute species: wherefore the substantial form always and everywhere accompanies the species. But light is not the substantial form of air, for if it were, the air would be destroyed when light is withdrawn. Hence it cannot be the substantial form of the sun.

We must say, then, that as heat is an active quality consequent on the substantial form of fire, so light is an active quality consequent on the substantial form of the sun, or of another body that is of itself luminous, if there is any such body. A proof of this is that the rays of different stars produce different effects according to the diverse natures of bodies.

Reply Obj. 1: Since quality is consequent upon substantial form, the mode in which the subject receives a quality differs as the mode differs in which a subject receives a substantial form. For when matter receives its form perfectly, the qualities consequent upon the form are firm and enduring; as when, for instance, water is converted into fire. When, however, substantial form is received imperfectly, so as to be, as it were, in process of being received, rather than fully impressed, the consequent quality lasts for a time but is not permanent; as may be seen when water which has been heated returns in time to its natural state. But light is not produced by the transmutation of matter, as though matter were in receipt of a substantial form, and light were a certain inception of substantial form. For this reason light disappears on the disappearance of its active cause.

Reply Obj. 2: It is accidental to light not to have a contrary, forasmuch as it is the

natural quality of the first corporeal cause of change, which is itself removed from contrariety.

Reply Obj. 3: As heat acts towards perfecting the form of fire, as an instrumental cause, by virtue of the substantial form, so does light act instrumentally, by virtue of the heavenly bodies, towards producing substantial forms; and towards rendering colors actually visible, inasmuch as it is a quality of the first sensible body.

FOURTH ARTICLE [I, Q. 67, Art. 4]

Whether the Production of Light Is Fittingly Assigned to the First Day?

Objection 1: It would seem that the production of light is not fittingly assigned to the first day. For light, as stated above (A. 3), is a quality. But qualities are accidents, and as such should have, not the first, but a subordinate place. The production of light, then, ought not to be assigned to the first day.

Obj. 2: Further, it is light that distinguishes night from day, and this is effected by the sun, which is recorded as having been made on the fourth day. Therefore the production of light could not have been on the first day.

Obj. 3: Further, night and day are brought about by the circular movement of a luminous body. But movement of this kind is an attribute of the firmament, and we read that the firmament was made on the second day. Therefore the production of light, dividing night from day, ought not to be assigned to the first day.

Obj. 4: Further, if it be said that spiritual light is here spoken of, it may be replied that the light made on the first day dispels the darkness. But in the beginning spiritual darkness was not, for even the demons were in the beginning good, as has been shown (Q. 63, A. 5). Therefore the production of light ought not to be assigned to the first day.

On the contrary, That without which there could not be day, must have been made on the first day. But there can be no day without light. Therefore light must have

been made on the first day.

I answer that, There are two opinions as to the production of light. Augustine seems to say (De Civ. Dei xi, 9,33) that Moses could not have fittingly passed over the production of the spiritual creature, and therefore when we read, "In the beginning God created heaven and earth," a spiritual nature as yet formless is to be understood by the word "heaven," and formless matter of the corporeal creature by the word "earth." And spiritual nature was formed first, as being of higher dignity than corporeal. The forming, therefore, of this spiritual nature is signified by the production of light, that is to say, of spiritual light. For a spiritual nature receives its form by the enlightenment whereby it is led to adhere to the Word of God.

Other writers think that the production of spiritual creatures was purposely omitted by Moses, and give various reasons. Basil [*Hom. i in Hexaem.] says that Moses begins his narrative from the beginning of time which belongs to sensible things; but that the spiritual or angelic creation is passed over, as created beforehand.

Chrysostom [*Hom. ii in Genes.] gives as a reason for the omission that Moses was addressing an ignorant people, to whom material things alone appealed, and whom he was endeavoring to withdraw from the service of idols. It would have been to them a pretext for idolatry if he had spoken to them of natures spiritual in substance and nobler than all corporeal creatures; for they would have paid them Divine worship, since they were prone to worship as gods even the sun, moon, and stars, which was forbidden them (Deut. 4).

But mention is made of several kinds of formlessness, in regard to the corporeal creature. One is where we read that "the earth was void and empty," and another where it is said that "darkness was upon the face of the deep." Now it seems to be required, for two reasons, that the formlessness of darkness should be removed first of all by the production of light. In the first place because light is a quality of the first body, as was stated (A. 3), and thus by means of light it was fitting that the

world should first receive its form. The second reason is because light is a common quality. For light is common to terrestrial and celestial bodies. But as in knowledge we proceed from general principles, so do we in work of every kind. For the living thing is generated before the animal, and the animal before the man, as is shown in De Gener. Anim. ii, 3. It was fitting, then, as an evidence of the Divine wisdom, that among the works of distinction the production of light should take first place, since light is a form of the primary body, and because it is more common quality.

Basil [*Hom. ii in Hexaem.], indeed, adds a third reason: that all other things are made manifest by light. And there is yet a fourth, already touched upon in the objections; that day cannot be unless light exists, which was made therefore on the first day.

Reply Obj. 1: According to the opinion of those who hold that the formlessness of matter preceded its form in duration, matter must be held to have been created at the beginning with substantial forms, afterwards receiving those that are accidental, among which light holds the first place.

Reply Obj. 2: In the opinion of some the light here spoken of was a kind of luminous nebula, and that on the making of the sun this returned to the matter of which it had been formed. But this cannot well be maintained, as in the beginning of Genesis Holy Scripture records the institution of that order of nature which henceforth is to endure. We cannot, then, say that what was made at that time afterwards ceased to exist.

Others, therefore, held that this luminous nebula continues in existence, but so closely attached to the sun as to be indistinguishable. But this is as much as to say that it is superfluous, whereas none of God's works have been made in vain. On this account it is held by some that the sun's body was made out of this nebula. This, too, is impossible to those at least who believe that the sun is different in its nature from the four elements, and naturally incorruptible. For in that case its matter cannot take

on another form.

I answer, then, with Dionysius (Div. Nom. iv), that the light was the sun's light, formless as yet, being already the solar substance, and possessing illuminative power in a general way, to which was afterwards added the special and determinative power required to produce determinate effects. Thus, then, in the production of this light a triple distinction was made between light and darkness. First, as to the cause, forasmuch as in the substance of the sun we have the cause of light, and in the opaque nature of the earth the cause of darkness. Secondly, as to place, for in one hemisphere there was light, in the other darkness. Thirdly, as to time; because there was light for one and darkness for another in the same hemisphere; and this is signified by the words, "He called the light day, and the darkness night."

Reply Obj. 3: Basil says (Hom. ii in Hexaem.) that day and night were then caused by expansion and contraction of light, rather than by movement. But Augustine objects to this (Gen. ad lit. i), that there was no reason for this vicissitude of expansion and contraction since there were neither men nor animals on the earth at that time, for whose service this was required. Nor does the nature of a luminous body seem to admit of the withdrawal of light, so long as the body is actually present; though this might be effected by a miracle. As to this, however, Augustine remarks (Gen. ad lit. i) that in the first founding of the order of nature we must not look for miracles, but for what is in accordance with nature. We hold, then, that the movement of the heavens is twofold. Of these movements, one is common to the entire heaven, and is the cause of day and night. This, as it seems, had its beginning on the first day. The other varies in proportion as it affects various bodies, and by its variations is the cause of the succession of days, months, and years. Thus it is, that in the account of the first day the distinction between day and night alone is mentioned; this distinction being brought about by the common movement of the heavens. The further distinction into successive days, seasons, and years recorded as

begun on the fourth day, in the words, "let them be for seasons, and for days, and years" is due to proper movements.

Reply Obj. 4: As Augustine teaches (Confess. xii; Gen. ad lit. 1, 15), formlessness did not precede forms in duration; and so we must understand the production of light to signify the formation of spiritual creatures, not, indeed, with the perfection of glory, in which they were not created, but with the perfection of grace, which they possessed from their creation as said above (Q. 62, A. 3). Thus the division of light from darkness will denote the distinction of the spiritual creature from other created things as yet without form. But if all created things received their form at the same time, the darkness must be held to mean the spiritual darkness of the wicked, not as existing from the beginning but such as God foresaw would exist.

QUESTION 68

ON THE WORK OF THE SECOND DAY (In Four Articles)

We must next consider the work of the second day. Under this head there are four points of inquiry:

(1) Whether the firmament was made on the second day?

(2) Whether there are waters above the firmament?

(3) Whether the firmament divides waters from waters?

(4) Whether there is more than one heaven? _____

FIRST ARTICLE [I, Q. 68, Art. 1]

Whether the Firmament Was Made on the Second Day?

Objection 1: It would seem that the firmament was not made on the second day. For it is said (Gen. 1:8): "God called the firmament heaven." But the heaven existed before days, as is clear from the words, "In the beginning God created heaven and earth." Therefore the firmament was not made on the second day.

Obj. 2: Further, the work of the six days is ordered conformably to the order of Divine wisdom. Now it would ill become the Divine wisdom to make afterwards that which is naturally first. But though the firmament naturally precedes the earth and the waters, these are mentioned before the formation of light, which was on the first day. Therefore the firmament was not made on the second day.

Obj. 3: Further, all that was made in the six days was formed out of matter created before days began. But the firmament cannot have been formed out of pre-existing matter, for if so it would be liable to generation and corruption. Therefore the firmament was not made on the second day.

On the contrary, It is written (Gen. 1:6): "God said: let there be a firmament," and further on (verse 8); "And the evening and morning were the second day."

I answer that, In discussing questions of this kind two rules are to be observed, as Augustine teaches (Gen. ad lit. i, 18). The first is, to hold the truth of Scripture without wavering. The second is that since Holy Scripture can be explained in a multiplicity of senses, one should adhere to a particular explanation, only in such measure as to be ready to abandon it, if it be proved with certainty to be false; lest Holy Scripture be exposed to the ridicule of unbelievers, and obstacles be placed to their believing.

We say, therefore, that the words which speak of the firmament as made on the second day can be understood in two senses. They may be understood, first, of the starry firmament, on which point it is necessary to set forth the different opinions of philosophers. Some of these believed it to be composed of the elements; and this was the opinion of Empedocles, who, however, held further that the body of the firmament was not susceptible of dissolution, because its parts are, so to say, not in disunion, but in harmony. Others held the firmament to be of the nature of the four elements, not, indeed, compounded of them, but being as it were a simple element. Such was the opinion of Plato, who held that element to be fire. Others, again, have

held that the heaven is not of the nature of the four elements, but is itself a fifth body, existing over and above these. This is the opinion of Aristotle (De Coel. i, text. 6,32).

According to the first opinion, it may, strictly speaking, be granted that the firmament was made, even as to substance, on the second day. For it is part of the work of creation to produce the substance of the elements, while it belongs to the work of distinction and adornment to give forms to the elements that pre-exist.

But the belief that the firmament was made, as to its substance, on the second day is incompatible with the opinion of Plato, according to whom the making of the firmament implies the production of the element of fire. This production, however, belongs to the work of creation, at least, according to those who hold that formlessness of matter preceded in time its formation, since the first form received by matter is the elemental.

Still less compatible with the belief that the substance of the firmament was produced on the second day is the opinion of Aristotle, seeing that the mention of days denotes succession of time, whereas the firmament, being naturally incorruptible, is of a matter not susceptible of change of form; wherefore it could not be made out of matter existing antecedently in time.

Hence to produce the substance of the firmament belongs to the work of creation. But its formation, in some degree, belongs to the second day, according to both opinions: for as Dionysius says (Div. Nom. iv), the light of the sun was without form during the first three days, and afterwards, on the fourth day, received its form.

If, however, we take these days to denote merely sequence in the natural order, as Augustine holds (Gen. ad lit. iv, 22,24), and not succession in time, there is then nothing to prevent our saying, whilst holding any one of the opinions given above, that the substantial formation of the firmament belongs to the second day.

Another possible explanation is to understand by the firmament that was made on

the second day, not that in which the stars are set, but the part of the atmosphere where the clouds are collected, and which has received the name firmament from the firmness and density of the air. "For a body is called firm," that is dense and solid, "thereby differing from a mathematical body" as is remarked by Basil (Hom. iii in Hexaem.). If, then, this explanation is adopted none of these opinions will be found repugnant to reason. Augustine, in fact (Gen. ad lit. ii, 4), recommends it thus: "I consider this view of the question worthy of all commendation, as neither contrary to faith nor difficult to be proved and believed."

Reply Obj. 1: According to Chrysostom (Hom. iii in Genes.), Moses prefaces his record by speaking of the works of God collectively, in the words, "In the beginning God created heaven and earth," and then proceeds to explain them part by part; in somewhat the same way as one might say: "This house was constructed by that builder," and then add: "First, he laid the foundations, then built the walls, and thirdly, put on the roof." In accepting this explanation we are, therefore, not bound to hold that a different heaven is spoken of in the words: "In the beginning God created heaven and earth," and when we read that the firmament was made on the second day.

We may also say that the heaven recorded as created in the beginning is not the same as that made on the second day; and there are several senses in which this may be understood. Augustine says (Gen. ad lit. i, 9) that the heaven recorded as made on the first day is the formless spiritual nature, and that the heaven of the second day is the corporeal heaven. According to Bede (Hexaem. i) and Strabus, the heaven made on the first day is the empyrean, and the firmament made on the second day, the starry heaven. According to Damascene (De Fide Orth. ii) that of the first day was spherical in form and without stars, the same, in fact, that the philosophers speak of, calling it the ninth sphere, and the primary movable body that moves with diurnal movement: while by the firmament made on the second day he understands the starry heaven. According to another theory, touched upon by Augustine [*Gen. ad

lit. ii, 1] the heaven made on the first day was the starry heaven, and the firmament made on the second day was that region of the air where the clouds are collected, which is also called heaven, but equivocally. And to show that the word is here used in an equivocal sense, it is expressly said that "God called the firmament heaven"; just as in a preceding verse it said that "God called the light day" (since the word "day" is also used to denote a space of twenty-four hours). Other instances of a similar use occur, as pointed out by Rabbi Moses.

The second and third objections are sufficiently answered by what has been already said. _____

SECOND ARTICLE [I, Q. 68, Art. 2]

Whether There Are Waters Above the Firmament?

Objection 1: It would seem that there are not waters above the firmament. For water is heavy by nature, and heavy things tend naturally downwards, not upwards. Therefore there are not waters above the firmament.

Obj. 2: Further, water is fluid by nature, and fluids cannot rest on a sphere, as experience shows. Therefore, since the firmament is a sphere, there cannot be water above it.

Obj. 3: Further, water is an element, and appointed to the generation of composite bodies, according to the relation in which imperfect things stand towards perfect. But bodies of composite nature have their place upon the earth, and not above the firmament, so that water would be useless there. But none of God's works are useless. Therefore there are not waters above the firmament.

On the contrary, It is written (Gen. 1:7): "(God) divided the waters that were under the firmament, from those that were above the firmament."

I answer with Augustine (Gen. ad lit. ii, 5) that, "These words of Scripture have more authority than the most exalted human intellect. Hence, whatever these waters are, and whatever their mode of existence, we cannot for a moment doubt that they

are there." As to the nature of these waters, all are not agreed. Origen says (Hom. i in Gen.) that the waters that are above the firmament are "spiritual substances." Wherefore it is written (Ps. 148:4): "Let the waters that are above the heavens praise the name of the Lord," and (Dan. 3:60): "Ye waters that are above the heavens, bless the Lord."To this Basil answers (Hom. iii in Hexaem.) that these words do not mean that these waters are rational creatures, but that "the thoughtful contemplation of them by those who understand fulfils the glory of the Creator." Hence in the same context, fire, hail, and other like creatures, are invoked in the same way, though no one would attribute reason to these.

We must hold, then, these waters to be material, but their exact nature will be differently defined according as opinions on the firmament differ. For if by the firmament we understand the starry heaven, and as being of the nature of the four elements, for the same reason it may be believed that the waters above the heaven are of the same nature as the elemental waters. But if by the firmament we understand the starry heaven, not, however, as being of the nature of the four elements, then the waters above the firmament will not be of the same nature as the elemental waters, but just as, according to Strabus, one heaven is called empyrean, that is, fiery, solely on account of its splendor: so this other heaven will be called aqueous solely on account of its transparence; and this heaven is above the starry heaven. Again, if the firmament is held to be of other nature than the elements, it may still be said to divide the waters, if we understand by water not the element but formless matter. Augustine, in fact, says (Super Gen. cont. Manich. i, 5,7) that whatever divides bodies from bodies can be said to divide waters from waters.

If, however, we understand by the firmament that part of the air in which the clouds are collected, then the waters above the firmament must rather be the vapors resolved from the waters which are raised above a part of the atmosphere, and from which the rain falls. But to say, as some writers alluded to by Augustine (Gen. ad lit. ii, 4), that waters resolved into vapor may be lifted above the starry heaven, is a

mere absurdity. The solid nature of the firmament, the intervening region of fire, wherein all vapor must be consumed, the tendency in light and rarefied bodies to drift to one spot beneath the vault of the moon, as well as the fact that vapors are perceived not to rise even to the tops of the higher mountains, all to go to show the impossibility of this. Nor is it less absurd to say, in support of this opinion, that bodies may be rarefied infinitely, since natural bodies cannot be infinitely rarefied or divided, but up to a certain point only.

Reply Obj. 1: Some have attempted to solve this difficulty by supposing that in spite of the natural gravity of water, it is kept in its place above the firmament by the Divine power. Augustine (Gen. ad lit. ii, 1), however will not admit this solution, but says "It is our business here to inquire how God has constituted the natures of His creatures, not how far it may have pleased Him to work on them by way of miracle." We leave this view, then, and answer that according to the last two opinions on the firmament and the waters the solution appears from what has been said. According to the first opinion, an order of the elements must be supposed different from that given by Aristotle, that is to say, that the waters surrounding the earth are of a dense consistency, and those around the firmament of a rarer consistency, in proportion to the respective density of the earth and of the heaven.

Or by the water, as stated, we may understand the matter of bodies to be signified.

Reply Obj. 2: The solution is clear from what has been said, according to the last two opinions. But according to the first opinion, Basil gives two replies (Hom. iii in Hexaem.). He answers first, that a body seen as concave beneath need not necessarily be rounded, or convex, above. Secondly, that the waters above the firmament are not fluid, but exist outside it in a solid state, as a mass of ice, and that this is the crystalline heaven of some writers.

Reply Obj. 3: According to the third opinion given, the waters above the firmament have been raised in the form of vapors, and serve to give rain to the earth. But

according to the second opinion, they are above the heaven that is wholly transparent and starless. This, according to some, is the primary mobile, the cause of the daily revolution of the entire heaven, whereby the continuance of generation is secured. In the same way the starry heaven, by the zodiacal movement, is the cause whereby different bodies are generated or corrupted, through the rising and setting of the stars, and their various influences. But according to the first opinion these waters are set there to temper the heat of the celestial bodies, as Basil supposes (Hom. iii in Hexaem.). And Augustine says (Gen. ad lit. ii, 5) that some have considered this to be proved by the extreme cold of Saturn owing to its nearness to the waters that are above the firmament. _____

THIRD ARTICLE [I, Q. 68, Art. 3]

Whether the Firmament Divides Waters from Waters?

Objection 1: It would seem that the firmament does not divide waters from waters. For bodies that are of one and the same species have naturally one and the same place. But the Philosopher says (Topic. i, 6): "All water is the same species." Water therefore cannot be distinct from water by place.

Obj. 2: Further, should it be said that the waters above the firmament differ in species from those under the firmament, it may be argued, on the contrary, that things distinct in species need nothing else to distinguish them. If then, these waters differ in species, it is not the firmament that distinguishes them.

Obj. 3: Further, it would appear that what distinguishes waters from waters must be something which is in contact with them on either side, as a wall standing in the midst of a river. But it is evident that the waters below do not reach up to the firmament. Therefore the firmament does not divide the waters from the waters.

On the contrary, It is written (Gen. 1:6): "Let there be a firmament made amidst the waters; and let it divide the waters from the waters."

I answer that, The text of Genesis, considered superficially, might lead to the

adoption of a theory similar to that held by certain philosophers of antiquity, who taught that water was a body infinite in dimension, and the primary element of all bodies. Thus in the words, "Darkness was upon the face of the deep," the word "deep" might be taken to mean the infinite mass of water, understood as the principle of all other bodies. These philosophers also taught that not all corporeal things are confined beneath the heaven perceived by our senses, but that a body of water, infinite in extent, exists above that heaven. On this view the firmament of heaven might be said to divide the waters without from those within—that is to say, from all bodies under the heaven, since they took water to be the principle of them all.

As, however, this theory can be shown to be false by solid reasons, it cannot be held to be the sense of Holy Scripture. It should rather be considered that Moses was speaking to ignorant people, and that out of condescension to their weakness he put before them only such things as are apparent to sense. Now even the most uneducated can perceive by their senses that earth and water are corporeal, whereas it is not evident to all that air also is corporeal, for there have even been philosophers who said that air is nothing, and called a space filled with air a vacuum.

Moses, then, while he expressly mentions water and earth, makes no express mention of air by name, to avoid setting before ignorant persons something beyond their knowledge. In order, however, to express the truth to those capable of understanding it, he implies in the words: "Darkness was upon the face of the deep," the existence of air as attendant, so to say, upon the water. For it may be understood from these words that over the face of the water a transparent body was extended, the subject of light and darkness, which, in fact, is the air.

Whether, then, we understand by the firmament the starry heaven, or the cloudy region of the air, it is true to say that it divides the waters from the waters, according

as we take water to denote formless matter, or any kind of transparent body, as fittingly designated under the name of waters. For the starry heaven divides the lower transparent bodies from the higher, and the cloudy region divides that higher part of the air, where the rain and similar things are generated, from the lower part, which is connected with the water and included under that name.

Reply Obj. 1: If by the firmament is understood the starry heaven, the waters above are not of the same species as those beneath. But if by the firmament is understood the cloudy region of the air, both these waters are of the same species, and two places are assigned to them, though not for the same purpose, the higher being the place of their begetting, the lower, the place of their repose.

Reply Obj. 2: If the waters are held to differ in species, the firmament cannot be said to divide the waters, as the cause of their destruction, but only as the boundary of each.

Reply Obj. 3: On account of the air and other similar bodies being invisible, Moses includes all such bodies under the name of water, and thus it is evident that waters are found on each side of the firmament, whatever be the sense in which the word is used. _____

FOURTH ARTICLE [I, Q. 68, Art. 4]

Whether There Is Only One Heaven?

Objection 1: It would seem that there is only one heaven. For the heaven is contrasted with the earth, in the words, "In the beginning God created heaven and earth." But there is only one earth. Therefore there is only one heaven.

Obj. 2: Further, that which consists of the entire sum of its own matter, must be one; and such is the heaven, as the Philosopher proves (De Coel. i, text. 95). Therefore there is but one heaven.

Obj. 3: Further, whatever is predicated of many things univocally is predicated of them according to some common notion. But if there are more heavens than one,

they are so called univocally, for if equivocally only, they could not properly be called many. If, then, they are many, there must be some common notion by reason of which each is called heaven, but this common notion cannot be assigned. Therefore there cannot be more than one heaven.

On the contrary, It is said (Ps. 148:4): "Praise Him, ye heavens of heavens."

I answer that, On this point there seems to be a diversity of opinion between Basil and Chrysostom. The latter says that there is only one heaven (Hom. iv in Gen.), and that the words 'heavens of heavens' are merely the translation of the Hebrew idiom according to which the word is always used in the plural, just as in Latin there are many nouns that are wanting in the singular. On the other hand, Basil (Hom. iii in Hexaem.), whom Damascene follows (De Fide Orth. ii), says that there are many heavens. The difference, however, is more nominal than real. For Chrysostom means by the one heaven the whole body that is above the earth and the water, for which reason the birds that fly in the air are called birds of heaven [*Ps. 8:9]. But since in this body there are many distinct parts, Basil said that there are more heavens than one.

In order, then, to understand the distinction of heavens, it must be borne in mind that Scripture speaks of heaven in a threefold sense. Sometimes it uses the word in its proper and natural meaning, when it denotes that body on high which is luminous actually or potentially, and incorruptible by nature. In this body there are three heavens; the first is the empyrean, which is wholly luminous; the second is the aqueous or crystalline, wholly transparent; and the third is called the starry heaven, in part transparent, and in part actually luminous, and divided into eight spheres. One of these is the sphere of the fixed stars; the other seven, which may be called the seven heavens, are the spheres of the planets.

In the second place, the name heaven is applied to a body that participates in any property of the heavenly body, as sublimity and luminosity, actual or potential. Thus

Damascene (De Fide Orth. ii) holds as one heaven all the space between the waters and the moon's orb, calling it the aerial. According to him, then, there are three heavens, the aerial, the starry, and one higher than both these, of which the Apostle is understood to speak when he says of himself that he was "rapt to the third heaven."

But since this space contains two elements, namely, fire and air, and in each of these there is what is called a higher and a lower region Rabanus subdivides this space into four distinct heavens. The higher region of fire he calls the fiery heaven; the lower, the Olympian heaven from a lofty mountain of that name: the higher region of air he calls, from its brightness, the ethereal heaven; the lower, the aerial. When, therefore, these four heavens are added to the three enumerated above, there are seven corporeal heavens in all, in the opinion of Rabanus.

Thirdly, there are metaphorical uses of the word heaven, as when this name is applied to the Blessed Trinity, Who is the Light and the Most High Spirit. It is explained by some, as thus applied, in the words, "I will ascend into heaven"; whereby the evil spirit is represented as seeking to make himself equal with God. Sometimes also spiritual blessings, the recompense of the Saints, from being the highest of all good gifts, are signified by the word heaven, and, in fact, are so signified, according to Augustine (De Serm. Dom. in Monte), in the words, "Your reward is very great in heaven" (Matt. 5:12).

Again, three kinds of supernatural visions, bodily, imaginative, and intellectual, are called sometimes so many heavens, in reference to which Augustine (Gen. ad lit. xii) expounds Paul's rapture "to the third heaven."

Reply Obj. 1: The earth stands in relation to the heaven as the centre of a circle to its circumference. But as one center may have many circumferences, so, though there is but one earth, there may be many heavens.

Reply Obj. 2: The argument holds good as to the heaven, in so far as it denotes the

entire sum of corporeal creation, for in that sense it is one.

Reply Obj. 3: All the heavens have in common sublimity and some degree of luminosity, as appears from what has been said. _____

QUESTION 69

ON THE WORK OF THE THIRD DAY (In Two Articles)

We next consider the work of the third day. Under this head there are two points of inquiry:

(1) About the gathering together of the waters.

(2) About the production of plants. _____

FIRST ARTICLE [I, Q. 69, Art. 1]

Whether It Was Fitting That the Gathering Together of the Waters Should Take Place, As Recorded, on the Third Day?

Objection 1: It would seem that it was not fitting that the gathering together of the waters should take place on the third day. For what was made on the first and second days is expressly said to have been "made" in the words, "God said: Be light made," and "Let there be a firmament made."But the third day is contradistinguished from the first and the second days. Therefore the work of the third day should have been described as a making not as a gathering together.

Obj. 2: Further, the earth hitherto had been completely covered by the waters, wherefore it was described as "invisible" [* See Q. 66, A. 1, Obj. 1]. There was then no place on the earth to which the waters could be gathered together.

Obj. 3: Further, things which are not in continuous contact cannot occupy one place. But not all the waters are in continuous contact, and therefore all were not gathered together into one place.

Obj. 4: Further, a gathering together is a mode of local movement. But the waters flow naturally, and take their course towards the sea. In their case, therefore, a

Divine precept of this kind was unnecessary.

Obj. 5: Further, the earth is given its name at its first creation by the words, "In the beginning God created heaven and earth." Therefore the imposition of its name on the third day seems to be recorded without necessity.

On the contrary, The authority of Scripture suffices.

I answer that, It is necessary to reply differently to this question according to the different interpretations given by Augustine and other holy writers. In all these works, according to Augustine (Gen. ad lit. i, 15; iv, 22, 34; De Gen. Contr. Manich. i, 5, 7), there is no order of duration, but only of origin and nature. He says that the formless spiritual and formless corporeal natures were created first of all, and that the latter are at first indicated by the words "earth" and "water." Not that this formlessness preceded formation, in time, but only in origin; nor yet that one formation preceded another in duration, but merely in the order of nature. Agreeably, then, to this order, the formation of the highest or spiritual nature is recorded in the first place, where it is said that light was made on the first day. For as the spiritual nature is higher than the corporeal, so the higher bodies are nobler than the lower. Hence the formation of the higher bodies is indicated in the second place, by the words, "Let there be made a firmament," by which is to be understood the impression of celestial forms on formless matter, that preceded with priority not of time, but of origin only. But in the third place the impression of elemental forms on formless matter is recorded, also with a priority of origin only. Therefore the words, "Let the waters be gathered together, and the dry land appear," mean that corporeal matter was impressed with the substantial form of water, so as to have such movement, and with the substantial form of earth, so as to have such an appearance.

According, however, to other holy writers [* See Q. 66, A. 1], an order of duration in the works is to be understood, by which is meant that the formlessness of matter

precedes its formation, and one form another, in order of time. Nevertheless, they do not hold that the formlessness of matter implies the total absence of form, since heaven, earth, and water already existed, since these three are named as already clearly perceptible to the senses; rather they understand by formlessness the want of due distinction and of perfect beauty, and in respect of these three Scripture mentions three kinds of formlessness. Heaven, the highest of them, was without form so long as "darkness" filled it, because it was the source of light. The formlessness of water, which holds the middle place, is called the "deep," because, as Augustine says (Contr. Faust. xxii, 11), this word signifies the mass of waters without order. Thirdly, the formless state of the earth is touched upon when the earth is said to be "void" or "invisible," because it was covered by the waters. Thus, then, the formation of the highest body took place on the first day. And since time results from the movement of the heaven, and is the numerical measure of the movement of the highest body, from this formation, resulted the distinction of time, namely, that of night and day. On the second day the intermediate body, water, was formed, receiving from the firmament a sort of distinction and order (so that water be understood as including certain other things, as explained above (Q. 68, A. 3)). On the third day the earth, the lowest body, received its form by the withdrawal of the waters, and there resulted the distinction in the lowest body, namely, of land and sea. Hence Scripture, having clearly expressed the formless state of the earth, by saying that it was "invisible" or "void," expresses the manner in which it received its form by the equally suitable words, "Let the dry land appear."

Reply Obj. 1: According to Augustine [*Gen. ad lit. ii, 7, 8; iii, 20], Scripture does not say of the work of the third day, that it was made, as it says of those that precede, in order to show that higher and spiritual forms, such as the angels and the heavenly bodies, are perfect and stable in being, whereas inferior forms are imperfect and mutable. Hence the impression of such forms is signified by the gathering of the waters, and the appearing of the land. For "water," to use

Augustine's words, "glides and flows away, the earth abides" (Gen. ad lit. ii, 11). Others, again, hold that the work of the third day was perfected on that day only as regards movement from place to place, and that for this reason Scripture had no reason to speak of it as made.

Reply Obj. 2: This argument is easily solved, according to Augustine's opinion (De Gen. Contr. Manich. i), because we need not suppose that the earth was first covered by the waters, and that these were afterwards gathered together, but that they were produced in this very gathering together. But according to the other writers there are three solutions, which Augustine gives (Gen. ad lit. i, 12). The first supposes that the waters are heaped up to a greater height at the place where they were gathered together, for it has been proved in regard to the Red Sea, that the sea is higher than the land, as Basil remarks (Hom. iv in Hexaem.). The second explains the water that covered the earth as being rarefied or nebulous, which was afterwards condensed when the waters were gathered together. The third suggests the existence of hollows in the earth, to receive the confluence of waters. Of the above the first seems the most probable.

Reply Obj. 3: All the waters have the sea as their goal, into which they flow by channels hidden or apparent, and this may be the reason why they are said to be gathered together into one place. Or, "one place" is to be understood not simply, but as contrasted with the place of the dry land, so that the sense would be, "Let the waters be gathered together in one place," that is, apart from the dry land. That the waters occupied more places than one seems to be implied by the words that follow, "The gathering together of the waters He called Seas."

Reply Obj. 4: The Divine command gives bodies their natural movement and by these natural movements they are said to "fulfill His word." Or we may say that it was according to the nature of water completely to cover the earth, just as the air completely surrounds both water and earth; but as a necessary means towards an

end, namely, that plants and animals might be on the earth, it was necessary for the waters to be withdrawn from a portion of the earth. Some philosophers attribute this uncovering of the earth's surface to the action of the sun lifting up the vapors and thus drying the land. Scripture, however, attributes it to the Divine power, not only in the Book of Genesis, but also Job 38:10 where in the person of the Lord it is said, "I set My bounds around the sea," and Jer. 5:22, where it is written: "Will you not then fear Me, saith the Lord, who have set the sand a bound for the sea?"

Reply Obj. 5: According to Augustine (De Gen. Contr. Manich. i), primary matter is meant by the word earth, where first mentioned, but in the present passage it is to be taken for the element itself. Again it may be said with Basil (Hom. iv in Hexaem.), that the earth is mentioned in the first passage in respect of its nature, but here in respect of its principal property, namely, dryness. Wherefore it is written: "He called the dry land, Earth." It may also be said with Rabbi Moses, that the expression, "He called," denotes throughout an equivocal use of the name imposed. Thus we find it said at first that "He called the light Day": for the reason that later on a period of twenty-four hours is also called day, where it is said that "there was evening and morning, one day." In like manner it is said that "the firmament," that is, the air, "He called heaven": for that which was first created was also called "heaven." And here, again, it is said that "the dry land," that is, the part from which the waters had withdrawn, "He called, Earth," as distinct from the sea; although the name earth is equally applied to that which is covered with waters or not. So by the expression "He called" we are to understand throughout that the nature or property He bestowed corresponded to the name He gave. _____

SECOND ARTICLE [I, Q. 69, Art. 2]

Whether It Was Fitting That the Production of Plants Should Take Place on the Third Day?

Objection 1: It would seem that it was not fitting that the production of plants should

take place on the third day. For plants have life, as animals have. But the production of animals belongs to the work, not of distinction, but of adornment. Therefore the production of plants, as also belonging to the work of adornment, ought not to be recorded as taking place on the third day, which is devoted to the work of distinction.

Obj. 2: Further, a work by which the earth is accursed should have been recorded apart from the work by which it receives its form. But the words of Gen. 3:17, "Cursed is the earth in thy work, thorns and thistles shall it bring forth to thee," show that by the production of certain plants the earth was accursed. Therefore the production of plants in general should not have been recorded on the third day, which is concerned with the work of formation.

Obj. 3: Further, as plants are firmly fixed to the earth, so are stones and metals, which are, nevertheless, not mentioned in the work of formation. Plants, therefore, ought not to have been made on the third day.

On the contrary, It is said (Gen. 1:12): "The earth brought forth the green herb," after which there follows, "The evening and the morning were the third day."

I answer that, On the third day, as said (A. 1), the formless state of the earth comes to an end. But this state is described as twofold. On the one hand, the earth was "invisible" or "void," being covered by the waters; on the other hand, it was "shapeless" or "empty," that is, without that comeliness which it owes to the plants that clothe it, as it were, with a garment. Thus, therefore, in either respect this formless state ends on the third day: first, when "the waters were gathered together into one place and the dry land appeared"; secondly, when "the earth brought forth the green herb." But concerning the production of plants, Augustine's opinion differs from that of others. For other commentators, in accordance with the surface meaning of the text, consider that the plants were produced in act in their various species on this third day; whereas Augustine (Gen. ad lit. v, 5; viii, 3) says that the earth is said

to have then produced plants and trees in their causes, that is, it received then the power to produce them. He supports this view by the authority of Scripture, for it is said (Gen. 2:4, 5): "These are the generations of the heaven and the earth, when they were created, in the day that . . . God made the heaven and the earth, and every plant of the field before it sprung up in the earth, and every herb of the ground before it grew." Therefore, the production of plants in their causes, within the earth, took place before they sprang up from the earth's surface. And this is confirmed by reason, as follows. In these first days God created all things in their origin or causes, and from this work He subsequently rested. Yet afterwards, by governing His creatures, in the work of propagation, "He worketh until now." Now the production of plants from the earth is a work of propagation, and therefore they were not produced in act on the third day, but in their causes only. However, in accordance with other writers, it may be said that the first constitution of species belongs to the work of the six days, but the reproduction among them of like from like, to the government of the universe. And Scripture indicates this in the words, "before it sprung up in the earth," and "before it grew," that is, before like was produced from like; just as now happens in the natural course by the production of seed. Wherefore Scripture says pointedly (Gen. 1:11): "Let the earth bring forth the green herb, and such as may seed," as indicating the production of perfect species, from which the seed of others should arise. Nor does the question where the seminal power may reside, whether in root, stem, or fruit, affect the argument.

Reply Obj. 1: Life in plants is hidden, since they lack sense and local movement, by which the animate and the inanimate are chiefly discernible. And therefore, since they are firmly fixed in the earth, their production is treated as a part of the earth's formation.

Reply Obj. 2: Even before the earth was accursed, thorns and thistles had been produced, either virtually or actually. But they were not produced in punishment of man; as though the earth, which he tilled to gain his food, produced unfruitful and

noxious plants. Hence it is said: "Shall it bring forth to thee."

Reply Obj. 3: Moses put before the people such things only as were manifest to their senses, as we have said (Q. 67, A. 4; Q. 68, A. 3). But minerals are generated in hidden ways within the bowels of the earth. Moreover they seem hardly specifically distinct from earth, and would seem to be species thereof. For this reason, therefore, he makes no mention of them. _____

QUESTION 70

OF THE WORK OF ADORNMENT, AS REGARDS THE FOURTH DAY (In Three Articles)

We must next consider the work of adornment, first as to each day by itself, secondly as to all seven days in general.

In the first place, then, we consider the work of the fourth day, secondly, that of the fifth day, thirdly, that of the sixth day, and fourthly, such matters as belong to the seventh day.

Under the first head there are three points of inquiry:

(1) As to the production of the lights;

(2) As to the end of their production;

(3) Whether they are living beings? _____

FIRST ARTICLE [I, Q. 70, Art. 1]

Whether the Lights Ought to Have Been Produced on the Fourth Day?

Objection 1: It would seem that the lights ought not to have been produced on the fourth day. For the heavenly luminaries are by nature incorruptible bodies: wherefore their matter cannot exist without their form. But as their matter was produced in the work of creation, before there was any day, so therefore were their forms. It follows, then, that the lights were not produced on the fourth day.

Obj. 2: Further, the luminaries are, as it were, vessels of light. But light was made on

the first day. The luminaries, therefore, should have been made on the first day, not on the fourth.

Obj. 3: Further, the lights are fixed in the firmament, as plants are fixed in the earth. For, the Scripture says: "He set them in the firmament." But plants are described as produced when the earth, to which they are attached, received its form. The lights, therefore, should have been produced at the same time as the firmament, that is to say, on the second day.

Obj. 4: Further, plants are an effect of the sun, moon, and other heavenly bodies. Now, cause precedes effect in the order of nature. The lights, therefore, ought not to have been produced on the fourth day, but on the third day.

Obj. 5: Further, as astronomers say, there are many stars larger than the moon. Therefore the sun and the moon alone are not correctly described as the "two great lights."

On the contrary, Suffices the authority of Scripture.

I answer that, In recapitulating the Divine works, Scripture says (Gen. 2:1): "So the heavens and the earth were finished and all the furniture of them," thereby indicating that the work was threefold. In the first work, that of "creation," the heaven and the earth were produced, but as yet without form. In the second, or work of "distinction," the heaven and the earth were perfected, either by adding substantial form to formless matter, as Augustine holds (Gen. ad lit. ii, 11), or by giving them the order and beauty due to them, as other holy writers suppose. To these two works is added the work of adornment, which is distinct from perfect[ion]. For the perfection of the heaven and the earth regards, seemingly, those things that belong to them intrinsically, but the adornment, those that are extrinsic, just as the perfection of a man lies in his proper parts and forms, and his adornment, in clothing or such like. Now just as distinction of certain things is made most evident by their local movement, as separating one from another; so the work of adornment is set forth by

the production of things having movement in the heavens, and upon the earth. But it has been stated above (Q. 69, A. 1), that three things are recorded as created, namely, the heaven, the water, and the earth; and these three received their form from the three days' work of distinction, so that heaven was formed on the first day; on the second day the waters were separated; and on the third day, the earth was divided into sea and dry land. So also is it in the work of adornment; on the first day of this work, which is the fourth of creation, are produced the lights, to adorn the heaven by their movements; on the second day, which is the fifth, birds and fishes are called into being, to make beautiful the intermediate element, for they move in air and water, which are here taken as one; while on the third day, which is the sixth, animals are brought forth, to move upon the earth and adorn it. It must also here be noted that Augustine's opinion (Gen. ad lit. v, 5) on the production of lights is not at variance with that of other holy writers, since he says that they were made actually, and not merely virtually, for the firmament has not the power of producing lights, as the earth has of producing plants. Wherefore Scripture does not say: "Let the firmament produce lights," though it says: "Let the earth bring forth the green herb."

Reply Obj. 1: In Augustine's opinion there is no difficulty here; for he does not hold a succession of time in these works, and so there was no need for the matter of the lights to exist under another form. Nor is there any difficulty in the opinion of those who hold the heavenly bodies to be of the nature of the four elements, for it may be said that they were formed out of matter already existing, as animals and plants were formed. For those, however, who hold the heavenly bodies to be of another nature from the elements, and naturally incorruptible, the answer must be that the lights were substantially created at the beginning, but that their substance, at first formless, is formed on this day, by receiving not its substantial form, but a determination of power. As to the fact that the lights are not mentioned as existing from the beginning, but only as made on the fourth day, Chrysostom (Hom. vi in Gen.) explains this by the need of guarding the people from the danger of idolatry: since

the lights are proved not to be gods, by the fact that they were not from the beginning.

Reply Obj. 2: No difficulty exists if we follow Augustine in holding the light made on the first day to be spiritual, and that made on this day to be corporeal. If, however, the light made on the first day is understood to be itself corporeal, then it must be held to have been produced on that day merely as light in general; and that on the fourth day the lights received a definite power to produce determinate effects. Thus we observe that the rays of the sun have one effect, those of the moon another, and so forth. Hence, speaking of such a determination of power, Dionysius (Div. Nom. iv) says that the sun's light which previously was without form, was formed on the fourth day.

Reply Obj. 3: According to Ptolemy the heavenly luminaries are not fixed in the spheres, but have their own movement distinct from the movement of the spheres. Wherefore Chrysostom says (Hom. vi in Gen.) that He is said to have set them in the firmament, not because He fixed them there immovably, but because He bade them to be there, even as He placed man in Paradise, to be there. In the opinion of Aristotle, however, the stars are fixed in their orbits, and in reality have no other movement but that of the spheres; and yet our senses perceive the movement of the luminaries and not that of the spheres (De Coel. ii, text. 43). But Moses describes what is obvious to sense, out of condescension to popular ignorance, as we have already said (Q. 67, A. 4; Q. 68, A. 3). The objection, however, falls to the ground if we regard the firmament made on the second day as having a natural distinction from that in which the stars are placed, even though the distinction is not apparent to the senses, the testimony of which Moses follows, as stated above (De Coel. ii, text. 43). For although to the senses there appears but one firmament; if we admit a higher and a lower firmament, the lower will be that which was made on the second day, and on the fourth the stars were fixed in the higher firmament.

Reply Obj. 4: In the words of Basil (Hom. v in Hexaem.), plants were recorded as produced before the sun and moon, to prevent idolatry, since those who believe the heavenly bodies to be gods, hold that plants originate primarily from these bodies. Although as Chrysostom remarks (Hom. vi in Gen.), the sun, moon, and stars cooperate in the work of production by their movements, as the husbandman cooperates by his labor.

Reply Obj. 5: As Chrysostom says, the two lights are called great, not so much with regard to their dimensions as to their influence and power. For though the stars be of greater bulk than the moon, yet the influence of the moon is more perceptible to the senses in this lower world. Moreover, as far as the senses are concerned, its apparent size is greater. _____

SECOND ARTICLE [I, Q. 70, Art. 2]

Whether the Cause Assigned for the Production of the Lights Is Reasonable?

Objection 1: It would seem that the cause assigned for the production of the lights is not reasonable. For it is said (Jer. 10:2): "Be not afraid of the signs of heaven, which the heathens fear." Therefore the heavenly lights were not made to be signs.

Obj. 2: Further, sign is contradistinguished from cause. But the lights are the cause of what takes place upon the earth. Therefore they are not signs.

Obj. 3: Further, the distinction of seasons and days began from the first day. Therefore the lights were not made "for seasons, and days, and years," that is, in order to distinguish them.

Obj. 4: Further, nothing is made for the sake of that which is inferior to itself, "since the end is better than the means" (Topic. iii). But the lights are nobler than the earth. Therefore they were not made "to enlighten it."

Obj. 5: Further, the new moon cannot be said "to rule the night." But such it probably did when first made; for men begin to count from the new moon. The moon, therefore, was not made "to rule the night."

On the contrary, Suffices the authority of Scripture.

I answer that, As we have said above (Q. 65, A. 2), a corporeal creature can be considered as made either for the sake of its proper act, or for other creatures, or for the whole universe, or for the glory of God. Of these reasons only that which points out the usefulness of these things to man, is touched upon by Moses, in order to withdraw his people from idolatry. Hence it is written (Deut. 4:19): "Lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon and all the stars of heaven, and being deceived by error thou adore and serve them, which the Lord thy God created for the service of all nations." Now, he explains this service at the beginning of Genesis as threefold. First, the lights are of service to man, in regard to sight, which directs him in his works, and is most useful for perceiving objects. In reference to this he says: "Let them shine in the firmament and give life to the earth." Secondly, as regards the changes of the seasons, which prevent weariness, preserve health, and provide for the necessities of food; all of which things could not be secured if it were always summer or winter. In reference to this he says: "Let them be for seasons, and for days, and years." Thirdly, as regards the convenience of business and work, in so far as the lights are set in the heavens to indicate fair or foul weather, as favorable to various occupations. And in this respect he says: "Let them be for signs."

Reply Obj. 1: The lights in the heaven are set for signs of changes effected in corporeal creatures, but not of those changes which depend upon the free-will.

Reply Obj. 2: We are sometimes brought to the knowledge of hidden effects through their sensible causes, and conversely. Hence nothing prevents a sensible cause from being a sign. But he says "signs," rather than "causes," to guard against idolatry.

Reply Obj. 3: The general division of time into day and night took place on the first day, as regards the diurnal movement, which is common to the whole heaven and may be understood to have begun on that first day. But the particular distinctions of

days and seasons and years, according as one day is hotter than another, one season than another, and one year than another, are due to certain particular movements of the stars: which movements may have had their beginning on the fourth day.

Reply Obj. 4: Light was given to the earth for the service of man, who, by reason of his soul, is nobler than the heavenly bodies. Nor is it untrue to say that a higher creature may be made for the sake of a lower, considered not in itself, but as ordained to the good of the universe.

Reply Obj. 5: When the moon is at its perfection it rises in the evening and sets in the morning, and thus it rules the night, and it was probably made in its full perfection as were plants yielding seed, as also were animals and man himself. For although the perfect is developed from the imperfect by natural processes, yet the perfect must exist simply before the imperfect. Augustine, however (Gen. ad lit. ii), does not say this, for he says that it is not unfitting that God made things imperfect, which He afterwards perfected. _____

THIRD ARTICLE [I, Q. 70, Art. 3]

Whether the Lights of Heaven Are Living Beings?

Objection 1: It would seem that the lights of heaven are living beings. For the nobler a body is, the more nobly it should be adorned. But a body less noble than the heaven, is adorned with living beings, with fish, birds, and the beasts of the field. Therefore the lights of heaven, as pertaining to its adornment, should be living beings also.

Obj. 2: Further, the nobler a body is, the nobler must be its form. But the sun, moon, and stars are nobler bodies than plants or animals, and must therefore have nobler forms. Now the noblest of all forms is the soul, as being the first principle of life. Hence Augustine (De Vera Relig. xxix) says: "Every living substance stands higher in the order of nature than one that has not life." The lights of heaven, therefore, are living beings.

Obj. 3: Further, a cause is nobler than its effect. But the sun, moon, and stars are a cause of life, as is especially evidenced in the case of animals generated from putrefaction, which receive life from the power of the sun and stars. Much more, therefore, have the heavenly bodies a living soul.

Obj. 4: Further, the movement of the heaven and the heavenly bodies are natural (De Coel. i, text. 7, 8): and natural movement is from an intrinsic principle. Now the principle of movement in the heavenly bodies is a substance capable of apprehension, and is moved as the desirer is moved by the object desired (Metaph. xii, text. 36). Therefore, seemingly, the apprehending principle is intrinsic to the heavenly bodies: and consequently they are living beings.

Obj. 5: Further, the first of movables is the heaven. Now, of all things that are endowed with movement the first moves itself, as is proved in Phys. viii, text. 34, because, what is such of itself precedes that which is by another. But only beings that are living move themselves, as is shown in the same book (text. 27). Therefore the heavenly bodies are living beings.

On the contrary, Damascene says (De Fide Orth. ii), "Let no one esteem the heavens or the heavenly bodies to be living things, for they have neither life nor sense."

I answer that, Philosophers have differed on this question. Anaxagoras, for instance, as Augustine mentions (De Civ. Dei xviii, 41), "was condemned by the Athenians for teaching that the sun was a fiery mass of stone, and neither a god nor even a living being." On the other hand, the Platonists held that the heavenly bodies have life. Nor was there less diversity of opinion among the Doctors of the Church. It was the belief of Origen (Peri Archon i) and Jerome that these bodies were alive, and the latter seems to explain in that sense the words (Eccles. 1:6), "The spirit goeth forward, surveying all places round about." But Basil (Hom. iii, vi in Hexaem.) and Damascene (De Fide Orth. ii) maintain that the heavenly bodies are inanimate. Augustine leaves the matter in doubt, without committing himself to either theory,

though he goes so far as to say that if the heavenly bodies are really living beings, their souls must be akin to the angelic nature (Gen. ad lit. ii, 18; Enchiridion lviii).

In examining the truth of this question, where such diversity of opinion exists, we shall do well to bear in mind that the union of soul and body exists for the sake of the soul and not of the body; for the form does not exist for the matter, but the matter for the form. Now the nature and power of the soul are apprehended through its operation, which is to a certain extent its end. Yet for some of these operations, as sensation and nutrition, our body is a necessary instrument. Hence it is clear that the sensitive and nutritive souls must be united to a body in order to exercise their functions. There are, however, operations of the soul, which are not exercised through the medium of the body, though the body ministers, as it were, to their production. The intellect, for example, makes use of the phantasms derived from the bodily senses, and thus far is dependent on the body, although capable of existing apart from it. It is not, however, possible that the functions of nutrition, growth, and generation, through which the nutritive soul operates, can be exercised by the heavenly bodies, for such operations are incompatible with a body naturally incorruptible. Equally impossible is it that the functions of the sensitive soul can appertain to the heavenly body, since all the senses depend on the sense of touch, which perceives elemental qualities, and all the organs of the senses require a certain proportion in the admixture of elements, whereas the nature of the heavenly bodies is not elemental. It follows, then, that of the operations of the soul the only ones left to be attributed to the heavenly bodies are those of understanding and moving; for appetite follows both sensitive and intellectual perception, and is in proportion thereto. But the operations of the intellect, which does not act through the body, do not need a body as their instrument, except to supply phantasms through the senses. Moreover, the operations of the sensitive soul, as we have seen, cannot be attributed to the heavenly bodies. Accordingly, the union of a soul to a heavenly body cannot be for the purpose of the operations of the intellect. It remains, then, only to consider

whether the movement of the heavenly bodies demands a soul as the motive power, not that the soul, in order to move the heavenly body, need be united to the latter as its form; but by contact of power, as a mover is united to that which he moves. Wherefore Aristotle (Phys. viii, text. 42, 43), after showing that the first mover is made up of two parts, the moving and the moved, goes on to show the nature of the union between these two parts. This, he says, is effected by contact which is mutual if both are bodies; on the part of one only, if one is a body and the other not. The Platonists explain the union of soul and body in the same way, as a contact of a moving power with the object moved, and since Plato holds the heavenly bodies to be living beings, this means nothing else but that substances of spiritual nature are united to them, and act as their moving power. A proof that the heavenly bodies are moved by the direct influence and contact of some spiritual substance, and not, like bodies of specific gravity, by nature, lies in the fact that whereas nature moves to one fixed end which having attained, it rests; this does not appear in the movement of heavenly bodies. Hence it follows that they are moved by some intellectual substances. Augustine appears to be of the same opinion when he expresses his belief that all corporeal things are ruled by God through the spirit of life (De Trin. iii, 4).

From what has been said, then, it is clear that the heavenly bodies are not living beings in the same sense as plants and animals, and that if they are called so, it can only be equivocally. It will also be seen that the difference of opinion between those who affirm, and those who deny, that these bodies have life, is not a difference of things but of words.

Reply Obj. 1: Certain things belong to the adornment of the universe by reason of their proper movement; and in this way the heavenly luminaries agree with others that conduce to that adornment, for they are moved by a living substance.

Reply Obj. 2: One being may be nobler than another absolutely, but not in a

particular respect. While, then, it is not conceded that the souls of heavenly bodies are nobler than the souls of animals absolutely it must be conceded that they are superior to them with regard to their respective forms, since their form perfects their matter entirely, which is not in potentiality to other forms; whereas a soul does not do this. Also as regards movement the power that moves the heavenly bodies is of a nobler kind.

Reply Obj. 3: Since the heavenly body is a mover moved, it is of the nature of an instrument, which acts in virtue of the agent: and therefore since this agent is a living substance the heavenly body can impart life in virtue of that agent.

Reply Obj. 4: The movements of the heavenly bodies are natural, not on account of their active principle, but on account of their passive principle; that is to say, from a certain natural aptitude for being moved by an intelligent power.

Reply Obj. 5: The heaven is said to move itself in as far as it is compounded of mover and moved; not by the union of the mover, as the form, with the moved, as the matter, but by contact with the motive power, as we have said. So far, then, the principle that moves it may be called intrinsic, and consequently its movement natural with respect to that active principle; just as we say that voluntary movement is natural to the animal as animal (Phys. viii, text. 27). _____

QUESTION 71

ON THE WORK OF THE FIFTH DAY (In One Article)

We must next consider the work of the fifth day.

Objection 1: It would seem that this work is not fittingly described. For the waters produce that which the power of water suffices to produce. But the power of water does not suffice for the production of every kind of fishes and birds since we find that many of them are generated from seed. Therefore the words, "Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth," do not fittingly describe this work.

Obj. 2: Further, fishes and birds are not produced from water only, but earth seems to predominate over water in their composition, as is shown by the fact that their bodies tend naturally to the earth and rest upon it. It is not, then, fittingly said that fishes and birds are produced from water.

Obj. 3: Further, fishes move in the waters, and birds in the air. If, then, fishes are produced from the waters, birds ought to be produced from the air, and not from the waters.

Obj. 4: Further, not all fishes creep through the waters, for some, as seals, have feet and walk on land. Therefore the production of fishes is not sufficiently described by the words, "Let the waters bring forth the creeping creature having life."

Obj. 5: Further, land animals are more perfect than birds and fishes which appears from the fact that they have more distinct limbs, and generation of a higher order. For they bring forth living beings, whereas birds and fishes bring forth eggs. But the more perfect has precedence in the order of nature. Therefore fishes and birds ought not to have been produced on the fifth day, before land animals.

On the contrary, Suffices the authority of Scripture.

I answer that, As said above, (Q. 70, A. 1), the order of the work of adornment corresponds to the order of the work of distinction. Hence, as among the three days assigned to the work of distinction, the middle, or second, day is devoted to the work of distinction of water, which is the intermediate body, so in the three days of the work of adornment, the middle day, which is the fifth, is assigned to the adornment of the intermediate body, by the production of birds and fishes. As, then, Moses makes mention of the lights and the light on the fourth day, to show that the fourth day corresponds to the first day on which he had said that the light was made, so on this fifth day he mentions the waters and the firmament of heaven to show that the fifth day corresponds to the second. It must, however, be observed that Augustine differs from other writers in his opinion about the production of fishes and birds, as

he differs about the production of plants. For while others say that fishes and birds were produced on the fifth day actually, he holds that the nature of the waters produced them on that day potentially.

Reply Obj. 1: It was laid down by Avicenna that animals of all kinds can be generated by various minglings of the elements, and naturally, without any kind of seed. This, however, seems repugnant to the fact that nature produces its effects by determinate means, and consequently, those things that are naturally generated from seed cannot be generated naturally in any other way. It ought, then, rather to be said that in the natural generation of all animals that are generated from seed, the active principle lies in the formative power of the seed, but that in the case of animals generated from putrefaction, the formative power of is the influence of the heavenly bodies. The material principle, however, in the generation of either kind of animals, is either some element, or something compounded of the elements. But at the first beginning of the world the active principle was the Word of God, which produced animals from material elements, either in act, as some holy writers say, or virtually, as Augustine teaches. Not as though the power possessed by water or earth of producing all animals resides in the earth and the water themselves, as Avicenna held, but in the power originally given to the elements of producing them from elemental matter by the power of seed or the influence of the stars.

Reply Obj. 2: The bodies of birds and fishes may be considered from two points of view. If considered in themselves, it will be evident that the earthly element must predominate, since the element that is least active, namely, the earth, must be the most abundant in quantity in order that the mingling may be duly tempered in the body of the animal. But if considered as by nature constituted to move with certain specific motions, thus they have some special affinity with the bodies in which they move; and hence the words in which their generation is described.

Reply Obj. 3: The air, as not being so apparent to the senses, is not enumerated by

itself, but with other things: partly with the water, because the lower region of the air is thickened by watery exhalations; partly with the heaven as to the higher region. But birds move in the lower part of the air, and so are said to fly "beneath the firmament," even if the firmament be taken to mean the region of clouds. Hence the production of birds is ascribed to the water.

Reply Obj. 4: Nature passes from one extreme to another through the medium; and therefore there are creatures of intermediate type between the animals of the air and those of the water, having something in common with both; and they are reckoned as belonging to that class to which they are most allied, through the characters possessed in common with that class, rather than with the other. But in order to include among fishes all such intermediate forms as have special characters like to theirs, the words, "Let the waters bring forth the creeping creature having life," are followed by these: "God created great whales," etc.

Reply Obj. 5: The order in which the production of these animals is given has reference to the order of those bodies which they are set to adorn, rather than to the superiority of the animals themselves. Moreover, in generation also the more perfect is reached through the less perfect. _____

QUESTION 72

ON THE WORK OF THE SIXTH DAY (In One Article)

We must now consider the work of the sixth day.

Objection 1: It would seem that this work is not fittingly described. For as birds and fishes have a living soul, so also have land animals. But these animals are not themselves living souls. Therefore the words, "Let the earth bring forth the living creature," should rather have been, "Let the earth bring forth the living four-footed creatures."

Obj. 2: Further, a genus ought not to be opposed to its species. But beasts and cattle are quadrupeds. Therefore quadrupeds ought not to be enumerated as a class with

beasts and cattle.

Obj. 3: Further, as animals belong to a determinate genus and species, so also does man. But in the making of man nothing is said of his genus and species, and therefore nothing ought to have been said about them in the production of other animals, whereas it is said "according to its genus" and "in its species."

Obj. 4: Further, land animals are more like man, whom God is recorded to have blessed, than are birds and fishes. But as birds and fishes are said to be blessed, this should have been said, with much more reason, of the other animals as well.

Obj. 5: Further, certain animals are generated from putrefaction, which is a kind of corruption. But corruption is repugnant to the first founding of the world. Therefore such animals should not have been produced at that time.

Obj. 6: Further, certain animals are poisonous, and injurious to man. But there ought to have been nothing injurious to man before man sinned. Therefore such animals ought not to have been made by God at all, since He is the Author of good; or at least not until man had sinned.

On the contrary, Suffices the authority of Scripture.

I answer that, As on the fifth day the intermediate body, namely, the water, is adorned, and thus that day corresponds to the second day; so the sixth day, on which the lowest body, or the earth, is adorned by the production of land animals, corresponds to the third day. Hence the earth is mentioned in both places. And here again Augustine says (Gen. ad lit. v) that the production was potential, and other holy writers that it was actual.

Reply Obj. 1: The different grades of life which are found in different living creatures can be discovered from the various ways in which Scripture speaks of them, as Basil says (Hom. viii in Hexaem.). The life of plants, for instance, is very imperfect and difficult to discern, and hence, in speaking of their production, nothing is said of their life, but only their generation is mentioned, since only in

generation is a vital act observed in them. For the powers of nutrition and growth are subordinate to the generative life, as will be shown later on (Q. 78, A. 2). But amongst animals, those that live on land are, generally speaking, more perfect than birds and fishes, not because the fish is devoid of memory, as Basil upholds (Hom. viii in Hexaem.) and Augustine rejects (Gen. ad lit. iii), but because their limbs are more distinct and their generation of a higher order, (yet some imperfect animals, such as bees and ants, are more intelligent in certain ways). Scripture, therefore, does not call fishes "living creatures," but "creeping creatures having life"; whereas it does call land animals "living creatures" on account of their more perfect life, and seems to imply that fishes are merely bodies having in them something of a soul, whilst land animals, from the higher perfection of their life, are, as it were, living souls with bodies subject to them. But the life of man, as being the most perfect grade, is not said to be produced, like the life of other animals, by earth or water, but immediately by God.

Reply Obj. 2: By "cattle," domestic animals are signified, which in any way are of service to man: but by "beasts," wild animals such as bears and lions are designated. By "creeping things" those animals are meant which either have no feet and cannot rise from the earth, as serpents, or those whose feet are too short to lift them far from the ground, as the lizard and tortoise. But since certain animals, as deer and goats, seem to fall under none of these classes, the word "quadrupeds" is added. Or perhaps the word "quadruped" is used first as being the genus, to which the others are added as species, for even some reptiles, such as lizards and tortoises, are four-footed.

Reply Obj. 3: In other animals, and in plants, mention is made of genus and species, to denote the generation of like from like. But it was unnecessary to do so in the case of man, as what had already been said of other creatures might be understood of him. Again, animals and plants may be said to be produced according to their kinds, to signify their remoteness from the Divine image and likeness, whereas man is said to be made "to the image and likeness of God."

Reply Obj. 4: The blessing of God gives power to multiply by generation, and, having been mentioned in the preceding account of the making of birds and fishes, could be understood of the beasts of the earth, without requiring to be repeated. The blessing, however, is repeated in the case of man, since in him generation of children has a special relation to the number of the elect [*Cf. Augustine, Gen. ad lit. iii, 12], and to prevent anyone from saying that there was any sin whatever in the act of begetting children. As to plants, since they experience neither desire of propagation, nor sensation in generating, they are deemed unworthy of a formal blessing.

Reply Obj. 5: Since the generation of one thing is the corruption of another, it was not incompatible with the first formation of things, that from the corruption of the less perfect the more perfect should be generated. Hence animals generated from the corruption of inanimate things, or of plants, may have been generated then. But those generated from corruption of animals could not have been produced then otherwise than potentially.

Reply Obj. 6: In the words of Augustine (Super. Gen. contr. Manich. i): "If an unskilled person enters the workshop of an artificer he sees in it many appliances of which he does not understand the use, and which, if he is a foolish fellow, he considers unnecessary. Moreover, should he carelessly fall into the fire, or wound himself with a sharp-edged tool, he is under the impression that many of the things there are hurtful; whereas the craftsman, knowing their use, laughs at his folly. And thus some people presume to find fault with many things in this world, through not seeing the reasons for their existence. For though not required for the furnishing of our house, these things are necessary for the perfection of the universe." And, since man before he sinned would have used the things of this world conformably to the order designed, poisonous animals would not have injured him.

QUESTION 73

ON THE THINGS THAT BELONG TO THE SEVENTH DAY (In Three Articles)

We must next consider the things that belong to the seventh day. Under this head there are three points of inquiry:

(1) About the completion of the works;

(2) About the resting of God;

(3) About the blessing and sanctifying of this day. _____

FIRST ARTICLE [I, Q. 73, Art. 1]

Whether the Completion of the Divine Works Ought to Be Ascribed to the Seventh Day?

Objection 1: It would seem that the completion of the Divine works ought not to be ascribed to the seventh day. For all things that are done in this world belong to the Divine works. But the consummation of the world will be at the end of the world (Matt. 13:39, 40). Moreover, the time of Christ's Incarnation is a time of completion, wherefore it is called "the time of fulness [*Vulg.: 'the fulness of time']" (Gal. 4:4). And Christ Himself, at the moment of His death, cried out, "It is consummated" (John 19:30). Hence the completion of the Divine works does not belong to the seventh day.

Obj. 2: Further, the completion of a work is an act in itself. But we do not read that God acted at all on the seventh day, but rather that He rested from all His work. Therefore the completion of the works does not belong to the seventh day.

Obj. 3: Further, nothing is said to be complete to which many things are added, unless they are merely superfluous, for a thing is called perfect to which nothing is wanting that it ought to possess. But many things were made after the seventh day, as the production of many individual beings, and even of certain new species that are frequently appearing, especially in the case of animals generated from

putrefaction. Also, God creates daily new souls. Again, the work of the Incarnation was a new work, of which it is said (Jer. 31:22): "The Lord hath created a new thing upon the earth." Miracles also are new works, of which it is said (Eccles. 36:6): "Renew thy signs, and work new miracles." Moreover, all things will be made new when the Saints are glorified, according to Apoc. 21:5: "And He that sat on the throne said: Behold I make all things new." Therefore the completion of the Divine works ought not to be attributed to the seventh day.

On the contrary, It is said (Gen. 2:2): "On the seventh day God ended His work which He had made."

I answer that, The perfection of a thing is twofold, the first perfection and the second perfection. The first perfection is that according to which a thing is substantially perfect, and this perfection is the form of the whole; which form results from the whole having its parts complete. But the second perfection is the end, which is either an operation, as the end of the harpist is to play the harp; or something that is attained by an operation, as the end of the builder is the house that he makes by building. But the first perfection is the cause of the second, because the form is the principle of operation. Now the final perfection, which is the end of the whole universe, is the perfect beatitude of the Saints at the consummation of the world; and the first perfection is the completeness of the universe at its first founding, and this is what is ascribed to the seventh day.

Reply Obj. 1: The first perfection is the cause of the second, as above said. Now for the attaining of beatitude two things are required, nature and grace. Therefore, as said above, the perfection of beatitude will be at the end of the world. But this consummation existed previously in its causes, as to nature, at the first founding of the world, as to grace, in the Incarnation of Christ. For, "Grace and truth came by Jesus Christ" (John 1:17). So, then, on the seventh day was the consummation of nature, in Christ's Incarnation the consummation of grace, and at the end of the

world will be the consummation of glory.

Reply Obj. 2: God did act on the seventh day, not by creating new creatures, but by directing and moving His creatures to the work proper to them, and thus He made some beginning of the second perfection. So that, according to our version of the Scripture, the completion of the works is attributed to the seventh day, though according to another it is assigned to the sixth. Either version, however, may stand, since the completion of the universe as to the completeness of its parts belongs to the sixth day, but its completion as regards their operation, to the seventh. It may also be added that in continuous movement, so long as any movement further is possible, movement cannot be called completed till it comes to rest, for rest denotes consummation of movement. Now God might have made many other creatures besides those which He made in the six days, and hence, by the fact that He ceased making them on the seventh day, He is said on that day to have consummated His work.

Reply Obj. 3: Nothing entirely new was afterwards made by God, but all things subsequently made had in a sense been made before in the work of the six days. Some things, indeed, had a previous experience materially, as the rib from the side of Adam out of which God formed Eve; whilst others existed not only in matter but also in their causes, as those individual creatures that are now generated existed in the first of their kind. Species, also, that are new, if any such appear, existed beforehand in various active powers; so that animals, and perhaps even new species of animals, are produced by putrefaction by the power which the stars and elements received at the beginning. Again, animals of new kinds arise occasionally from the connection of individuals belonging to different species, as the mule is the offspring of an ass and a mare; but even these existed previously in their causes, in the works of the six days. Some also existed beforehand by way of similitude, as the souls now created. And the work of the Incarnation itself was thus foreshadowed, for as we read (Phil. 2:7), The Son of God "was made in the likeness of men." And again, the

glory that is spiritual was anticipated in the angels by way of similitude; and that of the body in the heaven, especially the empyrean. Hence it is written (Eccles. 1:10), "Nothing under the sun is new, for it hath already gone before, in the ages that were before us." _____

SECOND ARTICLE [I, Q. 73, Art. 2]

Whether God Rested on the Seventh Day from All His Work?

Objection 1: It would seem that God did not rest on the seventh day from all His work. For it is said (John 5:17), "My Father worketh until now, and I work." God, then, did not rest on the seventh day from all His work.

Obj. 2: Further, rest is opposed to movement, or to labor, which movement causes. But, as God produced His work without movement and without labor, He cannot be said to have rested on the seventh day from His work.

Obj. 3: Further, should it be said that God rested on the seventh day by causing man to rest; against this it may be argued that rest is set down in contradistinction to His work; now the words "God created" or "made" this thing or the other cannot be explained to mean that He made man create or make these things. Therefore the resting of God cannot be explained as His making man to rest.

On the contrary, It is said (Gen. 2:2): "God rested on the seventh day from all the work which He had done."

I answer that, Rest is, properly speaking, opposed to movement, and consequently to the labor that arises from movement. But although movement, strictly speaking, is a quality of bodies, yet the word is applied also to spiritual things, and in a twofold sense. On the one hand, every operation may be called a movement, and thus the Divine goodness is said to move and go forth to its object, in communicating itself to that object, as Dionysius says (Div. Nom. ii). On the other hand, the desire that tends to an object outside itself, is said to move towards it. Hence rest is taken in two senses, in one sense meaning a cessation from work, in the other, the satisfying

of desire. Now, in either sense God is said to have rested on the seventh day. First, because He ceased from creating new creatures on that day, for, as said above (A. 1, ad 3), He made nothing afterwards that had not existed previously, in some degree, in the first works; secondly, because He Himself had no need of the things that He had made, but was happy in the fruition of Himself. Hence, when all things were made He is not said to have rested "in" His works, as though needing them for His own happiness, but to have rested "from" them, as in fact resting in Himself, as He suffices for Himself and fulfils His own desire. And even though from all eternity He rested in Himself, yet the rest in Himself, which He took after He had finished His works, is that rest which belongs to the seventh day. And this, says Augustine, is the meaning of God's resting from His works on that day (Gen. ad lit. iv).

Reply Obj. 1: God indeed "worketh until now" by preserving and providing for the creatures He has made, but not by the making of new ones.

Reply Obj. 2: Rest is here not opposed to labor or to movement, but to the production of new creatures, and to the desire tending to an external object.

Reply Obj. 3: Even as God rests in Himself alone and is happy in the enjoyment of Himself, so our own sole happiness lies in the enjoyment of God. Thus, also, He makes us find rest in Himself, both from His works and our own. It is not, then, unreasonable to say that God rested in giving rest to us. Still, this explanation must not be set down as the only one, and the other is the first and principal explanation.

THIRD ARTICLE [I, Q. 73, Art. 3]

Whether Blessing and Sanctifying Are Due to the Seventh Day?

Objection 1: It would seem that blessing and sanctifying are not due to the seventh day. For it is usual to call a time blessed or holy for that some good thing has happened in it, or some evil been avoided. But whether God works or ceases from work nothing accrues to Him or is lost to Him. Therefore no special blessing or

sanctifying are due to the seventh day.

Obj. 2: Further, the Latin "benedictio" [blessing] is derived from "bonitas" [goodness]. But it is the nature of good to spread and communicate itself, as Dionysius says (Div. Nom. iv). The days, therefore, in which God produced creatures deserved a blessing rather than the day on which He ceased producing them.

Obj. 3: Further, over each creature a blessing was pronounced, as upon each work it was said, "God saw that it was good." Therefore it was not necessary that after all had been produced, the seventh day should be blessed.

On the contrary, It is written (Gen. 2:3), "God blessed the seventh day and sanctified it, because in it He had rested from all His work."

I answer that, As said above (A. 2), God's rest on the seventh day is understood in two ways. First, in that He ceased from producing new works, though He still preserves and provides for the creatures He has made. Secondly, in that after all His works He rested in Himself. According to the first meaning, then, a blessing befits the seventh day, since, as we explained (Q. 72, ad 4), the blessing referred to the increase by multiplication; for which reason God said to the creatures which He blessed: "Increase and multiply." Now, this increase is effected through God's Providence over His creatures, securing the generation of like from like. And according to the second meaning, it is right that the seventh day should have been sanctified, since the special sanctification of every creature consists in resting in God. For this reason things dedicated to God are said to be sanctified.

Reply Obj. 1: The seventh day is said to be sanctified not because anything can accrue to God, or be taken from Him, but because something is added to creatures by their multiplying, and by their resting in God.

Reply Obj. 2: In the first six days creatures were produced in their first causes, but after being thus produced, they are multiplied and preserved, and this work also

belongs to the Divine goodness. And the perfection of this goodness is made most clear by the knowledge that in it alone God finds His own rest, and we may find ours in its fruition.

Reply Obj. 3: The good mentioned in the works of each day belongs to the first institution of nature; but the blessing attached to the seventh day, to its propagation.

QUESTION 74

ON ALL THE SEVEN DAYS IN COMMON (In Three Articles)

We next consider all the seven days in common: and there are three points of inquiry:

(1) As to the sufficiency of these days;

(2) Whether they are all one day, or more than one?

(3) As to certain modes of speaking which Scripture uses in narrating the works of the six days. _____

FIRST ARTICLE [I, Q. 74, Art. 1]

Whether these days are sufficiently enumerated?

Objection 1: It would seem that these days are not sufficiently enumerated. For the work of creation is no less distinct from the works of distinction and adornment than these two works are from one another. But separate days are assigned to distinction and to adornment, and therefore separate days should be assigned to creation.

Obj. 2: Further, air and fire are nobler elements than earth and water. But one day is assigned to the distinction of water, and another to the distinction of the land. Therefore, other days ought to be devoted to the distinction of fire and air.

Obj. 3: Further, fish differ from birds as much as birds differ from the beasts of the earth, whereas man differs more from other animals than all animals whatsoever differ from each other. But one day is devoted to the production of fishes, and

another to that of the beast of the earth. Another day, then, ought to be assigned to the production of birds and another to that of man.

Obj. 4: Further, it would seem, on the other hand, that some of these days are superfluous. Light, for instance, stands to the luminaries in the relation of accident to subject. But the subject is produced at the same time as the accident proper to it. The light and the luminaries, therefore, ought not to have been produced on different days.

Obj. 5: Further, these days are devoted to the first instituting of the world. But as on the seventh day nothing was instituted, that day ought not to be enumerated with the others.

I answer that, The reason of the distinction of these days is made clear by what has been said above (Q. 70, A. 1), namely, that the parts of the world had first to be distinguished, and then each part adorned and filled, as it were, by the beings that inhabit it. Now the parts into which the corporeal creation is divided are three, according to some holy writers, these parts being the heaven, or highest part, the water, or middle part, and the earth, or the lowest part. Thus the Pythagoreans teach that perfection consists in three things, the beginning, the middle, and the end. The first part, then, is distinguished on the first day, and adorned on the fourth, the middle part distinguished on the middle day, and adorned on the fifth, and the third part distinguished on the third day, and adorned on the sixth. But Augustine, while agreeing with the above writers as to the last three days, differs as to the first three, for, according to him, spiritual creatures are formed on the first day, and corporeal on the two others, the higher bodies being formed on the first these two days, and the lower on the second. Thus, then, the perfection of the Divine works corresponds to the perfection of the number six, which is the sum of its aliquot parts, one, two, three; since one day is assigned to the forming of spiritual creatures, two to that of corporeal creatures, and three to the work of adornment.

Reply Obj. 1: According to Augustine, the work of creation belongs to the production of formless matter, and of the formless spiritual nature, both of which are outside of time, as he himself says (Confess. xii, 12). Thus, then, the creation of either is set down before there was any day. But it may also be said, following other holy writers, that the works of distinction and adornment imply certain changes in the creature which are measurable by time; whereas the work of creation lies only in the Divine act producing the substance of beings instantaneously. For this reason, therefore, every work of distinction and adornment is said to take place "in a day," but creation "in the beginning" which denotes something indivisible.

Reply Obj. 2: Fire and air, as not distinctly known by the unlettered, are not expressly named by Moses among the parts of the world, but reckoned with the intermediate part, or water, especially as regards the lowest part of the air; or with the heaven, to which the higher region of air approaches, as Augustine says (Gen. ad lit. ii, 13).

Reply Obj. 3: The production of animals is recorded with reference to their adorning the various parts of the world, and therefore the days of their production are separated or united according as the animals adorn the same parts of the world, or different parts.

Reply Obj. 4: The nature of light, as existing in a subject, was made on the first day; and the making of the luminaries on the fourth day does not mean that their substance was produced anew, but that they then received a form that they had not before, as said above (Q. 70, [A. 1] ad 2).

Reply Obj. 5: According to Augustine (Gen. ad lit. iv, 15), after all that has been recorded that is assigned to the six days, something distinct is attributed to the seventh—namely, that on it God rested in Himself from His works: and for this reason it was right that the seventh day should be mentioned after the six. It may also be said, with the other writers, that the world entered on the seventh day upon a

new state, in that nothing new was to be added to it, and that therefore the seventh day is mentioned after the six, from its being devoted to cessation from work.

SECOND ARTICLE [I, Q. 74, Art. 2]

Whether All These Days Are One Day?

Objection 1: It would seem that all these days are one day. For it is written (Gen. 2:4, 5): "These are the generations of the heaven and the earth, when they were created, in the day that the Lord . . . made the heaven and the earth, and every plant of the field, before it sprung up in the earth." Therefore the day in which God made "the heaven and the earth, and every plant of the field," is one and the same day. But He made the heaven and the earth on the first day, or rather before there was any day, but the plant of the field He made on the third day. Therefore the first and third days are but one day, and for a like reason all the rest.

Obj. 2: Further, it is said (Ecclus. 18:1): "He that liveth for ever, created all things together." But this would not be the case if the days of these works were more than one. Therefore they are not many but one only.

Obj. 3: Further, on the seventh day God ceased from all new works. If, then, the seventh day is distinct from the other days, it follows that He did not make that day; which is not admissible.

Obj. 4: Further, the entire work ascribed to one day God perfected in an instant, for with each work are the words (God) "said . . . . and it was . . . done." If, then, He had kept back His next work to another day, it would follow that for the remainder of a day He would have ceased from working and left it vacant, which would be superfluous. The day, therefore, of the preceding work is one with the day of the work that follows.

On the contrary, It is written (Gen. 1), "The evening and the morning were the second day . . . the third day," and so on. But where there is a second and third there

are more than one. There was not, therefore, only one day.

I answer that, On this question Augustine differs from other expositors. His opinion is that all the days that are called seven, are one day represented in a sevenfold aspect (Gen. ad lit. iv, 22; De Civ. Dei xi, 9; Ad Orosium xxvi); while others consider there were seven distinct days, not one only. Now, these two opinions, taken as explaining the literal text of Genesis, are certainly widely different. For Augustine understands by the word "day," the knowledge in the mind of the angels, and hence, according to him, the first day denotes their knowledge of the first of the Divine works, the second day their knowledge of the second work, and similarly with the rest. Thus, then, each work is said to have been wrought in some one of these days, inasmuch as God wrought nothing in the universe without impressing the knowledge thereof on the angelic mind; which can know many things at the same time, especially in the Word, in Whom all angelic knowledge is perfected and terminated. So the distinction of days denotes the natural order of the things known, and not a succession in the knowledge acquired, or in the things produced. Moreover, angelic knowledge is appropriately called "day," since light, the cause of day, is to be found in spiritual things, as Augustine observes (Gen. ad lit. iv, 28). In the opinion of the others, however, the days signify a succession both in time, and in the things produced.

If, however, these two explanations are looked at as referring to the mode of production, they will be found not greatly to differ, if the diversity of opinion existing on two points, as already shown (Q. 67, A. 1; Q. 69, A. 1), between Augustine and other writers is taken into account. First, because Augustine takes the earth and the water as first created, to signify matter totally without form; but the making of the firmament, the gathering of the waters, and the appearing of dry land, to denote the impression of forms upon corporeal matter. But other holy writers take the earth and the water, as first created, to signify the elements of the universe themselves existing under the proper forms, and the works that follow to mean some

sort of distinction in bodies previously existing, as also has been shown (Q. 67, AA. 1, 4; Q. 69, A. 1). Secondly, some writers hold that plants and animals were produced actually in the work of the six days; Augustine, that they were produced potentially. Now the opinion of Augustine, that the works of the six days were simultaneous, is consistent with either view of the mode of production. For the other writers agree with him that in the first production of things matter existed under the substantial form of the elements, and agree with him also that in the first instituting of the world animals and plants did not exist actually. There remains, however, a difference as to four points; since, according to the latter, there was a time, after the production of creatures, in which light did not exist, the firmament had not been formed, and the earth was still covered by the waters, nor had the heavenly bodies been formed, which is the fourth difference; which are not consistent with Augustine's explanation. In order, therefore, to be impartial, we must meet the arguments of either side.

Reply Obj. 1: On the day on which God created the heaven and the earth, He created also every plant of the field, not, indeed, actually, but "before it sprung up in the earth," that is, potentially. And this work Augustine ascribes to the third day, but other writers to the first instituting of the world.

Reply Obj. 2: God created all things together so far as regards their substance in some measure formless. But He did not create all things together, so far as regards that formation of things which lies in distinction and adornment. Hence the word "creation" is significant.

Reply Obj. 3: On the seventh day God ceased from making new things, but not from providing for their increase, and to this latter work it belongs that the first day is succeeded by other days.

Reply Obj. 4: All things were not distinguished and adorned together, not from a want of power on God's part, as requiring time in which to work, but that due order

might be observed in the instituting of the world. Hence it was fitting that different days should be assigned to the different states of the world, as each succeeding work added to the world a fresh state of perfection.

Reply Obj. 5: According to Augustine, the order of days refers to the natural order of the works attributed to the days. _____

THIRD ARTICLE [I, Q. 74, Art. 3]

Whether Scripture Uses Suitable Words to Express the Work of the Six Days?

Objection 1: It would seem the Scripture does not use suitable words to express the works of the six days. For as light, the firmament, and other similar works were made by the Word of God, so were the heaven and the earth. For "all things were made by Him" (John 1:3). Therefore in the creation of heaven and earth, as in the other works, mention should have been made of the Word of God.

Obj. 2: Further, the water was created by God, yet its creation is not mentioned. Therefore the creation of the world is not sufficiently described.

Obj. 3: Further, it is said (Gen. 1:31): "God saw all the things that He had made, and they were very good." It ought, then, to have been said of each work, "God saw that it was good." The omission, therefore, of these words in the work of creation and in that of the second day, is not fitting.

Obj. 4: Further, the Spirit of God is God Himself. But it does not befit God to move and to occupy place. Therefore the words, "The Spirit of God moved over the waters," are unbecoming.

Obj. 5: Further, what is already made is not made over again. Therefore to the words, "God said: Let the firmament be made . . . and it was so," it is superfluous to add, "God made the firmament." And the like is to be said of other works.

Obj. 6: Further, evening and morning do not sufficiently divide the day, since the day has many parts. Therefore the words, "The evening and morning were the

second day" or, "the third day," are not suitable.

Obj. 7: Further, "first," not "one," corresponds to "second" and "third." It should therefore have been said that, "The evening and the morning were the first day," rather than "one day."

Reply Obj. 1: According to Augustine (Gen. ad lit. i, 4), the person of the Son is mentioned both in the first creation of the world, and in its distinction and adornment, but differently in either place. For distinction and adornment belong to the work by which the world receives its form. But as the giving form to a work of art is by means of the form of the art in the mind of the artist, which may be called his intelligible word, so the giving form to every creature is by the word of God; and for this reason in the works of distinction and adornment the Word is mentioned. But in creation the Son is mentioned as the beginning, by the words, "In the beginning God created," since by creation is understood the production of formless matter. But according to those who hold that the elements were created from the first under their proper forms, another explanation must be given; and therefore Basil says (Hom. ii, iii in Hexaem.) that the words, "God said," signify a Divine command. Such a command, however, could not have been given before creatures had been produced that could obey it.

Reply Obj. 2: According to Augustine (De Civ. Dei ix, 33), by the heaven is understood the formless spiritual nature, and by the earth, the formless matter of all corporeal things, and thus no creature is omitted. But, according to Basil (Hom. i in Hexaem.), the heaven and the earth, as the two extremes, are alone mentioned, the intervening things being left to be understood, since all these move heavenwards, if light, or earthwards, if heavy. And others say that under the word, "earth," Scripture is accustomed to include all the four elements as (Ps. 148:7,8) after the words, "Praise the Lord from the earth," is added, "fire, hail, snow, and ice."

Reply Obj. 3: In the account of the creation there is found something to correspond

to the words, "God saw that it was good," used in the work of distinction and adornment, and this appears from the consideration that the Holy Spirit is Love. Now, "there are two things," says Augustine (Gen. ad lit. i, 8) which came from God's love of His creatures, their existence and their permanence. That they might then exist, and exist permanently, "the Spirit of God," it is said, "moved over the waters"—that is to say, over that formless matter, signified by water, even as the love of the artist moves over the materials of his art, that out of them he may form his work. And the words, "God saw that it was good," signify that the things that He had made were to endure, since they express a certain satisfaction taken by God in His works, as of an artist in his art: not as though He knew the creature otherwise, or that the creature was pleasing to Him otherwise, than before He made it. Thus in either work, of creation and of formation, the Trinity of Persons is implied. In creation the Person of the Father is indicated by God the Creator, the Person of the Son by the beginning, in which He created, and the Person of the Holy Ghost by the Spirit that moved over the waters. But in the formation, the Person of the Father is indicated by God that speaks, and the Person of the Son by the Word in which He speaks, and the Person of the Holy Spirit by the satisfaction with which God saw that what was made was good. And if the words, "God saw that it was good," are not said of the work of the second day, this is because the work of distinguishing the waters was only begun on that day, but perfected on the third. Hence these words, that are said of the third day, refer also to the second. Or it may be that Scripture does not use these words of approval of the second day's work, because this is concerned with the distinction of things not evident to the senses of mankind. Or, again, because by the firmament is simply understood the cloudy region of the air, which is not one of the permanent parts of the universe, nor of the principal divisions of the world. The above three reasons are given by Rabbi Moses [*Perplex. ii.], and to these may be added a mystical one derived from numbers and assigned by some writers, according to whom the work of the second day is not

marked with approval because the second number is an imperfect number, as receding from the perfection of unity.

Reply Obj. 4: Rabbi Moses (Perplex. ii) understands by the "Spirit of the Lord," the air or the wind, as Plato also did, and says that it is so called according to the custom of Scripture, in which these things are throughout attributed to God. But according to the holy writers, the Spirit of the Lord signifies the Holy Ghost, Who is said to "move over the water"—that is to say, over what Augustine holds to mean formless matter, lest it should be supposed that God loved of necessity the works He was to produce, as though He stood in need of them. For love of that kind is subject to, not superior to, the object of love. Moreover, it is fittingly implied that the Spirit moved over that which was incomplete and unfinished, since that movement is not one of place, but of pre-eminent power, as Augustine says (Gen. ad lit. i, 7). It is the opinion, however, of Basil (Hom. ii in Hexaem.) that the Spirit moved over the element of water, "fostering and quickening its nature and impressing vital power, as the hen broods over her chickens." For water has especially a life-giving power, since many animals are generated in water, and the seed of all animals is liquid. Also the life of the soul is given by the water of baptism, according to John 3:5: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."

Reply Obj. 5: According to Augustine (Gen. ad lit. i, 8), these three phrases denote the threefold being of creatures; first, their being in the Word, denoted by the command "Let . . . be made"; secondly, their being in the angelic mind, signified by the words, "It was . . . done"; thirdly, their being in their proper nature, by the words, "He made." And because the formation of the angels is recorded on the first day, it was not necessary there to add, "He made." It may also be said, following other writers, that the words, "He said," and "Let . . . be made," denote God's command, and the words, "It was done," the fulfilment of that command. But as it was necessary, for the sake of those especially who have asserted that all visible things

were made by the angels, to mention how things were made, it is added, in order to remove that error, that God Himself made them. Hence, in each work, after the words, "It was done," some act of God is expressed by some such words as, "He made," or, "He divided," or, "He called."

Reply Obj. 6: According to Augustine (Gen. ad lit. iv, 22, 30), by the "evening" and the "morning" are understood the evening and the morning knowledge of the angels, which has been explained (Q. 58, A. 6, 7). But, according to Basil (Hom. ii in Hexaem.), the entire period takes its name, as is customary, from its more important part, the day. An instance of this is found in the words of Jacob, "The days of my pilgrimage," where night is not mentioned at all. But the evening and the morning are mentioned as being the ends of the day, since day begins with morning and ends with evening, or because evening denotes the beginning of night, and morning the beginning of day. It seems fitting, also, that where the first distinction of creatures is described, divisions of time should be denoted only by what marks their beginning. And the reason for mentioning the evening first is that as the evening ends the day, which begins with the light, the termination of the light at evening precedes the termination of the darkness, which ends with the morning. But Chrysostom's explanation is that thereby it is intended to show that the natural day does not end with the evening, but with the morning (Hom. v in Gen.).

Reply Obj. 7: The words "one day" are used when day is first instituted, to denote that one day is made up of twenty-four hours. Hence, by mentioning "one," the measure of a natural day is fixed. Another reason may be to signify that a day is completed by the return of the sun to the point from which it commenced its course. And yet another, because at the completion of a week of seven days, the first day returns which is one with the eighth day. The three reasons assigned above are those given by Basil (Hom. ii in Hexaem.). _____

TREATISE ON MAN (QQ. 75-102) _____

QUESTION 75

OF MAN WHO IS COMPOSED OF A SPIRITUAL AND A CORPOREAL SUBSTANCE: AND IN THE FIRST PLACE, CONCERNING WHAT BELONGS TO THE ESSENCE OF THE SOUL (In Seven Articles)

Having treated of the spiritual and of the corporeal creature, we now proceed to treat of man, who is composed of a spiritual and corporeal substance. We shall treat first of the nature of man, and secondly of his origin. Now the theologian considers the nature of man in relation to the soul; but not in relation to the body, except in so far as the body has relation to the soul. Hence the first object of our consideration will be the soul. And since Dionysius (Ang. Hier. xi) says that three things are to be found in spiritual substances—essence, power, and operation—we shall treat first of what belongs to the essence of the soul; secondly, of what belongs to its power; thirdly, of what belongs to its operation.

Concerning the first, two points have to be considered; the first is the nature of the soul considered in itself; the second is the union of the soul with the body. Under the first head there are seven points of inquiry.

(1) Whether the soul is a body?

(2) Whether the human soul is a subsistence?

(3) Whether the souls of brute animals are subsistent?

(4) Whether the soul is man, or is man composed of soul and body?

(5) Whether the soul is composed of matter and form?

(6) Whether the soul is incorruptible?

(7) Whether the soul is of the same species as an angel?

FIRST ARTICLE [I, Q. 75, Art. 1]

Whether the Soul Is a Body?

Objection 1: It would seem that the soul is a body. For the soul is the moving principle of the body. Nor does it move unless moved. First, because seemingly nothing can move unless it is itself moved, since nothing gives what it has not; for instance, what is not hot does not give heat. Secondly, because if there be anything that moves and is not moved, it must be the cause of eternal, unchanging movement, as we find proved Phys. viii, 6; and this does not appear to be the case in the movement of an animal, which is caused by the soul. Therefore the soul is a mover moved. But every mover moved is a body. Therefore the soul is a body.

Obj. 2: Further, all knowledge is caused by means of a likeness. But there can be no likeness of a body to an incorporeal thing. If, therefore, the soul were not a body, it could not have knowledge of corporeal things.

Obj. 3: Further, between the mover and the moved there must be contact. But contact is only between bodies. Since, therefore, the soul moves the body, it seems that the soul must be a body.

On the contrary, Augustine says (De Trin. vi, 6) that the soul "is simple in comparison with the body, inasmuch as it does not occupy space by its bulk."

I answer that, To seek the nature of the soul, we must premise that the soul is defined as the first principle of life of those things which live: for we call living things "animate," [*i.e. having a soul] and those things which have no life, "inanimate." Now life is shown principally by two actions, knowledge and movement. The philosophers of old, not being able to rise above their imagination, supposed that the principle of these actions was something corporeal: for they asserted that only bodies were real things; and that what is not corporeal is nothing: hence they maintained that the soul is something corporeal. This opinion can be proved to be false in many ways; but we shall make use of only one proof, based on universal and certain principles, which shows clearly that the soul is not a body.

It is manifest that not every principle of vital action is a soul, for then the eye would

be a soul, as it is a principle of vision; and the same might be applied to the other instruments of the soul: but it is the first principle of life, which we call the soul. Now, though a body may be a principle of life, as the heart is a principle of life in an animal, yet nothing corporeal can be the first principle of life. For it is clear that to be a principle of life, or to be a living thing, does not belong to a body as such; since, if that were the case, every body would be a living thing, or a principle of life. Therefore a body is competent to be a living thing or even a principle of life, as "such" a body. Now that it is actually such a body, it owes to some principle which is called its act. Therefore the soul, which is the first principle of life, is not a body, but the act of a body; thus heat, which is the principle of calefaction, is not a body, but an act of a body.

Reply Obj. 1: As everything which is in motion must be moved by something else, a process which cannot be prolonged indefinitely, we must allow that not every mover is moved. For, since to be moved is to pass from potentiality to actuality, the mover gives what it has to the thing moved, inasmuch as it causes it to be in act. But, as is shown in Phys. viii, 6, there is a mover which is altogether immovable, and not moved either essentially, or accidentally; and such a mover can cause an invariable movement. There is, however, another kind of mover, which, though not moved essentially, is moved accidentally; and for this reason it does not cause an invariable movement; such a mover, is the soul. There is, again, another mover, which is moved essentially—namely, the body. And because the philosophers of old believed that nothing existed but bodies, they maintained that every mover is moved; and that the soul is moved directly, and is a body.

Reply Obj. 2: The likeness of a thing known is not of necessity actually in the nature of the knower; but given a thing which knows potentially, and afterwards knows actually, the likeness of the thing known must be in the nature of the knower, not actually, but only potentially; thus color is not actually in the pupil of the eye, but only potentially. Hence it is necessary, not that the likeness of corporeal things

should be actually in the nature of the soul, but that there be a potentiality in the soul for such a likeness. But the ancient philosophers omitted to distinguish between actuality and potentiality; and so they held that the soul must be a body in order to have knowledge of a body; and that it must be composed of the principles of which all bodies are formed in order to know all bodies.

Reply Obj. 3: There are two kinds of contact; of "quantity," and of "power." By the former a body can be touched only by a body; by the latter a body can be touched by an incorporeal thing, which moves that body. _____

SECOND ARTICLE [I, Q. 75, Art. 2]

Whether the Human Soul Is Something Subsistent?

Objection 1: It would seem that the human soul is not something subsistent. For that which subsists is said to be "this particular thing." Now "this particular thing" is said not of the soul, but of that which is composed of soul and body. Therefore the soul is not something subsistent.

Obj. 2: Further, everything subsistent operates. But the soul does not operate; for, as the Philosopher says (De Anima i, 4), "to say that the soul feels or understands is like saying that the soul weaves or builds." Therefore the soul is not subsistent.

Obj. 3: Further, if the soul were subsistent, it would have some operation apart from the body. But it has no operation apart from the body, not even that of understanding: for the act of understanding does not take place without a phantasm, which cannot exist apart from the body. Therefore the human soul is not something subsistent.

On the contrary, Augustine says (De Trin. x, 7): "Who understands that the nature of the soul is that of a substance and not that of a body, will see that those who maintain the corporeal nature of the soul, are led astray through associating with the soul those things without which they are unable to think of any nature—i.e. imaginary pictures of corporeal things." Therefore the nature of the human intellect

is not only incorporeal, but it is also a substance, that is, something subsistent.

I answer that, It must necessarily be allowed that the principle of intellectual operation which we call the soul, is a principle both incorporeal and subsistent. For it is clear that by means of the intellect man can have knowledge of all corporeal things. Now whatever knows certain things cannot have any of them in its own nature; because that which is in it naturally would impede the knowledge of anything else. Thus we observe that a sick man's tongue being vitiated by a feverish and bitter humor, is insensible to anything sweet, and everything seems bitter to it. Therefore, if the intellectual principle contained the nature of a body it would be unable to know all bodies. Now every body has its own determinate nature. Therefore it is impossible for the intellectual principle to be a body. It is likewise impossible for it to understand by means of a bodily organ; since the determinate nature of that organ would impede knowledge of all bodies; as when a certain determinate color is not only in the pupil of the eye, but also in a glass vase, the liquid in the vase seems to be of that same color.

Therefore the intellectual principle which we call the mind or the intellect has an operation per se apart from the body. Now only that which subsists can have an operation per se. For nothing can operate but what is actual: for which reason we do not say that heat imparts heat, but that what is hot gives heat. We must conclude, therefore, that the human soul, which is called the intellect or the mind, is something incorporeal and subsistent.

Reply Obj. 1: "This particular thing" can be taken in two senses. Firstly, for anything subsistent; secondly, for that which subsists, and is complete in a specific nature. The former sense excludes the inherence of an accident or of a material form; the latter excludes also the imperfection of the part, so that a hand can be called "this particular thing" in the first sense, but not in the second. Therefore, as the human soul is a part of human nature, it can indeed be called "this particular thing," in the

first sense, as being something subsistent; but not in the second, for in this sense, what is composed of body and soul is said to be "this particular thing."

Reply Obj. 2: Aristotle wrote those words as expressing not his own opinion, but the opinion of those who said that to understand is to be moved, as is clear from the context. Or we may reply that to operate per se belongs to what exists per se. But for a thing to exist per se, it suffices sometimes that it be not inherent, as an accident or a material form; even though it be part of something. Nevertheless, that is rightly said to subsist per se, which is neither inherent in the above sense, nor part of anything else. In this sense, the eye or the hand cannot be said to subsist per se; nor can it for that reason be said to operate per se. Hence the operation of the parts is through each part attributed to the whole. For we say that man sees with the eye, and feels with the hand, and not in the same sense as when we say that what is hot gives heat by its heat; for heat, strictly speaking, does not give heat. We may therefore say that the soul understands, as the eye sees; but it is more correct to say that man understands through the soul.

Reply Obj. 3: The body is necessary for the action of the intellect, not as its origin of action, but on the part of the object; for the phantasm is to the intellect what color is to the sight. Neither does such a dependence on the body prove the intellect to be non-subsistent; otherwise it would follow that an animal is non-subsistent, since it requires external objects of the senses in order to perform its act of perception.

THIRD ARTICLE [I, Q. 75, Art. 3]

Whether the Souls of Brute Animals Are Subsistent?

Objection 1: It would seem that the souls of brute animals are subsistent. For man is of the same genus as other animals; and, as we have just shown (A. 2), the soul of man is subsistent. Therefore the souls of other animals are subsistent.

Obj. 2: Further, the relation of the sensitive faculty to sensible objects is like the

relation of the intellectual faculty to intelligible objects. But the intellect, apart from the body, apprehends intelligible objects. Therefore the sensitive faculty, apart from the body, perceives sensible objects. Therefore, since the souls of brute animals are sensitive, it follows that they are subsistent; just as the human intellectual soul is subsistent.

Obj. 3: Further, the soul of brute animals moves the body. But the body is not a mover, but is moved. Therefore the soul of brute animals has an operation apart from the body.

On the contrary, Is what is written in the book De Eccl. Dogm. xvi, xvii: "Man alone we believe to have a subsistent soul: whereas the souls of animals are not subsistent."

I answer that, The ancient philosophers made no distinction between sense and intellect, and referred both to a corporeal principle, as has been said (A. 1). Plato, however, drew a distinction between intellect and sense; yet he referred both to an incorporeal principle, maintaining that sensing, just as understanding, belongs to the soul as such. From this it follows that even the souls of brute animals are subsistent. But Aristotle held that of the operations of the soul, understanding alone is performed without a corporeal organ. On the other hand, sensation and the consequent operations of the sensitive soul are evidently accompanied with change in the body; thus in the act of vision, the pupil of the eye is affected by a reflection of color: and so with the other senses. Hence it is clear that the sensitive soul has no per se operation of its own, and that every operation of the sensitive soul belongs to the composite. Wherefore we conclude that as the souls of brute animals have no per se operations they are not subsistent. For the operation of anything follows the mode of its being.

Reply Obj. 1: Although man is of the same genus as other animals, he is of a different species. Specific difference is derived from the difference of form; nor

does every difference of form necessarily imply a diversity of genus.

Reply Obj. 2: The relation of the sensitive faculty to the sensible object is in one way the same as that of the intellectual faculty to the intelligible object, in so far as each is in potentiality to its object. But in another way their relations differ, inasmuch as the impression of the object on the sense is accompanied with change in the body; so that excessive strength of the sensible corrupts sense; a thing that never occurs in the case of the intellect. For an intellect that understands the highest of intelligible objects is more able afterwards to understand those that are lower. If, however, in the process of intellectual operation the body is weary, this result is accidental, inasmuch as the intellect requires the operation of the sensitive powers in the production of the phantasms.

Reply Obj. 3: Motive power is of two kinds. One, the appetitive power, commands motion. The operation of this power in the sensitive soul is not apart from the body; for anger, joy, and passions of a like nature are accompanied by a change in the body. The other motive power is that which executes motion in adapting the members for obeying the appetite; and the act of this power does not consist in moving, but in being moved. Whence it is clear that to move is not an act of the sensitive soul without the body. _____

FOURTH ARTICLE [I, Q. 75, Art. 4]

Whether the Soul Is Man?

Objection 1: It would seem that the soul is man. For it is written (2 Cor. 4:16): "Though our outward man is corrupted, yet the inward man is renewed day by day." But that which is within man is the soul. Therefore the soul is the inward man.

Obj. 2: Further, the human soul is a substance. But it is not a universal substance. Therefore it is a particular substance. Therefore it is a "hypostasis" or a person; and it can only be a human person. Therefore the soul is man; for a human person is a man.

On the contrary, Augustine (De Civ. Dei xix, 3) commends Varro as holding "that man is not a mere soul, nor a mere body; but both soul and body."

I answer that, The assertion "the soul is man," can be taken in two senses. First, that man is a soul; though this particular man, Socrates, for instance, is not a soul, but composed of soul and body. I say this, forasmuch as some held that the form alone belongs to the species; while matter is part of the individual, and not the species. This cannot be true; for to the nature of the species belongs what the definition signifies; and in natural things the definition does not signify the form only, but the form and the matter. Hence in natural things the matter is part of the species; not, indeed, signate matter, which is the principle of individuality; but the common matter. For as it belongs to the notion of this particular man to be composed of this soul, of this flesh, and of these bones; so it belongs to the notion of man to be composed of soul, flesh, and bones; for whatever belongs in common to the substance of all the individuals contained under a given species, must belong to the substance of the species.

It may also be understood in this sense, that this soul is this man; and this could be held if it were supposed that the operation of the sensitive soul were proper to it, apart from the body; because in that case all the operations which are attributed to man would belong to the soul only; and whatever performs the operations proper to a thing, is that thing; wherefore that which performs the operations of a man is man. But it has been shown above (A. 3) that sensation is not the operation of the soul only. Since, then, sensation is an operation of man, but not proper to him, it is clear that man is not a soul only, but something composed of soul and body. Plato, through supposing that sensation was proper to the soul, could maintain man to be a soul making use of the body.

Reply Obj. 1: According to the Philosopher (Ethic. ix, 8), a thing seems to be chiefly what is princip[al] in it; thus what the governor of a state does, the state is said to do.

In this way sometimes what is princip[al] in man is said to be man; sometimes, indeed, the intellectual part which, in accordance with truth, is called the "inward" man; and sometimes the sensitive part with the body is called man in the opinion of those whose observation does not go beyond the senses. And this is called the "outward" man.

Reply Obj. 2: Not every particular substance is a hypostasis or a person, but that which has the complete nature of its species. Hence a hand, or a foot, is not called a hypostasis, or a person; nor, likewise, is the soul alone so called, since it is a part of the human species. _____

FIFTH ARTICLE [I, Q. 75, Art. 5]

Whether the Soul Is Composed of Matter and Form?

Objection 1: It would seem that the soul is composed of matter and form. For potentiality is opposed to actuality. Now, whatsoever things are in actuality participate of the First Act, which is God; by participation of Whom, all things are good, are beings, and are living things, as is clear from the teaching of Dionysius (Div. Nom. v). Therefore whatsoever things are in potentiality participate of the first potentiality. But the first potentiality is primary matter. Therefore, since the human soul is, after a manner, in potentiality; which appears from the fact that sometimes a man is potentially understanding; it seems that the human soul must participate of primary matter, as part of itself.

Obj. 2: Further, wherever the properties of matter are found, there matter is. But the properties of matter are found in the soul—namely, to be a subject, and to be changed, for it is a subject to science, and virtue; and it changes from ignorance to knowledge and from vice to virtue. Therefore matter is in the soul.

Obj. 3: Further, things which have no matter, have no cause of their existence, as the Philosopher says Metaph. viii (Did. vii, 6). But the soul has a cause of its existence, since it is created by God. Therefore the soul has matter.

Obj. 4: Further, what has no matter, and is a form only, is a pure act, and is infinite. But this belongs to God alone. Therefore the soul has matter.

On the contrary, Augustine (Gen. ad lit. vii, 7,8,9) proves that the soul was made neither of corporeal matter, nor of spiritual matter.

I answer that, The soul has no matter. We may consider this question in two ways. First, from the notion of a soul in general; for it belongs to the notion of a soul to be the form of a body. Now, either it is a form by virtue of itself, in its entirety, or by virtue of some part of itself. If by virtue of itself in its entirety, then it is impossible that any part of it should be matter, if by matter we understand something purely potential: for a form, as such, is an act; and that which is purely potentiality cannot be part of an act, since potentiality is repugnant to actuality as being opposite thereto. If, however, it be a form by virtue of a part of itself, then we call that part the soul: and that matter, which it actualizes first, we call the "primary animate."

Secondly, we may proceed from the specific notion of the human soul inasmuch as it is intellectual. For it is clear that whatever is received into something is received according to the condition of the recipient. Now a thing is known in as far as its form is in the knower. But the intellectual soul knows a thing in its nature absolutely: for instance, it knows a stone absolutely as a stone; and therefore the form of a stone absolutely, as to its proper formal idea, is in the intellectual soul. Therefore the intellectual soul itself is an absolute form, and not something composed of matter and form. For if the intellectual soul were composed of matter and form, the forms of things would be received into it as individuals, and so it would only know the individual: just as it happens with the sensitive powers which receive forms in a corporeal organ; since matter is the principle by which forms are individualized. It follows, therefore, that the intellectual soul, and every intellectual substance which has knowledge of forms absolutely, is exempt from composition of matter and form.

Reply Obj. 1: The First Act is the universal principle of all acts; because It is infinite, virtually "precontaining all things," as Dionysius says (Div. Nom. v). Wherefore things participate of It not as a part of themselves, but by diffusion of Its processions. Now as potentiality is receptive of act, it must be proportionate to act. But the acts received which proceed from the First Infinite Act, and are participations thereof, are diverse, so that there cannot be one potentiality which receives all acts, as there is one act, from which all participated acts are derived; for then the receptive potentiality would equal the active potentiality of the First Act. Now the receptive potentiality in the intellectual soul is other than the receptive potentiality of first matter, as appears from the diversity of the things received by each. For primary matter receives individual forms; whereas the intelligence receives absolute forms. Hence the existence of such a potentiality in the intellectual soul does not prove that the soul is composed of matter and form.

Reply Obj. 2: To be a subject and to be changed belong to matter by reason of its being in potentiality. As, therefore, the potentiality of the intelligence is one thing and the potentiality of primary matter another, so in each is there a different reason of subjection and change. For the intelligence is subject to knowledge, and is changed from ignorance to knowledge, by reason of its being in potentiality with regard to the intelligible species.

Reply Obj. 3: The form causes matter to be, and so does the agent; wherefore the agent causes matter to be, so far as it actualizes it by transmuting it to the act of a form. A subsistent form, however, does not owe its existence to some formal principle, nor has it a cause transmuting it from potentiality to act. So after the words quoted above, the Philosopher concludes, that in things composed of matter and form "there is no other cause but that which moves from potentiality to act; while whatsoever things have no matter are simply beings at once." [*The Leonine edition has, "simpliciter sunt quod vere entia aliquid." The Parma edition of St. Thomas's Commentary on Aristotle has, "statim per se unum quiddam est . . . et ens

quiddam."]

Reply Obj. 4: Everything participated is compared to the participator as its act. But whatever created form be supposed to subsist "per se," must have existence by participation; for "even life," or anything of that sort, "is a participator of existence," as Dionysius says (Div. Nom. v). Now participated existence is limited by the capacity of the participator; so that God alone, Who is His own existence, is pure act and infinite. But in intellectual substances there is composition of actuality and potentiality, not, indeed, of matter and form, but of form and participated existence. Wherefore some say that they are composed of that "whereby they are" and that "which they are"; for existence itself is that by which a thing is.

SIXTH ARTICLE [I, Q. 75, Art. 6]

Whether the Human Soul Is Incorruptible?

Objection 1: It would seem that the human soul is corruptible. For those things that have a like beginning and process seemingly have a like end. But the beginning, by generation, of men is like that of animals, for they are made from the earth. And the process of life is alike in both; because "all things breathe alike, and man hath nothing more than the beast," as it is written (Eccles. 3:19). Therefore, as the same text concludes, "the death of man and beast is one, and the condition of both is equal." But the souls of brute animals are corruptible. Therefore, also, the human soul is corruptible.

Obj. 2: Further, whatever is out of nothing can return to nothingness; because the end should correspond to the beginning. But as it is written (Wis. 2:2), "We are born of nothing"; which is true, not only of the body, but also of the soul. Therefore, as is concluded in the same passage, "After this we shall be as if we had not been," even as to our soul.

Obj. 3: Further, nothing is without its own proper operation. But the operation

proper to the soul, which is to understand through a phantasm, cannot be without the body. For the soul understands nothing without a phantasm; and there is no phantasm without the body as the Philosopher says (De Anima i, 1). Therefore the soul cannot survive the dissolution of the body.

On the contrary, Dionysius says (Div. Nom. iv) that human souls owe to Divine goodness that they are "intellectual," and that they have "an incorruptible substantial life."

I answer that, We must assert that the intellectual principle which we call the human soul is incorruptible. For a thing may be corrupted in two ways—per se, and accidentally. Now it is impossible for any substance to be generated or corrupted accidentally, that is, by the generation or corruption of something else. For generation and corruption belong to a thing, just as existence belongs to it, which is acquired by generation and lost by corruption. Therefore, whatever has existence per se cannot be generated or corrupted except "per se"; while things which do not subsist, such as accidents and material forms, acquire existence or lose it through the generation or corruption of composite things. Now it was shown above (AA. 2, 3) that the souls of brutes are not self-subsistent, whereas the human soul is; so that the souls of brutes are corrupted, when their bodies are corrupted; while the human soul could not be corrupted unless it were corrupted per se. This, indeed, is impossible, not only as regards the human soul, but also as regards anything subsistent that is a form alone. For it is clear that what belongs to a thing by virtue of itself is inseparable from it; but existence belongs to a form, which is an act, by virtue of itself. Wherefore matter acquires actual existence as it acquires the form; while it is corrupted so far as the form is separated from it. But it is impossible for a form to be separated from itself; and therefore it is impossible for a subsistent form to cease to exist.

Granted even that the soul is composed of matter and form, as some pretend, we

should nevertheless have to maintain that it is incorruptible. For corruption is found only where there is contrariety; since generation and corruption are from contraries and into contraries. Wherefore the heavenly bodies, since they have no matter subject to contrariety, are incorruptible. Now there can be no contrariety in the intellectual soul; for it receives according to the manner of its existence, and those things which it receives are without contrariety; for the notions even of contraries are not themselves contrary, since contraries belong to the same knowledge. Therefore it is impossible for the intellectual soul to be corruptible. Moreover we may take a sign of this from the fact that everything naturally aspires to existence after its own manner. Now, in things that have knowledge, desire ensues upon knowledge. The senses indeed do not know existence, except under the conditions of "here" and "now," whereas the intellect apprehends existence absolutely, and for all time; so that everything that has an intellect naturally desires always to exist. But a natural desire cannot be in vain. Therefore every intellectual substance is incorruptible.

Reply Obj. 1: Solomon reasons thus in the person of the foolish, as expressed in the words of Wisdom 2. Therefore the saying that man and animals have a like beginning in generation is true of the body; for all animals alike are made of earth. But it is not true of the soul. For the souls of brutes are produced by some power of the body; whereas the human soul is produced by God. To signify this it is written as to other animals: "Let the earth bring forth the living soul" (Gen. 1:24): while of man it is written (Gen. 2:7) that "He breathed into his face the breath of life." And so in the last chapter of Ecclesiastes (12:7) it is concluded: "(Before) the dust return into its earth from whence it was; and the spirit return to God Who gave it." Again the process of life is alike as to the body, concerning which it is written (Eccles. 3:19): "All things breathe alike," and (Wis. 2:2), "The breath in our nostrils is smoke." But the process is not alike of the soul; for man is intelligent, whereas animals are not. Hence it is false to say: "Man has nothing more than beasts." Thus

death comes to both alike as to the body, by not as to the soul.

Reply Obj. 2: As a thing can be created by reason, not of a passive potentiality, but only of the active potentiality of the Creator, Who can produce something out of nothing, so when we say that a thing can be reduced to nothing, we do not imply in the creature a potentiality to non-existence, but in the Creator the power of ceasing to sustain existence. But a thing is said to be corruptible because there is in it a potentiality to non-existence.

Reply Obj. 3: To understand through a phantasm is the proper operation of the soul by virtue of its union with the body. After separation from the body it will have another mode of understanding, similar to other substances separated from bodies, as will appear later on (Q. 89, A. 1). _____

SEVENTH ARTICLE [I, Q. 75, Art. 7]

Whether the Soul Is of the Same Species As an Angel?

Objection 1: It would seem that the soul is of the same species as an angel. For each thing is ordained to its proper end by the nature of its species, whence is derived its inclination for that end. But the end of the soul is the same as that of an angel—namely, eternal happiness. Therefore they are of the same species.

Obj. 2: Further, the ultimate specific difference is the noblest, because it completes the nature of the species. But there is nothing nobler either in an angel or in the soul than their intellectual nature. Therefore the soul and the angel agree in the ultimate specific difference: therefore they belong to the same species.

Obj. 3: Further, it seems that the soul does not differ from an angel except in its union with the body. But as the body is outside the essence of the soul, it seems that it does not belong to its species. Therefore the soul and angel are of the same species.

On the contrary, Things which have different natural operations are of different species. But the natural operations of the soul and of an angel are different; since, as

Dionysius says (Div. Nom. vii), "Angelic minds have simple and blessed intelligence, not gathering their knowledge of Divine things from visible things." Subsequently he says the contrary to this of the soul. Therefore the soul and an angel are not of the same species.

I answer that, Origen (Peri Archon iii, 5) held that human souls and angels are all of the same species; and this because he supposed that in these substances the difference of degree was accidental, as resulting from their free-will: as we have seen above (Q. 47, A. 2). But this cannot be; for in incorporeal substances there cannot be diversity of number without diversity of species and inequality of nature; because, as they are not composed of matter and form, but are subsistent forms, it is clear that there is necessarily among them a diversity of species. For a separate form cannot be understood otherwise than as one of a single species; thus, supposing a separate whiteness to exist, it could only be one; forasmuch as one whiteness does not differ from another except as in this or that subject. But diversity of species is always accompanied with a diversity of nature; thus in species of colors one is more perfect than another; and the same applies to other species, because differences which divide a genus are contrary to one another. Contraries, however, are compared to one another as the perfect to the imperfect, since the "principle of contrariety is habit, and privation thereof," as is written, Metaph. x (Did. ix, 4). The same would follow if the aforesaid substances were composed of matter and form. For if the matter of one be distinct from the matter of another, it follows that either the form is the principle of the distinction of matter—that is to say, that the matter is distinct on account of its relation to divers forms; and even then there would result a difference of species and inequality of nature: or else the matter is the principle of the distinction of forms. But one matter cannot be distinct from another, except by a distinction of quantity, which has no place in these incorporeal substances, such as an angel and the soul. So that it is not possible for the angel and the soul to be of the same species. How it is that there can be many souls of one species will be

explained later (Q. 76, A. 2, ad 1).

Reply Obj. 1: This argument proceeds from the proximate and natural end. Eternal happiness is the ultimate and supernatural end.

Reply Obj. 2: The ultimate specific difference is the noblest because it is the most determinate, in the same way as actuality is nobler than potentiality. Thus, however, the intellectual faculty is not the noblest, because it is indeterminate and common to many degrees of intellectuality; as the sensible faculty is common to many degrees in the sensible nature. Hence, as all sensible things are not of one species, so neither are all intellectual things of one species.

Reply Obj. 3: The body is not of the essence of the soul; but the soul by the nature of its essence can be united to the body, so that, properly speaking, not the soul alone, but the "composite," is the species. And the very fact that the soul in a certain way requires the body for its operation, proves that the soul is endowed with a grade of intellectuality inferior to that of an angel, who is not united to a body.

QUESTION 76

OF THE UNION OF BODY AND SOUL (In Eight Articles)

We now consider the union of the soul with the body; and concerning this there are eight points of inquiry:

(1) Whether the intellectual principle is united to the body as its form?

(2) Whether the intellectual principle is multiplied numerically according to the number of bodies; or is there one intelligence for all men?

(3) Whether in the body the form of which is an intellectual principle, there is some other soul?

(4) Whether in the body there is any other substantial form?

(5) Of the qualities required in the body of which the intellectual principle is the

form?

(6) Whether it be united to such a body by means of another body?

(7) Whether by means of an accident?

(8) Whether the soul is wholly in each part of the body?

FIRST ARTICLE [I, Q. 76, Art. 1]

Whether the Intellectual Principle Is United to the Body As Its Form?

Objection 1: It seems that the intellectual principle is not united to the body as its form. For the Philosopher says (De Anima iii, 4) that the intellect is "separate," and that it is not the act of any body. Therefore it is not united to the body as its form.

Obj. 2: Further, every form is determined according to the nature of the matter of which it is the form; otherwise no proportion would be required between matter and form. Therefore if the intellect were united to the body as its form, since every body has a determinate nature, it would follow that the intellect has a determinate nature; and thus, it would not be capable of knowing all things, as is clear from what has been said (Q. 75, A. 2); which is contrary to the nature of the intellect. Therefore the intellect is not united to the body as its form.

Obj. 3: Further, whatever receptive power is an act of a body, receives a form materially and individually; for what is received must be received according to the condition of the receiver. But the form of the thing understood is not received into the intellect materially and individually, but rather immaterially and universally: otherwise the intellect would not be capable of the knowledge of immaterial and universal objects, but only of individuals, like the senses. Therefore the intellect is not united to the body as its form.

Obj. 4: Further, power and action have the same subject; for the same subject is what can, and does, act. But the intellectual action is not the action of a body, as

appears from above (Q. 75, A. 2). Therefore neither is the intellectual faculty a power of the body. But virtue or power cannot be more abstract or more simple than the essence from which the faculty or power is derived. Therefore neither is the substance of the intellect the form of a body.

Obj. 5: Further, whatever has per se existence is not united to the body as its form; because a form is that by which a thing exists: so that the very existence of a form does not belong to the form by itself. But the intellectual principle has per se existence and is subsistent, as was said above (Q. 75, A. 2). Therefore it is not united to the body as its form.

Obj. 6: Further, whatever exists in a thing by reason of its nature exists in it always. But to be united to matter belongs to the form by reason of its nature; because form is the act of matter, not by an accidental quality, but by its own essence; otherwise matter and form would not make a thing substantially one, but only accidentally one. Therefore a form cannot be without its own proper matter. But the intellectual principle, since it is incorruptible, as was shown above (Q. 75, A. 6), remains separate from the body, after the dissolution of the body. Therefore the intellectual principle is not united to the body as its form.

On the contrary, According to the Philosopher, Metaph. viii (Did. vii 2), difference is derived from the form. But the difference which constitutes man is "rational," which is applied to man on account of his intellectual principle. Therefore the intellectual principle is the form of man.

I answer that, We must assert that the intellect which is the principle of intellectual operation is the form of the human body. For that whereby primarily anything acts is a form of the thing to which the act is to be attributed: for instance, that whereby a body is primarily healed is health, and that whereby the soul knows primarily is knowledge; hence health is a form of the body, and knowledge is a form of the soul. The reason is because nothing acts except so far as it is in act; wherefore a thing acts

by that whereby it is in act. Now it is clear that the first thing by which the body lives is the soul. And as life appears through various operations in different degrees of living things, that whereby we primarily perform each of all these vital actions is the soul. For the soul is the primary principle of our nourishment, sensation, and local movement; and likewise of our understanding. Therefore this principle by which we primarily understand, whether it be called the intellect or the intellectual soul, is the form of the body. This is the demonstration used by Aristotle (De Anima ii, 2).

But if anyone says that the intellectual soul is not the form of the body he must first explain how it is that this action of understanding is the action of this particular man; for each one is conscious that it is himself who understands. Now an action may be attributed to anyone in three ways, as is clear from the Philosopher (Phys. v, 1); for a thing is said to move or act, either by virtue of its whole self, for instance, as a physician heals; or by virtue of a part, as a man sees by his eye; or through an accidental quality, as when we say that something that is white builds, because it is accidental to the builder to be white. So when we say that Socrates or Plato understands, it is clear that this is not attributed to him accidentally; since it is ascribed to him as man, which is predicated of him essentially. We must therefore say either that Socrates understands by virtue of his whole self, as Plato maintained, holding that man is an intellectual soul; or that intelligence is a part of Socrates. The first cannot stand, as was shown above (Q. 75, A. 4), for this reason, that it is one and the same man who is conscious both that he understands, and that he senses. But one cannot sense without a body: therefore the body must be some part of man. It follows therefore that the intellect by which Socrates understands is a part of Socrates, so that in some way it is united to the body of Socrates.

The Commentator held that this union is through the intelligible species, as having a double subject, in the possible intellect, and in the phantasms which are in the corporeal organs. Thus through the intelligible species the possible intellect is linked

to the body of this or that particular man. But this link or union does not sufficiently explain the fact, that the act of the intellect is the act of Socrates. This can be clearly seen from comparison with the sensitive faculty, from which Aristotle proceeds to consider things relating to the intellect. For the relation of phantasms to the intellect is like the relation of colors to the sense of sight, as he says De Anima iii, 5,7. Therefore, as the species of colors are in the sight, so are the species of phantasms in the possible intellect. Now it is clear that because the colors, the images of which are in the sight, are on a wall, the action of seeing is not attributed to the wall: for we do not say that the wall sees, but rather that it is seen. Therefore, from the fact that the species of phantasms are in the possible intellect, it does not follow that Socrates, in whom are the phantasms, understands, but that he or his phantasms are understood.

Some, however, tried to maintain that the intellect is united to the body as its motor; and hence that the intellect and body form one thing so that the act of the intellect could be attributed to the whole. This is, however, absurd for many reasons. First, because the intellect does not move the body except through the appetite, the movement of which presupposes the operation of the intellect. The reason therefore why Socrates understands is not because he is moved by his intellect, but rather, contrariwise, he is moved by his intellect because he understands. Secondly, because since Socrates is an individual in a nature of one essence composed of matter and form, if the intellect be not the form, it follows that it must be outside the essence, and then the intellect is the whole Socrates as a motor to the thing moved. Whereas the act of intellect remains in the agent, and does not pass into something else, as does the action of heating. Therefore the action of understanding cannot be attributed to Socrates for the reason that he is moved by his intellect. Thirdly, because the action of a motor is never attributed to the thing moved, except as to an instrument; as the action of a carpenter to a saw. Therefore if understanding is attributed to Socrates, as the action of what moves him, it follows that it is attributed to him as to an instrument. This is contrary to the teaching of the Philosopher, who

holds that understanding is not possible through a corporeal instrument (De Anima iii, 4). Fourthly, because, although the action of a part be attributed to the whole, as the action of the eye is attributed to a man; yet it is never attributed to another part, except perhaps indirectly; for we do not say that the hand sees because the eye sees. Therefore if the intellect and Socrates are united in the above manner, the action of the intellect cannot be attributed to Socrates. If, however, Socrates be a whole composed of a union of the intellect with whatever else belongs to Socrates, and still the intellect be united to those other things only as a motor, it follows that Socrates is not one absolutely, and consequently neither a being absolutely, for a thing is a being according as it is one.

There remains, therefore, no other explanation than that given by Aristotle—namely, that this particular man understands, because the intellectual principle is his form. Thus from the very operation of the intellect it is made clear that the intellectual principle is united to the body as its form.

The same can be clearly shown from the nature of the human species. For the nature of each thing is shown by its operation. Now the proper operation of man as man is to understand; because he thereby surpasses all other animals. Whence Aristotle concludes (Ethic. x, 7) that the ultimate happiness of man must consist in this operation as properly belonging to him. Man must therefore derive his species from that which is the principle of this operation. But the species of anything is derived from its form. It follows therefore that the intellectual principle is the proper form of man.

But we must observe that the nobler a form is, the more it rises above corporeal matter, the less it is merged in matter, and the more it excels matter by its power and its operation; hence we find that the form of a mixed body has another operation not caused by its elemental qualities. And the higher we advance in the nobility of forms, the more we find that the power of the form excels the elementary matter; as

the vegetative soul excels the form of the metal, and the sensitive soul excels the vegetative soul. Now the human soul is the highest and noblest of forms. Wherefore it excels corporeal matter in its power by the fact that it has an operation and a power in which corporeal matter has no share whatever. This power is called the intellect.

It is well to remark that if anyone holds that the soul is composed of matter and form, it would follow that in no way could the soul be the form of the body. For since the form is an act, and matter is only in potentiality, that which is composed of matter and form cannot be the form of another by virtue of itself as a whole. But if it is a form by virtue of some part of itself, then that part which is the form we call the soul, and that of which it is the form we call the "primary animate," as was said above (Q. 75, A. 5).

Reply Obj. 1: As the Philosopher says (Phys. ii, 2), the ultimate natural form to which the consideration of the natural philosopher is directed is indeed separate; yet it exists in matter. He proves this from the fact that "man and the sun generate man from matter." It is separate indeed according to its intellectual power, because the intellectual power does not belong to a corporeal organ, as the power of seeing is the act of the eye; for understanding is an act which cannot be performed by a corporeal organ, like the act of seeing. But it exists in matter so far as the soul itself, to which this power belongs, is the form of the body, and the term of human generation. And so the Philosopher says (De Anima iii) that the intellect is separate, because it is not the faculty of a corporeal organ.

From this it is clear how to answer the Second and Third objections: since, in order that man may be able to understand all things by means of his intellect, and that his intellect may understand immaterial things and universals, it is sufficient that the intellectual power be not the act of the body.

Reply Obj. 4: The human soul, by reason of its perfection, is not a form merged in

matter, or entirely embraced by matter. Therefore there is nothing to prevent some power thereof not being the act of the body, although the soul is essentially the form of the body.

Reply Obj. 5: The soul communicates that existence in which it subsists to the corporeal matter, out of which and the intellectual soul there results unity of existence; so that the existence of the whole composite is also the existence of the soul. This is not the case with other non-subsistent forms. For this reason the human soul retains its own existence after the dissolution of the body; whereas it is not so with other forms.

Reply Obj. 6: To be united to the body belongs to the soul by reason of itself, as it belongs to a light body by reason of itself to be raised up. And as a light body remains light, when removed from its proper place, retaining meanwhile an aptitude and an inclination for its proper place; so the human soul retains its proper existence when separated from the body, having an aptitude and a natural inclination to be united to the body. _____

SECOND ARTICLE [I, Q. 76, Art. 2]

Whether the Intellectual Principle Is Multiplied According to the Number of Bodies?

Objection 1: It would seem that the intellectual principle is not multiplied according to the number of bodies, but that there is one intellect in all men. For an immaterial substance is not multiplied in number within one species. But the human soul is an immaterial substance; since it is not composed of matter and form as was shown above (Q. 75, A. 5). Therefore there are not many human souls in one species. But all men are of one species. Therefore there is but one intellect in all men.

Obj. 2: Further, when the cause is removed, the effect is also removed. Therefore, if human souls were multiplied according to the number of bodies, it follows that the bodies being removed, the number of souls would not remain; but from all the souls

there would be but a single remainder. This is heretical; for it would do away with the distinction of rewards and punishments.

Obj. 3: Further, if my intellect is distinct from your intellect, my intellect is an individual, and so is yours; for individuals are things which differ in number but agree in one species. Now whatever is received into anything must be received according to the condition of the receiver. Therefore the species of things would be received individually into my intellect, and also into yours: which is contrary to the nature of the intellect which knows universals.

Obj. 4: Further, the thing understood is in the intellect which understands. If, therefore, my intellect is distinct from yours, what is understood by me must be distinct from what is understood by you; and consequently it will be reckoned as something individual, and be only potentially something understood; so that the common intention will have to be abstracted from both; since from things diverse something intelligible common to them may be abstracted. But this is contrary to the nature of the intellect; for then the intellect would seem not to be distinct from the imagination. It seems, therefore, to follow that there is one intellect in all men.

Obj. 5: Further, when the disciple receives knowledge from the master, it cannot be said that the master's knowledge begets knowledge in the disciple, because then also knowledge would be an active form, such as heat is, which is clearly false. It seems, therefore, that the same individual knowledge which is in the master is communicated to the disciple; which cannot be, unless there is one intellect in both. Seemingly, therefore, the intellect of the disciple and master is but one; and, consequently, the same applies to all men.

Obj. 6: Further, Augustine (De Quant. Animae xxxii) says: "If I were to say that there are many human souls, I should laugh at myself." But the soul seems to be one chiefly on account of the intellect. Therefore there is one intellect of all men.

On the contrary, The Philosopher says (Phys. ii, 3) that the relation of universal

causes to universals is like the relation of particular causes to individuals. But it is impossible that a soul, one in species, should belong to animals of different species. Therefore it is impossible that one individual intellectual soul should belong to several individuals.

I answer that, It is absolutely impossible for one intellect to belong to all men. This is clear if, as Plato maintained, man is the intellect itself. For it would follow that Socrates and Plato are one man; and that they are not distinct from each other, except by something outside the essence of each. The distinction between Socrates and Plato would be no other than that of one man with a tunic and another with a cloak; which is quite absurd.

It is likewise clear that this is impossible if, according to the opinion of Aristotle (De Anima ii, 2), it is supposed that the intellect is a part or a power of the soul which is the form of man. For it is impossible for many distinct individuals to have one form, as it is impossible for them to have one existence, for the form is the principle of existence.

Again, this is clearly impossible, whatever one may hold as to the manner of the union of the intellect to this or that man. For it is manifest that, supposing there is one principal agent, and two instruments, we can say that there is one agent absolutely, but several actions; as when one man touches several things with his two hands, there will be one who touches, but two contacts. If, on the contrary, we suppose one instrument and several principal agents, we might say that there are several agents, but one act; for example, if there be many drawing a ship by means of a rope; there will be many drawing, but one pull. If, however, there is one principal agent, and one instrument, we say that there is one agent and one action, as when the smith strikes with one hammer, there is one striker and one stroke. Now it is clear that no matter how the intellect is united or coupled to this or that man, the intellect has the precedence of all the other things which appertain to man; for the

sensitive powers obey the intellect, and are at its service. Therefore, if we suppose two men to have several intellects and one sense—for instance, if two men had one eye—there would be several seers, but one sight. But if there is one intellect, no matter how diverse may be all those things of which the intellect makes use as instruments, in no way is it possible to say that Socrates and Plato are otherwise than one understanding man. And if to this we add that to understand, which is the act of the intellect, is not affected by any organ other than the intellect itself; it will further follow that there is but one agent and one action: that is to say that all men are but one "understander," and have but one act of understanding, in regard, that is, of one intelligible object.

However, it would be possible to distinguish my intellectual action from yours by the distinction of the phantasms—that is to say, were there one phantasm of a stone in me, and another in you—if the phantasm itself, as it is one thing in me and another in you, were a form of the possible intellect; since the same agent according to divers forms produces divers actions; as, according to divers forms of things with regard to the same eye, there are divers visions. But the phantasm itself is not a form of the possible intellect; it is the intelligible species abstracted from the phantasm that is a form. Now in one intellect, from different phantasms of the same species, only one intelligible species is abstracted; as appears in one man, in whom there may be different phantasms of a stone; yet from all of them only one intelligible species of a stone is abstracted; by which the intellect of that one man, by one operation, understands the nature of a stone, notwithstanding the diversity of phantasms. Therefore, if there were one intellect for all men, the diversity of phantasms which are in this one and that one would not cause a diversity of intellectual operation in this man and that man. It follows, therefore, that it is altogether impossible and unreasonable to maintain that there exists one intellect for all men.

Reply Obj. 1: Although the intellectual soul, like an angel, has no matter from which

it is produced, yet it is the form of a certain matter; in which it is unlike an angel. Therefore, according to the division of matter, there are many souls of one species; while it is quite impossible for many angels to be of one species.

Reply Obj. 2: Everything has unity in the same way that it has being; consequently we must judge of the multiplicity of a thing as we judge of its being. Now it is clear that the intellectual soul, by virtue of its very being, is united to the body as its form; yet, after the dissolution of the body, the intellectual soul retains its own being. In like manner the multiplicity of souls is in proportion to the multiplicity of the bodies; yet, after the dissolution of the bodies, the souls retain their multiplied being.

Reply Obj. 3: Individuality of the intelligent being, or of the species whereby it understands, does not exclude the understanding of universals; otherwise, since separate intellects are subsistent substances, and consequently individual, they could not understand universals. But the materiality of the knower, and of the species whereby it knows, impedes the knowledge of the universal. For as every action is according to the mode of the form by which the agent acts, as heating is according to the mode of the heat; so knowledge is according to the mode of the species by which the knower knows. Now it is clear that common nature becomes distinct and multiplied by reason of the individuating principles which come from the matter. Therefore if the form, which is the means of knowledge, is material—that is, not abstracted from material conditions—its likeness to the nature of a species or genus will be according to the distinction and multiplication of that nature by means of individuating principles; so that knowledge of the nature of a thing in general will be impossible. But if the species be abstracted from the conditions of individual matter, there will be a likeness of the nature without those things which make it distinct and multiplied; thus there will be knowledge of the universal. Nor does it matter, as to this particular point, whether there be one intellect or many; because, even if there were but one, it would necessarily be an individual intellect, and the species whereby it understands, an individual species.

Reply Obj. 4: Whether the intellect be one or many, what is understood is one; for what is understood is in the intellect, not according to its own nature, but according to its likeness; for "the stone is not in the soul, but its likeness is," as is said, De Anima iii, 8. Yet it is the stone which is understood, not the likeness of the stone; except by a reflection of the intellect on itself: otherwise, the objects of sciences would not be things, but only intelligible species. Now it happens that different things, according to different forms, are likened to the same thing. And since knowledge is begotten according to the assimilation of the knower to the thing known, it follows that the same thing may happen to be known by several knowers; as is apparent in regard to the senses; for several see the same color, according to different likenesses. In the same way several intellects understand one object understood. But there is this difference, according to the opinion of Aristotle, between the sense and the intelligence—that a thing is perceived by the sense according to the disposition which it has outside the soul—that is, in its individuality; whereas the nature of the thing understood is indeed outside the soul, but the mode according to which it exists outside the soul is not the mode according to which it is understood. For the common nature is understood as apart from the individuating principles; whereas such is not its mode of existence outside the soul. But, according to the opinion of Plato, the thing understood exists outside the soul in the same condition as those under which it is understood; for he supposed that the natures of things exist separate from matter.

Reply Obj. 5: One knowledge exists in the disciple and another in the master. How it is caused will be shown later on (Q. 117, A. 1).

Reply Obj. 6: Augustine denies a plurality of souls, that would involve a plurality of species. _____

THIRD ARTICLE [I, Q. 76, Art. 3]

Whether Besides the Intellectual Soul There Are in Man Other Souls Essentially

Different from One Another?

Objection 1: It would seem that besides the intellectual soul there are in man other souls essentially different from one another, such as the sensitive soul and the nutritive soul. For corruptible and incorruptible are not of the same substance. But the intellectual soul is incorruptible; whereas the other souls, as the sensitive and the nutritive, are corruptible, as was shown above (Q. 75, A. 6). Therefore in man the essence of the intellectual soul, the sensitive soul, and the nutritive soul, cannot be the same.

Obj. 2: Further, if it be said that the sensitive soul in man is incorruptible; on the contrary, "corruptible and incorruptible differ generically," says the Philosopher, Metaph. x (Did. ix, 10). But the sensitive soul in the horse, the lion, and other brute animals, is corruptible. If, therefore, in man it be incorruptible, the sensitive soul in man and brute animals will not be of the same genus. Now an animal is so called from its having a sensitive soul; and, therefore, "animal" will not be one genus common to man and other animals, which is absurd.

Obj. 3: Further, the Philosopher says, Metaph. viii (Did. vii, 2), that the genus is taken from the matter, and difference from the form. But "rational," which is the difference constituting man, is taken from the intellectual soul; while he is called "animal" by reason of his having a body animated by a sensitive soul. Therefore the intellectual soul may be compared to the body animated by a sensitive soul, as form to matter. Therefore in man the intellectual soul is not essentially the same as the sensitive soul, but presupposes it as a material subject.

On the contrary, It is said in the book De Ecclesiasticis Dogmatibus xv: "Nor do we say that there are two souls in one man, as James and other Syrians write; one, animal, by which the body is animated, and which is mingled with the blood; the other, spiritual, which obeys the reason; but we say that it is one and the same soul in man, that both gives life to the body by being united to it, and orders itself by its

own reasoning."

I answer that, Plato held that there were several souls in one body, distinct even as to organs, to which souls he referred the different vital actions, saying that the nutritive power is in the liver, the concupiscible in the heart, and the power of knowledge in the brain. Which opinion is rejected by Aristotle (De Anima ii, 2), with regard to those parts of the soul which use corporeal organs; for this reason, that in those animals which continue to live when they have been divided in each part are observed the operations of the soul, as sense and appetite. Now this would not be the case if the various principles of the soul's operations were essentially different, and distributed in the various parts of the body. But with regard to the intellectual part, he seems to leave it in doubt whether it be "only logically" distinct from the other parts of the soul, "or also locally."

The opinion of Plato might be maintained if, as he held, the soul was supposed to be united to the body, not as its form, but as its motor. For it involves nothing unreasonable that the same movable thing be moved by several motors; and still less if it be moved according to its various parts. If we suppose, however, that the soul is united to the body as its form, it is quite impossible for several essentially different souls to be in one body. This can be made clear by three different reasons.

In the first place, an animal would not be absolutely one, in which there were several souls. For nothing is absolutely one except by one form, by which a thing has existence: because a thing has from the same source both existence and unity; and therefore things which are denominated by various forms are not absolutely one; as, for instance, "a white man." If, therefore, man were living by one form, the vegetative soul, and animal by another form, the sensitive soul, and man by another form, the intellectual soul, it would follow that man is not absolutely one. Thus Aristotle argues, Metaph. viii (Did. vii, 6), against Plato, that if the idea of an animal is distinct from the idea of a biped, then a biped animal is not absolutely one. For

this reason, against those who hold that there are several souls in the body, he asks (De Anima i, 5), "what contains them?"—that is, what makes them one? It cannot be said that they are united by the one body; because rather does the soul contain the body and make it one, than the reverse.

Secondly, this is proved to be impossible by the manner in which one thing is predicated of another. Those things which are derived from various forms are predicated of one another, either accidentally, (if the forms are not ordered to one another, as when we say that something white is sweet), or essentially, in the second manner of essential predication, (if the forms are ordered one to another, the subject belonging to the definition of the predicate; as a surface is presupposed to color; so that if we say that a body with a surface is colored, we have the second manner of essential predication.) Therefore, if we have one form by which a thing is an animal, and another form by which it is a man, it follows either that one of these two things could not be predicated of the other, except accidentally, supposing these two forms not to be ordered to one another—or that one would be predicated of the other according to the second manner of essential predication, if one soul be presupposed to the other. But both of these consequences are clearly false: because "animal" is predicated of man essentially and not accidentally; and man is not part of the definition of an animal, but the other way about. Therefore of necessity by the same form a thing is animal and man; otherwise man would not really be the thing which is an animal, so that animal can be essentially predicated of man.

Thirdly, this is shown to be impossible by the fact that when one operation of the soul is intense it impedes another, which could never be the case unless the principle of action were essentially one.

We must therefore conclude that in man the sensitive soul, the intellectual soul, and the nutritive soul are numerically one soul. This can easily be explained, if we consider the differences of species and forms. For we observe that the species and

forms of things differ from one another, as the perfect and imperfect; as in the order of things, the animate are more perfect than the inanimate, and animals more perfect than plants, and man than brute animals; and in each of these genera there are various degrees. For this reason Aristotle, Metaph. viii (Did. vii, 3), compares the species of things to numbers, which differ in species by the addition or subtraction of unity. And (De Anima ii, 3) he compares the various souls to the species of figures, one of which contains another; as a pentagon contains and exceeds a tetragon. Thus the intellectual soul contains virtually whatever belongs to the sensitive soul of brute animals, and to the nutritive souls of plants. Therefore, as a surface which is of a pentagonal shape, is not tetragonal by one shape, and pentagonal by another—since a tetragonal shape would be superfluous as contained in the pentagonal—so neither is Socrates a man by one soul, and animal by another; but by one and the same soul he is both animal and man.

Reply Obj. 1: The sensitive soul is incorruptible, not by reason of its being sensitive, but by reason of its being intellectual. When, therefore, a soul is sensitive only, it is corruptible; but when with sensibility it has also intellectuality, it is incorruptible. For although sensibility does not give incorruptibility, yet it cannot deprive intellectuality of its incorruptibility.

Reply Obj. 2: Not forms, but composites, are classified either generically or specifically. Now man is corruptible like other animals. And so the difference of corruptible and incorruptible which is on the part of the forms does not involve a generic difference between man and the other animals.

Reply Obj. 3: The embryo has first of all a soul which is merely sensitive, and when this is removed, it is supplanted by a more perfect soul, which is both sensitive and intellectual: as will be shown further on (Q. 118, A. 2, ad 2).

Reply Obj. 4: We must not consider the diversity of natural things as proceeding from the various logical notions or intentions, which flow from our manner of

understanding, because reason can apprehend one and the same thing in various ways. Therefore since, as we have said, the intellectual soul contains virtually what belongs to the sensitive soul, and something more, reason can consider separately what belongs to the power of the sensitive soul, as something imperfect and material. And because it observes that this is something common to man and to other animals, it forms thence the notion of the genus; while that wherein the intellectual soul exceeds the sensitive soul, it takes as formal and perfecting; thence it gathers the "difference" of man. _____

FOURTH ARTICLE [I, Q. 76, Art. 4]

Whether in Man There Is Another Form Besides the Intellectual Soul?

Objection 1: It would seem that in man there is another form besides the intellectual soul. For the Philosopher says (De Anima ii, 1), that "the soul is the act of a physical body which has life potentially." Therefore the soul is to the body as a form of matter. But the body has a substantial form by which it is a body. Therefore some other substantial form in the body precedes the soul.

Obj. 2: Further, man moves himself as every animal does. Now everything that moves itself is divided into two parts, of which one moves, and the other is moved, as the Philosopher proves (Phys. viii, 5). But the part which moves is the soul. Therefore the other part must be such that it can be moved. But primary matter cannot be moved (Phys. v, 1), since it is a being only potentially; indeed everything that is moved is a body. Therefore in man and in every animal there must be another substantial form, by which the body is constituted.

Obj. 3: Further, the order of forms depends on their relation to primary matter; for "before" and "after" apply by comparison to some beginning. Therefore if there were not in man some other substantial form besides the rational soul, and if this were to inhere immediately to primary matter; it would follow that it ranks among the most imperfect forms which inhere to matter immediately.

Obj. 4: Further, the human body is a mixed body. Now mingling does not result from matter alone; for then we should have mere corruption. Therefore the forms of the elements must remain in a mixed body; and these are substantial forms. Therefore in the human body there are other substantial forms besides the intellectual soul.

On the contrary, Of one thing there is but one substantial being. But the substantial form gives substantial being. Therefore of one thing there is but one substantial form. But the soul is the substantial form of man. Therefore it is impossible for there to be in man another substantial form besides the intellectual soul.

I answer that, If we suppose that the intellectual soul is not united to the body as its form, but only as its motor, as the Platonists maintain, it would necessarily follow that in man there is another substantial form, by which the body is established in its being as movable by the soul. If, however, the intellectual soul be united to the body as its substantial form, as we have said above (A. 1), it is impossible for another substantial form besides the intellectual soul to be found in man.

In order to make this evident, we must consider that the substantial form differs from the accidental form in this, that the accidental form does not make a thing to be "simply," but to be "such," as heat does not make a thing to be simply, but only to be hot. Therefore by the coming of the accidental form a thing is not said to be made or generated simply, but to be made such, or to be in some particular condition; and in like manner, when an accidental form is removed, a thing is said to be corrupted, not simply, but relatively. Now the substantial form gives being simply; therefore by its coming a thing is said to be generated simply; and by its removal to be corrupted simply. For this reason, the old natural philosophers, who held that primary matter was some actual being—for instance, fire or air, or something of that sort—maintained that nothing is generated simply, or corrupted simply; and stated that "every becoming is nothing but an alteration," as we read, Phys. i, 4. Therefore,

if besides the intellectual soul there pre-existed in matter another substantial form by which the subject of the soul were made an actual being, it would follow that the soul does not give being simply; and consequently that it is not the substantial form: and so at the advent of the soul there would not be simple generation; nor at its removal simple corruption, all of which is clearly false.

Whence we must conclude, that there is no other substantial form in man besides the intellectual soul; and that the soul, as it virtually contains the sensitive and nutritive souls, so does it virtually contain all inferior forms, and itself alone does whatever the imperfect forms do in other things. The same is to be said of the sensitive soul in brute animals, and of the nutritive soul in plants, and universally of all more perfect forms with regard to the imperfect.

Reply Obj. 1: Aristotle does not say that the soul is the act of a body only, but "the act of a physical organic body which has life potentially"; and that this potentiality "does not reject the soul." Whence it is clear that when the soul is called the act, the soul itself is included; as when we say that heat is the act of what is hot, and light of what is lucid; not as though lucid and light were two separate things, but because a thing is made lucid by the light. In like manner, the soul is said to be the "act of a body," etc., because by the soul it is a body, and is organic, and has life potentially. Yet the first act is said to be in potentiality to the second act, which is operation; for such a potentiality "does not reject"—that is, does not exclude—the soul.

Reply Obj. 2: The soul does not move the body by its essence, as the form of the body, but by the motive power, the act of which presupposes the body to be already actualized by the soul: so that the soul by its motive power is the part which moves; and the animate body is the part moved.

Reply Obj. 3: We observe in matter various degrees of perfection, as existence, living, sensing, and understanding. Now what is added is always more perfect. Therefore that form which gives matter only the first degree of perfection is the most

imperfect; while that form which gives the first, second, and third degree, and so on, is the most perfect: and yet it inheres to matter immediately.

Reply Obj. 4: Avicenna held that the substantial forms of the elements remain entire in the mixed body; and that the mixture is made by the contrary qualities of the elements being reduced to an average. But this is impossible, because the various forms of the elements must necessarily be in various parts of matter; for the distinction of which we must suppose dimensions, without which matter cannot be divisible. Now matter subject to dimension is not to be found except in a body. But various bodies cannot be in the same place. Whence it follows that elements in the mixed body would be distinct as to situation. And then there would not be a real mixture which is in respect of the whole; but only a mixture apparent to sense, by the juxtaposition of particles.

Averroes maintained that the forms of elements, by reason of their imperfection, are a medium between accidental and substantial forms, and so can be "more" or "less"; and therefore in the mixture they are modified and reduced to an average, so that one form emerges from them. But this is even still more impossible. For the substantial being of each thing consists in something indivisible, and every addition and subtraction varies the species, as in numbers, as stated in Metaph. viii (Did. vii, 3); and consequently it is impossible for any substantial form to receive "more" or "less." Nor is it less impossible for anything to be a medium between substance and accident.

Therefore we must say, in accordance with the Philosopher (De Gener. i, 10), that the forms of the elements remain in the mixed body, not actually but virtually. For the proper qualities of the elements remain, though modified; and in them is the power of the elementary forms. This quality of the mixture is the proper disposition for the substantial form of the mixed body; for instance, the form of a stone, or of any sort of soul. _____

FIFTH ARTICLE [I, Q. 76, Art. 5]

Whether the Intellectual Soul Is Properly United to Such a Body?

Objection 1: It would seem that the intellectual soul is improperly united to such a body. For matter must be proportionate to the form. But the intellectual soul is incorruptible. Therefore it is not properly united to a corruptible body.

Obj. 2: Further, the intellectual soul is a perfectly immaterial form; a proof whereof is its operation in which corporeal matter does not share. But the more subtle is the body, the less has it of matter. Therefore the soul should be united to a most subtle body, to fire, for instance, and not to a mixed body, still less to a terrestrial body.

Obj. 3: Further, since the form is the principle of the species, one form cannot produce a variety of species. But the intellectual soul is one form. Therefore, it should not be united to a body which is composed of parts belonging to various species.

Obj. 4: Further, what is susceptible of a more perfect form should itself be more perfect. But the intellectual soul is the most perfect of souls. Therefore since the bodies of other animals are naturally provided with a covering, for instance, with hair instead of clothes, and hoofs instead of shoes; and are, moreover, naturally provided with arms, as claws, teeth, and horns; it seems that the intellectual soul should not have been united to a body which is imperfect as being deprived of the above means of protection.

On the contrary, The Philosopher says (De Anima ii, 1), that "the soul is the act of a physical organic body having life potentially."

I answer that, Since the form is not for the matter, but rather the matter for the form, we must gather from the form the reason why the matter is such as it is; and not conversely. Now the intellectual soul, as we have seen above (Q. 55, A. 2) in the order of nature, holds the lowest place among intellectual substances; inasmuch as it is not naturally gifted with the knowledge of truth, as the angels are; but has to

gather knowledge from individual things by way of the senses, as Dionysius says (Div. Nom. vii). But nature never fails in necessary things: therefore the intellectual soul had to be endowed not only with the power of understanding, but also with the power of feeling. Now the action of the senses is not performed without a corporeal instrument. Therefore it behooved the intellectual soul to be united to a body fitted to be a convenient organ of sense.

Now all the other senses are based on the sense of touch. But the organ of touch requires to be a medium between contraries, such as hot and cold, wet and dry, and the like, of which the sense of touch has the perception; thus it is in potentiality with regard to contraries, and is able to perceive them. Therefore the more the organ of touch is reduced to an equable complexion, the more sensitive will be the touch. But the intellectual soul has the power of sense in all its completeness; because what belongs to the inferior nature pre-exists more perfectly in the superior, as Dionysius says (Div. Nom. v). Therefore the body to which the intellectual soul is united should be a mixed body, above others reduced to the most equable complexion. For this reason among animals, man has the best sense of touch. And among men, those who have the best sense of touch have the best intelligence. A sign of which is that we observe "those who are refined in body are well endowed in mind," as stated in De Anima ii, 9.

Reply Obj. 1: Perhaps someone might attempt to answer this by saying that before sin the human body was incorruptible. This answer does not seem sufficient; because before sin the human body was immortal not by nature, but by a gift of Divine grace; otherwise its immortality would not be forfeited through sin, as neither was the immortality of the devil.

Therefore we answer otherwise by observing that in matter two conditions are to be found; one which is chosen in order that the matter be suitable to the form; the other which follows by force of the first disposition. The artisan, for instance, for the form

of the saw chooses iron adapted for cutting through hard material; but that the teeth of the saw may become blunt and rusted, follows by force of the matter itself. So the intellectual soul requires a body of equable complexion, which, however, is corruptible by force of its matter. If, however, it be said that God could avoid this, we answer that in the formation of natural things we do not consider what God might do; but what is suitable to the nature of things, as Augustine says (Gen. ad lit. ii, 1). God, however, provided in this case by applying a remedy against death in the gift of grace.

Reply Obj. 2: A body is not necessary to the intellectual soul by reason of its intellectual operation considered as such; but on account of the sensitive power, which requires an organ of equable temperament. Therefore the intellectual soul had to be united to such a body, and not to a simple element, or to a mixed body, in which fire was in excess; because otherwise there could not be an equability of temperament. And this body of an equable temperament has a dignity of its own by reason of its being remote from contraries, thereby resembling in a way a heavenly body.

Reply Obj. 3: The parts of an animal, for instance, the eye, hand, flesh, and bones, and so forth, do not make the species; but the whole does, and therefore, properly speaking, we cannot say that these are of different species, but that they are of various dispositions. This is suitable to the intellectual soul, which, although it be one in its essence, yet on account of its perfection, is manifold in power: and therefore, for its various operations it requires various dispositions in the parts of the body to which it is united. For this reason we observe that there is a greater variety of parts in perfect than in imperfect animals; and in these a greater variety than in plants.

Reply Obj. 4: The intellectual soul as comprehending universals, has a power extending to the infinite; therefore it cannot be limited by nature to certain fixed

natural notions, or even to certain fixed means whether of defence or of clothing, as is the case with other animals, the souls of which are endowed with knowledge and power in regard to fixed particular things. Instead of all these, man has by nature his reason and his hands, which are "the organs of organs" (De Anima iii), since by their means man can make for himself instruments of an infinite variety, and for any number of purposes. _____

SIXTH ARTICLE [I, Q. 76, Art. 6]

Whether the Intellectual Soul Is United to the Body Through the Medium of Accidental Dispositions?

Objection 1: It would seem that the intellectual soul is united to the body through the medium of accidental dispositions. For every form exists in its proper disposed matter. But dispositions to a form are accidents. Therefore we must presuppose accidents to be in matter before the substantial form; and therefore before the soul, since the soul is a substantial form.

Obj. 2: Further, various forms of one species require various parts of matter. But various parts of matter are unintelligible without division in measurable quantities. Therefore we must suppose dimensions in matter before the substantial forms, which are many belonging to one species.

Obj. 3: Further, what is spiritual is connected with what is corporeal by virtual contact. But the virtue of the soul is its power. Therefore it seems that the soul is united to the body by means of a power, which is an accident.

On the contrary, Accident is posterior to substance, both in the order of time and in the order of reason, as the Philosopher says, Metaph. vii (Did. vi, 1). Therefore it is unintelligible that any accidental form exist in matter before the soul, which is the substantial form.

I answer that, If the soul were united to the body, merely as a motor, there would be nothing to prevent the existence of certain dispositions mediating between the soul

and the body; on the contrary, they would be necessary, for on the part of the soul would be required the power to move the body; and on the part of the body, a certain aptitude to be moved by the soul.

If, however, the intellectual soul is united to the body as the substantial form, as we have already said above (A. 1), it is impossible for any accidental disposition to come between the body and the soul, or between any substantial form whatever and its matter. The reason is because since matter is in potentiality to all manner of acts in a certain order, what is absolutely first among the acts must be understood as being first in matter. Now the first among all acts is existence. Therefore, it is impossible for matter to be apprehended as hot, or as having quantity, before it is actual. But matter has actual existence by the substantial form, which makes it to exist absolutely, as we have said above (A. 4). Wherefore it is impossible for any accidental dispositions to pre-exist in matter before the substantial form, and consequently before the soul.

Reply Obj. 1: As appears from what has been already said (A. 4), the more perfect form virtually contains whatever belongs to the inferior forms; therefore while remaining one and the same, it perfects matter according to the various degrees of perfection. For the same essential form makes man an actual being, a body, a living being, an animal, and a man. Now it is clear that to every genus follow its own proper accidents. Therefore as matter is apprehended as perfected in its existence, before it is understood as corporeal, and so on; so those accidents which belong to existence are understood to exist before corporeity; and thus dispositions are understood in matter before the form, not as regards all its effects, but as regards the subsequent effect.

Reply Obj. 2: Dimensions of quantity are accidents consequent to the corporeity which belongs to the whole matter. Wherefore matter, once understood as corporeal and measurable, can be understood as distinct in its various parts, and as receptive of

different forms according to the further degrees of perfection. For although it is essentially the same form which gives matter the various degrees of perfection, as we have said (ad 1), yet it is considered as different when brought under the observation of reason.

Reply Obj. 3: A spiritual substance which is united to a body as its motor only, is united thereto by power or virtue. But the intellectual soul is united by its very being to the body as a form; and yet it guides and moves the body by its power and virtue.

SEVENTH ARTICLE [I, Q. 76, Art. 7]

Whether the Soul Is United to the Animal Body by Means of a Body?

Objection 1: It seems that the soul is united to the animal body by means of a body. For Augustine says (Gen. ad lit. vii, 19), that "the soul administers the body by light," that is, by fire, "and by air, which is most akin to a spirit." But fire and air are bodies. Therefore the soul is united to the human body by means of a body.

Obj. 2: Further, a link between two things seems to be that thing the removal of which involves the cessation of their union. But when breathing ceases, the soul is separated from the body. Therefore the breath, which is a subtle body, is the means of union between soul and body.

Obj. 3: Further, things which are very distant from one another, are not united except by something between them. But the intellectual soul is very distant from the body, both because it is incorporeal, and because it is incorruptible. Therefore it seems to be united to the body by means of an incorruptible body, and such would be some heavenly light, which would harmonize the elements, and unite them together.

On the contrary, The Philosopher says (De Anima ii, 1): "We need not ask if the soul and body are one, as neither do we ask if wax and its shape are one." But the shape is united to the wax without a body intervening. Therefore also the soul is thus

united to the body.

I answer that, If the soul, according to the Platonists, were united to the body merely as a motor, it would be right to say that some other bodies must intervene between the soul and body of man, or any animal whatever; for a motor naturally moves what is distant from it by means of something nearer.

If, however, the soul is united to the body as its form, as we have said (A. 1), it is impossible for it to be united by means of another body. The reason of this is that a thing is one, according as it is a being. Now the form, through itself, makes a thing to be actual since it is itself essentially an act; nor does it give existence by means of something else. Wherefore the unity of a thing composed of matter and form, is by virtue of the form itself, which by reason of its very nature is united to matter as its act. Nor is there any other cause of union except the agent, which causes matter to be in act, as the Philosopher says, Metaph. viii (Did. vii, 6).

From this it is clear how false are the opinions of those who maintained the existence of some mediate bodies between the soul and body of man. Of these certain Platonists said that the intellectual soul has an incorruptible body naturally united to it, from which it is never separated, and by means of which it is united to the corruptible body of man. Others said that the soul is united to the body by means of a corporeal spirit. Others said it is united to the body by means of light, which, they say, is a body and of the nature of the fifth essence; so that the vegetative soul would be united to the body by means of the light of the sidereal heaven; the sensible soul, by means of the light of the crystal heaven; and the intellectual soul by means of the light of the empyrean heaven. Now all this is fictitious and ridiculous: for light is not a body; and the fifth essence does not enter materially into the composition of a mixed body (since it is unchangeable), but only virtually: and lastly, because the soul is immediately united to the body as the form to matter.

Reply Obj. 1: Augustine speaks there of the soul as it moves the body; whence he

uses the word "administration." It is true that it moves the grosser parts of the body by the more subtle parts. And the first instrument of the motive power is a kind of spirit, as the Philosopher says in De causa motus animalium (De mot. animal. x).

Reply Obj. 2: The union of soul and body ceases at the cessation of breath, not because this is the means of union, but because of the removal of that disposition by which the body is disposed for such a union. Nevertheless the breath is a means of moving, as the first instrument of motion.

Reply Obj. 3: The soul is indeed very distant from the body, if we consider the condition of each separately: so that if each had a separate existence, many means of connection would have to intervene. But inasmuch as the soul is the form of the body, it has not an existence apart from the existence of the body, but by its own existence is united to the body immediately. This is the case with every form which, if considered as an act, is very distant from matter, which is a being only in potentiality. _____

EIGHTH ARTICLE [I, Q. 76, Art. 8]

Whether the Soul Is in Each Part of the Body?

Objection 1: It would seem that the whole soul is not in each part of the body; for the Philosopher says in De causa motus animalium (De mot. animal. x): "It is not necessary for the soul to be in each part of the body; it suffices that it be in some principle of the body causing the other parts to live, for each part has a natural movement of its own."

Obj. 2: Further, the soul is in the body of which it is the act. But it is the act of an organic body. Therefore it exists only in an organic body. But each part of the human body is not an organic body. Therefore the whole soul is not in each part.

Obj. 3: Further, the Philosopher says (De Anima ii, 1) that the relation of a part of the soul to a part of the body, such as the sight to the pupil of the eye, is the same as the relation of the soul to the whole body of an animal. If, therefore, the whole soul

is in each part of the body, it follows that each part of the body is an animal.

Obj. 4: Further, all the powers of the soul are rooted in the essence of the soul. If, therefore, the whole soul be in each part of the body, it follows that all the powers of the soul are in each part of the body; thus the sight will be in the ear, and hearing in the eye, and this is absurd.

Obj. 5: Further, if the whole soul is in each part of the body, each part of the body is immediately dependent on the soul. Thus one part would not depend on another; nor would one part be nobler than another; which is clearly untrue. Therefore the soul is not in each part of the body.

On the contrary, Augustine says (De Trin. vi, 6), that "in each body the whole soul is in the whole body, and in each part is entire."

I answer that, As we have said, if the soul were united to the body merely as its motor, we might say that it is not in each part of the body, but only in one part through which it would move the others. But since the soul is united to the body as its form, it must necessarily be in the whole body, and in each part thereof. For it is not an accidental form, but the substantial form of the body. Now the substantial form perfects not only the whole, but each part of the whole. For since a whole consists of parts, a form of the whole which does not give existence to each of the parts of the body, is a form consisting in composition and order, such as the form of a house; and such a form is accidental. But the soul is a substantial form; and therefore it must be the form and the act, not only of the whole, but also of each part. Therefore, on the withdrawal of the soul, as we do not speak of an animal or a man unless equivocally, as we speak of a painted animal or a stone animal; so is it with the hand, the eye, the flesh and bones, as the Philosopher says (De Anima ii, 1). A proof of which is, that on the withdrawal of the soul, no part of the body retains its proper action; although that which retains its species, retains the action of the species. But act is in that which it actuates: wherefore the soul must be in the whole

body, and in each part thereof.

That it is entire in each part thereof, may be concluded from this, that since a whole is that which is divided into parts, there are three kinds of totality, corresponding to three kinds of division. There is a whole which is divided into parts of quantity, as a whole line, or a whole body. There is also a whole which is divided into logical and essential parts: as a thing defined is divided into the parts of a definition, and a composite into matter and form. There is, further, a third kind of whole which is potential, divided into virtual parts. The first kind of totality does not apply to forms, except perhaps accidentally; and then only to those forms, which have an indifferent relationship to a quantitative whole and its parts; as whiteness, as far as its essence is concerned, is equally disposed to be in the whole surface and in each part of the surface; and, therefore, the surface being divided, the whiteness is accidentally divided. But a form which requires variety in the parts, such as a soul, and specially the soul of perfect animals, is not equally related to the whole and the parts: hence it is not divided accidentally when the whole is divided. So therefore quantitative totality cannot be attributed to the soul, either essentially or accidentally. But the second kind of totality, which depends on logical and essential perfection, properly and essentially belongs to forms: and likewise the virtual totality, because a form is the principle of operation.

Therefore if it be asked whether the whole whiteness is in the whole surface and in each part thereof, it is necessary to distinguish. If we mean quantitative totality which whiteness has accidentally, then the whole whiteness is not in each part of the surface. The same is to be said of totality of power: since the whiteness which is in the whole surface moves the sight more than the whiteness which is in a small part thereof. But if we mean totality of species and essence, then the whole whiteness is in each part of a surface.

Since, however, the soul has not quantitative totality, neither essentially, nor

accidentally, as we have seen; it is enough to say that the whole soul is in each part of the body, by totality of perfection and of essence, but not by totality of power. For it is not in each part of the body, with regard to each of its powers; but with regard to sight, it is in the eye; and with regard to hearing, it is in the ear; and so forth. We must observe, however, that since the soul requires variety of parts, its relation to the whole is not the same as its relation to the parts; for to the whole it is compared primarily and essentially, as to its proper and proportionate perfectible; but to the parts, secondarily, inasmuch as they are ordained to the whole.

Reply Obj. 1: The Philosopher is speaking there of the motive power of the soul.

Reply Obj. 2: The soul is the act of an organic body, as of its primary and proportionate perfectible.

Reply Obj. 3: An animal is that which is composed of a soul and a whole body, which is the soul's primary and proportionate perfectible. Thus the soul is not in a part. Whence it does not follow that a part of an animal is an animal.

Reply Obj. 4: Some of the powers of the soul are in it according as it exceeds the entire capacity of the body, namely the intellect and the will; whence these powers are not said to be in any part of the body. Other powers are common to the soul and body; wherefore each of these powers need not be wherever the soul is, but only in that part of the body, which is adapted to the operation of such a power.

Reply Obj. 5: One part of the body is said to be nobler than another, on account of the various powers, of which the parts of the body are the organs. For that part which is the organ of a nobler power, is a nobler part of the body: as also is that part which serves the same power in a nobler manner. _____

QUESTION 77

OF THOSE THINGS WHICH BELONG TO THE POWERS OF THE SOUL IN GENERAL (In Eight Articles)

We proceed to consider those things which belong to the powers of the soul; first, in

general, secondly, in particular. Under the first head there are eight points of inquiry:

(1) Whether the essence of the soul is its power?

(2) Whether there is one power of the soul, or several?

(3) How the powers of the soul are distinguished from one another?

(4) Of the orders of the powers, one to another;

(5) Whether the powers of the soul are in it as in their subject?

(6) Whether the powers flow from the essence of the soul?

(7) Whether one power rises from another?

(8) Whether all the powers of the soul remain in the soul after death?

FIRST ARTICLE [I, Q. 77, Art. 1]

Whether the Essence of the Soul Is Its Power?

Objection 1: It would seem that the essence of the soul is its power. For Augustine says (De Trin. ix, 4), that "mind, knowledge, and love are in the soul substantially, or, which is the same thing, essentially": and (De Trin. x, 11), that "memory, understanding, and will are one life, one mind, one essence."

Obj. 2: Further, the soul is nobler than primary matter. But primary matter is its own potentiality. Much more therefore is the soul its own power.

Obj. 3: Further, the substantial form is simpler than the accidental form; a sign of which is that the substantial form is not intensified or relaxed, but is indivisible. But the accidental form is its own power. Much more therefore is that substantial form which is the soul.

Obj. 4: Further, we sense by the sensitive power and we understand by the intellectual power. But "that by which we first sense and understand" is the soul, according to the Philosopher (De Anima ii, 2). Therefore the soul is its own power.

Obj. 5: Further, whatever does not belong to the essence is an accident. Therefore if the power of the soul is something else besides the essence thereof, it is an accident, which is contrary to Augustine, who says that the foregoing (see Obj. 1) "are not in the soul as in a subject as color or shape, or any other quality, or quantity, are in a body; for whatever is so, does not exceed the subject in which it is: Whereas the mind can love and know other things" (De Trin. ix, 4).

Obj. 6: Further, "a simple form cannot be a subject." But the soul is a simple form; since it is not composed of matter and form, as we have said above (Q. 75, A. 5). Therefore the power of the soul cannot be in it as in a subject.

Obj. 7: Further, an accident is not the principle of a substantial difference. But sensitive and rational are substantial differences; and they are taken from sense and reason, which are powers of the soul. Therefore the powers of the soul are not accidents; and so it would seem that the power of the soul is its own essence.

On the contrary, Dionysius (Coel. Hier. xi) says that "heavenly spirits are divided into essence, power, and operation." Much more, then, in the soul is the essence distinct from the virtue or power.

I answer that, It is impossible to admit that the power of the soul is its essence, although some have maintained it. For the present purpose this may be proved in two ways. First, because, since power and act divide being and every kind of being, we must refer a power and its act to the same genus. Therefore, if the act be not in the genus of substance, the power directed to that act cannot be in the genus of substance. Now the operation of the soul is not in the genus of substance; for this belongs to God alone, whose operation is His own substance. Wherefore the Divine power which is the principle of His operation is the Divine Essence itself. This cannot be true either of the soul, or of any creature; as we have said above when speaking of the angels (Q. 54, A. 3). Secondly, this may be also shown to be impossible in the soul. For the soul by its very essence is an act. Therefore if the

very essence of the soul were the immediate principle of operation, whatever has a soul would always have actual vital actions, as that which has a soul is always an actually living thing. For as a form the soul is not an act ordained to a further act, but the ultimate term of generation. Wherefore, for it to be in potentiality to another act, does not belong to it according to its essence, as a form, but according to its power. So the soul itself, as the subject of its power, is called the first act, with a further relation to the second act. Now we observe that what has a soul is not always actual with respect to its vital operations; whence also it is said in the definition of the soul, that it is "the act of a body having life potentially"; which potentiality, however, "does not exclude the soul." Therefore it follows that the essence of the soul is not its power. For nothing is in potentiality by reason of an act, as act.

Reply Obj. 1: Augustine is speaking of the mind as it knows and loves itself. Thus knowledge and love as referred to the soul as known and loved, are substantially or essentially in the soul, for the very substance or essence of the soul is known and loved. In the same way are we to understand what he says in the other passage, that those things are "one life, one mind, one essence." Or, as some say, this passage is true in the sense in which the potential whole is predicated of its parts, being midway between the universal whole, and the integral whole. For the universal whole is in each part according to its entire essence and power; as animal in a man and in a horse; and therefore it is properly predicated of each part. But the integral whole is not in each part, neither according to its whole essence, nor according to its whole power. Therefore in no way can it be predicated of each part; yet in a way it is predicated, though improperly, of all the parts together; as if we were to say that the wall, roof, and foundations are a house. But the potential whole is in each part according to its whole essence, not, however, according to its whole power. Therefore in a way it can be predicated of each part, but not so properly as the universal whole. In this sense, Augustine says that the memory, understanding, and the will are the one essence of the soul.

Reply Obj. 2: The act to which primary matter is in potentiality is the substantial form. Therefore the potentiality of matter is nothing else but its essence.

Reply Obj. 3: Action belongs to the composite, as does existence; for to act belongs to what exists. Now the composite has substantial existence through the substantial form; and it operates by the power which results from the substantial form. Hence an active accidental form is to the substantial form of the agent (for instance, heat compared to the form of fire) as the power of the soul is to the soul.

Reply Obj. 4: That the accidental form is a principle of action is due to the substantial form. Therefore the substantial form is the first principle of action; but not the proximate principle. In this sense the Philosopher says that "the soul is that whereby we understand and sense."

Reply Obj. 5: If we take accident as meaning what is divided against substance, then there can be no medium between substance and accident; because they are divided by affirmation and negation, that is, according to existence in a subject, and non-existence in a subject. In this sense, as the power of the soul is not its essence, it must be an accident; and it belongs to the second species of accident, that of quality. But if we take accident as one of the five universals, in this sense there is a medium between substance and accident. For the substance is all that belongs to the essence of a thing; whereas whatever is beyond the essence of a thing cannot be called accident in this sense; but only what is not caused by the essential principle of the species. For the 'proper' does not belong to the essence of a thing, but is caused by the essential principles of the species; wherefore it is a medium between the essence and accident thus understood. In this sense the powers of the soul may be said to be a medium between substance and accident, as being natural properties of the soul. When Augustine says that knowledge and love are not in the soul as accidents in a subject, this must be understood in the sense given above, inasmuch as they are compared to the soul, not as loving and knowing, but as loved and known. His

argument proceeds in this sense; for if love were in the soul loved as in a subject, it would follow that an accident transcends its subject, since even other things are loved through the soul.

Reply Obj. 6: Although the soul is not composed of matter and form, yet it has an admixture of potentiality, as we have said above (Q. 75, A. 5, ad 4); and for this reason it can be the subject of an accident. The statement quoted is verified in God, Who is the Pure Act; in treating of which subject Boethius employs that phrase (De Trin. i).

Reply Obj. 7: Rational and sensitive, as differences, are not taken from the powers of sense and reason, but from the sensitive and rational soul itself. But because substantial forms, which in themselves are unknown to us, are known by their accidents; nothing prevents us from sometimes substituting accidents for substantial differences. _____

SECOND ARTICLE [I, Q. 77, Art. 2]

Whether There Are Several Powers of the Soul?

Objection 1: It would seem that there are not several powers of the soul. For the intellectual soul approaches nearest to the likeness of God. But in God there is one simple power: and therefore also in the intellectual soul.

Obj. 2: Further, the higher a power is, the more unified it is. But the intellectual soul excels all other forms in power. Therefore above all others it has one virtue or power.

Obj. 3: Further, to operate belongs to what is in act. But by the one essence of the soul, man has actual existence in the different degrees of perfection, as we have seen above (Q. 76, AA. 3, 4). Therefore by the one power of the soul he performs operations of various degrees.

On the contrary, The Philosopher places several powers in the soul (De Anima ii, 2,3).

I answer that, Of necessity we must place several powers in the soul. To make this evident, we observe that, as the Philosopher says (De Coelo ii, 12), the lowest order of things cannot acquire perfect goodness, but they acquire a certain imperfect goodness, by few movements; and those which belong to a higher order acquire perfect goodness by many movements; and those yet higher acquire perfect goodness by few movements; and the highest perfection is found in those things which acquire perfect goodness without any movement whatever. Thus he is least of all disposed of health, who can only acquire imperfect health by means of a few remedies; better disposed is he who can acquire perfect health by means of many remedies; and better still, he who can by few remedies; best of all is he who has perfect health without any remedies. We conclude, therefore, that things which are below man acquire a certain limited goodness; and so they have a few determinate operations and powers. But man can acquire universal and perfect goodness, because he can acquire beatitude. Yet he is in the last degree, according to his nature, of those to whom beatitude is possible; therefore the human soul requires many and various operations and powers. But to angels a smaller variety of powers is sufficient. In God there is no power or action beyond His own Essence.

There is yet another reason why the human soul abounds in a variety of powers—because it is on the confines of spiritual and corporeal creatures; and therefore the powers of both meet together in the soul.

Reply Obj. 1: The intellectual soul approaches to the Divine likeness, more than inferior creatures, in being able to acquire perfect goodness; although by many and various means; and in this it falls short of more perfect creatures.

Reply Obj. 2: A unified power is superior if it extends to equal things: but a multiform power is superior to it, if it is over many things.

Reply Obj. 3: One thing has one substantial existence, but may have several operations. So there is one essence of the soul, with several powers.

THIRD ARTICLE [I, Q. 77, Art. 3]

Whether the Powers Are Distinguished by Their Acts and Objects?

Objection 1: It would seem that the powers of the soul are not distinguished by acts and objects. For nothing is determined to its species by what is subsequent and extrinsic to it. But the act is subsequent to the power; and the object is extrinsic to it. Therefore the soul's powers are not specifically distinct by acts and objects.

Obj. 2: Further, contraries are what differ most from each other. Therefore if the powers are distinguished by their objects, it follows that the same power could not have contrary objects. This is clearly false in almost all the powers; for the power of vision extends to white and black, and the power to taste to sweet and bitter.

Obj. 3: Further, if the cause be removed, the effect is removed. Hence if the difference of powers came from the difference of objects, the same object would not come under different powers. This is clearly false; for the same thing is known by the cognitive power, and desired by the appetitive.

Obj. 4: Further, that which of itself is the cause of anything, is the cause thereof, wherever it is. But various objects which belong to various powers, belong also to some one power; as sound and color belong to sight and hearing, which are different powers, yet they come under the one power of common sense. Therefore the powers are not distinguished according to the difference of their objects.

On the contrary, Things that are subsequent are distinguished by what precedes. But the Philosopher says (De Anima ii, 4) that "acts and operations precede the powers according to reason; and these again are preceded by their opposites," that is their objects. Therefore the powers are distinguished according to their acts and objects.

I answer that, A power as such is directed to an act. Wherefore we seek to know the nature of a power from the act to which it is directed, and consequently the nature of a power is diversified, as the nature of the act is diversified. Now the nature of an act

is diversified according to the various natures of the objects. For every act is either of an active power or of a passive power. Now, the object is to the act of a passive power, as the principle and moving cause: for color is the principle of vision, inasmuch as it moves the sight. On the other hand, to the act of an active power the object is a term and end; as the object of the power of growth is perfect quantity, which is the end of growth. Now, from these two things an act receives its species, namely, from its principle, or from its end or term; for the act of heating differs from the act of cooling, in this, that the former proceeds from something hot, which is the active principle, to heat; the latter from something cold, which is the active principle, to cold. Therefore the powers are of necessity distinguished by their acts and objects.

Nevertheless, we must observe that things which are accidental do not change the species. For since to be colored is accidental to an animal, its species is not changed by a difference of color, but by a difference in that which belongs to the nature of an animal, that is to say, by a difference in the sensitive soul, which is sometimes rational, and sometimes otherwise. Hence "rational" and "irrational" are differences dividing animal, constituting its various species. In like manner therefore, not any variety of objects diversifies the powers of the soul, but a difference in that to which the power of its very nature is directed. Thus the senses of their very nature are directed to the passive quality which of itself is divided into color, sound, and the like, and therefore there is one sensitive power with regard to color, namely, the sight, and another with regard to sound, namely, hearing. But it is accidental to a passive quality, for instance, to something colored, to be a musician or a grammarian, great or small, a man or a stone. Therefore by reason of such differences the powers of the soul are not distinct.

Reply Obj. 1: Act, though subsequent in existence to power, is, nevertheless, prior to it in intention and logically; as the end is with regard to the agent. And the object, although extrinsic, is, nevertheless, the principle or end of the action; and those

conditions which are intrinsic to a thing, are proportionate to its principle and end.

Reply Obj. 2: If any power were to have one of two contraries as such for its object, the other contrary would belong to another power. But the power of the soul does not regard the nature of the contrary as such, but rather the common aspect of both contraries; as sight does not regard white as such, but as color. This is because of two contraries one, in a manner, includes the idea of the other, since they are to one another as perfect and imperfect.

Reply Obj. 3: Nothing prevents things which coincide in subject, from being considered under different aspects; therefore they can belong to various powers of the soul.

Reply Obj. 4: The higher power of itself regards a more universal formality of the object than the lower power; because the higher a power is, to a greater number of things does it extend. Therefore many things are combined in the one formality of the object, which the higher power considers of itself; while they differ in the formalities regarded by the lower powers of themselves. Thus it is that various objects belong to various lower powers; which objects, however, are subject to one higher power. _____

FOURTH ARTICLE [I, Q. 77, Art. 4]

Whether Among the Powers of the Soul There Is Order?

Objection 1: It would seem that there is no order among the powers of the soul. For in those things which come under one division, there is no before and after, but all are naturally simultaneous. But the powers of the soul are contradistinguished from one another. Therefore there is no order among them.

Obj. 2: Further, the powers of the soul are referred to their objects and to the soul itself. On the part of the soul, there is not order among them, because the soul is one. In like manner the objects are various and dissimilar, as color and sound. Therefore there is no order among the powers of the soul.

Obj. 3: Further, where there is order among powers, we find that the operation of one depends on the operation of another. But the action of one power of the soul does not depend on that of another; for sight can act independently of hearing, and conversely. Therefore there is no order among the powers of the soul.

On the contrary, The Philosopher (De Anima ii, 3) compares the parts or powers of the soul to figures. But figures have an order among themselves. Therefore the powers of the soul have order.

I answer that, Since the soul is one, and the powers are many; and since a number of things that proceed from one must proceed in a certain order; there must be some order among the powers of the soul. Accordingly we may observe a triple order among them, two of which correspond to the dependence of one power on another; while the third is taken from the order of the objects. Now the dependence of one power on another can be taken in two ways; according to the order of nature, forasmuch as perfect things are by their nature prior to imperfect things; and according to the order of generation and time; forasmuch as from being imperfect, a thing comes to be perfect. Thus, according to the first kind of order among the powers, the intellectual powers are prior to the sensitive powers; wherefore they direct them and command them. Likewise the sensitive powers are prior in this order to the powers of the nutritive soul.

In the second kind of order, it is the other way about. For the powers of the nutritive soul are prior by way of generation to the powers of the sensitive soul; for which, therefore, they prepare the body. The same is to be said of the sensitive powers with regard to the intellectual. But in the third kind of order, certain sensitive powers are ordered among themselves, namely, sight, hearing, and smelling. For the visible naturally comes first; since it is common to higher and lower bodies. But sound is audible in the air, which is naturally prior to the mingling of elements, of which smell is the result.

Reply Obj. 1: The species of a given genus are to one another as before and after, like numbers and figures, if considered in their nature; although they may be said to be simultaneous, according as they receive the predication of the common genus.

Reply Obj. 2: This order among the powers of the soul is both on the part of the soul (which, though it be one according to its essence, has a certain aptitude to various acts in a certain order) and on the part of the objects, and furthermore on the part of the acts, as we have said above.

Reply Obj. 3: This argument is verified as regards those powers among which order of the third kind exists. Those powers among which the two other kinds of order exist are such that the action of one depends on another.

FIFTH ARTICLE [I, Q. 77, Art. 5]

Whether All the Powers of the Soul Are in the Soul As Their Subject?

Objection 1: It would seem that all the powers of the soul are in the soul as their subject. For as the powers of the body are to the body; so are the powers of the soul to the soul. But the body is the subject of the corporeal powers. Therefore the soul is the subject of the powers of the soul.

Obj. 2: Further, the operations of the powers of the soul are attributed to the body by reason of the soul; because, as the Philosopher says (De Anima ii, 2), "The soul is that by which we sense and understand primarily." But the natural principles of the operations of the soul are the powers. Therefore the powers are primarily in the soul.

Obj. 3: Further, Augustine says (Gen. ad lit. xii, 7,24) that the soul senses certain things, not through the body, in fact, without the body, as fear and such like; and some things through the body. But if the sensitive powers were not in the soul alone as their subject, the soul could not sense anything without the body. Therefore the soul is the subject of the sensitive powers; and for a similar reason, of all the other powers.

On the contrary, The Philosopher says (De Somno et Vigilia i) that "sensation belongs neither to the soul, nor to the body, but to the composite." Therefore the sensitive power is in "the composite" as its subject. Therefore the soul alone is not the subject of all the powers.

I answer that, The subject of operative power is that which is able to operate, for every accident denominates its proper subject. Now the same is that which is able to operate, and that which does operate. Wherefore the "subject of power" is of necessity "the subject of operation," as again the Philosopher says in the beginning of De Somno et Vigilia. Now, it is clear from what we have said above (Q. 75, AA. 2, 3; Q. 76, A. 1, ad 1), that some operations of the soul are performed without a corporeal organ, as understanding and will. Hence the powers of these operations are in the soul as their subject. But some operations of the soul are performed by means of corporeal organs; as sight by the eye, and hearing by the ear. And so it is with all the other operations of the nutritive and sensitive parts. Therefore the powers which are the principles of these operations have their subject in the composite, and not in the soul alone.

Reply Obj. 1: All the powers are said to belong to the soul, not as their subject, but as their principle; because it is by the soul that the composite has the power to perform such operations.

Reply Obj. 2: All such powers are primarily in the soul, as compared to the composite; not as in their subject, but as in their principle.

Reply Obj. 3: Plato's opinion was that sensation is an operation proper to the soul, just as understanding is. Now in many things relating to Philosophy Augustine makes use of the opinions of Plato, not asserting them as true, but relating them. However, as far as the present question is concerned, when it is said that the soul senses some things with the body, and some without the body, this can be taken in two ways. Firstly, the words "with the body or without the body" may determine the

act of sense in its mode of proceeding from the sentient. Thus the soul senses nothing without the body, because the action of sensation cannot proceed from the soul except by a corporeal organ. Secondly, they may be understood as determining the act of sense on the part of the object sensed. Thus the soul senses some things with the body, that is, things existing in the body, as when it feels a wound or something of that sort; while it senses some things without the body, that is, which do not exist in the body, but only in the apprehension of the soul, as when it feels sad or joyful on hearing something. _____

SIXTH ARTICLE [I, Q. 77, Art. 6]

Whether the Powers of the Soul Flow from Its Essence?

Objection 1: It would seem that the powers of the soul do not flow from its essence. For different things do not proceed from one simple thing. But the essence of the soul is one and simple. Since, therefore, the powers of the soul are many and various, they cannot proceed from its essence.

Obj. 2: Further, that from which a thing proceeds is its cause. But the essence of the soul cannot be said to be the cause of the powers; as is clear if one considers the different kinds of causes. Therefore the powers of the soul do not flow from its essence.

Obj. 3: Further, emanation involves some sort of movement. But nothing is moved by itself, as the Philosopher proves (Phys. vii, 1,2); except, perhaps, by reason of a part of itself, as an animal is said to be moved by itself, because one part thereof moves and another is moved. Neither is the soul moved, as the Philosopher proves (De Anima i, 4). Therefore the soul does not produce its powers within itself.

On the contrary, The powers of the soul are its natural properties. But the subject is the cause of its proper accidents; whence also it is included in the definition of accident, as is clear from Metaph. vii (Did. vi, 4). Therefore the powers of the soul proceed from its essence as their cause.

I answer that, The substantial and the accidental form partly agree and partly differ. They agree in this, that each is an act; and that by each of them something is after a manner actual. They differ, however, in two respects. First, because the substantial form makes a thing to exist absolutely, and its subject is something purely potential. But the accidental form does not make a thing to exist absolutely but to be such, or so great, or in some particular condition; for its subject is an actual being. Hence it is clear that actuality is observed in the substantial form prior to its being observed in the subject: and since that which is first in a genus is the cause in that genus, the substantial form causes existence in its subject. On the other hand, actuality is observed in the subject of the accidental form prior to its being observed in the accidental form; wherefore the actuality of the accidental form is caused by the actuality of the subject. So the subject, forasmuch as it is in potentiality, is receptive of the accidental form: but forasmuch as it is in act, it produces it. This I say of the proper and per se accident; for with regard to the extraneous accident, the subject is receptive only, the accident being caused by an extrinsic agent. Secondly, substantial and accidental forms differ, because, since that which is the less principal exists for the sake of that which is the more principal, matter therefore exists on account of the substantial form; while on the contrary, the accidental form exists on account of the completeness of the subject.

Now it is clear, from what has been said (A. 5), that either the subject of the soul's powers is the soul itself alone, which can be the subject of an accident, forasmuch as it has something of potentiality, as we have said above (A. 1, ad 6); or else this subject is the composite. Now the composite is actual by the soul. Whence it is clear that all the powers of the soul, whether their subject be the soul alone, or the composite, flow from the essence of the soul, as from their principle; because it has already been said that the accident is caused by the subject according as it is actual, and is received into it according as it is in potentiality.

Reply Obj. 1: From one simple thing many things may proceed naturally, in a

certain order; or again if there be diversity of recipients. Thus, from the one essence of the soul many and various powers proceed; both because order exists among these powers; and also by reason of the diversity of the corporeal organs.

Reply Obj. 2: The subject is both the final cause, and in a way the active cause, of its proper accident. It is also as it were the material cause, inasmuch as it is receptive of the accident. From this we may gather that the essence of the soul is the cause of all its powers, as their end, and as their active principle; and of some as receptive thereof.

Reply Obj. 3: The emanation of proper accidents from their subject is not by way of transmutation, but by a certain natural resultance; thus one thing results naturally from another, as color from light. _____

SEVENTH ARTICLE [I, Q. 77, Art. 7]

Whether One Power of the Soul Arises from Another?

Objection 1: It would seem that one power of the soul does not arise from another. For if several things arise together, one of them does not arise from another. But all the powers of the soul are created at the same time with the soul. Therefore one of them does not arise from another.

Obj. 2: Further, the power of the soul arises from the soul as an accident from the subject. But one power of the soul cannot be the subject of another; because nothing is the accident of an accident. Therefore one power does not arise from another.

Obj. 3: Further, one opposite does not arise from the other opposite; but everything arises from that which is like it in species. Now the powers of the soul are oppositely divided, as various species. Therefore one of them does not proceed from another.

On the contrary, Powers are known by their actions. But the action of one power is caused by the action of another power, as the action of the imagination by the action of the senses. Therefore one power of the soul is caused by another.

I answer that, In those things which proceed from one according to a natural order, as the first is the cause of all, so that which is nearer to the first is, in a way, the cause of those which are more remote. Now it has been shown above (A. 4) that among the powers of the soul there are several kinds of order. Therefore one power of the soul proceeds from the essence of the soul by the medium of another. But since the essence of the soul is compared to the powers both as a principle active and final, and as a receptive principle, either separately by itself, or together with the body; and since the agent and the end are more perfect, while the receptive principle, as such, is less perfect; it follows that those powers of the soul which precede the others, in the order of perfection and nature, are the principles of the others, after the manner of the end and active principle. For we see that the senses are for the sake of the intelligence, and not the other way about. The senses, moreover, are a certain imperfect participation of the intelligence; wherefore, according to their natural origin, they proceed from the intelligence as the imperfect from the perfect. But considered as receptive principles, the more perfect powers are principles with regard to the others; thus the soul, according as it has the sensitive power, is considered as the subject, and as something material with regard to the intelligence. On this account, the more imperfect powers precede the others in the order of generation, for the animal is generated before the man.

Reply Obj. 1: As the power of the soul flows from the essence, not by a transmutation, but by a certain natural resultance, and is simultaneous with the soul, so is it the case with one power as regards another.

Reply Obj. 2: An accident cannot of itself be the subject of an accident; but one accident is received prior to another into substance, as quantity prior to quality. In this sense one accident is said to be the subject of another; as surface is of color, inasmuch as substance receives an accident through the means of another. The same thing may be said of the powers of the soul.

Reply Obj. 3: The powers of the soul are opposed to one another, as perfect and imperfect; as also are the species of numbers and figures. But this opposition does not prevent the origin of one from another, because imperfect things naturally proceed from perfect things. _____

EIGHTH ARTICLE [I, Q. 77, Art. 8]

Whether All the Powers Remain in the Soul When Separated from the Body?

Objection 1: It would seem that all the powers of the soul remain in the soul separated from the body. For we read in the book De Spiritu et Anima that "the soul withdraws from the body, taking with itself sense and imagination, reason and intelligence, concupiscibility and irascibility."

Obj. 2: Further, the powers of the soul are its natural properties. But properties are always in that to which they belong; and are never separated from it. Therefore the powers of the soul are in it even after death.

Obj. 3: Further, the powers even of the sensitive soul are not weakened when the body becomes weak; because, as the Philosopher says (De Anima i, 4), "If an old man were given the eye of a young man, he would see even as well as a young man." But weakness is the road to corruption. Therefore the powers of the soul are not corrupted when the body is corrupted, but remain in the separated soul.

Obj. 4: Further, memory is a power of the sensitive soul, as the Philosopher proves (De Memor. et Remin. 1). But memory remains in the separated soul; for it was said to the rich glutton whose soul was in hell: "Remember that thou didst receive good things during thy lifetime" (Luke 16:25). Therefore memory remains in the separated soul; and consequently the other powers of the sensitive part.

Obj. 5: Further, joy and sorrow are in the concupiscible part, which is a power of the sensitive soul. But it is clear that separate souls grieve or rejoice at the pains or rewards which they receive. Therefore the concupiscible power remains in the separate soul.

Obj. 6: Further, Augustine says (Gen. ad lit. xii, 32) that, as the soul, when the body lies senseless, yet not quite dead, sees some things by imaginary vision; so also when by death the soul is quite separate from the body. But the imagination is a power of the sensitive part. Therefore the power of the sensitive part remains in the separate soul; and consequently all the other powers.

On the contrary, It is said (De Eccl. Dogm. xix) that "of two substances only does man consist; the soul with its reason, and the body with its senses." Therefore the body being dead, the sensitive powers do not remain.

I answer that, As we have said already (AA. 5, 6, 7), all the powers of the soul belong to the soul alone as their principle. But some powers belong to the soul alone as their subject; as the intelligence and the will. These powers must remain in the soul, after the destruction of the body. But other powers are subjected in the composite; as all the powers of the sensitive and nutritive parts. Now accidents cannot remain after the destruction of the subject. Wherefore, the composite being destroyed, such powers do not remain actually; but they remain virtually in the soul, as in their principle or root.

So it is false that, as some say, these powers remain in the soul even after the corruption of the body. It is much more false that, as they say also, the acts of these powers remain in the separate soul; because these powers have no act apart from the corporeal organ.

Reply Obj. 1: That book has no authority, and so what is there written can be despised with the same facility as it was said; although we may say that the soul takes with itself these powers, not actually but virtually.

Reply Obj. 2: These powers, which we say do not actually remain in the separate soul, are not the properties of the soul alone, but of the composite.

Reply Obj. 3: These powers are said not to be weakened when the body becomes weak, because the soul remains unchangeable, and is the virtual principle of these

powers.

Reply Obj. 4: The recollection spoken of there is to be taken in the same way as Augustine (De Trin. x, 11; xiv, 7) places memory in the mind; not as a part of the sensitive soul.

Reply Obj. 5: In the separate soul, sorrow and joy are not in the sensitive, but in the intellectual appetite, as in the angels.

Reply Obj. 6: Augustine in that passage is speaking as inquiring, not as asserting. Wherefore he retracted some things which he had said there (Retrac. ii, 24).

QUESTION 78

OF THE SPECIFIC POWERS OF THE SOUL (In Four Articles)

We next treat of the powers of the soul specifically. The theologian, however, has only to inquire specifically concerning the intellectual and appetitive powers, in which the virtues reside. And since the knowledge of these powers depends to a certain extent on the other powers, our consideration of the powers of the soul taken specifically will be divided into three parts: first, we shall consider those powers which are a preamble to the intellect; secondly, the intellectual powers; thirdly, the appetitive powers.

Under the first head there are four points of inquiry:

(1) The powers of the soul considered generally;

(2) The various species of the vegetative part;

(3) The exterior senses;

(4) The interior senses. _____

FIRST ARTICLE [I, Q. 78, Art. 1]

Whether There Are to Be Distinguished Five Genera of Powers in the Soul?

Objection 1: It would seem that there are not to be distinguished five genera of

powers in the soul—namely, vegetative, sensitive, appetitive, locomotive, and intellectual. For the powers of the soul are called its parts. But only three parts of the soul are commonly assigned—namely, the vegetative soul, the sensitive soul, and the rational soul. Therefore there are only three genera of powers in the soul, and not five.

Obj. 2: Further, the powers of the soul are the principles of its vital operations. Now, in four ways is a thing said to live. For the Philosopher says (De Anima ii, 2): "In several ways a thing is said to live, and even if only one of these is present, the thing is said to live; as intellect and sense, local movement and rest, and lastly, movement of decrease and increase due to nourishment." Therefore there are only four genera of powers of the soul, as the appetitive is excluded.

Obj. 3: Further, a special kind of soul ought not to be assigned as regards what is common to all the powers. Now desire is common to each power of the soul. For sight desires an appropriate visible object; whence we read (Ecclus. 40:22): "The eye desireth favor and beauty, but more than these green sown fields." In the same way every other power desires its appropriate object. Therefore the appetitive power should not be made a special genus of the powers of the soul.

Obj. 4: Further, the moving principle in animals is sense, intellect or appetite, as the Philosopher says (De Anima iii, 10). Therefore the motive power should not be added to the above as a special genus of soul.

On the contrary, The Philosopher says (De Anima ii, 3), "The powers are the vegetative, the sensitive, the appetitive, the locomotion, and the intellectual."

I answer that, There are five genera of powers of the soul, as above numbered. Of these, three are called souls, and four are called modes of living. The reason of this diversity lies in the various souls being distinguished accordingly as the operation of the soul transcends the operation of the corporeal nature in various ways; for the whole corporeal nature is subject to the soul, and is related to it as its matter and

instrument. There exists, therefore, an operation of the soul which so far exceeds the corporeal nature that it is not even performed by any corporeal organ; and such is the operation of the rational soul. Below this, there is another operation of the soul, which is indeed performed through a corporeal organ, but not through a corporeal quality, and this is the operation of the sensitive soul; for though hot and cold, wet and dry, and other such corporeal qualities are required for the work of the senses, yet they are not required in such a way that the operation of the senses takes place by virtue of such qualities; but only for the proper disposition of the organ. The lowest of the operations of the soul is that which is performed by a corporeal organ, and by virtue of a corporeal quality. Yet this transcends the operation of the corporeal nature; because the movements of bodies are caused by an extrinsic principle, while these operations are from an intrinsic principle; for this is common to all the operations of the soul; since every animate thing, in some way, moves itself. Such is the operation of the vegetative soul; for digestion, and what follows, is caused instrumentally by the action of heat, as the Philosopher says (De Anima ii, 4).

Now the powers of the soul are distinguished generically by their objects. For the higher a power is, the more universal is the object to which it extends, as we have said above (Q. 77, A. 3, ad 4). But the object of the soul's operation may be considered in a triple order. For in the soul there is a power the object of which is only the body that is united to that soul; the powers of this genus are called "vegetative" for the vegetative power acts only on the body to which the soul is united. There is another genus in the powers of the soul, which genus regards a more universal object—namely, every sensible body, not only the body to which the soul is united. And there is yet another genus in the powers of the soul, which genus regards a still more universal object—namely, not only the sensible body, but all being in universal. Wherefore it is evident that the latter two genera of the soul's powers have an operation in regard not merely to that which is united to them, but

also to something extrinsic. Now, since whatever operates must in some way be united to the object about which it operates, it follows of necessity that this something extrinsic, which is the object of the soul's operation, must be related to the soul in a twofold manner. First, inasmuch as this something extrinsic has a natural aptitude to be united to the soul, and to be by its likeness in the soul. In this way there are two kinds of powers—namely, the "sensitive" in regard to the less common object—the sensible body; and the "intellectual," in regard to the most common object—universal being. Secondly, forasmuch as the soul itself has an inclination and tendency to the something extrinsic. And in this way there are again two kinds of powers in the soul: one—the "appetitive"—in respect of which the soul is referred to something extrinsic as to an end, which is first in the intention; the other—the "locomotive" power—in respect of which the soul is referred to something extrinsic as to the term of its operation and movement; for every animal is moved for the purpose of realizing its desires and intentions.

The modes of living are distinguished according to the degrees of living things. There are some living things in which there exists only vegetative power, as the plants. There are others in which with the vegetative there exists also the sensitive, but not the locomotive power; such as immovable animals, as shellfish. There are others which besides this have locomotive powers, as perfect animals, which require many things for their life, and consequently movement to seek necessaries of life from a distance. And there are some living things which with these have intellectual power—namely, men. But the appetitive power does not constitute a degree of living things; because wherever there is sense there is also appetite (De Anima ii, 3).

Thus the first two objections are hereby solved.

Reply Obj. 3: The "natural appetite" is that inclination which each thing has, of its own nature, for something; wherefore by its natural appetite each power desires something suitable to itself. But the "animal appetite" results from the form

apprehended; this sort of appetite requires a special power of the soul—mere apprehension does not suffice. For a thing is desired as it exists in its own nature, whereas in the apprehensive power it exists not according to its own nature, but according to its likeness. Whence it is clear that sight desires naturally a visible object for the purpose of its act only—namely, for the purpose of seeing; but the animal by the appetitive power desires the thing seen, not merely for the purpose of seeing it, but also for other purposes. But if the soul did not require things perceived by the senses, except on account of the actions of the senses, that is, for the purpose of sensing them; there would be no need for a special genus of appetitive powers, since the natural appetite of the powers would suffice.

Reply Obj. 4: Although sense and appetite are principles of movement in perfect animals, yet sense and appetite, as such, are not sufficient to cause movement, unless another power be added to them; for immovable animals have sense and appetite, and yet they have not the power of motion. Now this motive power is not only in the appetite and sense as commanding the movement, but also in the parts of the body, to make them obey the appetite of the soul which moves them. Of this we have a sign in the fact that when the members are deprived of their natural disposition, they do not move in obedience to the appetite.

SECOND ARTICLE [I, Q. 78, Art. 2]

Whether the Parts of the Vegetative Soul Are Fittingly Described As the Nutritive, Augmentative, and Generative?

Objection 1: It would seem that the parts of the vegetative soul are not fittingly described—namely, the nutritive, augmentative, and generative. For these are called "natural" forces. But the powers of the soul are above the natural forces. Therefore we should not class the above forces as powers of the soul.

Obj. 2: Further, we should not assign a particular power of the soul to that which is

common to living and non-living things. But generation is common to all things that can be generated and corrupted, whether living or not living. Therefore the generative force should not be classed as a power of the soul.

Obj. 3: Further, the soul is more powerful than the body. But the body by the same force gives species and quantity; much more, therefore, does the soul. Therefore the augmentative power of the soul is not distinct from the generative power.

Obj. 4: Further, everything is preserved in being by that whereby it exists. But the generative power is that whereby a living thing exists. Therefore by the same power the living thing is preserved. Now the nutritive force is directed to the preservation of the living thing (De Anima ii, 4), being "a power which is capable of preserving whatever receives it." Therefore we should not distinguish the nutritive power from the generative.

On the contrary, The Philosopher says (De Anima ii, 2,4) that the operations of this soul are "generation, the use of food," and (cf. De Anima iii, 9) "growth."

I answer that, The vegetative part has three powers. For the vegetative part, as we have said (A. 1), has for its object the body itself, living by the soul; for which body a triple operation of the soul is required. One is whereby it acquires existence, and to this is directed the generative power. Another is whereby the living body acquires its due quantity; to this is directed the augmentative power. Another is whereby the body of a living thing is preserved in its existence and in its due quantity; to this is directed the nutritive power.

We must, however, observe a difference among these powers. The nutritive and the augmentative have their effect where they exist, since the body itself united to the soul grows and is preserved by the augmentative and nutritive powers which exist in one and the same soul. But the generative power has its effect, not in one and the same body but in another; for a thing cannot generate itself. Therefore the generative power, in a way, approaches to the dignity of the sensitive soul, which has an

operation extending to extrinsic things, although in a more excellent and more universal manner; for that which is highest in an inferior nature approaches to that which is lowest in the higher nature, as is made clear by Dionysius (Div. Nom. vii). Therefore, of these three powers, the generative has the greater finality, nobility, and perfection, as the Philosopher says (De Anima ii, 4), for it belongs to a thing which is already perfect to "produce another like unto itself." And the generative power is served by the augmentative and nutritive powers; and the augmentative power by the nutritive.

Reply Obj. 1: Such forces are called natural, both because they produce an effect like that of nature, which also gives existence, quantity and preservation (although the above forces accomplish these things in a more perfect way); and because those forces perform their actions instrumentally, through the active and passive qualities, which are the principles of natural actions.

Reply Obj. 2: Generation of inanimate things is entirely from an extrinsic source; whereas the generation of living things is in a higher way, through something in the living thing itself, which is the semen containing the principle productive of the body. Therefore there must be in the living thing a power that prepares this semen; and this is the generative power.

Reply Obj. 3: Since the generation of living things is from a semen, it is necessary that in the beginning an animal of small size be generated. For this reason it must have a power in the soul, whereby it is brought to its appropriate size. But the inanimate body is generated from determinate matter by an extrinsic agent; therefore it receives at once its nature and its quantity, according to the condition of the matter.

Reply Obj. 4: As we have said above (A. 1), the operation of the vegetative principle is performed by means of heat, the property of which is to consume humidity. Therefore, in order to restore the humidity thus lost, the nutritive power is required,

whereby the food is changed into the substance of the body. This is also necessary for the action of the augmentative and generative powers.

THIRD ARTICLE [I, Q. 78, Art. 3]

Whether the Five Exterior Senses Are Properly Distinguished?

Objection 1: It would seem inaccurate to distinguish five exterior senses. For sense can know accidents. But there are many kinds of accidents. Therefore, as powers are distinguished by their objects, it seems that the senses are multiplied according to the number of the kinds of accidents.

Obj. 2: Further, magnitude and shape, and other things which are called "common sensibles," are "not sensibles by accident," but are contradistinguished from them by the Philosopher (De Anima ii, 6). Now the diversity of objects, as such, diversifies the powers. Since, therefore, magnitude and shape are further from color than sound is, it seems that there is much more need for another sensitive power than can grasp magnitude or shape than for that which grasps color or sound.

Obj. 3: Further, one sense regards one contrariety; as sight regards white and black. But the sense of touch grasps several contraries; such as hot or cold, damp or dry, and suchlike. Therefore it is not a single sense but several. Therefore there are more than five senses.

Obj. 4: Further, a species is not divided against its genus. But taste is a kind of touch. Therefore it should not be classed as a distinct sense of touch.

On the contrary, The Philosopher says (De Anima iii, 1): "There is no other besides the five senses."

I answer that, The reason of the distinction and number of the senses has been assigned by some to the organs in which one or other of the elements preponderate, as water, air, or the like. By others it has been assigned to the medium, which is either in conjunction or extrinsic and is either water or air, or such like. Others have

ascribed it to the various natures of the sensible qualities, according as such quality belongs to a simple body or results from complexity. But none of these explanations is apt. For the powers are not for the organs, but the organs for the powers; wherefore there are not various powers for the reason that there are various organs; on the contrary, for this has nature provided a variety of organs, that they might be adapted to various powers. In the same way nature provided various mediums for the various senses, according to the convenience of the acts of the powers. And to be cognizant of the natures of sensible qualities does not pertain to the senses, but to the intellect.

The reason of the number and distinction of the exterior senses must therefore be ascribed to that which belongs to the senses properly and per se. Now, sense is a passive power, and is naturally immuted by the exterior sensible. Wherefore the exterior cause of such immutation is what is per se perceived by the sense, and according to the diversity of that exterior cause are the sensitive powers diversified.

Now, immutation is of two kinds, one natural, the other spiritual. Natural immutation takes place by the form of the immuter being received according to its natural existence, into the thing immuted, as heat is received into the thing heated. Whereas spiritual immutation takes place by the form of the immuter being received, according to a spiritual mode of existence, into the thing immuted, as the form of color is received into the pupil which does not thereby become colored. Now, for the operation of the senses, a spiritual immutation is required, whereby an intention of the sensible form is effected in the sensile organ. Otherwise, if a natural immutation alone sufficed for the sense's action, all natural bodies would feel when they undergo alteration.

But in some senses we find spiritual immutation only, as in sight: while in others we find not only spiritual but also a natural immutation; either on the part of the object only, or likewise on the part of the organ. On the part of the object we find natural

immutation, as to place, in sound which is the object of hearing; for sound is caused by percussion and commotion of air: and we find natural immutation by alteration, in odor which is the object of smelling; for in order to exhale an odor, a body must be in a measure affected by heat. On the part of an organ, natural immutation takes place in touch and taste; for the hand that touches something hot becomes hot, while the tongue is moistened by the humidity of the flavored morsel. But the organs of smelling and hearing are not affected in their respective operations by any natural immutation unless indirectly.

Now, the sight, which is without natural immutation either in its organ or in its object, is the most spiritual, the most perfect, and the most universal of all the senses. After this comes the hearing and then the smell, which require a natural immutation on the part of the object; while local motion is more perfect than, and naturally prior to, the motion of alteration, as the Philosopher proves (Phys. viii, 7). Touch and taste are the most material of all: of the distinction of which we shall speak later on (ad 3, 4). Hence it is that the three other senses are not exercised through a medium united to them, to obviate any natural immutation in their organ; as happens as regards these two senses.

Reply Obj. 1: Not every accident has in itself a power of immutation but only qualities of the third species, which are the principles of alteration: therefore only suchlike qualities are the objects of the senses; because "the senses are affected by the same things whereby inanimate bodies are affected," as stated in Phys. vii, 2.

Reply Obj. 2: Size, shape, and the like, which are called "common sensibles," are midway between "accidental sensibles" and "proper sensibles," which are the objects of the senses. For the proper sensibles first, and of their very nature, affect the senses; since they are qualities that cause alteration. But the common sensibles are all reducible to quantity. As to size and number, it is clear that they are species of quantity. Shape is a quality about quantity, since the notion of shape consists of

fixing the bounds of magnitude. Movement and rest are sensed according as the subject is affected in one or more ways in the magnitude of the subject or of its local distance, as in the movement of growth or of locomotion, or again, according as it is affected in some sensible qualities, as in the movement of alteration; and thus to sense movement and rest is, in a way, to sense one thing and many. Now quantity is the proximate subject of the qualities that cause alteration, as surface is of color. Therefore the common sensibles do not move the senses first and of their own nature, but by reason of the sensible quality; as the surface by reason of color. Yet they are not accidental sensibles, for they produce a certain variety in the immutation of the senses. For sense is immuted differently by a large and by a small surface: since whiteness itself is said to be great or small, and therefore it is divided according to its proper subject.

Reply Obj. 3: As the Philosopher seems to say (De Anima ii, 11), the sense of touch is generically one, but is divided into several specific senses, and for this reason it extends to various contrarieties; which senses, however, are not separate from one another in their organ, but are spread throughout the whole body, so that their distinction is not evident. But taste, which perceives the sweet and the bitter, accompanies touch in the tongue, but not in the whole body; so it is easily distinguished from touch. We might also say that all those contrarieties agree, each in some proximate genus, and all in a common genus, which is the common and formal object of touch. Such common genus is, however, unnamed, just as the proximate genus of hot and cold is unnamed.

Reply Obj. 4: The sense of taste, according to a saying of the Philosopher (De Anima ii, 9), is a kind of touch existing in the tongue only. It is not distinct from touch in general, but only from the species of touch distributed in the body. But if touch is one sense only, on account of the common formality of its object: we must say that taste is distinguished from touch by reason of a different formality of immutation. For touch involves a natural, and not only a spiritual, immutation in its

organ, by reason of the quality which is its proper object. But the organ of taste is not necessarily immuted by a natural immutation by reason of the quality which is its proper object, so that the tongue itself becomes sweet and bitter: but by reason of a quality which is a preamble to, and on which is based, the flavor, which quality is moisture, the object of touch. _____

FOURTH ARTICLE [I, Q. 78, Art. 4]

Whether the Interior Senses Are Suitably Distinguished?

Objection 1: It would seem that the interior senses are not suitably distinguished. For the common is not divided against the proper. Therefore the common sense should not be numbered among the interior sensitive powers, in addition to the proper exterior senses.

Obj. 2: Further, there is no need to assign an interior power of apprehension when the proper and exterior sense suffices. But the proper and exterior senses suffice for us to judge of sensible things; for each sense judges of its proper object. In like manner they seem to suffice for the perception of their own actions; for since the action of the sense is, in a way, between the power and its object, it seems that sight must be much more able to perceive its own vision, as being nearer to it, than the color; and in like manner with the other senses. Therefore for this there is no need to assign an interior power, called the common sense.

Obj. 3: Further, according to the Philosopher (De Memor. et Remin. i), the imagination and the memory are passions of the "first sensitive." But passion is not divided against its subject. Therefore memory and imagination should not be assigned as powers distinct from the senses.

Obj. 4: Further, the intellect depends on the senses less than any power of the sensitive part. But the intellect knows nothing but what it receives from the senses; whence we read (Poster. i, 8), that "those who lack one sense lack one kind of knowledge." Therefore much less should we assign to the sensitive part a power,

which they call the "estimative" power, for the perception of intentions which the sense does not perceive.

Obj. 5: Further, the action of the cogitative power, which consists in comparing, adding and dividing, and the action of the reminiscence, which consists in the use of a kind of syllogism for the sake of inquiry, is not less distant from the actions of the estimative and memorative powers, than the action of the estimative is from the action of the imagination. Therefore either we must add the cognitive and reminiscitive to the estimative and memorative powers, or the estimative and memorative powers should not be made distinct from the imagination.

Obj. 6: Further, Augustine (Gen. ad lit. xii, 6, 7, 24) describes three kinds of vision; namely, corporeal, which is the action of the sense; spiritual, which is an action of the imagination or phantasy; and intellectual, which is an action of the intellect. Therefore there is no interior power between the sense and intellect, besides the imagination.

On the contrary, Avicenna (De Anima iv, 1) assigns five interior sensitive powers; namely, "common sense, phantasy, imagination, and the estimative and memorative powers."

I answer that, As nature does not fail in necessary things, there must needs be as many actions of the sensitive soul as may suffice for the life of a perfect animal. If any of these actions cannot be reduced to the same one principle, they must be assigned to diverse powers; since a power of the soul is nothing else than the proximate principle of the soul's operation.

Now we must observe that for the life of a perfect animal, the animal should apprehend a thing not only at the actual time of sensation, but also when it is absent. Otherwise, since animal motion and action follow apprehension, an animal would not be moved to seek something absent: the contrary of which we may observe specially in perfect animals, which are moved by progression, for they are moved

towards something apprehended and absent. Therefore an animal through the sensitive soul must not only receive the species of sensible things, when it is actually affected by them, but it must also retain and preserve them. Now to receive and retain are, in corporeal things, reduced to diverse principles; for moist things are apt to receive, but retain with difficulty, while it is the reverse with dry things. Wherefore, since the sensitive power is the act of a corporeal organ, it follows that the power which receives the species of sensible things must be distinct from the power which preserves them.

Again we must observe that if an animal were moved by pleasing and disagreeable things only as affecting the sense, there would be no need to suppose that an animal has a power besides the apprehension of those forms which the senses perceive, and in which the animal takes pleasure, or from which it shrinks with horror. But the animal needs to seek or to avoid certain things, not only because they are pleasing or otherwise to the senses, but also on account of other advantages and uses, or disadvantages: just as the sheep runs away when it sees a wolf, not on account of its color or shape, but as a natural enemy: and again a bird gathers together straws, not because they are pleasant to the sense, but because they are useful for building its nest. Animals, therefore, need to perceive such intentions, which the exterior sense does not perceive. And some distinct principle is necessary for this; since the perception of sensible forms comes by an immutation caused by the sensible, which is not the case with the perception of those intentions.

Thus, therefore, for the reception of sensible forms, the "proper sense" and the common sense are appointed, and of their distinction we shall speak farther on (ad 1, 2). But for the retention and preservation of these forms, the "phantasy" or "imagination" is appointed; which are the same, for phantasy or imagination is as it were a storehouse of forms received through the senses. Furthermore, for the apprehension of intentions which are not received through the senses, the "estimative" power is appointed: and for the preservation thereof, the "memorative"

power, which is a storehouse of such-like intentions. A sign of which we have in the fact that the principle of memory in animals is found in some such intention, for instance, that something is harmful or otherwise. And the very formality of the past, which memory observes, is to be reckoned among these intentions.

Now, we must observe that as to sensible forms there is no difference between man and other animals; for they are similarly immuted by the extrinsic sensible. But there is a difference as to the above intentions: for other animals perceive these intentions only by some natural instinct, while man perceives them by means of coalition of ideas. Therefore the power by which in other animals is called the natural estimative, in man is called the "cogitative," which by some sort of collation discovers these intentions. Wherefore it is also called the "particular reason," to which medical men assign a certain particular organ, namely, the middle part of the head: for it compares individual intentions, just as the intellectual reason compares universal intentions. As to the memorative power, man has not only memory, as other animals have in the sudden recollection of the past; but also "reminiscence" by syllogistically, as it were, seeking for a recollection of the past by the application of individual intentions. Avicenna, however, assigns between the estimative and the imaginative, a fifth power, which combines and divides imaginary forms: as when from the imaginary form of gold, and imaginary form of a mountain, we compose the one form of a golden mountain, which we have never seen. But this operation is not to be found in animals other than man, in whom the imaginative power suffices thereto. To man also does Averroes attribute this action in his book De sensu et sensibilibus (viii). So there is no need to assign more than four interior powers of the sensitive part—namely, the common sense, the imagination, and the estimative and memorative powers.

Reply Obj. 1: The interior sense is called "common" not by predication, as if it were a genus; but as the common root and principle of the exterior senses.

Reply Obj. 2: The proper sense judges of the proper sensible by discerning it from other things which come under the same sense; for instance, by discerning white from black or green. But neither sight nor taste can discern white from sweet: because what discerns between two things must know both. Wherefore the discerning judgment must be assigned to the common sense; to which, as to a common term, all apprehensions of the senses must be referred: and by which, again, all the intentions of the senses are perceived; as when someone sees that he sees. For this cannot be done by the proper sense, which only knows the form of the sensible by which it is immuted, in which immutation the action of sight is completed, and from immutation follows another in the common sense which perceives the act of vision.

Reply Obj. 3: As one power arises from the soul by means of another, as we have seen above (Q. 77, A. 7), so also the soul is the subject of one power through another. In this way the imagination and the memory are called passions of the "first sensitive."

Reply Obj. 4: Although the operation of the intellect has its origin in the senses: yet, in the thing apprehended through the senses, the intellect knows many things which the senses cannot perceive. In like manner does the estimative power, though in a less perfect manner.

Reply Obj. 5: The cogitative and memorative powers in man owe their excellence not to that which is proper to the sensitive part; but to a certain affinity and proximity to the universal reason, which, so to speak, overflows into them. Therefore they are not distinct powers, but the same, yet more perfect than in other animals.

Reply Obj. 6: Augustine calls that vision spiritual which is effected by the images of bodies in the absence of bodies. Whence it is clear that it is common to all interior apprehensions. _____

QUESTION 79

OF THE INTELLECTUAL POWERS (In Thirteen Articles)

The next question concerns the intellectual powers, under which head there are thirteen points of inquiry:

(1) Whether the intellect is a power of the soul, or its essence?

(2) If it be a power, whether it is a passive power?

(3) If it is a passive power, whether there is an active intellect?

(4) Whether it is something in the soul?

(5) Whether the active intellect is one in all?

(6) Whether memory is in the intellect?

(7) Whether the memory be distinct from the intellect?

(8) Whether the reason is a distinct power from the intellect?

(9) Whether the superior and inferior reason are distinct powers?

(10) Whether the intelligence is distinct from the intellect?

(11) Whether the speculative and practical intellect are distinct powers?

(12) Whether "synderesis" is a power of the intellectual part?

(13) Whether the conscience is a power of the intellectual part?

FIRST ARTICLE [I, Q. 79, Art. 1]

Whether the Intellect Is a Power of the Soul?

Objection 1: It would seem that the intellect is not a power of the soul, but the essence of the soul. For the intellect seems to be the same as the mind. Now the mind is not a power of the soul, but the essence; for Augustine says (De Trin. ix, 2): "Mind and spirit are not relative things, but denominate the essence." Therefore the intellect is the essence of the soul.

Obj. 2: Further, different genera of the soul's powers are not united in some one power, but only in the essence of the soul. Now the appetitive and the intellectual are different genera of the soul's powers as the Philosopher says (De Anima ii, 3), but they are united in the mind, for Augustine (De Trin. x, 11) places the intelligence and will in the mind. Therefore the mind and intellect of man is of the very essence of the soul and not a power thereof.

Obj. 3: Further, according to Gregory, in a homily for the Ascension (xxix in Ev.), "man understands with the angels." But angels are called "minds" and "intellects." Therefore the mind and intellect of man are not a power of the soul, but the soul itself.

Obj. 4: Further, a substance is intellectual by the fact that it is immaterial. But the soul is immaterial through its essence. Therefore it seems that the soul must be intellectual through its essence.

On the contrary, The Philosopher assigns the intellectual faculty as a power of the soul (De Anima ii, 3).

I answer that, In accordance with what has been already shown (Q. 54, A. 3; Q. 77, A. 1) it is necessary to say that the intellect is a power of the soul, and not the very essence of the soul. For then alone the essence of that which operates is the immediate principle of operation, when operation itself is its being: for as power is to operation as its act, so is the essence to being. But in God alone His action of understanding is His very Being. Wherefore in God alone is His intellect His essence: while in other intellectual creatures, the intellect is a power.

Reply Obj. 1: Sense is sometimes taken for the power, and sometimes for the sensitive soul; for the sensitive soul takes its name from its chief power, which is sense. And in like manner the intellectual soul is sometimes called intellect, as from its chief power; and thus we read (De Anima i, 4), that the "intellect is a substance." And in this sense also Augustine says that the mind is spirit and essence (De Trin.

ix, 2; xiv, 16).

Reply Obj. 2: The appetitive and intellectual powers are different genera of powers in the soul, by reason of the different formalities of their objects. But the appetitive power agrees partly with the intellectual power and partly with the sensitive in its mode of operation either through a corporeal organ or without it: for appetite follows apprehension. And in this way Augustine puts the will in the mind; and the Philosopher, in the reason (De Anima iii, 9).

Reply Obj. 3: In the angels there is no other power besides the intellect, and the will, which follows the intellect. And for this reason an angel is called a "mind" or an "intellect"; because his whole power consists in this. But the soul has many other powers, such as the sensitive and nutritive powers, and therefore the comparison fails.

Reply Obj. 4: The immateriality of the created intelligent substance is not its intellect; and through its immateriality it has the power of intelligence. Wherefore it follows not that the intellect is the substance of the soul, but that it is its virtue and power. _____

SECOND ARTICLE [I, Q. 79, Art. 2]

Whether the Intellect Is a Passive Power?

Objection 1: It would seem that the intellect is not a passive power. For everything is passive by its matter, and acts by its form. But the intellectual power results from the immateriality of the intelligent substance. Therefore it seems that the intellect is not a passive power.

Obj. 2: Further, the intellectual power is incorruptible, as we have said above (Q. 79, A. 6). But "if the intellect is passive, it is corruptible" (De Anima iii, 5). Therefore the intellectual power is not passive.

Obj. 3: Further, the "agent is nobler than the patient," as Augustine (Gen. ad lit. xii, 16) and Aristotle (De Anima iii, 5) says. But all the powers of the vegetative part are

active; yet they are the lowest among the powers of the soul. Much more, therefore, all the intellectual powers, which are the highest, are active.

On the contrary, The Philosopher says (De Anima iii, 4) that "to understand is in a way to be passive."

I answer that, To be passive may be taken in three ways. Firstly, in its most strict sense, when from a thing is taken something which belongs to it by virtue either of its nature, or of its proper inclination: as when water loses coolness by heating, and as when a man becomes ill or sad. Secondly, less strictly, a thing is said to be passive, when something, whether suitable or unsuitable, is taken away from it. And in this way not only he who is ill is said to be passive, but also he who is healed; not only he that is sad, but also he that is joyful; or whatever way he be altered or moved. Thirdly, in a wide sense a thing is said to be passive, from the very fact that what is in potentiality to something receives that to which it was in potentiality, without being deprived of anything. And accordingly, whatever passes from potentiality to act, may be said to be passive, even when it is perfected. And thus with us to understand is to be passive. This is clear from the following reason. For the intellect, as we have seen above (Q. 78, A. 1), has an operation extending to universal being. We may therefore see whether the intellect be in act or potentiality by observing first of all the nature of the relation of the intellect to universal being. For we find an intellect whose relation to universal being is that of the act of all being: and such is the Divine intellect, which is the Essence of God, in which originally and virtually, all being pre-exists as in its first cause. And therefore the Divine intellect is not in potentiality, but is pure act. But no created intellect can be an act in relation to the whole universal being; otherwise it would needs be an infinite being. Wherefore every created intellect is not the act of all things intelligible, by reason of its very existence; but is compared to these intelligible things as a potentiality to act.

Now, potentiality has a double relation to act. There is a potentiality which is always perfected by its act: as the matter of the heavenly bodies (Q. 58, A. 1). And there is another potentiality which is not always in act, but proceeds from potentiality to act; as we observe in things that are corrupted and generated. Wherefore the angelic intellect is always in act as regards those things which it can understand, by reason of its proximity to the first intellect, which is pure act, as we have said above. But the human intellect, which is the lowest in the order of intelligence and most remote from the perfection of the Divine intellect, is in potentiality with regard to things intelligible, and is at first "like a clean tablet on which nothing is written," as the Philosopher says (De Anima iii, 4). This is made clear from the fact, that at first we are only in potentiality to understand, and afterwards we are made to understand actually. And so it is evident that with us to understand is "in a way to be passive"; taking passion in the third sense. And consequently the intellect is a passive power.

Reply Obj. 1: This objection is verified of passion in the first and second senses, which belong to primary matter. But in the third sense passion is in anything which is reduced from potentiality to act.

Reply Obj. 2: "Passive intellect" is the name given by some to the sensitive appetite, in which are the passions of the soul; which appetite is also called "rational by participation," because it "obeys the reason" (Ethic. i, 13). Others give the name of passive intellect to the cogitative power, which is called the "particular reason." And in each case "passive" may be taken in the two first senses; forasmuch as this so-called intellect is the act of a corporeal organ. But the intellect which is in potentiality to things intelligible, and which for this reason Aristotle calls the "possible" intellect (De Anima iii, 4) is not passive except in the third sense: for it is not an act of a corporeal organ. Hence it is incorruptible.

Reply Obj. 3: The agent is nobler than the patient, if the action and the passion are referred to the same thing: but not always, if they refer to different things. Now the

intellect is a passive power in regard to the whole universal being: while the vegetative power is active in regard to some particular thing, namely, the body as united to the soul. Wherefore nothing prevents such a passive force being nobler than such an active one. _____

THIRD ARTICLE [I, Q. 79, Art. 3]

Whether There Is an Active Intellect?

Objection 1: It would seem that there is no active intellect. For as the senses are to things sensible, so is our intellect to things intelligible. But because sense is in potentiality to things sensible, the sense is not said to be active, but only passive. Therefore, since our intellect is in potentiality to things intelligible, it seems that we cannot say that the intellect is active, but only that it is passive.

Obj. 2: Further, if we say that also in the senses there is something active, such as light: on the contrary, light is required for sight, inasmuch as it makes the medium to be actually luminous; for color of its own nature moves the luminous medium. But in the operation of the intellect there is no appointed medium that has to be brought into act. Therefore there is no necessity for an active intellect.

Obj. 3: Further, the likeness of the agent is received into the patient according to the nature of the patient. But the passive intellect is an immaterial power. Therefore its immaterial nature suffices for forms to be received into it immaterially. Now a form is intelligible in act from the very fact that it is immaterial. Therefore there is no need for an active intellect to make the species actually intelligible.

On the contrary, The Philosopher says (De Anima iii, 5), "As in every nature, so in the soul is there something by which it becomes all things, and something by which it makes all things." Therefore we must admit an active intellect.

I answer that, According to the opinion of Plato, there is no need for an active intellect in order to make things actually intelligible; but perhaps in order to provide intellectual light to the intellect, as will be explained farther on (A. 4). For Plato

supposed that the forms of natural things subsisted apart from matter, and consequently that they are intelligible: since a thing is actually intelligible from the very fact that it is immaterial. And he called such forms "species or ideas"; from a participation of which, he said that even corporeal matter was formed, in order that individuals might be naturally established in their proper genera and species: and that our intellect was formed by such participation in order to have knowledge of the genera and species of things. But since Aristotle did not allow that forms of natural things exist apart from matter, and as forms existing in matter are not actually intelligible; it follows that the natures or forms of the sensible things which we understand are not actually intelligible. Now nothing is reduced from potentiality to act except by something in act; as the senses as made actual by what is actually sensible. We must therefore assign on the part of the intellect some power to make things actually intelligible, by abstraction of the species from material conditions. And such is the necessity for an active intellect.

Reply Obj. 1: Sensible things are found in act outside the soul; and hence there is no need for an active sense. Wherefore it is clear that in the nutritive part all the powers are active, whereas in the sensitive part all are passive: but in the intellectual part, there is something active and something passive.

Reply Obj. 2: There are two opinions as to the effect of light. For some say that light is required for sight, in order to make colors actually visible. And according to this the active intellect is required for understanding, in like manner and for the same reason as light is required for seeing. But in the opinion of others, light is required for sight; not for the colors to become actually visible; but in order that the medium may become actually luminous, as the Commentator says on De Anima ii. And according to this, Aristotle's comparison of the active intellect to light is verified in this, that as it is required for understanding, so is light required for seeing; but not for the same reason.

Reply Obj. 3: If the agent pre-exist, it may well happen that its likeness is received variously into various things, on account of their dispositions. But if the agent does not pre-exist, the disposition of the recipient has nothing to do with the matter. Now the intelligible in act is not something existing in nature; if we consider the nature of things sensible, which do not subsist apart from matter. And therefore in order to understand them, the immaterial nature of the passive intellect would not suffice but for the presence of the active intellect which makes things actually intelligible by way of abstraction. _____

FOURTH ARTICLE [I, Q. 79, Art. 4]

Whether the Active Intellect Is Something in the Soul?

Objection 1: It would seem that the active intellect is not something in the soul. For the effect of the active intellect is to give light for the purpose of understanding. But this is done by something higher than the soul: according to John 1:9, "He was the true light that enlighteneth every man coming into this world." Therefore the active intellect is not something in the soul.

Obj. 2: Further, the Philosopher (De Anima iii, 5) says of the active intellect, "that it does not sometimes understand and sometimes not understand." But our soul does not always understand: sometimes it understands, sometimes it does not understand. Therefore the active intellect is not something in our soul.

Obj. 3: Further, agent and patient suffice for action. If, therefore, the passive intellect, which is a passive power, is something belonging to the soul; and also the active intellect, which is an active power: it follows that a man would always be able to understand when he wished, which is clearly false. Therefore the active intellect is not something in our soul.

Obj. 4: Further, the Philosopher (De Anima iii, 5) says that the active intellect is a "substance in actual being." But nothing can be in potentiality and in act with regard to the same thing. If, therefore, the passive intellect, which is in potentiality to all

things intelligible, is something in the soul, it seems impossible for the active intellect to be also something in our soul.

Obj. 5: Further, if the active intellect is something in the soul, it must be a power. For it is neither a passion nor a habit; since habits and passions are not in the nature of agents in regard to the passivity of the soul; but rather passion is the very action of the passive power; while habit is something which results from acts. But every power flows from the essence of the soul. It would therefore follow that the active intellect flows from the essence of the soul. And thus it would not be in the soul by way of participation from some higher intellect: which is unfitting. Therefore the active intellect is not something in our soul.

On the contrary, The Philosopher says (De Anima iii, 5), that "it is necessary for these differences," namely, the passive and active intellect, "to be in the soul."

I answer that, The active intellect, of which the Philosopher speaks, is something in the soul. In order to make this evident, we must observe that above the intellectual soul of man we must needs suppose a superior intellect, from which the soul acquires the power of understanding. For what is such by participation, and what is mobile, and what is imperfect always requires the pre-existence of something essentially such, immovable and perfect. Now the human soul is called intellectual by reason of a participation in intellectual power; a sign of which is that it is not wholly intellectual but only in part. Moreover it reaches to the understanding of truth by arguing, with a certain amount of reasoning and movement. Again it has an imperfect understanding; both because it does not understand everything, and because, in those things which it does understand, it passes from potentiality to act. Therefore there must needs be some higher intellect, by which the soul is helped to understand.

Wherefore some held that this intellect, substantially separate, is the active intellect, which by lighting up the phantasms as it were, makes them to be actually

intelligible. But, even supposing the existence of such a separate active intellect, it would still be necessary to assign to the human soul some power participating in that superior intellect, by which power the human soul makes things actually intelligible. Just as in other perfect natural things, besides the universal active causes, each one is endowed with its proper powers derived from those universal causes: for the sun alone does not generate man; but in man is the power of begetting man: and in like manner with other perfect animals. Now among these lower things nothing is more perfect than the human soul. Wherefore we must say that in the soul is some power derived from a higher intellect, whereby it is able to light up the phantasms. And we know this by experience, since we perceive that we abstract universal forms from their particular conditions, which is to make them actually intelligible. Now no action belongs to anything except through some principle formally inherent therein; as we have said above of the passive intellect (Q. 76, A. 1). Therefore the power which is the principle of this action must be something in the soul. For this reason Aristotle (De Anima iii, 5) compared the active intellect to light, which is something received into the air: while Plato compared the separate intellect impressing the soul to the sun, as Themistius says in his commentary on De Anima iii. But the separate intellect, according to the teaching of our faith, is God Himself, Who is the soul's Creator, and only beatitude; as will be shown later on (Q. 90, A. 3; I-II, Q. 3, A. 7). Wherefore the human soul derives its intellectual light from Him, according to Ps. 4:7, "The light of Thy countenance, O Lord, is signed upon us."

Reply Obj. 1: That true light enlightens as a universal cause, from which the human soul derives a particular power, as we have explained.

Reply Obj. 2: The Philosopher says those words not of the active intellect, but of the intellect in act: of which he had already said: "Knowledge in act is the same as the thing." Or, if we refer those words to the active intellect, then they are said because it is not owing to the active intellect that sometimes we do, and sometimes we do not understand, but to the intellect which is in potentiality.

Reply Obj. 3: If the relation of the active intellect to the passive were that of the active object to a power, as, for instance, of the visible in act to the sight; it would follow that we could understand all things instantly, since the active intellect is that which makes all things (in act). But now the active intellect is not an object, rather is it that whereby the objects are made to be in act: for which, besides the presence of the active intellect, we require the presence of phantasms, the good disposition of the sensitive powers, and practice in this sort of operation; since through one thing understood, other things come to be understood, as from terms are made propositions, and from first principles, conclusions. From this point of view it matters not whether the active intellect is something belonging to the soul, or something separate from the soul.

Reply Obj. 4: The intellectual soul is indeed actually immaterial, but it is in potentiality to determinate species. On the contrary, phantasms are actual images of certain species, but are immaterial in potentiality. Wherefore nothing prevents one and the same soul, inasmuch as it is actually immaterial, having one power by which it makes things actually immaterial, by abstraction from the conditions of individual matter: which power is called the "active intellect"; and another power, receptive of such species, which is called the "passive intellect" by reason of its being in potentiality to such species.

Reply Obj. 5: Since the essence of the soul is immaterial, created by the supreme intellect, nothing prevents that power which it derives from the supreme intellect, and whereby it abstracts from matter, flowing from the essence of the soul, in the same way as its other powers. _____

FIFTH ARTICLE [I, Q. 79, Art. 5]

Whether the Active Intellect Is One in All?

Objection 1: It would seem that there is one active intellect in all. For what is separate from the body is not multiplied according to the number of bodies. But the

active intellect is "separate," as the Philosopher says (De Anima iii, 5). Therefore it is not multiplied in the many human bodies, but is one for all men.

Obj. 2: Further, the active intellect is the cause of the universal, which is one in many. But that which is the cause of unity is still more itself one. Therefore the active intellect is the same in all.

Obj. 3: Further, all men agree in the first intellectual concepts. But to these they assent by the active intellect. Therefore all agree in one active intellect.

On the contrary, The Philosopher says (De Anima iii, 5) that the active intellect is as a light. But light is not the same in the various things enlightened. Therefore the same active intellect is not in various men.

I answer that, The truth about this question depends on what we have already said (A. 4). For if the active intellect were not something belonging to the soul, but were some separate substance, there would be one active intellect for all men. And this is what they mean who hold that there is one active intellect for all. But if the active intellect is something belonging to the soul, as one of its powers, we are bound to say that there are as many active intellects as there are souls, which are multiplied according to the number of men, as we have said above (Q. 76, A. 2). For it is impossible that one same power belong to various substances.

Reply Obj. 1: The Philosopher proves that the active intellect is separate, by the fact that the passive intellect is separate: because, as he says (De Anima iii, 5), "the agent is more noble than the patient." Now the passive intellect is said to be separate, because it is not the act of any corporeal organ. And in the same sense the active intellect is also called "separate"; but not as a separate substance.

Reply Obj. 2: The active intellect is the cause of the universal, by abstracting it from matter. But for this purpose it need not be the same intellect in all intelligent beings; but it must be one in its relationship to all those things from which it abstracts the universal, with respect to which things the universal is one. And this befits the active

intellect inasmuch as it is immaterial.

Reply Obj. 3: All things which are of one species enjoy in common the action which accompanies the nature of the species, and consequently the power which is the principle of such action; but not so as that power be identical in all. Now to know the first intelligible principles is the action belonging to the human species. Wherefore all men enjoy in common the power which is the principle of this action: and this power is the active intellect. But there is no need for it to be identical in all. Yet it must be derived by all from one principle. And thus the possession by all men in common of the first principles proves the unity of the separate intellect, which Plato compares to the sun; but not the unity of the active intellect, which Aristotle compares to light. _____

SIXTH ARTICLE [I, Q. 79, Art. 6]

Whether Memory Is in the Intellectual Part of the Soul?

Objection 1: It would seem that memory is not in the intellectual part of the soul. For Augustine says (De Trin. xii, 2,3,8) that to the higher part of the soul belongs those things which are not "common to man and beast." But memory is common to man and beast, for he says (De Trin. xii, 2, 3, 8) that "beasts can sense corporeal things through the senses of the body, and commit them to memory." Therefore memory does not belong to the intellectual part of the soul.

Obj. 2: Further, memory is of the past. But the past is said of something with regard to a fixed time. Memory, therefore, knows a thing under a condition of a fixed time; which involves knowledge under the conditions of "here" and "now." But this is not the province of the intellect, but of the sense. Therefore memory is not in the intellectual part, but only in the sensitive.

Obj. 3: Further, in the memory are preserved the species of those things of which we are not actually thinking. But this cannot happen in the intellect, because the intellect is reduced to act by the fact that the intelligible species are received into it.

Now the intellect in act implies understanding in act; and therefore the intellect actually understands all things of which it has the species. Therefore the memory is not in the intellectual part.

On the contrary, Augustine says (De Trin. x, 11) that "memory, understanding, and will are one mind."

I answer that, Since it is of the nature of the memory to preserve the species of those things which are not actually apprehended, we must first of all consider whether the intelligible species can thus be preserved in the intellect: because Avicenna held that this was impossible. For he admitted that this could happen in the sensitive part, as to some powers, inasmuch as they are acts of corporeal organs, in which certain species may be preserved apart from actual apprehension. But in the intellect, which has no corporeal organ, nothing but what is intelligible exists. Wherefore every thing of which the likeness exists in the intellect must be actually understood. Thus, therefore, according to him, as soon as we cease to understand something actually, the species of that thing ceases to be in our intellect, and if we wish to understand that thing anew, we must turn to the active intellect, which he held to be a separate substance, in order that the intelligible species may thence flow again into our passive intellect. And from the practice and habit of turning to the active intellect there is formed, according to him, a certain aptitude in the passive intellect for turning to the active intellect; which aptitude he calls the habit of knowledge. According, therefore, to this supposition, nothing is preserved in the intellectual part that is not actually understood: wherefore it would not be possible to admit memory in the intellectual part.

But this opinion is clearly opposed to the teaching of Aristotle. For he says (De Anima iii, 4) that, when the passive intellect "is identified with each thing as knowing it, it is said to be in act," and that "this happens when it can operate of itself. And, even then, it is in potentiality, but not in the same way as before learning

and discovering." Now, the passive intellect is said to be each thing, inasmuch as it receives the intelligible species of each thing. To the fact, therefore, that it receives the species of intelligible things it owes its being able to operate when it wills, but not so that it be always operating: for even then is it in potentiality in a certain sense, though otherwise than before the act of understanding—namely, in the sense that whoever has habitual knowledge is in potentiality to actual consideration.

The foregoing opinion is also opposed to reason. For what is received into something is received according to the conditions of the recipient. But the intellect is of a more stable nature, and is more immovable than corporeal nature. If, therefore, corporeal matter holds the forms which it receives, not only while it actually does something through them, but also after ceasing to act through them, much more cogent reason is there for the intellect to receive the species unchangeably and lastingly, whether it receive them from things sensible, or derive them from some superior intellect. Thus, therefore, if we take memory only for the power of retaining species, we must say that it is in the intellectual part. But if in the notion of memory we include its object as something past, then the memory is not in the intellectual, but only in the sensitive part, which apprehends individual things. For past, as past, since it signifies being under a condition of fixed time, is something individual.

Reply Obj. 1: Memory, if considered as retentive of species, is not common to us and other animals. For species are not retained in the sensitive part of the soul only, but rather in the body and soul united: since the memorative power is the act of some organ. But the intellect in itself is retentive of species, without the association of any corporeal organ. Wherefore the Philosopher says (De Anima iii, 4) that "the soul is the seat of the species, not the whole soul, but the intellect."

Reply Obj. 2: The condition of past may be referred to two things—namely, to the object which is known, and to the act of knowledge. These two are found together in the sensitive part, which apprehends something from the fact of its being immuted

by a present sensible: wherefore at the same time an animal remembers to have sensed before in the past, and to have sensed some past sensible thing. But as concerns the intellectual part, the past is accidental, and is not in itself a part of the object of the intellect. For the intellect understands man, as man: and to man, as man, it is accidental that he exist in the present, past, or future. But on the part of the act, the condition of past, even as such, may be understood to be in the intellect, as well as in the senses. Because our soul's act of understanding is an individual act, existing in this or that time, inasmuch as a man is said to understand now, or yesterday, or tomorrow. And this is not incompatible with the intellectual nature: for such an act of understanding, though something individual, is yet an immaterial act, as we have said above of the intellect (Q. 76, A. 1); and therefore, as the intellect understands itself, though it be itself an individual intellect, so also it understands its act of understanding, which is an individual act, in the past, present, or future. In this way, then, the notion of memory, in as far as it regards past events, is preserved in the intellect, forasmuch as it understands that it previously understood: but not in the sense that it understands the past as something "here" and "now."

Reply Obj. 3: The intelligible species is sometimes in the intellect only in potentiality, and then the intellect is said to be in potentiality. Sometimes the intelligible species is in the intellect as regards the ultimate completion of the act, and then it understands in act. And sometimes the intelligible species is in a middle state, between potentiality and act: and then we have habitual knowledge. In this way the intellect retains the species, even when it does not understand in act.

SEVENTH ARTICLE [I, Q. 79, Art. 7]

Whether the Intellectual Memory Is a Power Distinct from the Intellect?

Objection 1: It would seem that the intellectual memory is distinct from the intellect. For Augustine (De Trin. x, 11) assigns to the soul memory, understanding, and will.

But it is clear that the memory is a distinct power from the will. Therefore it is also distinct from the intellect.

Obj. 2: Further, the reason of distinction among the powers in the sensitive part is the same as in the intellectual part. But memory in the sensitive part is distinct from sense, as we have said (Q. 78, A. 4). Therefore memory in the intellectual part is distinct from the intellect.

Obj. 3: Further, according to Augustine (De Trin. x, 11; xi, 7), memory, understanding, and will are equal to one another, and one flows from the other. But this could not be if memory and intellect were the same power. Therefore they are not the same power.

On the contrary, From its nature the memory is the treasury or storehouse of species. But the Philosopher (De Anima iii) attributes this to the intellect, as we have said (A. 6, ad 1). Therefore the memory is not another power from the intellect.

I answer that, As has been said above (Q. 77, A. 3), the powers of the soul are distinguished by the different formal aspects of their objects: since each power is defined in reference to that thing to which it is directed and which is its object. It has also been said above (Q. 59, A. 4) that if any power by its nature be directed to an object according to the common ratio of the object, that power will not be differentiated according to the individual differences of that object: just as the power of sight, which regards its object under the common ratio of color, is not differentiated by differences of black and white. Now, the intellect regards its object under the common ratio of being: since the passive intellect is that "in which all are in potentiality." Wherefore the passive intellect is not differentiated by any difference of being. Nevertheless there is a distinction between the power of the active intellect and of the passive intellect: because as regards the same object, the active power which makes the object to be in act must be distinct from the passive power, which is moved by the object existing in act. Thus the active power is

compared to its object as a being in act is to a being in potentiality; whereas the passive power, on the contrary, is compared to its object as being in potentiality is to a being in act. Therefore there can be no other difference of powers in the intellect, but that of passive and active. Wherefore it is clear that memory is not a distinct power from the intellect: for it belongs to the nature of a passive power to retain as well as to receive.

Reply Obj. 1: Although it is said (3 Sent. D, 1) that memory, intellect, and will are three powers, this is not in accordance with the meaning of Augustine, who says expressly (De Trin. xiv) that "if we take memory, intelligence, and will as always present in the soul, whether we actually attend to them or not, they seem to pertain to the memory only. And by intelligence I mean that by which we understand when actually thinking; and by will I mean that love or affection which unites the child and its parent." Wherefore it is clear that Augustine does not take the above three for three powers; but by memory he understands the soul's habit of retention; by intelligence, the act of the intellect; and by will, the act of the will.

Reply Obj. 2: Past and present may differentiate the sensitive powers, but not the intellectual powers, for the reason give above.

Reply Obj. 3: Intelligence arises from memory, as act from habit; and in this way it is equal to it, but not as a power to a power. _____

EIGHTH ARTICLE [I, Q. 79, Art. 8]

Whether the Reason Is Distinct from the Intellect?

Objection 1: It would seem that the reason is a distinct power from the intellect. For it is stated in De Spiritu et Anima that "when we wish to rise from lower things to higher, first the sense comes to our aid, then imagination, then reason, then the intellect." Therefore the reason is distinct from the intellect, as imagination is from sense.

Obj. 2: Further, Boethius says (De Consol. iv, 6), that intellect is compared to

reason, as eternity to time. But it does not belong to the same power to be in eternity and to be in time. Therefore reason and intellect are not the same power.

Obj. 3: Further, man has intellect in common with the angels, and sense in common with the brutes. But reason, which is proper to man, whence he is called a rational animal, is a power distinct from sense. Therefore is it equally true to say that it is distinct from the intellect, which properly belongs to the angel: whence they are called intellectual.

On the contrary, Augustine says (Gen. ad lit. iii, 20) that "that in which man excels irrational animals is reason, or mind, or intelligence or whatever appropriate name we like to give it." Therefore, reason, intellect and mind are one power.

I answer that, Reason and intellect in man cannot be distinct powers. We shall understand this clearly if we consider their respective actions. For to understand is simply to apprehend intelligible truth: and to reason is to advance from one thing understood to another, so as to know an intelligible truth. And therefore angels, who according to their nature, possess perfect knowledge of intelligible truth, have no need to advance from one thing to another; but apprehend the truth simply and without mental discussion, as Dionysius says (Div. Nom. vii). But man arrives at the knowledge of intelligible truth by advancing from one thing to another; and therefore he is called rational. Reasoning, therefore, is compared to understanding, as movement is to rest, or acquisition to possession; of which one belongs to the perfect, the other to the imperfect. And since movement always proceeds from something immovable, and ends in something at rest; hence it is that human reasoning, by way of inquiry and discovery, advances from certain things simply understood—namely, the first principles; and, again, by way of judgment returns by analysis to first principles, in the light of which it examines what it has found. Now it is clear that rest and movement are not to be referred to different powers, but to one and the same, even in natural things: since by the same nature a thing is moved

towards a certain place, and rests in that place. Much more, therefore, by the same power do we understand and reason: and so it is clear that in man reason and intellect are the same power.

Reply Obj. 1: That enumeration is made according to the order of actions, not according to the distinction of powers. Moreover, that book is not of great authority.

Reply Obj. 2: The answer is clear from what we have said. For eternity is compared to time as immovable to movable. And thus Boethius compared the intellect to eternity, and reason to time.

Reply Obj. 3: Other animals are so much lower than man that they cannot attain to the knowledge of truth, which reason seeks. But man attains, although imperfectly, to the knowledge of intelligible truth, which angels know. Therefore in the angels the power of knowledge is not of a different genus from that which is in the human reason, but is compared to it as the perfect to the imperfect.

NINTH ARTICLE [I, Q. 79, Art. 9]

Whether the Higher and Lower Reason Are Distinct Powers?

Objection 1: It would seem that the higher and lower reason are distinct powers. For Augustine says (De Trin. xii, 4,7), that the image of the Trinity is in the higher part of the reason, and not in the lower. But the parts of the soul are its powers. Therefore the higher and lower reason are two powers.

Obj. 2: Further, nothing flows from itself. Now, the lower reason flows from the higher, and is ruled and directed by it. Therefore the higher reason is another power from the lower.

Obj. 3: Further, the Philosopher says (Ethic. vi, 1) that "the scientific part" of the soul, by which the soul knows necessary things, is another principle, and another part from the "opinionative" and "reasoning" part by which it knows contingent things. And he proves this from the principle that for those things which are

"generically different, generically different parts of the soul are ordained." Now contingent and necessary are generically different, as corruptible and incorruptible. Since, therefore, necessary is the same as eternal, and temporal the same as contingent, it seems that what the Philosopher calls the "scientific" part must be the same as the higher reason, which, according to Augustine (De Trin. xii, 7) "is intent on the consideration and consultation of things eternal"; and that what the Philosopher calls the "reasoning" or "opinionative" part is the same as the lower reason, which, according to Augustine, "is intent on the disposal of temporal things." Therefore the higher reason is another power than the lower.

Obj. 4: Further, Damascene says (De Fide Orth. ii) that "opinion rises from the imagination: then the mind by judging of the truth or error of the opinion discovers the truth: whence mens (mind) is derived from metiendo (measuring). And therefore the intellect regards those things which are already subject to judgment and true decision." Therefore the opinionative power, which is the lower reason, is distinct from the mind and the intellect, by which we may understand the higher reason.

On the contrary, Augustine says (De Trin. xii, 4) that "the higher and lower reason are only distinct by their functions." Therefore they are not two powers.

I answer that, The higher and lower reason, as they are understood by Augustine, can in no way be two powers of the soul. For he says that "the higher reason is that which is intent on the contemplation and consultation of things eternal": forasmuch as in contemplation it sees them in themselves, and in consultation it takes its rules of action from them. But he calls the lower reason that which "is intent on the disposal of temporal things." Now these two—namely, eternal and temporal—are related to our knowledge in this way, that one of them is the means of knowing the other. For by way of discovery, we come through knowledge of temporal things to that of things eternal, according to the words of the Apostle (Rom. 1:20), "The invisible things of God are clearly seen, being understood by the things that are

made": while by way of judgment, from eternal things already known, we judge of temporal things, and according to laws of things eternal we dispose of temporal things.

But it may happen that the medium and what is attained thereby belong to different habits: as the first indemonstrable principles belong to the habit of the intellect; whereas the conclusions which we draw from them belong to the habit of science. And so it happens that from the principles of geometry we draw a conclusion in another science—for example, perspective. But the power of the reason is such that both medium and term belong to it. For the act of the reason is, as it were, a movement from one thing to another. But the same movable thing passes through the medium and reaches the end. Wherefore the higher and lower reasons are one and the same power. But according to Augustine they are distinguished by the functions of their actions, and according to their various habits: for wisdom is attributed to the higher reason, science to the lower.

Reply Obj. 1: We speak of parts, in whatever way a thing is divided. And so far as reason is divided according to its various acts, the higher and lower reason are called parts; but not because they are different powers.

Reply Obj. 2: The lower reason is said to flow from the higher, or to be ruled by it, as far as the principles made use of by the lower reason are drawn from and directed by the principles of the higher reason.

Reply Obj. 3: The "scientific" part, of which the Philosopher speaks, is not the same as the higher reason: for necessary truths are found even among temporal things, of which natural science and mathematics treat. And the "opinionative" and "ratiocinative" part is more limited than the lower reason; for it regards only things contingent. Neither must we say, without any qualification, that a power, by which the intellect knows necessary things, is distinct from a power by which it knows contingent things: because it knows both under the same objective aspect—namely,

under the aspect of being and truth. Wherefore it perfectly knows necessary things which have perfect being in truth; since it penetrates to their very essence, from which it demonstrates their proper accidents. On the other hand, it knows contingent things, but imperfectly; forasmuch as they have but imperfect being and truth. Now perfect and imperfect in the action do not vary the power, but they vary the actions as to the mode of acting, and consequently the principles of the actions and the habits themselves. And therefore the Philosopher postulates two lesser parts of the soul—namely, the "scientific" and the "ratiocinative," not because they are two powers, but because they are distinct according to a different aptitude for receiving various habits, concerning the variety of which he inquires. For contingent and necessary, though differing according to their proper genera, nevertheless agree in the common aspect of being, which the intellect considers, and to which they are variously compared as perfect and imperfect.

Reply Obj. 4: That distinction given by Damascene is according to the variety of acts, not according to the variety of powers. For "opinion" signifies an act of the intellect which leans to one side of a contradiction, whilst in fear of the other. While to "judge" or "measure" [mensurare] is an act of the intellect, applying certain principles to examine propositions. From this is taken the word "mens" [mind]. Lastly, to "understand" is to adhere to the formed judgment with approval.

TENTH ARTICLE [I, Q. 79, Art. 10]

Whether Intelligence Is a Power Distinct from Intellect?

Objection 1: It would seem that the intelligence is another power than the intellect. For we read in De Spiritu et Anima that "when we wish to rise from lower to higher things, first the sense comes to our aid, then imagination, then reason, then intellect, and afterwards intelligence." But imagination and sense are distinct powers. Therefore also intellect and intelligence are distinct.

Obj. 2: Further, Boethius says (De Consol. v, 4) that "sense considers man in one way, imagination in another, reason in another, intelligence in another." But intellect is the same power as reason. Therefore, seemingly, intelligence is a distinct power from intellect, as reason is a distinct power from imagination or sense.

Obj. 3: Further, "actions came before powers," as the Philosopher says (De Anima ii, 4). But intelligence is an act separate from others attributed to the intellect. For Damascene says (De Fide Orth. ii) that "the first movement is called intelligence; but that intelligence which is about a certain thing is called intention; that which remains and conforms the soul to that which is understood is called invention, and invention when it remains in the same man, examining and judging of itself, is called phronesis (that is, wisdom), and phronesis if dilated makes thought, that is, orderly internal speech; from which, they say, comes speech expressed by the tongue." Therefore it seems that intelligence is some special power.

On the contrary, The Philosopher says (De Anima iii, 6) that "intelligence is of indivisible things in which there is nothing false." But the knowledge of these things belongs to the intellect. Therefore intelligence is not another power than the intellect.

I answer that, This word "intelligence" properly signifies the intellect's very act, which is to understand. However, in some works translated from the Arabic, the separate substances which we call angels are called "intelligences," and perhaps for this reason, that such substances are always actually understanding. But in works translated from the Greek, they are called "intellects" or "minds." Thus intelligence is not distinct from intellect, as power is from power; but as act is from power. And such a division is recognized even by the philosophers. For sometimes they assign four intellects—namely, the "active" and "passive" intellects, the intellect "in habit," and the "actual" intellect. Of which four the active and passive intellects are different powers; just as in all things the active power is distinct from the passive.

But three of these are distinct, as three states of the passive intellect, which is sometimes in potentiality only, and thus it is called passive; sometimes it is in the first act, which is knowledge, and thus it is called intellect in habit; and sometimes it is in the second act, which is to consider, and thus it is called intellect in act, or actual intellect.

Reply Obj. 1: If this authority is accepted, intelligence there means the act of the intellect. And thus it is divided against intellect as act against power.

Reply Obj. 2: Boethius takes intelligence as meaning that act of the intellect which transcends the act of the reason. Wherefore he also says that reason alone belongs to the human race, as intelligence alone belongs to God, for it belongs to God to understand all things without any investigation.

Reply Obj. 3: All those acts which Damascene enumerates belong to one power—namely, the intellectual power. For this power first of all only apprehends something; and this act is called "intelligence." Secondly, it directs what it apprehends to the knowledge of something else, or to some operation; and this is called "intention." And when it goes on in search of what it "intends," it is called "invention." When, by reference to something known for certain, it examines what it has found, it is said to know or to be wise, which belongs to "phronesis" or "wisdom"; for "it belongs to the wise man to judge," as the Philosopher says (Metaph. i, 2). And when once it has obtained something for certain, as being fully examined, it thinks about the means of making it known to others; and this is the ordering of "interior speech," from which proceeds "external speech." For every difference of acts does not make the powers vary, but only what cannot be reduced to the one same principle, as we have said above (Q. 78, A. 4).

ELEVENTH ARTICLE [I, Q. 79, Art. 11]

Whether the Speculative and Practical Intellects Are Distinct Powers?

Objection 1: It would seem that the speculative and practical intellects are distinct powers. For the apprehensive and motive are different kinds of powers, as is clear from De Anima ii, 3. But the speculative intellect is merely an apprehensive power; while the practical intellect is a motive power. Therefore they are distinct powers.

Obj. 2: Further, the different nature of the object differentiates the power. But the object of the speculative intellect is truth, and of the practical is good; which differ in nature. Therefore the speculative and practical intellect are distinct powers.

Obj. 3: Further, in the intellectual part, the practical intellect is compared to the speculative, as the estimative is to the imaginative power in the sensitive part. But the estimative differs from the imaginative, as power form power, as we have said above (Q. 78, A. 4). Therefore also the speculative intellect differs from the practical.

On the contrary, The speculative intellect by extension becomes practical (De Anima iii, 10). But one power is not changed into another. Therefore the speculative and practical intellects are not distinct powers.

I answer that, The speculative and practical intellects are not distinct powers. The reason of which is that, as we have said above (Q. 77, A. 3), what is accidental to the nature of the object of a power, does not differentiate that power; for it is accidental to a thing colored to be man, or to be great or small; hence all such things are apprehended by the same power of sight. Now, to a thing apprehended by the intellect, it is accidental whether it be directed to operation or not, and according to this the speculative and practical intellects differ. For it is the speculative intellect which directs what it apprehends, not to operation, but to the consideration of truth; while the practical intellect is that which directs what it apprehends to operation. And this is what the Philosopher says (De Anima iii, 10); that "the speculative differs from the practical in its end." Whence each is named from its end: the one speculative, the other practical—i.e. operative.

Reply Obj. 1: The practical intellect is a motive power, not as executing movement, but as directing towards it; and this belongs to it according to its mode of apprehension.

Reply Obj. 2: Truth and good include one another; for truth is something good, otherwise it would not be desirable; and good is something true, otherwise it would not be intelligible. Therefore as the object of the appetite may be something true, as having the aspect of good, for example, when some one desires to know the truth; so the object of the practical intellect is good directed to the operation, and under the aspect of truth. For the practical intellect knows truth, just as the speculative, but it directs the known truth to operation.

Reply Obj. 3: Many differences differentiate the sensitive powers, which do not differentiate the intellectual powers, as we have said above (A. 7, ad 2; Q. 77, A. 3, ad 4). _____

TWELFTH ARTICLE [I, Q. 79, Art. 12]

Whether Synderesis Is a Special Power of the Soul Distinct from the Others?

Objection 1: It would seem that "synderesis" is a special power, distinct from the others. For those things which fall under one division, seem to be of the same genus. But in the gloss of Jerome on Ezech. 1:6, "synderesis" is divided against the irascible, the concupiscible, and the rational, which are powers. Therefore "synderesis" is a power.

Obj. 2: Further, opposite things are of the same genus. But "synderesis" and sensuality seem to be opposed to one another because "synderesis" always incites to good; while sensuality always incites to evil: whence it is signified by the serpent, as is clear from Augustine (De Trin. xii, 12,13). It seems, therefore, that "synderesis" is a power just as sensuality is.

Obj. 3: Further, Augustine says (De Lib. Arb. ii, 10) that in the natural power of judgment there are certain "rules and seeds of virtue, both true and unchangeable."

And this is what we call synderesis. Since, therefore, the unchangeable rules which guide our judgment belong to the reason as to its higher part, as Augustine says (De Trin. xii, 2), it seems that "synderesis" is the same as reason: and thus it is a power.

On the contrary, According to the Philosopher (Metaph. viii, 2), "rational powers regard opposite things." But "synderesis" does not regard opposites, but inclines to good only. Therefore "synderesis" is not a power. For if it were a power it would be a rational power, since it is not found in brute animals.

I answer that, "Synderesis" is not a power but a habit; though some held that it is a power higher than reason; while others [*Cf. Alexander of Hales, Sum. Theol. II, Q. 73] said that it is reason itself, not as reason, but as a nature. In order to make this clear we must observe that, as we have said above (A. 8), man's act of reasoning, since it is a kind of movement, proceeds from the understanding of certain things—namely, those which are naturally known without any investigation on the part of reason, as from an immovable principle—and ends also at the understanding, inasmuch as by means of those principles naturally known, we judge of those things which we have discovered by reasoning. Now it is clear that, as the speculative reason argues about speculative things, so that practical reason argues about practical things. Therefore we must have, bestowed on us by nature, not only speculative principles, but also practical principles. Now the first speculative principles bestowed on us by nature do not belong to a special power, but to a special habit, which is called "the understanding of principles," as the Philosopher explains (Ethic. vi, 6). Wherefore the first practical principles, bestowed on us by nature, do not belong to a special power, but to a special natural habit, which we call "synderesis." Whence "synderesis" is said to incite to good, and to murmur at evil, inasmuch as through first principles we proceed to discover, and judge of what we have discovered. It is therefore clear that "synderesis" is not a power, but a natural habit.

Reply Obj. 1: The division given by Jerome is taken from the variety of acts, and not from the variety of powers; and various acts can belong to one power.

Reply Obj. 2: In like manner, the opposition of sensuality to "syneresis" is an opposition of acts, and not of the different species of one genus.

Reply Obj. 3: Those unchangeable notions are the first practical principles, concerning which no one errs; and they are attributed to reason as to a power, and to "synderesis" as to a habit. Wherefore we judge naturally both by our reason and by "synderesis." _____

THIRTEENTH ARTICLE [I, Q. 79, Art. 13]

Whether Conscience Be a Power?

Objection 1: It would seem that conscience is a power; for Origen says [*Commentary on Rom. 2:15] that "conscience is a correcting and guiding spirit accompanying the soul, by which it is led away from evil and made to cling to good." But in the soul, spirit designates a power—either the mind itself, according to the text (Eph. 4:13), "Be ye renewed in the spirit of your mind"—or the imagination, whence imaginary vision is called spiritual, as Augustine says (Gen. ad lit. xii, 7,24). Therefore conscience is a power.

Obj. 2: Further, nothing is a subject of sin, except a power of the soul. But conscience is a subject of sin; for it is said of some that "their mind and conscience are defiled" (Titus 1:15). Therefore it seems that conscience is a power.

Obj. 3: Further, conscience must of necessity be either an act, a habit, or a power. But it is not an act; for thus it would not always exist in man. Nor is it a habit; for conscience is not one thing but many, since we are directed in our actions by many habits of knowledge. Therefore conscience is a power.

On the contrary, Conscience can be laid aside. But a power cannot be laid aside. Therefore conscience is not a power.

I answer that, Properly speaking, conscience is not a power, but an act. This is evident both from the very name and from those things which in the common way of speaking are attributed to conscience. For conscience, according to the very nature of the word, implies the relation of knowledge to something: for conscience may be resolved into "cum alio scientia," i.e. knowledge applied to an individual case. But the application of knowledge to something is done by some act. Wherefore from this explanation of the name it is clear that conscience is an act.

The same is manifest from those things which are attributed to conscience. For conscience is said to witness, to bind, or incite, and also to accuse, torment, or rebuke. And all these follow the application of knowledge or science to what we do: which application is made in three ways. One way in so far as we recognize that we have done or not done something; "Thy conscience knoweth that thou hast often spoken evil of others" (Eccles. 7:23), and according to this, conscience is said to witness. In another way, so far as through the conscience we judge that something should be done or not done; and in this sense, conscience is said to incite or to bind. In the third way, so far as by conscience we judge that something done is well done or ill done, and in this sense conscience is said to excuse, accuse, or torment. Now, it is clear that all these things follow the actual application of knowledge to what we do. Wherefore, properly speaking, conscience denominates an act. But since habit is a principle of act, sometimes the name conscience is given to the first natural habit—namely, "synderesis": thus Jerome calls "synderesis" conscience (Gloss. Ezech. 1:6); Basil [*Hom. in princ. Proverb.], the "natural power of judgment," and Damascene [*De Fide Orth. iv. 22] says that it is the "law of our intellect." For it is customary for causes and effects to be called after one another.

Reply Obj. 1: Conscience is called a spirit, so far as spirit is the same as mind; because conscience is a certain pronouncement of the mind.

Reply Obj. 2: The conscience is said to be defiled, not as a subject, but as the thing

known is in knowledge; so far as someone knows he is defiled.

Reply Obj. 3: Although an act does not always remain in itself, yet it always remains in its cause, which is power and habit. Now all the habits by which conscience is formed, although many, nevertheless have their efficacy from one first habit, the habit of first principles, which is called "synderesis." And for this special reason, this habit is sometimes called conscience, as we have said above.

QUESTION 80

OF THE APPETITIVE POWERS IN GENERAL (In Two Articles)

Next we consider the appetitive powers, concerning which there are four heads of consideration: first, the appetitive powers in general; second, sensuality; third, the will; fourth, the free-will. Under the first there are two points of inquiry:

(1) Whether the appetite should be considered a special power of the soul?

(2) Whether the appetite should be divided into intellectual and sensitive as distinct powers? _____

FIRST ARTICLE [I, Q. 80, Art. 1]

Whether the Appetite Is a Special Power of the Soul?

Objection 1: It would seem that the appetite is not a special power of the soul. For no power of the soul is to be assigned for those things which are common to animate and to inanimate things. But appetite is common to animate and inanimate things: since "all desire good," as the Philosopher says (Ethic. i, 1). Therefore the appetite is not a special power of the soul.

Obj. 2: Further, powers are differentiated by their objects. But what we desire is the same as what we know. Therefore the appetitive power is not distinct from the apprehensive power.

Obj. 3: Further, the common is not divided from the proper. But each power of the

soul desires some particular desirable thing—namely its own suitable object. Therefore, with regard to this object which is the desirable in general, we should not assign some particular power distinct from the others, called the appetitive power.

On the contrary, The Philosopher distinguishes (De Anima ii, 3) the appetitive from the other powers. Damascene also (De Fide Orth. ii, 22) distinguishes the appetitive from the cognitive powers.

I answer that, It is necessary to assign an appetitive power to the soul. To make this evident, we must observe that some inclination follows every form: for example, fire, by its form, is inclined to rise, and to generate its like. Now, the form is found to have a more perfect existence in those things which participate knowledge than in those which lack knowledge. For in those which lack knowledge, the form is found to determine each thing only to its own being—that is, to its nature. Therefore this natural form is followed by a natural inclination, which is called the natural appetite. But in those things which have knowledge, each one is determined to its own natural being by its natural form, in such a manner that it is nevertheless receptive of the species of other things: for example, sense receives the species of all things sensible, and the intellect, of all things intelligible, so that the soul of man is, in a way, all things by sense and intellect: and thereby, those things that have knowledge, in a way, approach to a likeness to God, "in Whom all things pre-exist," as Dionysius says (Div. Nom. v).

Therefore, as forms exist in those things that have knowledge in a higher manner and above the manner of natural forms; so must there be in them an inclination surpassing the natural inclination, which is called the natural appetite. And this superior inclination belongs to the appetitive power of the soul, through which the animal is able to desire what it apprehends, and not only that to which it is inclined by its natural form. And so it is necessary to assign an appetitive power to the soul.

Reply Obj. 1: Appetite is found in things which have knowledge, above the common

manner in which it is found in all things, as we have said above. Therefore it is necessary to assign to the soul a particular power.

Reply Obj. 2: What is apprehended and what is desired are the same in reality, but differ in aspect: for a thing is apprehended as something sensible or intelligible, whereas it is desired as suitable or good. Now, it is diversity of aspect in the objects, and not material diversity, which demands a diversity of powers.

Reply Obj. 3: Each power of the soul is a form or nature, and has a natural inclination to something. Wherefore each power desires by the natural appetite that object which is suitable to itself. Above which natural appetite is the animal appetite, which follows the apprehension, and by which something is desired not as suitable to this or that power, such as sight for seeing, or sound for hearing; but simply as suitable to the animal. _____

SECOND ARTICLE [I, Q. 80, Art. 2]

Whether the Sensitive and Intellectual Appetites Are Distinct Powers?

Objection 1: It would seem that the sensitive and intellectual appetites are not distinct powers. For powers are not differentiated by accidental differences, as we have seen above (Q. 77, A. 3). But it is accidental to the appetible object whether it be apprehended by the sense or by the intellect. Therefore the sensitive and intellectual appetites are not distinct powers.

Obj. 2: Further, intellectual knowledge is of universals; and so it is distinct from sensitive knowledge, which is of individual things. But there is no place for this distinction in the appetitive part: for since the appetite is a movement of the soul to individual things, seemingly every act of the appetite regards an individual thing. Therefore the intellectual appetite is not distinguished from the sensitive.

Obj. 3: Further, as under the apprehensive power, the appetitive is subordinate as a lower power, so also is the motive power. But the motive power which in man follows the intellect is not distinct from the motive power which in animals follows

sense. Therefore, for a like reason, neither is there distinction in the appetitive part.

On the contrary, The Philosopher (De Anima iii, 9) distinguishes a double appetite, and says (De Anima iii, 11) that the higher appetite moves the lower.

I answer that, We must needs say that the intellectual appetite is a distinct power from the sensitive appetite. For the appetitive power is a passive power, which is naturally moved by the thing apprehended: wherefore the apprehended appetible is a mover which is not moved, while the appetite is a mover moved, as the Philosopher says in De Anima iii, 10 and Metaph. xii (Did. xi, 7). Now things passive and movable are differentiated according to the distinction of the corresponding active and motive principles; because the motive must be proportionate to the movable, and the active to the passive: indeed, the passive power itself has its very nature from its relation to its active principle. Therefore, since what is apprehended by the intellect and what is apprehended by sense are generically different; consequently, the intellectual appetite is distinct from the sensitive.

Reply Obj. 1: It is not accidental to the thing desired to be apprehended by the sense or the intellect; on the contrary, this belongs to it by its nature; for the appetible does not move the appetite except as it is apprehended. Wherefore differences in the thing apprehended are of themselves differences of the appetible. And so the appetitive powers are distinct according to the distinction of the things apprehended, as their proper objects.

Reply Obj. 2: The intellectual appetite, though it tends to individual things which exist outside the soul, yet tends to them as standing under the universal; as when it desires something because it is good. Wherefore the Philosopher says (Rhetoric. ii, 4) that hatred can regard a universal, as when "we hate every kind of thief." In the same way by the intellectual appetite we may desire the immaterial good, which is not apprehended by sense, such as knowledge, virtue, and suchlike.

QUESTION 81

OF THE POWER OF SENSUALITY (In Three Articles)

Next we have to consider the power of sensuality, concerning which there are three points of inquiry:

(1) Whether sensuality is only an appetitive power?

(2) Whether it is divided into irascible and concupiscible as distinct powers?

(3) Whether the irascible and concupiscible powers obey reason?

FIRST ARTICLE [I, Q. 81, Art. 1]

Whether Sensuality Is Only Appetitive?

Objection 1: It would seem that sensuality is not only appetitive, but also cognitive. For Augustine says (De Trin. xii, 12) that "the sensual movement of the soul which is directed to the bodily senses is common to us and beasts." But the bodily senses belong to the apprehensive powers. Therefore sensuality is a cognitive power.

Obj. 2: Further, things which come under one division seem to be of one genus. But Augustine (De Trin. xii, 12) divides sensuality against the higher and lower reason, which belong to knowledge. Therefore sensuality also is apprehensive.

Obj. 3: Further, in man's temptations sensuality stands in the place of the "serpent." But in the temptation of our first parents, the serpent presented himself as one giving information and proposing sin, which belong to the cognitive power. Therefore sensuality is a cognitive power.

On the contrary, Sensuality is defined as "the appetite of things belonging to the body."

I answer that, The name sensuality seems to be taken from the sensual movement, of which Augustine speaks (De Trin. xii, 12, 13), just as the name of a power is taken from its act; for instance, sight from seeing. Now the sensual movement is an

appetite following sensitive apprehension. For the act of the apprehensive power is not so properly called a movement as the act of the appetite: since the operation of the apprehensive power is completed in the very fact that the thing apprehended is in the one that apprehends: while the operation of the appetitive power is completed in the fact that he who desires is borne towards the thing desirable. Therefore the operation of the apprehensive power is likened to rest: whereas the operation of the appetitive power is rather likened to movement. Wherefore by sensual movement we understand the operation of the appetitive power: so that sensuality is the name of the sensitive appetite.

Reply Obj. 1: By saying that the sensual movement of the soul is directed to the bodily senses, Augustine does not give us to understand that the bodily senses are included in sensuality, but rather that the movement of sensuality is a certain inclination to the bodily senses, since we desire things which are apprehended through the bodily senses. And thus the bodily senses appertain to sensuality as a preamble.

Reply Obj. 2: Sensuality is divided against higher and lower reason, as having in common with them the act of movement: for the apprehensive power, to which belong the higher and lower reason, is a motive power; as is appetite, to which appertains sensuality.

Reply Obj. 3: The serpent not only showed and proposed sin, but also incited to the commission of sin. And in this, sensuality is signified by the serpent.

SECOND ARTICLE [I, Q. 81, Art. 2]

Whether the Sensitive Appetite Is Divided into the Irascible and Concupiscible As Distinct Powers?

Objection 1: It would seem that the sensitive appetite is not divided into the irascible and concupiscible as distinct powers. For the same power of the soul regards both

sides of a contrariety, as sight regards both black and white, according to the Philosopher (De Anima ii, 11). But suitable and harmful are contraries. Since, then, the concupiscible power regards what is suitable, while the irascible is concerned with what is harmful, it seems that irascible and concupiscible are the same power in the soul.

Obj. 2: Further, the sensitive appetite regards only what is suitable according to the senses. But such is the object of the concupiscible power. Therefore there is no sensitive appetite differing from the concupiscible.

Obj. 3: Further, hatred is in the irascible part: for Jerome says on Matt. 13:33: "We ought to have the hatred of vice in the irascible power." But hatred is contrary to love, and is in the concupiscible part. Therefore the concupiscible and irascible are the same powers.

On the contrary, Gregory of Nyssa (Nemesius, De Natura Hominis) and Damascene (De Fide Orth. ii, 12) assign two parts to the sensitive appetite, the irascible and the concupiscible.

I answer that, The sensitive appetite is one generic power, and is called sensuality; but it is divided into two powers, which are species of the sensitive appetite—the irascible and the concupiscible. In order to make this clear, we must observe that in natural corruptible things there is needed an inclination not only to the acquisition of what is suitable and to the avoiding of what is harmful, but also to resistance against corruptive and contrary agencies which are a hindrance to the acquisition of what is suitable, and are productive of harm. For example, fire has a natural inclination, not only to rise from a lower position, which is unsuitable to it, towards a higher position which is suitable, but also to resist whatever destroys or hinders its action. Therefore, since the sensitive appetite is an inclination following sensitive apprehension, as natural appetite is an inclination following the natural form, there must needs be in the sensitive part two appetitive powers—one through which the

soul is simply inclined to seek what is suitable, according to the senses, and to fly from what is hurtful, and this is called the concupiscible: and another, whereby an animal resists these attacks that hinder what is suitable, and inflict harm, and this is called the irascible. Whence we say that its object is something arduous, because its tendency is to overcome and rise above obstacles. Now these two are not to be reduced to one principle: for sometimes the soul busies itself with unpleasant things, against the inclination of the concupiscible appetite, in order that, following the impulse of the irascible appetite, it may fight against obstacles. Wherefore also the passions of the irascible appetite counteract the passions of the concupiscible appetite: since the concupiscence, on being aroused, diminishes anger; and anger being roused, diminishes concupiscence in many cases. This is clear also from the fact that the irascible is, as it were, the champion and defender of the concupiscible when it rises up against what hinders the acquisition of the suitable things which the concupiscible desires, or against what inflicts harm, from which the concupiscible flies. And for this reason all the passions of the irascible appetite rise from the passions of the concupiscible appetite and terminate in them; for instance, anger rises from sadness, and having wrought vengeance, terminates in joy. For this reason also the quarrels of animals are about things concupiscible—namely, food and sex, as the Philosopher says [*De Animal. Histor. viii.].

Reply Obj. 1: The concupiscible power regards both what is suitable and what is unsuitable. But the object of the irascible power is to resist the onslaught of the unsuitable.

Reply Obj. 2: As in the apprehensive powers of the sensitive part there is an estimative power, which perceives those things which do not impress the senses, as we have said above (Q. 78, A. 2); so also in the sensitive appetite there is a certain appetitive power which regards something as suitable, not because it pleases the senses, but because it is useful to the animal for self-defense: and this is the irascible power.

Reply Obj. 3: Hatred belongs simply to the concupiscible appetite: but by reason of the strife which arises from hatred, it may belong to the irascible appetite.

THIRD ARTICLE [I, Q. 81, Art. 3]

Whether the irascible and concupiscible appetites obey reason?

Objection 1: It would seem that the irascible and concupiscible appetites do not obey reason. For irascible and concupiscible are parts of sensuality. But sensuality does not obey reason, wherefore it is signified by the serpent, as Augustine says (De Trin. xii, 12,13). Therefore the irascible and concupiscible appetites do not obey reason.

Obj. 2: Further, what obeys a certain thing does not resist it. But the irascible and concupiscible appetites resist reason: according to the Apostle (Rom. 7:23): "I see another law in my members fighting against the law of my mind." Therefore the irascible and concupiscible appetites do not obey reason.

Obj. 3: Further, as the appetitive power is inferior to the rational part of the soul, so also is the sensitive power. But the sensitive part of the soul does not obey reason: for we neither hear nor see just when we wish. Therefore, in like manner, neither do the powers of the sensitive appetite, the irascible and concupiscible, obey reason.

On the contrary, Damascene says (De Fide Orth. ii, 12) that "the part of the soul which is obedient and amenable to reason is divided into concupiscence and anger."

I answer that, In two ways the irascible and concupiscible powers obey the higher part, in which are the intellect or reason, and the will; first, as to reason, secondly as to the will. They obey the reason in their own acts, because in other animals the sensitive appetite is naturally moved by the estimative power; for instance, a sheep, esteeming the wolf as an enemy, is afraid. In man the estimative power, as we have said above (Q. 78, A. 4), is replaced by the cogitative power, which is called by some "the particular reason," because it compares individual intentions. Wherefore in man the sensitive appetite is naturally moved by this particular reason. But this

same particular reason is naturally guided and moved according to the universal reason: wherefore in syllogistic matters particular conclusions are drawn from universal propositions. Therefore it is clear that the universal reason directs the sensitive appetite, which is divided into concupiscible and irascible; and this appetite obeys it. But because to draw particular conclusions from universal principles is not the work of the intellect, as such, but of the reason: hence it is that the irascible and concupiscible are said to obey the reason rather than to obey the intellect. Anyone can experience this in himself: for by applying certain universal considerations, anger or fear or the like may be modified or excited.

To the will also is the sensitive appetite subject in execution, which is accomplished by the motive power. For in other animals movement follows at once the concupiscible and irascible appetites: for instance, the sheep, fearing the wolf, flees at once, because it has no superior counteracting appetite. On the contrary, man is not moved at once, according to the irascible and concupiscible appetites: but he awaits the command of the will, which is the superior appetite. For wherever there is order among a number of motive powers, the second only moves by virtue of the first: wherefore the lower appetite is not sufficient to cause movement, unless the higher appetite consents. And this is what the Philosopher says (De Anima iii, 11), that "the higher appetite moves the lower appetite, as the higher sphere moves the lower." In this way, therefore, the irascible and concupiscible are subject to reason.

Reply Obj. 1: Sensuality is signified by the serpent, in what is proper to it as a sensitive power. But the irascible and concupiscible powers denominate the sensitive appetite rather on the part of the act, to which they are led by the reason, as we have said.

Reply Obj. 2: As the Philosopher says (Polit. i, 2): "We observe in an animal a despotic and a politic principle: for the soul dominates the body by a despotic power; but the intellect dominates the appetite by a politic and royal power." For a

power is called despotic whereby a man rules his slaves, who have not the right to resist in any way the orders of the one that commands them, since they have nothing of their own. But that power is called politic and royal by which a man rules over free subjects, who, though subject to the government of the ruler, have nevertheless something of their own, by reason of which they can resist the orders of him who commands. And so, the soul is said to rule the body by a despotic power, because the members of the body cannot in any way resist the sway of the soul, but at the soul's command both hand and foot, and whatever member is naturally moved by voluntary movement, are moved at once. But the intellect or reason is said to rule the irascible and concupiscible by a politic power: because the sensitive appetite has something of its own, by virtue whereof it can resist the commands of reason. For the sensitive appetite is naturally moved, not only by the estimative power in other animals, and in man by the cogitative power which the universal reason guides, but also by the imagination and sense. Whence it is that we experience that the irascible and concupiscible powers do resist reason, inasmuch as we sense or imagine something pleasant, which reason forbids, or unpleasant, which reason commands. And so from the fact that the irascible and concupiscible resist reason in something, we must not conclude that they do not obey.

Reply Obj. 3: The exterior senses require for action exterior sensible things, whereby they are affected, and the presence of which is not ruled by reason. But the interior powers, both appetitive and apprehensive, do not require exterior things. Therefore they are subject to the command of reason, which can not only incite or modify the affections of the appetitive power, but can also form the phantasms of the imagination. _____

QUESTION 82

OF THE WILL (In Five Articles)

We next consider the will. Under this head there are five points of inquiry:

(1) Whether the will desires something of necessity?

(2) Whether it desires everything of necessity?

(3) Whether it is a higher power than the intellect?

(4) Whether the will moves the intellect?

(5) Whether the will is divided into irascible and concupiscible?

FIRST ARTICLE [I, Q. 82, Art. 1]

Whether the Will Desires Something of Necessity?

Objection 1: It would seem that the will desires nothing of necessity. For Augustine says (De Civ. Dei v, 10) that it anything is necessary, it is not voluntary. But whatever the will desires is voluntary. Therefore nothing that the will desires is desired of necessity.

Obj. 2: Further, the rational powers, according to the Philosopher (Metaph. viii, 2), extend to opposite things. But the will is a rational power, because, as he says (De Anima iii, 9), "the will is in the reason." Therefore the will extends to opposite things, and therefore it is determined to nothing of necessity.

Obj. 3: Further, by the will we are masters of our own actions. But we are not masters of that which is of necessity. Therefore the act of the will cannot be necessitated.

On the contrary, Augustine says (De Trin. xiii, 4) that "all desire happiness with one will." Now if this were not necessary, but contingent, there would at least be a few exceptions. Therefore the will desires something of necessity.

I answer that, The word "necessity" is employed in many ways. For that which must be is necessary. Now that a thing must be may belong to it by an intrinsic principle—either material, as when we say that everything composed of contraries is of necessity corruptible—or formal, as when we say that it is necessary for the three

angles of a triangle to be equal to two right angles. And this is "natural" and "absolute necessity." In another way, that a thing must be, belongs to it by reason of something extrinsic, which is either the end or the agent. On the part of the end, as when without it the end is not to be attained or so well attained: for instance, food is said to be necessary for life, and a horse is necessary for a journey. This is called "necessity of end," and sometimes also "utility." On the part of the agent, a thing must be, when someone is forced by some agent, so that he is not able to do the contrary. This is called "necessity of coercion."

Now this necessity of coercion is altogether repugnant to the will. For we call that violent which is against the inclination of a thing. But the very movement of the will is an inclination to something. Therefore, as a thing is called natural because it is according to the inclination of nature, so a thing is called voluntary because it is according to the inclination of the will. Therefore, just as it is impossible for a thing to be at the same time violent and natural, so it is impossible for a thing to be absolutely coerced or violent, and voluntary.

But necessity of end is not repugnant to the will, when the end cannot be attained except in one way: thus from the will to cross the sea, arises in the will the necessity to wish for a ship.

In like manner neither is natural necessity repugnant to the will. Indeed, more than this, for as the intellect of necessity adheres to the first principles, the will must of necessity adhere to the last end, which is happiness: since the end is in practical matters what the principle is in speculative matters. For what befits a thing naturally and immovably must be the root and principle of all else appertaining thereto, since the nature of a thing is the first in everything, and every movement arises from something immovable.

Reply Obj. 1: The words of Augustine are to be understood of the necessity of coercion. But natural necessity "does not take away the liberty of the will," as he

says himself (De Civ. Dei v, 10).

Reply Obj. 2: The will, so far as it desires a thing naturally, corresponds rather to the intellect as regards natural principles than to the reason, which extends to opposite things. Wherefore in this respect it is rather an intellectual than a rational power.

Reply Obj. 3: We are masters of our own actions by reason of our being able to choose this or that. But choice regards not the end, but "the means to the end," as the Philosopher says (Ethic. iii, 9). Wherefore the desire of the ultimate end does not regard those actions of which we are masters. _____

SECOND ARTICLE [I, Q. 82, Art. 2]

Whether the Will Desires of Necessity, Whatever It Desires?

Objection 1: It would seem that the will desires all things of necessity, whatever it desires. For Dionysius says (Div. Nom. iv) that "evil is outside the scope of the will." Therefore the will tends of necessity to the good which is proposed to it.

Obj. 2: Further, the object of the will is compared to the will as the mover to the thing movable. But the movement of the movable necessarily follows the mover. Therefore it seems that the will's object moves it of necessity.

Obj. 3: Further, as the thing apprehended by sense is the object of the sensitive appetite, so the thing apprehended by the intellect is the object of the intellectual appetite, which is called the will. But what is apprehended by the sense moves the sensitive appetite of necessity: for Augustine says (Gen. ad lit. ix, 14) that "animals are moved by things seen." Therefore it seems that whatever is apprehended by the intellect moves the will of necessity.

On the contrary, Augustine says (Retract. i, 9) that "it is the will by which we sin and live well," and so the will extends to opposite things. Therefore it does not desire of necessity all things whatsoever it desires.

I answer that, The will does not desire of necessity whatsoever it desires. In order to

make this evident we must observe that as the intellect naturally and of necessity adheres to the first principles, so the will adheres to the last end, as we have said already (A. 1). Now there are some things intelligible which have not a necessary connection with the first principles; such as contingent propositions, the denial of which does not involve a denial of the first principles. And to such the intellect does not assent of necessity. But there are some propositions which have a necessary connection with the first principles: such as demonstrable conclusions, a denial of which involves a denial of the first principles. And to these the intellect assents of necessity, when once it is aware of the necessary connection of these conclusions with the principles; but it does not assent of necessity until through the demonstration it recognizes the necessity of such connection. It is the same with the will. For there are certain individual goods which have not a necessary connection with happiness, because without them a man can be happy: and to such the will does not adhere of necessity. But there are some things which have a necessary connection with happiness, by means of which things man adheres to God, in Whom alone true happiness consists. Nevertheless, until through the certitude of the Divine Vision the necessity of such connection be shown, the will does not adhere to God of necessity, nor to those things which are of God. But the will of the man who sees God in His essence of necessity adheres to God, just as now we desire of necessity to be happy. It is therefore clear that the will does not desire of necessity whatever it desires.

Reply Obj. 1: The will can tend to nothing except under the aspect of good. But because good is of many kinds, for this reason the will is not of necessity determined to one.

Reply Obj. 2: The mover, then, of necessity causes movement in the thing movable, when the power of the mover exceeds the thing movable, so that its entire capacity is subject to the mover. But as the capacity of the will regards the universal and perfect good, its capacity is not subjected to any individual good. And therefore it is not of

necessity moved by it.

Reply Obj. 3: The sensitive power does not compare different things with each other, as reason does: but it simply apprehends some one thing. Therefore, according to that one thing, it moves the sensitive appetite in a determinate way. But the reason is a power that compares several things together: therefore from several things the intellectual appetite—that is, the will—may be moved; but not of necessity from one thing. _____

THIRD ARTICLE [I, Q. 82, Art. 3]

Whether the Will Is a Higher Power Than the Intellect?

Objection 1: It would seem that the will is a higher power than the intellect. For the object of the will is good and the end. But the end is the first and highest cause. Therefore the will is the first and highest power.

Obj. 2: Further, in the order of natural things we observe a progress from imperfect things to perfect. And this also appears in the powers of the soul: for sense precedes the intellect, which is more noble. Now the act of the will, in the natural order, follows the act of the intellect. Therefore the will is a more noble and perfect power than the intellect.

Obj. 3: Further, habits are proportioned to their powers, as perfections to what they make perfect. But the habit which perfects the will—namely, charity—is more noble than the habits which perfect the intellect: for it is written (1 Cor. 13:2): "If I should know all mysteries, and if I should have all faith, and have not charity, I am nothing." Therefore the will is a higher power than the intellect.

On the contrary, The Philosopher holds the intellect to be the higher power than the intellect.

I answer that, The superiority of one thing over another can be considered in two ways: "absolutely" and "relatively." Now a thing is considered to be such absolutely which is considered such in itself: but relatively as it is such with regard to

something else. If therefore the intellect and will be considered with regard to themselves, then the intellect is the higher power. And this is clear if we compare their respective objects to one another. For the object of the intellect is more simple and more absolute than the object of the will; since the object of the intellect is the very idea of appetible good; and the appetible good, the idea of which is in the intellect, is the object of the will. Now the more simple and the more abstract a thing is, the nobler and higher it is in itself; and therefore the object of the intellect is higher than the object of the will. Therefore, since the proper nature of a power is in its order to its object, it follows that the intellect in itself and absolutely is higher and nobler than the will. But relatively and by comparison with something else, we find that the will is sometimes higher than the intellect, from the fact that the object of the will occurs in something higher than that in which occurs the object of the intellect. Thus, for instance, I might say that hearing is relatively nobler than sight, inasmuch as something in which there is sound is nobler than something in which there is color, though color is nobler and simpler than sound. For as we have said above (Q. 16, A. 1; Q. 27, A. 4), the action of the intellect consists in this—that the idea of the thing understood is in the one who understands; while the act of the will consists in this—that the will is inclined to the thing itself as existing in itself. And therefore the Philosopher says in Metaph. vi (Did. v, 2) that "good and evil," which are objects of the will, "are in things," but "truth and error," which are objects of the intellect, "are in the mind." When, therefore, the thing in which there is good is nobler than the soul itself, in which is the idea understood; by comparison with such a thing, the will is higher than the intellect. But when the thing which is good is less noble than the soul, then even in comparison with that thing the intellect is higher than the will. Wherefore the love of God is better than the knowledge of God; but, on the contrary, the knowledge of corporeal things is better than the love thereof. Absolutely, however, the intellect is nobler than the will.

Reply Obj. 1: The aspect of causality is perceived by comparing one thing to

another, and in such a comparison the idea of good is found to be nobler: but truth signifies something more absolute, and extends to the idea of good itself: wherefore even good is something true. But, again, truth is something good: forasmuch as the intellect is a thing, and truth its end. And among other ends this is the most excellent: as also is the intellect among the other powers.

Reply Obj. 2: What precedes in order of generation and time is less perfect: for in one and in the same thing potentiality precedes act, and imperfection precedes perfection. But what precedes absolutely and in the order of nature is more perfect: for thus act precedes potentiality. And in this way the intellect precedes the will, as the motive power precedes the thing movable, and as the active precedes the passive; for good which is understood moves the will.

Reply Obj. 3: This reason is verified of the will as compared with what is above the soul. For charity is the virtue by which we love God. _____

FOURTH ARTICLE [I, Q. 82, Art. 4]

Whether the Will Moves the Intellect?

Objection 1: It would seem that the will does not move the intellect. For what moves excels and precedes what is moved, because what moves is an agent, and "the agent is nobler than the patient," as Augustine says (Gen. ad lit. xii, 16), and the Philosopher (De Anima iii, 5). But the intellect excels and precedes the will, as we have said above (A. 3). Therefore the will does not move the intellect.

Obj. 2: Further, what moves is not moved by what is moved, except perhaps accidentally. But the intellect moves the will, because the good apprehended by the intellect moves without being moved; whereas the appetite moves and is moved. Therefore the intellect is not moved by the will.

Obj. 3: Further, we can will nothing but what we understand. If, therefore, in order to understand, the will moves by willing to understand, that act of the will must be preceded by another act of the intellect, and this act of the intellect by another act of

the will, and so on indefinitely, which is impossible. Therefore the will does not move the intellect.

On the contrary, Damascene says (De Fide Orth. ii, 26): "It is in our power to learn an art or not, as we list." But a thing is in our power by the will, and we learn art by the intellect. Therefore the will moves the intellect.

I answer that, A thing is said to move in two ways: First, as an end; for instance, when we say that the end moves the agent. In this way the intellect moves the will, because the good understood is the object of the will, and moves it as an end. Secondly, a thing is said to move as an agent, as what alters moves what is altered, and what impels moves what is impelled. In this way the will moves the intellect and all the powers of the soul, as Anselm says (Eadmer, De Similitudinibus). The reason is, because wherever we have order among a number of active powers, that power which regards the universal end moves the powers which regard particular ends. And we may observe this both in nature and in things politic. For the heaven, which aims at the universal preservation of things subject to generation and corruption, moves all inferior bodies, each of which aims at the preservation of its own species or of the individual. The king also, who aims at the common good of the whole kingdom, by his rule moves all the governors of cities, each of whom rules over his own particular city. Now the object of the will is good and the end in general, and each power is directed to some suitable good proper to it, as sight is directed to the perception of color, and the intellect to the knowledge of truth. Therefore the will as agent moves all the powers of the soul to their respective acts, except the natural powers of the vegetative part, which are not subject to our will.

Reply Obj. 1: The intellect may be considered in two ways: as apprehensive of universal being and truth, and as a thing and a particular power having a determinate act. In like manner also the will may be considered in two ways: according to the common nature of its object—that is to say, as appetitive of universal good—and as

a determinate power of the soul having a determinate act. If, therefore, the intellect and the will be compared with one another according to the universality of their respective objects, then, as we have said above (A. 3), the intellect is simply higher and nobler than the will. If, however, we take the intellect as regards the common nature of its object and the will as a determinate power, then again the intellect is higher and nobler than the will, because under the notion of being and truth is contained both the will itself, and its act, and its object. Wherefore the intellect understands the will, and its act, and its object, just as it understands other species of things, as stone or wood, which are contained in the common notion of being and truth. But if we consider the will as regards the common nature of its object, which is good, and the intellect as a thing and a special power; then the intellect itself, and its act, and its object, which is truth, each of which is some species of good, are contained under the common notion of good. And in this way the will is higher than the intellect, and can move it. From this we can easily understand why these powers include one another in their acts, because the intellect understands that the will wills, and the will wills the intellect to understand. In the same way good is contained in truth, inasmuch as it is an understood truth, and truth in good, inasmuch as it is a desired good.

Reply Obj. 2: The intellect moves the will in one sense, and the will moves the intellect in another, as we have said above.

Reply Obj. 3: There is no need to go on indefinitely, but we must stop at the intellect as preceding all the rest. For every movement of the will must be preceded by apprehension, whereas every apprehension is not preceded by an act of the will; but the principle of counselling and understanding is an intellectual principle higher than our intellect—namely, God—as also Aristotle says (Eth. Eudemic. vii, 14), and in this way he explains that there is no need to proceed indefinitely.

FIFTH ARTICLE [I, Q. 82, Art. 5]

Whether We Should Distinguish Irascible and Concupiscible Parts in the Superior Appetite?

Objection 1: It would seem that we ought to distinguish irascible and concupiscible parts in the superior appetite, which is the will. For the concupiscible power is so called from "concupiscere" (to desire), and the irascible part from "irasci" (to be angry). But there is a concupiscence which cannot belong to the sensitive appetite, but only to the intellectual, which is the will; as the concupiscence of wisdom, of which it is said (Wis. 6:21): "The concupiscence of wisdom bringeth to the eternal kingdom." There is also a certain anger which cannot belong to the sensitive appetite, but only to the intellectual; as when our anger is directed against vice. Wherefore Jerome commenting on Matt. 13:33 warns us "to have the hatred of vice in the irascible part." Therefore we should distinguish irascible and concupiscible parts of the intellectual soul as well as in the sensitive.

Obj. 2: Further, as is commonly said, charity is in the concupiscible, and hope in the irascible part. But they cannot be in the sensitive appetite, because their objects are not sensible, but intellectual. Therefore we must assign an irascible and concupiscible power to the intellectual part.

Obj. 3: Further, it is said (De Spiritu et Anima) that "the soul has these powers"—namely, the irascible, concupiscible, and rational—"before it is united to the body." But no power of the sensitive part belongs to the soul alone, but to the soul and body united, as we have said above (Q. 78, AA. 5, 8). Therefore the irascible and concupiscible powers are in the will, which is the intellectual appetite.

On the contrary, Gregory of Nyssa (Nemesius, De Nat. Hom.) says that the irrational part of the soul is divided into the desiderative and irascible, and Damascene says the same (De Fide Orth. ii, 12). And the Philosopher says (De Anima iii, 9) "that the will is in reason, while in the irrational part of the soul are concupiscence and

anger," or "desire and animus."

I answer that, The irascible and concupiscible are not parts of the intellectual appetite, which is called the will. Because, as was said above (Q. 59, A. 4; Q. 79, A. 7), a power which is directed to an object according to some common notion is not differentiated by special differences which are contained under that common notion. For instance, because sight regards the visible thing under the common notion of something colored, the visual power is not multiplied according to the different kinds of color: but if there were a power regarding white as white, and not as something colored, it would be distinct from a power regarding black as black.

Now the sensitive appetite does not consider the common notion of good, because neither do the senses apprehend the universal. And therefore the parts of the sensitive appetite are differentiated by the different notions of particular good: for the concupiscible regards as proper to it the notion of good, as something pleasant to the senses and suitable to nature: whereas the irascible regards the notion of good as something that wards off and repels what is hurtful. But the will regards good according to the common notion of good, and therefore in the will, which is the intellectual appetite, there is no differentiation of appetitive powers, so that there be in the intellectual appetite an irascible power distinct from a concupiscible power: just as neither on the part of the intellect are the apprehensive powers multiplied, although they are on the part of the senses.

Reply Obj. 1: Love, concupiscence, and the like can be understood in two ways. Sometimes they are taken as passions—arising, that is, with a certain commotion of the soul. And thus they are commonly understood, and in this sense they are only in the sensitive appetite. They may, however, be taken in another way, as far as they are simple affections without passion or commotion of the soul, and thus they are acts of the will. And in this sense, too, they are attributed to the angels and to God. But if taken in this sense, they do not belong to different powers, but only to one

power, which is called the will.

Reply Obj. 2: The will itself may be said to [be] irascible, as far as it wills to repel evil, not from any sudden movement of a passion, but from a judgment of the reason. And in the same way the will may be said to be concupiscible on account of its desire for good. And thus in the irascible and concupiscible are charity and hope—that is, in the will as ordered to such acts. And in this way, too, we may understand the words quoted (De Spiritu et Anima); that the irascible and concupiscible powers are in the soul before it is united to the body (as long as we understand priority of nature, and not of time), although there is no need to have faith in what that book says. Whence the answer to the third objection is clear.

QUESTION 83

OF FREE-WILL (In Four Articles)

We now inquire concerning free-will. Under this head there are four points of inquiry:

(1) Whether man has free-will?

(2) What is free-will—a power, an act, or a habit?

(3) If it is a power, is it appetitive or cognitive?

(4) If it is appetitive, is it the same power as the will, or distinct?

FIRST ARTICLE [I, Q. 83, Art. 1]

Whether Man Has Free-Will?

Objection 1: It would seem that man has not free-will. For whoever has free-will does what he wills. But man does not what he wills; for it is written (Rom. 7:19): "For the good which I will I do not, but the evil which I will not, that I do." Therefore man has not free-will.

Obj. 2: Further, whoever has free-will has in his power to will or not to will, to do or not to do. But this is not in man's power: for it is written (Rom. 9:16): "It is not of him that willeth"—namely, to will—"nor of him that runneth"—namely, to run. Therefore man has not free-will.

Obj. 3: Further, what is "free is cause of itself," as the Philosopher says (Metaph. i, 2). Therefore what is moved by another is not free. But God moves the will, for it is written (Prov. 21:1): "The heart of the king is in the hand of the Lord; whithersoever He will He shall turn it" and (Phil. 2:13): "It is God Who worketh in you both to will and to accomplish." Therefore man has not free-will.

Obj. 4: Further, whoever has free-will is master of his own actions. But man is not master of his own actions: for it is written (Jer. 10:23): "The way of a man is not his: neither is it in a man to walk." Therefore man has not free-will.

Obj. 5: Further, the Philosopher says (Ethic. iii, 5): "According as each one is, such does the end seem to him." But it is not in our power to be of one quality or another; for this comes to us from nature. Therefore it is natural to us to follow some particular end, and therefore we are not free in so doing.

On the contrary, It is written (Ecclus. 15:14): "God made man from the beginning, and left him in the hand of his own counsel"; and the gloss adds: "That is of his free-will."

I answer that, Man has free-will: otherwise counsels, exhortations, commands, prohibitions, rewards, and punishments would be in vain. In order to make this evident, we must observe that some things act without judgment; as a stone moves downwards; and in like manner all things which lack knowledge. And some act from judgment, but not a free judgment; as brute animals. For the sheep, seeing the wolf, judges it a thing to be shunned, from a natural and not a free judgment, because it judges, not from reason, but from natural instinct. And the same thing is to be said of any judgment of brute animals. But man acts from judgment, because by his

apprehensive power he judges that something should be avoided or sought. But because this judgment, in the case of some particular act, is not from a natural instinct, but from some act of comparison in the reason, therefore he acts from free judgment and retains the power of being inclined to various things. For reason in contingent matters may follow opposite courses, as we see in dialectic syllogisms and rhetorical arguments. Now particular operations are contingent, and therefore in such matters the judgment of reason may follow opposite courses, and is not determinate to one. And forasmuch as man is rational is it necessary that man have a free-will.

Reply Obj. 1: As we have said above (Q. 81, A. 3, ad 2), the sensitive appetite, though it obeys the reason, yet in a given case can resist by desiring what the reason forbids. This is therefore the good which man does not when he wishes—namely, "not to desire against reason," as Augustine says.

Reply Obj. 2: Those words of the Apostle are not to be taken as though man does not wish or does not run of his free-will, but because the free-will is not sufficient thereto unless it be moved and helped by God.

Reply Obj. 3: Free-will is the cause of its own movement, because by his free-will man moves himself to act. But it does not of necessity belong to liberty that what is free should be the first cause of itself, as neither for one thing to be cause of another need it be the first cause. God, therefore, is the first cause, Who moves causes both natural and voluntary. And just as by moving natural causes He does not prevent their acts being natural, so by moving voluntary causes He does not deprive their actions of being voluntary: but rather is He the cause of this very thing in them; for He operates in each thing according to its own nature.

Reply Obj. 4: "Man's way" is said "not to be his" in the execution of his choice, wherein he may be impeded, whether he will or not. The choice itself, however, is in us, but presupposes the help of God.

Reply Obj. 5: Quality in man is of two kinds: natural and adventitious. Now the natural quality may be in the intellectual part, or in the body and its powers. From the very fact, therefore, that man is such by virtue of a natural quality which is in the intellectual part, he naturally desires his last end, which is happiness. Which desire, indeed, is a natural desire, and is not subject to free-will, as is clear from what we have said above (Q. 82, AA. 1, 2). But on the part of the body and its powers man may be such by virtue of a natural quality, inasmuch as he is of such a temperament or disposition due to any impression whatever produced by corporeal causes, which cannot affect the intellectual part, since it is not the act of a corporeal organ. And such as a man is by virtue of a corporeal quality, such also does his end seem to him, because from such a disposition a man is inclined to choose or reject something. But these inclinations are subject to the judgment of reason, which the lower appetite obeys, as we have said (Q. 81, A. 3). Wherefore this is in no way prejudicial to free-will.

The adventitious qualities are habits and passions, by virtue of which a man is inclined to one thing rather than to another. And yet even these inclinations are subject to the judgment of reason. Such qualities, too, are subject to reason, as it is in our power either to acquire them, whether by causing them or disposing ourselves to them, or to reject them. And so there is nothing in this that is repugnant to free-will.

SECOND ARTICLE [I, Q. 83, Art. 2]

Whether Free-Will Is a Power?

Objection 1: It would seem that free-will is not a power. For free-will is nothing but a free judgment. But judgment denominates an act, not a power. Therefore free-will is not a power.

Obj. 2: Further, free-will is defined as "the faculty of the will and reason." But faculty denominates a facility of power, which is due to a habit. Therefore free-will

is a habit. Moreover Bernard says (De Gratia et Lib. Arb. 1,2) that free-will is "the soul's habit of disposing of itself." Therefore it is not a power.

Obj. 3: Further, no natural power is forfeited through sin. But free-will is forfeited through sin; for Augustine says that "man, by abusing free-will, loses both it and himself." Therefore free-will is not a power.

On the contrary, Nothing but a power, seemingly, is the subject of a habit. But free-will is the subject of grace, by the help of which it chooses what is good. Therefore free-will is a power.

I answer that, Although free-will [*Liberum arbitrium—i.e. free judgment] in its strict sense denotes an act, in the common manner of speaking we call free-will, that which is the principle of the act by which man judges freely. Now in us the principle of an act is both power and habit; for we say that we know something both by knowledge and by the intellectual power. Therefore free-will must be either a power or a habit, or a power with a habit. That it is neither a habit nor a power together with a habit, can be clearly proved in two ways. First of all, because, if it is a habit, it must be a natural habit; for it is natural to man to have a free-will. But there is not natural habit in us with respect to those things which come under free-will: for we are naturally inclined to those things of which we have natural habits—for instance, to assent to first principles: while those things to which we are naturally inclined are not subject to free-will, as we have said of the desire of happiness (Q. 82, AA. 1, 2). Wherefore it is against the very notion of free-will that it should be a natural habit. And that it should be a non-natural habit is against its nature. Therefore in no sense is it a habit.

Secondly, this is clear because habits are defined as that "by reason of which we are well or ill disposed with regard to actions and passions" (Ethic. ii, 5); for by temperance we are well-disposed as regards concupiscences, and by intemperance ill-disposed: and by knowledge we are well-disposed to the act of the intellect when

we know the truth, and by the contrary ill-disposed. But the free-will is indifferent to good and evil choice: wherefore it is impossible for free-will to be a habit. Therefore it is a power.

Reply Obj. 1: It is not unusual for a power to be named from its act. And so from this act, which is a free judgment, is named the power which is the principle of this act. Otherwise, if free-will denominated an act, it would not always remain in man.

Reply Obj. 2: Faculty sometimes denominates a power ready for operation, and in this sense faculty is used in the definition of free-will. But Bernard takes habit, not as divided against power, but as signifying a certain aptitude by which a man has some sort of relation to an act. And this may be both by a power and by a habit: for by a power man is, as it were, empowered to do the action, and by the habit he is apt to act well or ill.

Reply Obj. 3: Man is said to have lost free-will by falling into sin, not as to natural liberty, which is freedom from coercion, but as regards freedom from fault and unhappiness. Of this we shall treat later in the treatise on Morals in the second part of this work (I-II, Q. 85, seqq.; Q. 109). _____

THIRD ARTICLE [I, Q. 83, Art. 3]

Whether Free-will Is an Appetitive Power?

Objection 1: It would seem that free-will is not an appetitive, but a cognitive power. For Damascene (De Fide Orth. ii, 27) says that "free-will straightway accompanies the rational nature." But reason is a cognitive power. Therefore free-will is a cognitive power.

Obj. 2: Further, free-will is so called as though it were a free judgment. But to judge is an act of a cognitive power. Therefore free-will is a cognitive power.

Obj. 3: Further, the principal function of free-will is to choose. But choice seems to belong to knowledge, because it implies a certain comparison of one thing to another, which belongs to the cognitive power. Therefore free-will is a cognitive

power.

On the contrary, The Philosopher says (Ethic. iii, 3) that choice is "the desire of those things which are in us." But desire is an act of the appetitive power: therefore choice is also. But free-will is that by which we choose. Therefore free-will is an appetitive power.

I answer that, The proper act of free-will is choice: for we say that we have a free-will because we can take one thing while refusing another; and this is to choose. Therefore we must consider the nature of free-will, by considering the nature of choice. Now two things concur in choice: one on the part of the cognitive power, the other on the part of the appetitive power. On the part of the cognitive power, counsel is required, by which we judge one thing to be preferred to another: and on the part of the appetitive power, it is required that the appetite should accept the judgment of counsel. Therefore Aristotle (Ethic. vi, 2) leaves it in doubt whether choice belongs principally to the appetitive or the cognitive power: since he says that choice is either "an appetitive intellect or an intellectual appetite." But (Ethic. iii, 3) he inclines to its being an intellectual appetite when he describes choice as "a desire proceeding from counsel." And the reason of this is because the proper object of choice is the means to the end: and this, as such, is in the nature of that good which is called useful: wherefore since good, as such, is the object of the appetite, it follows that choice is principally an act of the appetitive power. And thus free-will is an appetitive power.

Reply Obj. 1: The appetitive powers accompany the apprehensive, and in this sense Damascene says that free-will straightway accompanies the rational power.

Reply Obj. 2: Judgment, as it were, concludes and terminates counsel. Now counsel is terminated, first, by the judgment of reason; secondly, by the acceptation of the appetite: whence the Philosopher (Ethic. iii, 3) says that, "having formed a judgment by counsel, we desire in accordance with that counsel." And in this sense choice

itself is a judgment from which free-will takes its name.

Reply Obj. 3: This comparison which is implied in the choice belongs to the preceding counsel, which is an act of reason. For though the appetite does not make comparisons, yet forasmuch as it is moved by the apprehensive power which does compare, it has some likeness of comparison by choosing one in preference to another. _____

FOURTH ARTICLE [I, Q. 83, Art. 4]

Whether Free-will Is a Power Distinct from the Will?

Objection 1: It would seem that free-will is a power distinct from the will. For Damascene says (De Fide Orth. ii, 22) that thelesis is one thing and boulesis another. But thelesis is the will, while boulesis seems to be the free-will, because boulesis, according to him, is will as concerning an object by way of comparison between two things. Therefore it seems that free-will is a distinct power from the will.

Obj. 2: Further, powers are known by their acts. But choice, which is the act of free-will, is distinct from the act of willing, because "the act of the will regards the end, whereas choice regards the means to the end" (Ethic. iii, 2). Therefore free-will is a distinct power from the will.

Obj. 3: Further, the will is the intellectual appetite. But in the intellect there are two powers—the active and the passive. Therefore, also on the part of the intellectual appetite, there must be another power besides the will. And this, seemingly, can only be free-will. Therefore free-will is a distinct power from the will.

On the contrary, Damascene says (De Fide Orth. iii, 14) free-will is nothing else than the will.

I answer that, The appetitive powers must be proportionate to the apprehensive powers, as we have said above (Q. 64, A. 2). Now, as on the part of the intellectual apprehension we have intellect and reason, so on the part of the intellectual appetite we have will, and free-will which is nothing else but the power of choice. And this is

clear from their relations to their respective objects and acts. For the act of understanding implies the simple acceptation of something; whence we say that we understand first principles, which are known of themselves without any comparison. But to reason, properly speaking, is to come from one thing to the knowledge of another: wherefore, properly speaking, we reason about conclusions, which are known from the principles. In like manner on the part of the appetite to "will" implies the simple appetite for something: wherefore the will is said to regard the end, which is desired for itself. But to "choose" is to desire something for the sake of obtaining something else: wherefore, properly speaking, it regards the means to the end. Now, in matters of knowledge, the principles are related to the conclusion to which we assent on account of the principles: just as, in appetitive matters, the end is related to the means, which is desired on account of the end. Wherefore it is evident that as the intellect is to reason, so is the will to the power of choice, which is free-will. But it has been shown above (Q. 79, A. 8) that it belongs to the same power both to understand and to reason, even as it belongs to the same power to be at rest and to be in movement. Wherefore it belongs also to the same power to will and to choose: and on this account the will and the free-will are not two powers, but one.

Reply Obj. 1: Boulesis is distinct from thelesis on account of a distinction, not of powers, but of acts.

Reply Obj. 2: Choice and will—that is, the act of willing—are different acts: yet they belong to the same power, as also to understand and to reason, as we have said.

Reply Obj. 3: The intellect is compared to the will as moving the will. And therefore there is no need to distinguish in the will an active and a passive will.

QUESTION 84

HOW THE SOUL WHILE UNITED TO THE BODY UNDERSTANDS

CORPOREAL THINGS BENEATH IT (In Eight Articles)

We now have to consider the acts of the soul in regard to the intellectual and the appetitive powers: for the other powers of the soul do not come directly under the consideration of the theologian. Furthermore, the acts of the appetitive part of the soul come under the consideration of the science of morals; wherefore we shall treat of them in the second part of this work, to which the consideration of moral matters belongs. But of the acts of the intellectual part we shall treat now.

In treating of these acts we shall proceed in the following order: First, we shall inquire how the soul understands when united to the body; secondly, how it understands when separated therefrom.

The former of these inquiries will be threefold:

(1) How the soul understands bodies which are beneath it;

(2) How it understands itself and things contained in itself;

(3) How it understands immaterial substances, which are above it.

In treating of the knowledge of corporeal things there are three points to be considered:

(1) Through what does the soul know them?

(2) How and in what order does it know them?

(3) What does it know in them?

Under the first head there are eight points of inquiry:

(1) Whether the soul knows bodies through the intellect?

(2) Whether it understands them through its essence, or through any species?

(3) If through some species, whether the species of all things intelligible are naturally innate in the soul?

(4) Whether these species are derived by the soul from certain separate immaterial

forms?

(5) Whether our soul sees in the eternal ideas all that it understands?

(6) Whether it acquires intellectual knowledge from the senses?

(7) Whether the intellect can, through the species of which it is possessed, actually understand, without turning to the phantasms?

(8) Whether the judgment of the intellect is hindered by an obstacle in the sensitive powers? _____

FIRST ARTICLE [I, Q. 84, Art. 1]

Whether the Soul Knows Bodies Through the Intellect?

Objection 1: It would seem that the soul does not know bodies through the intellect. For Augustine says (Soliloq. ii, 4) that "bodies cannot be understood by the intellect; nor indeed anything corporeal unless it can be perceived by the senses." He says also (Gen. ad lit. xii, 24) that intellectual vision is of those things that are in the soul by their essence. But such are not bodies. Therefore the soul cannot know bodies through the intellect.

Obj. 2: Further, as sense is to the intelligible, so is the intellect to the sensible. But the soul can by no means, through the senses, understand spiritual things, which are intelligible. Therefore by no means can it, through the intellect, know bodies, which are sensible.

Obj. 3: Further, the intellect is concerned with things that are necessary and unchangeable. But all bodies are mobile and changeable. Therefore the soul cannot know bodies through the intellect.

On the contrary, Science is in the intellect. If, therefore, the intellect does not know bodies, it follows that there is no science of bodies; and thus perishes natural science, which treats of mobile bodies.

I answer that, It should be said in order to elucidate this question, that the early

philosophers, who inquired into the natures of things, thought there was nothing in the world save bodies. And because they observed that all bodies are mobile, and considered them to be ever in a state of flux, they were of opinion that we can have no certain knowledge of the true nature of things. For what is in a continual state of flux, cannot be grasped with any degree of certitude, for it passes away ere the mind can form a judgment thereon: according to the saying of Heraclitus, that "it is not possible twice to touch a drop of water in a passing torrent," as the Philosopher relates (Metaph. iv, Did. iii, 5).

After these came Plato, who, wishing to save the certitude of our knowledge of truth through the intellect, maintained that, besides these things corporeal, there is another genus of beings, separate from matter and movement, which beings he called species or "ideas," by participation of which each one of these singular and sensible things is said to be either a man, or a horse, or the like. Wherefore he said that sciences and definitions, and whatever appertains to the act of the intellect, are not referred to these sensible bodies, but to those beings immaterial and separate: so that according to this the soul does not understand these corporeal things, but the separate species thereof.

Now this may be shown to be false for two reasons. First, because, since those species are immaterial and immovable, knowledge of movement and matter would be excluded from science (which knowledge is proper to natural science), and likewise all demonstration through moving and material causes. Secondly, because it seems ridiculous, when we seek for knowledge of things which are to us manifest, to introduce other beings, which cannot be the substance of those others, since they differ from them essentially: so that granted that we have a knowledge of those separate substances, we cannot for that reason claim to form a judgment concerning these sensible things.

Now it seems that Plato strayed from the truth because, having observed that all

knowledge takes place through some kind of similitude, he thought that the form of the thing known must of necessity be in the knower in the same manner as in the thing known. Then he observed that the form of the thing understood is in the intellect under conditions of universality, immateriality, and immobility: which is apparent from the very operation of the intellect, whose act of understanding has a universal extension, and is subject to a certain amount of necessity: for the mode of action corresponds to the mode of the agent's form. Wherefore he concluded that the things which we understand must have in themselves an existence under the same conditions of immateriality and immobility.

But there is no necessity for this. For even in sensible things it is to be observed that the form is otherwise in one sensible than in another: for instance, whiteness may be of great intensity in one, and of a less intensity in another: in one we find whiteness with sweetness, in another without sweetness. In the same way the sensible form is conditioned differently in the thing which is external to the soul, and in the senses which receive the forms of sensible things without receiving matter, such as the color of gold without receiving gold. So also the intellect, according to its own mode, receives under conditions of immateriality and immobility, the species of material and mobile bodies: for the received is in the receiver according to the mode of the receiver. We must conclude, therefore, that through the intellect the soul knows bodies by a knowledge which is immaterial, universal, and necessary.

Reply Obj. 1: These words of Augustine are to be understood as referring to the medium of intellectual knowledge, and not to its object. For the intellect knows bodies by understanding them, not indeed through bodies, nor through material and corporeal species; but through immaterial and intelligible species, which can be in the soul by their own essence.

Reply Obj. 2: As Augustine says (De Civ. Dei xxii, 29), it is not correct to say that as the sense knows only bodies so the intellect knows only spiritual things; for it

follows that God and the angels would not know corporeal things. The reason of this diversity is that the lower power does not extend to those things that belong to the higher power; whereas the higher power operates in a more excellent manner those things which belong to the lower power.

Reply Obj. 3: Every movement presupposes something immovable: for when a change of quality occurs, the substance remains unmoved; and when there is a change of substantial form, matter remains unmoved. Moreover the various conditions of mutable things are themselves immovable; for instance, though Socrates be not always sitting, yet it is an immovable truth that whenever he does sit he remains in one place. For this reason there is nothing to hinder our having an immovable science of movable things. _____

SECOND ARTICLE [I, Q. 84, Art. 2]

Whether the Soul Understands Corporeal Things Through Its Essence?

Objection 1: It would seem that the soul understands corporeal things through its essence. For Augustine says (De Trin. x, 5) that the soul "collects and lays hold of the images of bodies which are formed in the soul and of the soul: for in forming them it gives them something of its own substance." But the soul understands bodies by images of bodies. Therefore the soul knows bodies through its essence, which it employs for the formation of such images, and from which it forms them.

Obj. 2: Further, the Philosopher says (De Anima iii, 8) that "the soul, after a fashion, is everything." Since, therefore, like is known by like, it seems that the soul knows corporeal things through itself.

Obj. 3: Further, the soul is superior to corporeal creatures. Now lower things are in higher things in a more eminent way than in themselves, as Dionysius says (Coel. Hier. xii). Therefore all corporeal creatures exist in a more excellent way in the soul than in themselves. Therefore the soul can know corporeal creatures through its essence.

On the contrary, Augustine says (De Trin. ix, 3) that "the mind gathers knowledge of corporeal things through the bodily senses." But the soul itself cannot be known through the bodily senses. Therefore it does not know corporeal things through itself.

I answer that, The ancient philosophers held that the soul knows bodies through its essence. For it was universally admitted that "like is known by like." But they thought that the form of the thing known is in the knower in the same mode as in the thing known. The Platonists however were of a contrary opinion. For Plato, having observed that the intellectual soul has an immaterial nature, and an immaterial mode of knowledge, held that the forms of things known subsist immaterially. While the earlier natural philosophers, observing that things known are corporeal and material, held that things known must exist materially even in the soul that knows them. And therefore, in order to ascribe to the soul a knowledge of all things, they held that it has the same nature in common with all. And because the nature of a result is determined by its principles, they ascribed to the soul the nature of a principle; so that those who thought fire to be the principle of all, held that the soul had the nature of fire; and in like manner as to air and water. Lastly, Empedocles, who held the existence of our four material elements and two principles of movement, said that the soul was composed of these. Consequently, since they held that things exist in the soul materially, they maintained that all the soul's knowledge is material, thus failing to discern intellect from sense.

But this opinion will not hold. First, because in the material principle of which they spoke, the various results do not exist save in potentiality. But a thing is not known according as it is in potentiality, but only according as it is in act, as is shown Metaph. ix (Did. viii, 9): wherefore neither is a power known except through its act. It is therefore insufficient to ascribe to the soul the nature of the principles in order to explain the fact that it knows all, unless we further admit in the soul natures and forms of each individual result, for instance, of bone, flesh, and the like; thus does

Aristotle argue against Empedocles (De Anima i, 5). Secondly, because if it were necessary for the thing known to exist materially in the knower, there would be no reason why things which have a material existence outside the soul should be devoid of knowledge; why, for instance, if by fire the soul knows fire, that fire also which is outside the soul should not have knowledge of fire.

We must conclude, therefore, that material things known must needs exist in the knower, not materially, but immaterially. The reason of this is, because the act of knowledge extends to things outside the knower: for we know things even that are external to us. Now by matter the form of a thing is determined to some one thing. Wherefore it is clear that knowledge is in inverse ratio of materiality. And consequently things that are not receptive of forms save materially, have no power of knowledge whatever—such as plants, as the Philosopher says (De Anima ii, 12). But the more immaterially a thing receives the form of the thing known, the more perfect is its knowledge. Therefore the intellect which abstracts the species not only from matter, but also from the individuating conditions of matter, has more perfect knowledge than the senses, which receive the form of the thing known, without matter indeed, but subject to material conditions. Moreover, among the senses, sight has the most perfect knowledge, because it is the least material, as we have remarked above (Q. 78, A. 3): while among intellects the more perfect is the more immaterial.

It is therefore clear from the foregoing, that if there be an intellect which knows all things by its essence, then its essence must needs have all things in itself immaterially; thus the early philosophers held that the essence of the soul, that it may know all things, must be actually composed of the principles of all material things. Now this is proper to God, that His Essence comprise all things immaterially as effects pre-exist virtually in their cause. God alone, therefore, understands all things through His Essence: but neither the human soul nor the angels can do so.

Reply Obj. 1: Augustine in that passage is speaking of an imaginary vision, which takes place through the image of bodies. To the formation of such images the soul gives part of its substance, just as a subject is given in order to be informed by some form. In this way the soul makes such images from itself; not that the soul or some part of the soul be turned into this or that image; but just as we say that a body is made into something colored because of its being informed with color. That this is the sense, is clear from what follows. For he says that the soul "keeps something"—namely, not informed with such image—"which is able freely to judge of the species of these images": and that this is the "mind" or "intellect." And he says that the part which is informed with these images—namely, the imagination—is "common to us and beasts."

Reply Obj. 2: Aristotle did not hold that the soul is actually composed of all things, as did the earlier philosophers; he said that the soul is all things, "after a fashion," forasmuch as it is in potentiality to all—through the senses, to all things sensible—through the intellect, to all things intelligible.

Reply Obj. 3: Every creature has a finite and determinate essence. Wherefore although the essence of the higher creature has a certain likeness to the lower creature, forasmuch as they have something in common generically, yet it has not a complete likeness thereof, because it is determined to a certain species other than the species of the lower creature. But the Divine Essence is a perfect likeness of all, whatsoever may be found to exist in things created, being the universal principle of all. _____

THIRD ARTICLE [I, Q. 84, Art. 3]

Whether the Soul Understands All Things Through Innate Species?

Objection 1: It would seem that the soul understands all things through innate species. For Gregory says, in a homily for the Ascension (xxix in Ev.), that "man has understanding in common with the angels." But angels understand all things through

innate species: wherefore in the book De Causis it is said that "every intelligence is full of forms." Therefore the soul also has innate species of things, by means of which it understands corporeal things.

Obj. 2: Further, the intellectual soul is more excellent than corporeal primary matter. But primary matter was created by God under the forms to which it has potentiality. Therefore much more is the intellectual soul created by God under intelligible species. And so the soul understands corporeal things through innate species.

Obj. 3: Further, no one can answer the truth except concerning what he knows. But even a person untaught and devoid of acquired knowledge, answers the truth to every question if put to him in orderly fashion, as we find related in the Meno (xv seqq.) of Plato, concerning a certain individual. Therefore we have some knowledge of things even before we acquire knowledge; which would not be the case unless we had innate species. Therefore the soul understands corporeal things through innate species.

On the contrary, The Philosopher, speaking of the intellect, says (De Anima iii, 4) that it is like "a tablet on which nothing is written."

I answer that, Since form is the principle of action, a thing must be related to the form which is the principle of an action, as it is to that action: for instance, if upward motion is from lightness, then that which only potentially moves upwards must needs be only potentially light, but that which actually moves upwards must needs be actually light. Now we observe that man sometimes is only a potential knower, both as to sense and as to intellect. And he is reduced from such potentiality to act—through the action of sensible objects on his senses, to the act of sensation—by instruction or discovery, to the act of understanding. Wherefore we must say that the cognitive soul is in potentiality both to the images which are the principles of sensing, and to those which are the principles of understanding. For this reason Aristotle (De Anima iii, 4) held that the intellect by which the soul understands has

no innate species, but is at first in potentiality to all such species.

But since that which has a form actually, is sometimes unable to act according to that form on account of some hindrance, as a light thing may be hindered from moving upwards; for this reason did Plato hold that naturally man's intellect is filled with all intelligible species, but that, by being united to the body, it is hindered from the realization of its act. But this seems to be unreasonable. First, because, if the soul has a natural knowledge of all things, it seems impossible for the soul so far to forget the existence of such knowledge as not to know itself to be possessed thereof: for no man forgets what he knows naturally; that, for instance, the whole is larger than the part, and such like. And especially unreasonable does this seem if we suppose that it is natural to the soul to be united to the body, as we have established above ([Q. 76] , A. 1): for it is unreasonable that the natural operation of a thing be totally hindered by that which belongs to it naturally. Secondly, the falseness of this opinion is clearly proved from the fact that if a sense be wanting, the knowledge of what is apprehended through that sense is wanting also: for instance, a man who is born blind can have no knowledge of colors. This would not be the case if the soul had innate images of all intelligible things. We must therefore conclude that the soul does not know corporeal things through innate species.

Reply Obj. 1: Man indeed has intelligence in common with the angels, but not in the same degree of perfection: just as the lower grades of bodies, which merely exist, according to Gregory (Homily on Ascension, xxix In Ev.), have not the same degree of perfection as the higher bodies. For the matter of the lower bodies is not totally completed by its form, but is in potentiality to forms which it has not: whereas the matter of heavenly bodies is totally completed by its form, so that it is not in potentiality to any other form, as we have said above (Q. 66, A. 2). In the same way the angelic intellect is perfected by intelligible species, in accordance with its nature; whereas the human intellect is in potentiality to such species.

Reply Obj. 2: Primary matter has substantial being through its form, consequently it had need to be created under some form: else it would not be in act. But when once it exists under one form it is in potentiality to others. On the other hand, the intellect does not receive substantial being through the intelligible species; and therefore there is no comparison.

Reply Obj. 3: If questions be put in an orderly fashion they proceed from universal self-evident principles to what is particular. Now by such a process knowledge is produced in the mind of the learner. Wherefore when he answers the truth to a subsequent question, this is not because he had knowledge previously, but because he thus learns for the first time. For it matters not whether the teacher proceed from universal principles to conclusions by questioning or by asserting; for in either case the mind of the listener is assured of what follows by that which preceded.

FOURTH ARTICLE [I, Q. 84, Art. 4]

Whether the Intelligible Species Are Derived by the Soul from Certain Separate Forms?

Objection 1: It would seem that the intelligible species are derived by the soul from some separate forms. For whatever is such by participation is caused by what is such essentially; for instance, that which is on fire is reduced to fire as the cause thereof. But the intellectual soul forasmuch as it is actually understanding, participates the thing understood: for, in a way, the intellect in act is the thing understood in act. Therefore what in itself and in its essence is understood in act, is the cause that the intellectual soul actually understands. Now that which in its essence is actually understood is a form existing without matter. Therefore the intelligible species, by which the soul understands, are caused by some separate forms.

Obj. 2: Further, the intelligible is to the intellect, as the sensible is to the sense. But the sensible species which are in the senses, and by which we sense, are caused by

the sensible object which exists actually outside the soul. Therefore the intelligible species, by which our intellect understands, are caused by some things actually intelligible, existing outside the soul. But these can be nothing else than forms separate from matter. Therefore the intelligible forms of our intellect are derived from some separate substances.

Obj. 3: Further, whatever is in potentiality is reduced to act by something actual. If, therefore, our intellect, previously in potentiality, afterwards actually understands, this must needs be caused by some intellect which is always in act. But this is a separate intellect. Therefore the intelligible species, by which we actually understand, are caused by some separate substances.

On the contrary, If this were true we should not need the senses in order to understand. And this is proved to be false especially from the fact that if a man be wanting in a sense, he cannot have any knowledge of the sensibles corresponding to that sense.

I answer that, Some have held that the intelligible species of our intellect are derived from certain separate forms or substances. And this in two ways. For Plato, as we have said (A. 1), held that the forms of sensible things subsist by themselves without matter; for instance, the form of a man which he called per se man, and the form or idea of a horse which is called per se horse, and so forth. He said therefore that these forms are participated both by our soul and by corporeal matter; by our soul, to the effect of knowledge thereof, and by corporeal matter to the effect of existence: so that, just as corporeal matter by participating the idea of a stone, becomes an individuating stone, so our intellect, by participating the idea of a stone, is made to understand a stone. Now participation of an idea takes place by some image of the idea in the participator, just as a model is participated by a copy. So just as he held that the sensible forms, which are in corporeal matter, are derived from the ideas as certain images thereof: so he held that the intelligible species of our intellect are

images of the ideas, derived therefrom. And for this reason, as we have said above (A. 1), he referred sciences and definitions to those ideas.

But since it is contrary to the nature of sensible things that their forms should subsist without matter, as Aristotle proves in many ways (Metaph. vi), Avicenna (De Anima v) setting this opinion aside, held that the intelligible species of all sensible things, instead of subsisting in themselves without matter, pre-exist immaterially in the separate intellects: from the first of which, said he, such species are derived by a second, and so on to the last separate intellect which he called the "active intelligence," from which, according to him, intelligible species flow into our souls, and sensible species into corporeal matter. And so Avicenna agrees with Plato in this, that the intelligible species of our intellect are derived from certain separate forms; but these Plato held to subsist of themselves, while Avicenna placed them in the "active intelligence." They differ, too, in this respect, that Avicenna held that the intelligible species do not remain in our intellect after it has ceased actually to understand, and that it needs to turn (to the active intellect) in order to receive them anew. Consequently he does not hold that the soul has innate knowledge, as Plato, who held that the participated ideas remain immovably in the soul.

But in this opinion no sufficient reason can be assigned for the soul being united to the body. For it cannot be said that the intellectual soul is united to the body for the sake of the body: for neither is form for the sake of matter, nor is the mover for the sake of the moved, but rather the reverse. Especially does the body seem necessary to the intellectual soul, for the latter's proper operation which is to understand: since as to its being the soul does not depend on the body. But if the soul by its very nature had an inborn aptitude for receiving intelligible species through the influence of only certain separate principles, and were not to receive them from the senses, it would not need the body in order to understand: wherefore to no purpose would it be united to the body.

But if it be said that our soul needs the senses in order to understand, through being in some way awakened by them to the consideration of those things, the intelligible species of which it receives from the separate principles: even this seems an insufficient explanation. For this awakening does not seem necessary to the soul, except in as far as it is overcome by sluggishness, as the Platonists expressed it, and by forgetfulness, through its union with the body: and thus the senses would be of no use to the intellectual soul except for the purpose of removing the obstacle which the soul encounters through its union with the body. Consequently the reason of the union of the soul with the body still remains to be sought.

And if it be said with Avicenna, that the senses are necessary to the soul, because by them it is aroused to turn to the "active intelligence" from which it receives the species: neither is this a sufficient explanation. Because if it is natural for the soul to understand through species derived from the "active intelligence," it follows that at times the soul of an individual wanting in one of the senses can turn to the active intelligence, either from the inclination of its very nature, or through being roused by another sense, to the effect of receiving the intelligible species of which the corresponding sensible species are wanting. And thus a man born blind could have knowledge of colors; which is clearly untrue. We must therefore conclude that the intelligible species, by which our soul understands, are not derived from separate forms.

Reply Obj. 1: The intelligible species which are participated by our intellect are reduced, as to their first cause, to a first principle which is by its essence intelligible—namely, God. But they proceed from that principle by means of the sensible forms and material things, from which we gather knowledge, as Dionysius says (Div. Nom. vii).

Reply Obj. 2: Material things, as to the being which they have outside the soul, may be actually sensible, but not actually intelligible. Wherefore there is no comparison

between sense and intellect.

Reply Obj. 3: Our passive intellect is reduced from potentiality to act by some being in act, that is, by the active intellect, which is a power of the soul, as we have said (Q. 79, A. 4); and not by a separate intelligence, as proximate cause, although perchance as remote cause. _____

FIFTH ARTICLE [I, Q. 84, Art. 5]

Whether the Intellectual Soul Knows Material Things in the Eternal Types?

Objection 1: It would seem that the intellectual soul does not know material things in the eternal types. For that in which anything is known must itself be known more and previously. But the intellectual soul of man, in the present state of life, does not know the eternal types: for it does not know God in Whom the eternal types exist, but is "united to God as to the unknown," as Dionysius says (Myst. Theolog. i). Therefore the soul does not know all in the eternal types.

Obj. 2: Further, it is written (Rom. 1:20) that "the invisible things of God are clearly seen . . . by the things that are made." But among the invisible things of God are the eternal types. Therefore the eternal types are known through creatures and not the converse.

Obj. 3: Further, the eternal types are nothing else but ideas, for Augustine says (QQ. 83, qu. 46) that "ideas are permanent types existing in the Divine mind." If therefore we say that the intellectual soul knows all things in the eternal types, we come back to the opinion of Plato who said that all knowledge is derived from them.

On the contrary, Augustine says (Confess. xii, 25): "If we both see that what you say is true, and if we both see that what I say is true, where do we see this, I pray? Neither do I see it in you, nor do you see it in me: but we both see it in the unchangeable truth which is above our minds." Now the unchangeable truth is contained in the eternal types. Therefore the intellectual soul knows all true things in the eternal types.

I answer that, As Augustine says (De Doctr. Christ. ii, 11): "If those who are called philosophers said by chance anything that was true and consistent with our faith, we must claim it from them as from unjust possessors. For some of the doctrines of the heathens are spurious imitations or superstitious inventions, which we must be careful to avoid when we renounce the society of the heathens." Consequently whenever Augustine, who was imbued with the doctrines of the Platonists, found in their teaching anything consistent with faith, he adopted it: and those thing which he found contrary to faith he amended. Now Plato held, as we have said above (A. 4), that the forms of things subsist of themselves apart from matter; and these he called ideas, by participation of which he said that our intellect knows all things: so that just as corporeal matter by participating the idea of a stone becomes a stone, so our intellect, by participating the same idea, has knowledge of a stone. But since it seems contrary to faith that forms of things themselves, outside the things themselves and apart from matter, as the Platonists held, asserting that per se life or per se wisdom are creative substances, as Dionysius relates (Div. Nom. xi); therefore Augustine (QQ. 83, qu. 46), for the ideas defended by Plato, substituted the types of all creatures existing in the Divine mind, according to which types all things are made in themselves, and are known to the human soul.

When, therefore, the question is asked: Does the human soul know all things in the eternal types? we must reply that one thing is said to be known in another in two ways. First, as in an object itself known; as one may see in a mirror the images of things reflected therein. In this way the soul, in the present state of life, cannot see all things in the eternal types; but the blessed who see God, and all things in Him, thus know all things in the eternal types. Secondly, one thing is said to be known in another as in a principle of knowledge: thus we might say that we see in the sun what we see by the sun. And thus we must needs say that the human soul knows all things in the eternal types, since by participation of these types we know all things. For the intellectual light itself which is in us, is nothing else than a participated

likeness of the uncreated light, in which are contained the eternal types. Whence it is written (Ps. 4:6, 7), "Many say: Who showeth us good things?" which question the Psalmist answers, "The light of Thy countenance, O Lord, is signed upon us," as though he were to say: By the seal of the Divine light in us, all things are made known to us.

But since besides the intellectual light which is in us, intelligible species, which are derived from things, are required in order for us to have knowledge of material things; therefore this same knowledge is not due merely to a participation of the eternal types, as the Platonists held, maintaining that the mere participation of ideas sufficed for knowledge. Wherefore Augustine says (De Trin. iv, 16): "Although the philosophers prove by convincing arguments that all things occur in time according to the eternal types, were they able to see in the eternal types, or to find out from them how many kinds of animals there are and the origin of each? Did they not seek for this information from the story of times and places?"

But that Augustine did not understand all things to be known in their "eternal types" or in the "unchangeable truth," as though the eternal types themselves were seen, is clear from what he says (QQ. 83, qu. 46)—viz. that "not each and every rational soul can be said to be worthy of that vision," namely, of the eternal types, "but only those that are holy and pure," such as the souls of the blessed.

From what has been said the objections are easily solved.

SIXTH ARTICLE [I, Q. 84, Art. 6]

Whether Intellectual Knowledge Is Derived from Sensible Things?

Objection 1: It would seem that intellectual knowledge is not derived from sensible things. For Augustine says (QQ. 83, qu. 9) that "we cannot expect to learn the fulness of truth from the senses of the body." This he proves in two ways. First, because "whatever the bodily senses reach, is continually being changed; and what

is never the same cannot be perceived." Secondly, because, "whatever we perceive by the body, even when not present to the senses, may be present to the imagination, as when we are asleep or angry: yet we cannot discern by the senses, whether what we perceive be the sensible object or the deceptive image thereof. Now nothing can be perceived which cannot be distinguished from its counterfeit." And so he concludes that we cannot expect to learn the truth from the senses. But intellectual knowledge apprehends the truth. Therefore intellectual knowledge cannot be conveyed by the senses.

Obj. 2: Further, Augustine says (Gen. ad lit. xii, 16): "We must not think that the body can make any impression on the spirit, as though the spirit were to supply the place of matter in regard to the body's action; for that which acts is in every way more excellent than that which it acts on." Whence he concludes that "the body does not cause its image in the spirit, but the spirit causes it in itself." Therefore intellectual knowledge is not derived from sensible things.

Obj. 3: Further, an effect does not surpass the power of its cause. But intellectual knowledge extends beyond sensible things: for we understand some things which cannot be perceived by the senses. Therefore intellectual knowledge is not derived from sensible things.

On the contrary, The Philosopher says (Metaph. i, 1; Poster. ii, 15) that the principle of knowledge is in the senses.

I answer that, On this point the philosophers held three opinions. For Democritus held that "all knowledge is caused by images issuing from the bodies we think of and entering into our souls," as Augustine says in his letter to Dioscorus (cxviii, 4). And Aristotle says (De Somn. et Vigil.) that Democritus held that knowledge is caused by a "discharge of images." And the reason for this opinion was that both Democritus and the other early philosophers did not distinguish between intellect and sense, as Aristotle relates (De Anima iii, 3). Consequently, since the sense is

affected by the sensible, they thought that all our knowledge is affected by this mere impression brought about by sensible things. Which impression Democritus held to be caused by a discharge of images.

Plato, on the other hand, held that the intellect is distinct from the senses: and that it is an immaterial power not making use of a corporeal organ for its action. And since the incorporeal cannot be affected by the corporeal, he held that intellectual knowledge is not brought about by sensible things affecting the intellect, but by separate intelligible forms being participated by the intellect, as we have said above (AA. 4 ,5). Moreover he held that sense is a power operating of itself. Consequently neither is sense, since it is a spiritual power, affected by the sensible: but the sensible organs are affected by the sensible, the result being that the soul is in a way roused to form within itself the species of the sensible. Augustine seems to touch on this opinion (Gen. ad lit. xii, 24) where he says that the "body feels not, but the soul through the body, which it makes use of as a kind of messenger, for reproducing within itself what is announced from without." Thus according to Plato, neither does intellectual knowledge proceed from sensible knowledge, nor sensible knowledge exclusively from sensible things; but these rouse the sensible soul to the sentient act, while the senses rouse the intellect to the act of understanding.

Aristotle chose a middle course. For with Plato he agreed that intellect and sense are different. But he held that the sense has not its proper operation without the cooperation of the body; so that to feel is not an act of the soul alone, but of the "composite." And he held the same in regard to all the operations of the sensitive part. Since, therefore, it is not unreasonable that the sensible objects which are outside the soul should produce some effect in the "composite," Aristotle agreed with Democritus in this, that the operations of the sensitive part are caused by the impression of the sensible on the sense: not by a discharge, as Democritus said, but by some kind of operation. For Democritus maintained that every operation is by way of a discharge of atoms, as we gather from De Gener. i, 8. But Aristotle held

that the intellect has an operation which is independent of the body's cooperation. Now nothing corporeal can make an impression on the incorporeal. And therefore in order to cause the intellectual operation according to Aristotle, the impression caused by the sensible does not suffice, but something more noble is required, for "the agent is more noble than the patient," as he says (De Gener. i, 5). Not, indeed, in the sense that the intellectual operation is effected in us by the mere impression of some superior beings, as Plato held; but that the higher and more noble agent which he calls the active intellect, of which we have spoken above (Q. 79, AA. 3, 4) causes the phantasms received from the senses to be actually intelligible, by a process of abstraction.

According to this opinion, then, on the part of the phantasms, intellectual knowledge is caused by the senses. But since the phantasms cannot of themselves affect the passive intellect, and require to be made actually intelligible by the active intellect, it cannot be said that sensible knowledge is the total and perfect cause of intellectual knowledge, but rather that it is in a way the material cause.

Reply Obj. 1: Those words of Augustine mean that we must not expect the entire truth from the senses. For the light of the active intellect is needed, through which we achieve the unchangeable truth of changeable things, and discern things themselves from their likeness.

Reply Obj. 2: In this passage Augustine speaks not of intellectual but of imaginary knowledge. And since, according to the opinion of Plato, the imagination has an operation which belongs to the soul only, Augustine, in order to show that corporeal images are impressed on the imagination, not by bodies but by the soul, uses the same argument as Aristotle does in proving that the active intellect must be separate, namely, because "the agent is more noble than the patient." And without doubt, according to the above opinion, in the imagination there must needs be not only a passive but also an active power. But if we hold, according to the opinion of

Aristotle, that the action of the imagination is an action of the "composite," there is no difficulty; because the sensible body is more noble than the organ of the animal, in so far as it is compared to it as a being in act to a being in potentiality; even as the object actually colored is compared to the pupil which is potentially colored. It may, however, be said, although the first impression of the imagination is through the agency of the sensible, since "fancy is movement produced in accordance with sensation" (De Anima iii, 3), that nevertheless there is in man an operation which by synthesis and analysis forms images of various things, even of things not perceived by the senses. And Augustine's words may be taken in this sense.

Reply Obj. 3: Sensitive knowledge is not the entire cause of intellectual knowledge. And therefore it is not strange that intellectual knowledge should extend further than sensitive knowledge. _____

SEVENTH ARTICLE [I, Q. 84, Art. 7]

Whether the Intellect Can Actually Understand Through the Intelligible Species of Which It Is Possessed, Without Turning to the Phantasms?

Objection 1: It would seem that the intellect can actually understand through the intelligible species of which it is possessed, without turning to the phantasms. For the intellect is made actual by the intelligible species by which it is informed. But if the intellect is in act, it understands. Therefore the intelligible species suffices for the intellect to understand actually, without turning to the phantasms.

Obj. 2: Further, the imagination is more dependent on the senses than the intellect on the imagination. But the imagination can actually imagine in the absence of the sensible. Therefore much more can the intellect understand without turning to the phantasms.

Obj. 3: There are no phantasms of incorporeal things: for the imagination does not transcend time and space. If, therefore, our intellect cannot understand anything actually without turning to the phantasms, it follows that it cannot understand

anything incorporeal. Which is clearly false: for we understand truth, and God, and the angels.

On the contrary, The Philosopher says (De Anima iii, 7) that "the soul understands nothing without a phantasm."

I answer that, In the present state of life in which the soul is united to a passible body, it is impossible for our intellect to understand anything actually, except by turning to the phantasms. First of all because the intellect, being a power that does not make use of a corporeal organ, would in no way be hindered in its act through the lesion of a corporeal organ, if for its act there were not required the act of some power that does make use of a corporeal organ. Now sense, imagination and the other powers belonging to the sensitive part, make use of a corporeal organ. Wherefore it is clear that for the intellect to understand actually, not only when it acquires fresh knowledge, but also when it applies knowledge already acquired, there is need for the act of the imagination and of the other powers. For when the act of the imagination is hindered by a lesion of the corporeal organ, for instance in a case of frenzy; or when the act of the memory is hindered, as in the case of lethargy, we see that a man is hindered from actually understanding things of which he had a previous knowledge. Secondly, anyone can experience this of himself, that when he tries to understand something, he forms certain phantasms to serve him by way of examples, in which as it were he examines what he is desirous of understanding. For this reason it is that when we wish to help someone to understand something, we lay examples before him, from which he forms phantasms for the purpose of understanding.

Now the reason of this is that the power of knowledge is proportioned to the thing known. Wherefore the proper object of the angelic intellect, which is entirely separate from a body, is an intelligible substance separate from a body. Whereas the proper object of the human intellect, which is united to a body, is a quiddity or

nature existing in corporeal matter; and through such natures of visible things it rises to a certain knowledge of things invisible. Now it belongs to such a nature to exist in an individual, and this cannot be apart from corporeal matter: for instance, it belongs to the nature of a stone to be in an individual stone, and to the nature of a horse to be in an individual horse, and so forth. Wherefore the nature of a stone or any material thing cannot be known completely and truly, except in as much as it is known as existing in the individual. Now we apprehend the individual through the senses and the imagination. And, therefore, for the intellect to understand actually its proper object, it must of necessity turn to the phantasms in order to perceive the universal nature existing in the individual. But if the proper object of our intellect were a separate form; or if, as the Platonists say, the natures of sensible things subsisted apart from the individual; there would be no need for the intellect to turn to the phantasms whenever it understands.

Reply Obj. 1: The species preserved in the passive intellect exist there habitually when it does not understand them actually, as we have said above (Q. 79, A. 6). Wherefore for us to understand actually, the fact that the species are preserved does not suffice; we need further to make use of them in a manner befitting the things of which they are the species, which things are natures existing in individuals.

Reply Obj. 2: Even the phantasm is the likeness of an individual thing; wherefore the imagination does not need any further likeness of the individual, whereas the intellect does.

Reply Obj. 3: Incorporeal things, of which there are no phantasms, are known to us by comparison with sensible bodies of which there are phantasms. Thus we understand truth by considering a thing of which we possess the truth; and God, as Dionysius says (Div. Nom. i), we know as cause, by way of excess and by way of remotion. Other incorporeal substances we know, in the present state of life, only by way of remotion or by some comparison to corporeal things. And, therefore, when

we understand something about these things, we need to turn to phantasms of bodies, although there are no phantasms of the things themselves.

EIGHTH ARTICLE [I, Q. 84, Art. 8]

Whether the Judgment of the Intellect Is Hindered Through Suspension of the Sensitive Powers?

Objection 1: It would seem that the judgment of the intellect is not hindered by suspension of the sensitive powers. For the superior does not depend on the inferior. But the judgment of the intellect is higher than the senses. Therefore the judgment of the intellect is not hindered through suspension of the senses.

Obj. 2: Further, to syllogize is an act of the intellect. But during sleep the senses are suspended, as is said in De Somn. et Vigil. i and yet it sometimes happens to us to syllogize while asleep. Therefore the judgment of the intellect is not hindered through suspension of the senses.

On the contrary, What a man does while asleep, against the moral law, is not imputed to him as a sin; as Augustine says (Gen. ad lit. xii, 15). But this would not be the case if man, while asleep, had free use of his reason and intellect. Therefore the judgment of the intellect is hindered by suspension of the senses.

I answer that, As we have said above (A. 7), our intellect's proper and proportionate object is the nature of a sensible thing. Now a perfect judgment concerning anything cannot be formed, unless all that pertains to that thing's nature be known; especially if that be ignored which is the term and end of judgment. Now the Philosopher says (De Coel. iii), that "as the end of a practical science is action, so the end of natural science is that which is perceived principally through the senses"; for the smith does not seek knowledge of a knife except for the purpose of action, in order that he may produce a certain individual knife; and in like manner the natural philosopher does not seek to know the nature of a stone and of a horse, save for the purpose of

knowing the essential properties of those things which he perceives with his senses. Now it is clear that a smith cannot judge perfectly of a knife unless he knows the action of the knife: and in like manner the natural philosopher cannot judge perfectly of natural things, unless he knows sensible things. But in the present state of life whatever we understand, we know by comparison to natural sensible things. Consequently it is not possible for our intellect to form a perfect judgment, while the senses are suspended, through which sensible things are known to us.

Reply Obj. 1: Although the intellect is superior to the senses, nevertheless in a manner it receives from the senses, and its first and principal objects are founded in sensible things. And therefore suspension of the senses necessarily involves a hindrance to the judgment of the intellect.

Reply Obj. 2: The senses are suspended in the sleeper through certain evaporations and the escape of certain exhalations, as we read in De Somn. et Vigil. iii. And, therefore, according to the amount of such evaporation, the senses are more or less suspended. For when the amount is considerable, not only are the senses suspended, but also the imagination, so that there are no phantasms; thus does it happen, especially when a man falls asleep after eating and drinking copiously. If, however, the evaporation be somewhat less, phantasms appear, but distorted and without sequence; thus it happens in a case of fever. And if the evaporation be still more attenuated, the phantasms will have a certain sequence: thus especially does it happen towards the end of sleep in sober men and those who are gifted with a strong imagination. If the evaporation be very slight, not only does the imagination retain its freedom, but also the common sense is partly freed; so that sometimes while asleep a man may judge that what he sees is a dream, discerning, as it were, between things, and their images. Nevertheless, the common sense remains partly suspended; and therefore, although it discriminates some images from the reality, yet is it always deceived in some particular. Therefore, while man is asleep, according as sense and imagination are free, so is the judgment of his intellect unfettered, though

not entirely. Consequently, if a man syllogizes while asleep, when he wakes up he invariably recognizes a flaw in some respect. _____

QUESTION 85

OF THE MODE AND ORDER OF UNDERSTANDING (In Eight Articles)

We come now to consider the mode and order of understanding. Under this head there are eight points of inquiry:

(1) Whether our intellect understands by abstracting the species from the phantasms?

(2) Whether the intelligible species abstracted from the phantasms are what our intellect understands, or that whereby it understands?

(3) Whether our intellect naturally first understands the more universal?

(4) Whether our intellect can know many things at the same time?

(5) Whether our intellect understands by the process of composition and division?

(6) Whether the intellect can err?

(7) Whether one intellect can understand better than another?

(8) Whether our intellect understands the indivisible before the divisible?

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FIRST ARTICLE [I, Q. 85, Art. 1]

Whether Our Intellect Understands Corporeal and Material Things by Abstraction from Phantasms?

Objection 1: It would seem that our intellect does not understand corporeal and material things by abstraction from the phantasms. For the intellect is false if it understands an object otherwise than as it really is. Now the forms of material things do not exist as abstracted from the particular things represented by the phantasms. Therefore, if we understand material things by abstraction of the species from the phantasm, there will be error in the intellect.

Obj. 2: Further, material things are those natural things which include matter in their definition. But nothing can be understood apart from that which enters into its definition. Therefore material things cannot be understood apart from matter. Now matter is the principle of individualization. Therefore material things cannot be understood by abstraction of the universal from the particular, which is the process whereby the intelligible species is abstracted from the phantasm.

Obj. 3: Further, the Philosopher says (De Anima iii, 7) that the phantasm is to the intellectual soul what color is to the sight. But seeing is not caused by abstraction of species from color, but by color impressing itself on the sight. Therefore neither does the act of understanding take place by abstraction of something from the phantasm, but by the phantasm impressing itself on the intellect.

Obj. 4: Further, the Philosopher says (De Anima iii, 5) there are two things in the intellectual soul—the passive intellect and the active intellect. But it does not belong to the passive intellect to abstract the intelligible species from the phantasm, but to receive them when abstracted. Neither does it seem to be the function of the active intellect, which is related to the phantasm, as light is to color; since light does not abstract anything from color, but rather streams on to it. Therefore in no way do we understand by abstraction from phantasms.

Obj. 5: Further, the Philosopher (De Anima iii, 7) says that "the intellect understands the species in the phantasm"; and not, therefore, by abstraction.

On the contrary, The Philosopher says (De Anima iii, 4) that "things are intelligible in proportion as they are separate from matter." Therefore material things must needs be understood according as they are abstracted from matter and from material images, namely, phantasms.

I answer that, As stated above (Q. 84, A. 7), the object of knowledge is proportionate to the power of knowledge. Now there are three grades of the cognitive powers. For one cognitive power, namely, the sense, is the act of a

corporeal organ. And therefore the object of every sensitive power is a form as existing in corporeal matter. And since such matter is the principle of individuality, therefore every power of the sensitive part can only have knowledge of the individual. There is another grade of cognitive power which is neither the act of a corporeal organ, nor in any way connected with corporeal matter; such is the angelic intellect, the object of whose cognitive power is therefore a form existing apart from matter: for though angels know material things, yet they do not know them save in something immaterial, namely, either in themselves or in God. But the human intellect holds a middle place: for it is not the act of an organ; yet it is a power of the soul which is the form of the body, as is clear from what we have said above (Q. 76, A. 1). And therefore it is proper to it to know a form existing individually in corporeal matter, but not as existing in this individual matter. But to know what is in individual matter, not as existing in such matter, is to abstract the form from individual matter which is represented by the phantasms. Therefore we must needs say that our intellect understands material things by abstracting from the phantasms; and through material things thus considered we acquire some knowledge of immaterial things, just as, on the contrary, angels know material things through the immaterial.

But Plato, considering only the immateriality of the human intellect, and not its being in a way united to the body, held that the objects of the intellect are separate ideas; and that we understand not by abstraction, but by participating things abstract, as stated above (Q. 84, A. 1).

Reply Obj. 1: Abstraction may occur in two ways: First, by way of composition and division; thus we may understand that one thing does not exist in some other, or that it is separate therefrom. Secondly, by way of simple and absolute consideration; thus we understand one thing without considering the other. Thus for the intellect to abstract one from another things which are not really abstract from one another, does, in the first mode of abstraction, imply falsehood. But, in the second mode of

abstraction, for the intellect to abstract things which are not really abstract from one another, does not involve falsehood, as clearly appears in the case of the senses. For if we understood or said that color is not in a colored body, or that it is separate from it, there would be error in this opinion or assertion. But if we consider color and its properties, without reference to the apple which is colored; or if we express in word what we thus understand, there is no error in such an opinion or assertion, because an apple is not essential to color, and therefore color can be understood independently of the apple. Likewise, the things which belong to the species of a material thing, such as a stone, or a man, or a horse, can be thought of apart from the individualizing principles which do not belong to the notion of the species. This is what we mean by abstracting the universal from the particular, or the intelligible species from the phantasm; that is, by considering the nature of the species apart from its individual qualities represented by the phantasms. If, therefore, the intellect is said to be false when it understands a thing otherwise than as it is, that is so, if the word "otherwise" refers to the thing understood; for the intellect is false when it understands a thing otherwise than as it is; and so the intellect would be false if it abstracted the species of a stone from its matter in such a way as to regard the species as not existing in matter, as Plato held. But it is not so, if the word "otherwise" be taken as referring to the one who understands. For it is quite true that the mode of understanding, in one who understands, is not the same as the mode of a thing in existing: since the thing understood is immaterially in the one who understands, according to the mode of the intellect, and not materially, according to the mode of a material thing.

Reply Obj. 2: Some have thought that the species of a natural thing is a form only, and that matter is not part of the species. If that were so, matter would not enter into the definition of natural things. Therefore it must be said otherwise, that matter is twofold, common, and "signate" or individual; common, such as flesh and bone; and individual, as this flesh and these bones. The intellect therefore abstracts the species

of a natural thing from the individual sensible matter, but not from the common sensible matter; for example, it abstracts the species of man from "this flesh and these bones," which do not belong to the species as such, but to the individual (Metaph. vii, Did. vi, 10), and need not be considered in the species: whereas the species of man cannot be abstracted by the intellect from "flesh and bones."

Mathematical species, however, can be abstracted by the intellect from sensible matter, not only from individual, but also from common matter; not from common intelligible matter, but only from individual matter. For sensible matter is corporeal matter as subject to sensible qualities, such as being cold or hot, hard or soft, and the like: while intelligible matter is substance as subject to quantity. Now it is manifest that quantity is in substance before other sensible qualities are. Hence quantities, such as number, dimension, and figures, which are the terminations of quantity, can be considered apart from sensible qualities; and this is to abstract them from sensible matter; but they cannot be considered without understanding the substance which is subject to the quantity; for that would be to abstract them from common intelligible matter. Yet they can be considered apart from this or that substance; for that is to abstract them from individual intelligible matter. But some things can be abstracted even from common intelligible matter, such as "being," "unity," "power," "act," and the like; all these can exist without matter, as is plain regarding immaterial things. Because Plato failed to consider the twofold kind of abstraction, as above explained (ad 1), he held that all those things which we have stated to be abstracted by the intellect, are abstract in reality.

Reply Obj. 3: Colors, as being in individual corporeal matter, have the same mode of existence as the power of sight: therefore they can impress their own image on the eye. But phantasms, since they are images of individuals, and exist in corporeal organs, have not the same mode of existence as the human intellect, and therefore have not the power of themselves to make an impression on the passive intellect. This is done by the power of the active intellect which by turning towards the

phantasm produces in the passive intellect a certain likeness which represents, as to its specific conditions only, the thing reflected in the phantasm. It is thus that the intelligible species is said to be abstracted from the phantasm; not that the identical form which previously was in the phantasm is subsequently in the passive intellect, as a body transferred from one place to another.

Reply Obj. 4: Not only does the active intellect throw light on the phantasm: it does more; by its own power it abstracts the intelligible species from the phantasm. It throws light on the phantasm, because, just as the sensitive part acquires a greater power by its conjunction with the intellectual part, so by the power of the active intellect the phantasms are made more fit for the abstraction therefrom of intelligible intentions. Furthermore, the active intellect abstracts the intelligible species from the phantasm, forasmuch as by the power of the active intellect we are able to disregard the conditions of individuality, and to take into our consideration the specific nature, the image of which informs the passive intellect.

Reply Obj. 5: Our intellect both abstracts the intelligible species from the phantasms, inasmuch as it considers the natures of things in universal, and, nevertheless, understands these natures in the phantasms since it cannot understand even the things of which it abstracts the species, without turning to the phantasms, as we have said above (Q. 84, A. 7). _____

SECOND ARTICLE [I, Q. 85, Art. 2]

Whether the Intelligible Species Abstracted from the Phantasm Is Related to Our Intellect As That Which Is Understood?

Objection 1: It would seem that the intelligible species abstracted from the phantasm is related to our intellect as that which is understood. For the understood in act is in the one who understands: since the understood in act is the intellect itself in act. But nothing of what is understood is in the intellect actually understanding, save the abstracted intelligible species. Therefore this species is what is actually understood.

Obj. 2: Further, what is actually understood must be in something; else it would be nothing. But it is not in something outside the soul: for, since what is outside the soul is material, nothing therein can be actually understood. Therefore what is actually understood is in the intellect. Consequently it can be nothing else than the aforesaid intelligible species.

Obj. 3: Further, the Philosopher says (1 Peri Herm. i) that "words are signs of the passions in the soul." But words signify the things understood, for we express by word what we understand. Therefore these passions of the soul—viz. the intelligible species, are what is actually understood.

On the contrary, The intelligible species is to the intellect what the sensible image is to the sense. But the sensible image is not what is perceived, but rather that by which sense perceives. Therefore the intelligible species is not what is actually understood, but that by which the intellect understands.

I answer that, Some have asserted that our intellectual faculties know only the impression made on them; as, for example, that sense is cognizant only of the impression made on its own organ. According to this theory, the intellect understands only its own impression, namely, the intelligible species which it has received, so that this species is what is understood.

This is, however, manifestly false for two reasons. First, because the things we understand are the objects of science; therefore if what we understand is merely the intelligible species in the soul, it would follow that every science would not be concerned with objects outside the soul, but only with the intelligible species within the soul; thus, according to the teaching of the Platonists all science is about ideas, which they held to be actually understood [*Q. 84, A. 1]]. Secondly, it is untrue, because it would lead to the opinion of the ancients who maintained that "whatever seems, is true" [*Aristotle, Metaph. iii. 5, and that consequently contradictories are true simultaneously. For if the faculty knows its own impression only, it can judge

of that only. Now a thing seems according to the impression made on the cognitive faculty. Consequently the cognitive faculty will always judge of its own impression as such; and so every judgment will be true: for instance, if taste perceived only its own impression, when anyone with a healthy taste perceives that honey is sweet, he would judge truly; and if anyone with a corrupt taste perceives that honey is bitter, this would be equally true; for each would judge according to the impression on his taste. Thus every opinion would be equally true; in fact, every sort of apprehension.

Therefore it must be said that the intelligible species is related to the intellect as that by which it understands: which is proved thus. There is a twofold action (Metaph. ix, Did. viii, 8), one which remains in the agent; for instance, to see and to understand; and another which passes into an external object; for instance, to heat and to cut; and each of these actions proceeds in virtue of some form. And as the form from which proceeds an act tending to something external is the likeness of the object of the action, as heat in the heater is a likeness of the thing heated; so the form from which proceeds an action remaining in the agent is the likeness of the object. Hence that by which the sight sees is the likeness of the visible thing; and the likeness of the thing understood, that is, the intelligible species, is the form by which the intellect understands. But since the intellect reflects upon itself, by such reflection it understands both its own act of intelligence, and the species by which it understands. Thus the intelligible species is that which is understood secondarily; but that which is primarily understood is the object, of which the species is the likeness. This also appears from the opinion of the ancient philosophers, who said that "like is known by like." For they said that the soul knows the earth outside itself, by the earth within itself; and so of the rest. If, therefore, we take the species of the earth instead of the earth, according to Aristotle (De Anima iii, 8), who says "that a stone is not in the soul, but only the likeness of the stone"; it follows that the soul knows external things by means of its intelligible species.

Reply Obj. 1: The thing understood is in the intellect by its own likeness; and it is in

this sense that we say that the thing actually understood is the intellect in act, because the likeness of the thing understood is the form of the intellect, as the likeness of a sensible thing is the form of the sense in act. Hence it does not follow that the intelligible species abstracted is what is actually understood; but rather that it is the likeness thereof.

Reply Obj. 2: In these words "the thing actually understood" there is a double implication—the thing which is understood, and the fact that it is understood. In like manner the words "abstract universal" imply two things, the nature of a thing and its abstraction or universality. Therefore the nature itself to which it occurs to be understood, abstracted or considered as universal is only in individuals; but that it is understood, abstracted or considered as universal is in the intellect. We see something similar to this is in the senses. For the sight sees the color of the apple apart from its smell. If therefore it be asked where is the color which is seen apart from the smell, it is quite clear that the color which is seen is only in the apple: but that it be perceived apart from the smell, this is owing to the sight, forasmuch as the faculty of sight receives the likeness of color and not of smell. In like manner humanity understood is only in this or that man; but that humanity be apprehended without conditions of individuality, that is, that it be abstracted and consequently considered as universal, occurs to humanity inasmuch as it is brought under the consideration of the intellect, in which there is a likeness of the specific nature, but not of the principles of individuality.

Reply Obj. 3: There are two operations in the sensitive part. One, in regard of impression only, and thus the operation of the senses takes place by the senses being impressed by the sensible. The other is formation, inasmuch as the imagination forms for itself an image of an absent thing, or even of something never seen. Both of these operations are found in the intellect. For in the first place there is the passion of the passive intellect as informed by the intelligible species; and then the passive intellect thus informed forms a definition, or a division, or a composition,

expressed by a word. Wherefore the concept conveyed by a word is its definition; and a proposition conveys the intellect's division or composition. Words do not therefore signify the intelligible species themselves; but that which the intellect forms for itself for the purpose of judging of external things.

THIRD ARTICLE [I, Q. 85, Art. 3]

Whether the More Universal Is First in Our Intellectual Cognition?

Objection 1: It would seem that the more universal is not first in our intellectual cognition. For what is first and more known in its own nature, is secondarily and less known in relation to ourselves. But universals come first as regards their nature, because "that is first which does not involve the existence of its correlative" (Categor. ix). Therefore the universals are secondarily known as regards our intellect.

Obj. 2: Further, the composition precedes the simple in relation to us. But universals are the more simple. Therefore they are known secondarily by us.

Obj. 3: Further, the Philosopher says (Phys. i, 1), that the object defined comes in our knowledge before the parts of its definition. But the more universal is part of the definition of the less universal, as "animal" is part of the definition of "man." Therefore the universals are secondarily known by us.

Obj. 4: Further, we know causes and principles by their effects. But universals are principles. Therefore universals are secondarily known by us.

On the contrary, "We must proceed from the universal to the singular and individual" (Phys. i, 1)

I answer that, In our knowledge there are two things to be considered. First, that intellectual knowledge in some degree arises from sensible knowledge: and, because sense has singular and individual things for its object, and intellect has the universal for its object, it follows that our knowledge of the former comes before our

knowledge of the latter. Secondly, we must consider that our intellect proceeds from a state of potentiality to a state of actuality; and every power thus proceeding from potentiality to actuality comes first to an incomplete act, which is the medium between potentiality and actuality, before accomplishing the perfect act. The perfect act of the intellect is complete knowledge, when the object is distinctly and determinately known; whereas the incomplete act is imperfect knowledge, when the object is known indistinctly, and as it were confusedly. A thing thus imperfectly known, is known partly in act and partly in potentiality, and hence the Philosopher says (Phys. i, 1), that "what is manifest and certain is known to us at first confusedly; afterwards we know it by distinguishing its principles and elements." Now it is evident that to know an object that comprises many things, without proper knowledge of each thing contained in it, is to know that thing confusedly. In this way we can have knowledge not only of the universal whole, which contains parts potentially, but also of the integral whole; for each whole can be known confusedly, without its parts being known. But to know distinctly what is contained in the universal whole is to know the less common, as to "animal" indistinctly is to know it as "animal"; whereas to know "animal" distinctly is know it as "rational" or "irrational animal," that is, to know a man or a lion: therefore our intellect knows "animal" before it knows man; and the same reason holds in comparing any more universal idea with the less universal.

Moreover, as sense, like the intellect, proceeds from potentiality to act, the same order of knowledge appears in the senses. For by sense we judge of the more common before the less common, in reference both to place and time; in reference to place, when a thing is seen afar off it is seen to be a body before it is seen to be an animal; and to be an animal before it is seen to be a man, and to be a man before it seen to be Socrates or Plato; and the same is true as regards time, for a child can distinguish man from not man before he distinguishes this man from that, and therefore "children at first call men fathers, and later on distinguish each one from

the others" (Phys. i, 1). The reason of this is clear: because he who knows a thing indistinctly is in a state of potentiality as regards its principle of distinction; as he who knows genus is in a state of potentiality as regards "difference." Thus it is evident that indistinct knowledge is midway between potentiality and act.

We must therefore conclude that knowledge of the singular and individual is prior, as regards us, to the knowledge of the universal; as sensible knowledge is prior to intellectual knowledge. But in both sense and intellect the knowledge of the more common precedes the knowledge of the less common.

Reply Obj. 1: The universal can be considered in two ways. First, the universal nature may be considered together with the intention of universality. And since the intention of universality—viz. the relation of one and the same to many—is due to intellectual abstraction, the universal thus considered is a secondary consideration. Hence it is said (De Anima i, 1) that the "universal animal is either nothing or something secondary." But according to Plato, who held that universals are subsistent, the universal considered thus would be prior to the particular, for the latter, according to him, are mere participations of the subsistent universals which he called ideas.

Secondly, the universal can be considered in the nature itself—for instance, animality or humanity as existing in the individual. And thus we must distinguish two orders of nature: one, by way of generation and time; and thus the imperfect and the potential come first. In this way the more common comes first in the order of nature; as appears clearly in the generation of man and animal; for "the animal is generated before man," as the Philosopher says (De Gener. Animal ii, 3). The other order is the order of perfection or of the intention of nature: for instance, act considered absolutely is naturally prior to potentiality, and the perfect to the imperfect: thus the less common comes naturally before the more common; as man comes before animal. For the intention of nature does not stop at the generation of

animal but goes on to the generation of man.

Reply Obj. 2: The more common universal may be compared to the less common, as the whole, and as the part. As the whole, considering that in the more universal is potentially contained not only the less universal, but also other things, as in "animal" is contained not only "man" but also "horse." As part, considering that the less common contains in its idea not only the more common, but also more; as "man" contains not only "animal" but also "rational." Therefore "animal" in itself comes into our knowledge before "man"; but "man" comes before "animal" considered as part of the same idea.

Reply Obj. 3: A part can be known in two ways. First, absolutely considered in itself; and thus nothing prevents the parts being known before the whole, as stones are known before a house is known. Secondly as belonging to a certain whole; and thus we must needs know the whole before its parts. For we know a house vaguely before we know its different parts. So likewise principles of definition are known before the thing defined is known; otherwise the thing defined would not be known at all. But as parts of the definition they are known after. For we know man vaguely as man before we know how to distinguish all that belongs to human nature.

Reply Obj. 4: The universal, as understood with the intention of universality, is, indeed, in a way, a principle of knowledge, in so far as the intention of universality results from the mode of understanding by way of abstraction. But what is a principle of knowledge is not of necessity a principle of existence, as Plato thought: since at times we know a cause through its effect, and substance through accidents. Wherefore the universal thus considered, according to the opinion of Aristotle, is neither a principle of existence, nor a substance, as he makes clear (Metaph. vii, Did. vi, 13). But if we consider the generic or specific nature itself as existing in the singular, thus in a way it is in the nature of a formal principle in regard to the singulars: for the singular is the result of matter, while the idea of species is from the

form. But the generic nature is compared to the specific nature rather after the fashion of a material principle, because the generic nature is taken from that which is material in a thing, while the idea of species is taken from that which is formal: thus the notion of animal is taken from the sensitive part, whereas the notion of man is taken from the intellectual part. Thus it is that the ultimate intention of nature is to the species and not to the individual, or the genus: because the form is the end of generation, while matter is for the sake of the form. Neither is it necessary that, as regards us, knowledge of any cause or principle should be secondary: since at times through sensible causes we become acquainted with unknown effects, and sometimes conversely. _____

FOURTH ARTICLE [I, Q. 85, Art. 4]

Whether We Can Understand Many Things at the Same Time?

Objection 1: It would seem that we can understand many things at the same time. For intellect is above time, whereas the succession of before and after belongs to time. Therefore the intellect does not understand different things in succession, but at the same time.

Obj. 2: Further, there is nothing to prevent different forms not opposed to each other from actually being in the same subject, as, for instance, color and smell are in the apple. But intelligible species are not opposed to each other. Therefore there is nothing to prevent the same intellect being in act as regards different intelligible species, and thus it can understand many things at the same time.

Obj. 3: Further, the intellect understands a whole at the same time, such as a man or a house. But a whole contains many parts. Therefore the intellect understands many things at the same time.

Obj. 4: Further, we cannot know the difference between two things unless we know both at the same time (De Anima iii, 2), and the same is to be said of any other comparison. But our intellect knows the difference and comparison between one

thing and another. Therefore it knows many things at the same time.

On the contrary, It is said (Topic. ii, 10) that "understanding is of one thing only, knowledge is of many."

I answer that, The intellect can, indeed, understand many things as one, but not as many: that is to say by one but not by many intelligible species. For the mode of every action follows the form which is the principle of that action. Therefore whatever things the intellect can understand under one species, it can understand at the same time: hence it is that God sees all things at the same time, because He sees all in one, that is, in His Essence. But whatever things the intellect understands under different species, it does not understand at the same time. The reason of this is that it is impossible for one and the same subject to be perfected at the same time by many forms of one genus and diverse species, just as it is impossible for one and the same body at the same time to have different colors or different shapes. Now all intelligible species belong to one genus, because they are the perfections of one intellectual faculty: although the things which the species represent belong to different genera. Therefore it is impossible for one and the same intellect to be perfected at the same time by different intelligible species so as actually to understand different things.

Reply Obj. 1: The intellect is above that time, which is the measure of the movement of corporeal things. But the multitude itself of intelligible species causes a certain vicissitude of intelligible operations, according as one operation succeeds another. And this vicissitude is called time by Augustine, who says (Gen. ad lit. viii, 20, 22), that "God moves the spiritual creature through time."

Reply Obj. 2: Not only is it impossible for opposite forms to exist at the same time in the same subject, but neither can any forms belonging to the same genus, although they be not opposed to one another, as is clear from the examples of colors and shapes.

Reply Obj. 3: Parts can be understood in two ways. First, in a confused way, as existing in the whole, and thus they are known through the one form of the whole, and so are known together. In another way they are known distinctly: thus each is known by its species; and so they are not understood at the same time.

Reply Obj. 4: If the intellect sees the difference or comparison between one thing and another, it knows both in relation to their difference or comparison; just, as we have said above (ad 3), as it knows the parts in the whole.

FIFTH ARTICLE [I, Q. 85, Art. 5]

Whether Our Intellect Understands by Composition and Division?

Objection 1: It would seem that our intellect does not understand by composition and division. For composition and division are only of many; whereas the intellect cannot understand many things at the same time. Therefore it cannot understand by composition and division.

Obj. 2: Further, every composition and division implies past, present, or future time. But the intellect abstracts from time, as also from other individual conditions. Therefore the intellect does not understand by composition and division.

Obj. 3: Further, the intellect understands things by a process of assimilation to them. But composition and division are not in things, for nothing is in things but what is signified by the predicate and the subject, and which is one and the same, provided that the composition be true, for "man" is truly what "animal" is. Therefore the intellect does not act by composition and division.

On the contrary, Words signify the conceptions of the intellect, as the Philosopher says (Peri Herm. i). But in words we find composition and division, as appears in affirmative and negative propositions. Therefore the intellect acts by composition and division.

I answer that, The human intellect must of necessity understand by composition and

division. For since the intellect passes from potentiality to act, it has a likeness to things which are generated, which do not attain to perfection all at once but acquire it by degrees: so likewise the human intellect does not acquire perfect knowledge by the first act of apprehension; but it first apprehends something about its object, such as its quiddity, and this is its first and proper object; and then it understands the properties, accidents, and the various relations of the essence. Thus it necessarily compares one thing with another by composition or division; and from one composition and division it proceeds to another, which is the process of reasoning.

But the angelic and the Divine intellect, like all incorruptible things, have their perfection at once from the beginning. Hence the angelic and the Divine intellect have the entire knowledge of a thing at once and perfectly; and hence also in knowing the quiddity of a thing they know at once whatever we can know by composition, division, and reasoning. Therefore the human intellect knows by composition, division and reasoning. But the Divine intellect and the angelic intellect know, indeed, composition, division, and reasoning, not by the process itself, but by understanding the simple essence.

Reply Obj. 1: Composition and division of the intellect are made by differentiating and comparing. Hence the intellect knows many things by composition and division, as by knowing the difference and comparison of things.

Reply Obj. 2: Although the intellect abstracts from the phantasms, it does not understand actually without turning to the phantasms, as we have said (A. 1; Q. 84, A. 7). And forasmuch as it turns to the phantasms, composition and division of the intellect involve time.

Reply Obj. 3: The likeness of a thing is received into the intellect according to the mode of the intellect, not according to the mode of the thing. Wherefore something on the part of the thing corresponds to the composition and division of the intellect; but it does not exist in the same way in the intellect and in the thing. For the proper

object of the human intellect is the quiddity of a material thing, which comes under the action of the senses and the imagination. Now in a material thing there is a twofold composition. First, there is the composition of form with matter; and to this corresponds that composition of the intellect whereby the universal whole is predicated of its part: for the genus is derived from common matter, while the difference that completes the species is derived from the form, and the particular from individual matter. The second comparison is of accident with subject: and to this real composition corresponds that composition of the intellect, whereby accident is predicated of subject, as when we say "the man is white." Nevertheless composition of the intellect differs from composition of things; for in the latter the things are diverse, whereas composition of the intellect is a sign of the identity of the components. For the above composition of the intellect does not imply that "man" and "whiteness" are identical, but the assertion, "the man is white," means that "the man is something having whiteness": and the subject, which is a man, is identified with a subject having whiteness. It is the same with the composition of form and matter: for animal signifies that which has a sensitive nature; rational, that which has an intellectual nature; man, that which has both; and Socrates that which has all these things together with individual matter; and according to this kind of identity our intellect predicates the composition of one thing with another.

SIXTH ARTICLE [I, Q. 85, Art. 6]

Whether the Intellect Can Be False?

Objection 1: It would seem that the intellect can be false; for the Philosopher says (Metaph. vi, Did. v, 4) that "truth and falsehood are in the mind." But the mind and intellect are the same, as is shown above (Q. 79, A. 1). Therefore falsehood may be in the mind.

Obj. 2: Further, opinion and reasoning belong to the intellect. But falsehood exists in

both. Therefore falsehood can be in the intellect.

Obj. 3: Further, sin is in the intellectual faculty. But sin involves falsehood: for "those err that work evil" (Prov. 14:22). Therefore falsehood can be in the intellect.

On the contrary, Augustine says (QQ. 83, qu. 32), that "everyone who is deceived, does not rightly understand that wherein he is deceived." And the Philosopher says (De Anima iii, 10), that "the intellect is always true."

I answer that, The Philosopher (De Anima iii, 6) compares intellect with sense on this point. For sense is not deceived in its proper object, as sight in regard to color; [unless] accidentally through some hindrance occurring to the sensile organ—for example, the taste of a fever-stricken person judges a sweet thing to be bitter, through his tongue being vitiated by ill humors. Sense, however, may be deceived as regards common sensible objects, as size or figure; when, for example, it judges the sun to be only a foot in diameter, whereas in reality it exceeds the earth in size. Much more is sense deceived concerning accidental sensible objects, as when it judges that vinegar is honey by reason of the color being the same. The reason of this is evident; for every faculty, as such, is per se directed to its proper object; and things of this kind are always the same. Hence, as long as the faculty exists, its judgment concerning its own proper object does not fail. Now the proper object of the intellect is the "quiddity" of a material thing; and hence, properly speaking, the intellect is not at fault concerning this quiddity; whereas it may go astray as regards the surroundings of the thing in its essence or quiddity, in referring one thing to another, as regards composition or division, or also in the process of reasoning. Therefore, also in regard to those propositions, which are understood, the intellect cannot err, as in the case of first principles from which arises infallible truth in the certitude of scientific conclusions.

The intellect, however, may be accidentally deceived in the quiddity of composite things, not by the defect of its organ, for the intellect is a faculty that is independent

of an organ; but on the part of the composition affecting the definition, when, for instance, the definition of a thing is false in relation to something else, as the definition of a circle applied to a triangle; or when a definition is false in itself as involving the composition of things incompatible; as, for instance, to describe anything as "a rational winged animal." Hence as regards simple objects not subject to composite definitions we cannot be deceived unless, indeed, we understand nothing whatever about them, as is said Metaph. ix, Did. viii, 10.

Reply Obj. 1: The Philosopher says that falsehood is in the intellect in regard to composition and division. The same answer applies to the Second Objection concerning opinion and reasoning, and to the Third Objection, concerning the error of the sinner, who errs in the practical judgment of the appetible object. But in the absolute consideration of the quiddity of a thing, and of those things which are known thereby, the intellect is never deceived. In this sense are to be understood the authorities quoted in proof of the opposite conclusion. _____

SEVENTH ARTICLE [I, Q. 85, Art. 7]

Whether One Person Can Understand One and the Same Thing Better Than Another Can?

Objection 1: It would seem that one person cannot understand one and the same thing better than another can. For Augustine says (QQ. 83, qu. 32), "Whoever understands a thing otherwise than as it is, does not understand it at all. Hence it is clear that there is a perfect understanding, than which none other is more perfect: and therefore there are not infinite degrees of understanding a thing: nor can one person understand a thing better than another can."

Obj. 2: Further, the intellect is true in its act of understanding. But truth, being a certain equality between thought and thing, is not subject to more or less; for a thing cannot be said to be more or less equal. Therefore a thing cannot be more or less understood.

Obj. 3: Further, the intellect is the most formal of all that is in man. But different forms cause different species. Therefore if one man understands better than another, it would seem that they do not belong to the same species.

On the contrary, Experience shows that some understand more profoundly than do others; as one who carries a conclusion to its first principles and ultimate causes understands it better than the one who reduces it only to its proximate causes.

I answer that, A thing being understood more by one than by another may be taken in two senses. First, so that the word "more" be taken as determining the act of understanding as regards the thing understood; and thus, one cannot understand the same thing more than another, because to understand it otherwise than as it is, either better or worse, would entail being deceived, and such a one would not understand it, as Augustine argues (QQ. 83, qu. 32). In another sense the word "more" can be taken as determining the act of understanding on the part of him who understands; and so one may understand the same thing better than someone else, through having a greater power of understanding: just as a man may see a thing better with his bodily sight, whose power is greater, and whose sight is more perfect. The same applies to the intellect in two ways. First, as regards the intellect itself, which is more perfect. For it is plain that the better the disposition of a body, the better the soul allotted to it; which clearly appears in things of different species: and the reason thereof is that act and form are received into matter according to matter's capacity: thus because some men have bodies of better disposition, their souls have a greater power of understanding, wherefore it is said (De Anima ii, 9), that "it is to be observed that those who have soft flesh are of apt mind." Secondly, this occurs in regard to the lower powers of which the intellect has need in its operation: for those in whom the imaginative, cogitative, and memorative powers are of better disposition, are better disposed to understand.

The reply to the First Objection is clear from the above; likewise the reply to the

Second, for the truth of the intellect consists in the intellect understanding a thing as it is.

Reply Obj. 3: The difference of form which is due only to the different disposition of matter, causes not a specific but only a numerical difference: for different individuals have different forms, diversified according to the difference of matter.

EIGHTH ARTICLE [I, Q. 85, Art. 8]

Whether the Intellect Understands the Indivisible Before the Divisible?

Objection 1: It would seem that the intellect understands the indivisible before the divisible. For the Philosopher says (Phys. i, 1) that "we understand and know from the knowledge of principles and elements." But principles are indivisible, and elements are of divisible things. Therefore the indivisible is known to us before the divisible.

Obj. 2: Further, the definition of a thing contains what is known previously, for a definition "proceeds from the first and more known," as is said Topic. vi, 4. But the indivisible is part of the definition of the divisible; as a point comes into the definition of a line; for as Euclid says, "a line is length without breadth, the extremities of which are points"; also unity comes into the definition of number, for "number is multitude measured by one," as is said Metaph. x, Did. ix, 6. Therefore our intellect understands the indivisible before the divisible.

Obj. 3: Further, "Like is known by like." But the indivisible is more like to the intellect than is the divisible; because "the intellect is simple" (De Anima iii, 4). Therefore our intellect first knows the indivisible.

On the contrary, It is said (De Anima iii, 6) that "the indivisible is expressed as a privation." But privation is known secondarily. Therefore likewise is the indivisible.

I answer that, The object of our intellect in its present state is the quiddity of a material thing, which it abstracts from the phantasms, as above stated (Q. 84, A. 7).

And since that which is known first and of itself by our cognitive power is its proper object, we must consider its relationship to that quiddity in order to discover in what order the indivisible is known. Now the indivisible is threefold, as is said De Anima iii, 6. First, the continuous is indivisible, since actually it is undivided, although potentially divisible: and this indivisible is known to us before its division, which is a division into parts: because confused knowledge is prior to distinct knowledge, as we have said above (A. 3). Secondly, the indivisible is so called in relation to species, as man's reason is something indivisible. This way, also, the indivisible is understood before its division into logical parts, as we have said above (De Anima iii, 6); and again before the intellect disposes and divides by affirmation and negation. The reason of this is that both these kinds of indivisible are understood by the intellect of itself, as being its proper object. The third kind of indivisible is what is altogether indivisible, as a point and unity, which cannot be divided either actually or potentially. And this indivisible is known secondarily, through the privation of divisibility. Wherefore a point is defined by way of privation "as that which has no parts"; and in like manner the notion of "one" is that is "indivisible," as stated in Metaph. x, Did. ix, 1. And the reason of this is that this indivisible has a certain opposition to a corporeal being, the quiddity of which is the primary and proper object of the intellect.

But if our intellect understood by participation of certain separate indivisible (forms), as the Platonists maintained, it would follow that a like indivisible is understood primarily; for according to the Platonists what is first is first participated by things.

Reply Obj. 1: In the acquisition of knowledge, principles and elements are not always (known) first: for sometimes from sensible effects we arrive at the knowledge of principles and intelligible causes. But in perfect knowledge, the knowledge of effects always depends on the knowledge of principles and elements: for as the Philosopher says in the same passage: "Then do we consider that we

know, when we can resolve principles into their causes."

Reply Obj. 2: A point is not included in the definition of a line in general: for it is manifest that in a line of indefinite length, and in a circular line, there is no point, save potentially. Euclid defines a finite straight line: and therefore he mentions a point in the definition, as the limit in the definition of that which is limited. Unity is the measure of number: wherefore it is included in the definition of a measured number. But it is not included in the definition of the divisible, but rather conversely.

Reply Obj. 3: The likeness through which we understand is the species of the known in the knower; therefore a thing is known first, not on account of its natural likeness to the cognitive power, but on account of the power's aptitude for the object: otherwise sight would perceive hearing rather than color.

QUESTION 86

WHAT OUR INTELLECT KNOWS IN MATERIAL THINGS (In Four Articles)

We now have to consider what our intellect knows in material things. Under this head there are four points of inquiry:

(1) Whether it knows singulars?

(2) Whether it knows the infinite?

(3) Whether it knows contingent things?

(4) Whether it knows future things? _____

FIRST ARTICLE [I, Q. 86, Art. 4]

Whether Our Intellect Knows Singulars?

Objection 1: It would seem that our intellect knows singulars. For whoever knows composition, knows the terms of composition. But our intellect knows this composition; "Socrates is a man": for it belongs to the intellect to form a

proposition. Therefore our intellect knows this singular, Socrates.

Obj. 2: Further, the practical intellect directs to action. But action has relation to singular things. Therefore the intellect knows the singular.

Obj. 3: Further, our intellect understands itself. But in itself it is a singular, otherwise it would have no action of its own; for actions belong to singulars. Therefore our intellect knows singulars.

Obj. 4: Further, a superior power can do whatever is done by an inferior power. But sense knows the singular. Much more, therefore, can the intellect know it.

On the contrary, The Philosopher says (Phys. i, 5), that "the universal is known by reason; and the singular is known by sense."

I answer that, Our intellect cannot know the singular in material things directly and primarily. The reason of this is that the principle of singularity in material things is individual matter, whereas our intellect, as have said above (Q. 85, A. 1), understands by abstracting the intelligible species from such matter. Now what is abstracted from individual matter is the universal. Hence our intellect knows directly the universal only. But indirectly, and as it were by a kind of reflection, it can know the singular, because, as we have said above (Q. 85, A. 7), even after abstracting the intelligible species, the intellect, in order to understand, needs to turn to the phantasms in which it understands the species, as is said De Anima iii, 7. Therefore it understands the universal directly through the intelligible species, and indirectly the singular represented by the phantasm. And thus it forms the proposition "Socrates is a man." Wherefore the reply to the first objection is clear.

Reply Obj. 2: The choice of a particular thing to be done is as the conclusion of a syllogism formed by the practical intellect, as is said Ethic. vii, 3. But a singular proposition cannot be directly concluded from a universal proposition, except through the medium of a singular proposition. Therefore the universal principle of the practical intellect does not move save through the medium of the particular

apprehension of the sensitive part, as is said De Anima iii, 11.

Reply Obj. 3: Intelligibility is incompatible with the singular not as such, but as material, for nothing can be understood otherwise than immaterially. Therefore if there be an immaterial singular such as the intellect, there is no reason why it should not be intelligible.

Reply Obj. 4: The higher power can do what the lower power can, but in a more eminent way. Wherefore what the sense knows materially and concretely, which is to know the singular directly, the intellect knows immaterially and in the abstract, which is to know the universal. _____

SECOND ARTICLE [I, Q. 86, Art. 2]

Whether Our Intellect Can Know the Infinite?

Objection 1: It would seem that our intellect can know the infinite. For God excels all infinite things. But our intellect can know God, as we have said above (Q. 12, A. 1). Much more, therefore, can our intellect know all other infinite things.

Obj. 2: Further, our intellect can naturally know genera and species. But there is an infinity of species in some genera, as in number, proportion, and figure. Therefore our intellect can know the infinite.

Obj. 3: Further, if one body can coexist with another in the same place, there is nothing to prevent an infinite number of bodies being in one place. But one intelligible species can exist with another in the same intellect, for many things can be habitually known at the same time. Therefore our intellect can have an habitual knowledge of an infinite number of things.

Obj. 4: Further, as the intellect is not a corporeal faculty, as we have said (Q. 76, A. 1), it appears to be an infinite power. But an infinite power has a capacity for an infinite object. Therefore our intellect can know the infinite.

On the contrary, It is said (Phys. i, 4) that "the infinite, considered as such, is

unknown."

I answer that, Since a faculty and its object are proportional to each other, the intellect must be related to the infinite, as is its object, which is the quiddity of a material thing. Now in material things the infinite does not exist actually, but only potentially, in the sense of one succeeding another, as is said Phys. iii, 6. Therefore infinity is potentially in our mind through its considering successively one thing after another: because never does our intellect understand so many things, that it cannot understand more.

On the other hand, our intellect cannot understand the infinite either actually or habitually. Not actually, for our intellect cannot know actually at the same time, except what it knows through one species. But the infinite is not represented by one species, for if it were it would be something whole and complete. Consequently it cannot be understood except by a successive consideration of one part after another, as is clear from its definition (Phys. iii, 6): for the infinite is that "from which, however much we may take, there always remains something to be taken." Thus the infinite could not be known actually, unless all its parts were counted: which is impossible.

For the same reason we cannot have habitual knowledge of the infinite: because in us habitual knowledge results from actual consideration: since by understanding we acquire knowledge, as is said Ethic. ii, 1. Wherefore it would not be possible for us to have a habit of an infinity of things distinctly known, unless we had already considered the entire infinity thereof, counting them according to the succession of our knowledge: which is impossible. And therefore neither actually nor habitually can our intellect know the infinite, but only potentially as explained above.

Reply Obj. 1: As we have said above (Q. 7, A. 1), God is called infinite, because He is a form unlimited by matter; whereas in material things, the term "infinite" is applied to that which is deprived of any formal term. And form being known in

itself, whereas matter cannot be known without form, it follows that the material infinite is in itself unknowable. But the formal infinite, God, is of Himself known; but He is unknown to us by reason of our feeble intellect, which in its present state has a natural aptitude for material objects only. Therefore we cannot know God in our present life except through material effects. In the future life this defect of intellect will be removed by the state of glory, when we shall be able to see the Essence of God Himself, but without being able to comprehend Him.

Reply Obj. 2: The nature of our mind is to know species abstracted from phantasms; therefore it cannot know actually or habitually species of numbers or figures that are not in the imagination, except in a general way and in their universal principles; and this is to know them potentially and confusedly.

Reply Obj. 3: If two or more bodies were in the same place, there would be no need for them to occupy the place successively, in order for the things placed to be counted according to this succession of occupation. On the other hand, the intelligible species enter into our intellect successively; since many things cannot be actually understood at the same time: and therefore there must be a definite and not an infinite number of species in our intellect.

Reply Obj. 4: As our intellect is infinite in power, so does it know the infinite. For its power is indeed infinite inasmuch as it is not terminated by corporeal matter. Moreover it can know the universal, which is abstracted from individual matter, and which consequently is not limited to one individual, but, considered in itself, extends to an infinite number of individuals. _____

THIRD ARTICLE [I, Q. 86, Art. 3]

Whether Our Intellect Can Know Contingent Things?

Objection 1: It would seem that the intellect cannot know contingent things: because, as the Philosopher says (Ethic. vi, 6), the objects of understanding, wisdom and knowledge are not contingent, but necessary things.

Obj. 2: Further, as stated in Phys. iv, 12, "what sometimes is and sometimes is not, is measured by time." Now the intellect abstracts from time, and from other material conditions. Therefore, as it is proper to a contingent thing sometime to be and sometime not to be, it seems that contingent things are not known by the intellect.

On the contrary, All knowledge is in the intellect. But some sciences are of the contingent things, as the moral sciences, the objects of which are human actions subject to free-will; and again, the natural sciences in as far as they relate to things generated and corruptible. Therefore the intellect knows contingent things.

I answer that, Contingent things can be considered in two ways; either as contingent, or as containing some element of necessity, since every contingent thing has in it something necessary: for example, that Socrates runs, is in itself contingent; but the relation of running to motion is necessary, for it is necessary that Socrates move if he runs. Now contingency arises from matter, for contingency is a potentiality to be or not to be, and potentiality belongs to matter; whereas necessity results from form, because whatever is consequent on form is of necessity in the subject. But matter is the individualizing principle: whereas the universal comes from the abstraction of the form from the particular matter. Moreover it was laid down above (A. 1) that the intellect of itself and directly has the universal for its object; while the object of sense is the singular, which in a certain way is the indirect object of the intellect, as we have said above (A. 1). Therefore the contingent, considered as such, is known directly by sense and indirectly by the intellect; while the universal and necessary principles of contingent things are known only by the intellect. Hence if we consider the objects of science in their universal principles, then all science is of necessary things. But if we consider the things themselves, thus some sciences are of necessary things, some of contingent things.

From which the replies to the objections are clear. _____

FOURTH ARTICLE [I, Q. 86, Art. 4]

Whether Our Intellect Can Know the Future?

Objection 1: It would seem that our intellect knows the future. For our intellect knows by means of intelligible species abstracted from the "here" and "now," and related indifferently to all time. But it can know the present. Therefore it can know the future.

Obj. 2: Further, man, while his senses are in suspense, can know some future things, as in sleep, and in frenzy. But the intellect is freer and more vigorous when removed from sense. Therefore the intellect of its own nature can know the future.

Obj. 3: The intellectual knowledge of man is superior to any knowledge of brutes. But some animals know the future; thus crows by their frequent cawing foretell rain. Therefore much more can the intellect know the future.

On the contrary, It is written (Eccles. 8:6, 7), "There is a great affliction for man, because he is ignorant of things past; and things to come he cannot know by any messenger."

I answer that, We must apply the same distinction to future things, as we applied above (A. 3) to contingent things. For future things considered as subject to time are singular, and the human intellect knows them by reflection only, as stated above (A. 1). But the principles of future things may be universal; and thus they may enter the domain of the intellect and become the objects of science.

Speaking, however, of the knowledge of the future in a general way, we must observe that the future may be known in two ways: either in itself, or in its cause. The future cannot be known in itself save by God alone; to Whom even that is present which in the course of events is future, forasmuch as from eternity His glance embraces the whole course of time, as we have said above when treating of God's knowledge (Q. 14, A. 13). But forasmuch as it exists in its cause, the future can be known by us also. And if, indeed, the cause be such as to have a necessary connection with its future result, then the future is known with scientific certitude,

just as the astronomer foresees the future eclipse. If, however, the cause be such as to produce a certain result more frequently than not, then can the future be known more or less conjecturally, according as its cause is more or less inclined to produce the effect.

Reply Obj. 1: This argument considers that knowledge which is drawn from universal causal principles; from these the future may be known, according to the order of the effects to the cause.

Reply Obj. 2: As Augustine says (Confess. xii [*Gen. ad lit. xii. 13]), the soul has a certain power of forecasting, so that by its very nature it can know the future; hence when withdrawn from corporeal sense, and, as it were, concentrated on itself, it shares in the knowledge of the future. Such an opinion would be reasonable if we were to admit that the soul receives knowledge by participating the ideas as the Platonists maintained, because in that case the soul by its nature would know the universal causes of all effects, and would only be impeded in its knowledge by the body, and hence when withdrawn from the corporeal senses it would know the future.

But since it is connatural to our intellect to know things, not thus, but by receiving its knowledge from the senses; it is not natural for the soul to know the future when withdrawn from the senses: rather does it know the future by the impression of superior spiritual and corporeal causes; of spiritual causes, when by Divine power the human intellect is enlightened through the ministry of angels, and the phantasms are directed to the knowledge of future events; or, by the influence of demons, when the imagination is moved regarding the future known to the demons, as explained above (Q. 57, A. 3). The soul is naturally more inclined to receive these impressions of spiritual causes when it is withdrawn from the senses, as it is then nearer to the spiritual world, and freer from external distractions. The same may also come from superior corporeal causes. For it is clear that superior bodies influence inferior

bodies. Hence, in consequence of the sensitive faculties being acts of corporeal organs, the influence of the heavenly bodies causes the imagination to be affected, and so, as the heavenly bodies cause many future events, the imagination receives certain images of some such events. These images are perceived more at night and while we sleep than in the daytime and while we are awake, because, as stated in De Somn. et Vigil. ii [*De Divinat. per somn. ii], "impressions made by day are evanescent. The night air is calmer, when silence reigns, hence bodily impressions are made in sleep, when slight internal movements are felt more than in wakefulness, and such movements produce in the imagination images from which the future may be foreseen."

Reply Obj. 3: Brute animals have no power above the imagination wherewith to regulate it, as man has his reason, and therefore their imagination follows entirely the influence of the heavenly bodies. Thus from such animals' movements some future things, such as rain and the like, may be known rather than from human movements directed by reason. Hence the Philosopher says (De Somn. et Vig.), that "some who are most imprudent are most far-seeing; for their intelligence is not burdened with cares, but is as it were barren and bare of all anxiety moving at the caprice of whatever is brought to bear on it." _____

QUESTION 87

HOW THE INTELLECTUAL SOUL KNOWS ITSELF AND ALL WITHIN ITSELF (In Four Articles)

We have now to consider how the intellectual soul knows itself and all within itself. Under this head there are four points of inquiry:

(1) Whether the soul knows itself by its own essence?

(2) Whether it knows its own habits?

(3) How does the intellect know its own act?

(4) How does it know the act of the will? _____

FIRST ARTICLE [I, Q. 87, Art. 1]

Whether the Intellectual Soul Knows Itself by Its Essence?

Objection 1: It would seem that the intellectual soul knows itself by its own essence. For Augustine says (De Trin. ix, 3), that "the mind knows itself, because it is incorporeal."

Obj. 2: Further, both angels and human souls belong to the genus of intellectual substance. But an angel understands itself by its own essence. Therefore likewise does the human soul.

Obj. 3: Further, "in things void of matter, the intellect and that which is understood are the same" (De Anima iii, 4). But the human mind is void of matter, not being the act of a body as stated above (Q. 76, A. 1). Therefore the intellect and its object are the same in the human mind; and therefore the human mind understands itself by its own essence.

On the contrary, It is said (De Anima iii, 4) that "the intellect understands itself in the same way as it understands other things." But it understands other things, not by their essence, but by their similitudes. Therefore it does not understand itself by its own essence.

I answer that, Everything is knowable so far as it is in act, and not, so far as it is in potentiality (Metaph. ix, Did. viii, 9): for a thing is a being, and is true, and therefore knowable, according as it is actual. This is quite clear as regards sensible things, for the eye does not see what is potentially, but what is actually colored. In like manner it is clear that the intellect, so far as it knows material things, does not know save what is in act: and hence it does not know primary matter except as proportionate to form, as is stated Phys. i, 7. Consequently immaterial substances are intelligible by their own essence according as each one is actual by its own essence.

Therefore it is that the Essence of God, the pure and perfect act, is simply and perfectly in itself intelligible; and hence God by His own Essence knows Himself,

and all other things also. The angelic essence belongs, indeed, to the genus of intelligible things as act, but not as a pure act, nor as a complete act, and hence the angel's act of intelligence is not completed by his essence. For although an angel understands himself by his own essence, still he cannot understand all other things by his own essence; for he knows things other than himself by their likenesses. Now the human intellect is only a potentiality in the genus of intelligible beings, just as primary matter is a potentiality as regards sensible beings; and hence it is called "possible" [*Possibilis—elsewhere in this translation rendered "passive"—Ed.]. Therefore in its essence the human mind is potentially understanding. Hence it has in itself the power to understand, but not to be understood, except as it is made actual. For even the Platonists asserted that an order of intelligible beings existed above the order of intellects, forasmuch as the intellect understands only by participation of the intelligible; for they said that the participator is below what it participates. If, therefore, the human intellect, as the Platonists held, became actual by participating separate intelligible forms, it would understand itself by such participation of incorporeal beings. But as in this life our intellect has material and sensible things for its proper natural object, as stated above (Q. 84, A. 7), it understands itself according as it is made actual by the species abstracted from sensible things, through the light of the active intellect, which not only actuates the intelligible things themselves, but also, by their instrumentality, actuates the passive intellect. Therefore the intellect knows itself not by its essence, but by its act. This happens in two ways: In the first place, singularly, as when Socrates or Plato perceives that he has an intellectual soul because he perceives that he understands. In the second place, universally, as when we consider the nature of the human mind from knowledge of the intellectual act. It is true, however, that the judgment and force of this knowledge, whereby we know the nature of the soul, comes to us according to the derivation of our intellectual light from the Divine Truth which contains the types of all things as above stated (Q. 84, A. 5). Hence Augustine says

(De Trin. ix, 6): "We gaze on the inviolable truth whence we can as perfectly as possible define, not what each man's mind is, but what it ought to be in the light of the eternal types." There is, however, a difference between these two kinds of knowledge, and it consists in this, that the mere presence of the mind suffices for the first; the mind itself being the principle of action whereby it perceives itself, and hence it is said to know itself by its own presence. But as regards the second kind of knowledge, the mere presence of the mind does not suffice, and there is further required a careful and subtle inquiry. Hence many are ignorant of the soul's nature, and many have erred about it. So Augustine says (De Trin. x, 9), concerning such mental inquiry: "Let the mind strive not to see itself as if it were absent, but to discern itself as present"—i.e. to know how it differs from other things; which is to know its essence and nature.

Reply Obj. 1: The mind knows itself by means of itself, because at length it acquires knowledge of itself, though led thereto by its own act: because it is itself that it knows, since it loves itself, as he says in the same passage. For a thing can be called self-evident in two ways, either because we can know it by nothing else except itself, as first principles are called self-evident; or because it is not accidentally knowable, as color is visible of itself, whereas substance is visible by its accident.

Reply Obj. 2: The essence of an angel is an act in the genus of intelligible things, and therefore it is both intellect and the thing understood. Hence an angel apprehends his own essence through itself: not so the human mind, which is either altogether in potentiality to intelligible things—as is the passive intellect—or is the act of intelligible things abstracted from the phantasms—as is the active intellect.

Reply Obj. 3: This saying of the Philosopher is universally true in every kind of intellect. For as sense in act is the sensible in act, by reason of the sensible likeness which is the form of sense in act, so likewise the intellect in act is the object understood in act, by reason of the likeness of the thing understood, which is the

form of the intellect in act. So the human intellect, which becomes actual by the species of the object understood, is itself understood by the same species as by its own form. Now to say that in "things without matter the intellect and what is understood are the same," is equal to saying that "as regards things actually understood the intellect and what is understood are the same." For a thing is actually understood in that it is immaterial. But a distinction must be drawn: since the essences of some things are immaterial—as the separate substances called angels, each of which is understood and understands, whereas there are other things whose essences are not wholly immaterial, but only the abstract likenesses thereof. Hence the Commentator says (De Anima iii) that the proposition quoted is true only of separate substances; because in a sense it is verified in their regard, and not in regard of other substances, as already stated (Reply Obj. 2). _____

SECOND ARTICLE [I, Q. 87, Art. 2]

Whether Our Intellect Knows the Habits of the Soul by Their Essence?

Objection 1: It would seem that our intellect knows the habits of the soul by their essence. For Augustine says (De Trin. xiii, 1): "Faith is not seen in the heart wherein it abides, as the soul of a man may be seen by another from the movement of the body; but we know most certainly that it is there, and conscience proclaims its existence"; and the same principle applies to the other habits of the soul. Therefore the habits of the soul are not known by their acts, but by themselves.

Obj. 2: Further, material things outside the soul are known by their likeness being present in the soul, and are said therefore to be known by their likenesses. But the soul's habits are present by their essence in the soul. Therefore the habits of the soul are known by their essence.

Obj. 3: Further, "whatever is the cause of a thing being such is still more so." But habits and intelligible species cause things to be known by the soul. Therefore they are still more known by the soul in themselves.

On the contrary, Habits like powers are the principles of acts. But as is said (De Anima ii, 4), "acts and operations are logically prior to powers." Therefore in the same way they are prior to habits; and thus habits, like the powers, are known by their acts.

I answer that, A habit is a kind of medium between mere power and mere act. Now, it has been said (A. 1) that nothing is known but as it is actual: therefore so far as a habit fails in being a perfect act, it falls short in being of itself knowable, and can be known only by its act; thus, for example, anyone knows he has a habit from the fact that he can produce the act proper to that habit; or he may inquire into the nature and idea of the habit by considering the act. The first kind of knowledge of the habit arises from its being present, for the very fact of its presence causes the act whereby it is known. The second kind of knowledge of the habit arises from a careful inquiry, as is explained above of the mind (A. 1).

Reply Obj. 1: Although faith is not known by external movement of the body, it is perceived by the subject wherein it resides, by the interior act of the heart. For no one knows that he has faith unless he knows that he believes.

Reply Obj. 2: Habits are present in our intellect, not as its object since, in the present state of life, our intellect's object is the nature of a material thing as stated above (Q. 84, A. 7), but as that by which it understands.

Reply Obj. 3: The axiom, "whatever is the cause of a thing being such, is still more so," is true of things that are of the same order, for instance, of the same kind of cause; for example, we may say that health is desirable on account of life, and therefore life is more desirable still. But if we take things of different orders the axiom is not true: for we may say that health is caused by medicine, but it does not follow that medicine is more desirable than health, for health belongs to the order of final causes, whereas medicine belongs to the order of efficient causes. So of two things belonging essentially to the order of the objects of knowledge, the one which

is the cause of the other being known, is the more known, as principles are more known than conclusions. But habit as such does not belong to the order of objects of knowledge; nor are things known on account of the habit, as on account of an object known, but as on account of a disposition or form whereby the subject knows: and therefore the argument does not prove. _____

THIRD ARTICLE [I, Q. 87, Art. 3]

Whether Our Intellect Knows Its Own Act?

Objection 1: It would seem that our intellect does not know its own act. For what is known is the object of the knowing faculty. But the act differs from the object. Therefore the intellect does not know its own act.

Obj. 2: Further, whatever is known is known by some act. If, then, the intellect knows its own act, it knows it by some act, and again it knows that act by some other act; this is to proceed indefinitely, which seems impossible.

Obj. 3: Further, the intellect has the same relation to its act as sense has to its act. But the proper sense does not feel its own act, for this belongs to the common sense, as stated De Anima iii, 2. Therefore neither does the intellect understand its own act.

On the contrary, Augustine says (De Trin. x, 11), "I understand that I understand."

I answer that, As stated above (AA. 1, 2) a thing is intelligible according as it is in act. Now the ultimate perfection of the intellect consists in its own operation: for this is not an act tending to something else in which lies the perfection of the work accomplished, as building is the perfection of the thing built; but it remains in the agent as its perfection and act, as is said Metaph. ix, Did. viii, 8. Therefore the first thing understood of the intellect is its own act of understanding. This occurs in different ways with different intellects. For there is an intellect, namely, the Divine, which is Its own act of intelligence, so that in God the understanding of His intelligence, and the understanding of His Essence, are one and the same act, because His Essence is His act of understanding. But there is another intellect, the

angelic, which is not its own act of understanding, as we have said above (Q. 79, A. 1), and yet the first object of that act is the angelic essence. Wherefore although there is a logical distinction between the act whereby he understands that he understands, and that whereby he understands his essence, yet he understands both by one and the same act; because to understand his own essence is the proper perfection of his essence, and by one and the same act is a thing, together with its perfection, understood. And there is yet another, namely, the human intellect, which neither is its own act of understanding, nor is its own essence the first object of its act of understanding, for this object is the nature of a material thing. And therefore that which is first known by the human intellect is an object of this kind, and that which is known secondarily is the act by which that object is known; and through the act the intellect itself is known, the perfection of which is this act of understanding. For this reason did the Philosopher assert that objects are known before acts, and acts before powers (De Anima ii, 4).

Reply Obj. 1: The object of the intellect is something universal, namely, being and the true, in which the act also of understanding is comprised. Wherefore the intellect can understand its own act. But not primarily, since the first object of our intellect, in this state of life, is not every being and everything true, but being and true, as considered in material things, as we have said above (Q. 84, A. 7), from which it acquires knowledge of all other things.

Reply Obj. 2: The intelligent act of the human intellect is not the act and perfection of the material nature understood, as if the nature of the material thing and intelligent act could be understood by one act; just as a thing and its perfection are understood by one act. Hence the act whereby the intellect understands a stone is distinct from the act whereby it understands that it understands a stone; and so on. Nor is there any difficulty in the intellect being thus potentially infinite, as explained above (Q. 86, A. 2).

Reply Obj. 3: The proper sense feels by reason of the immutation in the material organ caused by the external sensible. A material object, however, cannot immute itself; but one is immuted by another, and therefore the act of the proper sense is perceived by the common sense. The intellect, on the contrary, does not perform the act of understanding by the material immutation of an organ; and so there is no comparison. _____

FOURTH ARTICLE [I, Q. 87, Art. 4]

Whether the Intellect Understands the Act of the Will?

Objection 1: It would seem that the intellect does not understand the act of the will. For nothing is known by the intellect, unless it be in some way present in the intellect. But the act of the will is not in the intellect; since the will and the intellect are distinct. Therefore the act of the will is not known by the intellect.

Obj. 2: Further, the act is specified by the object. But the object of the will is not the same as the object of the intellect. Therefore the act of the will is specifically distinct from the object of the intellect, and therefore the act of the will is not known by the intellect.

Obj. 3: Augustine (Confess. x, 17) says of the soul's affections that "they are known neither by images as bodies are known; nor by their presence, like the arts; but by certain notions." Now it does not seem that there can be in the soul any other notions of things but either the essences of things known or the likenesses thereof. Therefore it seems impossible for the intellect to known such affections of the soul as the acts of the will.

On the contrary, Augustine says (De Trin. x, 11), "I understand that I will."

I answer that, As stated above (Q. 59, A. 1), the act of the will is nothing but an inclination consequent on the form understood; just as the natural appetite is an inclination consequent on the natural form. Now the inclination of a thing resides in it according to its mode of existence; and hence the natural inclination resides in a

natural thing naturally, and the inclination called the sensible appetite is in the sensible thing sensibly; and likewise the intelligible inclination, which is the act of the will, is in the intelligent subject intelligibly as in its principle and proper subject. Hence the Philosopher expresses himself thus (De Anima iii, 9)—that "the will is in the reason." Now whatever is intelligibly in an intelligent subject, is understood by that subject. Therefore the act of the will is understood by the intellect, both inasmuch as one knows that one wills; and inasmuch as one knows the nature of this act, and consequently, the nature of its principle which is the habit or power.

Reply Obj. 1: This argument would hold good if the will and the intellect were in different subjects, as they are distinct powers; for then whatever was in the will would not be in the intellect. But as both are rooted in the same substance of the soul, and since one is in a certain way the principle of the other, consequently what is in the will is, in a certain way, also in the intellect.

Reply Obj. 2: The "good" and the "true" which are the objects of the will and of the intellect, differ logically, but one is contained in the other, as we have said above (Q. 82, A. 4, ad 1; Q. 16, A. 4, ad 1); for the true is good and the good is true. Therefore the objects of the will fall under the intellect, and those of the intellect can fall under the will.

Reply Obj. 3: The affections of the soul are in the intellect not by similitude only, like bodies; nor by being present in their subject, as the arts; but as the thing caused is in its principle, which contains some notion of the thing caused. And so Augustine says that the soul's affections are in the memory by certain notions.

QUESTION 88

HOW THE HUMAN SOUL KNOWS WHAT IS ABOVE ITSELF (In Three Articles)

We must now consider how the human soul knows what is above itself, viz.

immaterial substances. Under this head there are three points of inquiry:

(1) Whether the human soul in the present state of life can understand the immaterial substances called angels, in themselves?

(2) Whether it can arrive at the knowledge thereof by the knowledge of material things?

(3) Whether God is the first object of our knowledge? _____

FIRST ARTICLE [I, Q. 88, Art. 1]

Whether the Human Soul in the Present State of Life Can Understand Immaterial Substances in Themselves?

Objection 1: It would seem that the human soul in the present state of life can understand immaterial substances in themselves. For Augustine (De Trin. ix, 3) says: "As the mind itself acquires the knowledge of corporeal things by means of the corporeal senses, so it gains from itself the knowledge of incorporeal things." But these are the immaterial substances. Therefore the human mind understands immaterial substances.

Obj. 2: Further, like is known by like. But the human mind is more akin to immaterial than to material things; since its own nature is immaterial, as is clear from what we have said above (Q. 76, A. 1). Since then our mind understands material things, much more is it able to understand immaterial things.

Obj. 3: Further, the fact that objects which are in themselves most sensible are not most felt by us, comes from sense being corrupted by their very excellence. But the intellect is not subject to such a corrupting influence from its object, as is stated De Anima iii, 4. Therefore things which are in themselves in the highest degree of intelligibility, are likewise to us most intelligible. As material things, however, are intelligible only so far as we make them actually so by abstracting them from material conditions, it is clear that those substances are more intelligible in themselves whose nature is immaterial. Therefore they are much more known to us

than are material things.

Obj. 4: Further, the Commentator says (Metaph. ii) that "nature would be frustrated in its end" were we unable to understand abstract substances, "because it would have made what in itself is naturally intelligible not to be understood at all." But in nature nothing is idle or purposeless. Therefore immaterial substances can be understood by us.

Obj. 5: Further, as sense is to the sensible, so is intellect to the intelligible. But our sight can see all things corporeal, whether superior and incorruptible; or lower and corruptible. Therefore our intellect can understand all intelligible substances, even the superior and immaterial.

On the contrary, It is written (Wis. 9:16): "The things that are in heaven, who shall search out?" But these substances are said to be in heaven, according to Matt. 18:10, "Their angels in heaven," etc. Therefore immaterial substances cannot be known by human investigation.

I answer that, In the opinion of Plato, immaterial substances are not only understood by us, but are the objects we understand first of all. For Plato taught that immaterial subsisting forms, which he called "Ideas," are the proper objects of our intellect, and thus first and per se understood by us; and, further, that material objects are known by the soul inasmuch as phantasy and sense are mixed up with the mind. Hence the purer the intellect is, so much the more clearly does it perceive the intelligible truth of immaterial things.

But in Aristotle's opinion, which experience corroborates, our intellect in its present state of life has a natural relationship to the natures of material things; and therefore it can only understand by turning to the phantasms, as we have said above (Q. 84, A. 7). Thus it clearly appears that immaterial substances which do not fall under sense and imagination, cannot first and per se be known by us, according to the mode of knowledge which experience proves us to have.

Nevertheless Averroes (Comment. De Anima iii) teaches that in this present life man can in the end arrive at the knowledge of separate substances by being coupled or united to some separate substance, which he calls the "active intellect," and which, being a separate substance itself, can naturally understand separate substances. Hence, when it is perfectly united to us so that by its means we are able to understand perfectly, we also shall be able to understand separate substances, as in the present life through the medium of the passive intellect united to us, we can understand material things. Now he said that the active intellect is united to us, thus. For since we understand by means of both the active intellect and intelligible objects, as, for instance, we understand conclusions by principles understood; it is clear that the active intellect must be compared to the objects understood, either as the principal agent is to the instrument, or as form to matter. For an action is ascribed to two principles in one of these two ways; to a principal agent and to an instrument, as cutting to the workman and the saw; to a form and its subject, as heating to heat and fire. In both these ways the active intellect can be compared to the intelligible object as perfection is to the perfectible, and as act is to potentiality. Now a subject is made perfect and receives its perfection at one and the same time, as the reception of what is actually visible synchronizes with the reception of light in the eye. Therefore the passive intellect receives the intelligible object and the active intellect together; and the more numerous the intelligible objects received, so much the nearer do we come to the point of perfect union between ourselves and the active intellect; so much so that when we understand all the intelligible objects, the active intellect becomes one with us, and by its instrumentality we can understand all things material and immaterial. In this he makes the ultimate happiness of man to consist. Nor, as regards the present inquiry, does it matter whether the passive intellect in that state of happiness understands separate substances by the instrumentality of the active intellect, as he himself maintains, or whether (as he says Alexander holds) the passive intellect can never understand separate substances

(because according to him it is corruptible), but man understands separate substances by means of the active intellect.

This opinion, however, is untrue. First, because, supposing the active intellect to be a separate substance, we could not formally understand by its instrumentality, for the medium of an agent's formal action consists in its form and act, since every agent acts according to its actuality, as was said of the passive intellect (Q. 70, A. 1). Secondly, this opinion is untrue, because in the above explanation, the active intellect, supposing it to be a separate substance, would not be joined to us in its substance, but only in its light, as participated in things understood; and would not extend to the other acts of the active intellect so as to enable us to understand immaterial substances; just as when we see colors set off by the sun, we are not united to the substance of the sun so as to act like the sun, but its light only is united to us, that we may see the colors. Thirdly, this opinion is untrue, because granted that, as above explained, the active intellect were united to us in substance, still it is not said that it is wholly so united in regard to one intelligible object, or two; but rather in regard to all intelligible objects. But all such objects together do not equal the force of the active intellect, as it is a much greater thing to understand separate substances than to understand all material things. Hence it clearly follows that the knowledge of all material things would not make the active intellect to be so united to us as to enable us by its instrumentality to understand separate substances.

Fourthly, this opinion is untrue, because it is hardly possible for anyone in this world to understand all material things: and thus no one, or very few, could reach to perfect felicity; which is against what the Philosopher says (Ethic. i, 9), that happiness is a "kind of common good, communicable to all capable of virtue." Further, it is unreasonable that only the few of any species attain to the end of the species.

Fifthly, the Philosopher expressly says (Ethic. i, 10), that happiness is "an operation

according to perfect virtue"; and after enumerating many virtues in the tenth book, he concludes (Ethic. i, 7) that ultimate happiness consisting in the knowledge of the highest things intelligible is attained through the virtue of wisdom, which in the sixth chapter he had named as the chief of speculative sciences. Hence Aristotle clearly places the ultimate felicity of man in the knowledge of separate substances, obtainable by speculative science; and not by being united to the active intellect as some imagined.

Sixthly, as was shown above (Q. 79, A. 4), the active intellect is not a separate substance; but a faculty of the soul, extending itself actively to the same objects to which the passive intellect extends receptively; because, as is stated (De Anima iii, 5), the passive intellect is "all things potentially," and the active intellect is "all things in act." Therefore both intellects, according to the present state of life, extend to material things only, which are made actually intelligible by the active intellect, and are received in the passive intellect. Hence in the present state of life we cannot understand separate immaterial substances in themselves, either by the passive or by the active intellect.

Reply Obj. 1: Augustine may be taken to mean that the knowledge of incorporeal things in the mind can be gained by the mind itself. This is so true that philosophers also say that the knowledge concerning the soul is a principle for the knowledge of separate substances. For by knowing itself, it attains to some knowledge of incorporeal substances, such as is within its compass; not that the knowledge of itself gives it a perfect and absolute knowledge of them.

Reply Obj. 2: The likeness of nature is not a sufficient cause of knowledge; otherwise what Empedocles said would be true—that the soul needs to have the nature of all in order to know all. But knowledge requires that the likeness of the thing known be in the knower, as a kind of form thereof. Now our passive intellect, in the present state of life, is such that it can be informed with similitudes abstracted

from phantasms: and therefore it knows material things rather than immaterial substances.

Reply Obj. 3: There must needs be some proportion between the object and the faculty of knowledge; such as of the active to the passive, and of perfection to the perfectible. Hence that sensible objects of great power are not grasped by the senses, is due not merely to the fact that they corrupt the organ, but also to their being improportionate to the sensitive power. And thus it is that immaterial substances are improportionate to our intellect, in our present state of life, so that it cannot understand them.

Reply Obj. 4: This argument of the Commentator fails in several ways. First, because if separate substances are not understood by us, it does not follow that they are not understood by any intellect; for they are understood by themselves, and by one another.

Secondly, to be understood by us is not the end of separate substances: while only that is vain and purposeless, which fails to attain its end. It does not follow, therefore, that immaterial substances are purposeless, even if they are not understood by us at all.

Reply Obj. 5: Sense knows bodies, whether superior or inferior, in the same way, that is, by the sensible acting on the organ. But we do not understand material and immaterial substances in the same way. The former we understand by a process of abstraction, which is impossible in the case of the latter, for there are no phantasms of what is immaterial. _____

SECOND ARTICLE [I, Q. 88, Art. 2]

Whether Our Intellect Can Understand Immaterial Substances Through Its Knowledge of Material Things?

Objection 1: It would seem that our intellect can know immaterial substances through the knowledge of material things. For Dionysius says (Coel. Hier. i) that

"the human mind cannot be raised up to immaterial contemplation of the heavenly hierarchies, unless it is led thereto by material guidance according to its own nature." Therefore we can be led by material things to know immaterial substances.

Obj. 2: Further, science resides in the intellect. But there are sciences and definitions of immaterial substances; for Damascene defines an angel (De Fide Orth. ii, 3); and we find angels treated of both in theology and philosophy. Therefore immaterial substances can be understood by us.

Obj. 3: Further, the human soul belongs to the genus of immaterial substances. But it can be understood by us through its act by which it understands material things. Therefore also other material substances can be understood by us, through their material effects.

Obj. 4: Further, the only cause which cannot be comprehended through its effects is that which is infinitely distant from them, and this belongs to God alone. Therefore other created immaterial substances can be understood by us through material things.

On the contrary, Dionysius says (Div. Nom. i) that "intelligible things cannot be understood through sensible things, nor composite things through simple, nor incorporeal through corporeal."

I answer that, Averroes says (De Anima iii) that a philosopher named Avempace [*Ibn-Badja, Arabian Philosopher; ob. 1183] taught that by the understanding of natural substances we can be led, according to true philosophical principles, to the knowledge of immaterial substances. For since the nature of our intellect is to abstract the quiddity of material things from matter, anything material residing in that abstracted quiddity can again be made subject to abstraction; and as the process of abstraction cannot go on forever, it must arrive at length at some immaterial quiddity, absolutely without matter; and this would be the understanding of immaterial substance.

Now this opinion would be true, were immaterial substances the forms and species of these material things; as the Platonists supposed. But supposing, on the contrary, that immaterial substances differ altogether from the quiddity of material things, it follows that however much our intellect abstract the quiddity of material things from matter, it could never arrive at anything akin to immaterial substance. Therefore we are not able perfectly to understand immaterial substances through material substances.

Reply Obj. 1: From material things we can rise to some kind of knowledge of immaterial things, but not to the perfect knowledge thereof; for there is no proper and adequate proportion between material and immaterial things, and the likenesses drawn from material things for the understanding of immaterial things are very dissimilar therefrom, as Dionysius says (Coel. Hier. ii).

Reply Obj. 2: Science treats of higher things principally by way of negation. Thus Aristotle (De Coel. i, 3) explains the heavenly bodies by denying to them inferior corporeal properties. Hence it follows that much less can immaterial substances be known by us in such a way as to make us know their quiddity; but we may have a scientific knowledge of them by way of negation and by their relation to material things.

Reply Obj. 3: The human soul understands itself through its own act of understanding, which is proper to it, showing perfectly its power and nature. But the power and nature of immaterial substances cannot be perfectly known through such act, nor through any other material thing, because there is no proportion between the latter and the power of the former.

Reply Obj. 4: Created immaterial substances are not in the same natural genus as material substances, for they do not agree in power or in matter; but they belong to the same logical genus, because even immaterial substances are in the predicament of substance, as their essence is distinct from their existence. But God has no

connection with material things, as regards either natural genus or logical genus; because God is in no genus, as stated above (Q. 3, A. 5). Hence through the likeness derived from material things we can know something positive concerning the angels, according to some common notion, though not according to the specific nature; whereas we cannot acquire any such knowledge at all about God.

THIRD ARTICLE [I, Q. 88, Art. 3]

Whether God Is the First Object Known by the Human Mind?

Objection 1: It would seem that God is the first object known by the human mind. For that object in which all others are known, and by which we judge others, is the first thing known to us; as light is to the eye, and first principles to the intellect. But we know all things in the light of the first truth, and thereby judge of all things, as Augustine says (De Trin. xii, 2; De Vera Relig. xxxi); [*Confess. xii, 25]. Therefore God is the first object known to us.

Obj. 2: Further, whatever causes a thing to be such is more so. But God is the cause of all our knowledge; for He is "the true light which enlighteneth every man that cometh into this world" (John 1:9). Therefore God is our first and most known object.

Obj. 3: Further, what is first known in the image is the exemplar to which it is made. But in our mind is the image of God, as Augustine says (De Trin. xii, 4,7). Therefore God is the first object known to our mind.

On the contrary, "No man hath seen God at any time" (John 1:18).

I answer that, Since the human intellect in the present state of life cannot understand even immaterial created substances (A. 1), much less can it understand the essence of the uncreated substance. Hence it must be said simply that God is not the first object of our knowledge. Rather do we know God through creatures, according to the Apostle (Rom. 1:20), "the invisible things of God are clearly seen, being

understood by the things that are made": while the first object of our knowledge in this life is the "quiddity of a material thing," which is the proper object of our intellect, as appears above in many passages (Q. 84, A. 7; Q. 85, A. 8; Q. 87, A. 2, ad 2)

Reply Obj. 1: We see and judge of all things in the light of the first truth, forasmuch as the light itself of our mind, whether natural or gratuitous, is nothing else than the impression of the first truth upon it, as stated above (Q. 12, A. 2). Hence, as the light itself of our intellect is not the object it understands, much less can it be said that God is the first object known by our intellect.

Reply Obj. 2: The axiom, "Whatever causes a thing to be such is more so," must be understood of things belonging to one and the same order, as explained above (Q. 81, A. 2, ad 3). Other things than God are known because of God; not as if He were the first known object, but because He is the first cause of our faculty of knowledge.

Reply Obj. 3: If there existed in our souls a perfect image of God, as the Son is the perfect image of the Father, our mind would know God at once. But the image in our mind is imperfect; hence the argument does not prove. _____

QUESTION 89

OF THE KNOWLEDGE OF THE SEPARATED SOUL (In Eight Articles)

We must now consider the knowledge of the separated soul. Under this head there are eight points of inquiry:

(1) Whether the soul separated from the body can understand?

(2) Whether it understands separate substances?

(3) Whether it understands all natural things?

(4) Whether it understands individuals and singulars?

(5) Whether the habits of knowledge acquired in this life remain?

(6) Whether the soul can use the habit of knowledge here acquired?

(7) Whether local distance impedes the separated soul's knowledge?

(8) Whether souls separated from the body know what happens here?

FIRST ARTICLE [I, Q. 89, Art. 1]

Whether the Separated Soul Can Understand Anything?

Objection 1: It would seem that the soul separated from the body can understand nothing at all. For the Philosopher says (De Anima i, 4) that "the understanding is corrupted together with its interior principle." But by death all human interior principles are corrupted. Therefore also the intellect itself is corrupted.

Obj. 2: Further, the human soul is hindered from understanding when the senses are tied, and by a distracted imagination, as explained above (Q. 84, AA. 7,8). But death destroys the senses and imagination, as we have shown above (Q. 77, A. 8). Therefore after death the soul understands nothing.

Obj. 3: Further, if the separated soul can understand, this must be by means of some species. But it does not understand by means of innate species, because it has none such; being at first "like a tablet on which nothing is written": nor does it understand by species abstracted from things, for it does not then possess organs of sense and imagination which are necessary for the abstraction of species: nor does it understand by means of species, formerly abstracted and retained in the soul; for if that were so, a child's soul would have no means of understanding at all: nor does it understand by means of intelligible species divinely infused, for such knowledge would not be natural, such as we treat of now, but the effect of grace. Therefore the soul apart from the body understands nothing.

On the contrary, The Philosopher says (De Anima i, 1), "If the soul had no proper operation, it could not be separated from the body." But the soul is separated from the body; therefore it has a proper operation and above all, that which consists in intelligence. Therefore the soul can understand when it is apart from the body.

I answer that, The difficulty in solving this question arises from the fact that the soul united to the body can understand only by turning to the phantasms, as experience shows. Did this not proceed from the soul's very nature, but accidentally through its being bound up with the body, as the Platonists said, the difficulty would vanish; for in that case when the body was once removed, the soul would at once return to its own nature, and would understand intelligible things simply, without turning to the phantasms, as is exemplified in the case of other separate substances. In that case, however, the union of soul and body would not be for the soul's good, for evidently it would understand worse in the body than out of it; but for the good of the body, which would be unreasonable, since matter exists on account of the form, and not the form for the sake of matter. But if we admit that the nature of the soul requires it to understand by turning to the phantasms, it will seem, since death does not change its nature, that it can then naturally understand nothing; as the phantasms are wanting to which it may turn.

To solve this difficulty we must consider that as nothing acts except so far as it is actual, the mode of action in every agent follows from its mode of existence. Now the soul has one mode of being when in the body, and another when apart from it, its nature remaining always the same; but this does not mean that its union with the body is an accidental thing, for, on the contrary, such union belongs to its very nature, just as the nature of a light object is not changed, when it is in its proper place, which is natural to it, and outside its proper place, which is beside its nature. The soul, therefore, when united to the body, consistently with that mode of existence, has a mode of understanding, by turning to corporeal phantasms, which are in corporeal organs; but when it is separated from the body, it has a mode of understanding, by turning to simply intelligible objects, as is proper to other separate substances. Hence it is as natural for the soul to understand by turning to the phantasms as it is for it to be joined to the body; but to be separated from the body is not in accordance with its nature, and likewise to understand without turning to the

phantasms is not natural to it; and hence it is united to the body in order that it may have an existence and an operation suitable to its nature. But here again a difficulty arises. For since nature is always ordered to what is best, and since it is better to understand by turning to simply intelligible objects than by turning to the phantasms; God should have ordered the soul's nature so that the nobler way of understanding would have been natural to it, and it would not have needed the body for that purpose.

In order to resolve this difficulty we must consider that while it is true that it is nobler in itself to understand by turning to something higher than to understand by turning to phantasms, nevertheless such a mode of understanding was not so perfect as regards what was possible to the soul. This will appear if we consider that every intellectual substance possesses intellective power by the influence of the Divine light, which is one and simple in its first principle, and the farther off intellectual creatures are from the first principle so much the more is the light divided and diversified, as is the case with lines radiating from the centre of a circle. Hence it is that God by His one Essence understands all things; while the superior intellectual substances understand by means of a number of species, which nevertheless are fewer and more universal and bestow a deeper comprehension of things, because of the efficaciousness of the intellectual power of such natures: whereas the inferior intellectual natures possess a greater number of species, which are less universal, and bestow a lower degree of comprehension, in proportion as they recede from the intellectual power of the higher natures. If, therefore, the inferior substances received species in the same degree of universality as the superior substances, since they are not so strong in understanding, the knowledge which they would derive through them would be imperfect, and of a general and confused nature. We can see this to a certain extent in man, for those who are of weaker intellect fail to acquire perfect knowledge through the universal conceptions of those who have a better understanding, unless things are explained to them singly and in detail. Now it is

clear that in the natural order human souls hold the lowest place among intellectual substances. But the perfection of the universe required various grades of being. If, therefore, God had willed souls to understand in the same way as separate substances, it would follow that human knowledge, so far from being perfect, would be confused and general. Therefore to make it possible for human souls to possess perfect and proper knowledge, they were so made that their nature required them to be joined to bodies, and thus to receive the proper and adequate knowledge of sensible things from the sensible things themselves; thus we see in the case of uneducated men that they have to be taught by sensible examples.

It is clear then that it was for the soul's good that it was united to a body, and that it understands by turning to the phantasms. Nevertheless it is possible for it to exist apart from the body, and also to understand in another way.

Reply Obj. 1: The Philosopher's words carefully examined will show that he said this on the previous supposition that understanding is a movement of body and soul as united, just as sensation is, for he had not as yet explained the difference between intellect and sense. We may also say that he is referring to the way of understanding by turning to phantasms. This is also the meaning of the second objection.

Reply Obj. 3: The separated soul does not understand by way of innate species, nor by species abstracted then, nor only by species retained, and this the objection proves; but the soul in that state understands by means of participated species arising from the influence of the Divine light, shared by the soul as by other separate substances; though in a lesser degree. Hence as soon as it ceases to act by turning to corporeal (phantasms), the soul turns at once to the superior things; nor is this way of knowledge unnatural, for God is the author of the influx of both of the light of grace and of the light of nature. _____

SECOND ARTICLE [I, Q. 89, Art. 2]

Whether the Separated Soul Understands Separate Substances?

Objection 1: It would seem that the separated soul does not understand separate substances. For the soul is more perfect when joined to the body than when existing apart from it, being an essential part of human nature; and every part of a whole is more perfect when it exists in that whole. But the soul in the body does not understand separate substances as shown above (Q. 88, A. 1). Therefore much less is it able to do so when apart from the body.

Obj. 2: Further, whatever is known is known either by its presence or by its species. But separate substances cannot be known to the soul by their presence, for God alone can enter into the soul; nor by means of species abstracted by the soul from an angel, for an angel is more simple than a soul. Therefore the separated soul cannot at all understand separate substances.

Obj. 3: Further, some philosophers said that the ultimate happiness of man consists in the knowledge of separate substances. If, therefore, the separated soul can understand separate substances, its happiness would be secured by its separation alone; which cannot be reasonably be said.

On the contrary, Souls apart from the body know other separated souls; as we see in the case of the rich man in hell, who saw Lazarus and Abraham (Luke 16:23). Therefore separated souls see the devils and the angels.

I answer that, Augustine says (De Trin. ix, 3), "our mind acquires the knowledge of incorporeal things by itself"—i.e. by knowing itself (Q. 88, A. 1, ad 1). Therefore from the knowledge which the separated soul has of itself, we can judge how it knows other separate things. Now it was said above (A. 1), that as long as it is united to the body the soul understands by turning to phantasms, and therefore it does not understand itself save through becoming actually intelligent by means of ideas abstracted from phantasms; for thus it understands itself through its own act, as shown above (Q. 87, A. 1). When, however, it is separated from the body, it understands no longer by turning to phantasms, but by turning to simply intelligible

objects; hence in that state it understands itself through itself. Now, every separate substance "understands what is above itself and what is below itself, according to the mode of its substance" (De Causis viii): for a thing is understood according as it is in the one who understands; while one thing is in another according to the nature of that in which it is. And the mode of existence of a separated soul is inferior to that of an angel, but is the same as that of other separated souls. Therefore the soul apart from the body has perfect knowledge of other separated souls, but it has an imperfect and defective knowledge of the angels so far as its natural knowledge is concerned. But the knowledge of glory is otherwise.

Reply Obj. 1: The separated soul is, indeed, less perfect considering its nature in which it communicates with the nature of the body: but it has a greater freedom of intelligence, since the weight and care of the body is a clog upon the clearness of its intelligence in the present life.

Reply Obj. 2: The separated soul understands the angels by means of divinely impressed ideas; which, however, fail to give perfect knowledge of them, forasmuch as the nature of the soul is inferior to that of an angel.

Reply Obj. 3: Man's ultimate happiness consists not in the knowledge of any separate substances; but in the knowledge of God, Who is seen only by grace. The knowledge of other separate substances if perfectly understood gives great happiness—not final and ultimate happiness. But the separated soul does not understand them perfectly, as was shown above in this article.

THIRD ARTICLE [I, Q. 89, Art. 3]

Whether the Separated Soul Knows All Natural Things?

Objection 1: It would seem that the separated soul knows all natural things. For the types of all natural things exist in separate substances. Therefore, as separated souls know separate substances, they also know all natural things.

Obj. 2: Further, whoever understands the greater intelligible, will be able much more to understand the lesser intelligible. But the separated soul understands immaterial substances, which are in the highest degree of intelligibility. Therefore much more can it understand all natural things which are in a lower degree of intelligibility.

On the contrary, The devils have greater natural knowledge than the separated soul; yet they do not know all natural things, but have to learn many things by long experience, as Isidore says (De Summo Bono i). Therefore neither can the separated soul know all natural things.

I answer that, As stated above (A. 1), the separated soul, like the angels, understands by means of species, received from the influence of the Divine light. Nevertheless, as the soul by nature is inferior to an angel, to whom this kind of knowledge is natural, the soul apart from the body through such species does not receive perfect knowledge, but only a general and confused kind of knowledge. Separated souls, therefore, have the same relation through such species to imperfect and confused knowledge of natural things as the angels have to the perfect knowledge thereof. Now angels through such species know all natural things perfectly; because all that God has produced in the respective natures of natural things has been produced by Him in the angelic intelligence, as Augustine says (Gen. ad lit. ii, 8). Hence it follows that separated souls know all natural things not with a certain and proper knowledge, but in a general and confused manner.

Reply Obj. 1: Even an angel does not understand all natural things through his substance, but through certain species, as stated above (Q. 87, A. 1). So it does not follow that the soul knows all natural things because it knows separate substances after a fashion.

Reply Obj. 2: As the soul separated from the body does not perfectly understand separate substances, so neither does it know all natural things perfectly; but it knows them confusedly, as above explained in this article.

Reply Obj. 3: Isidore speaks of the knowledge of the future which neither angels, nor demons, nor separated souls, know except so far as future things pre-exist in their causes or are known by Divine revelation. But we are here treating of the knowledge of natural things.

Reply Obj. 4: Knowledge acquired here by study is proper and perfect; the knowledge of which we speak is confused. Hence it does not follow that to study in order to learn is useless. _____

FOURTH ARTICLE [I, Q. 89, Art. 4]

Whether the Separated Soul Knows Singulars?

Objection 1: It would seem that the separated soul does not know singulars. For no cognitive power besides the intellect remains in the separated soul, as is clear from what has been said above (Q. 77, A. 8). But the intellect cannot know singulars, as we have shown (Q. 86, A. 1). Therefore the separated soul cannot know singulars.

Obj. 2: Further, the knowledge of the singular is more determinate than knowledge of the universal. But the separated soul has no determinate knowledge of the species of natural things, therefore much less can it know singulars.

Obj. 3: Further, if it knew the singulars, yet not by sense, for the same reason it would know all singulars. But it does not know all singulars. Therefore it knows none.

On the contrary, The rich man in hell said: "I have five brethren" (Luke 16:28).

I answer that, Separated souls know some singulars, but not all, not even all present singulars. To understand this, we must consider that there is a twofold way of knowing things, one by means of abstraction from phantasms, and in this way singulars cannot be directly known by the intellect, but only indirectly, as stated above (Q. 86, A. 1). The other way of understanding is by the infusion of species by God, and in that way it is possible for the intellect to know singulars. For as God knows all things, universal and singular, by His Essence, as the cause of universal

and individual principles (Q. 14, A. 2), so likewise separate substances can know singulars by species which are a kind of participated similitude of the Divine Essence. There is a difference, however, between angels and separated souls in the fact that through these species the angels have a perfect and proper knowledge of things; whereas separated souls have only a confused knowledge. Hence the angels, by reason of their perfect intellect, through these species, know not only the specific natures of things, but also the singulars contained in those species; whereas separated souls by these species know only those singulars to which they are determined by former knowledge in this life, or by some affection, or by natural aptitude, or by the disposition of the Divine order; because whatever is received into anything is conditioned according to the mode of the recipient.

Reply Obj. 1: The intellect does not know the singular by way of abstraction; neither does the separated soul know it thus; but as explained above.

Reply Obj. 2: The knowledge of the separated soul is confined to those species or individuals to which the soul has some kind of determinate relation, as we have said.

Reply Obj. 3: The separated soul has not the same relation to all singulars, but one relation to some, and another to others. Therefore there is not the same reason why it should know all singulars. _____

FIFTH ARTICLE [I, Q. 89, Art. 5]

Whether the Habit of Knowledge Here Acquired Remains in the Separated Soul?

Objection 1: It would seem that the habit of knowledge acquired in this life does not remain in the soul separated from the body: for the Apostle says: "Knowledge shall be destroyed" (1 Cor. 13:8).

Obj. 2: Further, some in this world who are less good enjoy knowledge denied to others who are better. If, therefore, the habit of knowledge remained in the soul after death, it would follow that some who are less good would, even in the future life, excel some who are better; which seems unreasonable.

Obj. 3: Further, separated souls will possess knowledge by influence of the Divine light. Supposing, therefore, that knowledge here acquired remained in the separated soul, it would follow that two forms of the same species would co-exist in the same subject which cannot be.

Obj. 4: Further, the Philosopher says (Praedic. vi, 4, 5), that "a habit is a quality hard to remove: yet sometimes knowledge is destroyed by sickness or the like." But in this life there is no change so thorough as death. Therefore it seems that the habit of knowledge is destroyed by death.

On the contrary, Jerome says (Ep. liii, ad Paulinum), "Let us learn on earth that kind of knowledge which will remain with us in heaven."

I answer that, Some say that the habit of knowledge resides not in the intellect itself, but in the sensitive powers, namely, the imaginative, cogitative, and memorative, and that the intelligible species are not kept in the passive intellect. If this were true, it would follow that when the body is destroyed by death, knowledge here acquired would also be entirely destroyed.

But, since knowledge resides in the intellect, which is "the abode of species," as the Philosopher says (De Anima iii, 4), the habit of knowledge here acquired must be partly in the aforesaid sensitive powers and partly in the intellect. This can be seen by considering the very actions from which knowledge arises. For "habits are like the actions whereby they are acquired" (Ethic. ii, 1). Now the actions of the intellect, by which knowledge is here acquired, are performed by the mind turning to the phantasms in the aforesaid sensitive powers. Hence through such acts the passive intellect acquires a certain facility in considering the species received: and the aforesaid sensitive powers acquire a certain aptitude in seconding the action of the intellect when it turns to them to consider the intelligible object. But as the intellectual act resides chiefly and formally in the intellect itself, whilst it resides materially and dispositively in the inferior powers, the same distinction is to be

applied to habit.

Knowledge, therefore, acquired in the present life does not remain in the separated soul, as regards what belongs to the sensitive powers; but as regards what belongs to the intellect itself, it must remain; because, as the Philosopher says (De Long. et Brev. Vitae ii), a form may be corrupted in two ways; first, directly, when corrupted by its contrary, as heat, by cold; and secondly, indirectly, when its subject is corrupted. Now it is evident that human knowledge is not corrupted through corruption of the subject, for the intellect is an incorruptible faculty, as above stated (Q. 79, A. 2, ad 2). Neither can the intelligible species in the passive intellect be corrupted by their contrary; for there is no contrary to intelligible "intentions," above all as regards simple intelligence of "what a thing is." But contrariety may exist in the intellect as regards mental composition and division, or also reasoning; so far as what is false in statement or argument is contrary to truth. And thus knowledge may be corrupted by its contrary when a false argument seduces anyone from the knowledge of truth. For this reason the Philosopher in the above work mentions two ways in which knowledge is corrupted directly: namely, "forgetfulness" on the part of the memorative power, and "deception" on the part of a false argument. But these have no place in the separated soul. Therefore we must conclude that the habit of knowledge, so far as it is in the intellect, remains in the separated soul.

Reply Obj. 1: The Apostle is not speaking of knowledge as a habit, but as to the act of knowing; and hence he says, in proof of the assertion quoted, "Now, I know in part."

Reply Obj. 2: As a less good man may exceed a better man in bodily stature, so the same kind of man may have a habit of knowledge in the future life which a better man may not have. Such knowledge, however, cannot be compared with the other prerogatives enjoyed by the better man.

Reply Obj. 3: These two kinds of knowledge are not of the same species, so there is

no impossibility.

Reply Obj. 4: This objection considers the corruption of knowledge on the part of the sensitive powers. _____

SIXTH ARTICLE [I, Q. 89, Art. 6]

Whether the Act of Knowledge Acquired Here Remains in the Separated Soul?

Objection 1: It would seem that the act of knowledge here acquired does not remain in the separated soul. For the Philosopher says (De Anima i, 4), that when the body is corrupted, "the soul neither remembers nor loves." But to consider what is previously known is an act of memory. Therefore the separated soul cannot retain an act of knowledge here acquired.

Obj. 2: Further, intelligible species cannot have greater power in the separated soul than they have in the soul united to the body. But in this life we cannot understand by intelligible species without turning to phantasms, as shown above (Q. 84, A. 7). Therefore the separated soul cannot do so, and thus it cannot understand at all by intelligible species acquired in this life.

Obj. 3: Further, the Philosopher says (Ethic. ii, 1), that "habits produce acts similar to those whereby they are acquired." But the habit of knowledge is acquired here by acts of the intellect turning to phantasms: therefore it cannot produce any other acts. These acts, however, are not adapted to the separated soul. Therefore the soul in the state of separation cannot produce any act of knowledge acquired in this life.

On the contrary, It was said to Dives in hell (Luke 16:25): "Remember thou didst receive good things in thy lifetime."

I answer that, Action offers two things for our consideration—its species and its mode. Its species comes from the object, whereto the faculty of knowledge is directed by the (intelligible) species, which is the object's similitude; whereas the mode is gathered from the power of the agent. Thus that a person see a stone is due to the species of the stone in his eye; but that he see it clearly, is due to the eye's

visual power. Therefore as the intelligible species remain in the separated soul, as stated above (A. 5), and since the state of the separated soul is not the same as it is in this life, it follows that through the intelligible species acquired in this life the soul apart from the body can understand what it understood formerly, but in a different way; not by turning to phantasms, but by a mode suited to a soul existing apart from the body. Thus the act of knowledge here acquired remains in the separated soul, but in a different way.

Reply Obj. 1: The Philosopher speaks of remembrance, according as memory belongs to the sensitive part, but not as belonging in a way to the intellect, as explained above (Q. 79, A. 6).

Reply Obj. 2: The different mode of intelligence is produced by the different state of the intelligent soul; not by diversity of species.

Reply Obj. 3: The acts which produce a habit are like the acts caused by that habit, in species, but not in mode. For example, to do just things, but not justly, that is, pleasurably, causes the habit of political justice, whereby we act pleasurably. (Cf. Aristotle, Ethic. v, 8: Magn. Moral. i, 34). _____

SEVENTH ARTICLE [I, Q. 89, Art. 7]

Whether Local Distance Impedes the Knowledge in the Separated Soul?

Objection 1: It would seem that local distance impedes the separated soul's knowledge. For Augustine says (De Cura pro Mort. xiii), that "the souls of the dead are where they cannot know what is done here." But they know what is done among themselves. Therefore local distance impedes the knowledge in the separated soul.

Obj. 2: Further, Augustine says (De Divin. Daemon. iii), that "the demons' rapidity of movement enables them to tell things unknown to us." But agility of movement would be useless in that respect unless their knowledge was impeded by local distance; which, therefore, is a much greater hindrance to the knowledge of the separated soul, whose nature is inferior to the demon's.

Obj. 3: Further, as there is distance of place, so is there distance of time. But distance of time impedes knowledge in the separated soul, for the soul is ignorant of the future. Therefore it seems that distance of place also impedes its knowledge.

On the contrary, It is written (Luke 16:23), that Dives, "lifting up his eyes when he was in torment, saw Abraham afar off." Therefore local distance does not impede knowledge in the separated soul.

I answer that, Some have held that the separated soul knows the singular by abstraction from the sensible. If that were so, it might be that local distance would impede its knowledge; for either the sensible would need to act upon the soul, or the soul upon the sensible, and in either case a determinate distance would be necessary. This is, however, impossible because abstraction of the species from the sensible is done through the senses and other sensible faculties which do not remain actually in the soul apart from the body. But the soul when separated understands singulars by species derived from the Divine light, which is indifferent to what is near or distant. Hence knowledge in the separated soul is not hindered by local distance.

Reply Obj. 1: Augustine says that the souls of the departed cannot see what is done here, not because they are "there," as if impeded by local distance; but for some other cause, as we shall explain (A. 8).

Reply Obj. 2: Augustine speaks there in accordance with the opinion that demons have bodies naturally united to them, and so have sensitive powers, which require local distance. In the same book he expressly sets down this opinion, though apparently rather by way of narration than of assertion, as we may gather from De Civ. Dei xxi, 10.

Reply Obj. 3: The future, which is distant in time, does not actually exist, and therefore is not knowable in itself, because so far as a thing falls short of being, so far does it fall short of being knowable. But what is locally distant exists actually, and is knowable in itself. Hence we cannot argue from distance of time to distance

of place. _____

EIGHTH ARTICLE [I, Q. 89, Art. 8]

Whether Separated Souls Know What Takes Place on Earth?

Objection 1: It would seem that separated souls know what takes place on earth; for otherwise they would have no care for it, as they have, according to what Dives said (Luke 16:27, 28), "I have five brethren . . . he may testify unto them, lest they also come into the place of torments." Therefore separated souls know what passes on earth.

Obj. 2: Further, the dead often appear to the living, asleep or awake, and tell them of what takes place there; as Samuel appeared to Saul (1 Kings 28:11). But this could not be unless they knew what takes place here. Therefore they know what takes place on earth.

Obj. 3: Further, separated souls know what happens among themselves. If, therefore, they do not know what takes place among us, it must be by reason of local distance; which has been shown to be false (A. 7).

On the contrary, It is written (Job 14:21): "He will not understand whether his children come to honor or dishonor."

I answer that, By natural knowledge, of which we are treating now, the souls of the dead do not know what passes on earth. This follows from what has been laid down (A. 4), since the separated soul has knowledge of singulars, by being in a way determined to them, either by some vestige of previous knowledge or affection, or by the Divine order. Now the souls departed are in a state of separation from the living, both by Divine order and by their mode of existence, whilst they are joined to the world of incorporeal spiritual substances; and hence they are ignorant of what goes on among us. Whereof Gregory gives the reason thus: "The dead do not know how the living act, for the life of the spirit is far from the life of the flesh; and so, as corporeal things differ from incorporeal in genus, so they are distinct in knowledge"

(Moral. xii). Augustine seems to say the same (De Cura pro Mort. xiii), when he asserts that, "the souls of the dead have no concern in the affairs of the living."

Gregory and Augustine, however, seem to be divided in opinion as regards the souls of the blessed in heaven, for Gregory continues the passage above quoted: "The case of the holy souls is different, for since they see the light of Almighty God, we cannot believe that external things are unknown to them." But Augustine (De Cura pro Mort. xiii) expressly says: "The dead, even the saints do not know what is done by the living or by their own children," as a gloss quotes on the text, "Abraham hath not known us" (Isa. 63:16). He confirms this opinion by saying that he was not visited, nor consoled in sorrow by his mother, as when she was alive; and he could not think it possible that she was less kind when in a happier state; and again by the fact that the Lord promised to king Josias that he should die, lest he should see his people's afflictions (4 Kings 22:20). Yet Augustine says this in doubt; and premises, "Let every one take, as he pleases, what I say." Gregory, on the other hand, is positive, since he says, "We cannot believe." His opinion, indeed, seems to be the more probable one—that the souls of the blessed who see God do know all that passes here. For they are equal to the angels, of whom Augustine says that they know what happens among those living on earth. But as the souls of the blessed are most perfectly united to Divine justice, they do not suffer from sorrow, nor do they interfere in mundane affairs, except in accordance with Divine justice.

Reply Obj. 1: The souls of the departed may care for the living, even if ignorant of their state; just as we care for the dead by pouring forth prayer on their behalf, though we are ignorant of their state. Moreover, the affairs of the living can be made known to them not immediately, but the souls who pass hence thither, or by angels and demons, or even by "the revelation of the Holy Ghost," as Augustine says in the same book.

Reply Obj. 2: That the dead appear to the living in any way whatever is either by the

special dispensation of God; in order that the souls of the dead may interfere in affairs of the living—and this is to be accounted as miraculous. Or else such apparitions occur through the instrumentality of bad or good angels, without the knowledge of the departed; as may likewise happen when the living appear, without their own knowledge, to others living, as Augustine says in the same book. And so it may be said of Samuel that he appeared through Divine revelation; according to Ecclus. 46:23, "he slept, and told the king the end of his life." Or, again, this apparition was procured by the demons; unless, indeed, the authority of Ecclesiasticus be set aside through not being received by the Jews as canonical Scripture.

Reply Obj. 3: This kind of ignorance does not proceed from the obstacle of local distance, but from the cause mentioned above. _____

QUESTION 90

OF THE FIRST PRODUCTION OF MAN'S SOUL (In Four Articles)

After the foregoing we must consider the first production of man, concerning which there are four subjects of treatment:

(1) the production of man himself;

(2) the end of this production;

(3) the state and condition of the first man;

(4) the place of his abode.

Concerning the production of man, there are three things to be considered:

(1) the production of man's soul;

(2) the production of man's body;

(3) the production of the woman.

Under the first head there are four points of inquiry:

(1) Whether man's soul was something made, or was of the Divine substance?

(2) Whether, if made, it was created?

(3) Whether it was made by angelic instrumentality?

(4) Whether it was made before the body? _____

FIRST ARTICLE [I, Q. 90, Art. 1]

Whether the Soul Was Made or Was of God's Substance?

Objection 1: It would seem that the soul was not made, but was God's substance. For it is written (Gen. 2:7): "God formed man of the slime of the earth, and breathed into his face the breath of life, and man was made a living soul." But he who breathes sends forth something of himself. Therefore the soul, whereby man lives, is of the Divine substance.

Obj. 2: Further, as above explained (Q. 75, A. 5), the soul is a simple form. But a form is an act. Therefore the soul is a pure act; which applies to God alone. Therefore the soul is of God's substance.

Obj. 3: Further, things that exist and do [not] differ are the same. But God and the mind exist, and in no way differ, for they could only be differentiated by certain differences, and thus would be composite. Therefore God and the human mind are the same.

On the contrary, Augustine (De Orig. Animae iii, 15) mentions certain opinions which he calls "exceedingly and evidently perverse, and contrary to the Catholic Faith," among which the first is the opinion that "God made the soul not out of nothing, but from Himself."

I answer that, To say that the soul is of the Divine substance involves a manifest improbability. For, as is clear from what has been said (Q. 77, A. 2; Q. 79, A. 2; Q. 84, A. 6), the human soul is sometimes in a state of potentiality to the act of intelligence —acquires its knowledge somehow from things—and thus has various powers; all of which are incompatible with the Divine Nature, Which is a pure

act—receives nothing from any other—and admits of no variety in itself, as we have proved (Q. 3, AA. 1, 7; Q. 9, A. 1).

This error seems to have originated from two statements of the ancients. For those who first began to observe the nature of things, being unable to rise above their imagination, supposed that nothing but bodies existed. Therefore they said that God was a body, which they considered to be the principle of other bodies. And since they held that the soul was of the same nature as that body which they regarded as the first principle, as is stated De Anima i, 2, it followed that the soul was of the nature of God Himself. According to this supposition, also, the Manichaeans, thinking that God was corporeal light, held that the soul was part of that light bound up with the body.

Then a further step in advance was made, and some surmised the existence of something incorporeal, not apart from the body, but the form of a body; so that Varro said, "God is a soul governing the world by movement and reason," as Augustine relates (De Civ. Dei vii, 6 [*The words as quoted are to be found iv. 31.]). So some supposed man's soul to be part of that one soul, as man is a part of the whole world; for they were unable to go so far as to understand the different degrees of spiritual substance, except according to the distinction of bodies.

But, all these theories are impossible, as proved above (Q. 3, AA. 1, 8; and Q. 75, A. 1), wherefore it is evidently false that the soul is of the substance of God.

Reply Obj. 1: The term "breathe" is not to be taken in the material sense; but as regards the act of God, to breathe (spirare), is the same as to make a spirit. Moreover, in the material sense, man by breathing does not send forth anything of his own substance, but an extraneous thing.

Reply Obj. 2: Although the soul is a simple form in its essence, yet it is not its own existence, but is a being by participation, as above explained (Q. 75, A. 5, ad 4). Therefore it is not a pure act like God.

Reply Obj. 3: That which differs, properly speaking, differs in something; wherefore we seek for difference where we find also resemblance. For this reason things which differ must in some way be compound; since they differ in something, and in something resemble each other. In this sense, although all that differ are diverse, yet all things that are diverse do not differ. For simple things are diverse; yet do not differ from one another by differences which enter into their composition. For instance, a man and a horse differ by the difference of rational and irrational; but we cannot say that these again differ by some further difference.

SECOND ARTICLE [I, Q. 90, Art. 2]

Whether the Soul Was Produced by Creation?

Objection 1: It would seem that the soul was not produced by creation. For that which has in itself something material is produced from matter. But the soul is in part material, since it is not a pure act. Therefore the soul was made of matter; and hence it was not created.

Obj. 2: Further, every actuality of matter is educed from the potentiality of that matter; for since matter is in potentiality to act, any act pre-exists in matter potentially. But the soul is the act of corporeal matter, as is clear from its definition. Therefore the soul is educed from the potentiality of matter.

Obj. 3: Further, the soul is a form. Therefore, if the soul is created, all other forms also are created. Thus no forms would come into existence by generation; which is not true.

On the contrary, It is written (Gen. 1:27): "God created man to His own image." But man is like to God in his soul. Therefore the soul was created.

I answer that, The rational soul can be made only by creation; which, however, is not true of other forms. The reason is because, since to be made is the way to existence, a thing must be made in such a way as is suitable to its mode of existence.

Now that properly exists which itself has existence; as it were, subsisting in its own existence. Wherefore only substances are properly and truly called beings; whereas an accident has not existence, but something is (modified) by it, and so far is it called a being; for instance, whiteness is called a being, because by it something is white. Hence it is said Metaph. vii, Did. vi, 1 that an accident should be described as "of something rather than as something." The same is to be said of all non-subsistent forms. Therefore, properly speaking, it does not belong to any non-existing form to be made; but such are said to be made through the composite substances being made. On the other hand, the rational soul is a subsistent form, as above explained (Q. 75, A. 2). Wherefore it is competent to be and to be made. And since it cannot be made of pre-existing matter—whether corporeal, which would render it a corporeal being—or spiritual, which would involve the transmutation of one spiritual substance into another, we must conclude that it cannot exist except by creation.

Reply Obj. 1: The soul's simple essence is as the material element, while its participated existence is its formal element; which participated existence necessarily co-exists with the soul's essence, because existence naturally follows the form. The same reason holds if the soul is supposed to be composed of some spiritual matter, as some maintain; because the said matter is not in potentiality to another form, as neither is the matter of a celestial body; otherwise the soul would be corruptible. Wherefore the soul cannot in any way be made of pre-existent matter.

Reply Obj. 2: The production of act from the potentiality of matter is nothing else but something becoming actually that previously was in potentiality. But since the rational soul does not depend in its existence on corporeal matter, and is subsistent, and exceeds the capacity of corporeal matter, as we have seen (Q. 75, A. 2), it is not educed from the potentiality of matter.

Reply Obj. 3: As we have said, there is no comparison between the rational soul and

other forms. _____

THIRD ARTICLE [I, Q. 90, Art. 3]

Whether the Rational Soul Is Produced by God Immediately?

Objection 1: It would seem that the rational soul is not immediately made by God, but by the instrumentality of the angels. For spiritual things have more order than corporeal things. But inferior bodies are produced by means of the superior, as Dionysius says (Div. Nom. iv). Therefore also the inferior spirits, who are the rational souls, are produced by means of the superior spirits, the angels.

Obj. 2: Further, the end corresponds to the beginning of things; for God is the beginning and end of all. Therefore the issue of things from their beginning corresponds to the forwarding of them to their end. But "inferior things are forwarded by the higher," as Dionysius says (Eccl. Hier. v); therefore also the inferior are produced into existence by the higher, and souls by angels.

Obj. 3: Further, "perfect is that which can produce its like," as is stated Metaph. v. But spiritual substances are much more perfect than corporeal. Therefore, since bodies produce their like in their own species, much more are angels able to produce something specifically inferior to themselves; and such is the rational soul.

On the contrary, It is written (Gen. 2:7) that God Himself "breathed into the face of man the breath of life."

I answer that, Some have held that angels, acting by the power of God, produce rational souls. But this is quite impossible, and is against faith. For it has been proved that the rational soul cannot be produced except by creation. Now, God alone can create; for the first agent alone can act without presupposing the existence of anything; while the second cause always presupposes something derived from the first cause, as above explained (Q. 75, A. 3): and every agent, that presupposes something to its act, acts by making a change therein. Therefore everything else acts by producing a change, whereas God alone acts by creation. Since, therefore, the

rational soul cannot be produced by a change in matter, it cannot be produced, save immediately by God.

Thus the replies to the objections are clear. For that bodies produce their like or something inferior to themselves, and that the higher things lead forward the inferior—all these things are effected through a certain transmutation.

FOURTH ARTICLE [I, Q. 90, Art. 4]

Whether the Human Soul Was Produced Before the Body?

Objection 1: It would seem that the human soul was made before the body. For the work of creation preceded the work of distinction and adornment, as shown above (Q. 66, A. 1; Q. 70, A. 1). But the soul was made by creation; whereas the body was made at the end of the work of adornment. Therefore the soul of man was made before the body.

Obj. 2: Further, the rational soul has more in common with the angels than with the brute animals. But angels were created before bodies, or at least, at the beginning with corporeal matter; whereas the body of man was formed on the sixth day, when also the animals were made. Therefore the soul of man was created before the body.

Obj. 3: Further, the end is proportionate to the beginning. But in the end the soul outlasts the body. Therefore in the beginning it was created before the body.

On the contrary, The proper act is produced in its proper potentiality. Therefore since the soul is the proper act of the body, the soul was produced in the body.

I answer that, Origen (Peri Archon i, 7,8) held that not only the soul of the first man, but also the souls of all men were created at the same time as the angels, before their bodies: because he thought that all spiritual substances, whether souls or angels, are equal in their natural condition, and differ only by merit; so that some of them—namely, the souls of men or of heavenly bodies—are united to bodies while others remain in their different orders entirely free from matter. Of this opinion we

have already spoken (Q. 47, A. 2); and so we need say nothing about it here.

Augustine, however (Gen. ad lit. vii, 24), says that the soul of the first man was created at the same time as the angels, before the body, for another reason; because he supposes that the body of man, during the work of the six days, was produced, not actually, but only as to some "causal virtues"; which cannot be said of the soul, because neither was it made of any pre-existing corporeal or spiritual matter, nor could it be produced from any created virtue. Therefore it seems that the soul itself, during the work of the six days, when all things were made, was created, together with the angels; and that afterwards, by its own will, was joined to the service of the body. But he does not say this by way of assertion; as his words prove. For he says (Gen. ad lit. vii, 29): "We may believe, if neither Scripture nor reason forbid, that man was made on the sixth day, in the sense that his body was created as to its causal virtue in the elements of the world, but that the soul was already created."

Now this could be upheld by those who hold that the soul has of itself a complete species and nature, and that it is not united to the body as its form, but as its administrator. But if the soul is united to the body as its form, and is naturally a part of human nature, the above supposition is quite impossible. For it is clear that God made the first things in their perfect natural state, as their species required. Now the soul, as a part of human nature, has its natural perfection only as united to the body. Therefore it would have been unfitting for the soul to be created without the body.

Therefore, if we admit the opinion of Augustine about the work of the six days (Q. 74, A. 2), we may say that the human soul preceded in the work of the six days by a certain generic similitude, so far as it has intellectual nature in common with the angels; but was itself created at the same time as the body. According to the other saints, both the body and soul of the first man were produced in the work of the six days.

Reply Obj. 1: If the soul by its nature were a complete species, so that it might be

created as to itself, this reason would prove that the soul was created by itself in the beginning. But as the soul is naturally the form of the body, it was necessarily created, not separately, but in the body.

Reply Obj. 2: The same observation applies to the second objection. For if the soul had a species of itself it would have something still more in common with the angels. But, as the form of the body, it belongs to the animal genus, as a formal principle.

Reply Obj. 3: That the soul remains after the body, is due to a defect of the body, namely, death. Which defect was not due when the soul was first created.

QUESTION 91 THE PRODUCTION OF THE FIRST MAN'S BODY (FOUR ARTICLES)

We have now to consider the production of the first man's body. Under this head there are four points of inquiry:

(1) The matter from which it was produced;

(2) The author by whom it was produced;

(3) The disposition it received in its production;

(4) The mode and order of its production. _____

FIRST ARTICLE [I, Q. 91, Art. 1]

Whether the Body of the First Man Was Made of the Slime of the Earth?

Objection 1: It would seem that the body of the first man was not made of the slime of the earth. For it is an act of greater power to make something out of nothing than out of something; because "not being" is farther off from actual existence than "being in potentiality." But since man is the most honorable of God's lower creatures, it was fitting that in the production of man's body, the power of God should be most clearly shown. Therefore it should not have been made of the slime

of the earth, but out of nothing.

Obj. 2: Further, the heavenly bodies are nobler than earthly bodies. But the human body has the greatest nobility; since it is perfected by the noblest form, which is the rational soul. Therefore it should not be made of an earthly body, but of a heavenly body.

Obj. 3: Further, fire and air are nobler than earth and water, as is clear from their subtlety. Therefore, since the human body is most noble, it should rather have been made of fire and air than of the slime of the earth.

Obj. 4: Further, the human body is composed of the four elements. Therefore it was not made of the slime of the earth, but of the four elements.

On the contrary, It is written (Gen. 2:7): "God made man of the slime of the earth."

I answer that, As God is perfect in His works, He bestowed perfection on all of them according to their capacity: "God's works are perfect" (Deut. 32:4). He Himself is simply perfect by the fact that "all things are pre-contained" in Him, not as component parts, but as "united in one simple whole," as Dionysius says (Div. Nom. v); in the same way as various effects pre-exist in their cause, according to its one virtue. This perfection is bestowed on the angels, inasmuch as all things which are produced by God in nature through various forms come under their knowledge. But on man this perfection is bestowed in an inferior way. For he does not possess a natural knowledge of all natural things, but is in a manner composed of all things, since he has in himself a rational soul of the genus of spiritual substances, and in likeness to the heavenly bodies he is removed from contraries by an equable temperament. As to the elements, he has them in their very substance, yet in such a way that the higher elements, fire and air, predominate in him by their power; for life is mostly found where there is heat, which is from fire; and where there is humor, which is of the air. But the inferior elements abound in man by their substance; otherwise the mingling of elements would not be evenly balanced, unless

the inferior elements, which have the less power, predominated in quantity. Therefore the body of man is said to have been formed from the slime of the earth; because earth and water mingled are called slime, and for this reason man is called "a little world," because all creatures of the world are in a way to be found in him.

Reply Obj. 1: The power of the Divine Creator was manifested in man's body when its matter was produced by creation. But it was fitting that the human body should be made of the four elements, that man might have something in common with the inferior bodies, as being something between spiritual and corporeal substances.

Reply Obj. 2: Although the heavenly body is in itself nobler than the earthly body, yet for the acts of the rational soul the heavenly body is less adapted. For the rational soul receives the knowledge of truth in a certain way through the senses, the organs of which cannot be formed of a heavenly body which is impassible. Nor is it true that something of the fifth essence enters materially into the composition of the human body, as some say, who suppose that the soul is united to the body by means of light. For, first of all, what they say is false—that light is a body. Secondly, it is impossible for something to be taken from the fifth essence, or from a heavenly body, and to be mingled with the elements, since a heavenly body is impassible; wherefore it does not enter into the composition of mixed bodies, except as in the effects of its power.

Reply Obj. 3: If fire and air, whose action is of greater power, predominated also in quantity in the human body, they would entirely draw the rest into themselves, and there would be no equality in the mingling, such as is required in the composition of man, for the sense of touch, which is the foundation of the other senses. For the organ of any particular sense must not actually have the contraries of which that sense has the perception, but only potentially; either in such a way that it is entirely void of the whole genus of such contraries—thus, for instance, the pupil of the eye is without color, so as to be in potentiality as regards all colors; which is not possible

in the organ of touch, since it is composed of the very elements, the qualities of which are perceived by that sense—or so that the organ is a medium between two contraries, as much needs be the case with regard to touch; for the medium is in potentiality to the extremes.

Reply Obj. 4: In the slime of the earth are earth, and water binding the earth together. Of the other elements, Scripture makes no mention, because they are less in quantity in the human body, as we have said; and because also in the account of the Creation no mention is made of fire and air, which are not perceived by senses of uncultured men such as those to whom the Scripture was immediately addressed.

SECOND ARTICLE [I, Q. 91, Art. 2]

Whether the Human Body Was Immediately Produced by God?

Objection 1: It would seem that the human body was not produced by God immediately. For Augustine says (De Trin. iii, 4), that "corporeal things are disposed by God through the angels." But the human body was made of corporeal matter, as stated above (A. 1). Therefore it was produced by the instrumentality of the angels, and not immediately by God.

Obj. 2: Further, whatever can be made by a created power, is not necessarily produced immediately by God. But the human body can be produced by the created power of a heavenly body; for even certain animals are produced from putrefaction by the active power of a heavenly body; and Albumazar says that man is not generated where heat and cold are extreme, but only in temperate regions. Therefore the human body was not necessarily produced immediately by God.

Obj. 3: Further, nothing is made of corporeal matter except by some material change. But all corporeal change is caused by a movement of a heavenly body, which is the first movement. Therefore, since the human body was produced from corporeal matter, it seems that a heavenly body had part in its production.

Obj. 4: Further, Augustine says (Gen. ad lit. vii, 24) that man's body was made during the work of the six days, according to the causal virtues which God inserted in corporeal creatures; and that afterwards it was actually produced. But what pre-exists in the corporeal creature by reason of causal virtues can be produced by some corporeal body. Therefore the human body was produced by some created power, and not immediately by God.

On the contrary, It is written (Ecclus. 17:1): "God created man out of the earth."

I answer that, The first formation of the human body could not be by the instrumentality of any created power, but was immediately from God. Some, indeed, supposed that the forms which are in corporeal matter are derived from some immaterial forms; but the Philosopher refutes this opinion (Metaph. vii), for the reason that forms cannot be made in themselves, but only in the composite, as we have explained (Q. 65, A. 4); and because the agent must be like its effect, it is not fitting that a pure form, not existing in matter, should produce a form which is in matter, and which form is only made by the fact that the composite is made. So a form which is in matter can only be the cause of another form that is in matter, according as composite is made by composite. Now God, though He is absolutely immaterial, can alone by His own power produce matter by creation: wherefore He alone can produce a form in matter, without the aid of any preceding material form. For this reason the angels cannot transform a body except by making use of something in the nature of a seed, as Augustine says (De Trin. iii, 19). Therefore as no pre-existing body has been formed whereby another body of the same species could be generated, the first human body was of necessity made immediately by God.

Reply Obj. 1: Although the angels are the ministers of God, as regards what He does in bodies, yet God does something in bodies beyond the angels' power, as, for instance, raising the dead, or giving sight to the blind: and by this power He formed

the body of the first man from the slime of the earth. Nevertheless the angels could act as ministers in the formation of the body of the first man, in the same way as they will do at the last resurrection by collecting the dust.

Reply Obj. 2: Perfect animals, produced from seed, cannot be made by the sole power of a heavenly body, as Avicenna imagined; although the power of a heavenly body may assist by co-operation in the work of natural generation, as the Philosopher says (Phys. ii, 26), "man and the sun beget man from matter." For this reason, a place of moderate temperature is required for the production of man and other animals. But the power of heavenly bodies suffices for the production of some imperfect animals from properly disposed matter: for it is clear that more conditions are required to produce a perfect than an imperfect thing.

Reply Obj. 3: The movement of the heavens causes natural changes; but not changes that surpass the order of nature, and are caused by the Divine Power alone, as for the dead to be raised to life, or the blind to see: like to which also is the making of man from the slime of the earth.

Reply Obj. 4: An effect may be said to pre-exist in the causal virtues of creatures, in two ways. First, both in active and in passive potentiality, so that not only can it be produced out of pre-existing matter, but also that some pre-existing creature can produce it. Secondly, in passive potentiality only; that is, that out of pre-existing matter it can be produced by God. In this sense, according to Augustine, the human body pre-existed in the previous work in their causal virtues.

THIRD ARTICLE [I, Q. 91, Art. 3]

Whether the Body of Man Was Given an Apt Disposition?

Objection 1: It would seem that the body of man was not given an apt disposition. For since man is the noblest of animals, his body ought to be the best disposed in what is proper to an animal, that is, in sense and movement. But some animals have

sharper senses and quicker movement than man; thus dogs have a keener smell, and birds a swifter flight. Therefore man's body was not aptly disposed.

Obj. 2: Further, perfect is what lacks nothing. But the human body lacks more than the body of other animals, for these are provided with covering and natural arms of defense, in which man is lacking. Therefore the human body is very imperfectly disposed.

Obj. 3: Further, man is more distant from plants than he is from the brutes. But plants are erect in stature, while brutes are prone in stature. Therefore man should not be of erect stature.

On the contrary, It is written (Eccles. 7:30): "God made man right."

I answer that, All natural things were produced by the Divine art, and so may be called God's works of art. Now every artist intends to give to his work the best disposition; not absolutely the best, but the best as regards the proposed end; and even if this entails some defect, the artist cares not: thus, for instance, when man makes himself a saw for the purpose of cutting, he makes it of iron, which is suitable for the object in view; and he does not prefer to make it of glass, though this be a more beautiful material, because this very beauty would be an obstacle to the end he has in view. Therefore God gave to each natural being the best disposition; not absolutely so, but in the view of its proper end. This is what the Philosopher says (Phys. ii, 7): "And because it is better so, not absolutely, but for each one's substance."

Now the proximate end of the human body is the rational soul and its operations; since matter is for the sake of the form, and instruments are for the action of the agent. I say, therefore, that God fashioned the human body in that disposition which was best, as most suited to such a form and to such operations. If defect exists in the disposition of the human body, it is well to observe that such defect arises as a necessary result of the matter, from the conditions required in the body, in order to

make it suitably proportioned to the soul and its operations.

Reply Obj. 1: The sense of touch, which is the foundation of the other senses, is more perfect in man than in any other animal; and for this reason man must have the most equable temperament of all animals. Moreover man excels all other animals in the interior sensitive powers, as is clear from what we have said above (Q. 78, A. 4). But by a kind of necessity, man falls short of the other animals in some of the exterior senses; thus of all animals he has the least sense of smell. For man needs the largest brain as compared to the body; both for his greater freedom of action in the interior powers required for the intellectual operations, as we have seen above (Q. 84, A. 7); and in order that the low temperature of the brain may modify the heat of the heart, which has to be considerable in man for him to be able to stand erect. So that size of the brain, by reason of its humidity, is an impediment to the smell, which requires dryness. In the same way, we may suggest a reason why some animals have a keener sight, and a more acute hearing than man; namely, on account of a hindrance to his senses arising necessarily from the perfect equability of his temperament. The same reason suffices to explain why some animals are more rapid in movement than man, since this excellence of speed is inconsistent with the equability of the human temperament.

Reply Obj. 2: Horns and claws, which are the weapons of some animals, and toughness of hide and quantity of hair or feathers, which are the clothing of animals, are signs of an abundance of the earthly element; which does not agree with the equability and softness of the human temperament. Therefore such things do not suit the nature of man. Instead of these, he has reason and hands whereby he can make himself arms and clothes, and other necessaries of life, of infinite variety. Wherefore the hand is called by Aristotle (De Anima iii, 8), "the organ of organs." Moreover this was more becoming to the rational nature, which is capable of conceiving an infinite number of things, so as to make for itself an infinite number of instruments.

Reply Obj. 3: An upright stature was becoming to man for four reasons. First, because the senses are given to man, not only for the purpose of procuring the necessaries of life, which they are bestowed on other animals, but also for the purpose of knowledge. Hence, whereas the other animals take delight in the objects of the senses only as ordered to food and sex, man alone takes pleasure in the beauty of sensible objects for its own sake. Therefore, as the senses are situated chiefly in the face, other animals have the face turned to the ground, as it were for the purpose of seeking food and procuring a livelihood; whereas man has his face erect, in order that by the senses, and chiefly by sight, which is more subtle and penetrates further into the differences of things, he may freely survey the sensible objects around him, both heavenly and earthly, so as to gather intelligible truth from all things. Secondly, for the greater freedom of the acts of the interior powers; the brain, wherein these actions are, in a way, performed, not being low down, but lifted up above other parts of the body. Thirdly, because if man's stature were prone to the ground he would need to use his hands as fore-feet; and thus their utility for other purposes would cease. Fourthly, because if man's stature were prone to the ground, and he used his hands as fore-feet, he would be obliged to take hold of his food with his mouth. Thus he would have a protruding mouth, with thick and hard lips, and also a hard tongue, so as to keep it from being hurt by exterior things; as we see in other animals. Moreover, such an attitude would quite hinder speech, which is reason's proper operation.

Nevertheless, though of erect stature, man is far above plants. For man's superior part, his head, is turned towards the superior part of the world, and his inferior part is turned towards the inferior world; and therefore he is perfectly disposed as to the general situation of his body. Plants have the superior part turned towards the lower world, since their roots correspond to the mouth; and their inferior part towards the upper world. But brute animals have a middle disposition, for the superior part of the animal is that by which it takes food, and the inferior part that by which it rids itself

of the surplus. _____

FOURTH ARTICLE [I, Q. 91, Art. 4]

Whether the Production of the Human Body Is Fittingly Described in Scripture?

Objection 1: It would seem that the production of the human body is not fittingly described in Scripture. For, as the human body was made by God, so also were the other works of the six days. But in the other works it is written, "God said; Let it be made, and it was made." Therefore the same should have been said of man.

Obj. 2: Further, the human body was made by God immediately, as explained above (A. 2). Therefore it was not fittingly said, "Let us make man."

Obj. 3: Further, the form of the human body is the soul itself which is the breath of life. Therefore, having said, "God made man of the slime of the earth," he should not have added: "And He breathed into him the breath of life."

Obj. 4: Further, the soul, which is the breath of life, is in the whole body, and chiefly in the heart. Therefore it was not fittingly said: "He breathed into his face the breath of life."

Obj. 5: Further, the male and female sex belong to the body, while the image of God belongs to the soul. But the soul, according to Augustine (Gen. ad lit. vii, 24), was made before the body. Therefore having said: "To His image He made them," he should not have added, "male and female He created them."

On the contrary, Is the authority of Scripture.

Reply Obj. 1: As Augustine observes (Gen. ad lit. vi, 12), man surpasses other things, not in the fact that God Himself made man, as though He did not make other things; since it is written (Ps. 101:26), "The work of Thy hands is the heaven," and elsewhere (Ps. 94:5), "His hands laid down the dry land"; but in this, that man is made to God's image. Yet in describing man's production, Scripture uses a special way of speaking, to show that other things were made for man's sake. For we are

accustomed to do with more deliberation and care what we have chiefly in mind.

Reply Obj. 2: We must not imagine that when God said "Let us make man," He spoke to the angels, as some were perverse enough to think. But by these words is signified the plurality of the Divine Person, Whose image is more clearly expressed in man.

Reply Obj. 3: Some have thought that man's body was formed first in priority of time, and that afterwards the soul was infused into the formed body. But it is inconsistent with the perfection of the production of things, that God should have made either the body without the soul, or the soul without the body, since each is a part of human nature. This is especially unfitting as regards the body, for the body depends on the soul, and not the soul on the body.

To remove the difficulty some have said that the words, "God made man," must be understood of the production of the body with the soul; and that the subsequent words, "and He breathed into his face the breath of life," should be understood of the Holy Ghost; as the Lord breathed on His Apostles, saying, "Receive ye the Holy Ghost" (John 20:22). But this explanation, as Augustine says (De Civ. Dei xiii, 24), is excluded by the very words of Scripture. For we read farther on, "And man was made a living soul"; which words the Apostle (1 Cor. 15:45) refers not to spiritual life, but to animal life. Therefore, by breath of life we must understand the soul, so that the words, "He breathed into his face the breath of life," are a sort of exposition of what goes before; for the soul is the form of the body.

Reply Obj. 4: Since vital operations are more clearly seen in man's face, on account of the senses which are there expressed; therefore Scripture says that the breath of life was breathed into man's face.

Reply Obj. 5: According to Augustine (Gen. ad lit. iv, 34), the works of the six days were done all at one time; wherefore according to him man's soul, which he holds to have been made with the angels, was not made before the sixth day; but on the sixth

day both the soul of the first man was made actually, and his body in its causal elements. But other doctors hold that on the sixth day both body and soul of man were actually made. _____

QUESTION 92

THE PRODUCTION OF THE WOMAN (In Four Articles)

We must next consider the production of the woman. Under this head there are four points of inquiry:

(1) Whether the woman should have been made in that first production of things?

(2) Whether the woman should have been made from man?

(3) Whether of man's rib?

(4) Whether the woman was made immediately by God?

_____

FIRST ARTICLE [I, Q. 92, Art. 1]

Whether the Woman Should Have Been Made in the First Production of Things?

Objection 1: It would seem that the woman should not have been made in the first production of things. For the Philosopher says (De Gener. ii, 3), that "the female is a misbegotten male." But nothing misbegotten or defective should have been in the first production of things. Therefore woman should not have been made at that first production.

Obj. 2: Further, subjection and limitation were a result of sin, for to the woman was it said after sin (Gen. 3:16): "Thou shalt be under the man's power"; and Gregory says that, "Where there is no sin, there is no inequality." But woman is naturally of less strength and dignity than man; "for the agent is always more honorable than the patient," as Augustine says (Gen. ad lit. xii, 16). Therefore woman should not have been made in the first production of things before sin.

Obj. 3: Further, occasions of sin should be cut off. But God foresaw that the woman

would be an occasion of sin to man. Therefore He should not have made woman.

On the contrary, It is written (Gen. 2:18): "It is not good for man to be alone; let us make him a helper like to himself."

I answer that, It was necessary for woman to be made, as the Scripture says, as a helper to man; not, indeed, as a helpmate in other works, as some say, since man can be more efficiently helped by another man in other works; but as a helper in the work of generation. This can be made clear if we observe the mode of generation carried out in various living things. Some living things do not possess in themselves the power of generation, but are generated by some other specific agent, such as some plants and animals by the influence of the heavenly bodies, from some fitting matter and not from seed: others possess the active and passive generative power together; as we see in plants which are generated from seed; for the noblest vital function in plants is generation. Wherefore we observe that in these the active power of generation invariably accompanies the passive power. Among perfect animals the active power of generation belongs to the male sex, and the passive power to the female. And as among animals there is a vital operation nobler than generation, to which their life is principally directed; therefore the male sex is not found in continual union with the female in perfect animals, but only at the time of coition; so that we may consider that by this means the male and female are one, as in plants they are always united; although in some cases one of them preponderates, and in some the other. But man is yet further ordered to a still nobler vital action, and that is intellectual operation. Therefore there was greater reason for the distinction of these two forces in man; so that the female should be produced separately from the male; although they are carnally united for generation. Therefore directly after the formation of woman, it was said: "And they shall be two in one flesh" (Gen. 2:24).

Reply Obj. 1: As regards the individual nature, woman is defective and misbegotten, for the active force in the male seed tends to the production of a perfect likeness in

the masculine sex; while the production of woman comes from defect in the active force or from some material indisposition, or even from some external influence; such as that of a south wind, which is moist, as the Philosopher observes (De Gener. Animal. iv, 2). On the other hand, as regards human nature in general, woman is not misbegotten, but is included in nature's intention as directed to the work of generation. Now the general intention of nature depends on God, Who is the universal Author of nature. Therefore, in producing nature, God formed not only the male but also the female.

Reply Obj. 2: Subjection is twofold. One is servile, by virtue of which a superior makes use of a subject for his own benefit; and this kind of subjection began after sin. There is another kind of subjection which is called economic or civil, whereby the superior makes use of his subjects for their own benefit and good; and this kind of subjection existed even before sin. For good order would have been wanting in the human family if some were not governed by others wiser than themselves. So by such a kind of subjection woman is naturally subject to man, because in man the discretion of reason predominates. Nor is inequality among men excluded by the state of innocence, as we shall prove (Q. 96, A. 3).

Reply Obj. 3: If God had deprived the world of all those things which proved an occasion of sin, the universe would have been imperfect. Nor was it fitting for the common good to be destroyed in order that individual evil might be avoided; especially as God is so powerful that He can direct any evil to a good end.

SECOND ARTICLE [I, Q. 92, Art. 2]

Whether Woman Should Have Been Made from Man?

Objection 1: It would seem that woman should not have been made from man. For sex belongs both to man and animals. But in the other animals the female was not made from the male. Therefore neither should it have been so with man.

Obj. 2: Further, things of the same species are of the same matter. But male and female are of the same species. Therefore, as man was made of the slime of the earth, so woman should have been made of the same, and not from man.

Obj. 3: Further, woman was made to be a helpmate to man in the work of generation. But close relationship makes a person unfit for that office; hence near relations are debarred from intermarriage, as is written (Lev. 18:6). Therefore woman should not have been made from man.

On the contrary, It is written (Ecclus. 17:5): "He created of him," that is, out of man, "a helpmate like to himself," that is, woman.

I answer that, When all things were first formed, it was more suitable for the woman to be made from man than (for the female to be from the male) in other animals. First, in order thus to give the first man a certain dignity consisting in this, that as God is the principle of the whole universe, so the first man, in likeness to God, was the principle of the whole human race. Wherefore Paul says that "God made the whole human race from one" (Acts 17:26). Secondly, that man might love woman all the more, and cleave to her more closely, knowing her to be fashioned from himself. Hence it is written (Gen. 2:23, 24): "She was taken out of man, wherefore a man shall leave father and mother, and shall cleave to his wife." This was most necessary as regards the human race, in which the male and female live together for life; which is not the case with other animals. Thirdly, because, as the Philosopher says (Ethic. viii, 12), the human male and female are united, not only for generation, as with other animals, but also for the purpose of domestic life, in which each has his or her particular duty, and in which the man is the head of the woman. Wherefore it was suitable for the woman to be made out of man, as out of her principle. Fourthly, there is a sacramental reason for this. For by this is signified that the Church takes her origin from Christ. Wherefore the Apostle says (Eph. 5:32): "This is a great sacrament; but I speak in Christ and in the Church."

Reply Obj. 1 is clear from the foregoing.

Reply Obj. 2: Matter is that from which something is made. Now created nature has a determinate principle; and since it is determined to one thing, it has also a determinate mode of proceeding. Wherefore from determinate matter it produces something in a determinate species. On the other hand, the Divine Power, being infinite, can produce things of the same species out of any matter, such as a man from the slime of the earth, and a woman from out of man.

Reply Obj. 3: A certain affinity arises from natural generation, and this is an impediment to matrimony. Woman, however, was not produced from man by natural generation, but by the Divine Power alone. Wherefore Eve is not called the daughter of Adam; and so this argument does not prove.

THIRD ARTICLE [I, Q. 92, Art. 3]

Whether the Woman Was Fittingly Made from the Rib of Man?

Objection 1: It would seem that the woman should not have been formed from the rib of man. For the rib was much smaller than the woman's body. Now from a smaller thing a larger thing can be made only—either by addition (and then the woman ought to have been described as made out of that which was added, rather than out of the rib itself)—or by rarefaction, because, as Augustine says (Gen. ad lit. x): "A body cannot increase in bulk except by rarefaction." But the woman's body is not more rarefied than man's—at least, not in the proportion of a rib to Eve's body. Therefore Eve was not formed from a rib of Adam.

Obj. 2: Further, in those things which were first created there was nothing superfluous. Therefore a rib of Adam belonged to the integrity of his body. So, if a rib was removed, his body remained imperfect; which is unreasonable to suppose.

Obj. 3: Further, a rib cannot be removed from man without pain. But there was no pain before sin. Therefore it was not right for a rib to be taken from the man, that

Eve might be made from it.

On the contrary, It is written (Gen. 2:22): "God built the rib, which He took from Adam, into a woman."

I answer that, It was right for the woman to be made from a rib of man. First, to signify the social union of man and woman, for the woman should neither "use authority over man," and so she was not made from his head; nor was it right for her to be subject to man's contempt as his slave, and so she was not made from his feet. Secondly, for the sacramental signification; for from the side of Christ sleeping on the Cross the Sacraments flowed—namely, blood and water—on which the Church was established.

Reply Obj. 1: Some say that the woman's body was formed by a material increase, without anything being added; in the same way as our Lord multiplied the five loaves. But this is quite impossible. For such an increase of matter would either be by a change of the very substance of the matter itself, or by a change of its dimensions. Not by change of the substance of the matter, both because matter, considered in itself, is quite unchangeable, since it has a potential existence, and has nothing but the nature of a subject, and because quantity and size are extraneous to the essence of matter itself. Wherefore multiplication of matter is quite unintelligible, as long as the matter itself remains the same without anything added to it; unless it receives greater dimensions. This implies rarefaction, which is for the same matter to receive greater dimensions, as the Philosopher says (Phys. iv). To say, therefore, that the same matter is enlarged, without being rarefied, is to combine contradictories—viz. the definition with the absence of the thing defined.

Wherefore, as no rarefaction is apparent in such multiplication of matter, we must admit an addition of matter: either by creation, or which is more probable, by conversion. Hence Augustine says (Tract. xxiv in Joan.) that "Christ filled five thousand men with five loaves, in the same way as from a few seeds He produces

the harvest of corn"—that is, by transformation of the nourishment. Nevertheless, we say that the crowds were fed with five loaves, or that woman was made from the rib, because an addition was made to the already existing matter of the loaves and of the rib.

Reply Obj. 2: The rib belonged to the integral perfection of Adam, not as an individual, but as the principle of the human race; just as the semen belongs to the perfection of the begetter, and is released by a natural and pleasurable operation. Much more, therefore, was it possible that by the Divine power the body of the woman should be produced from the man's rib.

From this it is clear how to answer the third objection. _____

FOURTH ARTICLE [I, Q. 92, Art. 4]

Whether the Woman Was Formed Immediately by God?

Objection 1: It would seem that the woman was not formed immediately by God. For no individual is produced immediately by God from another individual alike in species. But the woman was made from a man who is of the same species. Therefore she was not made immediately by God.

Obj. 2: Further, Augustine (De Trin. iii, 4) says that corporeal things are governed by God through the angels. But the woman's body was formed from corporeal matter. Therefore it was made through the ministry of the angels, and not immediately by God.

Obj. 3: Further, those things which pre-exist in creatures as to their causal virtues are produced by the power of some creature, and not immediately by God. But the woman's body was produced in its causal virtues among the first created works, as Augustine says (Gen. ad lit. ix, 15). Therefore it was not produced immediately by God.

On the contrary, Augustine says, in the same work: "God alone, to Whom all nature owes its existence, could form or build up the woman from the man's rib."

I answer that, As was said above (A. 2, ad 2), the natural generation of every species is from some determinate matter. Now the matter whence man is naturally begotten is the human semen of man or woman. Wherefore from any other matter an individual of the human species cannot naturally be generated. Now God alone, the Author of nature, can produce an effect into existence outside the ordinary course of nature. Therefore God alone could produce either a man from the slime of the earth, or a woman from the rib of man.

Reply Obj. 1: This argument is verified when an individual is begotten, by natural generation, from that which is like it in the same species.

Reply Obj. 2: As Augustine says (Gen. ad lit. ix, 15), we do not know whether the angels were employed by God in the formation of the woman; but it is certain that, as the body of man was not formed by the angels from the slime of the earth, so neither was the body of the woman formed by them from the man's rib.

Reply Obj. 3: As Augustine says (Gen. ad lit. ix, 18): "The first creation of things did not demand that woman should be made thus; it made it possible for her to be thus made." Therefore the body of the woman did indeed pre-exist in these causal virtues, in the things first created; not as regards active potentiality, but as regards a potentiality passive in relation to the active potentiality of the Creator.

QUESTION 93

THE END OR TERM OF THE PRODUCTION OF MAN (In Nine Articles)

We now treat of the end or term of man's production, inasmuch as he is said to be made "to the image and likeness of God." There are under this head nine points of inquiry:

(1) Whether the image of God is in man?

(2) Whether the image of God is in irrational creatures?

(3) Whether the image of God is in the angels more than in man?

(4) Whether the image of God is in every man?

(5) Whether the image of God is in man by comparison with the Essence, or with all the Divine Persons, or with one of them?

(6) Whether the image of God is in man, as to his mind only?

(7) Whether the image of God is in man's power or in his habits and acts?

(8) Whether the image of God is in man by comparison with every object?

(9) Of the difference between "image" and "likeness." _____

FIRST ARTICLE [I, Q. 93, Art. 1]

Whether the Image of God Is in Man?

Objection 1: It would seem that the image of God is not in man. For it is written (Isa. 40:18): "To whom have you likened God? or what image will you make for Him?"

Obj. 2: Further, to be the image of God is the property of the First-Begotten, of Whom the Apostle says (Col. 1:15): "Who is the image of the invisible God, the First-Born of every creature." Therefore the image of God is not to be found in man.

Obj. 3: Further, Hilary says (De Synod [*Super i can]. Synod. Ancyr.) that "an image is of the same species as that which it represents"; and he also says that "an image is the undivided and united likeness of one thing adequately representing another." But there is no species common to both God and man; nor can there be a comparison of equality between God and man. Therefore there can be no image of God in man.

On the contrary, It is written (Gen. 1:26): "Let Us make man to Our own image and likeness."

I answer that, As Augustine says (QQ. 83, qu. 74): "Where an image exists, there forthwith is likeness; but where there is likeness, there is not necessarily an image." Hence it is clear that likeness is essential to an image; and that an image adds

something to likeness—namely, that it is copied from something else. For an "image" is so called because it is produced as an imitation of something else; wherefore, for instance, an egg, however much like and equal to another egg, is not called an image of the other egg, because it is not copied from it.

But equality does not belong to the essence of an image; for as Augustine says (QQ. 83, qu. 74): "Where there is an image there is not necessarily equality," as we see in a person's image reflected in a glass. Yet this is of the essence of a perfect image; for in a perfect image nothing is wanting that is to be found in that of which it is a copy. Now it is manifest that in man there is some likeness to God, copied from God as from an exemplar; yet this likeness is not one of equality, for such an exemplar infinitely excels its copy. Therefore there is in man a likeness to God; not, indeed, a perfect likeness, but imperfect. And Scripture implies the same when it says that man was made "to" God's likeness; for the preposition "to" signifies a certain approach, as of something at a distance.

Reply Obj. 1: The Prophet speaks of bodily images made by man. Therefore he says pointedly: "What image will you make for Him?" But God made a spiritual image to Himself in man.

Reply Obj. 2: The First-Born of creatures is the perfect Image of God, reflecting perfectly that of which He is the Image, and so He is said to be the "Image," and never "to the image." But man is said to be both "image" by reason of the likeness; and "to the image" by reason of the imperfect likeness. And since the perfect likeness to God cannot be except in an identical nature, the Image of God exists in His first-born Son; as the image of the king is in his son, who is of the same nature as himself: whereas it exists in man as in an alien nature, as the image of the king is in a silver coin, as Augustine says explains in De decem Chordis (Serm. ix, al, xcvi, De Tempore).

Reply Obj. 3: As unity means absence of division, a species is said to be the same as

far as it is one. Now a thing is said to be one not only numerically, specifically, or generically, but also according to a certain analogy or proportion. In this sense a creature is one with God, or like to Him; but when Hilary says "of a thing which adequately represents another," this is to be understood of a perfect image.

SECOND ARTICLE [I, Q. 93, Art. 2]

Whether the Image of God Is to Be Found in Irrational Creatures?

Objection 1: It would seem that the image of God is to be found in irrational creatures. For Dionysius says (Div. Nom. ii): "Effects are contingent images of their causes." But God is the cause not only of rational, but also of irrational creatures. Therefore the image of God is to be found in irrational creatures.

Obj. 2: Further, the more distinct a likeness is, the nearer it approaches to the nature of an image. But Dionysius says (Div. Nom. iv) that "the solar ray has a very great similitude to the Divine goodness." Therefore it is made to the image of God.

Obj. 3: Further, the more perfect anything is in goodness, the more it is like God. But the whole universe is more perfect in goodness than man; for though each individual thing is good, all things together are called "very good" (Gen. 1:31). Therefore the whole universe is to the image of God, and not only man.

Obj. 4: Further, Boethius (De Consol. iii) says of God: "Holding the world in His mind, and forming it into His image." Therefore the whole world is to the image of God, and not only the rational creature.

On the contrary, Augustine says (Gen. ad lit. vi, 12): "Man's excellence consists in the fact that God made him to His own image by giving him an intellectual soul, which raises him above the beasts of the field." Therefore things without intellect are not made to God's image.

I answer that, Not every likeness, not even what is copied from something else, is sufficient to make an image; for if the likeness be only generic, or existing by virtue

of some common accident, this does not suffice for one thing to be the image of another. For instance, a worm, though from man it may originate, cannot be called man's image, merely because of the generic likeness. Nor, if anything is made white like something else, can we say that it is the image of that thing; for whiteness is an accident belonging to many species. But the nature of an image requires likeness in species; thus the image of the king exists in his son: or, at least, in some specific accident, and chiefly in the shape; thus, we speak of a man's image in copper. Whence Hilary says pointedly that "an image is of the same species."

Now it is manifest that specific likeness follows the ultimate difference. But some things are like to God first and most commonly because they exist; secondly, because they live; and thirdly because they know or understand; and these last, as Augustine says (QQ. 83, qu. 51) "approach so near to God in likeness, that among all creatures nothing comes nearer to Him." It is clear, therefore, that intellectual creatures alone, properly speaking, are made to God's image.

Reply Obj. 1: Everything imperfect is a participation of what is perfect. Therefore even what falls short of the nature of an image, so far as it possesses any sort of likeness to God, participates in some degree the nature of an image. So Dionysius says that effects are "contingent images of their causes"; that is, as much as they happen (contingit) to be so, but not absolutely.

Reply Obj. 2: Dionysius compares the solar ray to Divine goodness, as regards its causality; not as regards its natural dignity which is involved in the idea of an image.

Reply Obj. 3: The universe is more perfect in goodness than the intellectual creature as regards extension and diffusion; but intensively and collectively the likeness to the Divine goodness is found rather in the intellectual creature, which has a capacity for the highest good. Or else we may say that a part is not rightly divided against the whole, but only against another part. Wherefore, when we say that the intellectual nature alone is to the image of God, we do not mean that the universe in any part is

not to God's image, but that the other parts are excluded.

Reply Obj. 4: Boethius here uses the word "image" to express the likeness which the product of an art bears to the artistic species in the mind of the artist. Thus every creature is an image of the exemplar type thereof in the Divine mind. We are not, however, using the word "image" in this sense; but as it implies a likeness in nature, that is, inasmuch as all things, as being, are like to the First Being; as living, like to the First Life; and as intelligent, like to the Supreme Wisdom.

THIRD ARTICLE [I, Q. 93, Art. 3]

Whether the Angels Are More to the Image of God Than Man Is?

Objection 1: It would seem that the angels are not more to the image of God than man is. For Augustine says in a sermon de Imagine xliii (de verbis Apost. xxvii) that God granted to no other creature besides man to be to His image. Therefore it is not true to say that the angels are more than man to the image of God.

Obj. 2: Further, according to Augustine (QQ. 83, qu. 51), "man is so much to God's image that God did not make any creature to be between Him and man: and therefore nothing is more akin to Him." But a creature is called God's image so far as it is akin to God. Therefore the angels are not more to the image of God than man.

Obj. 3: Further, a creature is said to be to God's image so far as it is of an intellectual nature. But the intellectual nature does not admit of intensity or remissness; for it is not an accidental thing, since it is a substance. Therefore the angels are not more to the image of God than man.

On the contrary, Gregory says (Hom. in Evang. xxxiv): "The angel is called a "seal of resemblance" (Ezech. 28:12) because in him the resemblance of the Divine image is wrought with greater expression.

I answer that, We may speak of God's image in two ways. First, we may consider in it that in which the image chiefly consists, that is, the intellectual nature. Thus the

image of God is more perfect in the angels than in man, because their intellectual nature is more perfect, as is clear from what has been said (Q. 58, A. 3; Q. 79, A. 8). Secondly, we may consider the image of God in man as regards its accidental qualities, so far as to observe in man a certain imitation of God, consisting in the fact that man proceeds from man, as God from God; and also in the fact that the whole human soul is in the whole body, and again, in every part, as God is in regard to the whole world. In these and the like things the image of God is more perfect in man than it is in the angels. But these do not of themselves belong to the nature of the Divine image in man, unless we presuppose the first likeness, which is in the intellectual nature; otherwise even brute animals would be to God's image. Therefore, as in their intellectual nature, the angels are more to the image of God than man is, we must grant that, absolutely speaking, the angels are more to the image of God than man is, but that in some respects man is more like to God.

Reply Obj. 1: Augustine excludes the inferior creatures bereft of reason from the image of God; but not the angels.

Reply Obj. 2: As fire is said to be specifically the most subtle of bodies, while, nevertheless, one kind of fire is more subtle than another; so we say that nothing is more like to God than the human soul in its generic and intellectual nature, because as Augustine had said previously, "things which have knowledge, are so near to Him in likeness that of all creatures none are nearer." Wherefore this does not mean that the angels are not more to God's image.

Reply Obj. 3: When we say that substance does not admit of more or less, we do not mean that one species of substance is not more perfect than another; but that one and the same individual does not participate in its specific nature at one time more than at another; nor do we mean that a species of substance is shared among different individuals in a greater or lesser degree. _____

FOURTH ARTICLE [I, Q. 93, Art. 4]

Whether the Image of God Is Found in Every Man?

Objection 1: It would seem that the image of God is not found in every man. For the Apostle says that "man is the image of God, but woman is the image [Vulg. glory] of man" (1 Cor. 11:7). Therefore, as woman is an individual of the human species, it is clear that every individual is not an image of God.

Obj. 2: Further, the Apostle says (Rom. 8:29): "Whom God foreknew, He also predestined to be made conformable to the image of His Son." But all men are not predestined. Therefore all men have not the conformity of image.

Obj. 3: Further, likeness belongs to the nature of the image, as above explained (A. 1). But by sin man becomes unlike God. Therefore he loses the image of God.

On the contrary, It is written (Ps. 38:7): "Surely man passeth as an image."

I answer that, Since man is said to be the image of God by reason of his intellectual nature, he is the most perfectly like God according to that in which he can best imitate God in his intellectual nature. Now the intellectual nature imitates God chiefly in this, that God understands and loves Himself. Wherefore we see that the image of God is in man in three ways. First, inasmuch as man possesses a natural aptitude for understanding and loving God; and this aptitude consists in the very nature of the mind, which is common to all men. Secondly, inasmuch as man actually and habitually knows and loves God, though imperfectly; and this image consists in the conformity of grace. Thirdly, inasmuch as man knows and loves God perfectly; and this image consists in the likeness of glory. Wherefore on the words, "The light of Thy countenance, O Lord, is signed upon us" (Ps. 4:7), the gloss distinguishes a threefold image of "creation," of "re-creation," and of "likeness." The first is found in all men, the second only in the just, the third only in the blessed.

Reply Obj. 1: The image of God, in its principal signification, namely the intellectual nature, is found both in man and in woman. Hence after the words, "To the image of God He created him," it is added, "Male and female He created them"

(Gen. 1:27). Moreover it is said "them" in the plural, as Augustine (Gen. ad lit. iii, 22) remarks, lest it should be thought that both sexes were united in one individual. But in a secondary sense the image of God is found in man, and not in woman: for man is the beginning and end of woman; as God is the beginning and end of every creature. So when the Apostle had said that "man is the image and glory of God, but woman is the glory of man," he adds his reason for saying this: "For man is not of woman, but woman of man; and man was not created for woman, but woman for man."

Reply Obj. 2 and 3: These reasons refer to the image consisting in the conformity of grace and glory. _____

FIFTH ARTICLE [I, Q. 93, Art. 5]

Whether the Image of God Is in Man According to the Trinity of Persons?

Objection 1: It would seem that the image of God does not exist in man as to the Trinity of Persons. For Augustine says (Fulgentius De Fide ad Petrum i): "One in essence is the Godhead of the Holy Trinity; and one is the image to which man was made." And Hilary (De Trin. v) says: "Man is made to the image of that which is common in the Trinity." Therefore the image of God in man is of the Divine Essence, and not of the Trinity of Persons.

Obj. 2: Further, it is said (De Eccl. Dogmat.) that the image of God in man is to be referred to eternity. Damascene also says (De Fide Orth. ii, 12) that the image of God in man belongs to him as "an intelligent being endowed with free-will and self-movement." Gregory of Nyssa (De Homin. Opificio xvi) also asserts that, when Scripture says that "man was made to the image of God, it means that human nature was made a participator of all good: for the Godhead is the fulness of goodness." Now all these things belong more to the unity of the Essence than to the distinction of the Persons. Therefore the image of God in man regards, not the Trinity of Persons, but the unity of the Essence.

Obj. 3: Further, an image leads to the knowledge of that of which it is the image. Therefore, if there is in man the image of God as to the Trinity of Persons; since man can know himself by his natural reason, it follows that by his natural knowledge man could know the Trinity of the Divine Persons; which is untrue, as was shown above (Q. 32, A. 1).

Obj. 4: Further, the name of Image is not applicable to any of the Three Persons, but only to the Son; for Augustine says (De Trin. vi, 2) that "the Son alone is the image of the Father." Therefore, if in man there were an image of God as regards the Person, this would not be an image of the Trinity, but only of the Son.

On the contrary, Hilary says (De Trin. iv): "The plurality of the Divine Persons is proved from the fact that man is said to have been made to the image of God."

I answer that, as we have seen (Q. 40, A. 2), the distinction of the Divine Persons is only according to origin, or, rather, relations of origin. Now the mode of origin is not the same in all things, but in each thing is adapted to the nature thereof; animated things being produced in one way, and inanimate in another; animals in one way, and plants in another. Wherefore it is manifest that the distinction of the Divine Persons is suitable to the Divine Nature; and therefore to be to the image of God by imitation of the Divine Nature does not exclude being to the same image by the representation of the Divine Persons: but rather one follows from the other. We must, therefore, say that in man there exists the image of God, both as regards the Divine Nature and as regards the Trinity of Persons; for also in God Himself there is one Nature in Three Persons.

Thus it is clear how to solve the first two objections.

Reply Obj. 3: This argument would avail if the image of God in man represented God in a perfect manner. But, as Augustine says (De Trin. xv, 6), there is a great difference between the trinity within ourselves and the Divine Trinity. Therefore, as he there says: "We see, rather than believe, the trinity which is in ourselves; whereas

we believe rather than see that God is Trinity."

Reply Obj. 4: Some have said that in man there is an image of the Son only. Augustine rejects this opinion (De Trin. xii, 5,6). First, because as the Son is like to the Father by a likeness of essence, it would follow of necessity if man were made in likeness to the Son, that he is made to the likeness of the Father. Secondly, because if man were made only to the image of the Son, the Father would not have said, "Let Us make man to Our own image and likeness"; but "to Thy image." When, therefore, it is written, "He made him to the image of God," the sense is not that the Father made man to the image of the Son only, Who is God, as some explained it, but that the Divine Trinity made man to Its image, that is, of the whole Trinity. When it is said that God "made man to His image," this can be understood in two ways: first, so that this preposition "to" points to the term of the making, and then the sense is, "Let Us make man in such a way that Our image may be in him." Secondly, this preposition 'to' may point to the exemplar cause, as when we say, "This book is made (like) to that one." Thus the image of God is the very Essence of God, Which is incorrectly called an image forasmuch as image is put for the exemplar. Or, as some say, the Divine Essence is called an image because thereby one Person imitates another. _____

SIXTH ARTICLE [I, Q. 93, Art. 6]

Whether the Image of God Is in Man As Regards the Mind Only?

Objection 1: It would seem that the image of God is not only in man's mind. For the Apostle says (1 Cor. 11:7) that "the man is the image . . . of God." But man is not only mind. Therefore the image of God is to be observed not only in his mind.

Obj. 2: Further, it is written (Gen. 1:27): "God created man to His own image; to the image of God He created him; male and female He created them." But the distinction of male and female is in the body. Therefore the image of God is also in the body, and not only in the mind.

Obj. 3: Further, an image seems to apply principally to the shape of a thing. But shape belongs to the body. Therefore the image of God is to be seen in man's body also, and not in his mind.

Obj. 4: Further, according to Augustine (Gen. ad lit. xii, 7,24) there is a threefold vision in us, "corporeal," "spiritual," or imaginary, and "intellectual." Therefore, if in the intellectual vision that belongs to the mind there exists in us a trinity by reason of which we are made to the image of God, for the like reason there must be another trinity in the others.

On the contrary, The Apostle says (Eph. 4:23,24): "Be renewed in the spirit of your mind, and put on the new man." Whence we are given to understand that our renewal which consists in putting on the new man, belongs to the mind. Now, he says (Col. 3:10): "Putting on the new" man; "him who is renewed unto knowledge" of God, "according to the image of Him that created him," where the renewal which consists in putting on the new man is ascribed to the image of God. Therefore to be to the image of God belongs to the mind only.

I answer that, While in all creatures there is some kind of likeness to God, in the rational creature alone we find a likeness of "image" as we have explained above (AA. 1,2); whereas in other creatures we find a likeness by way of a "trace." Now the intellect or mind is that whereby the rational creature excels other creatures; wherefore this image of God is not found even in the rational creature except in the mind; while in the other parts, which the rational creature may happen to possess, we find the likeness of a "trace," as in other creatures to which, in reference to such parts, the rational creature can be likened. We may easily understand the reason of this if we consider the way in which a "trace," and the way in which an "image," represents anything. An "image" represents something by likeness in species, as we have said; while a "trace" represents something by way of an effect, which represents the cause in such a way as not to attain to the likeness of species. For

imprints which are left by the movements of animals are called "traces": so also ashes are a trace of fire, and desolation of the land a trace of a hostile army.

Therefore we may observe this difference between rational creatures and others, both as to the representation of the likeness of the Divine Nature in creatures, and as to the representation in them of the uncreated Trinity. For as to the likeness of the Divine Nature, rational creatures seem to attain, after a fashion, to the representation of the species, inasmuch as they imitate God, not only in being and life, but also in intelligence, as above explained (A. 2); whereas other creatures do not understand, although we observe in them a certain trace of the Intellect that created them, if we consider their disposition. Likewise as the uncreated Trinity is distinguished by the procession of the Word from the Speaker, and of Love from both of these, as we have seen (Q. 28, A. 3); so we may say that in rational creatures wherein we find a procession of the word in the intellect, and a procession of the love in the will, there exists an image of the uncreated Trinity, by a certain representation of the species. In other creatures, however, we do not find the principle of the word, and the word and love; but we do see in them a certain trace of the existence of these in the Cause that produced them. For in the fact that a creature has a modified and finite nature, proves that it proceeds from a principle; while its species points to the (mental) word of the maker, just as the shape of a house points to the idea of the architect; and order points to the maker's love by reason of which he directs the effect to a good end; as also the use of the house points to the will of the architect. So we find in man a likeness to God by way of an "image" in his mind; but in the other parts of his being by way of a "trace."

Reply Obj. 1: Man is called to the image of God; not that he is essentially an image; but that the image of God is impressed on his mind; as a coin is an image of the king, as having the image of the king. Wherefore there is no need to consider the image of God as existing in every part of man.

Reply Obj. 2: As Augustine says (De Trin. xii, 5), some have thought that the image of God was not in man individually, but severally. They held that "the man represents the Person of the Father; those born of man denote the person of the Son; and that the woman is a third person in likeness to the Holy Ghost, since she so proceeded from man as not to be his son or daughter." All of this is manifestly absurd; first, because it would follow that the Holy Ghost is the principle of the Son, as the woman is the principle of the man's offspring; secondly, because one man would be only the image of one Person; thirdly, because in that case Scripture should not have mentioned the image of God in man until after the birth of the offspring. Therefore we must understand that when Scripture had said, "to the image of God He created him," it added, "male and female He created them," not to imply that the image of God came through the distinction of sex, but that the image of God belongs to both sexes, since it is in the mind, wherein there is no sexual distinction. Wherefore the Apostle (Col. 3:10), after saying, "According to the image of Him that created him," added, "Where there is neither male nor female" [*these words are in reality from Gal. 3:28] (Vulg. "neither Gentile nor Jew").

Reply Obj. 3: Although the image of God in man is not to be found in his bodily shape, yet because "the body of man alone among terrestrial animals is not inclined prone to the ground, but is adapted to look upward to heaven, for this reason we may rightly say that it is made to God's image and likeness, rather than the bodies of other animals," as Augustine remarks (QQ. 83, qu. 51). But this is not to be understood as though the image of God were in man's body; but in the sense that the very shape of the human body represents the image of God in the soul by way of a trace.

Reply Obj. 4: Both in the corporeal and in the imaginary vision we may find a trinity, as Augustine says (De Trin. xi, 2). For in corporeal vision there is first the species of the exterior body; secondly, the act of vision, which occurs by the impression on the sight of a certain likeness of the said species; thirdly, the intention

of the will applying the sight to see, and to rest on what is seen.

Likewise, in the imaginary vision we find first the species kept in the memory; secondly, the vision itself, which is caused by the penetrative power of the soul, that is, the faculty of imagination, informed by the species; and thirdly, we find the intention of the will joining both together. But each of these trinities falls short of the Divine image. For the species of the external body is extrinsic to the essence of the soul; while the species in the memory, though not extrinsic to the soul, is adventitious to it; and thus in both cases the species falls short of representing the connaturality and co-eternity of the Divine Persons. The corporeal vision, too, does not proceed only from the species of the external body, but from this, and at the same time from the sense of the seer; in like manner imaginary vision is not from the species only which is preserved in the memory, but also from the imagination. For these reasons the procession of the Son from the Father alone is not suitably represented. Lastly the intention of the will joining the two together, does not proceed from them either in corporeal or spiritual vision. Wherefore the procession of the Holy Ghost from the Father and the Son is not thus properly represented.

SEVENTH ARTICLE [I, Q. 93, Art. 7]

Whether the Image of God Is to Be Found in the Acts of the Soul?

Objection 1: It would seem that the image of God is not found in the acts of the soul. For Augustine says (De Civ. Dei xi, 26), that "man was made to God's image, inasmuch as we exist and know that we exist, and love this existence and knowledge." But to exist does not signify an act. Therefore the image of God is not to be found in the soul's acts.

Obj. 2: Further, Augustine (De Trin. ix, 4) assigns God's image in the soul to these three things—mind, knowledge, and love. But mind does not signify an act, but rather the power or the essence of the intellectual soul. Therefore the image of God

does not extend to the acts of the soul.

Obj. 3: Further, Augustine (De Trin. x, 11) assigns the image of the Trinity in the soul to "memory, understanding, and will." But these three are "natural powers of the soul," as the Master of the Sentences says (1 Sent. D iii). Therefore the image of God is in the powers, and does not extend to the acts of the soul.

Obj. 4: Further, the image of the Trinity always remains in the soul. But an act does not always remain. Therefore the image of God does not extend to the acts.

On the contrary, Augustine (De Trin. xi, 2 seqq.) assigns the trinity in the lower part of the soul, in relation to the actual vision, whether sensible or imaginative. Therefore, also, the trinity in the mind, by reason of which man is like to God's image, must be referred to actual vision.

I answer that, As above explained (A. 2), a certain representation of the species belongs to the nature of an image. Hence, if the image of the Divine Trinity is to be found in the soul, we must look for it where the soul approaches the nearest to a representation of the species of the Divine Persons. Now the Divine Persons are distinct from each other by reason of the procession of the Word from the Speaker, and the procession of Love connecting Both. But in our soul word "cannot exist without actual thought," as Augustine says (De Trin. xiv, 7). Therefore, first and chiefly, the image of the Trinity is to be found in the acts of the soul, that is, inasmuch as from the knowledge which we possess, by actual thought we form an internal word; and thence break forth into love. But, since the principles of acts are the habits and powers, and everything exists virtually in its principle, therefore, secondarily and consequently, the image of the Trinity may be considered as existing in the powers, and still more in the habits, forasmuch as the acts virtually exist therein.

Reply Obj. 1: Our being bears the image of God so far as it is proper to us, and excels that of the other animals, that is to say, in so far as we are endowed with a

mind. Therefore, this trinity is the same as that which Augustine mentions (De Trin. ix, 4), and which consists in mind, knowledge, and love.

Reply Obj. 2: Augustine observed this trinity, first, as existing in the mind. But because the mind, though it knows itself entirely in a certain degree, yet also in a way does not know itself—namely, as being distinct from others (and thus also it searches itself, as Augustine subsequently proves—De Trin. x, 3,4); therefore, as though knowledge were not in equal proportion to mind, he takes three things in the soul which are proper to the mind, namely, memory, understanding, and will; which everyone is conscious of possessing; and assigns the image of the Trinity pre-eminently to these three, as though the first assignation were in part deficient.

Reply Obj. 3: As Augustine proves (De Trin. xiv, 7), we may be said to understand, will, and to love certain things, both when we actually consider them, and when we do not think of them. When they are not under our actual consideration, they are objects of our memory only, which, in his opinion, is nothing else than habitual retention of knowledge and love [*Cf. Q. 79, A. 7, ad 1]. "But since," as he says, "a word cannot be there without actual thought (for we think everything that we say, even if we speak with that interior word belonging to no nation's tongue), this image chiefly consists in these three things, memory, understanding, and will. And by understanding I mean here that whereby we understand with actual thought; and by will, love, or dilection I mean that which unites this child with its parent." From which it is clear that he places the image of the Divine Trinity more in actual understanding and will, than in these as existing in the habitual retention of the memory; although even thus the image of the Trinity exists in the soul in a certain degree, as he says in the same place. Thus it is clear that memory, understanding, and will are not three powers as stated in the Sentences.

Reply Obj. 4: Someone might answer by referring to Augustine's statement (De Trin. xiv, 6), that "the mind ever remembers itself, ever understands itself, ever loves

itself"; which some take to mean that the soul ever actually understands, and loves itself. But he excludes this interpretation by adding that "it does not always think of itself as actually distinct from other things." Thus it is clear that the soul always understands and loves itself, not actually but habitually; though we might say that by perceiving its own act, it understands itself whenever it understands anything. But since it is not always actually understanding, as in the case of sleep, we must say that these acts, although not always actually existing, yet ever exist in their principles, the habits and powers. Wherefore, Augustine says (De Trin. xiv, 4): "If the rational soul is made to the image of God in the sense that it can make use of reason and intellect to understand and consider God, then the image of God was in the soul from the beginning of its existence." _____

EIGHTH ARTICLE [I, Q. 93, Art. 8]

Whether the Image of the Divine Trinity Is in the Soul Only by Comparison with God As Its Object?

Objection 1: It would seem that the image of the Divine Trinity is in the soul not only by comparison with God as its object. For the image of the Divine Trinity is to be found in the soul, as shown above (A. 7), according as the word in us proceeds from the speaker; and love from both. But this is to be found in us as regards any object. Therefore the image of the Divine Trinity is in our mind as regards any object.

Obj. 2: Further, Augustine says (De Trin. xii, 4) that "when we seek trinity in the soul, we seek it in the whole of the soul, without separating the process of reasoning in temporal matters from the consideration of things eternal." Therefore the image of the Trinity is to be found in the soul, even as regards temporal objects.

Obj. 3: Further, it is by grace that we can know and love God. If, therefore, the image of the Trinity is found in the soul by reason of the memory, understanding, and will or love of God, this image is not in man by nature but by grace, and thus is

not common to all.

Obj. 4: Further, the saints in heaven are most perfectly conformed to the image of God by the beatific vision; wherefore it is written (2 Cor. 3:18): "We . . . are transformed into the same image from glory to glory." But temporal things are known by the beatific vision. Therefore the image of God exists in us even according to temporal things.

On the contrary, Augustine says (De Trin. xiv, 12): "The image of God exists in the mind, not because it has a remembrance of itself, loves itself, and understands itself; but because it can also remember, understand, and love God by Whom it was made." Much less, therefore, is the image of God in the soul, in respect of other objects.

I answer that, As above explained (AA. 2, 7), image means a likeness which in some degree, however small, attains to a representation of the species. Wherefore we need to seek in the image of the Divine Trinity in the soul some kind of representation of species of the Divine Persons, so far as this is possible to a creature. Now the Divine Persons, as above stated (AA. 6, 7), are distinguished from each other according to the procession of the word from the speaker, and the procession of love from both. Moreover the Word of God is born of God by the knowledge of Himself; and Love proceeds from God according as He loves Himself. But it is clear that diversity of objects diversifies the species of word and love; for in the human mind the species of a stone is specifically different from that of a horse, which also the love regarding each of them is specifically different. Hence we refer the Divine image in man to the verbal concept born of the knowledge of God, and to the love derived therefrom. Thus the image of God is found in the soul according as the soul turns to God, or possesses a nature that enables it to turn to God. Now the mind may turn towards an object in two ways: directly and immediately, or indirectly and mediately; as, for instance, when anyone sees a man reflected in a looking-glass he may be said to be turned towards that man. So Augustine says (De Trin. xiv, 8), that "the mind

remembers itself, understands itself, and loves itself. If we perceive this, we perceive a trinity, not, indeed, God, but, nevertheless, rightly called the image of God." But this is due to the fact, not that the mind reflects on itself absolutely, but that thereby it can furthermore turn to God, as appears from the authority quoted above (Arg. On the contrary).

Reply Obj. 1: For the notion of an image it is not enough that something proceed from another, but it is also necessary to observe what proceeds and whence it proceeds; namely, that what is Word of God proceeds from knowledge of God.

Reply Obj. 2: In all the soul we may see a kind of trinity, not, however, as though besides the action of temporal things and the contemplation of eternal things, "any third thing should be required to make up the trinity," as he adds in the same passage. But in that part of the reason which is concerned with temporal things, "although a trinity may be found; yet the image of God is not to be seen there," as he says farther on; forasmuch as this knowledge of temporal things is adventitious to the soul. Moreover even the habits whereby temporal things are known are not always present; but sometimes they are actually present, and sometimes present only in memory even after they begin to exist in the soul. Such is clearly the case with faith, which comes to us temporally for this present life; while in the future life faith will no longer exist, but only the remembrance of faith.

Reply Obj. 3: The meritorious knowledge and love of God can be in us only by grace. Yet there is a certain natural knowledge and love as seen above (Q. 12, A. 12; Q. 56, A. 3; Q. 60, A. 5). This, too, is natural that the mind, in order to understand God, can make use of reason, in which sense we have already said that the image of God abides ever in the soul; "whether this image of God be so obsolete," as it were clouded, "as almost to amount to nothing," as in those who have not the use of reason; "or obscured and disfigured," as in sinners; or "clear and beautiful," as in the just; as Augustine says (De Trin. xiv, 6).

Reply Obj. 4: By the vision of glory temporal things will be seen in God Himself; and such a vision of things temporal will belong to the image of God. This is what Augustine means (De Trin. xiv, 6), when he says that "in that nature to which the mind will blissfully adhere, whatever it sees it will see as unchangeable"; for in the Uncreated Word are the types of all creatures. _____

NINTH ARTICLE [I, Q. 93, Art. 9]

Whether "Likeness" Is Properly Distinguished from "Image"?

Objection 1: It would seem that "likeness" is not properly distinguished from "image." For genus is not properly distinguished from species. Now, "likeness" is to "image" as genus to species: because, "where there is image, forthwith there is likeness, but not conversely" as Augustine says (QQ. 83, qu. 74). Therefore "likeness" is not properly to be distinguished from "image."

Obj. 2: Further, the nature of the image consists not only in the representation of the Divine Persons, but also in the representation of the Divine Essence, to which representation belong immortality and indivisibility. So it is not true to say that the "likeness is in the essence because it is immortal and indivisible; whereas the image is in other things" (Sent. ii, D, xvi).

Obj. 3: Further, the image of God in man is threefold—the image of nature, of grace, and of glory, as above explained (A. 4). But innocence and righteousness belong to grace. Therefore it is incorrectly said (Sent. ii, D, xvi) "that the image is taken from the memory, the understanding and the will, while the likeness is from innocence and righteousness."

Obj. 4: Further, knowledge of truth belongs to the intellect, and love of virtue to the will; which two things are parts of the image. Therefore it is incorrect to say (Sent. ii, D, xvi) that "the image consists in the knowledge of truth, and the likeness in the love of virtue."

On the contrary, Augustine says (QQ. 83, qu. 51): "Some consider that these two

were mentioned not without reason, namely "image" and "likeness," since, if they meant the same, one would have sufficed."

I answer that, Likeness is a kind of unity, for oneness in quality causes likeness, as the Philosopher says (Metaph. v, Did. iv, 15). Now, since "one" is a transcendental, it is both common to all, and adapted to each single thing, just as the good and the true. Wherefore, as the good can be compared to each individual thing both as its preamble, and as subsequent to it, as signifying some perfection in it, so also in the same way there exists a kind of comparison between "likeness" and "image." For the good is a preamble to man, inasmuch as man is an individual good; and, again, the good is subsequent to man, inasmuch as we may say of a certain man that he is good, by reason of his perfect virtue. In like manner, likeness may be considered in the light of a preamble to image, inasmuch as it is something more general than image, as we have said above (A. 1): and, again, it may be considered as subsequent to image, inasmuch as it signifies a certain perfection of image. For we say that an image is like or unlike what it represents, according as the representation is perfect or imperfect. Thus likeness may be distinguished from image in two ways: first as its preamble and existing in more things, and in this sense likeness regards things which are more common than the intellectual properties, wherein the image is properly to be seen. In this sense it is stated (QQ. 83, qu. 51) that "the spirit" (namely, the mind) without doubt was made to the image of God. "But the other parts of man," belonging to the soul's inferior faculties, or even to the body, "are in the opinion of some made to God's likeness." In this sense he says (De Quant. Animae ii) that the likeness of God is found in the soul's incorruptibility; for corruptible and incorruptible are differences of universal beings. But likeness may be considered in another way, as signifying the expression and perfection of the image. In this sense Damascene says (De Fide Orth. ii, 12) that the image implies "an intelligent being, endowed with free-will and self-movement, whereas likeness implies a likeness of power, as far as this may be possible in man." In the same

sense "likeness" is said to belong to "the love of virtue": for there is no virtue without love of virtue.

Reply Obj. 1: "Likeness" is not distinct from "image" in the general notion of "likeness" (for thus it is included in "image"); but so far as any "likeness" falls short of "image," or again, as it perfects the idea of "image."

Reply Obj. 2: The soul's essence belongs to the "image," as representing the Divine Essence in those things which belong to the intellectual nature; but not in those conditions subsequent to general notions of being, such as simplicity and indissolubility.

Reply Obj. 3: Even certain virtues are natural to the soul, at least, in their seeds, by reason of which we may say that a natural "likeness" exists in the soul. Nor it is unfitting to us the term "image" from one point of view and from another the term "likeness."

Reply Obj. 4: Love of the word, which is knowledge loved, belongs to the nature of "image"; but love of virtue belongs to "likeness," as virtue itself belongs to likeness.

QUESTION 94

OF THE STATE AND CONDITION OF THE FIRST MAN AS REGARDS HIS INTELLECT (In Four Articles)

We next consider the state or condition of the first man; first, as regards his soul; secondly, as regards his body. Concerning the first there are two things to be considered:

(1) The condition of man as to his intellect;

(2) the condition of man as to his will.

Under the first head there are four points of inquiry:

(1) Whether the first man saw the Essence of God?

(2) Whether he could see the separate substances, that is, the angels?

(3) Whether he possessed all knowledge?

(4) Whether he could err or be deceived? _____

FIRST ARTICLE [I, Q. 94, Art. 1]

Whether the First Man Saw God Through His Essence?

Objection 1: It would seem that the first man saw God through His Essence. For man's happiness consists in the vision of the Divine Essence. But the first man, "while established in paradise, led a life of happiness in the enjoyment of all things," as Damascene says (De Fide Orth. ii, 11). And Augustine says (De Civ. Dei xiv, 10): "If man was gifted with the same tastes as now, how happy must he have been in paradise, that place of ineffable happiness!" Therefore the first man in paradise saw God through His Essence.

Obj. 2: Further, Augustine says (De Civ. Dei xiv, loc. cit.) that "the first man lacked nothing which his good-will might obtain." But our good-will can obtain nothing better than the vision of the Divine Essence. Therefore man saw God through His Essence.

Obj. 3: Further, the vision of God in His Essence is whereby God is seen without a medium or enigma. But man in the state of innocence "saw God immediately," as the Master of the Sentences asserts (Sent. iv, D, i). He also saw without an enigma, for an enigma implies obscurity, as Augustine says (De Trin. xv, 9). Now, obscurity resulted from sin. Therefore man in the primitive state saw God through His Essence.

On the contrary, The Apostle says (1 Cor. 15:46): "That was not first which is spiritual, but that which is natural." But to see God through His Essence is most spiritual. Therefore the first man in the primitive state of his natural life did not see God through His Essence.

I answer that, The first man did not see God through His Essence if we consider the ordinary state of that life; unless, perhaps, it be said that he saw God in a vision, when "God cast a deep sleep upon Adam" (Gen. 2:21). The reason is because, since in the Divine Essence is beatitude itself, the intellect of a man who sees the Divine Essence has the same relation to God as a man has to beatitude. Now it is clear that man cannot willingly be turned away from beatitude, since naturally and necessarily he desires it, and shuns unhappiness. Wherefore no one who sees the Essence of God can willingly turn away from God, which means to sin. Hence all who see God through His Essence are so firmly established in the love of God, that for eternity they can never sin. Therefore, as Adam did sin, it is clear that he did not see God through His Essence.

Nevertheless he knew God with a more perfect knowledge than we do now. Thus in a sense his knowledge was midway between our knowledge in the present state, and the knowledge we shall have in heaven, when we see God through His Essence. To make this clear, we must consider that the vision of God through His Essence is contradistinguished from the vision of God through His creatures. Now the higher the creature is, and the more like it is to God, the more clearly is God seen in it; for instance, a man is seen more clearly through a mirror in which his image is the more clearly expressed. Thus God is seen in a much more perfect manner through His intelligible effects than through those which are only sensible or corporeal. But in his present state man is impeded as regards the full and clear consideration of intelligible creatures, because he is distracted by and occupied with sensible things. Now, it is written (Eccles. 7:30): "God made man right." And man was made right by God in this sense, that in him the lower powers were subjected to the higher, and the higher nature was made so as not to be impeded by the lower. Wherefore the first man was not impeded by exterior things from a clear and steady contemplation of the intelligible effects which he perceived by the radiation of the first truth, whether by a natural or by a gratuitous knowledge. Hence Augustine says (Gen. ad

lit. xi, 33) that, "perhaps God used to speak to the first man as He speaks to the angels; by shedding on his mind a ray of the unchangeable truth, yet without bestowing on him the experience of which the angels are capable in the participation of the Divine Essence." Therefore, through these intelligible effects of God, man knew God then more clearly than we know Him now.

Reply Obj. 1: Man was happy in paradise, but not with that perfect happiness to which he was destined, which consists in the vision of the Divine Essence. He was, however, endowed with "a life of happiness in a certain measure," as Augustine says (Gen. ad lit. xi, 18), so far as he was gifted with natural integrity and perfection.

Reply Obj. 2: A good will is a well-ordered will; but the will of the first man would have been ill-ordered had he wished to have, while in the state of merit, what had been promised to him as a reward.

Reply Obj. 3: A medium (of knowledge) is twofold; one through which, and, at the same time, in which, something is seen, as, for example, a man is seen through a mirror, and is seen with the mirror: another kind of medium is that whereby we attain to the knowledge of something unknown; such as the medium in a demonstration. God was seen without this second kind of medium, but not without the first kind. For there was no need for the first man to attain to the knowledge of God by demonstration drawn from an effect, such as we need; since he knew God simultaneously in His effects, especially in the intelligible effects, according to His capacity. Again, we must remark that the obscurity which is implied in the word enigma may be of two kinds: first, so far as every creature is something obscure when compared with the immensity of the Divine light; and thus Adam saw God in an enigma, because he saw Him in a created effect: secondly, we may take obscurity as an effect of sin, so far as man is impeded in the consideration of intelligible things by being preoccupied with sensible things; in which sense Adam did not see God in an enigma. _____

SECOND ARTICLE [I, Q. 94, Art. 2]

Whether Adam in the State of Innocence Saw the Angels Through Their Essence?

Objection 1: It would seem that Adam, in the state of innocence, saw the angels through their essence. For Gregory says (Dialog. iv, 1): "In paradise man was accustomed to enjoy the words of God; and by purity of heart and loftiness of vision to have the company of the good angels."

Obj. 2: Further, the soul in the present state is impeded from the knowledge of separate substances by union with a corruptible body which "is a load upon the soul," as is written Wis. 9:15. Wherefore the separate soul can see separate substances, as above explained (Q. 89, A. 2). But the body of the first man was not a load upon his soul; for the latter was not corruptible. Therefore he was able to see separate substances.

Obj. 3: Further, one separate substance knows another separate substance, by knowing itself (De Causis xiii). But the soul of the first man knew itself. Therefore it knew separate substances.

On the contrary, The soul of Adam was of the same nature as ours. But our souls cannot now understand separate substances. Therefore neither could Adam's soul.

I answer that, The state of the human soul may be distinguished in two ways. First, from a diversity of mode in its natural existence; and in this point the state of the separate soul is distinguished from the state of the soul joined to the body. Secondly, the state of the soul is distinguished in relation to integrity and corruption, the state of natural existence remaining the same: and thus the state of innocence is distinct from the state of man after sin. For man's soul, in the state of innocence, was adapted to perfect and govern the body; wherefore the first man is said to have been made into a "living soul"; that is, a soul giving life to the body—namely animal life. But he was endowed with integrity as to this life, in that the body was entirely subject to the soul, hindering it in no way, as we have said above (A. 1). Now it is

clear from what has been already said (Q. 84, A. 7; Q. 85, A. 1; Q. 89, A. 1) that since the soul is adapted to perfect and govern the body, as regards animal life, it is fitting that it should have that mode of understanding which is by turning to phantasms. Wherefore this mode of understanding was becoming to the soul of the first man also.

Now, in virtue of this mode of understanding, there are three degrees of movement in the soul, as Dionysius says (Div. Nom. iv). The first is by the soul "passing from exterior things to concentrate its powers on itself"; the second is by the soul ascending "so as to be associated with the united superior powers," namely the angels; the third is when the soul is "led on" yet further "to the supreme good," that is, to God.

In virtue of the first movement of the soul from exterior things to itself, the soul's knowledge is perfected. This is because the intellectual operation of the soul has a natural order to external things, as we have said above (Q. 87, A. 3): and so by the knowledge thereof, our intellectual operation can be known perfectly, as an act through its object. And through the intellectual operation itself, the human intellect can be known perfectly, as a power through its proper act. But in the second movement we do not find perfect knowledge. Because, since the angel does not understand by turning to phantasms, but by a far more excellent process, as we have said above (Q. 55, A. 2); the above-mentioned mode of knowledge, by which the soul knows itself, is not sufficient to lead it to the knowledge of an angel. Much less does the third movement lead to perfect knowledge: for even the angels themselves, by the fact that they know themselves, are not able to arrive at the knowledge of the Divine Substance, by reason of its surpassing excellence. Therefore the soul of the first man could not see the angels in their essence. Nevertheless he had a more excellent mode of knowledge regarding the angels than we possess, because his knowledge of intelligible things within him was more certain and fixed than our knowledge. And it was on account of this excellence of knowledge that Gregory

says that "he enjoyed the company of the angelic spirits."

This makes clear the reply to the first objection.

Reply Obj. 2: That the soul of the first man fell short of the knowledge regarding separate substances, was not owing to the fact that the body was a load upon it; but to the fact that its connatural object fell short of the excellence of separate substances. We, in our present state, fall short on account of both these reasons.

Reply Obj. 3: The soul of the first man was not able to arrive at knowledge of separate substances by means of its self-knowledge, as we have shown above; for even each separate substance knows others in its own measure.

THIRD ARTICLE [I, Q. 94, Art. 3]

Whether the First Man Knew All Things?

Objection 1: It would seem that the first man did not know all things. For if he had such knowledge it would be either by acquired species, or by connatural species, or by infused species. Not, however, by acquired species; for this kind of knowledge is acquired by experience, as stated in Metaph. i, 1; and the first man had not then gained experience of all things. Nor through connatural species, because he was of the same nature as we are; and our soul, as Aristotle says (De Anima iii, 4), is "like a clean tablet on which nothing is written." And if his knowledge came by infused species, it would have been of a different kind from ours, which we acquire from things themselves.

Obj. 2: Further, individuals of the same species have the same way of arriving at perfection. Now other men have not, from the beginning, knowledge of all things, but they acquire it in the course of time according to their capacity. Therefore neither did Adam know all things when he was first created.

Obj. 3: Further, the present state of life is given to man in order that his soul may advance in knowledge and merit; indeed, the soul seems to be united to the body for

that purpose. Now man would have advanced in merit in that state of life; therefore also in knowledge. Therefore he was not endowed with knowledge of all things.

On the contrary, Man named the animals (Gen. 2:20). But names should be adapted to the nature of things. Therefore Adam knew the animals' natures; and in like manner he was possessed of the knowledge of all other things.

I answer that, In the natural order, perfection comes before imperfection, as act precedes potentiality; for whatever is in potentiality is made actual only by something actual. And since God created things not only for their own existence, but also that they might be the principles of other things; so creatures were produced in their perfect state to be the principles as regards others. Now man can be the principle of another man, not only by generation of the body, but also by instruction and government. Hence, as the first man was produced in his perfect state, as regards his body, for the work of generation, so also was his soul established in a perfect state to instruct and govern others.

Now no one can instruct others unless he has knowledge, and so the first man was established by God in such a manner as to have knowledge of all those things for which man has a natural aptitude. And such are whatever are virtually contained in the first self-evident principles, that is, whatever truths man is naturally able to know. Moreover, in order to direct his own life and that of others, man needs to know not only those things which can be naturally known, but also things surpassing natural knowledge; because the life of man is directed to a supernatural end: just as it is necessary for us to know the truths of faith in order to direct our own lives. Wherefore the first man was endowed with such a knowledge of these supernatural truths as was necessary for the direction of human life in that state. But those things which cannot be known by merely human effort, and which are not necessary for the direction of human life, were not known by the first man; such as the thoughts of men, future contingent events, and some individual facts, as for instance the number

of pebbles in a stream; and the like.

Reply Obj. 1: The first man had knowledge of all things by divinely infused species. Yet his knowledge was not different from ours; as the eyes which Christ gave to the man born blind were not different from those given by nature.

Reply Obj. 2: To Adam, as being the first man, was due a degree of perfection which was not due to other men, as is clear from what is above explained.

Reply Obj. 3: Adam would have advanced in natural knowledge, not in the number of things known, but in the manner of knowing; because what he knew speculatively he would subsequently have known by experience. But as regards supernatural knowledge, he would also have advanced as regards the number of things known, by further revelation; as the angels advance by further enlightenment. Moreover there is no comparison between advance in knowledge and advance in merit; since one man cannot be a principle of merit to another, although he can be to another a principle of knowledge. _____

FOURTH ARTICLE [I, Q. 94, Art. 4]

Whether Man in His First State Could Be Deceived?

Objection 1: It would seem that man in his primitive state could have been deceived. For the Apostle says (1 Tim. 2:14) that "the woman being seduced was in the transgression."

Obj. 2: Further, the Master says (Sent. ii, D, xxi) that, "the woman was not frightened at the serpent speaking, because she thought that he had received the faculty of speech from God." But this was untrue. Therefore before sin the woman was deceived.

Obj. 3: Further, it is natural that the farther off anything is from us, the smaller it seems to be. Now, the nature of the eyes is not changed by sin. Therefore this would have been the case in the state of innocence. Wherefore man would have been deceived in the size of what he saw, just as he is deceived now.

Obj. 4: Further, Augustine says (Gen. ad lit. xii, 2) that, in sleep the soul adheres to the images of things as if they were the things themselves. But in the state of innocence man would have eaten and consequently have slept and dreamed. Therefore he would have been deceived, adhering to images as to realities.

Obj. 5: Further, the first man would have been ignorant of other men's thoughts, and of future contingent events, as stated above (A. 3). So if anyone had told him what was false about these things, he would have been deceived.

On the contrary, Augustine says (De Lib. Arb. iii, 18): "To regard what is true as false, is not natural to man as created; but is a punishment of man condemned."

I answer that, in the opinion of some, deception may mean two things; namely, any slight surmise, in which one adheres to what is false, as though it were true, but without the assent of belief—or it may mean a firm belief. Thus before sin Adam could not be deceived in either of these ways as regards those things to which his knowledge extended; but as regards things to which his knowledge did not extend, he might have been deceived, if we take deception in the wide sense of the term for any surmise without assent of belief. This opinion was held with the idea that it is not derogatory to man to entertain a false opinion in such matters, and that provided he does not assent rashly, he is not to be blamed.

Such an opinion, however, is not fitting as regards the integrity of the primitive state of life; because, as Augustine says (De Civ. Dei xiv, 10), in that state of life "sin was avoided without struggle, and while it remained so, no evil could exist." Now it is clear that as truth is the good of the intellect, so falsehood is its evil, as the Philosopher says (Ethic. vi, 2). So that, as long as the state of innocence continued, it was impossible for the human intellect to assent to falsehood as if it were truth. For as some perfections, such as clarity, were lacking in the bodily members of the first man, though no evil could be therein; so there could be in his intellect the absence of some knowledge, but no false opinion.

This is clear also from the very rectitude of the primitive state, by virtue of which, while the soul remained subject to God, the lower faculties in man were subject to the higher, and were no impediment to their action. And from what has preceded (Q. 85, A. 6), it is clear that as regards its proper object the intellect is ever true; and hence it is never deceived of itself; but whatever deception occurs must be ascribed to some lower faculty, such as the imagination or the like. Hence we see that when the natural power of judgment is free we are not deceived by such images, but only when it is not free, as is the case in sleep. Therefore it is clear that the rectitude of the primitive state was incompatible with deception of the intellect.

Reply Obj. 1: Though the woman was deceived before she sinned in deed, still it was not till she had already sinned by interior pride. For Augustine says (Gen. ad lit. xi, 30) that "the woman could not have believed the words of the serpent, had she not already acquiesced in the love of her own power, and in a presumption of self-conceit."

Reply Obj. 2: The woman thought that the serpent had received this faculty, not as acting in accordance with nature, but by virtue of some supernatural operation. We need not, however, follow the Master of the Sentences in this point.

Reply Obj. 3: Were anything presented to the imagination or sense of the first man, not in accordance with the nature of things, he would not have been deceived, for his reason would have enabled him to judge the truth.

Reply Obj. 4: A man is not accountable for what occurs during sleep; as he has not then the use of his reason, wherein consists man's proper action.

Reply Obj. 5: If anyone had said something untrue as regards future contingencies, or as regards secret thoughts, man in the primitive state would not have believed it was so: but he might have believed that such a thing was possible; which would not have been to entertain a false opinion.

It might also be said that he would have been divinely guided from above, so as not

to be deceived in a matter to which his knowledge did not extend.

If any object, as some do, that he was not guided, when tempted, though he was then most in need of guidance, we reply that man had already sinned in his heart, and that he failed to have recourse to the Divine aid. _____

QUESTION 95

OF THINGS PERTAINING TO THE FIRST MAN'S WILL—NAMELY, GRACE AND RIGHTEOUSNESS (In Four Articles)

We next consider what belongs to the will of the first man; concerning which there are two points of treatment:

(1) the grace and righteousness of the first man;

(2) the use of righteousness as regards his dominion over other things.

Under the first head there are four points of inquiry:

(1) Whether the first man was created in grace?

(2) Whether in the state of innocence he had passions of the soul?

(3) Whether he had all virtues?

(4) Whether what he did would have been as meritorious as now?

_____

FIRST ARTICLE [I, Q. 95, Art. 1]

Whether the First Man Was Created in Grace?

Objection 1: It would seem that the first man was not created in grace. For the Apostle, distinguishing between Adam and Christ, says (1 Cor. 15:45): "The first Adam was made into a living soul; the last Adam into a quickening spirit." But the spirit is quickened by grace. Therefore Christ alone was made in grace.

Obj. 2: Further, Augustine says (QQ. Vet. et Nov. Test., qu. 123) [*Work of an anonymous author, among the supposititious works of St. Augustine] that "Adam

did not possess the Holy Ghost." But whoever possesses grace has the Holy Ghost. Therefore Adam was not created in grace.

Obj. 3: Further, Augustine says (De Correp. et Grat. x) that "God so ordered the life of the angels and men, as to show first what they could do by free-will, then what they could do by His grace, and by the discernment of righteousness." God thus first created men and angels in the state of natural free-will only; and afterwards bestowed grace on them.

Obj. 4: Further, the Master says (Sent. ii, D, xxiv): "When man was created he was given sufficient help to stand, but not sufficient to advance." But whoever has grace can advance by merit. Therefore the first man was not created in grace.

Obj. 5: Further, the reception of grace requires the consent of the recipient, since thereby a kind of spiritual marriage takes place between God and the soul. But consent presupposes existence. Therefore man did not receive grace in the first moment of his creation.

Obj. 6: Further, nature is more distant from grace than grace is from glory, which is but grace consummated. But in man grace precedes glory. Therefore much more did nature precede grace.

On the contrary, Man and angel are both ordained to grace. But the angels were created in grace, for Augustine says (De Civ. Dei xii, 9): "God at the same time fashioned their nature and endowed them with grace." Therefore man also was created in grace.

I answer that, Some say that man was not created in grace; but that it was bestowed on him subsequently before sin: and many authorities of the Saints declare that man possessed grace in the state of innocence.

But the very rectitude of the primitive state, wherewith man was endowed by God, seems to require that, as others say, he was created in grace, according to Eccles. 7:30, "God made man right." For this rectitude consisted in his reason being subject

to God, the lower powers to reason, and the body to the soul: and the first subjection was the cause of both the second and the third; since while reason was subject to God, the lower powers remained subject to reason, as Augustine says [*Cf. De Civ. Dei xiii, 13; De Pecc. Merit. et Remiss. i, 16]. Now it is clear that such a subjection of the body to the soul and of the lower powers to reason, was not from nature; otherwise it would have remained after sin; since even in the demons the natural gifts remained after sin, as Dionysius declared (Div. Nom. iv). Hence it is clear that also the primitive subjection by virtue of which reason was subject to God, was not a merely natural gift, but a supernatural endowment of grace; for it is not possible that the effect should be of greater efficiency than the cause. Hence Augustine says (De Civ. Dei xiii, 13) that, "as soon as they disobeyed the Divine command, and forfeited Divine grace, they were ashamed of their nakedness, for they felt the impulse of disobedience in the flesh, as though it were a punishment corresponding to their own disobedience." Hence if the loss of grace dissolved the obedience of the flesh to the soul, we may gather that the inferior powers were subjected to the soul through grace existing therein.

Reply Obj. 1: The Apostle in these words means to show that there is a spiritual body, if there is an animal body, inasmuch as the spiritual life of the body began in Christ, who is "the firstborn of the dead," as the body's animal life began in Adam. From the Apostle's words, therefore, we cannot gather that Adam had no spiritual life in his soul; but that he had not spiritual life as regards the body.

Reply Obj. 2: As Augustine says in the same passage, it is not disputed that Adam, like other just souls, was in some degree gifted with the Holy Ghost; but "he did not possess the Holy Ghost, as the faithful possess Him now," who are admitted to eternal happiness directly after death.

Reply Obj. 3: This passage from Augustine does not assert that angels or men were created with natural free-will before they possessed grace; but that God shows first

what their free-will could do before being confirmed in grace, and what they acquired afterwards by being so confirmed.

Reply Obj. 4: The Master here speaks according to the opinion of those who held that man was not created in grace, but only in a state of nature. We may also say that, though man was created in grace, yet it was not by virtue of the nature wherein he was created that he could advance by merit, but by virtue of the grace which was added.

Reply Obj. 5: As the motion of the will is not continuous there is nothing against the first man having consented to grace even in the first moment of his existence.

Reply Obj. 6: We merit glory by an act of grace; but we do not merit grace by an act of nature; hence the comparison fails. _____

SECOND ARTICLE [I, Q. 95, Art. 2]

Whether Passions Existed in the Soul of the First Man?

Objection 1: It would seem that the first man's soul had no passions. For by the passions of the soul "the flesh lusteth against the spirit" (Gal. 5:7). But this did not happen in the state of innocence. Therefore in the state of innocence there were no passions of the soul.

Obj. 2: Further, Adam's soul was nobler than his body. But his body was impassible. Therefore no passions were in his soul.

Obj. 3: Further, the passions of the soul are restrained by the moral virtues. But in Adam the moral virtues were perfect. Therefore the passions were entirely excluded from him.

On the contrary, Augustine says (De Civ. Dei xiv, 10) that "in our first parents there was undisturbed love of God," and other passions of the soul.

I answer that, The passions of the soul are in the sensual appetite, the object of which is good and evil. Wherefore some passions of the soul are directed to what is

good, as love and joy; others to what is evil, as fear and sorrow. And since in the primitive state, evil was neither present nor imminent, nor was any good wanting which a good-will could desire to have then, as Augustine says (De Civ. Dei xiv, 10), therefore Adam had no passion with evil as its object; such as fear, sorrow, and the like; neither had he passions in respect of good not possessed, but to be possessed then, as burning concupiscence. But those passions which regard present good, as joy and love; or which regard future good to be had at the proper time, as desire and hope that casteth not down, existed in the state of innocence; otherwise, however, than as they exist in ourselves. For our sensual appetite, wherein the passions reside, is not entirely subject to reason; hence at times our passions forestall and hinder reason's judgment; at other times they follow reason's judgment, accordingly as the sensual appetite obeys reason to some extent. But in the state of innocence the inferior appetite was wholly subject to reason: so that in that state the passions of the soul existed only as consequent upon the judgment of reason.

Reply Obj. 1: The flesh lusts against the spirit by the rebellion of the passions against reason; which could not occur in the state of innocence.

Reply Obj. 2: The human body was impassible in the state of innocence as regards the passions which alter the disposition of nature, as will be explained later on (Q. 97, A. 2); likewise the soul was impassible as regards the passions which impede the free use of reason.

Reply Obj. 3: Perfection of moral virtue does not wholly take away the passions, but regulates them; for the temperate man desires as he ought to desire, and what he ought to desire, as stated in Ethic. iii, 11. _____

THIRD ARTICLE [I, Q. 95, Art. 3]

Whether Adam Had All the Virtues?

Objection 1: It would seem that Adam had not all the virtues. For some virtues are directed to curb passions: thus immoderate concupiscence is restrained by

temperance, and immoderate fear by fortitude. But in the state of innocence no immoderation existed in the passions. Therefore neither did these virtues then exist.

Obj. 2: Further, some virtues are concerned with the passions which have evil as their object; as meekness with anger; fortitude with fear. But these passions did not exist in the state of innocence, as stated above (A. 2). Therefore neither did those virtues exist then.

Obj. 3: Further, penance is a virtue that regards sin committed. Mercy, too, is a virtue concerned with unhappiness. But in the state of innocence neither sin nor unhappiness existed. Therefore neither did those virtues exist.

Obj. 4: Further, perseverance is a virtue. But Adam possessed it not; as proved by his subsequent sin. Therefore he possessed not every virtue.

Obj. 5: Further, faith is a virtue. But it did not exist in the state of innocence; for it implies an obscurity of knowledge which seems to be incompatible with the perfection of the primitive state.

On the contrary, Augustine says, in a homily (Serm. contra Judaeos): "The prince of sin overcame Adam who was made from the slime of the earth to the image of God, adorned with modesty, restrained by temperance, refulgent with brightness."

I answer that, in the state of innocence man in a certain sense possessed all the virtues; and this can be proved from what precedes. For it was shown above (A. 1) that such was the rectitude of the primitive state, that reason was subject to God, and the lower powers to reason. Now the virtues are nothing but those perfections whereby reason is directed to God, and the inferior powers regulated according to the dictate of reason, as will be explained in the Treatise on the Virtues (I-II, Q. 63, A. 2). Wherefore the rectitude of the primitive state required that man should in a sense possess every virtue.

It must, however, be noted that some virtues of their very nature do not involve imperfection, such as charity and justice; and these virtues did exist in the primitive

state absolutely, both in habit and in act. But other virtues are of such a nature as to imply imperfection either in their act, or on the part of the matter. If such imperfection be consistent with the perfection of the primitive state, such virtues necessarily existed in that state; as faith, which is of things not seen, and hope which is of things not yet possessed. For the perfection of that state did not extend to the vision of the Divine Essence, and the possession of God with the enjoyment of final beatitude. Hence faith and hope could exist in the primitive state, both as to habit and as to act. But any virtue which implies imperfection incompatible with the perfection of the primitive state, could exist in that state as a habit, but not as to the act; for instance, penance, which is sorrow for sin committed; and mercy, which is sorrow for others' unhappiness; because sorrow, guilt, and unhappiness are incompatible with the perfection of the primitive state. Wherefore such virtues existed as habits in the first man, but not as to their acts; for he was so disposed that he would repent, if there had been a sin to repent for; and had he seen unhappiness in his neighbor, he would have done his best to remedy it. This is in accordance with what the Philosopher says, "Shame, which regards what is ill done, may be found in a virtuous man, but only conditionally; as being so disposed that he would be ashamed if he did wrong" (Ethic. iv, 9).

Reply Obj. 1: It is accidental to temperance and fortitude to subdue superabundant passion, in so far as they are in a subject which happens to have superabundant passions, and yet those virtues are per se competent to moderate the passions.

Reply Obj. 2: Passions which have evil for their object were incompatible with the perfection of the primitive state, if that evil be in the one affected by the passion; such as fear and sorrow. But passions which relate to evil in another are not incompatible with the perfection of the primitive state; for in that state man could hate the demons' malice, as he could love God's goodness. Thus the virtues which relate to such passions could exist in the primitive state, in habit and in act. Virtues, however, relating to passions which regard evil in the same subject, if relating to

such passions only, could not exist in the primitive state in act, but only in habit, as we have said above of penance and of mercy. But other virtues there are which have relation not to such passions only, but to others; such as temperance, which relates not only to sorrow, but also to joy; and fortitude, which relates not only to fear, but also to daring and hope. Thus the act of temperance could exist in the primitive state, so far as it moderates pleasure; and in like manner, fortitude, as moderating daring and hope, but not as moderating sorrow and fear.

Reply Obj. 3: appears from what has been said above.

Reply Obj. 4: Perseverance may be taken in two ways: in one sense as a particular virtue, signifying a habit whereby a man makes a choice of persevering in good; in that sense Adam possessed perseverance. In another sense it is taken as a circumstance of virtue; signifying a certain uninterrupted continuation of virtue; in which sense Adam did not possess perseverance.

Reply Obj. 5: appears from what has been said above. _____

FOURTH ARTICLE [I, Q. 95, Art. 4]

Whether the Actions of the First Man Were Less Meritorious Than Ours Are?

Objection 1: It would seem that the actions of the first man were less meritorious than ours are. For grace is given to us through the mercy of God, Who succors most those who are most in need. Now we are more in need of grace than was man in the state of innocence. Therefore grace is more copiously poured out upon us; and since grace is the source of merit, our actions are more meritorious.

Obj. 2: Further, struggle and difficulty are required for merit; for it is written (2 Tim. 2:5): "He . . . is not crowned except he strive lawfully" and the Philosopher says (Ethic. ii, 3): "The object of virtue is the difficult and the good." But there is more strife and difficulty now. Therefore there is greater efficacy for merit.

Obj. 3: Further, the Master says (Sent. ii., D, xxiv) that "man would not have merited in resisting temptation; whereas he does merit now, when he resists."

Therefore our actions are more meritorious than in the primitive state.

On the contrary, if such were the case, man would be better off after sinning.

I answer that, Merit as regards degree may be gauged in two ways. First, in its root, which is grace and charity. Merit thus measured corresponds in degree to the essential reward, which consists in the enjoyment of God; for the greater the charity whence our actions proceed, the more perfectly shall we enjoy God. Secondly, the degree of merit is measured by the degree of the action itself. This degree is of two kinds, absolute and proportional. The widow who put two mites into the treasury performed a deed of absolutely less degree than the others who put great sums therein. But in proportionate degree the widow gave more, as Our Lord said; because she gave more in proportion to her means. In each of these cases the degree of merit corresponds to the accidental reward, which consists in rejoicing for created good.

We conclude therefore that in the state of innocence man's works were more meritorious than after sin was committed, if we consider the degree of merit on the part of grace, which would have been more copious as meeting with no obstacle in human nature: and in like manner, if we consider the absolute degree of the work done; because, as man would have had greater virtue, he would have performed greater works. But if we consider the proportionate degree, a greater reason for merit exists after sin, on account of man's weakness; because a small deed is more beyond the capacity of one who works with difficulty than a great deed is beyond one who performs it easily.

Reply Obj. 1: After sin man requires grace for more things than before sin; but he does not need grace more; forasmuch as man even before sin required grace to obtain eternal life, which is the chief reason for the need of grace. But after sin man required grace also for the remission of sin, and for the support of his weakness.

Reply Obj. 2: Difficulty and struggle belong to the degree of merit according to the

proportionate degree of the work done, as above explained. It is also a sign of the will's promptitude striving after what is difficult to itself: and the promptitude of the will is caused by the intensity of charity. Yet it may happen that a person performs an easy deed with as prompt a will as another performs an arduous deed; because he is ready to do even what may be difficult to him. But the actual difficulty, by its penal character, enables the deed to satisfy for sin.

Reply Obj. 3: The first man would not have gained merit in resisting temptation, according to the opinion of those who say that he did not possess grace; even as now there is no merit to those who have not grace. But in this point there is a difference, inasmuch as in the primitive state there was no interior impulse to evil, as in our present state. Hence man was more able then than now to resist temptation even without grace. _____

QUESTION 96

OF THE MASTERSHIP BELONGING TO MAN IN THE STATE OF INNOCENCE (In Four Articles)

We next consider the mastership which belonged to man in the state of innocence. Under this head there are four points of inquiry:

(1) Whether man in the state of innocence was master over the animals?

(2) Whether he was master over all creatures?

(3) Whether in the state of innocence all men were equal?

(4) Whether in that state man would have been master over men?

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FIRST ARTICLE [I, Q. 96, Art. 1]

Whether Adam in the State of Innocence Had Mastership Over the Animals?

Objection 1: It would seem that in the state of innocence Adam had no mastership over the animals. For Augustine says (Gen. ad lit. ix, 14), that the animals were

brought to Adam, under the direction of the angels, to receive their names from him. But the angels need not have intervened thus, if man himself were master over the animals. Therefore in the state of innocence man had no mastership of the animals.

Obj. 2: Further, it is unfitting that elements hostile to one another should be brought under the mastership of one. But many animals are hostile to one another, as the sheep and the wolf. Therefore all animals were not brought under the mastership of man.

Obj. 3: Further, Jerome says [*The words quoted are not in St. Jerome's works. St. Thomas may have had in mind Bede, Hexaem., as quoted in the Glossa ordinaria on Gen. 1:26]: "God gave man mastership over the animals, although before sin he had no need of them: for God foresaw that after sin animals would become useful to man." Therefore, at least before sin, it was unfitting for man to make use of his mastership.

Obj. 4: Further, it is proper to a master to command. But a command is not given rightly save to a rational being. Therefore man had no mastership over the irrational animals.

On the contrary, It is written (Gen. 1:26): "Let him have dominion over the fishes of the sea, and the birds of the air, and the beasts of the earth" [Vulg."and the whole earth"].

I answer that, As above stated (Q. 95, A. 1) for his disobedience to God, man was punished by the disobedience of those creatures which should be subject to him. Therefore in the state of innocence, before man had disobeyed, nothing disobeyed him that was naturally subject to him. Now all animals are naturally subject to man. This can be proved in three ways. First, from the order observed by nature; for just as in the generation of things we perceive a certain order of procession of the perfect from the imperfect (thus matter is for the sake of form; and the imperfect form, for the sake of the perfect), so also is there order in the use of natural things; thus the

imperfect are for the use of the perfect; as the plants make use of the earth for their nourishment, and animals make use of plants, and man makes use of both plants and animals. Therefore it is in keeping with the order of nature, that man should be master over animals. Hence the Philosopher says (Polit. i, 5) that the hunting of wild animals is just and natural, because man thereby exercises a natural right. Secondly, this is proved by the order of Divine Providence which always governs inferior things by the superior. Wherefore, as man, being made to the image of God, is above other animals, these are rightly subject to his government. Thirdly, this is proved from a property of man and of other animals. For we see in the latter a certain participated prudence of natural instinct, in regard to certain particular acts; whereas man possesses a universal prudence as regards all practical matters. Now whatever is participated is subject to what is essential and universal. Therefore the subjection of other animals to man is proved to be natural.

Reply Obj. 1: A higher power can do many things that an inferior power cannot do to those which are subject to them. Now an angel is naturally higher than man. Therefore certain things in regard to animals could be done by angels, which could not be done by man; for instance, the rapid gathering together of all the animals.

Reply Obj. 2: In the opinion of some, those animals which now are fierce and kill others, would, in that state, have been tame, not only in regard to man, but also in regard to other animals. But this is quite unreasonable. For the nature of animals was not changed by man's sin, as if those whose nature now it is to devour the flesh of others, would then have lived on herbs, as the lion and falcon. Nor does Bede's gloss on Gen. 1:30, say that trees and herbs were given as food to all animals and birds, but to some. Thus there would have been a natural antipathy between some animals. They would not, however, on this account have been excepted from the mastership of man: as neither at present are they for that reason excepted from the mastership of God, Whose Providence has ordained all this. Of this Providence man would have been the executor, as appears even now in regard to domestic animals, since fowls

are given by men as food to the trained falcon.

Reply Obj. 3: In the state of innocence man would not have had any bodily need of animals—neither for clothing, since then they were naked and not ashamed, there being no inordinate motions of concupiscence—nor for food, since they fed on the trees of paradise—nor to carry him about, his body being strong enough for that purpose. But man needed animals in order to have experimental knowledge of their natures. This is signified by the fact that God led the animals to man, that he might give them names expressive of their respective natures.

Reply Obj. 4: All animals by their natural instinct have a certain participation of prudence and reason: which accounts for the fact that cranes follow their leader, and bees obey their queen. So all animals would have obeyed man of their own accord, as in the present state some domestic animals obey him.

SECOND ARTICLE [I, Q. 96, Art. 2]

Whether Man Had Mastership Over All Other Creatures?

Objection 1: It would seem that in the state of innocence man would not have had mastership over all other creatures. For an angel naturally has a greater power than man. But, as Augustine says (De Trin. iii, 8), "corporeal matter would not have obeyed even the holy angels." Much less therefore would it have obeyed man in the state of innocence.

Obj. 2: Further, the only powers of the soul existing in plants are nutritive, augmentative, and generative. Now these do not naturally obey reason; as we can see in the case of any one man. Therefore, since it is by his reason that man is competent to have mastership, it seems that in the state of innocence man had no dominion over plants.

Obj. 3: Further, whosoever is master of a thing, can change it. But man could not have changed the course of the heavenly bodies; for this belongs to God alone, as

Dionysius says (Ep. ad Polycarp. vii). Therefore man had no dominion over them.

On the contrary, It is written (Gen. 1:26): "That he may have dominion over . . . every creature."

I answer that, Man in a certain sense contains all things; and so according as he is master of what is within himself, in the same way he can have mastership over other things. Now we may consider four things in man: his reason, which makes him like to the angels; his sensitive powers, whereby he is like the animals; his natural forces, which liken him to the plants; and the body itself, wherein he is like to inanimate things. Now in man reason has the position of a master and not of a subject. Wherefore man had no mastership over the angels in the primitive state; so when we read "all creatures," we must understand the creatures which are not made to God's image. Over the sensitive powers, as the irascible and concupiscible, which obey reason in some degree, the soul has mastership by commanding. So in the state of innocence man had mastership over the animals by commanding them. But of the natural powers and the body itself man is master not by commanding, but by using them. Thus also in the state of innocence man's mastership over plants and inanimate things consisted not in commanding or in changing them, but in making use of them without hindrance.

The answers to the objections appear from the above. _____

THIRD ARTICLE [I, Q. 96, Art. 3]

Whether Men Were Equal in the State of Innocence?

Objection 1: It would seem that in the state of innocence all would have been equal. For Gregory says (Moral. xxi): "Where there is no sin, there is no inequality." But in the state of innocence there was no sin. Therefore all were equal.

Obj. 2: Further, likeness and equality are the basis of mutual love, according to Ecclus. 13:19, "Every beast loveth its like; so also every man him that is nearest to himself." Now in that state there was among men an abundance of love, which is the

bond of peace. Therefore all were equal in the state of innocence.

Obj. 3: Further, the cause ceasing, the effect also ceases. But the cause of present inequality among men seems to arise, on the part of God, from the fact that He rewards some and punishes others; and on the part of nature, from the fact that some, through a defect of nature, are born weak and deficient, others strong and perfect, which would not have been the case in the primitive state. Therefore, etc.

On the contrary, It is written (Rom. 13:1): "The things which are of God, are well ordered" [Vulg."Those that are, are ordained of God"]. But order chiefly consists in inequality; for Augustine says (De Civ. Dei xix, 13): "Order disposes things equal and unequal in their proper place." Therefore in the primitive state, which was most proper and orderly, inequality would have existed.

I answer that, We must needs admit that in the primitive state there would have been some inequality, at least as regards sex, because generation depends upon diversity of sex: and likewise as regards age; for some would have been born of others; nor would sexual union have been sterile.

Moreover, as regards the soul, there would have been inequality as to righteousness and knowledge. For man worked not of necessity, but of his own free-will, by virtue of which man can apply himself, more or less, to action, desire, or knowledge; hence some would have made a greater advance in virtue and knowledge than others.

There might also have been bodily disparity. For the human body was not entirely exempt from the laws of nature, so as not to receive from exterior sources more or less advantage and help: since indeed it was dependent on food wherewith to sustain life.

So we may say that, according to the climate, or the movement of the stars, some would have been born more robust in body than others, and also greater, and more beautiful, and all ways better disposed; so that, however, in those who were thus surpassed, there would have been no defect or fault either in soul or body.

Reply Obj. 1: By those words Gregory means to exclude such inequality as exists between virtue and vice; the result of which is that some are placed in subjection to others as a penalty.

Reply Obj. 2: Equality is the cause of equality in mutual love. Yet between those who are unequal there can be a greater love than between equals; although there be not an equal response: for a father naturally loves his son more than a brother loves his brother; although the son does not love his father as much as he is loved by him.

Reply Obj. 3: The cause of inequality could be on the part of God; not indeed that He would punish some and reward others, but that He would exalt some above others; so that the beauty of order would the more shine forth among men. Inequality might also arise on the part of nature as above described, without any defect of nature. _____

FOURTH ARTICLE [I, Q. 96, Art. 4]

Whether in the State of Innocence Man Would Have Been Master Over Man?

Objection 1: It would seem that in the state of innocence man would not have been master over man. For Augustine says (De Civ. Dei xix, 15): "God willed that man, who was endowed with reason and made to His image, should rule over none but irrational creatures; not over men, but over cattle."

Obj. 2: Further, what came into the world as a penalty for sin would not have existed in the state of innocence. But man was made subject to man as a penalty; for after sin it was said to the woman (Gen. 3:16): "Thou shalt be under thy husband's power." Therefore in the state of innocence man would not have been subject to man.

Obj. 3: Further, subjection is opposed to liberty. But liberty is one of the chief blessings, and would not have been lacking in the state of innocence, "where nothing was wanting that man's good-will could desire," as Augustine says (De Civ. Dei xiv, 10). Therefore man would not have been master over man in the state of innocence.

On the contrary, The condition of man in the state of innocence was not more exalted than the condition of the angels. But among the angels some rule over others; and so one order is called that of "Dominations." Therefore it was not beneath the dignity of the state of innocence that one man should be subject to another.

I answer that, Mastership has a twofold meaning. First, as opposed to slavery, in which sense a master means one to whom another is subject as a slave. In another sense mastership is referred in a general sense to any kind of subject; and in this sense even he who has the office of governing and directing free men, can be called a master. In the state of innocence man could have been a master of men, not in the former but in the latter sense. This distinction is founded on the reason that a slave differs from a free man in that the latter has the disposal of himself, as is stated in the beginning of the Metaphysics, whereas a slave is ordered to another. So that one man is master of another as his slave when he refers the one whose master he is, to his own—namely the master's use. And since every man's proper good is desirable to himself, and consequently it is a grievous matter to anyone to yield to another what ought to be one's own, therefore such dominion implies of necessity a pain inflicted on the subject; and consequently in the state of innocence such a mastership could not have existed between man and man.

But a man is the master of a free subject, by directing him either towards his proper welfare, or to the common good. Such a kind of mastership would have existed in the state of innocence between man and man, for two reasons. First, because man is naturally a social being, and so in the state of innocence he would have led a social life. Now a social life cannot exist among a number of people unless under the presidency of one to look after the common good; for many, as such, seek many things, whereas one attends only to one. Wherefore the Philosopher says, in the beginning of the Politics, that wherever many things are directed to one, we shall always find one at the head directing them. Secondly, if one man surpassed another

in knowledge and virtue, this would not have been fitting unless these gifts conduced to the benefit of others, according to 1 Pet. 4:10, "As every man hath received grace, ministering the same one to another." Wherefore Augustine says (De Civ. Dei xix, 14): "Just men command not by the love of domineering, but by the service of counsel": and (De Civ. Dei xix, 15): "The natural order of things requires this; and thus did God make man."

From this appear the replies to the objections which are founded on the first-mentioned mode of mastership. _____

QUESTION 97

OF THE PRESERVATION OF THE INDIVIDUAL IN THE PRIMITIVE STATE (In Four Articles)

We next consider what belongs to the bodily state of the first man: first, as regards the preservation of the individual; secondly, as regards the preservation of the species.

Under the first head there are four points of inquiry:

(1) Whether man in the state of innocence was immortal?

(2) Whether he was impassible?

(3) Whether he stood in need of food?

(4) Whether he would have obtained immortality by the tree of life?

_____

FIRST ARTICLE [I, Q. 97, Art. 1]

Whether in the State of Innocence Man Would Have Been Immortal?

Objection 1: It would seem that in the state of innocence man was not immortal. For the term "mortal" belongs to the definition of man. But if you take away the definition, you take away the thing defined. Therefore as long as man was man he could not be immortal.

Obj. 2: Further, corruptible and incorruptible are generically distinct, as the Philosopher says (Metaph. x, Did. ix, 10). But there can be no passing from one genus to another. Therefore if the first man was incorruptible, man could not be corruptible in the present state.

Obj. 3: Further, if man were immortal in the state of innocence, this would have been due either to nature or to grace. Not to nature, for since nature does not change within the same species, he would also have been immortal now. Likewise neither would this be owing to grace; for the first man recovered grace by repentance, according to Wis. 10:2: "He brought him out of his sins." Hence he would have regained his immortality; which is clearly not the case. Therefore man was not immortal in the state of innocence.

Obj. 4: Further, immortality is promised to man as a reward, according to Apoc. 21:4: "Death shall be no more." But man was not created in the state of reward, but that he might deserve the reward. Therefore man was not immortal in the state of innocence.

On the contrary, It is written (Rom. 5:12): "By sin death came into the world." Therefore man was immortal before sin.

I answer that, A thing may be incorruptible in three ways. First, on the part of matter—that is to say, either because it possesses no matter, like an angel; or because it possesses matter that is in potentiality to one form only, like the heavenly bodies. Such things as these are incorruptible by their very nature. Secondly, a thing is incorruptible in its form, inasmuch as being by nature corruptible, yet it has an inherent disposition which preserves it wholly from corruption; and this is called incorruptibility of glory; because as Augustine says (Ep. ad Dioscor.): "God made man's soul of such a powerful nature, that from its fulness of beatitude, there redounds to the body a fulness of health, with the vigor of incorruption." Thirdly, a thing may be incorruptible on the part of its efficient cause; in this sense man was

incorruptible and immortal in the state of innocence. For, as Augustine says (QQ. Vet. et Nov. Test. qu. 19 [*Work of an anonymous author], among the supposititious works of St. Augustine): "God made man immortal as long as he did not sin; so that he might achieve for himself life or death." For man's body was indissoluble not by reason of any intrinsic vigor of immortality, but by reason of a supernatural force given by God to the soul, whereby it was enabled to preserve the body from all corruption so long as it remained itself subject to God. This entirely agrees with reason; for since the rational soul surpasses the capacity of corporeal matter, as above explained (Q. 76, A. 1), it was most properly endowed at the beginning with the power of preserving the body in a manner surpassing the capacity of corporeal matter.

Reply Obj. 1 and 2: These objections are founded on natural incorruptibility and immortality.

Reply Obj. 3: This power of preserving the body was not natural to the soul, but was the gift of grace. And though man recovered grace as regards remission of guilt and the merit of glory; yet he did not recover immortality, the loss of which was an effect of sin; for this was reserved for Christ to accomplish, by Whom the defect of nature was to be restored into something better, as we shall explain further on (III, Q. 14, A. 4, ad 1).

Reply Obj. 4: The promised reward of the immortality of glory differs from the immortality which was bestowed on man in the state of innocence.

SECOND ARTICLE [I, Q. 97, Art. 2]

Whether in the State of Innocence Man Would Have Been Passible?

Objection 1: It would seem that in the state of innocence man was passible. For "sensation is a kind of passion." But in the state of innocence man would have been sensitive. Therefore he would have been passible.

Obj. 2: Further, sleep is a kind of passion. Now, man slept in the state of innocence, according to Gen. 2:21, "God cast a deep sleep upon Adam." Therefore he would have been passible.

Obj. 3: Further, the same passage goes on to say that "He took a rib out of Adam." Therefore he was passible even to the degree of the cutting out of part of his body.

Obj. 4: Further, man's body was soft. But a soft body is naturally passible as regards a hard body; therefore if a hard body had come in contact with the soft body of the first man, the latter would have suffered from the impact. Therefore the first man was passible.

On the contrary, Had man been passible, he would have been also corruptible, because, as the Philosopher says (Top. vi, 3): "Excessive suffering wastes the very substance."

I answer that, "Passion" may be taken in two senses. First, in its proper sense, and thus a thing is said to suffer when changed from its natural disposition. For passion is the effect of action; and in nature contraries are mutually active or passive, according as one thing changes another from its natural disposition. Secondly, "passion" can be taken in a general sense for any kind of change, even if belonging to the perfecting process of nature. Thus understanding and sensation are said to be passions. In this second sense, man was passible in the state of innocence, and was passive both in soul and body. In the first sense, man was impassible, both in soul and body, as he was likewise immortal; for he could curb his passion, as he could avoid death, so long as he refrained from sin.

Thus it is clear how to reply to the first two objections; since sensation and sleep do not remove from man his natural disposition, but are ordered to his natural welfare.

Reply Obj. 3: As already explained (Q. 92, A. 3, ad 2), the rib was in Adam as the principle of the human race, as the semen in man, who is a principle through generation. Hence as man does not suffer any natural deterioration by seminal issue;

so neither did he through the separation of the rib.

Reply Obj. 4: Man's body in the state of innocence could be preserved from suffering injury from a hard body; partly by the use of his reason, whereby he could avoid what was harmful; and partly also by Divine Providence, so preserving him, that nothing of a harmful nature could come upon him unawares.

THIRD ARTICLE [I, Q. 97, Art. 3]

Whether in the State of Innocence Man Had Need of Food?

Objection 1: It would seem that in the state of innocence man did not require food. For food is necessary for man to restore what he has lost. But Adam's body suffered no loss, as being incorruptible. Therefore he had no need of food.

Obj. 2: Further, food is needed for nourishment. But nourishment involves passibility. Since, then, man's body was impassible; it does not appear how food could be needful to him.

Obj. 3: Further, we need food for the preservation of life. But Adam could preserve his life otherwise; for had he not sinned, he would not have died. Therefore he did not require food.

Obj. 4: Further, the consumption of food involves voiding of the surplus, which seems unsuitable to the state of innocence. Therefore it seems that man did not take food in the primitive state.

On the contrary, It is written (Gen. 2:16): "Of every tree in paradise ye shall [Vulg. 'thou shalt'] eat."

I answer that, In the state of innocence man had an animal life requiring food; but after the resurrection he will have a spiritual life needing no food. In order to make this clear, we must observe that the rational soul is both soul and spirit. It is called a soul by reason of what it possesses in common with other souls—that is, as giving

life to the body; whence it is written (Gen. 2:7): "Man was made into a living soul"; that is, a soul giving life to the body. But the soul is called a spirit according to what properly belongs to itself, and not to other souls, as possessing an intellectual immaterial power.

Thus in the primitive state, the rational soul communicated to the body what belonged to itself as a soul; and so the body was called "animal" [*From 'anima', a soul; Cf. 1 Cor. 15:44 seqq.], through having its life from the soul. Now the first principle of life in these inferior creatures as the Philosopher says (De Anima ii, 4) is the vegetative soul: the operations of which are the use of food, generation, and growth. Wherefore such operations befitted man in the state of innocence. But in the final state, after the resurrection, the soul will, to a certain extent, communicate to the body what properly belongs to itself as a spirit; immortality to everyone, impassibility, glory, and power to the good, whose bodies will be called "spiritual." So, after the resurrection, man will not require food; whereas he required it in the state of innocence.

Reply Obj. 1: As Augustine says (QQ. Vet. et Nov. Test. qu. 19 [*Works of an anonymous author], among the supposititious works of St. Augustine): "How could man have an immortal body, which was sustained by food? Since an immortal being needs neither food nor drink." For we have explained (A. 1) that the immortality of the primitive state was based on a supernatural force in the soul, and not on any intrinsic disposition of the body: so that by the action of heat, the body might lose part of its humid qualities; and to prevent the entire consumption of the humor, man was obliged to take food.

Reply Obj. 2: A certain passion and alteration attends nutriment, on the part of the food changed into the substance of the thing nourished. So we cannot thence conclude that man's body was passible, but that the food taken was passible; although this kind of passion conduced to the perfection of the nature.

Reply Obj. 3: If man had not taken food he would have sinned; as he also sinned by taking the forbidden fruit. For he was told at the same time, to abstain from the tree of knowledge of good and evil, and to eat of every other tree of Paradise.

Reply Obj. 4: Some say that in the state of innocence man would not have taken more than necessary food, so that there would have been nothing superfluous; which, however, is unreasonable to suppose, as implying that there would have been no faecal matter. Wherefore there was need for voiding the surplus, yet so disposed by God as to be decorous and suitable to the state. _____

FOURTH ARTICLE [I, Q. 97, Art. 4]

Whether in the State of Innocence Man Would Have Acquired Immortality by the Tree of Life?

Objection 1: It would seem that the tree of life could not be the cause of immortality. For nothing can act beyond its own species; as an effect does not exceed its cause. But the tree of life was corruptible, otherwise it could not be taken as food; since food is changed into the substance of the thing nourished. Therefore the tree of life could not give incorruptibility or immortality.

Obj. 2: Further, effects caused by the forces of plants and other natural agencies are natural. If therefore the tree of life caused immortality, this would have been natural immortality.

Obj. 3: Further, this would seem to be reduced to the ancient fable, that the gods, by eating a certain food, became immortal; which the Philosopher ridicules (Metaph. iii, Did. ii, 4).

On the contrary, It is written (Gen. 3:22): "Lest perhaps he put forth his hand, and take of the tree of life, and eat, and live for ever." Further, Augustine says (QQ. Vet. et Nov. Test. qu. 19 [*Work of an anonymous author], among the supposititious works of St. Augustine): "A taste of the tree of life warded off corruption of the body; and even after sin man would have remained immortal, had he been allowed

to eat of the tree of life."

I answer that, The tree of life in a certain degree was the cause of immortality, but not absolutely. To understand this, we must observe that in the primitive state man possessed, for the preservation of life, two remedies, against two defects. One of these defects was the lost of humidity by the action of natural heat, which acts as the soul's instrument: as a remedy against such loss man was provided with food, taken from the other trees of paradise, as now we are provided with the food, which we take for the same purpose. The second defect, as the Philosopher says (De Gener. i, 5), arises from the fact that the humor which is caused from extraneous sources, being added to the humor already existing, lessens the specific active power: as water added to wine takes at first the taste of wine, then, as more water is added, the strength of the wine is diminished, till the wine becomes watery. In like manner, we may observe that at first the active force of the species is so strong that it is able to transform so much of the food as is required to replace the lost tissue, as well as what suffices for growth; later on, however, the assimilated food does not suffice for growth, but only replaces what is lost. Last of all, in old age, it does not suffice even for this purpose; whereupon the body declines, and finally dies from natural causes. Against this defect man was provided with a remedy in the tree of life; for its effect was to strengthen the force of the species against the weakness resulting from the admixture of extraneous nutriment. Wherefore Augustine says (De Civ. Dei xiv, 26): "Man had food to appease his hunger, drink to slake his thirst; and the tree of life to banish the breaking up of old age"; and (QQ. Vet. et Nov. Test. qu. 19 [*Work of an anonymous author], among the supposititious works of St. Augustine) "The tree of life, like a drug, warded off all bodily corruption."

Yet it did not absolutely cause immortality; for neither was the soul's intrinsic power of preserving the body due to the tree of life, nor was it of such efficiency as to give the body a disposition to immortality, whereby it might become indissoluble; which is clear from the fact that every bodily power is finite; so the power of the tree of life

could not go so far as to give the body the prerogative of living for an infinite time, but only for a definite time. For it is manifest that the greater a force is, the more durable is its effect; therefore, since the power of the tree of life was finite, man's life was to be preserved for a definite time by partaking of it once; and when that time had elapsed, man was to be either transferred to a spiritual life, or had need to eat once more of the tree of life.

From this the replies to the objections clearly appear. For the first proves that the tree of life did not absolutely cause immortality; while the others show that it caused incorruption by warding off corruption, according to the explanation above given.

QUESTION 98

OF THE PRESERVATION OF THE SPECIES (In Two Articles)

We next consider what belongs to the preservation of the species; and, first, of generation; secondly, of the state of the offspring. Under the first head there are two points of inquiry:

(1) Whether in the state of innocence there would have been generation?

(2) Whether generation would have been through coition?

FIRST ARTICLE [Q. 98, Art. 1]

Whether in the State of Innocence Generation Existed?

Objection 1: It would seem there would have been no generation in the state of innocence. For, as stated in Phys. v, 5, "corruption is contrary to generation." But contraries affect the same subject: also there would have been no corruption in the state of innocence. Therefore neither would there have been generation.

Obj. 2: Further, the object of generation is the preservation in the species of that which is corruptible in the individual. Wherefore there is no generation in those

individual things which last for ever. But in the state of innocence man would have lived for ever. Therefore in the state of innocence there would have been no generation.

Obj. 3: Further, by generation man is multiplied. But the multiplication of masters requires the division of property, to avoid confusion of mastership. Therefore, since man was made master of the animals, it would have been necessary to make a division of rights when the human race increased by generation. This is against the natural law, according to which all things are in common, as Isidore says (Etym. v, 4). Therefore there would have been no generation in the state of innocence.

On the contrary, It is written (Gen. 1:28): "Increase and multiply, and fill the earth." But this increase could not come about save by generation, since the original number of mankind was two only. Therefore there would have been generation in the state of innocence.

I answer that, In the state of innocence there would have been generation of offspring for the multiplication of the human race; otherwise man's sin would have been very necessary, for such a great blessing to be its result. We must, therefore, observe that man, by his nature, is established, as it were, midway between corruptible and incorruptible creatures, his soul being naturally incorruptible, while his body is naturally corruptible. We must also observe that nature's purpose appears to be different as regards corruptible and incorruptible things. For that seems to be the direct purpose of nature, which is invariable and perpetual; while what is only for a time is seemingly not the chief purpose of nature, but as it were, subordinate to something else; otherwise, when it ceased to exist, nature's purpose would become void.

Therefore, since in things corruptible none is everlasting and permanent except the species, it follows that the chief purpose of nature is the good of the species; for the preservation of which natural generation is ordained. On the other hand,

incorruptible substances survive, not only in the species, but also in the individual; wherefore even the individuals are included in the chief purpose of nature.

Hence it belongs to man to beget offspring, on the part of the naturally corruptible body. But on the part of the soul, which is incorruptible, it is fitting that the multitude of individuals should be the direct purpose of nature, or rather of the Author of nature, Who alone is the Creator of the human soul. Wherefore, to provide for the multiplication of the human race, He established the begetting of offspring even in the state of innocence.

Reply Obj. 1: In the state of innocence the human body was in itself corruptible, but it could be preserved from corruption by the soul. Therefore, since generation belongs to things corruptible, man was not to be deprived thereof.

Reply Obj. 2: Although generation in the state of innocence might not have been required for the preservation of the species, yet it would have been required for the multiplication of the individual.

Reply Obj. 3: In our present state a division of possessions is necessary on account of the multiplicity of masters, inasmuch as community of possession is a source of strife, as the Philosopher says (Politic. ii, 5). In the state of innocence, however, the will of men would have been so ordered that without any danger of strife they would have used in common, according to each one's need, those things of which they were masters—a state of things to be observed even now among many good men.

SECOND ARTICLE [I, Q. 98, Art. 2]

Whether in the State of Innocence There Would Have Been Generation by Coition?

Objection 1: It would seem that generation by coition would not have existed in the state of innocence. For, as Damascene says (De Fide Orth. ii, 11; iv, 25), the first man in the terrestrial Paradise was "like an angel." But in the future state of the resurrection, when men will be like the angels, "they shall neither marry nor be

married," as is written Matt. 22:30. Therefore neither in paradise would there have been generation by coition.

Obj. 2: Further, our first parents were created at the age of perfect development. Therefore, if generation by coition had existed before sin, they would have had intercourse while still in paradise: which was not the case according to Scripture (Gen. 4:1).

Obj. 3: Further, in carnal intercourse, more than at any other time, man becomes like the beasts, on account of the vehement delight which he takes therein; whence contingency is praiseworthy, whereby man refrains from such pleasures. But man is compared to beasts by reason of sin, according to Ps. 48:13: "Man, when he was in honor, did not understand; he is compared to senseless beasts, and is become like to them." Therefore, before sin, there would have been no such intercourse of man and woman.

Obj. 4: Further, in the state of innocence there would have been no corruption. But virginal integrity is corrupted by intercourse. Therefore there would have been no such thing in the state of innocence.

On the contrary, God made man and woman before sin (Gen. 1, 2). But nothing is void in God's works. Therefore, even if man had not sinned, there would have been such intercourse, to which the distinction of sex is ordained. Moreover, we are told that woman was made to be a help to man (Gen. 2:18, 20). But she is not fitted to help man except in generation, because another man would have proved a more effective help in anything else. Therefore there would have been such generation also in the state of innocence.

I answer that, Some of the earlier doctors, considering the nature of concupiscence as regards generation in our present state, concluded that in the state of innocence generation would not have been effected in the same way. Thus Gregory of Nyssa says (De Hom. Opif. xvii) that in paradise the human race would have been

multiplied by some other means, as the angels were multiplied without coition by the operation of the Divine Power. He adds that God made man male and female before sin, because He foreknew the mode of generation which would take place after sin, which He foresaw. But this is unreasonable. For what is natural to man was neither acquired nor forfeited by sin. Now it is clear that generation by coition is natural to man by reason of his animal life, which he possessed even before sin, as above explained (Q. 97, A. 3), just as it is natural to other perfect animals, as the corporeal members make it clear. So we cannot allow that these members would not have had a natural use, as other members had, before sin.

Thus, as regards generation by coition, there are, in the present state of life, two things to be considered. One, which comes from nature, is the union of man and woman; for in every act of generation there is an active and a passive principle. Wherefore, since wherever there is distinction of sex, the active principle is male and the passive is female; the order of nature demands that for the purpose of generation there should be concurrence of male and female. The second thing to be observed is a certain deformity of excessive concupiscence, which in the state of innocence would not have existed, when the lower powers were entirely subject to reason. Wherefore Augustine says (De Civ. Dei xiv, 26): "We must be far from supposing that offspring could not be begotten without concupiscence. All the bodily members would have been equally moved by the will, without ardent or wanton incentive, with calmness of soul and body."

Reply Obj. 1: In paradise man would have been like an angel in his spirituality of mind, yet with an animal life in his body. After the resurrection man will be like an angel, spiritualized in soul and body. Wherefore there is no parallel.

Reply Obj. 2: As Augustine says (Gen. ad lit. ix, 4), our first parents did not come together in paradise, because on account of sin they were ejected from paradise shortly after the creation of the woman; or because, having received the general

Divine command relative to generation, they awaited the special command relative to time.

Reply Obj. 3: Beasts are without reason. In this way man becomes, as it were, like them in coition, because he cannot moderate concupiscence. In the state of innocence nothing of this kind would have happened that was not regulated by reason, not because delight of sense was less, as some say (rather indeed would sensible delight have been the greater in proportion to the greater purity of nature and the greater sensibility of the body), but because the force of concupiscence would not have so inordinately thrown itself into such pleasure, being curbed by reason, whose place it is not to lessen sensual pleasure, but to prevent the force of concupiscence from cleaving to it immoderately. By "immoderately" I mean going beyond the bounds of reason, as a sober person does not take less pleasure in food taken in moderation than the glutton, but his concupiscence lingers less in such pleasures. This is what Augustine means by the words quoted, which do not exclude intensity of pleasure from the state of innocence, but ardor of desire and restlessness of the mind. Therefore continence would not have been praiseworthy in the state of innocence, whereas it is praiseworthy in our present state, not because it removes fecundity, but because it excludes inordinate desire. In that state fecundity would have been without lust.

Reply Obj. 4: As Augustine says (De Civ. Dei xiv, 26): In that state "intercourse would have been without prejudice to virginal integrity; this would have remained intact, as it does in the menses. And just as in giving birth the mother was then relieved, not by groans of pain, but by the instigations of maturity; so in conceiving, the union was one, not of lustful desire, but of deliberate action."

QUESTION 99

OF THE CONDITION OF THE OFFSPRING AS TO THE BODY (In Two

Articles)

We must now consider the condition of the offspring—first, as regards the body; secondly, as regards virtue; thirdly, in knowledge. Under the first head there are two points of inquiry:

(1) Whether in the state of innocence children would have had full powers of the body immediately after birth?

(2) Whether all infants would have been of the male sex?

FIRST ARTICLE [I, Q. 99, Art. 1]

Whether in the State of Innocence Children Would Have Had Perfect Strength of Body As to the Use of Its Members Immediately After Birth?

Objection 1: It would seem that in the state of innocence children would have had perfect strength of the body, as to the use of its members, immediately after birth. For Augustine says (De Pecc. Merit. et Remiss. i, 38): "This weakness of the body befits their weakness of mind." But in the state of innocence there would have been no weakness of mind. Therefore neither would there have been weakness of body in infants.

Obj. 2: Further, some animals at birth have sufficient strength to use their members. But man is nobler than other animals. Therefore much more is it natural to man to have strength to use his members at birth; and thus it appears to be a punishment of sin that he has not that strength.

Obj. 3: Further, inability to secure a proffered pleasure causes affliction. But if children had not full strength in the use of their limbs, they would often have been unable to procure something pleasurable offered to them; and so they would have been afflicted, which was not possible before sin. Therefore, in the state of innocence, children would not have been deprived of the use of their limbs.

Obj. 4: Further, the weakness of old age seems to correspond to that of infancy. But in the state of innocence there would have been no weakness of old age. Therefore neither would there have been such weakness in infancy.

On the contrary, Everything generated is first imperfect. But in the state of innocence children would have been begotten by generation. Therefore from the first they would have been imperfect in bodily size and power.

I answer that, By faith alone do we hold truths which are above nature, and what we believe rests on authority. Wherefore, in making any assertion, we must be guided by the nature of things, except in those things which are above nature, and are made known to us by Divine authority. Now it is clear that it is as natural as it is befitting to the principles of human nature that children should not have sufficient strength for the use of their limbs immediately after birth. Because in proportion to other animals man has naturally a larger brain. Wherefore it is natural, on account of the considerable humidity of the brain in children, that the nerves which are instruments of movement, should not be apt for moving the limbs. On the other hand, no Catholic doubts it possible for a child to have, by Divine power, the use of its limbs immediately after birth.

Now we have it on the authority of Scripture that "God made man right" (Eccles. 7:30), which rightness, as Augustine says (De Civ. Dei xiv, 11), consists in the perfect subjection of the body to the soul. As, therefore, in the primitive state it was impossible to find in the human limbs anything repugnant to man's well-ordered will, so was it impossible for those limbs to fail in executing the will's commands. Now the human will is well ordered when it tends to acts which are befitting to man. But the same acts are not befitting to man at every season of life. We must, therefore, conclude that children would not have had sufficient strength for the use of their limbs for the purpose of performing every kind of act; but only for the acts befitting the state of infancy, such as suckling, and the like.

Reply Obj. 1: Augustine is speaking of the weakness which we observe in children even as regards those acts which befit the state of infancy; as is clear from his preceding remark that "even when close to the breast, and longing for it, they are more apt to cry than to suckle."

Reply Obj. 2: The fact that some animals have the use of their limbs immediately after birth, is due, not to their superiority, since more perfect animals are not so endowed; but to the dryness of the brain, and to the operations proper to such animals being imperfect, so that a small amount of strength suffices them.

Reply Obj. 3 is clear from what we have said above. We may add that they would have desired nothing except with an ordinate will; and only what was befitting to their state of life.

Reply Obj. 4: In the state of innocence man would have been born, yet not subject to corruption. Therefore in that state there could have been certain infantile defects which result from birth; but not senile defects leading to corruption.

SECOND ARTICLE [I, Q. 99, Art. 2]

Whether, in the Primitive State, Women Would Have Been Born?

Objection 1: It would seem that in the primitive state woman would not have been born. For the Philosopher says (De Gener. Animal. ii, 3) that woman is a "misbegotten male," as though she were a product outside the purpose of nature. But in that state nothing would have been unnatural in human generation. Therefore in that state women would not have been born.

Obj. 2: Further, every agent produces its like, unless prevented by insufficient power or ineptness of matter: thus a small fire cannot burn green wood. But in generation the active force is in the male. Since, therefore, in the state of innocence man's active force was not subject to defect, nor was there inept matter on the part of the woman, it seems that males would always have been born.

Obj. 3: Further, in the state of innocence generation is ordered to the multiplication of the human race. But the race would have been sufficiently multiplied by the first man and woman, from the fact that they would have lived for ever. Therefore, in the state of innocence, there was no need for women to be born.

On the contrary, Nature's process in generation would have been in harmony with the manner in which it was established by God. But God established male and female in human nature, as it is written (Gen. 1, 2). Therefore also in the state of innocence male and female would have been born.

I answer that, Nothing belonging to the completeness of human nature would have been lacking in the state of innocence. And as different grades belong to the perfection of the universe, so also diversity of sex belongs to the perfection of human nature. Therefore in the state of innocence, both sexes would have been begotten.

Reply Obj. 1: Woman is said to be a "misbegotten male," as being a product outside the purpose of nature considered in the individual case: but not against the purpose of universal nature, as above explained (Q. 92, A. 1, ad 2).

Reply Obj. 2: The generation of woman is not occasioned either by a defect of the active force or by inept matter, as the objection proposes; but sometimes by an extrinsic accidental cause; thus the Philosopher says (De Animal. Histor. vi, 19): "The northern wind favors the generation of males, and the southern wind that of females": sometimes also by some impression in the soul (of the parents), which may easily have some effect on the body (of the child). Especially was this the case in the state of innocence, when the body was more subject to the soul; so that by the mere will of the parent the sex of the offspring might be diversified.

Reply Obj. 3: The offspring would have been begotten to an animal life, as to the use of food and generation. Hence it was fitting that all should generate, and not only the first parents. From this it seems to follow that males and females would

have been in equal number. _____

QUESTION 100

OF THE CONDITION OF THE OFFSPRING AS REGARDS RIGHTEOUSNESS (In Two Articles)

We now have to consider the condition of the offspring as to righteousness. Under this head there are two points of inquiry:

(1) Whether men would have been born in a state of righteousness?

(2) Whether they would have been born confirmed in righteousness?

_____

FIRST ARTICLE [I, Q. 100, Art. 1]

Whether Men Would Have Been Born in a State of Righteousness?

Objection 1: It would seem that in the state of innocence men would not have been born in a state of righteousness. For Hugh of St. Victor says (De Sacram. i): "Before sin the first man would have begotten children sinless; but not heirs to their father's righteousness."

Obj. 2: Further, righteousness is effected by grace, as the Apostle says (Rom. 5:16, 21). Now grace is not transfused from one to another, for thus it would be natural; but is infused by God alone. Therefore children would not have been born righteous.

Obj. 3: Further, righteousness is in the soul. But the soul is not transmitted from the parent. Therefore neither would righteousness have been transmitted from parents, to the children.

On the contrary, Anselm says (De Concep. Virg. x): "As long as man did not sin, he would have begotten children endowed with righteousness together with the rational soul."

I answer that, Man naturally begets a specific likeness to himself. Hence whatever accidental qualities result from the nature of the species, must be alike in parent and

child, unless nature fails in its operation, which would not have occurred in the state of innocence. But individual accidents do not necessarily exist alike in parent and child. Now original righteousness, in which the first man was created, was an accident pertaining to the nature of the species, not as caused by the principles of the species, but as a gift conferred by God on the entire human nature. This is clear from the fact that opposites are of the same genus; and original sin, which is opposed to original righteousness, is called the sin of nature, wherefore it is transmitted from the parent to the offspring; and for this reason also, the children would have been assimilated to their parents as regards original righteousness.

Reply Obj. 1: These words of Hugh are to be understood as referring, not to the habit of righteousness, but to the execution of the act thereof.

Reply Obj. 2: Some say that children would have been born, not with the righteousness of grace, which is the principle of merit, but with original righteousness. But since the root of original righteousness, which conferred righteousness on the first man when he was made, consists in the supernatural subjection of the reason to God, which subjection results from sanctifying grace, as above explained (Q. 95, A. 1), we must conclude that if children were born in original righteousness, they would also have been born in grace; thus we have said above that the first man was created in grace (Q. 95, A. 1). This grace, however, would not have been natural, for it would not have been transfused by virtue of the semen; but would have been conferred on man immediately on his receiving a rational soul. In the same way the rational soul, which is not transmitted by the parent, is infused by God as soon as the human body is apt to receive it.

From this the reply to the third objection is clear. _____

SECOND ARTICLE [I, Q. 100, Art. 2]

Whether in the State of Innocence Children Would Have Been Born Confirmed in Righteousness?

Objection 1: It would seem that in the state of innocence children would have been born confirmed in righteousness. For Gregory says (Moral. iv) on the words of Job 3:13: "For now I should have been asleep, etc.": "If no sinful corruption had infected our first parent, he would not have begotten 'children of hell'; no children would have been born of him but such as were destined to be saved by the Redeemer." Therefore all would have been born confirmed in righteousness.

Obj. 2: Further, Anselm says (Cur Deus Homo i, 18): "If our first parents had lived so as not to yield to temptation, they would have been confirmed in grace, so that with their offspring they would have been unable to sin any more." Therefore the children would have been born confirmed in righteousness.

Obj. 3: Further, good is stronger than evil. But by the sin of the first man there resulted, in those born of him, the necessity of sin. Therefore, if the first man had persevered in righteousness, his descendants would have derived from him the necessity of preserving righteousness.

Obj. 4: Further, the angels who remained faithful to God, while the others sinned, were at once confirmed in grace, so as to be unable henceforth to sin. In like manner, therefore, man would have been confirmed in grace if he had persevered. But he would have begotten children like himself. Therefore they also would have been born confirmed in righteousness.

On the contrary, Augustine says (De Civ. Dei xiv, 10): "Happy would have been the whole human race if neither they—that is our first parents—had committed any evil to be transmitted to their descendants, nor any of their race had committed any sin for which they would have been condemned." From which words we gather that even if our first parents had not sinned, any of their descendants might have done evil; and therefore they would not have been born confirmed in righteousness.

I answer that, It does not seem possible that in the state of innocence children would have been born confirmed in righteousness. For it is clear that at their birth they

would not have had greater perfection than their parents at the time of begetting. Now the parents, as long as they begot children, would not have been confirmed in righteousness. For the rational creature is confirmed in righteousness through the beatitude given by the clear vision of God; and when once it has seen God, it cannot but cleave to Him Who is the essence of goodness, wherefrom no one can turn away, since nothing is desired or loved but under the aspect of good. I say this according to the general law; for it may be otherwise in the case of special privilege, such as we believe was granted to the Virgin Mother of God. And as soon as Adam had attained to that happy state of seeing God in His Essence, he would have become spiritual in soul and body; and his animal life would have ceased, wherein alone there is generation. Hence it is clear that children would not have been born confirmed in righteousness.

Reply Obj. 1: If Adam had not sinned, he would not have begotten "children of hell" in the sense that they would contract from him sin which is the cause of hell: yet by sinning of their own free-will they could have become "children of hell." If, however, they did not become "children of hell" by falling into sin, this would not have been owing to their being confirmed in righteousness, but to Divine Providence preserving them free from sin.

Reply Obj. 2: Anselm does not say this by way of assertion, but only as an opinion, which is clear from his mode of expression as follows: "It seems that if they had lived, etc."

Reply Obj. 3: This argument is not conclusive, though Anselm seems to have been influenced by it, as appears from his words above quoted. For the necessity of sin incurred by the descendants would not have been such that they could not return to righteousness, which is the case only with the damned. Wherefore neither would the parents have transmitted to their descendants the necessity of not sinning, which is only in the blessed.

Reply Obj. 4: There is no comparison between man and the angels; for man's free-will is changeable, both before and after choice; whereas the angel's is not changeable, as we have said above in treating of the angels (Q. 64, A. 2).

QUESTION 101

OF THE CONDITION OF THE OFFSPRING AS REGARDS KNOWLEDGE (In Two Articles)

We next consider the condition of the offspring as to knowledge. Under this head there are two points of inquiry:

(1) Whether in the state of innocence children would have been born with perfect knowledge?

(2) Whether they would have had perfect use of reason at the moment of birth?

FIRST ARTICLE [I, Q. 101, Art. 1]

Whether in the State of Innocence Children Would Have Been Born with Perfect Knowledge?

Objection 1: It would seem that in the state of innocence children would have been born with perfect knowledge. For Adam would have begotten children like himself. But Adam was gifted with perfect knowledge (Q. 94, A. 3). Therefore children would have been born of him with perfect knowledge.

Obj. 2: Further, ignorance is a result of sin, as Bede says (Cf. I-II, Q. 85, A. 3). But ignorance is privation of knowledge. Therefore before sin children would have had perfect knowledge as soon as they were born.

Obj. 3: Further, children would have been gifted with righteousness from birth. But knowledge is required for righteousness, since it directs our actions. Therefore they would also have been gifted with knowledge.

On the contrary, The human soul is naturally "like a blank tablet on which nothing is written," as the Philosopher says (De Anima iii, 4). But the nature of the soul is the same now as it would have been in the state of innocence. Therefore the souls of children would have been without knowledge at birth.

I answer that, As above stated (Q. 99, A. 1), as regards belief in matters which are above nature, we rely on authority alone; and so, when authority is wanting, we must be guided by the ordinary course of nature. Now it is natural for man to acquire knowledge through the senses, as above explained (Q. 55, A. 2; Q. 84, A. 6); and for this reason is the soul united to the body, that it needs it for its proper operation; and this would not be so if the soul were endowed at birth with knowledge not acquired through the sensitive powers. We must conclude then, that, in the state of innocence, children would not have been born with perfect knowledge; but in course of time they would have acquired knowledge without difficulty by discovery or learning.

Reply Obj. 1: The perfection of knowledge was an individual accident of our first parent, so far as he was established as the father and instructor of the whole human race. Therefore he begot children like himself, not in that respect, but only in those accidents which were natural or conferred gratuitously on the whole nature.

Reply Obj. 2: Ignorance is privation of knowledge due at some particular time; and this would not have been in children from their birth, for they would have possessed the knowledge due to them at that time. Hence, no ignorance would have been in them, but only nescience in regard to certain matters. Such nescience was even in the holy angels, according to Dionysius (Coel. Hier. vii).

Reply Obj. 3: Children would have had sufficient knowledge to direct them to deeds of righteousness, in which men are guided by universal principles of right; and this knowledge of theirs would have been much more complete than what we have now by nature, as likewise their knowledge of other universal principles.

SECOND ARTICLE [I, Q. 101, Art. 2]

Whether Children Would Have Had Perfect Use of Reason at Birth?

Objection 1: It would seem that children would have had perfect use of reason at birth. For that children have not perfect use of reason in our present state, is due to the soul being weighed down by the body; which was not the case in paradise, because, as it is written, "The corruptible body is a load upon the soul" (Wis. 9:15). Therefore, before sin and the corruption which resulted therefrom, children would have had the perfect use of reason at birth.

Obj. 2: Further, some animals at birth have the use of their natural powers, as the lamb at once flees from the wolf. Much more, therefore, would men in the state of innocence have had perfect use of reason at birth.

On the contrary, In all things produced by generation nature proceeds from the imperfect to the perfect. Therefore children would not have had the perfect use of reason from the very outset.

I answer that, As above stated (Q. 84, A. 7), the use of reason depends in a certain manner on the use of the sensitive powers; wherefore, while the senses are tired and the interior sensitive powers hampered, man has not the perfect use of reason, as we see in those who are asleep or delirious. Now the sensitive powers are situate in corporeal organs; and therefore, so long as the latter are hindered, the action of the former is of necessity hindered also; and likewise, consequently, the use of reason. Now children are hindered in the use of these powers on account of the humidity of the brain; wherefore they have perfect use neither of these powers nor of reason. Therefore, in the state of innocence, children would not have had the perfect use of reason, which they would have enjoyed later on in life. Yet they would have had a more perfect use than they have now, as to matters regarding that particular state, as explained above regarding the use of their limbs (Q. 99, A. 1).

Reply Obj. 1: The corruptible body is a load upon the soul, because it hinders the

use of reason even in those matters which belong to man at all ages.

Reply Obj. 2: Even other animals have not at birth such a perfect use of their natural powers as they have later on. This is clear from the fact that birds teach their young to fly; and the like may be observed in other animals. Moreover a special impediment exists in man from the humidity of the brain, as we have said above (Q. 99, A. 1). _____

QUESTION 102

OF MAN'S ABODE, WHICH IS PARADISE (In Four Articles)

We next consider man's abode, which is paradise. Under this head there are four points of inquiry:

(1) Whether paradise is a corporeal place?

(2) Whether it is a place apt for human habitation?

(3) For what purpose was man placed in paradise?

(4) Whether he should have been created in paradise? _____

FIRST ARTICLE [I, Q. 102, Art. 1]

Whether Paradise Is a Corporeal Place?

Objection 1: It would seem that paradise is not a corporeal place. For Bede [*Strabus, Gloss on Gen. 2:8] says that "paradise reaches to the lunar circle." But no earthly place answers that description, both because it is contrary to the nature of the earth to be raised up so high, and because beneath the moon is the region of fire, which would consume the earth. Therefore paradise is not a corporeal place.

Obj. 2: Further, Scripture mentions four rivers as rising in paradise (Gen. 2:10). But the rivers there mentioned have visible sources elsewhere, as is clear from the Philosopher (Meteor. i). Therefore paradise is not a corporeal place.

Obj. 3: Further, although men have explored the entire habitable world, yet none have made mention of the place of paradise. Therefore apparently it is not a

corporeal place.

Obj. 4: Further, the tree of life is described as growing in paradise. But the tree of life is a spiritual thing, for it is written of Wisdom that "She is a tree of life to them that lay hold on her" (Prov. 3:18). Therefore paradise also is not a corporeal, but a spiritual place.

Obj. 5: Further, if paradise be a corporeal place, the trees also of paradise must be corporeal. But it seems they were not; for corporeal trees were produced on the third day, while the planting of the trees of paradise is recorded after the work of the six days. Therefore paradise was not a corporeal place.

On the contrary, Augustine says (Gen. ad lit. viii, 1): "Three general opinions prevail about paradise. Some understand a place merely corporeal; others a place entirely spiritual; while others, whose opinion, I confess, pleases me, hold that paradise was both corporeal and spiritual."

I answer that, As Augustine says (De Civ. Dei xiii, 21): "Nothing prevents us from holding, within proper limits, a spiritual paradise; so long as we believe in the truth of the events narrated as having there occurred." For whatever Scripture tells us about paradise is set down as matter of history; and wherever Scripture makes use of this method, we must hold to the historical truth of the narrative as a foundation of whatever spiritual explanation we may offer. And so paradise, as Isidore says (Etym. xiv, 3), "is a place situated in the east, its name being the Greek for garden." It was fitting that it should be in the east; for it is to be believed that it was situated in the most excellent part of the earth. Now the east is the right hand on the heavens, as the Philosopher explains (De Coel. ii, 2); and the right hand is nobler than the left: hence it was fitting that God should place the earthly paradise in the east.

Reply Obj. 1: Bede's assertion is untrue, if taken in its obvious sense. It may, however, be explained to mean that paradise reaches to the moon, not literally, but figuratively; because, as Isidore says (Etym. xiv, 3), the atmosphere there is "a

continually even temperature"; and in this respect it is like the heavenly bodies, which are devoid of opposing elements. Mention, however, is made of the moon rather than of other bodies, because, of all the heavenly bodies, the moon is nearest to us, and is, moreover, the most akin to the earth; hence it is observed to be overshadowed by clouds so as to be almost obscured. Others say that paradise reached to the moon—that is, to the middle space of the air, where rain, and wind, and the like arise; because the moon is said to have influence on such changes. But in this sense it would not be a fit place for human dwelling, through being uneven in temperature, and not attuned to the human temperament, as is the lower atmosphere in the neighborhood of the earth.

Reply Obj. 2: Augustine says (Gen. ad lit. viii, 7): "It is probable that man has no idea where paradise was, and that the rivers, whose sources are said to be known, flowed for some distance underground, and then sprang up elsewhere. For who is not aware that such is the case with some other streams?"

Reply Obj. 3: The situation of paradise is shut off from the habitable world by mountains, or seas, or some torrid region, which cannot be crossed; and so people who have written about topography make no mention of it.

Reply Obj. 4: The tree of life is a material tree, and so called because its fruit was endowed with a life-preserving power as above stated (Q. 97, A. 4). Yet it had a spiritual signification; as the rock in the desert was of a material nature, and yet signified Christ. In like manner the tree of the knowledge of good and evil was a material tree, so called in view of future events; because, after eating of it, man was to learn, by experience of the consequent punishment, the difference between the good of obedience and the evil of rebellion. It may also be said to signify spiritually the free-will as some say.

Reply Obj. 5: According to Augustine (Gen. ad lit. v, 5, viii, 3), the plants were not actually produced on the third day, but in their seminal virtues; whereas, after the

work of the six days, the plants, both of paradise and others, were actually produced. According to other holy writers, we ought to say that all the plants were actually produced on the third day, including the trees of paradise; and what is said of the trees of paradise being planted after the work of the six days is to be understood, they say, by way of recapitulation. Whence our text reads: "The Lord God had planted a paradise of pleasure from the beginning" (Gen. 2:8).

SECOND ARTICLE [I, Q. 102, Art. 2]

Whether Paradise Was a Place Adapted to Be the Abode of Man?

Objection 1: It would seem that paradise was not a place adapted to be the abode of man. For man and angels are similarly ordered to beatitude. But the angels from the very beginning of their existence were made to dwell in the abode of the blessed—that is, the empyrean heaven. Therefore the place of man's habitation should have been there also.

Obj. 2: Further, if some definite place were required for man's abode, this would be required on the part either of the soul or of the body. If on the part of the soul, the place would be in heaven, which is adapted to the nature of the soul; since the desire of heaven is implanted in all. On the part of the body, there was no need for any other place than the one provided for other animals. Therefore paradise was not at all adapted to be the abode of man.

Obj. 3: Further, a place which contains nothing is useless. But after sin, paradise was not occupied by man. Therefore if it were adapted as a dwelling-place for man, it seems that God made paradise to no purpose.

Obj. 4: Further, since man is of an even temperament, a fitting place for him should be of even temperature. But paradise was not of an even temperature; for it is said to have been on the equator—a situation of extreme heat, since twice in the year the sun passes vertically over the heads of its inhabitants. Therefore paradise was not a

fit dwelling-place for man.

On the contrary, Damascene says (De Fide Orth. ii, 11): "Paradise was a divinely ordered region, and worthy of him who was made to God's image."

I answer that, As above stated (Q. 97, A. 1), Man was incorruptible and immortal, not because his body had a disposition to incorruptibility, but because in his soul there was a power preserving the body from corruption. Now the human body may be corrupted from within or from without. From within, the body is corrupted by the consumption of the humors, and by old age, as above explained (Q. 97, A. 4), and man was able to ward off such corruption by food. Among those things which corrupt the body from without, the chief seems to be an atmosphere of unequal temperature; and to such corruption a remedy is found in an atmosphere of equable nature. In paradise both conditions were found; because, as Damascene says (De Fide Orth. ii, 11): "Paradise was permeated with the all pervading brightness of a temperate, pure, and exquisite atmosphere, and decked with ever-flowering plants." Whence it is clear that paradise was most fit to be a dwelling-place for man, and in keeping with his original state of immortality.

Reply Obj. 1: The empyrean heaven is the highest of corporeal places, and is outside the region of change. By the first of these two conditions, it is a fitting abode for the angelic nature: for, as Augustine says (De Trin. ii), "God rules corporeal creatures through spiritual creatures." Hence it is fitting that the spiritual nature should be established above the entire corporeal nature, as presiding over it. By the second condition, it is a fitting abode for the state of beatitude, which is endowed with the highest degree of stability. Thus the abode of beatitude was suited to the very nature of the angel; therefore he was created there. But it is not suited to man's nature, since man is not set as a ruler over the entire corporeal creation: it is a fitting abode for man in regard only to his beatitude. Wherefore he was not placed from the beginning in the empyrean heaven, but was destined to be transferred thither in the

state of his final beatitude.

Reply Obj. 2: It is ridiculous to assert that any particular place is natural to the soul or to any spiritual substances, though some particular place may have a certain fitness in regard to spiritual substances. For the earthly paradise was a place adapted to man, as regards both his body and his soul—that is, inasmuch as in his soul was the force which preserved the human body from corruption. This could not be said of the other animals. Therefore, as Damascene says (De Fide Orth. ii, 11): "No irrational animal inhabited paradise"; although, by a certain dispensation, the animals were brought thither by God to Adam; and the serpent was able to trespass therein by the complicity of the devil.

Reply Obj. 3: Paradise did not become useless through being unoccupied by man after sin, just as immortality was not conferred on man in vain, though he was to lose it. For thereby we learn God's kindness to man, and what man lost by sin. Moreover, some say that Enoch and Elias still dwell in that paradise.

Reply Obj. 4: Those who say that paradise was on the equinoctial line are of opinion that such a situation is most temperate, on account of the unvarying equality of day and night; that it is never too cold there, because the sun is never too far off; and never too hot, because, although the sun passes over the heads of the inhabitants, it does not remain long in that position. However, Aristotle distinctly says (Meteor. ii, 5) that such a region is uninhabitable on account of the heat. This seems to be more probable; because, even those regions where the sun does not pass vertically overhead, are extremely hot on account of the mere proximity of the sun. But whatever be the truth of the matter, we must hold that paradise was situated in a most temperate situation, whether on the equator or elsewhere.

THIRD ARTICLE [I, Q. 102, Art. 3]

Whether Man Was Placed in Paradise to Dress It and Keep It?

Objection 1: It would seem that man was not placed in paradise to dress and keep it. For what was brought on him as a punishment of sin would not have existed in paradise in the state of innocence. But the cultivation of the soil was a punishment of sin (Gen. 3:17). Therefore man was not placed in paradise to dress and keep it.

Obj. 2: Further, there is no need of a keeper when there is no fear of trespass with violence. But in paradise there was no fear of trespass with violence. Therefore there was no need for man to keep paradise.

Obj. 3: Further, if man was placed in paradise to dress and keep it, man would apparently have been made for the sake of paradise, and not contrariwise; which seems to be false. Therefore man was not place in paradise to dress and keep it.

On the contrary, It is written (Gen. 2: 15): "The Lord God took man and placed in the paradise of pleasure, to dress and keep it."

I answer that, As Augustine says (Gen. ad lit. viii, 10), these words in Genesis may be understood in two ways. First, in the sense that God placed man in paradise that He might Himself work in man and keep him, by sanctifying him (for if this work cease, man at once relapses into darkness, as the air grows dark when the light ceases to shine); and by keeping man from all corruption and evil. Secondly, that man might dress and keep paradise, which dressing would not have involved labor, as it did after sin; but would have been pleasant on account of man's practical knowledge of the powers of nature. Nor would man have kept paradise against a trespasser; but he would have striven to keep paradise for himself lest he should lose it by sin. All of which was for man's good; wherefore paradise was ordered to man's benefit, and not conversely.

Whence the Replies to the Objections are made clear. _____

FOURTH ARTICLE [I, Q. 102, Art. 4]

Whether Man Was Created in Paradise?

Objection 1: It would seem that man was created in paradise. For the angel was

created in his dwelling-place—namely, the empyrean heaven. But before sin paradise was a fitting abode for man. Therefore it seems that man was created in paradise.

Obj. 2: Further, other animals remain in the place where they are produced, as the fish in the water, and walking animals on the earth from which they were made. Now man would have remained in paradise after he was created (Q. 97, A. 4). Therefore he was created in paradise.

Obj. 3: Further, woman was made in paradise. But man is greater than woman. Therefore much more should man have been made in paradise.

On the contrary, It is written (Gen. 2:15): "God took man and placed him in paradise."

I answer that, Paradise was a fitting abode for man as regards the incorruptibility of the primitive state. Now this incorruptibility was man's, not by nature, but by a supernatural gift of God. Therefore that this might be attributed to God, and not to human nature, God made man outside of paradise, and afterwards placed him there to live there during the whole of his animal life; and, having attained to the spiritual life, to be transferred thence to heaven.

Reply Obj. 1: The empyrean heaven was a fitting abode for the angels as regards their nature, and therefore they were created there.

In the same way I reply to the second objection, for those places befit those animals in their nature.

Reply Obj. 3: Woman was made in paradise, not by reason of her own dignity, but on account of the dignity of the principle from which her body was formed. For the same reason the children would have been born in paradise, where their parents were already. _____

TREATISE ON THE CONSERVATION AND GOVERNMENT OF CREATURES (QQ. 103-119) _____

QUESTION 103

OF THE GOVERNMENT OF THINGS IN GENERAL (In Eight Articles)

Having considered the creation of things and their distinction, we now consider in the third place the government thereof, and (1) the government of things in general; (2) in particular, the effects of this government. Under the first head there are eight points of inquiry:

(1) Whether the world is governed by someone?

(2) What is the end of this government?

(3) Whether the world is governed by one?

(4) Of the effects of this government?

(5) Whether all things are subject to Divine government?

(6) Whether all things are immediately governed by God?

(7) Whether the Divine government is frustrated in anything?

(8) Whether anything is contrary to the Divine Providence?

FIRST ARTICLE [I, Q. 103, Art. 1]

Whether the World Is Governed by Anyone?

Objection 1: It would seem that the world is not governed by anyone. For it belongs to those things to be governed, which move or work for an end. But natural things which make up the greater part of the world do not move, or work for an end; for they have no knowledge of their end. Therefore the world is not governed.

Obj. 2: Further, those things are governed which are moved towards an object. But the world does not appear to be so directed, but has stability in itself. Therefore it is not governed.

Obj. 3: Further, what is necessarily determined by its own nature to one particular

thing, does not require any external principle of government. But the principal parts of the world are by a certain necessity determined to something particular in their actions and movements. Therefore the world does not require to be governed.

On the contrary, It is written (Wis. 14:3): "But Thou, O Father, governest all things by Thy Providence." And Boethius says (De Consol. iii): "Thou Who governest this universe by mandate eternal."

I answer that, Certain ancient philosophers denied the government of the world, saying that all things happened by chance. But such an opinion can be refuted as impossible in two ways. First, by observation of things themselves: for we observe that in nature things happen always or nearly always for the best; which would not be the case unless some sort of providence directed nature towards good as an end; which is to govern. Wherefore the unfailing order we observe in things is a sign of their being governed; for instance, if we enter a well-ordered house we gather therefrom the intention of him that put it in order, as Tullius says (De Nat. Deorum ii), quoting Aristotle [*Cleanthes]. Secondly, this is clear from a consideration of Divine goodness, which, as we have said above (Q. 44, A. 4; Q. 65, A. 2), was the cause of the production of things in existence. For as "it belongs to the best to produce the best," it is not fitting that the supreme goodness of God should produce things without giving them their perfection. Now a thing's ultimate perfection consists in the attainment of its end. Therefore it belongs to the Divine goodness, as it brought things into existence, so to lead them to their end: and this is to govern.

Reply Obj. 1: A thing moves or operates for an end in two ways. First, in moving itself to the end, as man and other rational creatures; and such things have knowledge of their end, and of the means to the end. Secondly, a thing is said to move or operate for an end, as though moved or directed by another thereto, as an arrow directed to the target by the archer, who knows the end unknown to the arrow. Wherefore, as the movement of the arrow towards a definite end shows clearly that

it is directed by someone with knowledge, so the unvarying course of natural things which are without knowledge, shows clearly that the world is governed by some reason.

Reply Obj. 2: In all created things there is a stable element, at least primary matter; and something belonging to movement, if under movement we include operation. And things need governing as to both: because even that which is stable, since it is created from nothing, would return to nothingness were it not sustained by a governing hand, as will be explained later (Q. 104, A. 1).

Reply Obj. 3: The natural necessity inherent in those beings which are determined to a particular thing, is a kind of impression from God, directing them to their end; as the necessity whereby an arrow is moved so as to fly towards a certain point is an impression from the archer, and not from the arrow. But there is a difference, inasmuch as that which creatures receive from God is their nature, while that which natural things receive from man in addition to their nature is somewhat violent. Wherefore, as the violent necessity in the movement of the arrow shows the action of the archer, so the natural necessity of things shows the government of Divine Providence. _____

SECOND ARTICLE [I, Q. 103, Art. 2]

Whether the End of the Government of the World Is Something Outside the World?

Objection 1: It would seem that the end of the government of the world is not something existing outside the world. For the end of the government of a thing is that whereto the thing governed is brought. But that whereto a thing is brought is some good in the thing itself; thus a sick man is brought back to health, which is something good in him. Therefore the end of government of things is some good not outside, but within the things themselves.

Obj. 2: Further, the Philosopher says (Ethic. i, 1): "Some ends are an operation; some are a work"—i.e. produced by an operation. But nothing can be produced by

the whole universe outside itself; and operation exists in the agent. Therefore nothing extrinsic can be the end of the government of things.

Obj. 3: Further, the good of the multitude seems to consist in order, and peace which is the "tranquillity of order," as Augustine says (De Civ. Dei xix, 13). But the world is composed of a multitude of things. Therefore the end of the government of the world is the peaceful order in things themselves. Therefore the end of the government of the world is not an extrinsic good.

On the contrary, It is written (Prov. 16:4): "The Lord hath made all things for Himself." But God is outside the entire order of the universe. Therefore the end of all things is something extrinsic to them.

I answer that, As the end of a thing corresponds to its beginning, it is not possible to be ignorant of the end of things if we know their beginning. Therefore, since the beginning of all things is something outside the universe, namely, God, it is clear from what has been expounded above (Q. 44, AA. 1, 2), that we must conclude that the end of all things is some extrinsic good. This can be proved by reason. For it is clear that good has the nature of an end; wherefore, a particular end of anything consists in some particular good; while the universal end of all things is the Universal Good; Which is good of Itself by virtue of Its Essence, Which is the very essence of goodness; whereas a particular good is good by participation. Now it is manifest that in the whole created universe there is not a good which is not such by participation. Wherefore that good which is the end of the whole universe must be a good outside the universe.

Reply Obj. 1: We may acquire some good in many ways: first, as a form existing in us, such as health or knowledge; secondly, as something done by us, as a builder attains his end by building a house; thirdly, as something good possessed or acquired by us, as the buyer of a field attains his end when he enters into possession. Wherefore nothing prevents something outside the universe being the good to which

it is directed.

Reply Obj. 2: The Philosopher is speaking of the ends of various arts; for the end of some arts consists in the operation itself, as the end of a harpist is to play the harp; whereas the end of other arts consists in something produced, as the end of a builder is not the act of building, but the house he builds. Now it may happen that something extrinsic is the end not only as made, but also as possessed or acquired or even as represented, as if we were to say that Hercules is the end of the statue made to represent him. Therefore we may say that some good outside the whole universe is the end of the government of the universe, as something possessed and represented; for each thing tends to a participation thereof, and to an assimilation thereto, as far as is possible.

Reply Obj. 3: A good existing in the universe, namely, the order of the universe, is an end thereof; this, however, is not its ultimate end, but is ordered to the extrinsic good as to the end: thus the order in an army is ordered to the general, as stated in Metaph. xii, Did. xi, 10. _____

THIRD ARTICLE [I, Q. 103, Art. 3]

Whether the World Is Governed by One?

Objection 1: It would seem that the world is not governed by one. For we judge the cause by the effect. Now, we see in the government of the universe that things are not moved and do not operate uniformly, but some contingently and some of necessity in variously different ways. Therefore the world is not governed by one.

Obj. 2: Further, things which are governed by one do not act against each other, except by the incapacity or unskillfulness of the ruler; which cannot apply to God. But created things agree not together, and act against each other; as is evident in the case of contraries. Therefore the world is not governed by one.

Obj. 3: Further, in nature we always find what is the better. But it "is better that two should be together than one" (Eccles. 4:9). Therefore the world is not governed by

one, but by many.

On the contrary, We confess our belief in one God and one Lord, according to the words of the Apostle (1 Cor. 8:6): "To us there is but one God, the Father . . . and one Lord": and both of these pertain to government. For to the Lord belongs dominion over subjects; and the name of God is taken from Providence as stated above (Q. 13, A. 8). Therefore the world is governed by one.

I answer that, We must of necessity say that the world is governed by one. For since the end of the government of the world is that which is essentially good, which is the greatest good; the government of the world must be the best kind of government. Now the best government is the government by one. The reason of this is that government is nothing but the directing of the things governed to the end; which consists in some good. But unity belongs to the idea of goodness, as Boethius proves (De Consol. iii, 11) from this, that, as all things desire good, so do they desire unity; without which they would cease to exist. For a thing so far exists as it is one. Whence we observe that things resist division, as far as they can; and the dissolution of a thing arises from defect therein. Therefore the intention of a ruler over a multitude is unity, or peace. Now the proper cause of unity is one. For it is clear that several cannot be the cause of unity or concord, except so far as they are united. Furthermore, what is one in itself is a more apt and a better cause of unity than several things united. Therefore a multitude is better governed by one than by several. From this it follows that the government of the world, being the best form of government, must be by one. This is expressed by the Philosopher (Metaph. xii, Did. xi, 10): "Things refuse to be ill governed; and multiplicity of authorities is a bad thing, therefore there should be one ruler."

Reply Obj. 1: Movement is "the act of a thing moved, caused by the mover." Wherefore dissimilarity of movements is caused by diversity of things moved, which diversity is essential to the perfection of the universe (Q. 47, AA. 1,2; Q. 48,

A. 2), and not by a diversity of governors.

Reply Obj. 2: Although contraries do not agree with each other in their proximate ends, nevertheless they agree in the ultimate end, so far as they are included in the one order of the universe.

Reply Obj. 3: If we consider individual goods, then two are better than one. But if we consider the essential good, then no addition is possible.

FOURTH ARTICLE [I, Q. 103, Art. 4]

Whether the Effect of Government Is One or Many?

Objection 1: It would seem that there is but one effect of the government of the world and not many. For the effect of government is that which is caused in the things governed. This is one, namely, the good which consists in order; as may be seen in the example of an army. Therefore the government of the world has but one effect.

Obj. 2: Further, from one there naturally proceeds but one. But the world is governed by one as we have proved (A. 3). Therefore also the effect of this government is but one.

Obj. 3: Further, if the effect of government is not one by reason of the unity of the Governor, it must be many by reason of the many things governed. But these are too numerous to be counted. Therefore we cannot assign any definite number to the effects of government.

On the contrary, Dionysius says (Div. Nom. xii): "God contains all and fills all by His providence and perfect goodness." But government belongs to providence. Therefore there are certain definite effects of the Divine government.

I answer that, The effect of any action may be judged from its end; because it is by action that the attainment of the end is effected. Now the end of the government of

the world is the essential good, to the participation and similarity of which all things tend. Consequently the effect of the government of the world may be taken in three ways. First, on the part of the end itself; and in this way there is but one effect, that is, assimilation to the supreme good. Secondly, the effect of the government of the world may be considered on the part of those things by means of which the creature is made like to God. Thus there are, in general, two effects of the government. For the creature is assimilated to God in two things; first, with regard to this, that God is good; and so the creature becomes like Him by being good; and secondly, with regard to this, that God is the cause of goodness in others; and so the creature becomes like God by moving others to be good. Wherefore there are two effects of government, the preservation of things in their goodness, and the moving of things to good. Thirdly, we may consider in the individual the effects of the government of the world; and in this way they are without number.

Reply Obj. 1: The order of the universe includes both the preservation of things created by God and their movement. As regards these two things we find order among them, inasmuch as one is better than another; and one is moved by another.

From what has been said above, we can gather the replies to the other two objections. _____

FIFTH ARTICLE [I, Q. 103, Art. 5]

Whether All Things Are Subject to the Divine Government?

Objection 1: It would seem that not all things are subject to the Divine government. For it is written (Eccles. 9:11): "I saw that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favor to the skillful, but time and chance in all." But things subject to the Divine government are not ruled by chance. Therefore those things which are under the sun are not subject to the Divine government.

Obj. 2: Further, the Apostle says (1 Cor. 9:9): "God hath no care for oxen." But he

that governs has care for the things he governs. Therefore all things are not subject to the Divine government.

Obj. 3: Further, what can govern itself needs not to be governed by another. But the rational creature can govern itself; since it is master of its own act, and acts of itself; and is not made to act by another, which seems proper to things which are governed. Therefore all things are not subject to the Divine government.

On the contrary, Augustine says (De Civ. Dei v, 11): "Not only heaven and earth, not only man and angel, even the bowels of the lowest animal, even the wing of the bird, the flower of the plant, the leaf of the tree, hath God endowed with every fitting detail of their nature." Therefore all things are subject to His government.

I answer that, For the same reason is God the ruler of things as He is their cause, because the same gives existence as gives perfection; and this belongs to government. Now God is the cause not indeed only of some particular kind of being, but of the whole universal being, as proved above (Q. 44, AA. 1, 2). Wherefore, as there can be nothing which is not created by God, so there can be nothing which is not subject to His government. This can also be proved from the nature of the end of government. For a man's government extends over all those things which come under the end of his government. Now the end of the Divine government is the Divine goodness; as we have shown (A. 2). Wherefore, as there can be nothing that is not ordered to the Divine goodness as its end, as is clear from what we have said above (Q. 44, A. 4; Q. 65, A. 2), so it is impossible for anything to escape from the Divine government.

Foolish therefore was the opinion of those who said that the corruptible lower world, or individual things, or that even human affairs, were not subject to the Divine government. These are represented as saying, "God hath abandoned the earth" (Ezech. 9:9).

Reply Obj. 1: These things are said to be under the sun which are generated and

corrupted according to the sun's movement. In all such things we find chance: not that everything is casual which occurs in such things; but that in each one there is an element of chance. And the very fact that an element of chance is found in those things proves that they are subject to government of some kind. For unless corruptible things were governed by a higher being, they would tend to nothing definite, especially those which possess no kind of knowledge. So nothing would happen unintentionally; which constitutes the nature of chance. Wherefore to show how things happen by chance and yet according to the ordering of a higher cause, he does not say absolutely that he observes chance in all things, but "time and chance," that is to say, that defects may be found in these things according to some order of time.

Reply Obj. 2: Government implies a certain change effected by the governor in the things governed. Now every movement is the act of a movable thing, caused by the moving principle, as is laid down Phys. iii, 3. And every act is proportionate to that of which it is an act. Consequently, various movable things must be moved variously, even as regards movement by one and the same mover. Thus by the one art of the Divine governor, various things are variously governed according to their variety. Some, according to their nature, act of themselves, having dominion over their actions; and these are governed by God, not only in this, that they are moved by God Himself, Who works in them interiorly; but also in this, that they are induced by Him to do good and to fly from evil, by precepts and prohibitions, rewards and punishments. But irrational creatures which do not act but are acted upon, are not thus governed by God. Hence, when the Apostle says that "God hath no care for oxen," he does not wholly withdraw them from the Divine government, but only as regards the way in which rational creatures are governed.

Reply Obj. 3: The rational creature governs itself by its intellect and will, both of which require to be governed and perfected by the Divine intellect and will. Therefore above the government whereby the rational creature governs itself as

master of its own act, it requires to be governed by God.

SIXTH ARTICLE [I, Q. 103, Art. 6]

Whether all things are immediately governed by God?

Objection 1: It would seem that all things are governed by God immediately. For Gregory of Nyssa (Nemesius, De Nat. Hom.) reproves the opinion of Plato who divides providence into three parts. The first he ascribes to the supreme god, who watches over heavenly things and all universals; the second providence he attributes to the secondary deities, who go the round of the heavens to watch over generation and corruption; while he ascribes a third providence to certain spirits who are guardians on earth of human actions. Therefore it seems that all things are immediately governed by God.

Obj. 2: Further, it is better that a thing be done by one, if possible, than by many, as the Philosopher says (Phys. viii, 6). But God can by Himself govern all things without any intermediary cause. Therefore it seems that He governs all things immediately.

Obj. 3: Further, in God nothing is defective or imperfect. But it seems to be imperfect in a ruler to govern by means of others; thus an earthly king, by reason of his not being able to do everything himself, and because he cannot be everywhere at the same time, requires to govern by means of ministers. Therefore God governs all things immediately.

On the contrary, Augustine says (De Trin. iii, 4): "As the lower and grosser bodies are ruled in a certain orderly way by bodies of greater subtlety and power; so all bodies are ruled by the rational spirit of life; and the sinful and unfaithful spirit is ruled by the good and just spirit of life; and this spirit by God Himself."

I answer that, In government there are two things to be considered; the design of government, which is providence itself; and the execution of the design. As to the

design of government, God governs all things immediately; whereas in its execution, He governs some things by means of others.

The reason of this is that as God is the very essence of goodness, so everything must be attributed to God in its highest degree of goodness. Now the highest degree of goodness in any practical order, design or knowledge (and such is the design of government) consists in knowing the individuals acted upon; as the best physician is not the one who can only give his attention to general principles, but who can consider the least details; and so on in other things. Therefore we must say that God has the design of the government of all things, even of the very least.

But since things which are governed should be brought to perfection by government, this government will be so much the better in the degree the things governed are brought to perfection. Now it is a greater perfection for a thing to be good in itself and also the cause of goodness in others, than only to be good in itself. Therefore God so governs things that He makes some of them to be causes of others in government; as a master, who not only imparts knowledge to his pupils, but gives also the faculty of teaching others.

Reply Obj. 1: Plato's opinion is to be rejected, because he held that God did not govern all things immediately, even in the design of government; this is clear from the fact that he divided providence, which is the design of government, into three parts.

Reply Obj. 2: If God governed alone, things would be deprived of the perfection of causality. Wherefore all that is effected by many would not be accomplished by one.

Reply Obj. 3: That an earthly king should have ministers to execute his laws is a sign not only of his being imperfect, but also of his dignity; because by the ordering of ministers the kingly power is brought into greater evidence.

SEVENTH ARTICLE [I, Q. 103, Art. 7]

Whether Anything Can Happen Outside the Order of the Divine Government?

Objection 1: It would seem possible that something may occur outside the order of the Divine government. For Boethius says (De Consol. iii) that "God disposes all for good." Therefore, if nothing happens outside the order of the Divine government, it would follow that no evil exists.

Obj. 2: Further, nothing that is in accordance with the pre-ordination of a ruler occurs by chance. Therefore, if nothing occurs outside the order of the Divine government, it follows that there is nothing fortuitous and casual.

Obj. 3: Further, the order of Divine Providence is certain and unchangeable; because it is in accordance with the eternal design. Therefore, if nothing happens outside the order of the Divine government, it follows that all things happen by necessity, and nothing is contingent; which is false. Therefore it is possible for something to occur outside the order of the Divine government.

On the contrary, It is written (Esther 13:9): "O Lord, Lord, almighty King, all things are in Thy power, and there is none that can resist Thy will."

I answer that, It is possible for an effect to result outside the order of some particular cause; but not outside the order of the universal cause. The reason of this is that no effect results outside the order of a particular cause, except through some other impeding cause; which other cause must itself be reduced to the first universal cause; as indigestion may occur outside the order of the nutritive power by some such impediment as the coarseness of the food, which again is to be ascribed to some other cause, and so on till we come to the first universal cause. Therefore as God is the first universal cause, not of one genus only, but of all being in general, it is impossible for anything to occur outside the order of the Divine government; but from the very fact that from one point of view something seems to evade the order of Divine providence considered in regard to one particular cause, it must necessarily come back to that order as regards some other cause.

Reply Obj. 1: There is nothing wholly evil in the world, for evil is ever founded on good, as shown above (Q. 48, A. 3). Therefore something is said to be evil through its escaping from the order of some particular good. If it wholly escaped from the order of the Divine government, it would wholly cease to exist.

Reply Obj. 2: Things are said to be fortuitous as regards some particular cause from the order of which they escape. But as to the order of Divine providence, "nothing in the world happens by chance," as Augustine declares (QQ. 83, qu. 24).

Reply Obj. 3: Certain effects are said to be contingent as compared to their proximate causes, which may fail in their effects; and not as though anything could happen entirely outside the order of Divine government. The very fact that something occurs outside the order of some proximate cause, is owing to some other cause, itself subject to the Divine government. _____

EIGHTH ARTICLE [I, Q. 103, Art. 8]

Whether anything can resist the order of the Divine government?

Objection 1: It would seem possible that some resistance can be made to the order of the Divine government. For it is written (Isa. 3:8): "Their tongue and their devices are against the Lord."

Obj. 2: Further, a king does not justly punish those who do not rebel against his commands. Therefore if no one rebelled against God's commands, no one would be justly punished by God.

Obj. 3: Further, everything is subject to the order of the Divine government. But some things oppose others. Therefore some things rebel against the order of the Divine government.

On the contrary, Boethius says (De Consol. iii): "There is nothing that can desire or is able to resist this sovereign good. It is this sovereign good therefore that ruleth all mightily and ordereth all sweetly," as is said (Wis. 8) of Divine wisdom.

I answer that, We may consider the order of Divine providence in two ways: in general, inasmuch as it proceeds from the governing cause of all; and in particular, inasmuch as it proceeds from some particular cause which executes the order of the Divine government.

Considered in the first way, nothing can resist the order of the Divine government. This can be proved in two ways: firstly from the fact that the order of the Divine government is wholly directed to good, and everything by its own operation and effort tends to good only, "for no one acts intending evil," as Dionysius says (Div. Nom. iv): secondly from the fact that, as we have said above (A. 1, ad 3; A. 5, ad 2), every inclination of anything, whether natural or voluntary, is nothing but a kind of impression from the first mover; as the inclination of the arrow towards a fixed point is nothing but an impulse received from the archer. Wherefore every agent, whether natural or free, attains to its divinely appointed end, as though of its own accord. For this reason God is said "to order all things sweetly."

Reply Obj. 1: Some are said to think or speak, or act against God: not that they entirely resist the order of the Divine government; for even the sinner intends the attainment of a certain good: but because they resist some particular good, which belongs to their nature or state. Therefore they are justly punished by God.

Reply Obj. 2 is clear from the above.

Reply Obj. 3: From the fact that one thing opposes another, it follows that some one thing can resist the order of a particular cause; but not that order which depends on the universal cause of all things. _____

QUESTION 104

THE SPECIAL EFFECTS OF THE DIVINE GOVERNMENT (In Four Articles)

We next consider the effects of the Divine government in particular; concerning which four points of inquiry arise:

(1) Whether creatures need to be kept in existence by God?

(2) Whether they are immediately preserved by God?

(3) Whether God can reduce anything to nothingness?

(4) Whether anything is reduced to nothingness? _____

FIRST ARTICLE [I, Q. 104, Art. 1]

Whether Creatures Need to Be Kept in Being by God?

Objection 1: It would seem that creatures do not need to be kept in being by God. For what cannot not-be, does not need to be kept in being; just as that which cannot depart, does not need to be kept from departing. But some creatures by their very nature cannot not-be. Therefore not all creatures need to be kept in being by God. The middle proposition is proved thus. That which is included in the nature of a thing is necessarily in that thing, and its contrary cannot be in it; thus a multiple of two must necessarily be even, and cannot possibly be an odd number. Now form brings being with itself, because everything is actually in being, so far as it has form. But some creatures are subsistent forms, as we have said of the angels (Q. 50, AA. 2, 5): and thus to be is in them of themselves. The same reasoning applies to those creatures whose matter is in potentiality to one form only, as above explained of heavenly bodies (Q. 66, A. 2). Therefore such creatures as these have in their nature to be necessarily, and cannot not-be; for there can be no potentiality to not-being, either in the form which has being of itself, or in matter existing under a form which it cannot lose, since it is not in potentiality to any other form.

Obj. 2: Further, God is more powerful than any created agent. But a created agent, even after ceasing to act, can cause its effect to be preserved in being; thus the house continues to stand after the builder has ceased to build; and water remains hot for some time after the fire has ceased to heat. Much more, therefore, can God cause His creature to be kept in being, after He has ceased to create it.

Obj. 3: Further, nothing violent can occur, except there be some active cause thereof. But tendency to not-being is unnatural and violent to any creature, since all

creatures naturally desire to be. Therefore no creature can tend to not-being, except through some active cause of corruption. Now there are creatures of such a nature that nothing can cause them to corrupt; such are spiritual substances and heavenly bodies. Therefore such creatures cannot tend to not-being, even if God were to withdraw His action.

Obj. 4: Further, if God keeps creatures in being, this is done by some action. Now every action of an agent, if that action be efficacious, produces something in the effect. Therefore the preserving power of God must produce something in the creature. But this is not so; because this action does not give being to the creature, since being is not given to that which already is: nor does it add anything new to the creature; because either God would not keep the creature in being continually, or He would be continually adding something new to the creature; either of which is unreasonable. Therefore creatures are not kept in being by God.

On the contrary, It is written (Heb. 1:3): "Upholding all things by the word of His power."

I answer that, Both reason and faith bind us to say that creatures are kept in being by God. To make this clear, we must consider that a thing is preserved by another in two ways. First, indirectly, and accidentally; thus a person is said to preserve anything by removing the cause of its corruption, as a man may be said to preserve a child, whom he guards from falling into the fire. In this way God preserves some things, but not all, for there are some things of such a nature that nothing can corrupt them, so that it is not necessary to keep them from corruption. Secondly, a thing is said to preserve another per se and directly, namely, when what is preserved depends on the preserver in such a way that it cannot exist without it. In this manner all creatures need to be preserved by God. For the being of every creature depends on God, so that not for a moment could it subsist, but would fall into nothingness were it not kept in being by the operation of the Divine power, as Gregory says

(Moral. xvi).

This is made clear as follows: Every effect depends on its cause, so far as it is its cause. But we must observe that an agent may be the cause of the becoming of its effect, but not directly of its being. This may be seen both in artificial and in natural beings: for the builder causes the house in its becoming, but he is not the direct cause of its being. For it is clear that the being of the house is a result of its form, which consists in the putting together and arrangement of the materials, and results from the natural qualities of certain things. Thus a cook dresses the food by applying the natural activity of fire; thus a builder constructs a house, by making use of cement, stones, and wood which are able to be put together in a certain order and to preserve it. Therefore the being of a house depends on the nature of these materials, just as its becoming depends on the action of the builder. The same principle applies to natural things. For if an agent is not the cause of a form as such, neither will it be directly the cause of being which results from that form; but it will be the cause of the effect, in its becoming only.

Now it is clear that of two things in the same species one cannot directly cause the other's form as such, since it would then be the cause of its own form, which is essentially the same as the form of the other; but it can be the cause of this form for as much as it is in matter—in other words, it may be the cause that "this matter" receives this form. And this is to be the cause of becoming, as when man begets man, and fire causes fire. Thus whenever a natural effect is such that it has an aptitude to receive from its active cause an impression specifically the same as in that active cause, then the becoming of the effect, but not its being, depends on the agent.

Sometimes, however, the effect has not this aptitude to receive the impression of its cause, in the same way as it exists in the agent: as may be seen clearly in all agents which do not produce an effect of the same species as themselves: thus the heavenly

bodies cause the generation of inferior bodies which differ from them in species. Such an agent can be the cause of a form as such, and not merely as existing in this matter, consequently it is not merely the cause of becoming but also the cause of being.

Therefore as the becoming of a thing cannot continue when that action of the agent ceases which causes the becoming of the effect: so neither can the being of a thing continue after that action of the agent has ceased, which is the cause of the effect not only in becoming but also in being. This is why hot water retains heat after the cessation of the fire's action; while, on the contrary, the air does not continue to be lit up, even for a moment, when the sun ceases to act upon it, because water is a matter susceptive of the fire's heat in the same way as it exists in the fire. Wherefore if it were to be reduced to the perfect form of fire, it would retain that form always; whereas if it has the form of fire imperfectly and inchoately, the heat will remain for a time only, by reason of the imperfect participation of the principle of heat. On the other hand, air is not of such a nature as to receive light in the same way as it exists in the sun, which is the principle of light. Therefore, since it has not root in the air, the light ceases with the action of the sun.

Now every creature may be compared to God, as the air is to the sun which enlightens it. For as the sun possesses light by its nature, and as the air is enlightened by sharing the sun's nature; so God alone is Being in virtue of His own Essence, since His Essence is His existence; whereas every creature has being by participation, so that its essence is not its existence. Therefore, as Augustine says (Gen. ad lit. iv, 12): "If the ruling power of God were withdrawn from His creatures, their nature would at once cease, and all nature would collapse." In the same work (Gen. ad lit. viii, 12) he says: "As the air becomes light by the presence of the sun, so is man enlightened by the presence of God, and in His absence returns at once to darkness."

Reply Obj. 1: Being naturally results from the form of a creature, given the influence of the Divine action; just as light results from the diaphanous nature of the air, given the action of the sun. Wherefore the potentiality to not-being in spiritual creatures and heavenly bodies is rather something in God, Who can withdraw His influence, than in the form or matter of those creatures.

Reply Obj. 2: God cannot grant to a creature to be preserved in being after the cessation of the Divine influence: as neither can He make it not to have received its being from Himself. For the creature needs to be preserved by God in so far as the being of an effect depends on the cause of its being. So that there is no comparison with an agent that is not the cause of being but only of becoming.

Reply Obj. 3: This argument holds in regard to that preservation which consists in the removal of corruption: but all creatures do not need to be preserved thus, as stated above.

Reply Obj. 4: The preservation of things by God is a continuation of that action whereby He gives existence, which action is without either motion or time; so also the preservation of light in the air is by the continual influence of the sun.

SECOND ARTICLE [I, Q. 104, Art. 2]

Whether God Preserves Every Creature Immediately?

Objection 1: It would seem that God preserves every creature immediately. For God creates and preserves things by the same action, as above stated (A. 1, ad 4). But God created all things immediately. Therefore He preserves all things immediately.

Obj. 2: Further, a thing is nearer to itself than to another. But it cannot be given to a creature to preserve itself; much less therefore can it be given to a creature to preserve another. Therefore God preserves all things without any intermediate cause preserving them.

Obj. 3: Further, an effect is kept in being by the cause, not only of its becoming, but

also of its being. But all created causes do not seem to cause their effects except in their becoming, for they cause only by moving, as above stated (Q. 45, A. 3). Therefore they do not cause so as to keep their effects in being.

On the contrary, A thing is kept in being by that which gives it being. But God gives being by means of certain intermediate causes. Therefore He also keeps things in being by means of certain causes.

I answer that, As stated above (A. 1), a thing keeps another in being in two ways; first, indirectly and accidentally, by removing or hindering the action of a corrupting cause; secondly, directly and per se, by the fact that that on it depends the other's being, as the being of the effect depends on the cause. And in both ways a created thing keeps another in being. For it is clear that even in corporeal things there are many causes which hinder the action of corrupting agents, and for that reason are called preservatives; just as salt preserves meat from putrefaction; and in like manner with many other things. It happens also that an effect depends on a creature as to its being. For when we have a series of causes depending on one another, it necessarily follows that, while the effect depends first and principally on the first cause, it also depends in a secondary way on all the middle causes. Therefore the first cause is the principal cause of the preservation of the effect which is to be referred to the middle causes in a secondary way; and all the more so, as the middle cause is higher and nearer to the first cause.

For this reason, even in things corporeal, the preservation and continuation of things is ascribed to the higher causes: thus the Philosopher says (Metaph. xii, Did. xi, 6), that the first, namely the diurnal movement is the cause of the continuation of things generated; whereas the second movement, which is from the zodiac, is the cause of diversity owing to generation and corruption. In like manner astrologers ascribe to Saturn, the highest of the planets, those things which are permanent and fixed. So we conclude that God keeps certain things in being, by means of certain causes.

Reply Obj. 1: God created all things immediately, but in the creation itself He established an order among things, so that some depend on others, by which they are preserved in being, though He remains the principal cause of their preservation.

Reply Obj. 2: Since an effect is preserved by its proper cause on which it depends; just as no effect can be its own cause, but can only produce another effect, so no effect can be endowed with the power of self-preservation, but only with the power of preserving another.

Reply Obj. 3: No created nature can be the cause of another, as regards the latter acquiring a new form, or disposition, except by virtue of some change; for the created nature acts always on something presupposed. But after causing the form or disposition in the effect, without any fresh change in the effect, the cause preserves that form or disposition; as in the air, when it is lit up anew, we must allow some change to have taken place, while the preservation of the light is without any further change in the air due to the presence of the source of light.

THIRD ARTICLE [I, Q. 104, Art. 3]

Whether God Can Annihilate Anything?

Objection 1: It would seem that God cannot annihilate anything. For Augustine says (QQ. 83, qu. 21) that "God is not the cause of anything tending to non-existence." But He would be such a cause if He were to annihilate anything. Therefore He cannot annihilate anything.

Obj. 2: Further, by His goodness God is the cause why things exist, since, as Augustine says (De Doctr. Christ. i, 32): "Because God is good, we exist." But God cannot cease to be good. Therefore He cannot cause things to cease to exist; which would be the case were He to annihilate anything.

Obj. 3: Further, if God were to annihilate anything it would be by His action. But this cannot be; because the term of every action is existence. Hence even the action

of a corrupting cause has its term in something generated; for when one thing is generated another undergoes corruption. Therefore God cannot annihilate anything.

On the contrary, It is written (Jer. 10:24): "Correct me, O Lord, but yet with judgment; and not in Thy fury, lest Thou bring me to nothing."

I answer that, Some have held that God, in giving existence to creatures, acted from natural necessity. Were this true, God could not annihilate anything, since His nature cannot change. But, as we have said above (Q. 19, A. 4), such an opinion is entirely false, and absolutely contrary to the Catholic faith, which confesses that God created things of His own free-will, according to Ps. 134:6: "Whatsoever the Lord pleased, He hath done." Therefore that God gives existence to a creature depends on His will; nor does He preserve things in existence otherwise than by continually pouring out existence into them, as we have said. Therefore, just as before things existed, God was free not to give them existence, and not to make them; so after they are made, He is free not to continue their existence; and thus they would cease to exist; and this would be to annihilate them.

Reply Obj. 1: Non-existence has no direct cause; for nothing is a cause except inasmuch as it has existence, and a being essentially as such is a cause of something existing. Therefore God cannot cause a thing to tend to non-existence, whereas a creature has this tendency of itself, since it is produced from nothing. But indirectly God can be the cause of things being reduced to non-existence, by withdrawing His action therefrom.

Reply Obj. 2: God's goodness is the cause of things, not as though by natural necessity, because the Divine goodness does not depend on creatures; but by His free-will. Wherefore, as without prejudice to His goodness, He might not have produced things into existence, so, without prejudice to His goodness, He might not preserve things in existence.

Reply Obj. 3: If God were to annihilate anything, this would not imply an action on

God's part; but a mere cessation of His action. _____

FOURTH ARTICLE [I, Q. 104, Art. 4]

Whether Anything Is Annihilated?

Objection 1: It would seem that something is annihilated. For the end corresponds to the beginning. But in the beginning there was nothing but God. Therefore all things must tend to this end, that there shall be nothing but God. Therefore creatures will be reduced to nothing.

Obj. 2: Further, every creature has a finite power. But no finite power extends to the infinite. Wherefore the Philosopher proves (Phys. viii, 10) that, "a finite power cannot move in infinite time." Therefore a creature cannot last for an infinite duration; and so at some time it will be reduced to nothing.

Obj. 3: Further, forms and accidents have no matter as part of themselves. But at some time they cease to exist. Therefore they are reduced to nothing.

On the contrary, It is written (Eccles. 3:14): "I have learned that all the works that God hath made continue for ever."

I answer that, Some of those things which God does in creatures occur in accordance with the natural course of things; others happen miraculously, and not in accordance with the natural order, as will be explained (Q. 105, A. 6). Now whatever God wills to do according to the natural order of things may be observed from their nature; but those things which occur miraculously, are ordered for the manifestation of grace, according to the Apostle, "To each one is given the manifestation of the Spirit, unto profit" (1 Cor. 12:7); and subsequently he mentions, among others, the working of miracles.

Now the nature of creatures shows that none of them is annihilated. For, either they are immaterial, and therefore have no potentiality to non-existence; or they are material, and then they continue to exist, at least in matter, which is incorruptible, since it is the subject of generation and corruption. Moreover, the annihilation of

things does not pertain to the manifestation of grace; since rather the power and goodness of God are manifested by the preservation of things in existence. Wherefore we must conclude by denying absolutely that anything at all will be annihilated.

Reply Obj. 1: That things are brought into existence from a state of non-existence, clearly shows the power of Him Who made them; but that they should be reduced to nothing would hinder that manifestation, since the power of God is conspicuously shown in His preserving all things in existence, according to the Apostle: "Upholding all things by the word of His power" (Heb. 1:3).

Reply Obj. 2: A creature's potentiality to existence is merely receptive; the active power belongs to God Himself, from Whom existence is derived. Wherefore the infinite duration of things is a consequence of the infinity of the Divine power. To some things, however, is given a determinate power of duration for a certain time, so far as they may be hindered by some contrary agent from receiving the influx of existence which comes from Him Whom finite power cannot resist, for an infinite, but only for a fixed time. So things which have no contrary, although they have a finite power, continue to exist for ever.

Reply Obj. 3: Forms and accidents are not complete beings, since they do not subsist: but each one of them is something "of a being"; for it is called a being, because something is by it. Yet so far as their mode of existence is concerned, they are not entirely reduced to nothingness; not that any part of them survives, but that they remain in the potentiality of the matter, or of the subject.

QUESTION 105

OF THE CHANGE OF CREATURES BY GOD (In Eight Articles)

We now consider the second effect of the Divine government, i.e. the change of creatures; and first, the change of creatures by God; secondly, the change of one

creature by another.

Under the first head there are eight points of inquiry:

(1) Whether God can move immediately the matter to the form?

(2) Whether He can immediately move a body?

(3) Whether He can move the intellect?

(4) Whether He can move the will?

(5) Whether God works in every worker?

(6) Whether He can do anything outside the order imposed on things?

(7) Whether all that God does is miraculous?

(8) Of the diversity of miracles. _____

FIRST ARTICLE [I, Q. 105, Art. 1]

Whether God Can Move the Matter Immediately to the Form?

Objection 1: It would seem that God cannot move the matter immediately to receive the form. For as the Philosopher proves (Metaph. vii, Did. vi, 8), nothing can bring a form into any particular matter, except that form which is in matter; because, like begets like. But God is not a form in matter. Therefore He cannot cause a form in matter.

Obj. 2: Further, any agent inclined to several effects will produce none of them, unless it is determined to a particular one by some other cause; for, as the Philosopher says (De Anima iii, 11), a general assertion does not move the mind, except by means of some particular apprehension. But the Divine power is the universal cause of all things. Therefore it cannot produce any particular form, except by means of a particular agent.

Obj. 3: As universal being depends on the first universal cause, so determinate being depends on determinate particular causes; as we have seen above (Q. 104, A. 2). But the determinate being of a particular thing is from its own form. Therefore the forms

of things are produced by God, only by means of particular causes.

On the contrary, It is written (Gen. 2:7): "God formed man of the slime of the earth."

I answer that, God can move matter immediately to form; because whatever is in passive potentiality can be reduced to act by the active power which extends over that potentiality. Therefore, since the Divine power extends over matter, as produced by God, it can be reduced to act by the Divine power: and this is what is meant by matter being moved to a form; for a form is nothing else but the act of matter.

Reply Obj. 1: An effect is assimilated to the active cause in two ways. First, according to the same species; as man is generated by man, and fire by fire. Secondly, by being virtually contained in the cause; as the form of the effect is virtually contained in its cause: thus animals produced by putrefaction, and plants, and minerals are like the sun and stars, by whose power they are produced. In this way the effect is like its active cause as regards all that over which the power of that cause extends. Now the power of God extends to both matter and form; as we have said above (Q. 14, A. 2; Q. 44, A. 2); wherefore if a composite thing be produced, it is likened to God by way of a virtual inclusion; or it is likened to the composite generator by a likeness of species. Therefore just as the composite generator can move matter to a form by generating a composite thing like itself; so also can God. But no other form not existing in matter can do this; because the power of no other separate substance extends over matter. Hence angels and demons operate on visible matter; not by imprinting forms in matter, but by making use of corporeal seeds.

Reply Obj. 2: This argument would hold if God were to act of natural necessity. But since He acts by His will and intellect, which knows the particular and not only the universal natures of all forms, it follows that He can determinately imprint this or that form on matter.

Reply Obj. 3: The fact that secondary causes are ordered to determinate effects is due to God; wherefore since God ordains other causes to certain effects He can also

produce certain effects by Himself without any other cause.

SECOND ARTICLE [I, Q. 105, Art. 2]

Whether God Can Move a Body Immediately?

Objection 1: It would seem that God cannot move a body immediately. For as the mover and the moved must exist simultaneously, as the Philosopher says (Phys. vii, 2), it follows that there must be some contact between the mover and moved. But there can be no contact between God and a body; for Dionysius says (Div. Nom. 1): "There is no contact with God." Therefore God cannot move a body immediately.

Obj. 2: Further, God is the mover unmoved. But such also is the desirable object when apprehended. Therefore God moves as the object of desire and apprehension. But He cannot be apprehended except by the intellect, which is neither a body nor a corporeal power. Therefore God cannot move a body immediately.

Obj. 3: Further, the Philosopher proves (Phys. viii, 10) that an infinite power moves instantaneously. But it is impossible for a body to be moved in one instant; for since every movement is between opposites, it follows that two opposites would exist at once in the same subject, which is impossible. Therefore a body cannot be moved immediately by an infinite power. But God's power is infinite, as we have explained (Q. 25, A. 2). Therefore God cannot move a body immediately.

On the contrary, God produced the works of the six days immediately among which is included the movements of bodies, as is clear from Gen. 1:9 "Let the waters be gathered together into one place." Therefore God alone can move a body immediately.

I answer that, It is erroneous to say that God cannot Himself produce all the determinate effects which are produced by any created cause. Wherefore, since bodies are moved immediately by created causes, we cannot possibly doubt that God can move immediately any bodies whatever. This indeed follows from what is above

stated (A. 1). For every movement of any body whatever, either results from a form, as the movements of things heavy and light result from the form which they have from their generating cause, for which reason the generator is called the mover; or else tends to a form, as heating tends to the form of heat. Now it belongs to the same cause, to imprint a form, to dispose to that form, and to give the movement which results from that form; for fire not only generates fire, but it also heats and moves things upwards. Therefore, as God can imprint form immediately in matter, it follows that He can move any body whatever in respect of any movement whatever.

Reply Obj. 1: There are two kinds of contact; corporeal contact, when two bodies touch each other; and virtual contact, as the cause of sadness is said to touch the one made sad. According to the first kind of contact, God, as being incorporeal, neither touches, nor is touched; but according to virtual contact He touches creatures by moving them; but He is not touched, because the natural power of no creature can reach up to Him. Thus did Dionysius understand the words, "There is no contact with God"; that is, so that God Himself be touched.

Reply Obj. 2: God moves as the object of desire and apprehension; but it does not follow that He always moves as being desired and apprehended by that which is moved; but as being desired and known by Himself; for He does all things for His own goodness.

Reply Obj. 3: The Philosopher (Phys. viii, 10) intends to prove that the power of the first mover is not a power of the first mover of bulk, by the following argument. The power of the first mover is infinite (which he proves from the fact that the first mover can move in infinite time). Now an infinite power, if it were a power of bulk, would move without time, which is impossible; therefore the infinite power of the first mover must be in something which is not measured by its bulk. Whence it is clear that for a body to be moved without time can only be the result of an infinite power. The reason is that every power of bulk moves in its entirety; since it moves

by the necessity of its nature. But an infinite power surpasses out of all proportion any finite power. Now the greater the power of the mover, the greater is the velocity of the movement. Therefore, since a finite power moves in a determinate time, it follows that an infinite power does not move in any time; for between one time and any other time there is some proportion. On the other hand, a power which is not in bulk is the power of an intelligent being, which operates in its effects according to what is fitting to them; and therefore, since it cannot be fitting for a body to be moved without time, it does not follow that it moves without time.

THIRD ARTICLE [I, Q. 105, Art. 3]

Whether God Moves the Created Intellect Immediately?

Objection 1: It would seem that God does not immediately move the created intellect. For the action of the intellect is governed by its own subject; since it does not pass into external matter; as stated in Metaph. ix, Did. viii, 8. But the action of what is moved by another does not proceed from that wherein it is; but from the mover. Therefore the intellect is not moved by another; and so apparently God cannot move the created intellect.

Obj. 2: Further, anything which in itself is a sufficient principle of movement, is not moved by another. But the movement of the intellect is its act of understanding; in the sense in which we say that to understand or to feel is a kind of movement, as the Philosopher says (De Anima iii, 7). But the intellectual light which is natural to the soul, is a sufficient principle of understanding. Therefore it is not moved by another.

Obj. 3: Further, as the senses are moved by the sensible, so the intellect is moved by the intelligible. But God is not intelligible to us, and exceeds the capacity of our intellect. Therefore God cannot move our intellect.

On the contrary, The teacher moves the intellect of the one taught. But it is written (Ps. 93:10) that God "teaches man knowledge." Therefore God moves the human

intellect.

I answer that, As in corporeal movement that is called the mover which gives the form that is the principle of movement, so that is said to move the intellect, which is the cause of the form that is the principle of the intellectual operation, called the movement of the intellect. Now there is a twofold principle of intellectual operation in the intelligent being; one which is the intellectual power itself, which principle exists in the one who understands in potentiality; while the other is the principle of actual understanding, namely, the likeness of the thing understood in the one who understands. So a thing is said to move the intellect, whether it gives to him who understands the power of understanding; or impresses on him the likeness of the thing understood.

Now God moves the created intellect in both ways. For He is the First immaterial Being; and as intellectuality is a result of immateriality, it follows that He is the First intelligent Being. Therefore since in each order the first is the cause of all that follows, we must conclude that from Him proceeds all intellectual power. In like manner, since He is the First Being, and all other beings pre-exist in Him as in their First Cause, it follows that they exist intelligibly in Him, after the mode of His own Nature. For as the intelligible types of everything exist first of all in God, and are derived from Him by other intellects in order that these may actually understand; so also are they derived by creatures that they may subsist. Therefore God so moves the created intellect, inasmuch as He gives it the intellectual power, whether natural, or superadded; and impresses on the created intellect the intelligible species, and maintains and preserves both power and species in existence.

Reply Obj. 1: The intellectual operation is performed by the intellect in which it exists, as by a secondary cause; but it proceeds from God as from its first cause. For by Him the power to understand is given to the one who understands.

Reply Obj. 2: The intellectual light together with the likeness of the thing

understood is a sufficient principle of understanding; but it is a secondary principle, and depends upon the First Principle.

Reply Obj. 3: The intelligible object moves our human intellect, so far as, in a way, it impresses on it its own likeness, by means of which the intellect is able to understand it. But the likenesses which God impresses on the created intellect are not sufficient to enable the created intellect to understand Him through His Essence, as we have seen above (Q. 12, A. 2; Q. 56, A. 3). Hence He moves the created intellect, and yet He cannot be intelligible to it, as we have explained (Q. 12, A. 4).

FOURTH ARTICLE [I, Q. 105, Art. 4]

Whether God Can Move the Created Will?

Objection 1: It would seem that God cannot move the created will. For whatever is moved from without, is forced. But the will cannot be forced. Therefore it is not moved from without; and therefore cannot be moved by God.

Obj. 2: Further, God cannot make two contradictories to be true at the same time. But this would follow if He moved the will; for to be voluntarily moved means to be moved from within, and not by another. Therefore God cannot move the will.

Obj. 3: Further, movement is attributed to the mover rather than to the one moved; wherefore homicide is not ascribed to the stone, but to the thrower. Therefore, if God moves the will, it follows that voluntary actions are not imputed to man for reward or blame. But this is false. Therefore God does not move the will.

On the contrary, It is written (Phil. 2:13): "It is God who worketh in us [Vulgate—'you'] both to will and to accomplish."

I answer that, As the intellect is moved by the object and by the Giver of the power of intelligence, as stated above (A. 3), so is the will moved by its object, which is good, and by Him who creates the power of willing. Now the will can be moved by good as its object, but by God alone sufficiently and efficaciously. For nothing can

move a movable thing sufficiently unless the active power of the mover surpasses or at least equals the potentiality of the thing movable. Now the potentiality of the will extends to the universal good; for its object is the universal good; just as the object of the intellect is the universal being. But every created good is some particular good; God alone is the universal good. Whereas He alone fills the capacity of the will, and moves it sufficiently as its object. In like manner the power of willing is caused by God alone. For to will is nothing but to be inclined towards the object of the will, which is universal good. But to incline towards the universal good belongs to the First Mover, to Whom the ultimate end is proportionate; just as in human affairs to him that presides over the community belongs the directing of his subjects to the common weal. Wherefore in both ways it belongs to God to move the will; but especially in the second way by an interior inclination of the will.

Reply Obj. 1: A thing moved by another is forced if moved against its natural inclination; but if it is moved by another giving to it the proper natural inclination, it is not forced; as when a heavy body is made to move downwards by that which produced it, then it is not forced. In like manner God, while moving the will, does not force it, because He gives the will its own natural inclination.

Reply Obj. 2: To be moved voluntarily, is to be moved from within, that is, by an interior principle: yet this interior principle may be caused by an exterior principle; and so to be moved from within is not repugnant to being moved by another.

Reply Obj. 3: If the will were so moved by another as in no way to be moved from within itself, the act of the will would not be imputed for reward or blame. But since its being moved by another does not prevent its being moved from within itself, as we have stated (ad 2), it does not thereby forfeit the motive for merit or demerit.

FIFTH ARTICLE [I, Q. 105, Art. 5]

Whether God Works in Every Agent?

Objection 1: It would seem that God does not work in every agent. For we must not attribute any insufficiency to God. If therefore God works in every agent, He works sufficiently in each one. Hence it would be superfluous for the created agent to work at all.

Obj. 2: Further, the same work cannot proceed at the same time from two sources; as neither can one and the same movement belong to two movable things. Therefore if the creature's operation is from God operating in the creature, it cannot at the same time proceed from the creature; and so no creature works at all.

Obj. 3: Further, the maker is the cause of the operation of the thing made, as giving it the form whereby it operates. Therefore, if God is the cause of the operation of things made by Him, this would be inasmuch as He gives them the power of operating. But this is in the beginning, when He makes them. Thus it seems that God does not operate any further in the operating creature.

On the contrary, It is written (Isa. 26:12): "Lord, Thou hast wrought all our works in [Vulg.: 'for'] us."

I answer that, Some have understood God to work in every agent in such a way that no created power has any effect in things, but that God alone is the ultimate cause of everything wrought; for instance, that it is not fire that gives heat, but God in the fire, and so forth. But this is impossible. First, because the order of cause and effect would be taken away from created things: and this would imply lack of power in the Creator: for it is due to the power of the cause, that it bestows active power on its effect. Secondly, because the active powers which are seen to exist in things, would be bestowed on things to no purpose, if these wrought nothing through them. Indeed, all things created would seem, in a way, to be purposeless, if they lacked an operation proper to them; since the purpose of everything is its operation. For the less perfect is always for the sake of the more perfect: and consequently as the matter is for the sake of the form, so the form which is the first act, is for the sake of

its operation, which is the second act; and thus operation is the end of the creature. We must therefore understand that God works in things in such a manner that things have their proper operation.

In order to make this clear, we must observe that as there are few kinds of causes; matter is not a principle of action, but is the subject that receives the effect of action. On the other hand, the end, the agent, and the form are principles of action, but in a certain order. For the first principle of action is the end which moves the agent; the second is the agent; the third is the form of that which the agent applies to action (although the agent also acts through its own form); as may be clearly seen in things made by art. For the craftsman is moved to action by the end, which is the thing wrought, for instance a chest or a bed; and applies to action the axe which cuts through its being sharp.

Thus then does God work in every worker, according to these three things. First as an end. For since every operation is for the sake of some good, real or apparent; and nothing is good either really or apparently, except in as far as it participates in a likeness to the Supreme Good, which is God; it follows that God Himself is the cause of every operation as its end. Again it is to be observed that where there are several agents in order, the second always acts in virtue of the first; for the first agent moves the second to act. And thus all agents act in virtue of God Himself: and therefore He is the cause of action in every agent. Thirdly, we must observe that God not only moves things to operate, as it were applying their forms and powers to operation, just as the workman applies the axe to cut, who nevertheless at times does not give the axe its form; but He also gives created agents their forms and preserves them in being. Therefore He is the cause of action not only by giving the form which is the principle of action, as the generator is said to be the cause of movement in things heavy and light; but also as preserving the forms and powers of things; just as the sun is said to be the cause of the manifestation of colors, inasmuch as it gives and preserves the light by which colors are made manifest. And since the form of a

thing is within the thing, and all the more, as it approaches nearer to the First and Universal Cause; and because in all things God Himself is properly the cause of universal being which is innermost in all things; it follows that in all things God works intimately. For this reason in Holy Scripture the operations of nature are attributed to God as operating in nature, according to Job 10:11: "Thou hast clothed me with skin and flesh: Thou hast put me together with bones and sinews."

Reply Obj. 1: God works sufficiently in things as First Agent, but it does not follow from this that the operation of secondary agents is superfluous.

Reply Obj. 2: One action does not proceed from two agents of the same order. But nothing hinders the same action from proceeding from a primary and a secondary agent.

Reply Obj. 3: God not only gives things their form, but He also preserves them in existence, and applies them to act, and is moreover the end of every action, as above explained. _____

SIXTH ARTICLE [I, Q. 105, Art. 6]

Whether God Can Do Anything Outside the Established Order of Nature?

Objection 1: It would seem that God cannot do anything outside the established order of nature. For Augustine (Contra Faust. xxvi, 3) says: "God the Maker and Creator of each nature, does nothing against nature." But that which is outside the natural order seems to be against nature. Therefore God can do nothing outside the natural order.

Obj. 2: Further, as the order of justice is from God, so is the order of nature. But God cannot do anything outside the order of justice; for then He would do something unjust. Therefore He cannot do anything outside the order of nature.

Obj. 3: Further, God established the order of nature. Therefore it God does anything outside the order of nature, it would seem that He is changeable; which cannot be said.

On the contrary, Augustine says (Contra Faust. xxvi, 3): "God sometimes does things which are contrary to the ordinary course of nature."

I answer that, From each cause there results a certain order to its effects, since every cause is a principle; and so, according to the multiplicity of causes, there results a multiplicity of orders, subjected one to the other, as cause is subjected to cause. Wherefore a higher cause is not subjected to a cause of a lower order; but conversely. An example of this may be seen in human affairs. On the father of a family depends the order of the household; which order is contained in the order of the city; which order again depends on the ruler of the city; while this last order depends on that of the king, by whom the whole kingdom is ordered.

If therefore we consider the order of things depending on the first cause, God cannot do anything against this order; for, if He did so, He would act against His foreknowledge, or His will, or His goodness. But if we consider the order of things depending on any secondary cause, thus God can do something outside such order; for He is not subject to the order of secondary causes; but, on the contrary, this order is subject to Him, as proceeding from Him, not by a natural necessity, but by the choice of His own will; for He could have created another order of things. Wherefore God can do something outside this order created by Him, when He chooses, for instance by producing the effects of secondary causes without them, or by producing certain effects to which secondary causes do not extend. So Augustine says (Contra Faust. xxvi, 3): "God acts against the wonted course of nature, but by no means does He act against the supreme law; because He does not act against Himself."

Reply Obj. 1: In natural things something may happen outside this natural order, in two ways. It may happen by the action of an agent which did not give them their natural inclination; as, for example, when a man moves a heavy body upwards, which does not owe to him its natural inclination to move downwards; and that

would be against nature. It may also happen by the action of the agent on whom the natural inclination depends; and this is not against nature, as is clear in the ebb and flow of the tide, which is not against nature; although it is against the natural movement of water in a downward direction; for it is owing to the influence of a heavenly body, on which the natural inclination of lower bodies depends. Therefore since the order of nature is given to things by God; if He does anything outside this order, it is not against nature. Wherefore Augustine says (Contra Faust. xxvi, 3): "That is natural to each thing which is caused by Him from Whom is all mode, number, and order in nature."

Reply Obj. 2: The order of justice arises by relation to the First Cause, Who is the rule of all justice; and therefore God can do nothing against such order.

Reply Obj. 3: God fixed a certain order in things in such a way that at the same time He reserved to Himself whatever he intended to do otherwise than by a particular cause. So when He acts outside this order, He does not change.

SEVENTH ARTICLE [I, Q. 105, Art. 7]

Whether Whatever God Does Outside the Natural Order Is Miraculous?

Objection 1: It would seem that not everything which God does outside the natural order of things, is miraculous. For the creation of the world, and of souls, and the justification of the unrighteous, are done by God outside the natural order; as not being accomplished by the action of any natural cause. Yet these things are not called miracles. Therefore not everything that God does outside the natural order is a miracle.

Obj. 2: Further, a miracle is "something difficult, which seldom occurs, surpassing the faculty of nature, and going so far beyond our hopes as to compel our astonishment" [*St. Augustine, De utilitate credendi xvi.]. But some things outside the order of nature are not arduous; for they occur in small things, such as the

recovery and healing of the sick. Nor are they of rare occurrence, since they happen frequently; as when the sick were placed in the streets, to be healed by the shadow of Peter (Acts 5:15). Nor do they surpass the faculty of nature; as when people are cured of a fever. Nor are they beyond our hopes, since we all hope for the resurrection of the dead, which nevertheless will be outside the course of nature. Therefore not all things are outside the course of nature are miraculous.

Obj. 3: Further, the word miracle is derived from admiration. Now admiration concerns things manifest to the senses. But sometimes things happen outside the order of nature, which are not manifest to the senses; as when the Apostles were endowed with knowledge without studying or being taught. Therefore not everything that occurs outside the order of nature is miraculous.

On the contrary, Augustine says (Contra Faust. xxvi, 3): "Where God does anything against that order of nature which we know and are accustomed to observe, we call it a miracle."

I answer that, The word miracle is derived from admiration, which arises when an effect is manifest, whereas its cause is hidden; as when a man sees an eclipse without knowing its cause, as the Philosopher says in the beginning of his Metaphysics. Now the cause of a manifest effect may be known to one, but unknown to others. Wherefore a thing is wonderful to one man, and not at all to others: as an eclipse is to a rustic, but not to an astronomer. Now a miracle is so called as being full of wonder; as having a cause absolutely hidden from all: and this cause is God. Wherefore those things which God does outside those causes which we know, are called miracles.

Reply Obj. 1: Creation, and the justification of the unrighteous, though done by God alone, are not, properly speaking, miracles, because they are not of a nature to proceed from any other cause; so they do not occur outside the order of nature, since they do not belong to that order.

Reply Obj. 2: An arduous thing is called a miracle, not on account of the excellence of the thing wherein it is done, but because it surpasses the faculty of nature: likewise a thing is called unusual, not because it does not often happen, but because it is outside the usual natural course of things. Furthermore, a thing is said to be above the faculty of nature, not only by reason of the substance of the thing done, but also on account of the manner and order in which it is done. Again, a miracle is said to go beyond the hope "of nature," not above the hope "of grace," which hope comes from faith, whereby we believe in the future resurrection.

Reply Obj. 3: The knowledge of the Apostles, although not manifest in itself, yet was made manifest in its effect, from which it was shown to be wonderful.

EIGHTH ARTICLE [I, Q. 105, Art. 8]

Whether One Miracle Is Greater Than Another?

Objection 1: It would seem that one miracle is not greater than another. For Augustine says (Epist. ad Volusian. cxxxvii): "In miraculous deeds, the whole measure of the deed is the power of the doer." But by the same power of God all miracles are done. Therefore one miracle is not greater than another.

Obj. 2: Further, the power of God is infinite. But the infinite exceeds the finite beyond all proportion; and therefore no more reason exists to wonder at one effect thereof than at another. Therefore one miracle is not greater than another.

On the contrary, The Lord says, speaking of miraculous works (John 14:12): "The works that I do, he also shall do, and greater than these shall he do."

I answer that, Nothing is called a miracle by comparison with the Divine Power; because no action is of any account compared with the power of God, according to Isa. 40:15: "Behold the Gentiles are as a drop from a bucket, and are counted as the smallest grain of a balance." But a thing is called a miracle by comparison with the power of nature which it surpasses. So the more the power of nature is surpassed,

the greater the miracle. Now the power of nature is surpassed in three ways: firstly, in the substance of the deed, for instance, if two bodies occupy the same place, or if the sun goes backwards; or if a human body is glorified: such things nature is absolutely unable to do; and these hold the highest rank among miracles. Secondly, a thing surpasses the power of nature, not in the deed, but in that wherein it is done; as the raising of the dead, and giving sight to the blind, and the like; for nature can give life, but not to the dead; and such hold the second rank in miracles. Thirdly, a thing surpasses nature's power in the measure and order in which it is done; as when a man is cured of a fever suddenly, without treatment or the usual process of nature; or as when the air is suddenly condensed into rain, by Divine power without a natural cause, as occurred at the prayers of Samuel and Elias; and these hold the lowest place in miracles. Moreover, each of these kinds has various degrees, according to the different ways in which the power of nature is surpassed.

From this is clear how to reply to the objections, arguing as they do from the Divine power. _____

QUESTION 106

HOW ONE CREATURE MOVES ANOTHER (In Four Articles)

We next consider how one creature moves another. This consideration will be threefold:

(1) How the angels move, who are purely spiritual creatures;

(2) How bodies move;

(3) How man moves, who is composed of a spiritual and a corporeal nature.

Concerning the first point, there are three things to be considered:

(1) How an angel acts on an angel;

(2) How an angel acts on a corporeal nature;

(3) How an angel acts on man.

The first of these raises the question of the enlightenment and speech of the angels; and of their mutual coordination, both of the good and of the bad angels.

Concerning their enlightenment there are four points of inquiry:

(1) Whether one angel moves the intellect of another by enlightenment?

(2) Whether one angel moves the will of another?

(3) Whether an inferior angel can enlighten a superior angel?

(4) Whether a superior angel enlightens an inferior angel in all that he knows himself? _____

FIRST ARTICLE [I, Q. 106, Art. 1]

Whether One Angel Enlightens Another?

Objection 1: It would seem that one angel does not enlighten another. For the angels possess now the same beatitude which we hope to obtain. But one man will not then enlighten another, according to Jer. 31:34: "They shall teach no more every man his neighbor, and every man his brother." Therefore neither does an angel enlighten another now.

Obj. 2: Further, light in the angels is threefold; of nature, of grace, and of glory. But an angel is enlightened in the light of nature by the Creator; in the light of grace by the Justifier; in the light of glory by the Beatifier; all of which comes from God. Therefore one angel does not enlighten another.

Obj. 3: Further, light is a form in the mind. But the rational mind is "informed by God alone, without created intervention," as Augustine says (QQ. 83, qu. 51). Therefore one angel does not enlighten the mind of another.

On the contrary, Dionysius says (Coel. Hier. viii) that "the angels of the second hierarchy are cleansed, enlightened and perfected by the angels of the first hierarchy."

I answer that, One angel enlightens another. To make this clear, we must observe

that intellectual light is nothing else than a manifestation of truth, according to Eph. 5:13: "All that is made manifest is light." Hence to enlighten means nothing else but to communicate to others the manifestation of the known truth; according to the Apostle (Eph. 3:8): "To me the least of all the saints is given this grace . . . to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God." Therefore one angel is said to enlighten another by manifesting the truth which he knows himself. Hence Dionysius says (Coel. Hier. vii): "Theologians plainly show that the orders of the heavenly beings are taught Divine science by the higher minds."

Now since two things concur in the intellectual operation, as we have said (Q. 105, A. 3), namely, the intellectual power, and the likeness of the thing understood; in both of these one angel can notify the known truth to another. First, by strengthening his intellectual power; for just as the power of an imperfect body is strengthened by the neighborhood of a more perfect body—for instance, the less hot is made hotter by the presence of what is hotter; so the intellectual power of an inferior angel is strengthened by the superior angel turning to him: since in spiritual things, for one thing to turn to another, corresponds to neighborhood in corporeal things. Secondly, one angel manifests the truth to another as regards the likeness of the thing understood. For the superior angel receives the knowledge of truth by a kind of universal conception, to receive which the inferior angel's intellect is not sufficiently powerful, for it is natural to him to receive truth in a more particular manner. Therefore the superior angel distinguishes, in a way, the truth which he conceives universally, so that it can be grasped by the inferior angel; and thus he proposes it to his knowledge. Thus it is with us that the teacher, in order to adapt himself to others, divides into many points the knowledge which he possesses in the universal. This is thus expressed by Dionysius (Coel. Hier. xv): "Every intellectual substance with provident power divides and multiplies the uniform knowledge bestowed on it by one nearer to God, so as to lead its inferiors upwards by analogy."

Reply Obj. 1: All the angels, both inferior and superior, see the Essence of God immediately, and in this respect one does not teach another. It is of this truth that the prophet speaks; wherefore he adds: "They shall teach no more every man his brother, saying: 'Know the Lord': for all shall know Me, from the least of them even to the greatest." But all the types of the Divine works, which are known in God as in their cause, God knows in Himself, because He comprehends Himself; but of others who see God, each one knows the more types, the more perfectly he sees God. Hence a superior angel knows more about the types of the Divine works than an inferior angel, and concerning these the former enlightens the latter; and as to this Dionysius says (Div. Nom. iv) that the angels "are enlightened by the types of existing things."

Reply Obj. 2: An angel does not enlighten another by giving him the light of nature, grace, or glory; but by strengthening his natural light, and by manifesting to him the truth concerning the state of nature, of grace, and of glory, as explained above.

Reply Obj. 3: The rational mind is formed immediately by God, either as the image from the exemplar, forasmuch as it is made to the image of God alone; or as the subject by the ultimate perfecting form: for the created mind is always considered to be unformed, except it adhere to the first truth; while the other kinds of enlightenment that proceed from man or angel, are, as it were, dispositions to this ultimate form. _____

SECOND ARTICLE [I, Q. 106, Art. 2]

Whether one angel moves another angel's will?

Objection 1: It would seem that one angel can move another angel's will. Because, according to Dionysius quoted above (A. 1), as one angel enlightens another, so does he cleanse and perfect another. But cleansing and perfecting seem to belong to the will: for the former seems to point to the stain of sin which appertains to will; while to be perfected is to obtain an end, which is the object of the will. Therefore

an angel can move another angel's will.

Obj. 2: Further, as Dionysius says (Coel. Hier. vii): "The names of the angels designate their properties." Now the Seraphim are so called because they "kindle" or "give heat": and this is by love which belongs to the will. Therefore one angel moves another angel's will.

Obj. 3: Further, the Philosopher says (De Anima iii, 11) that the higher appetite moves the lower. But as the intellect of the superior angel is higher, so also is his will. It seems, therefore, that the superior angel can change the will of another angel.

On the contrary, To him it belongs to change the will, to whom it belongs to bestow righteousness: for righteousness is the rightness of the will. But God alone bestows righteousness. Therefore one angel cannot change another angel's will.

I answer that, As was said above (Q. 105, A. 4), the will is changed in two ways; on the part of the object, and on the part of the power. On the part of the object, both the good itself which is the object of the will, moves the will, as the appetible moves the appetite; and he who points out the object, as, for instance, one who proves something to be good. But as we have said above (Q. 105, A. 4), other goods in a measure incline the will, yet nothing sufficiently moves the will save the universal good, and that is God. And this good He alone shows, that it may be seen by the blessed, Who, when Moses asked: "Show me Thy glory," answered: "I will show thee all good" (Ex. 33:18, 19). Therefore an angel does not move the will sufficiently, either as the object or as showing the object. But he inclines the will as something lovable, and as manifesting some created good ordered to God's goodness. And thus he can incline the will to the love of the creature or of God, by way of persuasion.

But on the part of the power the will cannot be moved at all save by God. For the operation of the will is a certain inclination of the willer to the thing willed. And He alone can change this inclination, Who bestowed on the creature the power to will:

just as that agent alone can change the natural inclination, which can give the power to which follows that natural inclination. Now God alone gave to the creature the power to will, because He alone is the author of the intellectual nature. Therefore an angel cannot move another angel's will.

Reply Obj. 1: Cleansing and perfecting are to be understood according to the mode of enlightenment. And since God enlightens by changing the intellect and will, He cleanses by removing defects of intellect and will, and perfects unto the end of the intellect and will. But the enlightenment caused by an angel concerns the intellect, as explained above (A. 1); therefore an angel is to be understood as cleansing from the defect of nescience in the intellect; and as perfecting unto the consummate end of the intellect, and this is the knowledge of truth. Thus Dionysius says (Eccl. Hier. vi): that "in the heavenly hierarchy the chastening of the inferior essence is an enlightening of things unknown, that leads them to more perfect knowledge." For instance, we might say that corporeal sight is cleansed by the removal of darkness; enlightened by the diffusion of light; and perfected by being brought to the perception of the colored object.

Reply Obj. 2: One angel can induce another to love God by persuasion as explained above.

Reply Obj. 3: The Philosopher speaks of the lower sensitive appetite which can be moved by the superior intellectual appetite, because it belongs to the same nature of the soul, and because the inferior appetite is a power in a corporeal organ. But this does not apply to the angels. _____

THIRD ARTICLE [I, Q. 106, Art. 3]

Whether an Inferior Angel Can Enlighten a Superior Angel?

Objection 1: It would seem that an inferior angel can enlighten a superior angel. For the ecclesiastical hierarchy is derived from, and represents the heavenly hierarchy; and hence the heavenly Jerusalem is called "our mother" (Gal. 4:26). But in the

Church even superiors are enlightened and taught by their inferiors, as the Apostle says (1 Cor. 14:31): "You may all prophesy one by one, that all may learn and all may be exhorted." Therefore, likewise in the heavenly hierarchy, the superiors can be enlightened by inferiors.

Obj. 2: Further, as the order of corporeal substances depends on the will of God, so also does the order of spiritual substances. But, as was said above (Q. 105, A. 6), God sometimes acts outside the order of corporeal substances. Therefore He also sometimes acts outside the order of spiritual substances, by enlightening inferior otherwise than through their superiors. Therefore in that way the inferiors enlightened by God can enlighten superiors.

Obj. 3: Further, one angel enlightens the other to whom he turns, as was above explained (A. 1). But since this turning to another is voluntary, the highest angel can turn to the lowest passing over the others. Therefore he can enlighten him immediately; and thus the latter can enlighten his superiors.

On the contrary, Dionysius says that "this is the Divine unalterable law, that inferior things are led to God by the superior" (Coel. Hier. iv; Eccl. Hier. v).

I answer that, The inferior angels never enlighten the superior, but are always enlightened by them. The reason is, because, as above explained (Q. 105, A. 6), one order is under another, as cause is under cause; and hence as cause is ordered to cause, so is order to order. Therefore there is no incongruity if sometimes anything is done outside the order of the inferior cause, to be ordered to the superior cause, as in human affairs the command of the president is passed over from obedience to the prince. So it happens that God works miraculously outside the order of corporeal nature, that men may be ordered to the knowledge of Him. But the passing over of the order that belongs to spiritual substances in no way belongs to the ordering of men to God; since the angelic operations are not made known to us; as are the operations of sensible bodies. Thus the order which belongs to spiritual substances is

never passed over by God; so that the inferiors are always moved by the superior, and not conversely.

Reply Obj. 1: The ecclesiastical hierarchy imitates the heavenly in some degree, but not by a perfect likeness. For in the heavenly hierarchy the perfection of the order is in proportion to its nearness to God; so that those who are the nearer to God are the more sublime in grade, and more clear in knowledge; and on that account the superiors are never enlightened by the inferiors, whereas in the ecclesiastical hierarchy, sometimes those who are the nearer to God in sanctity, are in the lowest grade, and are not conspicuous for science; and some also are eminent in one kind of science, and fail in another; and on that account superiors may be taught by inferiors.

Reply Obj. 2: As above explained, there is no similarity between what God does outside the order of corporeal nature, and that of spiritual nature. Hence the argument does not hold.

Reply Obj. 3: An angel turns voluntarily to enlighten another angel, but the angel's will is ever regulated by the Divine law which made the order in the angels.

FOURTH ARTICLE [I, Q. 106, Art. 4]

Whether the Superior Angel Enlightens the Inferior As Regards All He Himself Knows?

Objection 1: It would seem that the superior angel does not enlighten the inferior concerning all he himself knows. For Dionysius says (Coel. Hier. xii) that the superior angels have a more universal knowledge; and the inferior a more particular and individual knowledge. But more is contained under a universal knowledge than under a particular knowledge. Therefore not all that the superior angels know, is known by the inferior, through these being enlightened by the former.

Obj. 2: Further, the Master of the Sentences (ii, D, 11) says that the superior angels

had long known the Mystery of the Incarnation, whereas the inferior angels did not know it until it was accomplished. Thus we find that on some of the angels inquiring, as it were, in ignorance: "Who is this King of glory?" other angels, who knew, answered: "The Lord of Hosts, He is the King of glory," as Dionysius expounds (Coel. Hier. vii). But this would not apply if the superior angels enlightened the inferior concerning all they know themselves. Therefore they do not do so.

Obj. 3: Further, if the superior angels enlighten the inferior about all they know, nothing that the superior angels know would be unknown to the inferior angels. Therefore the superior angels could communicate nothing more to the inferior; which appears open to objection. Therefore the superior angels enlighten the inferior in all things.

On the contrary, Gregory [*Peter Lombard, Sent. ii, D, ix; Cf. Gregory, Hom. xxxiv, in Ev.] says: "In that heavenly country, though there are some excellent gifts, yet nothing is held individually." And Dionysius says: "Each heavenly essence communicates to the inferior the gift derived from the superior" (Coel. Hier. xv), as quoted above (A. 1).

I answer that, Every creature participates in the Divine goodness, so as to diffuse the good it possesses to others; for it is of the nature of good to communicate itself to others. Hence also corporeal agents give their likeness to others so far as they can. So the more an agent is established in the share of the Divine goodness, so much the more does it strive to transmit its perfections to others as far as possible. Hence the Blessed Peter admonishes those who by grace share in the Divine goodness; saying: "As every man hath received grace, ministering the same one to another; as good stewards of the manifold grace of God" (1 Pet. 4:10). Much more therefore do the holy angels, who enjoy the plenitude of participation of the Divine goodness, impart the same to those below them.

Nevertheless this gift is not received so excellently by the inferior as by the superior angels; and therefore the superior ever remain in a higher order, and have a more perfect knowledge; as the master understands the same thing better than the pupil who learns from him.

Reply Obj. 1: The knowledge of the superior angels is said to be more universal as regards the more eminent mode of knowledge.

Reply Obj. 2: The Master's words are not to be understood as if the inferior angels were entirely ignorant of the Mystery of the Incarnation but that they did not know it as fully as the superior angels; and that they progressed in the knowledge of it afterwards when the Mystery was accomplished.

Reply Obj. 3: Till the Judgment Day some new things are always being revealed by God to the highest angels, concerning the course of the world, and especially the salvation of the elect. Hence there is always something for the superior angels to make known to the inferior. _____

QUESTION 107

THE SPEECH OF THE ANGELS (In Five Articles)

We next consider the speech of the angels. Here there are five points of inquiry:

(1) Whether one angel speaks to another?

(2) Whether the inferior speaks to the superior?

(3) Whether an angel speaks to God?

(4) Whether the angelic speech is subject to local distance?

(5) Whether all the speech of one angel to another is known to all?

_____

FIRST ARTICLE [I, Q. 107, Art. 1]

Whether One Angel Speaks to Another?

Objection 1: It would seem that one angel does not speak to another. For Gregory

says (Moral. xviii) that, in the state of the resurrection "each one's body will not hide his mind from his fellows." Much less, therefore, is one angel's mind hidden from another. But speech manifests to another what lies hidden in the mind. Therefore it is not necessary that one angel should speak to another.

Obj. 2: Further, speech is twofold; interior, whereby one speaks to oneself; and exterior, whereby one speaks to another. But exterior speech takes place by some sensible sign, as by voice, or gesture, or some bodily member, as the tongue, or the fingers, and this cannot apply to the angels. Therefore one angel does not speak to another.

Obj. 3: Further, the speaker incites the hearer to listen to what he says. But it does not appear that one angel incites another to listen; for this happens among us by some sensible sign. Therefore one angel does not speak to another.

On the contrary, The Apostle says (1 Cor. 13:1): "If I speak with the tongues of men and of angels."

I answer that, The angels speak in a certain way. But, as Gregory says (Moral. ii): "It is fitting that our mind, rising above the properties of bodily speech, should be lifted to the sublime and unknown methods of interior speech."

To understand how one angel speaks to another, we must consider that, as we explained above (Q. 82, A. 4), when treating of the actions and powers of the soul, the will moves the intellect to its operation. Now an intelligible object is present to the intellect in three ways; first, habitually, or in the memory, as Augustine says (De Trin. xiv, 6, 7); secondly, as actually considered or conceived; thirdly, as related to something else. And it is clear that the intelligible object passes from the first to the second stage by the command of the will, and hence in the definition of habit these words occur, "which anyone uses when he wills." So likewise the intelligible object passes from the second to the third stage by the will; for by the will the concept of the mind is ordered to something else, as, for instance, either to the performing of an

action, or to being made known to another. Now when the mind turns itself to the actual consideration of any habitual knowledge, then a person speaks to himself; for the concept of the mind is called "the interior word." And by the fact that the concept of the angelic mind is ordered to be made known to another by the will of the angel himself, the concept of one angel is made known to another; and in this way one angel speaks to another; for to speak to another only means to make known the mental concept to another.

Reply Obj. 1: Our mental concept is hidden by a twofold obstacle. The first is in the will, which can retain the mental concept within, or can direct it externally. In this way God alone can see the mind of another, according to 1 Cor. 2:11: "What man knoweth the things of a man, but the spirit of a man that is in him?" The other obstacle whereby the mental concept is excluded from another one's knowledge, comes from the body; and so it happens that even when the will directs the concept of the mind to make itself known, it is not at once make known to another; but some sensible sign must be used. Gregory alludes to this fact when he says (Moral. ii): "To other eyes we seem to stand aloof as it were behind the wall of the body; and when we wish to make ourselves known, we go out as it were by the door of the tongue to show what we really are." But an angel is under no such obstacle, and so he can make his concept known to another at once.

Reply Obj. 2: External speech, made by the voice, is a necessity for us on account of the obstacle of the body. Hence it does not befit an angel; but only interior speech belongs to him, and this includes not only the interior speech by mental concept, but also its being ordered to another's knowledge by the will. So the tongue of an angel is called metaphorically the angel's power, whereby he manifests his mental concept.

Reply Obj. 3: There is no need to draw the attention of the good angels, inasmuch as they always see each other in the Word; for as one ever sees the other, so he ever sees what is ordered to himself. But because by their very nature they can speak to

each other, and even now the bad angels speak to each other, we must say that the intellect is moved by the intelligible object just as sense is affected by the sensible object. Therefore, as sense is aroused by the sensible object, so the mind of an angel can be aroused to attention by some intelligible power. _____

SECOND ARTICLE [I, Q. 107, Art. 2]

Whether the Inferior Angel Speaks to the Superior?

Objection 1: It would seem that the inferior angel does not speak to the superior. For on the text (1 Cor. 13:1), "If I speak with the tongues of men and of angels," a gloss remarks that the speech of the angels is an enlightenment whereby the superior enlightens the inferior. But the inferior never enlightens the superior, as was above explained (Q. 106, A. 3). Therefore neither do the inferior speak to the superior.

Obj. 2: Further, as was said above (Q. 106, A. 1), to enlighten means merely to acquaint one man of what is known to another; and this is to speak. Therefore to speak and to enlighten are the same; so the same conclusion follows.

Obj. 3: Further, Gregory says (Moral. ii): "God speaks to the angels by the very fact that He shows to their hearts His hidden and invisible things." But this is to enlighten them. Therefore, whenever God speaks, He enlightens. In the same way every angelic speech is an enlightening. Therefore an inferior angel can in no way speak to a superior angel.

On the contrary, According to the exposition of Dionysius (Coel. Hier. vii), the inferior angels said to the superior: "Who is this King of Glory?"

I answer that, The inferior angels can speak to the superior. To make this clear, we must consider that every angelic enlightening is an angelic speech; but on the other hand, not every speech is an enlightening; because, as we have said (A. 1), for one angel to speak to another angel means nothing else, but that by his own will he directs his mental concept in such a way, that it becomes known to the other. Now what the mind conceives may be reduced to a twofold principle; to God Himself,

Who is the primal truth; and to the will of the one who understands, whereby we actually consider anything. But because truth is the light of the intellect, and God Himself is the rule of all truth; the manifestation of what is conceived by the mind, as depending on the primary truth, is both speech and enlightenment; for example, when one man says to another: "Heaven was created by God"; or, "Man is an animal." The manifestation, however, of what depends on the will of the one who understands, cannot be called an enlightenment, but is only a speech; for instance, when one says to another: "I wish to learn this; I wish to do this or that." The reason is that the created will is not a light, nor a rule of truth; but participates of light. Hence to communicate what comes from the created will is not, as such, an enlightening. For to know what you may will, or what you may understand does not belong to the perfection of my intellect; but only to know the truth in reality.

Now it is clear that the angels are called superior or inferior by comparison with this principle, God; and therefore enlightenment, which depends on the principle which is God, is conveyed only by the superior angels to the inferior. But as regards the will as the principle, he who wills is first and supreme; and therefore the manifestation of what belongs to the will, is conveyed to others by the one who wills. In that manner both the superior angels speak to the inferior, and the inferior speak to the superior.

From this clearly appear the replies to the first and second objections.

Reply Obj. 3: Every speech of God to the angels is an enlightening; because since the will of God is the rule of truth, it belongs to the perfection and enlightenment of the created mind to know even what God wills. But the same does not apply to the will of the angels, as was explained above. _____

THIRD ARTICLE [I, Q. 107, Art. 3]

Whether an Angel Speaks to God?

Objection 1: It would seem that an angel does not speak to God. For speech makes

known something to another. But an angel cannot make known anything to God, Who knows all things. Therefore an angel does not speak to God.

Obj. 2: Further, to speak is to order the mental concept in reference to another, as was shown above (A. 1). But an angel ever orders his mental concept to God. So if an angel speaks to God, he ever speaks to God; which in some ways appears to be unreasonable, since an angel sometimes speaks to another angel. Therefore it seems that an angel never speaks to God.

On the contrary, It is written (Zech. 1:12): "The angel of the Lord answered and said: O Lord of hosts, how long wilt Thou not have mercy on Jerusalem." Therefore an angel speaks to God.

I answer that, As was said above (AA. 1, 2), the angel speaks by ordering his mental concept to something else. Now one thing is ordered to another in a twofold manner. In one way for the purpose of giving one thing to another, as in natural things the agent is ordered to the patient, and in human speech the teacher is ordered to the learner; and in this sense an angel in no way speaks to God either of what concerns the truth, or of whatever depends on the created will; because God is the principle and source of all truth and of all will. In another way one thing is ordered to another to receive something, as in natural things the passive is ordered to the agent, and in human speech the disciple to the master; and in this way an angel speaks to God, either by consulting the Divine will of what ought to be done, or by admiring the Divine excellence which he can never comprehend; thus Gregory says (Moral. ii) that "the angels speak to God, when by contemplating what is above themselves they rise to emotions of admiration."

Reply Obj. 1: Speech is not always for the purpose of making something known to another; but is sometimes finally ordered to the purpose of manifesting something to the speaker himself; as when the disciples ask instruction from the master.

Reply Obj. 2: The angels are ever speaking to God in the sense of praising and

admiring Him and His works; but they speak to Him by consulting Him about what ought to be done whenever they have to perform any new work, concerning which they desire enlightenment. _____

FOURTH ARTICLE [I, Q. 107, Art. 4]

Whether Local Distance Influences the Angelic Speech?

Objection 1: It would seem that local distance affects the angelic speech. For as Damascene says (De Fide Orth. i, 13): "An angel works where he is." But speech is an angelic operation. Therefore, as an angel is in a determinate place, it seems that an angel's speech is limited by the bounds of that place.

Obj. 2: Further, a speaker cries out on account of the distance of the hearer. But it is said of the Seraphim that "they cried one to another" (Isa. 6:3). Therefore in the angelic speech local distance has some effect.

On the contrary, It is said that the rich man in hell spoke to Abraham, notwithstanding the local distance (Luke 16:24). Much less therefore does local distance impede the speech of one angel to another.

I answer that, The angelic speech consists in an intellectual operation, as explained above (AA. 1, 2, 3). And the intellectual operation of an angel abstracts from the "here and now." For even our own intellectual operation takes place by abstraction from the "here and now," except accidentally on the part of the phantasms, which do not exist at all in an angel. But as regards whatever is abstracted from "here and now," neither difference of time nor local distance has any influence whatever. Hence in the angelic speech local distance is no impediment.

Reply Obj. 1: The angelic speech, as above explained (A. 1, ad 2), is interior; perceived, nevertheless, by another; and therefore it exists in the angel who speaks, and consequently where the angel is who speaks. But as local distance does not prevent one angel seeing another, so neither does it prevent an angel perceiving what is ordered to him on the part of another; and this is to perceive his speech.

Reply Obj. 2: The cry mentioned is not a bodily voice raised by reason of the local distance; but is taken to signify the magnitude of what is said, or the intensity of the affection, according to what Gregory says (Moral. ii): "The less one desires, the less one cries out." _____

FIFTH ARTICLE [I, Q. 107, Art. 5]

Whether All the Angels Know What One Speaks to Another?

Objection 1: It would seem that all the angels know what one speaks to another. For unequal local distance is the reason why all men do not know what one man says to another. But in the angelic speech local distance has no effect, as above explained (A. 4). Therefore all the angels know what one speaks to another.

Obj. 2: Further, all the angels have the intellectual power in common. So if the mental concept of one ordered to another is known by one, it is for the same reason known by all.

Obj. 3: Further, enlightenment is a kind of speech. But the enlightenment of one angel by another extends to all the angels, because, as Dionysius says (Coel. Hier. xv): "Each one of the heavenly beings communicates what he learns to the others." Therefore the speech of one angel to another extends to all.

On the contrary, One man can speak to another alone; much more can this be the case among the angels.

I answer that, As above explained (AA. 1, 2), the mental concept of one angel can be perceived by another when the angel who possesses the concept refers it by his will to another. Now a thing can be ordered through some cause to one thing and not to another; consequently the concept of one (angel) may be known by one and not by another; and therefore an angel can perceive the speech of one angel to another; whereas others do not, not through the obstacle of local distance, but on account of the will so ordering, as explained above.

From this appear the replies to the first and second objections.

Reply Obj. 3: Enlightenment is of those truths that emanate from the first rule of truth, which is the principle common to all the angels; and in that way all enlightenments are common to all. But speech may be of something ordered to the principle of the created will, which is proper to each angel; and in this way it is not necessary that these speeches should be common to all. _____

QUESTION 108

OF THE ANGELIC DEGREES OF HIERARCHIES AND ORDERS (In Eight Articles)

We next consider the degrees of the angels in their hierarchies and orders; for it was said above (Q. 106, A. 3), that the superior angels enlighten the inferior angels; and not conversely.

Under this head there are eight points of inquiry:

(1) Whether all the angels belong to one hierarchy?

(2) Whether in one hierarchy there is only one order?

(3) Whether in one order there are many angels?

(4) Whether the distinction of hierarchies and orders is natural?

(5) Of the names and properties of each order.

(6) Of the comparison of the orders to one another.

(7) Whether the orders will outlast the Day of Judgment?

(8) Whether men are taken up into the angelic orders? _____

FIRST ARTICLE [I, Q. 108, Art. 1]

Whether All the Angels Are of One Hierarchy?

Objection 1: It would seem that all the angels belong to one hierarchy. For since the angels are supreme among creatures, it is evident that they are ordered for the best. But the best ordering of a multitude is for it to be governed by one authority, as the

Philosopher shows (Metaph. xii, Did. xi, 10; Polit. iii, 4). Therefore as a hierarchy is nothing but a sacred principality, it seems that all the angels belong to one hierarchy.

Obj. 2: Further, Dionysius says (Coel. Hier. iii) that "hierarchy is order, knowledge, and action." But all the angels agree in one order towards God, Whom they know, and by Whom in their actions they are ruled. Therefore all the angels belong to one hierarchy.

Obj. 3: Further, the sacred principality called hierarchy is to be found among men and angels. But all men are of one hierarchy. Therefore likewise all the angels are of one hierarchy.

On the contrary, Dionysius (Coel. Hier. vi) distinguishes three hierarchies of angels.

I answer that, Hierarchy means a "sacred" principality, as above explained. Now principality includes two things: the prince himself and the multitude ordered under the prince. Therefore because there is one God, the Prince not only of all the angels but also of men and all creatures; so there is one hierarchy, not only of all the angels, but also of all rational creatures, who can be participators of sacred things; according to Augustine (De Civ. Dei xii, 1): "There are two cities, that is, two societies, one of the good angels and men, the other of the wicked." But if we consider the principality on the part of the multitude ordered under the prince, then principality is said to be "one" accordingly as the multitude can be subject in one way to the government of the prince. And those that cannot be governed in the same way by a prince belong to different principalities: thus, under one king there are different cities, which are governed by different laws and administrators. Now it is evident that men do not receive the Divine enlightenments in the same way as do the angels; for the angels receive them in their intelligible purity, whereas men receive them under sensible signs, as Dionysius says (Coel. Hier. i). Therefore there must needs be a distinction between the human and the angelic hierarchy. In the same manner we distinguish three angelic hierarchies. For it was shown above (Q. 55, A. 3), in

treating of the angelic knowledge, that the superior angels have a more universal knowledge of the truth than the inferior angels. This universal knowledge has three grades among the angels. For the types of things, concerning which the angels are enlightened, can be considered in a threefold manner. First as preceding from God as the first universal principle, which mode of knowledge belongs to the first hierarchy, connected immediately with God, and, "as it were, placed in the vestibule of God," as Dionysius says (Coel. Hier. vii). Secondly, forasmuch as these types depend on the universal created causes which in some way are already multiplied; which mode belongs to the second hierarchy. Thirdly, forasmuch as these types are applied to particular things as depending on their causes; which mode belongs to the lowest hierarchy. All this will appear more clearly when we treat of each of the orders (A. 6). In this way are the hierarchies distinguished on the part of the multitude of subjects.

Hence it is clear that those err and speak against the opinion of Dionysius who place a hierarchy in the Divine Persons, and call it the "supercelestial" hierarchy. For in the Divine Persons there exists, indeed, a natural order, but there is no hierarchical order, for as Dionysius says (Coel. Hier. iii): "The hierarchical order is so directed that some be cleansed, enlightened, and perfected; and that others cleanse, enlighten, and perfect"; which far be it from us to apply to the Divine Persons.

Reply Obj. 1: This objection considers principality on the part of the ruler, inasmuch as a multitude is best ruled by one ruler, as the Philosopher asserts in those passages.

Reply Obj. 2: As regards knowing God Himself, Whom all see in one way—that is, in His essence—there is no hierarchical distinction among the angels; but there is such a distinction as regards the types of created things, as above explained.

Reply Obj. 3: All men are of one species, and have one connatural mode of understanding; which is not the case in the angels: and hence the same argument does not apply to both. _____

SECOND ARTICLE [I, Q. 108, Art. 2]

Whether There Are Several Orders in One Hierarchy?

Objection 1: It would seem that in the one hierarchy there are not several orders. For when a definition is multiplied, the thing defined is also multiplied. But hierarchy is order, as Dionysius says (Coel. Hier. iii). Therefore, if there are many orders, there is not one hierarchy only, but many.

Obj. 2: Further, different orders are different grades, and grades among spirits are constituted by different spiritual gifts. But among the angels all the spiritual gifts are common to all, for "nothing is possessed individually" (Sent. ii, D, ix). Therefore there are not different orders of angels.

Obj. 3: Further, in the ecclesiastical hierarchy the orders are distinguished according to the actions of "cleansing," "enlightening," and "perfecting." For the order of deacons is "cleansing," the order of priests, is "enlightening," and of bishops "perfecting," as Dionysius says (Eccl. Hier. v). But each of the angels cleanses, enlightens, and perfects. Therefore there is no distinction of orders among the angels.

On the contrary, The Apostle says (Eph. 1:20,21) that "God has set the Man Christ above all principality and power, and virtue, and dominion": which are the various orders of the angels, and some of them belong to one hierarchy, as will be explained (A. 6).

I answer that, As explained above, one hierarchy is one principality—that is, one multitude ordered in one way under the rule of a prince. Now such a multitude would not be ordered, but confused, if there were not in it different orders. So the nature of a hierarchy requires diversity of orders.

This diversity of order arises from the diversity of offices and actions, as appears in one city where there are different orders according to the different actions; for there is one order of those who judge, and another of those who fight, and another of those

who labor in the fields, and so forth.

But although one city thus comprises several orders, all may be reduced to three, when we consider that every multitude has a beginning, a middle, and an end. So in every city, a threefold order of men is to be seen, some of whom are supreme, as the nobles; others are the last, as the common people, while others hold a place between these, as the middle-class [populus honorabilis]. In the same way we find in each angelic hierarchy the orders distinguished according to their actions and offices, and all this diversity is reduced to three—namely, to the summit, the middle, and the base; and so in every hierarchy Dionysius places three orders (Coel. Hier. vi).

Reply Obj. 1: Order is twofold. In one way it is taken as the order comprehending in itself different grades; and in that way a hierarchy is called an order. In another way one grade is called an order; and in that sense the several orders of one hierarchy are so called.

Reply Obj. 2: All things are possessed in common by the angelic society, some things, however, being held more excellently by some than by others. Each gift is more perfectly possessed by the one who can communicate it, than by the one who cannot communicate it; as the hot thing which can communicate heat is more perfect that what is unable to give heat. And the more perfectly anyone can communicate a gift, the higher grade he occupies, as he is in the more perfect grade of mastership who can teach a higher science. By this similitude we can reckon the diversity of grades or orders among the angels, according to their different offices and actions.

Reply Obj. 3: The inferior angel is superior to the highest man of our hierarchy, according to the words, "He that is the lesser in the kingdom of heaven, is greater than he"—namely, John the Baptist, than whom "there hath not risen a greater among them that are born of women" (Matt. 11:11). Hence the lesser angel of the heavenly hierarchy can not only cleanse, but also enlighten and perfect, and in a higher way than can the orders of our hierarchy. Thus the heavenly orders are not

distinguished by reason of these, but by reason of other different acts.

THIRD ARTICLE [I, Q. 108, Art. 3]

Whether There Are Many Angels in One Order?

Objection 1: It seems that there are not many angels in one order. For it was shown above (Q. 50, A. 4), that all the angels are unequal. But equals belong to one order. Therefore there are not many angels in one order.

Obj. 2: Further, it is superfluous for a thing to be done by many, which can be done sufficiently by one. But that which belongs to one angelic office can be done sufficiently by one angel; so much more sufficiently than the one sun does what belongs to the office of the sun, as the angel is more perfect than a heavenly body. If, therefore, the orders are distinguished by their offices, as stated above (A. 2), several angels in one order would be superfluous.

Obj. 3: Further, it was said above (Obj. 1) that all the angels are unequal. Therefore, if several angels (for instance, three or four), are of one order, the lowest one of the superior order will be more akin to the highest of the inferior order than with the highest of his own order; and thus he does not seem to be more of one order with the latter than with the former. Therefore there are not many angels of one order.

On the contrary, It is written: "The Seraphim cried to one another" (Isa. 6:3). Therefore there are many angels in the one order of the Seraphim.

I answer that, Whoever knows anything perfectly, is able to distinguish its acts, powers, and nature, down to the minutest details, whereas he who knows a thing in an imperfect manner can only distinguish it in a general way, and only as regards a few points. Thus, one who knows natural things imperfectly, can distinguish their orders in a general way, placing the heavenly bodies in one order, inanimate inferior bodies in another, plants in another, and animals in another; whilst he who knows natural things perfectly, is able to distinguish different orders in the heavenly bodies

themselves, and in each of the other orders.

Now our knowledge of the angels is imperfect, as Dionysius says (Coel. Hier. vi). Hence we can only distinguish the angelic offices and orders in a general way, so as to place many angels in one order. But if we knew the offices and distinctions of the angels perfectly, we should know perfectly that each angel has his own office and his own order among things, and much more so than any star, though this be hidden from us.

Reply Obj. 1: All the angels of one order are in some way equal in a common similitude, whereby they are placed in that order; but absolutely speaking they are not equal. Hence Dionysius says (Coel. Hier. x) that in one and the same order of angels there are those who are first, middle, and last.

Reply Obj. 2: That special distinction of orders and offices wherein each angel has his own office and order, is hidden from us.

Reply Obj. 3: As in a surface which is partly white and partly black, the two parts on the borders of white and black are more akin as regards their position than any other two white parts, but are less akin in quality; so two angels who are on the boundary of two orders are more akin in propinquity of nature than one of them is akin to the others of its own order, but less akin in their fitness for similar offices, which fitness, indeed, extends to a definite limit. _____

FOURTH ARTICLE [I, Q. 108, Art. 4]

Whether the Distinction of Hierarchies and Orders Comes from the Angelic Nature?

Objection 1: It would seem that the distinction of hierarchies and of orders is not from the nature of the angels. For hierarchy is "a sacred principality," and Dionysius places in its definition that it "approaches a resemblance to God, as far as may be" (Coel. Hier. iii). But sanctity and resemblance to God is in the angels by grace, and not by nature. Therefore the distinction of hierarchies and orders in the angels is by grace, and not by nature.

Obj. 2: Further, the Seraphim are called "burning" or "kindling," as Dionysius says (Coel. Hier. vii). This belongs to charity which comes not from nature but from grace; for "it is poured forth in our hearts by the Holy Ghost Who is given to us" (Rom. 5:5): "which is said not only of holy men, but also of the holy angels," as Augustine says (De Civ. Dei xii). Therefore the angelic orders are not from nature, but from grace.

Obj. 3: Further, the ecclesiastical hierarchy is copied from the heavenly. But the orders among men are not from nature, but by the gift of grace; for it is not a natural gift for one to be a bishop, and another a priest, and another a deacon. Therefore neither in the angels are the orders from nature, but from grace only.

On the contrary, The Master says (ii, D. 9) that "an angelic order is a multitude of heavenly spirits, who are likened to each other by some gift of grace, just as they agree also in the participation of natural gifts." Therefore the distinction of orders among the angels is not only by gifts of grace, but also by gifts of nature.

I answer that, The order of government, which is the order of a multitude under authority, is derived from its end. Now the end of the angels may be considered in two ways. First, according to the faculty of nature, so that they may know and love God by natural knowledge and love; and according to their relation to this end the orders of the angels are distinguished by natural gifts. Secondly, the end of the angelic multitude can be taken from what is above their natural powers, which consists in the vision of the Divine Essence, and in the unchangeable fruition of His goodness; to which end they can reach only by grace; and hence as regards this end, the orders in the angels are adequately distinguished by the gifts of grace, but dispositively by natural gifts, forasmuch as to the angels are given gratuitous gifts according to the capacity of their natural gifts; which is not the case with men, as above explained (Q. 62, A. 6). Hence among men the orders are distinguished according to the gratuitous gifts only, and not according to natural gifts.

From the above the replies to the objections are evident.

FIFTH ARTICLE [I, Q. 108, Art. 5]

Whether the Orders of the Angels Are Properly Named?

Objection 1: It would seem that the orders of the angels are not properly named. For all the heavenly spirits are called angels and heavenly virtues. But common names should not be appropriated to individuals. Therefore the orders of the angels and virtues are ineptly named.

Obj. 2: Further, it belongs to God alone to be Lord, according to the words, "Know ye that the Lord He is God" (Ps. 99:3). Therefore one order of the heavenly spirits is not properly called "Dominations."

Obj. 3: Further, the name "Domination" seems to imply government and likewise the names "Principalities" and "Powers." Therefore these three names do not seem to be properly applied to three orders.

Obj. 4: Further, archangels are as it were angel princes. Therefore this name ought not to be given to any other order than to the "Principalities."

Obj. 5: Further, the name "Seraphim" is derived from ardor, which pertains to charity; and the name "Cherubim" from knowledge. But charity and knowledge are gifts common to all the angels. Therefore they ought not to be names of any particular orders.

Obj. 6: Further, Thrones are seats. But from the fact that God knows and loves the rational creature He is said to sit within it. Therefore there ought not to be any order of "Thrones" besides the "Cherubim" and "Seraphim." Therefore it appears that the orders of angels are not properly styled.

On the contrary is the authority of Holy Scripture wherein they are so named. For the name "Seraphim" is found in Isa. 6:2; the name "Cherubim" in Ezech. 1 (Cf.

10:15,20); "Thrones" in Col. 1:16; "Dominations," "Virtues," "Powers," and "Principalities" are mentioned in Eph. 1:21; the name "Archangels" in the canonical epistle of St. Jude (9), and the name "Angels" is found in many places of Scripture.

I answer that, As Dionysius says (Coel. Hier. vii), in the names of the angelic orders it is necessary to observe that the proper name of each order expresses its property. Now to see what is the property of each order, we must consider that in coordinated things, something may be found in a threefold manner: by way of property, by way of excess, and by way of participation. A thing is said to be in another by way of property, if it is adequate and proportionate to its nature: by excess when an attribute is less than that to which it is attributed, but is possessed thereby in an eminent manner, as we have stated (Q. 13, A. 2) concerning all the names which are attributed to God: by participation, when an attribute is possessed by something not fully but partially; thus holy men are called gods by participation. Therefore, if anything is to be called by a name designating its property, it ought not to be named from what it participates imperfectly, nor from that which it possesses in excess, but from that which is adequate thereto; as, for instance, when we wish properly to name a man, we should call him a "rational substance," but not an "intellectual substance," which latter is the proper name of an angel; because simple intelligence belongs to an angel as a property, and to man by participation; nor do we call him a "sensible substance," which is the proper name of a brute; because sense is less than the property of a man, and belongs to man in a more excellent way than to other animals.

So we must consider that in the angelic orders all spiritual perfections are common to all the angels, and that they are all more excellently in the superior than in the inferior angels. Further, as in these perfections there are grades, the superior perfection belongs to the superior order as its property, whereas it belongs to the inferior by participation; and conversely the inferior perfection belongs to the inferior order as its property, and to the superior by way of excess; and thus the

superior order is denominated from the superior perfection.

So in this way Dionysius (Coel. Hier. vii) explains the names of the orders accordingly as they befit the spiritual perfections they signify. Gregory, on the other hand, in expounding these names (Hom. xxxiv in Evang.) seems to regard more the exterior ministrations; for he says that "angels are so called as announcing the least things; and the archangels in the greatest; by the virtues miracles are wrought; by the powers hostile powers are repulsed; and the principalities preside over the good spirits themselves."

Reply Obj. 1: Angel means "messenger." So all the heavenly spirits, so far as they make known Divine things, are called "angels." But the superior angels enjoy a certain excellence, as regards this manifestation, from which the superior orders are denominated. The lowest order of angels possess no excellence above the common manifestation; and therefore it is denominated from manifestation only; and thus the common name remains as it were proper to the lowest order, as Dionysius says (Coel. Hier. v). Or we may say that the lowest order can be specially called the order of "angels," forasmuch as they announce things to us immediately.

"Virtue" can be taken in two ways. First, commonly, considered as the medium between the essence and the operation, and in that sense all the heavenly spirits are called heavenly virtues, as also "heavenly essences." Secondly, as meaning a certain excellence of strength; and thus it is the proper name of an angelic order. Hence Dionysius says (Coel. Hier. viii) that the "name 'virtues' signifies a certain virile and immovable strength"; first, in regard of those Divine operations which befit them; secondly, in regard to receiving Divine gifts. Thus it signifies that they undertake fearlessly the Divine behests appointed to them; and this seems to imply strength of mind.

Reply Obj. 2: As Dionysius says (Div. Nom. xii): "Dominion is attributed to God in a special manner, by way of excess: but the Divine word gives the more illustrious

heavenly princes the name of Lord by participation, through whom the inferior angels receive the Divine gifts." Hence Dionysius also states (Coel. Hier. viii) that the name "Domination" means first "a certain liberty, free from servile condition and common subjection, such as that of plebeians, and from tyrannical oppression," endured sometimes even by the great. Secondly, it signifies "a certain rigid and inflexible supremacy which does not bend to any servile act, or to the act of those who are subject to or oppressed by tyrants." Thirdly, it signifies "the desire and participation of the true dominion which belongs to God." Likewise the name of each order signifies the participation of what belongs to God; as the name "Virtues" signifies the participation of the Divine virtue; and the same principle applies to the rest.

Reply Obj. 3: The names "Domination," "Power," and "Principality" belong to government in different ways. The place of a lord is only to prescribe what is to be done. So Gregory says (Hom. xxiv in Evang.), that "some companies of the angels, because others are subject to obedience to them, are called dominations." The name "Power" points out a kind of order, according to what the Apostle says, "He that resisteth the power, resisteth the ordination of God" (Rom. 13:2). And so Dionysius says (Coel. Hier. viii) that the name "Power" signifies a kind of ordination both as regards the reception of Divine things, and as regards the Divine actions performed by superiors towards inferiors by leading them to things above. Therefore, to the order of "Powers" it belongs to regulate what is to be done by those who are subject to them. To preside [principari] as Gregory says (Hom. xxiv in Ev.) is "to be first among others," as being first in carrying out what is ordered to be done. And so Dionysius says (Coel. Hier. ix) that the name of "Principalities" signifies "one who leads in a sacred order." For those who lead others, being first among them, are properly called "princes," according to the words, "Princes went before joined with singers" (Ps. 67:26).

Reply Obj. 4: The "Archangels," according to Dionysius (Coel. Hier. ix), are

between the "Principalities" and the "Angels." A medium compared to one extreme seems like the other, as participating in the nature of both extremes; thus tepid seems cold compared to hot, and hot compared to cold. So the "Archangels" are called the "angel princes"; forasmuch as they are princes as regards the "Angels," and angels as regards the Principalities. But according to Gregory (Hom. xxiv in Ev.) they are called "Archangels," because they preside over the one order of the "Angels"; as it were, announcing greater things: and the "Principalities" are so called as presiding over all the heavenly "Virtues" who fulfil the Divine commands.

Reply Obj. 5: The name "Seraphim" does not come from charity only, but from the excess of charity, expressed by the word ardor or fire. Hence Dionysius (Coel. Hier. vii) expounds the name "Seraphim" according to the properties of fire, containing an excess of heat. Now in fire we may consider three things. First, the movement which is upwards and continuous. This signifies that they are borne inflexibly towards God. Secondly, the active force which is "heat," which is not found in fire simply, but exists with a certain sharpness, as being of most penetrating action, and reaching even to the smallest things, and as it were, with superabundant fervor; whereby is signified the action of these angels, exercised powerfully upon those who are subject to them, rousing them to a like fervor, and cleansing them wholly by their heat. Thirdly we consider in fire the quality of clarity, or brightness; which signifies that these angels have in themselves an inextinguishable light, and that they also perfectly enlighten others.

In the same way the name "Cherubim" comes from a certain excess of knowledge; hence it is interpreted "fulness of knowledge," which Dionysius (Coel. Hier. vii) expounds in regard to four things: the perfect vision of God; the full reception of the Divine Light; their contemplation in God of the beauty of the Divine order; and in regard to the fact that possessing this knowledge fully, they pour it forth copiously upon others.

Reply Obj. 6: The order of the "Thrones" excels the inferior orders as having an immediate knowledge of the types of the Divine works; whereas the "Cherubim" have the excellence of knowledge and the "Seraphim" the excellence of ardor. And although these two excellent attributes include the third, yet the gift belonging to the "Thrones" does not include the other two; and so the order of the "Thrones" is distinguished from the orders of the "Cherubim" and the "Seraphim." For it is a common rule in all things that the excellence of the inferior is contained in the superior, but not conversely. But Dionysius (Coel. Hier. vii) explains the name "Thrones" by its relation to material seats, in which we may consider four things. First, the site; because seats are raised above the earth, and to the angels who are called "Thrones" are raised up to the immediate knowledge of the types of things in God. Secondly, because in material seats is displayed strength, forasmuch as a person sits firmly on them. But here the reverse is the case; for the angels themselves are made firm by God. Thirdly, because the seat receives him who sits thereon, and he can be carried thereupon; and so the angels receive God in themselves, and in a certain way bear Him to the inferior creatures. Fourthly, because in its shape, a seat is open on one side to receive the sitter; and thus are the angels promptly open to receive God and to serve Him. _____

SIXTH ARTICLE [I, Q. 108, Art. 6]

Whether the Grades of the Orders Are Properly Assigned?

Objection 1: It would seem that the grades of the orders are not properly assigned. For the order of prelates is the highest. But the names of "Dominations," "Principalities," and "Powers" of themselves imply prelacy. Therefore these orders ought not to be supreme.

Obj. 2: Further, the nearer an order is to God, the higher it is. But the order of "Thrones" is the nearest to God; for nothing is nearer to the sitter than the seat. Therefore the order of the "Thrones" is the highest.

Obj. 3: Further, knowledge comes before love, and intellect is higher than will. Therefore the order of "Cherubim" seems to be higher than the "Seraphim."

Obj. 4: Further, Gregory (Hom. xxiv in Evang.) places the "Principalities" above the "Powers." These therefore are not placed immediately above the Archangels, as Dionysius says (Coel. Hier. ix).

On the contrary, Dionysius (Coel. Hier. vii), places in the highest hierarchy the "Seraphim" as the first, the "Cherubim" as the middle, the "Thrones" as the last; in the middle hierarchy he places the "Dominations," as the first, the "Virtues" in the middle, the "Powers" last; in the lowest hierarchy the "Principalities" first, then the "Archangels," and lastly the "Angels."

I answer that, The grades of the angelic orders are assigned by Gregory (Hom. xxiv in Ev.) and Dionysius (Coel. Hier. vii), who agree as regards all except the "Principalities" and "Virtues." For Dionysius places the "Virtues" beneath the "Dominations," and above the "Powers"; the "Principalities" beneath the "Powers" and above the "Archangels." Gregory, however, places the "Principalities" between the "Dominations" and the "Powers"; and the "Virtues" between the "Powers" and the "Archangels." Each of these placings may claim authority from the words of the Apostle, who (Eph. 1:20,21) enumerates the middle orders, beginning from the lowest saying that "God set Him," i.e. Christ, "on His right hand in the heavenly places above all Principality and Power, and Virtue, and Dominion." Here he places "Virtues" between "Powers" and "Dominations," according to the placing of Dionysius. Writing however to the Colossians (1:16), numbering the same orders from the highest, he says: "Whether Thrones, or Dominations, or Principalities, or Powers, all things were created by Him and in Him." Here he places the "Principalities" between "Dominations" and "Powers," as does also Gregory.

Let us then first examine the reason for the ordering of Dionysius, in which we see, that, as said above (A. 1), the highest hierarchy contemplates the ideas of things in

God Himself; the second in the universal causes; and third in their application to particular effects. And because God is the end not only of the angelic ministrations, but also of the whole creation, it belongs to the first hierarchy to consider the end; to the middle one belongs the universal disposition of what is to be done; and to the last belongs the application of this disposition to the effect, which is the carrying out of the work; for it is clear that these three things exist in every kind of operation. So Dionysius, considering the properties of the orders as derived from their names, places in the first hierarchy those orders the names of which are taken from their relation to God, the "Seraphim," "Cherubim," and "Thrones"; and he places in the middle hierarchy those orders whose names denote a certain kind of common government or disposition—the "Dominations," "Virtues," and "Powers"; and he places in the third hierarchy the orders whose names denote the execution of the work, the "Principalities," "Angels," and "Archangels."

As regards the end, three things may be considered. For firstly we consider the end; then we acquire perfect knowledge of the end; thirdly, we fix our intention on the end; of which the second is an addition to the first, and the third an addition to both. And because God is the end of creatures, as the leader is the end of an army, as the Philosopher says (Metaph. xii, Did. xi, 10); so a somewhat similar order may be seen in human affairs. For there are some who enjoy the dignity of being able with familiarity to approach the king or leader; others in addition are privileged to know his secrets; and others above these ever abide with him, in a close union. According to this similitude, we can understand the disposition in the orders of the first hierarchy; for the "Thrones" are raised up so as to be the familiar recipients of God in themselves, in the sense of knowing immediately the types of things in Himself; and this is proper to the whole of the first hierarchy. The "Cherubim" know the Divine secrets supereminently; and the "Seraphim" excel in what is the supreme excellence of all, in being united to God Himself; and all this in such a manner that the whole of this hierarchy can be called the "Thrones"; as, from what is common to

all the heavenly spirits together, they are all called "Angels."

As regards government, three things are comprised therein, the first of which is to appoint those things which are to be done, and this belongs to the "Dominations"; the second is to give the power of carrying out what is to be done, which belongs to the "Virtues"; the third is to order how what has been commanded or decided to be done can be carried out by others, which belongs to the "Powers."

The execution of the angelic ministrations consists in announcing Divine things. Now in the execution of any action there are beginners and leaders; as in singing, the precentors; and in war, generals and officers; this belongs to the "Principalities." There are others who simply execute what is to be done; and these are the "Angels." Others hold a middle place; and these are the "Archangels," as above explained.

This explanation of the orders is quite a reasonable one. For the highest in an inferior order always has affinity to the lowest in the higher order; as the lowest animals are near to the plants. Now the first order is that of the Divine Persons, which terminates in the Holy Ghost, Who is Love proceeding, with Whom the highest order of the first hierarchy has affinity, denominated as it is from the fire of love. The lowest order of the first hierarchy is that of the "Thrones," who in their own order are akin to the "Dominations"; for the "Thrones," according to Gregory (Hom. xxiv in Ev.), are so called "because through them God accomplishes His judgments," since they are enlightened by Him in a manner adapted to the immediate enlightening of the second hierarchy, to which belongs the disposition of the Divine ministrations. The order of the "Powers" is akin to the order of the "Principalities"; for as it belongs to the "Powers" to impose order on those subject to them, this ordering is plainly shown at once in the name of "Principalities," who, as presiding over the government of peoples and kingdoms (which occupies the first and principal place in the Divine ministrations), are the first in the execution thereof; "for the good of a nation is more divine than the good of one man" (Ethic. i, 2); and

hence it is written, "The prince of the kingdom of the Persians resisted me" (Dan. 10:13).

The disposition of the orders which is mentioned by Gregory is also reasonable. For since the "Dominations" appoint and order what belongs to the Divine ministrations, the orders subject to them are arranged according to the disposition of those things in which the Divine ministrations are effected. Still, as Augustine says (De Trin. iii), "bodies are ruled in a certain order; the inferior by the superior; and all of them by the spiritual creature, and the bad spirit by the good spirit." So the first order after the "Dominations" is called that of "Principalities," who rule even over good spirits; then the "Powers," who coerce the evil spirits; even as evil-doers are coerced by earthly powers, as it is written (Rom. 13:3,4). After these come the "Virtues," which have power over corporeal nature in the working of miracles; after these are the "Angels" and the "Archangels," who announce to men either great things above reason, or small things within the purview of reason.

Reply Obj. 1: The angels' subjection to God is greater than their presiding over inferior things; and the latter is derived from the former. Thus the orders which derive their name from presiding are not the first and highest; but rather the orders deriving their name from their nearness and relation to God.

Reply Obj. 2: The nearness to God designated by the name of the "Thrones," belongs also to the "Cherubim" and "Seraphim," and in a more excellent way, as above explained.

Reply Obj. 3: As above explained (Q. 27, A. 3), knowledge takes place accordingly as the thing known is in the knower; but love as the lover is united to the object loved. Now higher things are in a nobler way in themselves than in lower things; whereas lower things are in higher things in a nobler way than they are in themselves. Therefore to know lower things is better than to love them; and to love the higher things, God above all, is better than to know them.

Reply Obj. 4: A careful comparison will show that little or no difference exists in reality between the dispositions of the orders according to Dionysius and Gregory. For Gregory expounds the name "Principalities" from their "presiding over good spirits," which also agrees with the "Virtues" accordingly as this name expressed a certain strength, giving efficacy to the inferior spirits in the execution of the Divine ministrations. Again, according to Gregory, the "Virtues" seem to be the same as "Principalities" of Dionysius. For to work miracles holds the first place in the Divine ministrations; since thereby the way is prepared for the announcements of the "Archangels" and the "Angels." _____

SEVENTH ARTICLE [I, Q. 108, Art. 7]

Whether the Orders Will Outlast the Day of Judgment?

Objection 1: It would seem that the orders of angels will not outlast the Day of Judgment. For the Apostle says (1 Cor. 15:24), that Christ will "bring to naught all principality and power, when He shall have delivered up the kingdom to God and the Father," and this will be in the final consummation. Therefore for the same reason all others will be abolished in that state.

Obj. 2: Further, to the office of the angelic orders it belongs to cleanse, enlighten, and perfect. But after the Day of Judgment one angel will not cleanse, enlighten, or perfect another, because they will not advance any more in knowledge. Therefore the angelic orders would remain for no purpose.

Obj. 3: Further, the Apostle says of the angels (Heb. 1:14), that "they are all ministering spirits, sent to minister to them who shall receive the inheritance of salvation"; whence it appears that the angelic offices are ordered for the purpose of leading men to salvation. But all the elect are in pursuit of salvation until the Day of Judgment. Therefore the angelic offices and orders will not outlast the Day of Judgment.

On the contrary, It is written (Judges 5:20): "Stars remaining in their order and

courses," which is applied to the angels. Therefore the angels will ever remain in their orders.

I answer that, In the angelic orders we may consider two things; the distinction of grades, and the execution of their offices. The distinction of grades among the angels takes place according to the difference of grace and nature, as above explained (A. 4); and these differences will ever remain in the angels; for these differences of natures cannot be taken from them unless they themselves be corrupted. The difference of glory will also ever remain in them according to the difference of preceding merit. As to the execution of the angelic offices, it will to a certain degree remain after the Day of Judgment, and to a certain degree will cease. It will cease accordingly as their offices are directed towards leading others to their end; but it will remain, accordingly as it agrees with the attainment of the end. Thus also the various ranks of soldiers have different duties to perform in battle and in triumph.

Reply Obj. 1: The principalities and powers will come to an end in that final consummation as regards their office of leading others to their end; because when the end is attained, it is no longer necessary to tend towards the end. This is clear from the words of the Apostle, "When He shall have delivered up the kingdom of God and the Father," i.e. when He shall have led the faithful to the enjoyment of God Himself.

Reply Obj. 2: The actions of angels over the other angels are to be considered according to a likeness to our own intellectual actions. In ourselves we find many intellectual actions which are ordered according to the order of cause and effect; as when we gradually arrive at one conclusion by many middle terms. Now it is manifest that the knowledge of a conclusion depends on all the preceding middle terms not only in the new acquisition of knowledge, but also as regards the keeping of the knowledge acquired. A proof of this is that when anyone forgets any of the

preceding middle terms he can have opinion or belief about the conclusion, but not knowledge; as he is ignorant of the order of the causes. So, since the inferior angels know the types of the Divine works by the light of the superior angels, their knowledge depends on the light of the superior angels not only as regards the acquisition of knowledge, but also as regards the preserving of the knowledge possessed. So, although after the Judgment the inferior angels will not progress in the knowledge of some things, still this will not prevent their being enlightened by the superior angels.

Reply Obj. 3: Although after the Day of Judgment men will not be led any more to salvation by the ministry of the angels, still those who are already saved will be enlightened through the angelic ministry. _____

EIGHTH ARTICLE [I, Q. 108, Art. 8]

Whether Men Are Taken Up into the Angelic Orders?

Objection 1: It would seem that men are not taken up into the orders of the angels. For the human hierarchy is stationed beneath the lowest heavenly hierarchy, as the lowest under the middle hierarchy and the middle beneath the first. But the angels of the lowest hierarchy are never transferred into the middle, or the first. Therefore neither are men transferred to the angelic orders.

Obj. 2: Further, certain offices belong to the orders of the angels, as to guard, to work miracles, to coerce the demons, and the like; which do not appear to belong to the souls of the saints. Therefore they are not transferred to the angelic orders.

Obj. 3: Further, as the good angels lead on to good, so do the demons to what is evil. But it is erroneous to say that the souls of bad men are changed into demons; for Chrysostom rejects this (Hom. xxviii in Matt.). Therefore it does not seem that the souls of the saints will be transferred to the orders of angels.

On the contrary, The Lord says of the saints that, "they will be as the angels of God" (Matt. 22:30). I answer that, As above explained (AA. 4,7), the orders of the angels

are distinguished according to the conditions of nature and according to the gifts of grace. Considered only as regards the grade of nature, men can in no way be assumed into the angelic orders; for the natural distinction will always remain. In view of this distinction, some asserted that men can in no way be transferred to an equality with the angels; but this is erroneous, contradicting as it does the promise of Christ saying that the children of the resurrection will be equal to the angels in heaven (Luke 20:36). For whatever belongs to nature is the material part of an order; whilst that which perfects is from grace which depends on the liberality of God, and not on the order of nature. Therefore by the gift of grace men can merit glory in such a degree as to be equal to the angels, in each of the angelic grades; and this implies that men are taken up into the orders of the angels. Some, however, say that not all who are saved are assumed into the angelic orders, but only virgins or the perfect; and that the other will constitute their own order, as it were, corresponding to the whole society of the angels. But this is against what Augustine says (De Civ. Dei xii, 9), that "there will not be two societies of men and angels, but only one; because the beatitude of all is to cleave to God alone."

Reply Obj. 1: Grace is given to the angels in proportion to their natural gifts. This, however, does not apply to men, as above explained (A. 4; Q. 62, A. 6). So, as the inferior angels cannot be transferred to the natural grade of the superior, neither can they be transferred to the superior grade of grace; whereas men can ascend to the grade of grace, but not of nature.

Reply Obj. 2: The angels according to the order of nature are between us and God; and therefore according to the common law not only human affairs are administered by them, but also all corporeal matters. But holy men even after this life are of the same nature with ourselves; and hence according to the common law they do not administer human affairs, "nor do they interfere in the things of the living," as Augustine says (De cura pro mortuis xiii, xvi). Still, by a certain special dispensation it is sometimes granted to some of the saints to exercise these offices; by working

miracles, by coercing the demons, or by doing something of that kind, as Augustine says (De cura pro mortuis xvi).

Reply Obj. 3: It is not erroneous to say that men are transferred to the penalty of demons; but some erroneously stated that the demons are nothing but souls of the dead; and it is this that Chrysostom rejects. _____

QUESTION 109

THE ORDERING OF THE BAD ANGELS (In Four Articles)

We now consider the ordering of the bad angels; concerning which there are four points of inquiry:

(1) Whether there are orders among the demons?

(2) Whether among them there is precedence?

(3) Whether one enlightens another?

(4) Whether they are subject to the precedence of the good angels?

_____

FIRST ARTICLE [I, Q. 109, Art. 1]

Whether There Are Orders Among the Demons?

Objection 1: It would seem that there are no orders among the demons. For order belongs to good, as also mode, and species, as Augustine says (De Nat. Boni iii); and on the contrary, disorder belongs to evil. But there is nothing disorderly in the good angels. Therefore in the bad angels there are no orders.

Obj. 2: Further, the angelic orders are contained under a hierarchy. But the demons are not in a hierarchy, which is defined as a holy principality; for they are void of all holiness. Therefore among the demons there are no orders.

Obj. 3: Further, the demons fell from every one of the angelic orders; as is commonly supposed. Therefore, if some demons are said to belong to an order, as falling from that order, it would seem necessary to give them the names of each of

those orders. But we never find that they are called "Seraphim," or "Thrones," or "Dominations." Therefore on the same ground they are not to be placed in any other order.

On the contrary, The Apostle says (Eph. 6:12): "Our wrestling . . . is against principalities and powers, against the rulers of the world of this darkness."

I answer that, As explained above (Q. 108, AA. 4, 7, 8), order in the angels is considered both according to the grade of nature; and according to that of grace. Now grace has a twofold state, the imperfect, which is that of merit; and the perfect, which is that of consummate glory.

If therefore we consider the angelic orders in the light of the perfection of glory, then the demons are not in the angelic orders, and never were. But if we consider them in relation to imperfect grace, in that view the demons were at the time in the orders of angels, but fell away from them, according to what was said above (Q. 62, A. 3), that all the angels were created in grace. But if we consider them in the light of nature, in that view they are still in those orders; because they have not lost their natural gifts; as Dionysius says (Div. Nom. iv).

Reply Obj. 1: Good can exist without evil; whereas evil cannot exist without good (Q. 49, A. 3); so there is order in the demons, as possessing a good nature.

Reply Obj. 2: If we consider the ordering of the demons on the part of God Who orders them, it is sacred; for He uses the demons for Himself; but on the part of the demons' will it is not a sacred thing, because they abuse their nature for evil.

Reply Obj. 3: The name "Seraphim" is given from the ardor of charity; and the name "Thrones" from the Divine indwelling; and the name "Dominations" imports a certain liberty; all of which are opposed to sin; and therefore these names are not given to the angels who sinned. _____

SECOND ARTICLE [I, Q. 109, Art. 2]

Whether among the demons there is precedence?

Objection 1: It would seem that there is no precedence among the demons. For every precedence is according to some order of justice. But the demons are wholly fallen from justice. Therefore there is no precedence among them.

Obj. 2: Further, there is no precedence where obedience and subjection do not exist. But these cannot be without concord; which is not to be found among the demons, according to the text, "Among the proud there are always contentions" (Prov. 13:10). Therefore there is no precedence among the demons.

Obj. 3: If there be precedence among them it is either according to nature, or according to their sin or punishment. But it is not according to their nature, for subjection and service do not come from nature but from subsequent sin; neither is it according to sin or punishment, because in that case the superior demons who have sinned the most grievously, would be subject to the inferior. Therefore there is no precedence among the demons.

On the contrary, On 1 Cor. 15:24 the gloss says: "While the world lasts, angels will preside over angels, men over men, and demons over demons."

I answer that, Since action follows the nature of a thing, where natures are subordinate, actions also must be subordinate to each other. Thus it is in corporeal things, for as the inferior bodies by natural order are below the heavenly bodies, their actions and movements are subject to the actions and movements of the heavenly bodies. Now it is plain from what we have said (A. 1), that the demons are by natural order subject to others; and hence their actions are subject to the action of those above them, and this is what we mean by precedence—that the action of the subject should be under the action of the prelate. So the very natural disposition of the demons requires that there should be authority among them. This agrees too with Divine wisdom, which leaves nothing inordinate, which "reacheth from end to end mightily, and ordereth all things sweetly" (Wis. 8:1).

Reply Obj. 1: The authority of the demons is not founded on their justice, but on the

justice of God ordering all things.

Reply Obj. 2: The concord of the demons, whereby some obey others, does not arise from mutual friendships, but from their common wickedness whereby they hate men, and fight against God's justice. For it belongs to wicked men to be joined to and subject to those whom they see to be stronger, in order to carry out their own wickedness.

Reply Obj. 3: The demons are not equal in nature; and so among them there exists a natural precedence; which is not the case with men, who are naturally equal. That the inferior are subject to the superior, is not for the benefit of the superior, but rather to their detriment; because since to do evil belongs in a pre-eminent degree to unhappiness, it follows that to preside in evil is to be more unhappy.

THIRD ARTICLE [I, Q. 109, Art. 3]

Whether There Is Enlightenment in the Demons?

Objection 1: It would seem that enlightenment is in the demons. For enlightenment means the manifestation of the truth. But one demon can manifest truth to another, because the superior excel in natural knowledge. Therefore the superior demons can enlighten the inferior.

Obj. 2: Further, a body abounding in light can enlighten a body deficient in light, as the sun enlightens the moon. But the superior demons abound in the participation of natural light. Therefore it seems that the superior demons can enlighten the inferior.

On the contrary, Enlightenment is not without cleansing and perfecting, as stated above (Q. 106, A. 1). But to cleanse does not befit the demons, according to the words: "What can be made clean by the unclean?" (Ecclus. 34:4). Therefore neither can they enlighten.

I answer that, There can be no enlightenment properly speaking among the demons. For, as above explained (Q. 107, A. 2), enlightenment properly speaking is the

manifestation of the truth in reference to God, Who enlightens every intellect. Another kind of manifestation of the truth is speech, as when one angel manifests his concept to another. Now the demon's perversity does not lead one to order another to God, but rather to lead away from the Divine order; and so one demon does not enlighten another; but one can make known his mental concept to another by way of speech.

Reply Obj. 1: Not every kind of manifestation of the truth is enlightenment, but only that which is above described.

Reply Obj. 2: According to what belongs to natural knowledge, there is no necessary manifestation of the truth either in the angels, or in the demons, because, as above explained (Q. 55, A. 2; Q. 58, A. 2; Q. 79, A. 2), they know from the first all that belongs to their natural knowledge. So the greater fulness of natural light in the superior demons does not prove that they can enlighten others.

FOURTH ARTICLE [I, Q. 109, Art. 4]

Whether the Good Angels Have Precedence Over the Bad Angels?

Objection 1: It would seem that the good angels have no precedence over the bad angels. For the angels' precedence is especially connected with enlightenment. But the bad angels, being darkness, are not enlightened by the good angels. Therefore the good angels do not rule over the bad.

Obj. 2: Further, superiors are responsible as regards negligence for the evil deeds of their subjects. But the demons do much evil. Therefore if they are subject to the good angels, it seems that negligence is to be charged to the good angels; which cannot be admitted.

Obj. 3: Further, the angels' precedence follows upon the order of nature, as above explained (A. 2). But if the demons fell from every order, as is commonly said, many of the demons are superior to many good angels in the natural order.

Therefore the good angels have no precedence over all the bad angels.

On the contrary, Augustine says (De Trin. iii), that "the treacherous and sinful spirit of life is ruled by the rational, pious, and just spirit of life"; and Gregory says (Hom. xxxiv) that "the Powers are the angels to whose charge are subjected the hostile powers."

I answer that, The whole order of precedence is first and originally in God; and it is shared by creatures accordingly as they are the nearer to God. For those creatures, which are more perfect and nearer to God, have the power to act on others. Now the greatest perfection and that which brings them nearest to God belongs to the creatures who enjoy God, as the holy angels; of which perfection the demons are deprived; and therefore the good angels have precedence over the bad, and these are ruled by them.

Reply Obj. 1: Many things concerning Divine mysteries are made known by the holy angels to the bad angels, whenever the Divine justice requires the demons to do anything for the punishment of the evil; or for the trial of the good; as in human affairs the judge's assessors make known his sentence to the executioners. This revelation, if compared to the angelic revealers, can be called an enlightenment, forasmuch as they direct it to God; but it is not an enlightenment on the part of the demons, for these do not direct it to God; but to the fulfilment of their own wickedness.

Reply Obj. 2: The holy angels are the ministers of the Divine wisdom. Hence as the Divine wisdom permits some evil to be done by bad angels or men, for the sake of the good that follows; so also the good angels do not entirely restrain the bad from inflicting harm.

Reply Obj. 3: An angel who is inferior in the natural order presides over demons, although these may be naturally superior; because the power of Divine justice to which the good angels cleave, is stronger than the natural power of the angels.

Hence likewise among men, "the spiritual man judgeth all things" (1 Cor. 2:15), and the Philosopher says (Ethic. iii, 4; x, 5) that "the virtuous man is the rule and measure of all human acts." _____

QUESTION 110

HOW ANGELS ACT ON BODIES (In Four Articles)

We now consider how the angels preside over the corporeal creatures. Under this head there are four points of inquiry:

(1) Whether the corporeal creature is governed by the angels?

(2) Whether the corporeal creature obeys the mere will of the angels?

(3) Whether the angels by their own power can immediately move bodies locally?

(4) Whether the good or bad angels can work miracles? _____

FIRST ARTICLE [I, Q. 110, Art. 1]

Whether the Corporeal Creature Is Governed by the Angels?

Objection 1: It would seem that the corporeal creature is not governed by angels. For whatever possesses a determinate mode of action, needs not to be governed by any superior power; for we require to be governed lest we do what we ought not. But corporeal things have their actions determined by the nature divinely bestowed upon them. Therefore they do not need the government of angels.

Obj. 2: Further, the lowest things are ruled by the superior. But some corporeal things are inferior, and others are superior. Therefore they need not be governed by the angels.

Obj. 3: Further, the different orders of the angels are distinguished by different offices. But if corporeal creatures were ruled by the angels, there would be as many angelic offices as there are species of things. So also there would be as many orders of angels as there are species of things; which is against what is laid down above (Q. 108, A. 2). Therefore the corporeal creature is not governed by angels.

On the contrary, Augustine says (De Trin. iii, 4) that "all bodies are ruled by the rational spirit of life"; and Gregory says (Dial. iv, 6), that "in this visible world nothing takes place without the agency of the invisible creature."

I answer that, It is generally found both in human affairs and in natural things that every particular power is governed and ruled by the universal power; as, for example, the bailiff's power is governed by the power of the king. Among the angels also, as explained above (Q. 55, A. 3; Q. 108, A. 1), the superior angels who preside over the inferior possess a more universal knowledge. Now it is manifest that the power of any individual body is more particular than the power of any spiritual substance; for every corporeal form is a form individualized by matter, and determined to the "here and now"; whereas immaterial forms are absolute and intelligible. Therefore, as the inferior angels who have the less universal forms, are ruled by the superior; so are all corporeal things ruled by the angels. This is not only laid down by the holy doctors, but also by all philosophers who admit the existence of incorporeal substances.

Reply Obj. 1: Corporeal things have determinate actions; but they exercise such actions only according as they are moved; because it belongs to a body not to act unless moved. Hence a corporeal creature must be moved by a spiritual creature.

Reply Obj. 2: The reason alleged is according to the opinion of Aristotle who laid down (Metaph. xi, 8) that the heavenly bodies are moved by spiritual substances; the number of which he endeavored to assign according to the number of motions apparent in the heavenly bodies. But he did not say that there were any spiritual substances with immediate rule over the inferior bodies, except perhaps human souls; and this was because he did not consider that any operations were exercised in the inferior bodies except the natural ones for which the movement of the heavenly bodies sufficed. But because we assert that many things are done in the inferior bodies besides the natural corporeal actions, for which the movements of the

heavenly bodies are not sufficient; therefore in our opinion we must assert that the angels possess an immediate presidency not only over the heavenly bodies, but also over the inferior bodies.

Reply Obj. 3: Philosophers have held different opinions about immaterial substances. For Plato laid down that immaterial substances were types and species of sensible bodies; and that some were more universal than others; and so he held that immaterial substances preside immediately over all sensible bodies, and different ones over different bodies. But Aristotle held that immaterial substances are not the species of sensible bodies, but something higher and more universal; and so he did not attribute to them any immediate presiding over single bodies, but only over the universal agents, the heavenly bodies. Avicenna followed a middle course. For he agreed with Plato in supposing some spiritual substance to preside immediately in the sphere of active and passive elements; because, as Plato also said, he held that the forms of these sensible things are derived from immaterial substances. But he differed from Plato because he supposed only one immaterial substance to preside over all inferior bodies, which he called the "active intelligence."

The holy doctors held with the Platonists that different spiritual substances were placed over corporeal things. For Augustine says (QQ. 83, qu. 79): "Every visible thing in this world has an angelic power placed over it"; and Damascene says (De Fide Orth. ii, 4): "The devil was one of the angelic powers who presided over the terrestrial order"; and Origen says on the text, "When the ass saw the angel" (Num. 22:23), that "the world has need of angels who preside over beasts, and over the birth of animals, and trees, and plants, and over the increase of all other things" (Hom. xiv in Num.). The reason of this, however, is not that an angel is more fitted by his nature to preside over animals than over plants; because each angel, even the least, has a higher and more universal power than any kind of corporeal things: the reason is to be sought in the order of Divine wisdom, Who places different rulers

over different things. Nor does it follow that there are more than nine orders of angels, because, as above expounded (Q. 108, A. 2), the orders are distinguished by their general offices. Hence as according to Gregory all the angels whose proper office it is to preside over the demons are of the order of the "powers"; so to the order of the "virtues" do those angels seem to belong who preside over purely corporeal creatures; for by their ministration miracles are sometimes performed.

SECOND ARTICLE [I, Q. 110, Art. 2]

Whether Corporeal Matter Obeys the Mere Will of an Angel?

Objection 1: It would seem that corporeal matter obeys the mere will of an angel. For the power of an angel excels the power of the soul. But corporeal matter obeys a conception of the soul; for the body of man is changed by a conception of the soul as regards heat and cold, and sometimes even as regards health and sickness. Therefore much more is corporeal matter changed by a conception of an angel.

Obj. 2: Further, whatever can be done by an inferior power, can be done by a superior power. Now the power of an angel is superior to corporeal power. But a body by its power is able to transform corporeal matter; as appears when fire begets fire. Therefore much more efficaciously can an angel by his power transform corporeal matter.

Obj. 3: Further, all corporeal nature is under angelic administration, as appears above (A. 1), and thus it appears that bodies are as instruments to the angels, for an instrument is essentially a mover moved. Now in effects there is something that is due to the power of their principal agents, and which cannot be due to the power of the instrument; and this it is that takes the principal place in the effect. For example, digestion is due to the force of natural heat, which is the instrument of the nutritive soul: but that living flesh is thus generated is due to the power of the soul. Again the cutting of the wood is from the saw; but that it assumes the length the form of a bed

is from the design of the [joiner's] art. Therefore the substantial form which takes the principal place in the corporeal effects, is due to the angelic power. Therefore matter obeys the angels in receiving its form.

On the contrary, Augustine says "It is not to be thought, that this visible matter obeys these rebel angels; for it obeys God alone."

I answer that, The Platonists [*Phaedo. xlix: Tim. (Did.) vol. ii, p. 218] asserted that the forms which are in matter are caused by immaterial forms, because they said that the material forms are participations of immaterial forms. Avicenna followed them in this opinion to some extent, for he said that all forms which are in matter proceed from the concept of the intellect; and that corporeal agents only dispose [matter] for the forms. They seem to have been deceived on this point, through supposing a form to be something made per se, so that it would be the effect of a formal principle. But, as the Philosopher proves (Metaph. vii, Did. vi, 8), what is made, properly speaking, is the composite: for this properly speaking, is, as it were, what subsists. Whereas the form is called a being, not as that which is, but as that by which something is; and consequently neither is a form, properly speaking, made; for that is made which is; since to be is nothing but the way to existence.

Now it is manifest that what is made is like to the maker, forasmuch as every agent makes its like. So whatever makes natural things, has a likeness to the composite; either because it is composite itself, as when fire begets fire, or because the whole "composite" as to both matter and form is within its power; and this belongs to God alone. Therefore every informing of matter is either immediately from God, or form some corporeal agent; but not immediately from an angel.

Reply Obj. 1: Our soul is united to the body as the form; and so it is not surprising for the body to be formally changed by the soul's concept; especially as the movement of the sensitive appetite, which is accompanied with a certain bodily change, is subject to the command of reason. An angel, however, has not the same

connection with natural bodies; and hence the argument does not hold.

Reply Obj. 2: Whatever an inferior power can do, that a superior power can do, not in the same way, but in a more excellent way; for example, the intellect knows sensible things in a more excellent way than sense knows them. So an angel can change corporeal matter in a more excellent way than can corporeal agents, that is by moving the corporeal agents themselves, as being the superior cause.

Reply Obj. 3: There is nothing to prevent some natural effect taking place by angelic power, for which the power of corporeal agents would not suffice. This, however, is not to obey an angel's will (as neither does matter obey the mere will of a cook, when by regulating the fire according to the prescription of his art he produces a dish that the fire could not have produced by itself); since to reduce matter to the act of the substantial form does not exceed the power of a corporeal agent; for it is natural for like to make like. _____

THIRD ARTICLE [I, Q. 110, Art. 3]

Whether Bodies Obey the Angels As Regards Local Motion?

Objection 1: It would seem that bodies do not obey the angels in local motion. For the local motion of natural bodies follows on their forms. But the angels do not cause the forms of natural bodies, as stated above (A. 2). Therefore neither can they cause in them local motion.

Obj. 2: Further, the Philosopher (Phys. viii, 7) proves that local motion is the first of all movements. But the angels cannot cause other movements by a formal change of the matter. Therefore neither can they cause local motion.

Obj. 3: Further, the corporeal members obey the concept of the soul as regards local movement, as having in themselves some principle of life. In natural bodies, however, there is no vital principle. Therefore they do not obey the angels in local motion.

On the contrary, Augustine says (De Trin. iii, 8,9) that the angels use corporeal seed

to produce certain effects. But they cannot do this without causing local movement. Therefore bodies obey them in local motion.

I answer that, As Dionysius says (Div. Nom. vii): "Divine wisdom has joined the ends of the first to the principles of the second." Hence it is clear that the inferior nature at its highest point is in conjunction with superior nature. Now corporeal nature is below the spiritual nature. But among all corporeal movements the most perfect is local motion, as the Philosopher proves (Phys. viii, 7). The reason of this is that what is moved locally is not as such in potentiality to anything intrinsic, but only to something extrinsic—that is, to place. Therefore the corporeal nature has a natural aptitude to be moved immediately by the spiritual nature as regards place. Hence also the philosophers asserted that the supreme bodies are moved locally by the spiritual substances; whence we see that the soul moves the body first and chiefly by a local motion.

Reply Obj. 1: There are in bodies other local movements besides those which result from the forms; for instance, the ebb and flow of the sea does not follow from the substantial form of the water, but from the influence of the moon; and much more can local movements result from the power of spiritual substances.

Reply Obj. 2: The angels, by causing local motion, as the first motion, can thereby cause other movements; that is, by employing corporeal agents to produce these effects, as a workman employs fire to soften iron.

Reply Obj. 3: The power of an angel is not so limited as is the power of the soul. Hence the motive power of the soul is limited to the body united to it, which is vivified by it, and by which it can move other things. But an angel's power is not limited to any body; hence it can move locally bodies not joined to it.

FOURTH ARTICLE [I, Q. 110, Art. 4]

Whether Angels Can Work Miracles?

Objection 1: It would seem that the angels can work miracles. For Gregory says (Hom. xxxiv in Evang.): "Those spirits are called virtues by whom signs and miracles are usually done."

Obj. 2: Further, Augustine says (QQ. 83, qu. 79) that "magicians work miracles by private contracts; good Christians by public justice, bad Christians by the signs of public justice." But magicians work miracles because they are "heard by the demons," as he says elsewhere in the same work [*Cf. Liber xxi, Sentent., sent. 4: among the supposititious works of St. Augustine]. Therefore the demons can work miracles. Therefore much more can the good angels.

Obj. 3: Further, Augustine says in the same work [*Cf. Liber xxi, Sentent., sent. 4: among the supposititious works of St. Augustine] that "it is not absurd to believe that all the things we see happen may be brought about by the lower powers that dwell in our atmosphere." But when an effect of natural causes is produced outside the order of the natural cause, we call it a miracle, as, for instance, when anyone is cured of a fever without the operation of nature. Therefore the angels and demons can work miracles.

Obj. 4: Further, superior power is not subject to the order of an inferior cause. But corporeal nature is inferior to an angel. Therefore an angel can work outside the order of corporeal agents; which is to work miracles.

On the contrary, It is written of God (Ps. 135:4): "Who alone doth great wonders."

I answer that, A miracle properly so called is when something is done outside the order of nature. But it is not enough for a miracle if something is done outside the order of any particular nature; for otherwise anyone would perform a miracle by throwing a stone upwards, as such a thing is outside the order of the stone's nature. So for a miracle is required that it be against the order of the whole created nature. But God alone can do this, because, whatever an angel or any other creature does by its own power, is according to the order of created nature; and thus it is not a

miracle. Hence God alone can work miracles.

Reply Obj. 1: Some angels are said to work miracles; either because God works miracles at their request, in the same way as holy men are said to work miracles; or because they exercise a kind of ministry in the miracles which take place; as in collecting the dust in the general resurrection, or by doing something of that kind.

Reply Obj. 2: Properly speaking, as said above, miracles are those things which are done outside the order of the whole created nature. But as we do not know all the power of created nature, it follows that when anything is done outside the order of created nature by a power unknown to us, it is called a miracle as regards ourselves. So when the demons do anything of their own natural power, these things are called "miracles" not in an absolute sense, but in reference to ourselves. In this way the magicians work miracles through the demons; and these are said to be done by "private contracts," forasmuch as every power of the creature, in the universe, may be compared to the power of a private person in a city. Hence when a magician does anything by compact with the devil, this is done as it were by private contract. On the other hand, the Divine justice is in the whole universe as the public law is in the city. Therefore good Christians, so far as they work miracles by Divine justice, are said to work miracles by "public justice": but bad Christians by the "signs of public justice," as by invoking the name of Christ, or by making use of other sacred signs.

Reply Obj. 3: Spiritual powers are able to effect whatever happens in this visible world, by employing corporeal seeds by local movement.

Reply Obj. 4: Although the angels can do something which is outside the order of corporeal nature, yet they cannot do anything outside the whole created order, which is essential to a miracle, as above explained. _____

QUESTION 111

THE ACTION OF THE ANGELS ON MAN (In Four Articles)

We now consider the action of the angels on man, and inquire:

(1) How far they can change them by their own natural power;

(2) How they are sent by God to the ministry of men;

(3) How they guard and protect men.

Under the first head there are four points of inquiry:

(1) Whether an angel can enlighten the human intellect?

(2) Whether he can change man's will?

(3) Whether he can change man's imagination?

(4) Whether he can change man's senses? _____

FIRST ARTICLE [I, Q. 111, Art. 1]

Whether an Angel Can Enlighten Man?

Objection 1: It would seem that an angel cannot enlighten man. For man is enlightened by faith; hence Dionysius (Eccl. Hier. iii) attributes enlightenment to baptism, as "the sacrament of faith." But faith is immediately from God, according to Eph. 2:8: "By grace you are saved through faith, and that not of yourselves, for it is the gift of God." Therefore man is not enlightened by an angel; but immediately by God.

Obj. 2: Further, on the words, "God hath manifested it to them" (Rom. 1:19), the gloss observes that "not only natural reason availed for the manifestation of Divine truths to men, but God also revealed them by His work," that is, by His creature. But both are immediately from God—that is, natural reason and the creature. Therefore God enlightens man immediately.

Obj. 3: Further, whoever is enlightened is conscious of being enlightened. But man is not conscious of being enlightened by angels. Therefore he is not enlightened by them.

On the contrary, Dionysius says (Coel. Hier. iv) that the revelation of Divine things reaches men through the ministry of the angels. But such revelation is an

enlightenment as we have stated (Q. 106, A. 1; Q. 107, A. 2). Therefore men are enlightened by the angels.

I answer that, Since the order of Divine Providence disposes that lower things be subject to the actions of higher, as explained above (Q. 109, A. 2); as the inferior angels are enlightened by the superior, so men, who are inferior to the angels, are enlightened by them.

The modes of each of these kinds of enlightenment are in one way alike and in another way unlike. For, as was shown above (Q. 106, A. 1), the enlightenment which consists in making known Divine truth has two functions; namely, according as the inferior intellect is strengthened by the action of the superior intellect, and according as the intelligible species which are in the superior intellect are proposed to the inferior so as to be grasped thereby. This takes place in the angels when the superior angel divides his universal concept of the truth according to the capacity of the inferior angel, as explained above (Q. 106, A. 1).

The human intellect, however, cannot grasp the universal truth itself unveiled; because its nature requires it to understand by turning to the phantasms, as above explained (Q. 84, A. 7). So the angels propose the intelligible truth to men under the similitudes of sensible things, according to what Dionysius says (Coel. Hier. i), that, "It is impossible for the divine ray to shine on us, otherwise than shrouded by the variety of the sacred veils." On the other hand, the human intellect as the inferior, is strengthened by the action of the angelic intellect. And in these two ways man is enlightened by an angel.

Reply Obj. 1: Two dispositions concur in the virtue of faith; first, the habit of the intellect whereby it is disposed to obey the will tending to Divine truth. For the intellect assents to the truth of faith, not as convinced by the reason, but as commanded by the will; hence Augustine says, "No one believes except willingly." In this respect faith comes from God alone. Secondly, faith requires that what is to

be believed be proposed to the believer; which is accomplished by man, according to Rom. 10:17, "Faith cometh by hearing"; principally, however, by the angels, by whom Divine things are revealed to men. Hence the angels have some part in the enlightenment of faith. Moreover, men are enlightened by the angels not only concerning what is to be believed; but also as regards what is to be done.

Reply Obj. 2: Natural reason, which is immediately from God, can be strengthened by an angel, as we have said above. Again, the more the human intellect is strengthened, so much higher an intelligible truth can be elicited from the species derived from creatures. Thus man is assisted by an angel so that he may obtain from creatures a more perfect knowledge of God.

Reply Obj. 3: Intellectual operation and enlightenment can be understood in two ways. First, on the part of the object understood; thus whoever understands or is enlightened, knows that he understands or is enlightened, because he knows that the object is made known to him. Secondly, on the part of the principle; and thus it does not follow that whoever understands a truth, knows what the intellect is, which is the principle of the intellectual operation. In like manner not everyone who is enlightened by an angel, knows that he is enlightened by him.

SECOND ARTICLE [I, Q. 111, Art. 3]

Whether the Angels Can Change the Will of Man?

Objection 1: It would seem that the angels can change the will of man. For, upon the text, "Who maketh His angels spirits and His ministers a flame of fire" (Heb. 1:7), the gloss notes that "they are fire, as being spiritually fervent, and as burning away our vices." This could not be, however, unless they changed the will. Therefore the angels can change the will.

Obj. 2: Further, Bede says (Super Matth. xv, 11), that, "the devil does not send wicked thoughts, but kindles them." Damascene, however, says that he also sends

them; for he remarks that "every malicious act and unclean passion is contrived by the demons and put into men" (De Fide Orth. ii, 4); in like manner also the good angels introduce and kindle good thoughts. But this could only be if they changed the will. Therefore the will is changed by them.

Obj. 3: Further, the angel, as above explained, enlightens the human intellect by means of the phantasms. But as the imagination which serves the intellect can be changed by an angel, so can the sensitive appetite which serves the will, because it also is a faculty using a corporeal organ. Therefore as the angel enlightens the mind, so can he change the will.

On the contrary, To change the will belongs to God alone, according to Prov. 21:1: "The heart of the king is in the hand of the Lord, whithersoever He will He shall turn it."

I answer that, The will can be changed in two ways. First, from within; in which way, since the movement of the will is nothing but the inclination of the will to the thing willed, God alone can thus change the will, because He gives the power of such an inclination to the intellectual nature. For as the natural inclination is from God alone Who gives the nature, so the inclination of the will is from God alone, Who causes the will.

Secondly, the will is moved from without. As regards an angel, this can be only in one way—by the good apprehended by the intellect. Hence in as far as anyone may be the cause why anything be apprehended as an appetible good, so far does he move the will. In this way also God alone can move the will efficaciously; but an angel and man move the will by way of persuasion, as above explained (Q. 106, A. 2).

In addition to this mode the human will can be moved from without in another way; namely, by the passion residing in the sensitive appetite: thus by concupiscence or anger the will is inclined to will something. In this manner the angels, as being able

to rouse these passions, can move the will, not however by necessity, for the will ever remains free to consent to, or to resist, the passion.

Reply Obj. 1: Those who act as God's ministers, either men or angels, are said to burn away vices, and to incite to virtue by way of persuasion.

Reply Obj. 2: The demon cannot put thoughts in our minds by causing them from within, since the act of the cogitative faculty is subject to the will; nevertheless the devil is called the kindler of thoughts, inasmuch as he incites to thought, by the desire of the things thought of, by way of persuasion, or by rousing the passions. Damascene calls this kindling "a putting in" because such a work is accomplished within. But good thoughts are attributed to a higher principle, namely, God, though they may be procured by the ministry of the angels.

Reply Obj. 3: The human intellect in its present state can understand only by turning to the phantasms; but the human will can will something following the judgment of reason rather than the passion of the sensitive appetite. Hence the comparison does not hold. _____

THIRD ARTICLE [I, Q. 111, Art. 3]

Whether an Angel Can Change Man's Imagination?

Objection 1: It would seem that an angel cannot change man's imagination. For the phantasy, as is said De Anima iii, is "a motion caused by the sense in act." But if this motion were caused by an angel, it would not be caused by the sense in act. Therefore it is contrary to the nature of the phantasy, which is the act of the imaginative faculty, to be changed by an angel.

Obj. 2: Further, since the forms in the imagination are spiritual, they are nobler than the forms existing in sensible matter. But an angel cannot impress forms upon sensible matter (Q. 110, A. 2). Therefore he cannot impress forms on the imagination, and so he cannot change it.

Obj. 3: Further, Augustine says (Gen. ad lit. xii, 12): "One spirit by intermingling

with another can communicate his knowledge to the other spirit by these images, so that the latter either understands it himself, or accepts it as understood by the other." But it does not seem that an angel can be mingled with the human imagination, nor that the imagination can receive the knowledge of an angel. Therefore it seems that an angel cannot change the imagination.

Obj. 4: Further, in the imaginative vision man cleaves to the similitudes of the things as to the things themselves. But in this there is deception. So as a good angel cannot be the cause of deception, it seems that he cannot cause the imaginative vision, by changing the imagination.

On the contrary, Those things which are seen in dreams are seen by imaginative vision. But the angels reveal things in dreams, as appears from Matt. 1:20; 2:13, 19 in regard to the angel who appeared to Joseph in dreams. Therefore an angel can move the imagination.

I answer that, Both a good and a bad angel by their own natural power can move the human imagination. This may be explained as follows. For it was said above (Q. 110, A. 3), that corporeal nature obeys the angel as regards local movement, so that whatever can be caused by the local movement of bodies is subject to the natural power of the angels. Now it is manifest that imaginative apparitions are sometimes caused in us by the local movement of animal spirits and humors. Hence Aristotle says (De Somn. et Vigil.) [*De Insomniis iii], when assigning the cause of visions in dreams, that "when an animal sleeps, the blood descends in abundance to the sensitive principle, and movements descend with it," that is, the impressions left from the movements are preserved in the animal spirits, "and move the sensitive principle"; so that a certain appearance ensues, as if the sensitive principle were being then changed by the external objects themselves. Indeed, the commotion of the spirits and humors may be so great that such appearances may even occur to those who are awake, as is seen in mad people, and the like. So, as this happens by a

natural disturbance of the humors, and sometimes also by the will of man who voluntarily imagines what he previously experienced, so also the same may be done by the power of a good or a bad angel, sometimes with alienation from the bodily senses, sometimes without such alienation.

Reply Obj. 1: The first principle of the imagination is from the sense in act. For we cannot imagine what we have never perceived by the senses, either wholly or partly; as a man born blind cannot imagine color. Sometimes, however, the imagination is informed in such a way that the act of the imaginative movement arises from the impressions preserved within.

Reply Obj. 2: An angel changes the imagination, not indeed by the impression of an imaginative form in no way previously received from the senses (for he cannot make a man born blind imagine color), but by local movement of the spirits and humors, as above explained.

Reply Obj. 3: The commingling of the angelic spirit with the human imagination is not a mingling of essences, but by reason of an effect which he produces in the imagination in the way above stated; so that he shows man what he [the angel] knows, but not in the way he knows.

Reply Obj. 4: An angel causing an imaginative vision, sometimes enlightens the intellect at the same time, so that it knows what these images signify; and then there is no deception. But sometimes by the angelic operation the similitudes of things only appear in the imagination; but neither then is deception caused by the angel, but by the defect in the intellect to whom such things appear. Thus neither was Christ a cause of deception when He spoke many things to the people in parables, which He did not explain to them. _____

FOURTH ARTICLE [I, Q. 111, Art. 4]

Whether an Angel Can Change the Human Senses?

Objection 1: It seems that an angel cannot change the human senses. For the

sensitive operation is a vital operation. But such an operation does not come from an extrinsic principle. Therefore the sensitive operation cannot be caused by an angel.

Obj. 2: Further, the sensitive operation is nobler than the nutritive. But the angel cannot change the nutritive power, nor other natural forms. Therefore neither can he change the sensitive power.

Obj. 3: Further, the senses are naturally moved by the sensible objects. But an angel cannot change the order of nature (Q. 110, A. 4). Therefore an angel cannot change the senses; but these are changed always by the sensible object.

On the contrary, The angels who overturned Sodom, "struck the people of Sodom with blindness or aorasia, so that they could not find the door" (Gen. 19:11). [*It is worth noting that these are the only two passages in the Greek version where the word aorasia appears. It expresses, in fact, the effect produced on the people of Sodom—namely, dazzling (French version, "eblouissement"), which the Latin "caecitas" (blindness) does not necessarily imply.] The same is recorded of the Syrians whom Eliseus led into Samaria (4 Kings 6:18).

I answer that, The senses may be changed in a twofold manner; from without, as when affected by the sensible object: and from within, for we see that the senses are changed when the spirits and humors are disturbed; as for example, a sick man's tongue, charged with choleric humor, tastes everything as bitter, and the like with the other senses. Now an angel, by his natural power, can work a change in the senses both ways. For an angel can offer the senses a sensible object from without, formed by nature or by the angel himself, as when he assumes a body, as we have said above (Q. 51, A. 2). Likewise he can move the spirits and humors from within, as above remarked, whereby the senses are changed in various ways.

Reply Obj. 1: The principle of the sensitive operation cannot be without the interior principle which is the sensitive power; but this interior principle can be moved in many ways by the exterior principle, as above explained.

Reply Obj. 2: By the interior movement of the spirits and humors an angel can do something towards changing the act of the nutritive power, and also of the appetitive and sensitive power, and of any other power using a corporeal organ.

Reply Obj. 3: An angel can do nothing outside the entire order of creatures; but he can outside some particular order of nature, since he is not subject to that order; thus in some special way an angel can work a change in the senses outside the common mode of nature. _____

QUESTION 112

THE MISSION OF THE ANGELS (In Four Articles)

We next consider the mission of the angels. Under this head arise four points of inquiry:

(1) Whether any angels are sent on works of ministry?

(2) Whether all are sent?

(3) Whether those who are sent, assist?

(4) From what orders they are sent. _____

FIRST ARTICLE [I, Q. 112, Art. 1]

Whether the Angels Are Sent on Works of Ministry?

Objection 1: It would seem that the angels are not sent on works of ministry. For every mission is to some determinate place. But intellectual actions do not determine a place, for intellect abstracts from the "here" and "now." Since therefore the angelic actions are intellectual, it appears that the angels are not sent to perform their own actions.

Obj. 2: Further, the empyrean heaven is the place that beseems the angelic dignity. Therefore if they are sent to us in ministry, it seems that something of their dignity would be lost; which is unseemly.

Obj. 3: Further, external occupation hinders the contemplation of wisdom; hence it

is said: "He that is less in action, shall receive wisdom" (Ecclus. 38:25). So if some angels are sent on external ministrations, they would seemingly be hindered from contemplation. But the whole of their beatitude consists in the contemplation of God. So if they were sent, their beatitude would be lessened; which is unfitting.

Obj. 4: Further, to minister is the part of an inferior; hence it is written (Luke 22:27): "Which is the greater, he that sitteth at table, or he that serveth? is not he that sitteth at table?" But the angels are naturally greater than we are. Therefore they are not sent to administer to us.

On the contrary, It is written (Ex. 23:20): "Behold I will send My angels who shall go before thee."

I answer that, From what has been said above (Q. 108, A. 6), it may be shown that some angels are sent in ministry by God. For, as we have already stated (Q. 43, A. 1), in treating of the mission of the Divine Persons, he is said to be sent who in any way proceeds from another so as to begin to be where he was not, or to be in another way, where he already was. Thus the Son, or the Holy Ghost is said to be sent as proceeding from the Father by origin; and begins to be in a new way, by grace or by the nature assumed, where He was before by the presence of His Godhead; for it belongs to God to be present everywhere, because, since He is the universal agent, His power reaches to all being, and hence He exists in all things (Q. 8, A. 1). An angel's power, however, as a particular agent, does not reach to the whole universe, but reaches to one thing in such a way as not to reach another; and so he is "here" in such a manner as not to be "there." But it is clear from what was above stated (Q. 110, A. 1), that the corporeal creature is governed by the angels. Hence, whenever an angel has to perform any work concerning a corporeal creature, the angel applies himself anew to that body by his power; and in that way begins to be there afresh. Now all this takes place by Divine command. Hence it follows that an angel is sent by God.

Yet the action performed by the angel who is sent, proceeds from God as from its first principle, at Whose nod and by Whose authority the angels work; and is reduced to God as to its last end. Now this is what is meant by a minister: for a minister is an intelligent instrument; while an instrument is moved by another, and its action is ordered to another. Hence angels' actions are called "ministries"; and for this reason they are said to be sent in ministry.

Reply Obj. 1: An operation can be intellectual in two ways. In one way, as dwelling in the intellect itself, as contemplation; such an operation does not demand to occupy a place; indeed, as Augustine says (De Trin. iv, 20): "Even we ourselves as mentally tasting something eternal, are not in this world." In another sense an action is said to be intellectual because it is regulated and commanded by some intellect; in that sense the intellectual operations evidently have sometimes a determinate place.

Reply Obj. 2: The empyrean heaven belongs to the angelic dignity by way of congruity; forasmuch as it is congruous that the higher body should be attributed to that nature which occupies a rank above bodies. Yet an angel does not derive his dignity from the empyrean heaven; so when he is not actually in the empyrean heaven, nothing of his dignity is lost, as neither does a king lessen his dignity when not actually sitting on his regal throne, which suits his dignity.

Reply Obj. 3: In ourselves the purity of contemplation is obscured by exterior occupation; because we give ourselves to action through the sensitive faculties, the action of which when intense impedes the action of the intellectual powers. An angel, on the contrary, regulates his exterior actions by intellectual operation alone. Hence it follows that his external occupations in no respect impede his contemplation; because given two actions, one of which is the rule and the reason of the other, one does not hinder but helps the other. Wherefore Gregory says (Moral. ii) that "the angels do not go abroad in such a manner as to lose the delights of inward contemplation."

Reply Obj. 4: In their external actions the angels chiefly minister to God, and secondarily to us; not because we are superior to them, absolutely speaking, but because, since every man or angel by cleaving to God is made one spirit with God, he is thereby superior to every creature. Hence the Apostle says (Phil. 2:3): "Esteeming others better than themselves." _____

SECOND ARTICLE [I, Q. 112, Art. 2]

Whether All the Angels Are Sent in Ministry?

Objection 1: It would seem that all the angels are sent in ministry. For the Apostle says (Heb. 1:14): "All are ministering spirits, sent to minister" [Vulg. 'Are they not all . . . ?'].

Obj. 2: Further, among the orders, the highest is that of the Seraphim, as stated above (Q. 108, A. 6). But a Seraph was sent to purify the lips of the prophet (Isa. 6:6, 7). Therefore much more are the inferior orders sent.

Obj. 3: Further, the Divine Persons infinitely excel all the angelic orders. But the Divine Persons are sent. Therefore much more are even the highest angels sent.

Obj. 4: Further, if the superior angels are not sent to the external ministries, this can only be because the superior angels execute the Divine ministries by means of the inferior angels. But as all the angels are unequal, as stated above (Q. 50, A. 4), each angel has an angel inferior to himself except the last one. Therefore only the last angel would be sent in ministry; which contradicts the words, "Thousands of thousands ministered to Him" (Dan. 7:10).

On the contrary, Gregory says (Hom. xxxiv in Evang.), quoting the statement of Dionysius (Coel. Hier. xiii), that "the higher ranks fulfil no exterior service."

I answer that, As appears from what has been said above (Q. 106, A. 3; Q. 110, A. 1), the order of Divine Providence has so disposed not only among the angels, but also in the whole universe, that inferior things are administered by the superior. But the Divine dispensation, however, this order is sometimes departed from as regards

corporeal things, for the sake of a higher order, that is, according as it is suitable for the manifestation of grace. That the man born blind was enlightened, that Lazarus was raised from the dead, was accomplished immediately by God without the action of the heavenly bodies. Moreover both good and bad angels can work some effect in these bodies independently of the heavenly bodies, by the condensation of the clouds to rain, and by producing some such effects. Nor can anyone doubt that God can immediately reveal things to men without the help of the angels, and the superior angels without the inferior. From this standpoint some have said that according to the general law the superior angels are not sent, but only the inferior; yet that sometimes, by Divine dispensation, the superior angels also are sent.

It may also be said that the Apostle wishes to prove that Christ is greater than the angels who were chosen as the messengers of the law; in order that He might show the excellence of the new over the old law. Hence there is no need to apply this to any other angels besides those who were sent to give the law.

Reply Obj. 2: According to Dionysius (Coel. Hier. xiii), the angel who was sent to purify the prophet's lips was one of the inferior order; but was called a "Seraph," that is, "kindling " in an equivocal sense, because he came to "kindle" the lips of the prophet. It may also be said that the superior angels communicate their own proper gifts whereby they are denominated, through the ministry of the inferior angels. Thus one of the Seraphim is described as purifying by fire the prophet's lips, not as if he did so immediately, but because an inferior angel did so by his power; as the Pope is said to absolve a man when he gives absolution by means of someone else.

Reply Obj. 3: The Divine Persons are not sent in ministry, but are said to be sent in an equivocal sense, as appears from what has been said (Q. 43, A. 1).

Reply Obj. 4: A manifold grade exists in the Divine ministries. Hence there is nothing to prevent angels though unequal from being sent immediately in ministry, in such a manner however that the superior are sent to the higher ministries, and the

lower to the inferior ministries. _____

THIRD ARTICLE [I, Q. 112, Art. 3]

Whether All the Angels Who Are Sent, Assist?

Objection 1: It would seem that the angels who are sent also assist. For Gregory says (Hom. xxxiv in Evang.): "So the angels are sent, and assist; for, though the angelic spirit is limited, yet the supreme Spirit, God, is not limited."

Obj. 2: Further, the angel was sent to administer to Tobias. Yet he said, "I am the angel Raphael, one of the seven who stand before the Lord" (Tob. 12:15). Therefore the angels who are sent, assist.

Obj. 3: Further, every holy angel is nearer to God than Satan is. Yet Satan assisted God, according to Job 1:6: "When the sons of God came to stand before the Lord, Satan also was present among them." Therefore much more do the angels, who are sent to minister, assist.

Obj. 4: Further, if the inferior angels do not assist, the reason is because they receive the Divine enlightenment, not immediately, but through the superior angels. But every angel receives the Divine enlightenment from a superior, except the one who is highest of all. Therefore only the highest angel would assist; which is contrary to the text of Dan. 7:10: "Ten thousand times a hundred thousand stood before Him." Therefore the angels who are sent also assist.

On the contrary, Gregory says, on Job 25:3: "Is there any numbering of His soldiers?" (Moral. xvii): "Those powers assist, who do not go forth as messengers to men." Therefore those who are sent in ministry do not assist.

I answer that, The angels are spoken of as "assisting" and "administering," after the likeness of those who attend upon a king; some of whom ever wait upon him, and hear his commands immediately; while others there are to whom the royal commands are conveyed by those who are in attendance—for instance, those who are placed at the head of the administration of various cities; these are said to

administer, not to assist.

We must therefore observe that all the angels gaze upon the Divine Essence immediately; in regard to which all, even those who minister, are said to assist. Hence Gregory says (Moral. ii) that "those who are sent on the external ministry of our salvation can always assist and see the face of the Father." Yet not all the angels can perceive the secrets of the Divine mysteries in the clearness itself of the Divine Essence; but only the superior angels who announce them to the inferior: and in that respect only the superior angels belonging to the highest hierarchy are said to assist, whose special prerogative it is to be enlightened immediately by God.

From this may be deduced the reply to the first and second objections, which are based on the first mode of assisting.

Reply Obj. 3: Satan is not described as having assisted, but as present among the assistants; for, as Gregory says (Moral. ii), "though he has lost beatitude, still he has retained a nature like to the angels."

Reply Obj. 4: All the assistants see some things immediately in the glory of the Divine Essence; and so it may be said that it is the prerogative of the whole of the highest hierarchy to be immediately enlightened by God; while the higher ones among them see more than is seen by the inferior; some of whom enlighten others: as also among those who assist the king, one knows more of the king's secrets than another. _____

FOURTH ARTICLE [I, Q. 112, Art. 4]

Whether All the Angels of the Second Hierarchy Are Sent?

Objection 1: It would seem that all the angels of the second hierarchy are sent. For all the angels either assist, or minister, according to Dan. 7:10. But the angels of the second hierarchy do not assist; for they are enlightened by the angels of the first hierarchy, as Dionysius says (Coel. Hier. viii). Therefore all the angels of the second hierarchy are sent in ministry.

Obj. 2: Further, Gregory says (Moral. xvii) that "there are more who minister than who assist." This would not be the case if the angels of the second hierarchy were not sent in ministry. Therefore all the angels of the second hierarchy are sent to minister.

On the contrary, Dionysius says (Coel. Hier. viii) that the "Dominations are above all subjection." But to be sent implies subjection. Therefore the dominations are not sent to minister.

I answer that, As above stated (A. 1), to be sent to external ministry properly belongs to an angel according as he acts by Divine command in respect of any corporeal creature; which is part of the execution of the Divine ministry. Now the angelic properties are manifested by their names, as Dionysius says (Coel. Hier. vii); and therefore the angels of those orders are sent to external ministry whose names signify some kind of administration. But the name "dominations" does not signify any such administration, but only disposition and command in administering. On the other hand, the names of the inferior orders imply administration, for the "Angels" and "Archangels" are so called from "announcing"; the "Virtues" and "Powers" are so called in respect of some act; and it is right that the "Prince," according to what Gregory says (Hom. xxxiv in Evang.), "be first among the workers." Hence it belongs to these five orders to be sent to external ministry; not to the four superior orders.

Reply Obj. 1: The Dominations are reckoned among the ministering angels, not as exercising but as disposing and commanding what is to be done by others; thus an architect does not put his hands to the production of his art, but only disposes and orders what others are to do.

Reply Obj. 2: A twofold reason may be given in assigning the number of the assisting and ministering angels. For Gregory says that those who minister are more numerous than those who assist; because he takes the words (Dan. 7:10) "thousands

of thousands ministered to Him," not in a multiple but in a partitive sense, to mean "thousands out of thousands"; thus the number of those who minister is indefinite, and signifies excess; while the number of assistants is finite as in the words added, "and ten thousand times a hundred thousand assisted Him." This explanation rests on the opinion of the Platonists, who said that the nearer things are to the one first principle, the smaller they are in number; as the nearer a number is to unity, the lesser it is than multitude. This opinion is verified as regards the number of orders, as six administer and three assist.

Dionysius, however, (Coel. Hier. xiv) declares that the multitude of angels surpasses all the multitude of material things; so that, as the superior bodies exceed the inferior in magnitude to an immeasurable degree, so the superior incorporeal natures surpass all corporeal natures in multitude; because whatever is better is more intended and more multiplied by God. Hence, as the assistants are superior to the ministers there will be more assistants than ministers. In this way, the words "thousands of thousands" are taken by way of multiplication, to signify "a thousand times a thousand." And because ten times a hundred is a thousand, if it were said "ten times a hundred thousand" it would mean that there are as many assistants as ministers: but since it is written "ten thousand times a hundred thousand," we are given to understand that the assistants are much more numerous than the ministers. Nor is this said to signify that this is the precise number of angels, but rather that it is much greater, in that it exceeds all material multitude. This is signified by the multiplication together of all the greatest numbers, namely ten, a hundred, and a thousand, as Dionysius remarks in the same passage. _____

QUESTION 113

OF THE GUARDIANSHIP OF THE GOOD ANGELS (In Eight Articles)

We next consider the guardianship exercised by the good angels; and their warfare against the bad angels. Under the first head eight points of inquiry arise:

(1) Whether men are guarded by the angels?

(2) Whether to each man is assigned a single guardian angel?

(3) Whether the guardianship belongs only to the lowest order of angels?

(4) Whether it is fitting for each man to have an angel guardian?

(5) When does an angel's guardianship of a man begin?

(6) Whether the angel guardians always watch over men?

(7) Whether the angel grieves over the loss of the one guarded?

(8) Whether rivalry exists among the angels as regards their guardianship?

FIRST ARTICLE [I, Q. 113, Art. 1]

Whether Men Are Guarded by the Angels?

Objection 1: It would seem that men are not guarded by the angels. For guardians are deputed to some because they either know not how, or are not able, to guard themselves, as children and the sick. But man is able to guard himself by his free-will; and knows how by his natural knowledge of natural law. Therefore man is not guarded by an angel.

Obj. 2: Further, a strong guard makes a weaker one superfluous. But men are guarded by God, according to Ps. 120:4: "He shall neither slumber nor sleep, that keepeth Israel." Therefore man does not need to be guarded by an angel.

Obj. 3: Further, the loss of the guarded redounds to the negligence of the guardian; hence it was said to a certain one: "Keep this man; and if he shall slip away, thy life shall be for his life" (3 Kings 20:39). Now many perish daily through falling into sin; whom the angels could help by visible appearance, or by miracles, or in some such-like way. The angels would therefore be negligent if men are given to their guardianship. But that is clearly false. Therefore the angels are not the guardians of men.

On the contrary, It is written (Ps. 90:11): "He hath given His angels charge over thee, to keep thee in all thy ways."

I answer that, According to the plan of Divine Providence, we find that in all things the movable and variable are moved and regulated by the immovable and invariable; as all corporeal things by immovable spiritual substances, and the inferior bodies by the superior which are invariable in substance. We ourselves also are regulated as regards conclusions, about which we may have various opinions, by the principles which we hold in an invariable manner. It is moreover manifest that as regards things to be done human knowledge and affection can vary and fail from good in many ways; and so it was necessary that angels should be deputed for the guardianship of men, in order to regulate them and move them to good.

Reply Obj. 1: By free-will man can avoid evil to a certain degree, but not in any sufficient degree; forasmuch as he is weak in affection towards good on account of the manifold passions of the soul. Likewise universal natural knowledge of the law, which by nature belongs to man, to a certain degree directs man to good, but not in a sufficient degree; because in the application of the universal principles of law to particular actions man happens to be deficient in many ways. Hence it is written (Wis. 9:14): "The thoughts of mortal men are fearful, and our counsels uncertain." Thus man needs to be guarded by the angels.

Reply Obj. 2: Two things are required for a good action; first, that the affection be inclined to good, which is effected in us by the habit of mortal virtue. Secondly, that reason should discover the proper methods to make perfect the good of virtue; this the Philosopher (Ethic. vi) attributes to prudence. As regards the first, God guards man immediately by infusing into him grace and virtues; as regards the second, God guards man as his universal instructor, Whose precepts reach man by the medium of the angels, as above stated (Q. 111, A. 1).

Reply Obj. 3: As men depart from the natural instinct of good by reason of a sinful

passion, so also do they depart from the instigation of the good angels, which takes place invisibly when they enlighten man that he may do what is right. Hence that men perish is not to be imputed to the negligence of the angels but to the malice of men. That they sometimes appear to men visibly outside the ordinary course of nature comes from a special grace of God, as likewise that miracles occur outside the order of nature. _____

SECOND ARTICLE [I, Q. 113, Art. 2]

Whether Each Man Is Guarded by an Angel?

Objection 1: It would seem that each man is not guarded by an angel. For an angel is stronger than a man. But one man suffices to guard many men. Therefore much more can one angel guard many men.

Obj. 2: Further, the lower things are brought to God through the medium of the higher, as Dionysius says (Coel. Hier. iv, xiii). But as all the angels are unequal (Q. 50, A. 4), there is only one angel between whom and men there is no medium. Therefore there is only one angel who immediately keeps men.

Obj. 3: Further, the greater angels are deputed to the greater offices. But it is not a greater office to keep one man more than another; since all men are naturally equal. Since therefore of all the angels one is greater than another, as Dionysius says (Coel. Hier. x), it seems that different men are not guarded by different angels.

On the contrary, On the text, "Their angels in heaven," etc. (Matt. 8:10), Jerome says: "Great is the dignity of souls, for each one to have an angel deputed to guard it from its birth."

I answer that, Each man has an angel guardian appointed to him. This rests upon the fact that the guardianship of angels belongs to the execution of Divine providence concerning men. But God's providence acts differently as regards men and as regards other corruptible creatures, for they are related differently to incorruptibility. For men are not only incorruptible in the common species, but also in the proper

forms of each individual, which are the rational souls, which cannot be said of other incorruptible things. Now it is manifest that the providence of God is chiefly exercised towards what remains for ever; whereas as regards things which pass away, the providence of God acts so as to order their existence to the things which are perpetual. Thus the providence of God is related to each man as it is to every genus or species of things corruptible. But, according to Gregory (Hom. xxxiv in Evang.), the different orders are deputed to the different genera of things, for instance, the "Powers" to coerce the demons, the "Virtues" to work miracles in things corporeal; while it is probable that the different species are presided over by different angels of the same order. Hence it is also reasonable to suppose that different angels are appointed to the guardianship of different men.

Reply Obj. 1: A guardian may be assigned to a man for two reasons: first, inasmuch as a man is an individual, and thus to one man one guardian is due; and sometimes several are appointed to guard one. Secondly, inasmuch as a man is part of a community, and thus one man is appointed as guardian of a whole community; to whom it belongs to provide what concerns one man in his relation to the whole community, such as external works, which are sources of strength or weakness to others. But angel guardians are given to men also as regards invisible and occult things, concerning the salvation of each one in his own regard. Hence individual angels are appointed to guard individual men.

Reply Obj. 2: As above stated (Q. 112, A. 3, ad 4), all the angels of the first hierarchy are, as to some things, enlightened by God directly; but as to other things, only the superior are directly enlightened by God, and these reveal them to the inferior. And the same also applies to the inferior orders: for a lower angel is enlightened in some respects by one of the highest, and in other respects by the one immediately above him. Thus it is possible that some one angel enlightens a man immediately, and yet has other angels beneath him whom he enlightens.

Reply Obj. 3: Although men are equal in nature, still inequality exists among them, according as Divine Providence orders some to the greater, and others to the lesser things, according to Ecclus. 33:11, 12: "With much knowledge the Lord hath divided them, and diversified their ways: some of them hath He blessed and exalted, and some of them hath He cursed and brought low." Thus it is a greater office to guard one man than another. _____

THIRD ARTICLE [I, Q. 113, Art. 3]

Whether to Guard Men Belongs Only to the Lowest Order of Angels?

Objection 1: It would seem that the guardianship of men does not belong only to the lowest order of the angels. For Chrysostom says that the text (Matt. 18:10), "Their angels in heaven," etc. is to be understood not of any angels but of the highest. Therefore the superior angels guard men.

Obj. 2: Further, the Apostle says that angels "are sent to minister for them who shall receive the inheritance of salvation" (Heb. 1:14); and thus it seems that the mission of the angels is directed to the guardianship of men. But five orders are sent in external ministry (Q. 112, A. 4). Therefore all the angels of the five orders are deputed to the guardianship of men.

Obj. 3: Further, for the guardianship of men it seems especially necessary to coerce the demons, which belongs most of all to the Powers, according to Gregory (Hom. xxxiv in Evang.); and to work miracles, which belongs to the Virtues. Therefore these orders are also deputed to the work of guardianship, and not only the lowest order.

On the contrary, In the Psalm (90) the guardianship of men is attributed to the angels; who belong to the lowest order, according to Dionysius (Coel. Hier. v, ix).

I answer that, As above stated (A. 2), man is guarded in two ways; in one way by particular guardianship, according as to each man an angel is appointed to guard him; and such guardianship belongs to the lowest order of the angels, whose place it

is, according to Gregory, to announce the "lesser things"; for it seems to be the least of the angelic offices to procure what concerns the salvation of only one man. The other kind of guardianship is universal, multiplied according to the different orders. For the more universal an agent is, the higher it is. Thus the guardianship of the human race belongs to the order of "Principalities," or perhaps to the "Archangels," whom we call the angel princes. Hence, Michael, whom we call an archangel, is also styled "one of the princes" (Dan. 10:13). Moreover all corporeal creatures are guarded by the "Virtues"; and likewise the demons by the "Powers," and the good spirits by the "Principalities," according to Gregory's opinion (Hom. xxxiv in Ev.).

Reply Obj. 1: Chrysostom can be taken to mean the highest in the lowest order of angels; for, as Dionysius says (Coel. Hier. x) in each order there are first, middle, and last. It is, however, probable that the greater angels are deputed to keep those chosen by God for the higher degree of glory.

Reply Obj. 2: Not all the angels who are sent have guardianship of individual men; but some orders have a universal guardianship, greater or less, as above explained.

Reply Obj. 3: Even inferior angels exercise the office of the superior, as they share in their gifts, and they are executors of the superiors' power; and in this way all the angels of the lowest order can coerce the demons, and work miracles.

FOURTH ARTICLE [I, Q. 113, Art. 4]

Whether Angels Are Appointed to the Guardianship of All Men?

Objection 1: It would seem that angels are not appointed to the guardianship of all men. For it is written of Christ (Phil. 2:7) that "He was made in the likeness of men, and in habit found as a man." If therefore angels are appointed to the guardianship of all men, Christ also would have had an angel guardian. But this is unseemly, for Christ is greater than all the angels. Therefore angels are not appointed to the guardianship of all men.

Obj. 2: Further, Adam was the first of all men. But it was not fitting that he should have an angel guardian, at least in the state of innocence: for then he was not beset by any dangers. Therefore angels are not appointed to the guardianship of all men.

Obj. 3: Further, angels are appointed to the guardianship of men, that they may take them by the hand and guide them to eternal life, encourage them to good works, and protect them against the assaults of the demons. But men who are foreknown to damnation, never attain to eternal life. Infidels, also, though at times they perform good works, do not perform them well, for they have not a right intention: for "faith directs the intention" as Augustine says (Enarr. ii in Ps. 31). Moreover, the coming of Antichrist will be "according to the working of Satan," as it is written (2 Thess. 2:9). Therefore angels are not deputed to the guardianship of all men.

On the contrary, is the authority of Jerome quoted above (A. 2), for he says that "each soul has an angel appointed to guard it."

I answer that, Man while in this state of life, is, as it were, on a road by which he should journey towards heaven. On this road man is threatened by many dangers both from within and from without, according to Ps. 159:4: "In this way wherein I walked, they have hidden a snare for me." And therefore as guardians are appointed for men who have to pass by an unsafe road, so an angel guardian is assigned to each man as long as he is a wayfarer. When, however, he arrives at the end of life he no longer has a guardian angel; but in the kingdom he will have an angel to reign with him, in hell a demon to punish him.

Reply Obj. 1: Christ as man was guided immediately by the Word of God: wherefore He needed not be guarded by an angel. Again as regards His soul, He was a comprehensor, although in regard to His passible body, He was a wayfarer. In this latter respect it was right that He should have not a guardian angel as superior to Him, but a ministering angel as inferior to Him. Whence it is written (Matt. 4:11) that "angels came and ministered to Him."

Reply Obj. 2: In the state of innocence man was not threatened by any peril from within: because within him all was well ordered, as we have said above (Q. 95, AA. 1, 3). But peril threatened from without on account of the snares of the demons; as was proved by the event. For this reason he needed a guardian angel.

Reply Obj. 3: Just as the foreknown, the infidels, and even Antichrist, are not deprived of the interior help of natural reason; so neither are they deprived of that exterior help granted by God to the whole human race—namely the guardianship of the angels. And although the help which they receive therefrom does not result in their deserving eternal life by good works, it does nevertheless conduce to their being protected from certain evils which would hurt both themselves and others. For even the demons are held off by the good angels, lest they hurt as much as they would. In like manner Antichrist will not do as much harm as he would wish.

FIFTH ARTICLE [I, Q. 113, Art. 5]

Whether an Angel Is Appointed to Guard a Man from His Birth?

Objection 1: It would seem that an angel is not appointed to guard a man from his birth. For angels are "sent to minister for them who shall receive the inheritance of salvation," as the Apostle says (Heb. 1:14). But men begin to receive the inheritance of salvation, when they are baptized. Therefore an angel is appointed to guard a man from the time of his baptism, not of his birth.

Obj. 2: Further, men are guarded by angels in as far as angels enlighten and instruct them. But children are not capable of instruction as soon as they are born, for they have not the use of reason. Therefore angels are not appointed to guard children as soon as they are born.

Obj. 3: Further, a child has a rational soul for some time before birth, just as well as after. But it does not appear that an angel is appointed to guard a child before its birth, for they are not then admitted to the sacraments of the Church. Therefore

angels are not appointed to guard men from the moment of their birth.

On the contrary, Jerome says (vide A. 4) that "each soul has an angel appointed to guard it from its birth."

I answer that, as Origen observes (Tract. v, super Matt.) there are two opinions on this matter. For some have held that the angel guardian is appointed at the time of baptism, others, that he is appointed at the time of birth. The latter opinion Jerome approves (loc. cit.), and with reason. For those benefits which are conferred by God on man as a Christian, begin with his baptism; such as receiving the Eucharist, and the like. But those which are conferred by God on man as a rational being, are bestowed on him at his birth, for then it is that he receives that nature. Among the latter benefits we must count the guardianship of angels, as we have said above (AA. 1, 4). Wherefore from the very moment of his birth man has an angel guardian appointed to him.

Reply Obj. 1: Angels are sent to minister, and that efficaciously indeed, for those who shall receive the inheritance of salvation, if we consider the ultimate effect of their guardianship, which is the realizing of that inheritance. But for all that, the angelic ministrations are not withdrawn for others although they are not so efficacious as to bring them to salvation: efficacious, nevertheless, they are, inasmuch as they ward off many evils.

Reply Obj. 2: Guardianship is ordained to enlightenment by instruction, as to its ultimate and principal effect. Nevertheless it has many other effects consistent with childhood; for instance to ward off the demons, and to prevent both bodily and spiritual harm.

Reply Obj. 3: As long as the child is in the mother's womb it is not entirely separate, but by reason of a certain intimate tie, is still part of her: just as the fruit while hanging on the tree is part of the tree. And therefore it can be said with some degree of probability, that the angel who guards the mother guards the child while in the

womb. But at its birth, when it becomes separate from the mother, an angel guardian is appointed to it; as Jerome, above quoted, says. _____

SIXTH ARTICLE [I, Q. 113, Art. 6]

Whether the Angel Guardian Ever Forsakes a Man?

Objection 1: It would seem that the angel guardian sometimes forsakes the man whom he is appointed to guard. For it is said (Jer. 51:9) in the person of the angels: "We would have cured Babylon, but she is not healed: let us forsake her." And (Isa. 5:5) it is written: "I will take away the hedge"—that is, "the guardianship of the angels" [gloss]—"and it shall be wasted."

Obj. 2: Further, God's guardianship excels that of the angels. But God forsakes man at times, according to Ps. 21:2: "O God, my God, look upon me: why hast Thou forsaken me?" Much rather therefore does an angel guardian forsake man.

Obj. 3: Further, according to Damascene (De Fide Orth. ii, 3), "When the angels are here with us, they are not in heaven." But sometimes they are in heaven. Therefore sometimes they forsake us.

On the contrary, The demons are ever assailing us, according to 1 Pet. 5:8: "Your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour." Much more therefore do the good angels ever guard us.

I answer that, As appears above (A. 2), the guardianship of the angels is an effect of Divine providence in regard to man. Now it is evident that neither man, nor anything at all, is entirely withdrawn from the providence of God: for in as far as a thing participates being, so far is it subject to the providence that extends over all being. God indeed is said to forsake man, according to the ordering of His providence, but only in so far as He allows man to suffer some defect of punishment or of fault. In like manner it must be said that the angel guardian never forsakes a man entirely, but sometimes he leaves him in some particular, for instance by not preventing him from being subject to some trouble, or even from falling into sin, according to the

ordering of Divine judgments. In this sense Babylon and the House of Israel are said to have been forsaken by the angels, because their angel guardians did not prevent them from being subject to tribulation.

From this the answers are clear to the first and second objections.

Reply Obj. 3: Although an angel may forsake a man sometimes locally, he does not for that reason forsake him as to the effect of his guardianship: for even when he is in heaven he knows what is happening to man; nor does he need time for his local motion, for he can be with man in an instant. _____

SEVENTH ARTICLE [I, Q. 113, Art. 7]

Whether Angels Grieve for the Ills of Those Whom They Guard?

Objection 1: It would seem that angels grieve for the ills of those whom they guard. For it is written (Isa. 33:7): "The angels of peace shall weep bitterly." But weeping is a sign of grief and sorrow. Therefore angels grieve for the ills of those whom they guard.

Obj. 2: Further, according to Augustine (De Civ. Dei xiv, 15), "sorrow is for those things that happen against our will." But the loss of the man whom he has guarded is against the guardian angel's will. Therefore angels grieve for the loss of men.

Obj. 3: Further, as sorrow is contrary to joy, so penance is contrary to sin. But angels rejoice about one sinner doing penance, as we are told, Luke 15:7. Therefore they grieve for the just man who falls into sin.

Obj. 4: Further, on Numbers 18:12: "Whatsoever first-fruits they offer," etc. the gloss of Origen says: "The angels are brought to judgment as to whether men have fallen through their negligence or through their own fault." But it is reasonable for anyone to grieve for the ills which have brought him to judgment. Therefore angels grieve for men's sins.

On the contrary, Where there is grief and sorrow, there is not perfect happiness:

wherefore it is written (Apoc. 21:4): "Death shall be no more, nor mourning, nor crying, nor sorrow." But the angels are perfectly happy. Therefore they have no cause for grief.

I answer that, Angels do not grieve, either for sins or for the pains inflicted on men. For grief and sorrow, according to Augustine (De Civ. Dei xiv, 15) are for those things which occur against our will. But nothing happens in the world contrary to the will of the angels and the other blessed, because their will cleaves entirely to the ordering of Divine justice; while nothing happens in the world save what is effected or permitted by Divine justice. Therefore simply speaking, nothing occurs in the world against the will of the blessed. For as the Philosopher says (Ethic. iii, 1) that is called simply voluntary, which a man wills in a particular case, and at a particular time, having considered all the circumstances; although universally speaking, such a thing would not be voluntary: thus the sailor does not will the casting of his cargo into the sea, considered universally and absolutely, but on account of the threatened danger of his life, he wills it. Wherefore this is voluntary rather than involuntary, as stated in the same passage. Therefore universally and absolutely speaking the angels do not will sin and the pains inflicted on its account: but they do will the fulfilment of the ordering of Divine justice in this matter, in respect of which some are subjected to pains and are allowed to fall into sin.

Reply Obj. 1: These words of Isaias may be understood of the angels, i.e. the messengers, of Ezechias, who wept on account of the words of Rabsaces, as related Isa. 37:2 seqq.: this would be the literal sense. According to the allegorical sense the "angels of peace" are the apostles and preachers who weep for men's sins. If according to the anagogical sense this passage be expounded of the blessed angels, then the expression is metaphorical, and signifies that universally speaking the angels will the salvation of mankind: for in this sense we attribute passions to God and the angels.

The reply to the second objection appears from what has been said.

Reply Obj. 3: Both in man's repentance and in man's sin there is one reason for the angel's joy, namely the fulfilment of the ordering of the Divine Providence.

Reply Obj. 4: The angels are brought into judgment for the sins of men, not as guilty, but as witnesses to convict man of weakness. _____

EIGHTH ARTICLE [I, Q. 113, Art. 8]

Whether There Can Be Strife or Discord Among the Angels?

Objection 1: It would seem that there can be [no] strife or discord among the angels. For it is written (Job 25:2): "Who maketh peace in His high places." But strife is opposed to peace. Therefore among the high angels there is no strife.

Obj. 2: Further, where there is perfect charity and just authority there can be no strife. But all this exists among the angels. Therefore there is no strife among the angels.

Obj. 3: Further, if we say that angels strive for those whom they guard, one angel must needs take one side, and another angel the opposite side. But if one side is in the right the other side is in the wrong. It will follow therefore, that a good angel is a compounder of wrong; which is unseemly. Therefore there is no strife among good angels.

On the contrary, It is written (Dan. 10:13): "The prince of the kingdom of the Persians resisted me one and twenty days." But this prince of the Persians was the angel deputed to the guardianship of the kingdom of the Persians. Therefore one good angel resists the others; and thus there is strife among them.

I answer that, The raising of this question is occasioned by this passage of Daniel. Jerome explains it by saying that the prince of the kingdom of the Persians is the angel who opposed the setting free of the people of Israel, for whom Daniel was praying, his prayers being offered to God by Gabriel. And this resistance of his may

have been caused by some prince of the demons having led the Jewish captives in Persia into sin; which sin was an impediment to the efficacy of the prayer which Daniel put up for that same people.

But according to Gregory (Moral. xvii), the prince of the kingdom of Persia was a good angel appointed to the guardianship of that kingdom. To see therefore how one angel can be said to resist another, we must note that the Divine judgments in regard to various kingdoms and various men are executed by the angels. Now in their actions, the angels are ruled by the Divine decree. But it happens at times in various kingdoms or various men there are contrary merits or demerits, so that one of them is subject to or placed over another. As to what is the ordering of Divine wisdom on such matters, the angels cannot know it unless God reveal it to them: and so they need to consult Divine wisdom thereupon. Wherefore forasmuch as they consult the Divine will concerning various contrary and opposing merits, they are said to resist one another: not that their wills are in opposition, since they are all of one mind as to the fulfilment of the Divine decree; but that the things about which they seek knowledge are in opposition.

From this the answers to the objections are clear. _____

QUESTION 114

OF THE ASSAULTS OF THE DEMONS (In Five Articles)

We now consider the assaults of the demons. Under this head there are five points of inquiry:

(1) Whether men are assailed by the demons?

(2) Whether to tempt is proper to the devil?

(3) Whether all the sins of men are to be set down to the assaults or temptations of the demons?

(4) Whether they can work real miracles for the purpose of leading men astray?

(5) Whether the demons who are overcome by men, are hindered from making further assaults? _____

FIRST ARTICLE [I, Q. 114, Art. 1]

Whether Men Are Assailed by the Demons?

Objection 1: It would seem that men are not assailed by the demons. For angels are sent by God to guard man. But demons are not sent by God: for the demons' intention is the loss of souls; whereas God's is the salvation of souls. Therefore demons are not deputed to assail man.

Obj. 2: Further, it is not a fair fight, for the weak to be set against the strong, and the ignorant against the astute. But men are weak and ignorant, whereas the demons are strong and astute. It is not therefore to be permitted by God, the author of all justice, that men should be assailed by demons.

Obj. 3: Further, the assaults of the flesh and the world are enough for man's exercise. But God permits His elect to be assailed that they may be exercised. Therefore there is no need for them to be assailed by the demons.

On the contrary, The Apostle says (Eph. 6:12): "Our wrestling is not against flesh and blood; but against Principalities and Powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places."

I answer that, Two things may be considered in the assault of the demons—the assault itself, and the ordering thereof. The assault itself is due to the malice of the demons, who through envy endeavor to hinder man's progress; and through pride usurp a semblance of Divine power, by deputing certain ministers to assail man, as the angels of God in their various offices minister to man's salvation. But the ordering of the assault is from God, Who knows how to make orderly use of evil by ordering it to good. On the other hand, in regard to the angels, both their guardianship and the ordering thereof are to be referred to God as their first author.

Reply Obj. 1: The wicked angels assail men in two ways. Firstly by instigating them

to sin; and thus they are not sent by God to assail us, but are sometimes permitted to do so according to God's just judgments. But sometimes their assault is a punishment to man: and thus they are sent by God; as the lying spirit was sent to punish Achab, King of Israel, as is related in 3 Kings 22:20. For punishment is referred to God as its first author. Nevertheless the demons who are sent to punish, do so with an intention other than that for which they are sent; for they punish from hatred or envy; whereas they are sent by God on account of His justice.

Reply Obj. 2: In order that the conditions of the fight be not unequal, there is as regards man the promised recompense, to be gained principally through the grace of God, secondarily through the guardianship of the angels. Wherefore (4 Kings 6:16), Eliseus said to his servant: "Fear not, for there are more with us than with them."

Reply Obj. 3: The assault of the flesh and the world would suffice for the exercise of human weakness: but it does not suffice for the demon's malice, which makes use of both the above in assailing men. But by the Divine ordinance this tends to the glory of the elect. _____

SECOND ARTICLE [I, Q. 114, Art. 2]

Whether to Tempt Is Proper to the Devil?

Objection 1: It would seem that to tempt is not proper to the devil. For God is said to tempt, according to Gen. 22:1, "God tempted Abraham." Moreover man is tempted by the flesh and the world. Again, man is said to tempt God, and to tempt man. Therefore it is not proper to the devil to tempt.

Obj. 2: Further, to tempt is a sign of ignorance. But the demons know what happens among men. Therefore the demons do not tempt.

Obj. 3: Further, temptation is the road to sin. Now sin dwells in the will. Since therefore the demons cannot change man's will, as appears from what has been said above (Q. 111, A. 2), it seems that it is not in their province to tempt.

On the contrary, It is written (1 Thess. 3:5): "Lest perhaps he that tempteth should

have tempted you": to which the gloss adds, "that is, the devil, whose office it is to tempt."

I answer that, To tempt is, properly speaking, to make trial of something. Now we make trial of something in order to know something about it: hence the immediate end of every tempter is knowledge. But sometimes another end, either good or bad, is sought to be acquired through that knowledge; a good end, when, for instance, one desires to know of someone, what sort of a man he is as to knowledge, or virtue, with a view to his promotion; a bad end, when that knowledge is sought with the purpose of deceiving or ruining him.

From this we can gather how various beings are said to tempt in various ways. For man is said to tempt, sometimes indeed merely for the sake of knowing something; and for this reason it is a sin to tempt God; for man, being uncertain as it were, presumes to make an experiment of God's power. Sometimes too he tempts in order to help, sometimes in order to hurt. The devil, however, always tempts in order to hurt by urging man into sin. In this sense it is said to be his proper office to tempt: for thought at times man tempts thus, he does this as minister of the devil. God is said to tempt that He may know, in the same sense as that is said to know which makes others to know. Hence it is written (Deut. 13:3): "The Lord your God trieth you, that it may appear whether you love him."

The flesh and the world are said to tempt as the instruments or matter of temptations; inasmuch as one can know what sort of man someone is, according as he follows or resists the desires of the flesh, and according as he despises worldly advantages and adversity: of which things the devil also makes use in tempting.

Thus the reply to the first objection is clear.

Reply Obj. 2: The demons know what happens outwardly among men; but the inward disposition of man God alone knows, Who is the "weigher of spirits" (Prov. 16:2). It is this disposition that makes man more prone to one vice than to another:

hence the devil tempts, in order to explore this inward disposition of man, so that he may tempt him to that vice to which he is most prone.

Reply Obj. 3: Although a demon cannot change the will, yet, as stated above (Q. 111, A. 3), he can change the inferior powers of man, in a certain degree: by which powers, though the will cannot be forced, it can nevertheless be inclined.

THIRD ARTICLE [I, Q. 114, Art. 3]

Whether All Sins Are Due to the Temptation of the Devil?

Objection 1: It would seem that all sins are due to the temptation of the devil. For Dionysius says (Div. Nom. iv) that "the multitude of demons is the cause of all evils, both to themselves and to others." And Damascene says (De Fide Orth. ii, 4) that "all malice and all uncleanness have been devised by the devil."

Obj. 2: Further, of every sinner can be said what the Lord said of the Jews (John 8:44): "You are of your father the devil." But this was in as far as they sinned through the devil's instigation. Therefore every sin is due to the devil's instigation.

Obj. 3: Further, as angels are deputed to guard men, so demons are deputed to assail men. But every good thing we do is due to the suggestion of the good angels: because the Divine gifts are borne to us by the angels. Therefore all the evil we do, is due to the instigation of the devil.

On the contrary, It is written (De Eccl. Dogmat. xlix): "Not all our evil thoughts are stirred up by the devil, but sometimes they arise from the movement of our free-will."

I answer that, One thing can be the cause of another in two ways; directly and indirectly. Indirectly as when an agent is the cause of a disposition to a certain effect, it is said to be the occasional and indirect cause of that effect: for instance, we might say that he who dries the wood is the cause of the wood burning. In this way we must admit that the devil is the cause of all our sins; because he it was who

instigated the first man to sin, from whose sin there resulted a proneness to sin in the whole human race: and in this sense we must take the words of Damascene and Dionysius.

But a thing is said to be the direct cause of something, when its action tends directly thereunto. And in this way the devil is not the cause of every sin: for all sins are not committed at the devil's instigation, but some are due to the free-will and the corruption of the flesh. For, as Origen says (Peri Archon iii), even if there were no devil, men would have the desire for food and love and such like pleasures; with regard to which many disorders may arise unless those desires are curbed by reason, especially if we presuppose the corruption of our natures. Now it is in the power of the free-will to curb this appetite and keep it in order. Consequently there is no need for all sins to be due to the instigation of the devil. But those sins which are due thereto man perpetrates "through being deceived by the same blandishments as were our first parents," as Isidore says (De Summo Bono ii).

Thus the answer to the first objection is clear.

Reply Obj. 2: When man commits sin without being thereto instigated by the devil, he nevertheless becomes a child of the devil thereby, in so far as he imitates him who was the first to sin.

Reply Obj. 3: Man can of his own accord fall into sin: but he cannot advance in merit without the Divine assistance, which is borne to man by the ministry of the angels. For this reason the angels take part in all our good works: whereas all our sins are not due to the demons' instigation. Nevertheless there is no kind of sin which is not sometimes due to the demons' suggestion. _____

FOURTH ARTICLE [I, Q. 114, Art. 4]

Whether Demons Can Lead Men Astray by Means of Real Miracles?

Objection 1: It would seem that the demons cannot lead men astray by means of real miracles. For the activity of the demons will show itself especially in the works of

Antichrist. But as the Apostle says (2 Thess. 2:9), his "coming is according to the working of Satan, in all power, and signs, and lying wonders." Much more therefore at other times do the demons perform lying wonders.

Obj. 2: Further, true miracles are wrought by some corporeal change. But demons are unable to change the nature of a body; for Augustine says (De Civ. Dei xviii, 18): "I cannot believe that the human body can receive the limbs of a beast by means of a demon's art or power." Therefore the demons cannot work real miracles.

Obj. 3: Further, an argument is useless which may prove both ways. If therefore real miracles can be wrought by demons, to persuade one of what is false, they will be useless to confirm the teaching of the faith. This is unfitting; for it is written (Mk. 16:20): "The Lord working withal, and confirming the word with signs that followed."

On the contrary, Augustine says (Q. 83) [*Lib. xxi, Sent. sent 4, among the supposititious works of St. Augustine]: "Often by means of the magic art miracles are wrought like those which are wrought by the servants of God."

I answer that, As is clear from what has been said above (Q. 110, A. 4), if we take a miracle in the strict sense, the demons cannot work miracles, nor can any creature, but God alone: since in the strict sense a miracle is something done outside the order of the entire created nature, under which order every power of a creature is contained. But sometimes miracle may be taken in a wide sense, for whatever exceeds the human power and experience. And thus demons can work miracles, that is, things which rouse man's astonishment, by reason of their being beyond his power and outside his sphere of knowledge. For even a man by doing what is beyond the power and knowledge of another, leads him to marvel at what he has done, so that in a way he seems to that man to have worked a miracle.

It is to be noted, however, that although these works of demons which appear marvelous to us are not real miracles, they are sometimes nevertheless something

real. Thus the magicians of Pharaoh by the demons' power produced real serpents and frogs. And "when fire came down from heaven and at one blow consumed Job's servants and sheep; when the storm struck down his house and with it his children—these were the work of Satan, not phantoms"; as Augustine says (De Civ. Dei xx, 19).

Reply Obj. 1: As Augustine says in the same place, the works of Antichrist may be called lying wonders, "either because he will deceive men's senses by means of phantoms, so that he will not really do what he will seem to do; or because, if he work real prodigies, they will lead those into falsehood who believe in him."

Reply Obj. 2: As we have said above (Q. 110, A. 2), corporeal matter does not obey either good or bad angels at their will, so that demons be able by their power to transmute matter from one form to another; but they can employ certain seeds that exist in the elements of the world, in order to produce these effects, as Augustine says (De Trin. iii, 8, 9). Therefore it must be admitted that all the transformation of corporeal things which can be produced by certain natural powers, to which we must assign the seeds above mentioned, can alike be produced by the operation of the demons, by the employment of these seeds; such as the transformation of certain things into serpents or frogs, which can be produced by putrefaction. On the contrary, those transformations which cannot be produced by the power of nature, cannot in reality be effected by the operation of the demons; for instance, that the human body be changed into the body of a beast, or that the body of a dead man return to life. And if at times something of this sort seems to be effected by the operation of demons, it is not real but a mere semblance of reality.

Now this may happen in two ways. Firstly, from within; in this way a demon can work on man's imagination and even on his corporeal senses, so that something seems otherwise that it is, as explained above (Q. 111, AA. 3,4). It is said indeed that this can be done sometimes by the power of certain bodies. Secondly, from

without: for just as he can from the air form a body of any form and shape, and assume it so as to appear in it visibly: so, in the same way he can clothe any corporeal thing with any corporeal form, so as to appear therein. This is what Augustine says (De Civ. Dei xviii, 18): "Man's imagination, which whether thinking or dreaming, takes the forms of an innumerable number of things, appears to other men's senses, as it were embodied in the semblance of some animal." This not to be understood as though the imagination itself or the images formed therein were identified with that which appears embodied to the senses of another man: but that the demon, who forms an image in a man's imagination, can offer the same picture to another man's senses.

Reply Obj. 3: As Augustine says (QQ. 83, qu. 79): "When magicians do what holy men do, they do it for a different end and by a different right. The former do it for their own glory; the latter, for the glory of God: the former, by certain private compacts; the latter by the evident assistance and command of God, to Whom every creature is subject." _____

FIFTH ARTICLE [I, Q. 114, Art. 5]

Whether a Demon Who Is Overcome by Man, Is for This Reason Hindered from Making Further Assaults?

Objection 1: It would seem that a demon who is overcome by a man, is not for that reason hindered from any further assault. For Christ overcame the tempter most effectively. Yet afterwards the demon assailed Him by instigating the Jews to kill Him. Therefore it is not true that the devil when conquered ceases his assaults.

Obj. 2: Further, to inflict punishment on one who has been worsted in a fight, is to incite him to a sharper attack. But this is not befitting God's mercy. Therefore the conquered demons are not prevented from further assaults.

On the contrary, It is written (Matt. 4:11): "Then the devil left Him," i.e. Christ Who overcame.

I answer that, Some say that when once a demon has been overcome he can no more tempt any man at all, neither to the same nor to any other sin. And others say that he can tempt others, but not the same man. This seems more probable as long as we understand it to be so for a certain definite time: wherefore (Luke 4:13) it is written: "All temptation being ended, the devil departed from Him for a time." There are two reasons for this. One is on the part of God's clemency; for as Chrysostom says (Super Matt. Hom. v) [*In the Opus Imperfectum, among his supposititious works], "the devil does not tempt man for just as long as he likes, but for as long as God allows; for although He allows him to tempt for a short time, He orders him off on account of our weakness." The other reason is taken from the astuteness of the devil. As to this, Ambrose says on Luke 4:13: "The devil is afraid of persisting, because he shrinks from frequent defeat." That the devil does nevertheless sometimes return to the assault, is apparent from Matt. 12:44: "I will return into my house from whence I came out."

From what has been said, the objections can easily be solved.

QUESTION 115

OF THE ACTION OF THE CORPOREAL CREATURE (In Six Articles)

We have now to consider the action of the corporeal creature; and fate, which is ascribed to certain bodies. Concerning corporeal actions there are six points of inquiry:

(1) Whether a body can be active?

(2) Whether there exist in bodies certain seminal virtues?

(3) Whether the heavenly bodies are the causes of what is done here by the inferior bodies?

(4) Whether they are the cause of human acts?

(5) Whether demons are subject to their influence?

(6) Whether the heavenly bodies impose necessity on those things which are subject to their influence? _____

FIRST ARTICLE [I, Q. 115, Art. 1]

Whether a Body Can Be Active?

Objection 1: It would seem that no bodies are active. For Augustine says (De Civ. Dei v, 9): "There are things that are acted upon, but do not act; such are bodies: there is one Who acts but is not acted upon; this is God: there are things that both act and are acted upon; these are the spiritual substances."

Obj. 2: Further, every agent except the first agent requires in its work a subject susceptible of its action. But there is not substance below the corporeal substance which can be susceptible of the latter's action; since it belongs to the lowest degree of beings. Therefore corporeal substance is not active.

Obj. 3: Further, every corporeal substance is limited by quantity. But quantity hinders substance from movement and action, because it surrounds it and penetrates it: just as a cloud hinders the air from receiving light. A proof of this is that the more a body increases in quantity, the heavier it is and the more difficult to move. Therefore no corporeal substance is active.

Obj. 4: Further, the power of action in every agent is according to its propinquity to the first active cause. But bodies, being most composite, are most remote from the first active cause, which is most simple. Therefore no bodies are active.

Obj. 5: Further, if a body is an agent, the term of its action is either a substantial, or an accidental form. But it is not a substantial form; for it is not possible to find in a body any principle of action, save an active quality, which is an accident; and an accident cannot be the cause of a substantial form, since the cause is always more excellent than the effect. Likewise, neither is it an accidental form, for "an accident does not extend beyond its subject," as Augustine says (De Trin. ix, 4). Therefore no

bodies are active.

On the contrary, Dionysius says (Coel. Hier. xv) that among other qualities of corporeal fire, "it shows its greatness in its action and power on that of which it lays hold."

I answer that, It is apparent to the senses that some bodies are active. But concerning the action of bodies there have been three errors. For some denied all action to bodies. This is the opinion of Avicebron in his book on The Fount of Life, where, by the arguments mentioned above, he endeavors to prove that no bodies act, but that all the actions which seem to be the actions of bodies, are the actions of some spiritual power that penetrates all bodies: so that, according to him, it is not fire that heats, but a spiritual power which penetrates, by means of the fire. And this opinion seems to be derived from that of Plato. For Plato held that all forms existing in corporeal matter are participated thereby, and determined and limited thereto; and that separate forms are absolute and as it were universal; wherefore he said that these separate forms are the causes of forms that exist in matter. Therefore inasmuch as the form which is in corporeal matter is determined to this matter individualized by quantity, Avicebron held that the corporeal form is held back and imprisoned by quantity, as the principle of individuality, so as to be unable by action to extend to any other matter: and that the spiritual and immaterial form alone, which is not hedged in by quantity, can issue forth by acting on something else.

But this does not prove that the corporeal form is not an agent, but that it is not a universal agent. For in proportion as a thing is participated, so, of necessity, must that be participated which is proper thereto; thus in proportion to the participation of light is the participation of visibility. But to act, which is nothing else than to make something to be in act, is essentially proper to an act as such; wherefore every agent produces its like. So therefore to the fact of its being a form not determined by matter subject to quantity, a thing owes its being an agent indeterminate and

universal: but to the fact that it is determined to this matter, it owes its being an agent limited and particular. Wherefore if the form of fire were separate, as the Platonists supposed, it would be, in a fashion, the cause of every ignition. But this form of fire which is in this corporeal matter, is the cause of this ignition which passes from this body to that. Hence such an action is effected by the contact of two bodies.

But this opinion of Avicebron goes further than that of Plato. For Plato held only substantial forms to be separate; while he referred accidents to the material principles which are "the great" and "the small," which he considered to be the first contraries, by others considered to the "the rare" and "the dense." Consequently both Plato and Avicenna, who follows him to a certain extent, held that corporeal agents act through their accidental forms, by disposing matter for the substantial form; but that the ultimate perfection attained by the introduction of the substantial form is due to an immaterial principle. And this is the second opinion concerning the action of bodies; of which we have spoken above when treating of the creation (Q. 45, A. 8).

The third opinion is that of Democritus, who held that action takes place through the issue of atoms from the corporeal agent, while passion consists in the reception of the atoms in the pores of the passive body. This opinion is disproved by Aristotle (De Gener. i, 8, 9). For it would follow that a body would not be passive as a whole, and the quantity of the active body would be diminished through its action; which things are manifestly untrue.

We must therefore say that a body acts forasmuch as it is in act, on a body forasmuch as it is in potentiality.

Reply Obj. 1: This passage of Augustine is to be understood of the whole corporeal nature considered as a whole, which thus has no nature inferior to it, on which it can act; as the spiritual nature acts on the corporeal, and the uncreated nature on the created. Nevertheless one body is inferior to another, forasmuch as it is in

potentiality to that which the other has in act.

From this follows the solution of the second objection. But it must be observed, when Avicebron argues thus, "There is a mover who is not moved, to wit, the first maker of all; therefore, on the other hand, there exists something moved which is purely passive," that this is to be conceded. But this latter is primary matter, which is a pure potentiality, just as God is pure act. Now a body is composed of potentiality and act; and therefore it is both active and passive.

Reply Obj. 3: Quantity does not entirely hinder the corporeal form from action, as stated above; but from being a universal agent, forasmuch as a form is individualized through being in matter subject to quantity. The proof taken from the weight of bodies is not to the purpose. First, because addition of quantity does not cause weight; as is proved (De Coelo et Mundo iv, 2). Secondly, it is false that weight retards movement; on the contrary, the heavier a thing, the greater its movement, if we consider the movement proper thereto. Thirdly, because action is not effected by local movement, as Democritus held: but by something being reduced from potentiality to act.

Reply Obj. 4: A body is not that which is most distant from God; for it participates something of a likeness to the Divine Being, forasmuch as it has a form. That which is most distant from God is primary matter; which is in no way active, since it is a pure potentiality.

Reply Obj. 5: The term of a body's action is both an accidental form and a substantial form. For the active quality, such as heat, although itself an accident, acts nevertheless by virtue of the substantial form, as its instrument: wherefore its action can terminate in a substantial form; thus natural heat, as the instrument of the soul, has an action terminating in the generation of flesh. But by its own virtue it produces an accident. Nor is it against the nature of an accident to surpass its subject in acting, but it is to surpass it in being; unless indeed one were to imagine that an accident

transfers its identical self from the agent to the patient; thus Democritus explained action by an issue of atoms. _____

SECOND ARTICLE [I, Q. 115, Art. 2]

Whether There Are Any Seminal Virtues in Corporeal Matter?

Objection 1: It would seem that there are no seminal virtues in corporeal matter. For virtue (ratio) implies something of a spiritual order. But in corporeal matter nothing exists spiritually, but only materially, that is, according to the mode of that in which it is. Therefore there are no seminal virtues in corporeal matter.

Obj. 2: Further, Augustine (De Trin. iii, 8, 9) says that demons produce certain results by employing with a hidden movement certain seeds, which they know to exist in matter. But bodies, not virtues, can be employed with local movement. Therefore it is unreasonable to say that there are seminal virtues in corporeal matter.

Obj. 3: Further, seeds are active principles. But there are no active principles in corporeal matter; since, as we have said above, matter is not competent to act (A. 1, ad 2, 4). Therefore there are no seminal virtues in corporeal matter.

Obj. 4: Further, there are said to be certain "causal virtues" (Augustine, De Gen. ad lit. v, 4) which seem to suffice for the production of things. But seminal virtues are not causal virtues: for miracles are outside the scope of seminal virtues, but not of causal virtues. Therefore it is unreasonable to say that there are seminal virtues in corporeal matter.

On the contrary, Augustine says (De Trin. iii, 8): "Of all the things which are generated in a corporeal and visible fashion, certain seeds lie hidden in the corporeal things of this world."

I answer that, It is customary to name things after what is more perfect, as the Philosopher says (De Anima ii, 4). Now in the whole corporeal nature, living bodies are the most perfect: wherefore the word "nature" has been transferred from living things to all natural things. For the word itself, "nature," as the Philosopher says

(Metaph. v, Did. iv, 4), was first applied to signify the generation of living things, which is called "nativity": and because living things are generated from a principle united to them, as fruit from a tree, and the offspring from the mother, to whom it is united, consequently the word "nature" has been applied to every principle of movement existing in that which is moved. Now it is manifest that the active and passive principles of the generation of living things are the seeds from which living things are generated. Therefore Augustine fittingly gave the name of "seminal virtues" [seminales rationes] to all those active and passive virtues which are the principles of natural generation and movement.

These active and passive virtues may be considered in several orders. For in the first place, as Augustine says (Gen. ad lit. vi, 10), they are principally and originally in the Word of God, as typal ideas. Secondly, they are in the elements of the world, where they were produced altogether at the beginning, as in universal causes. Thirdly, they are in those things which, in the succession of time, are produced by universal causes, for instance in this plant, and in that animal, as in particular causes. Fourthly, they are in the seeds produced from animals and plants. And these again are compared to further particular effects, as the primordial universal causes to the first effects produced.

Reply Obj. 1: These active and passive virtues of natural things, though not called "virtues" (rationes) by reason of their being in corporeal matter, can nevertheless be so called in respect of their origin, forasmuch as they are the effect of the typal ideas [rationes ideales].

Reply Obj. 2: These active and passive virtues are in certain parts of corporeal things: and when they are employed with local movement for the production of certain results, we speak of the demons as employing seeds.

Reply Obj. 3: The seed of the male is the active principle in the generation of an animal. But that can be called seed also which the female contributes as the passive

principle. And thus the word "seed" covers both active and passive principles.

Reply Obj. 4: From the words of Augustine when speaking of these seminal virtues, it is easy to gather that they are also causal virtues, just as seed is a kind of cause: for he says (De Trin. iii, 9) that, "as a mother is pregnant with the unborn offspring, so is the world itself pregnant with the causes of unborn things." Nevertheless, the "typal ideas" can be called "causal virtues," but not, strictly speaking, "seminal virtues," because seed is not a separate principle; and because miracles are not wrought outside the scope of causal virtues. Likewise neither are miracles wrought outside the scope of the passive virtues so implanted in the creature, that the latter can be used to any purpose that God commands. But miracles are said to be wrought outside the scope of the natural active virtues, and the passive potentialities which are ordered to such active virtues, and this is what is meant when we say that they are wrought outside the scope of seminal virtues. _____

THIRD ARTICLE [I, Q. 115, Art. 3]

Whether the Heavenly Bodies Are the Cause of What Is Produced in Bodies Here Below?

Objection 1: It would seem that the heavenly bodies are not the cause of what is produced in bodies here below. For Damascene says (De Fide Orth. ii, 7): "We say that they"—namely, the heavenly bodies—"are not the cause of generation or corruption: they are rather signs of storms and atmospheric changes."

Obj. 2: Further, for the production of anything, an agent and matter suffice. But in things here below there is passive matter; and there are contrary agents—heat and cold, and the like. Therefore for the production of things here below, there is no need to ascribe causality to the heavenly bodies.

Obj. 3: Further, the agent produces its like. Now it is to be observed that everything which is produced here below is produced through the action of heat and cold, moisture and dryness, and other such qualities, which do not exist in heavenly

bodies. Therefore the heavenly bodies are not the cause of what is produced here below.

Obj. 4: Further, Augustine says (De Civ. Dei v, 6): "Nothing is more corporeal than sex." But sex is not caused by the heavenly bodies: a sign of this is that of twins born under the same constellation, one may be male, the other female. Therefore the heavenly bodies are not the cause of things produced in bodies here below.

On the contrary, Augustine says (De Trin. iii, 4): "Bodies of a grosser and inferior nature are ruled in a certain order by those of a more subtle and powerful nature." And Dionysius (Div. Nom. iv) says that "the light of the sun conduces to the generation of sensible bodies, moves them to life, gives them nourishment, growth, and perfection."

I answer that, Since every multitude proceeds from unity; and since what is immovable is always in the same way of being, whereas what is moved has many ways of being: it must be observed that throughout the whole of nature, all movement proceeds from the immovable. Therefore the more immovable certain things are, the more are they the cause of those things which are most movable. Now the heavenly bodies are of all bodies the most immovable, for they are not moved save locally. Therefore the movements of bodies here below, which are various and multiform, must be referred to the movement of the heavenly bodies, as to their cause.

Reply Obj. 1: These words of Damascene are to be understood as denying that the heavenly bodies are the first cause of generation and corruption here below; for this was affirmed by those who held that the heavenly bodies are gods.

Reply Obj. 2: The active principles of bodies here below are only the active qualities of the elements, such as hot and cold and the like. If therefore the substantial forms of inferior bodies were not diversified save according to accidents of that kind, the principles of which the early natural philosophers held to be the "rare" and the

"dense"; there would be no need to suppose some principle above these inferior bodies, for they would be of themselves sufficient to act. But to anyone who considers the matter aright, it is clear that those accidents are merely material dispositions in regard to the substantial forms of natural bodies. Now matter is not of itself sufficient to act. And therefore it is necessary to suppose some active principle above these material dispositions.

This is why the Platonists maintained the existence of separate species, by participation of which the inferior bodies receive their substantial forms. But this does not seem enough. For the separate species, since they are supposed to be immovable, would always have the same mode of being: and consequently there would be no variety in the generation and corruption of inferior bodies: which is clearly false.

Therefore it is necessary, as the Philosopher says (De Gener. ii, 10), to suppose a movable principle, which by reason of its presence or absence causes variety in the generation and corruption of inferior bodies. Such are the heavenly bodies. Consequently whatever generates here below, moves to the production of the species, as the instrument of a heavenly body: thus the Philosopher says (Phys. ii, 2) that "man and the sun generate man."

Reply Obj. 3: The heavenly bodies have not a specific likeness to the bodies here below. Their likeness consists in this, that by reason of their universal power, whatever is generated in inferior bodies, is contained in them. In this way also we say that all things are like God.

Reply Obj. 4: The actions of heavenly bodies are variously received in inferior bodies, according to the various dispositions of matter. Now it happens at times that the matter in the human conception is not wholly disposed to the male sex; wherefore it is formed sometimes into a male, sometimes into a female. Augustine quotes this as an argument against divination by stars: because the effects of the

stars are varied even in corporeal things, according to the various dispositions of matter. _____

FOURTH ARTICLE [I, Q. 115, Art. 4]

Whether the Heavenly Bodies Are the Cause of Human Actions?

Objection 1: It would seem that the heavenly bodies are the cause of human actions. For since the heavenly bodies are moved by spiritual substances, as stated above (Q. 110, A. 3), they act by virtue thereof as their instruments. But those spiritual substances are superior to our souls. Therefore it seems that they can cause impressions on our souls, and thereby cause human actions.

Obj. 2: Further, every multiform is reducible to a uniform principle. But human actions are various and multiform. Therefore it seems that they are reducible to the uniform movements of heavenly bodies, as to their principles.

Obj. 3: Further, astrologers often foretell the truth concerning the outcome of wars, and other human actions, of which the intellect and will are the principles. But they could not do this by means of the heavenly bodies, unless these were the cause of human actions. Therefore the heavenly bodies are the cause of human actions.

On the contrary, Damascene says (De Fide Orth. ii, 7) that "the heavenly bodies are by no means the cause of human actions."

I answer that, The heavenly bodies can directly and of themselves act on bodies, as stated above (A. 3). They can act directly indeed on those powers of the soul which are the acts of corporeal organs, but accidentally: because the acts of such powers must needs be hindered by obstacles in the organs; thus an eye when disturbed cannot see well. Wherefore if the intellect and will were powers affixed to corporeal organs, as some maintained, holding that intellect does not differ from sense; it would follow of necessity that the heavenly bodies are the cause of human choice and action. It would also follow that man is led by natural instinct to his actions, just as other animals, in which there are powers other than those which are affixed to

corporeal organs: for whatever is done here below in virtue of the action of heavenly bodies, is done naturally. It would therefore follow that man has no free-will, and that he would have determinate actions, like other natural things. All of which is manifestly false, and contrary to human habit. It must be observed, however, that indirectly and accidentally, the impressions of heavenly bodies can reach the intellect and will, forasmuch, namely, as both intellect and will receive something from the inferior powers which are affixed to corporeal organs. But in this the intellect and will are differently situated. For the intellect, of necessity, receives from the inferior apprehensive powers: wherefore if the imaginative, cogitative, or memorative powers be disturbed, the action of the intellect is, of necessity, disturbed also. The will, on the contrary, does not, of necessity, follow the inclination of the inferior appetite; for although the passions in the irascible and concupiscible have a certain force in inclining the will; nevertheless the will retains the power of following the passions or repressing them. Therefore the impressions of the heavenly bodies, by virtue of which the inferior powers can be changed, has less influence on the will, which is the proximate cause of human actions, than on the intellect.

To maintain therefore that heavenly bodies are the cause of human actions is proper to those who hold that intellect does not differ from sense. Wherefore some of these said that "such is the will of men, as is the day which the father of men and of gods brings on" (Odyssey xviii 135). Since, therefore, it is manifest that intellect and will are not acts of corporeal organs, it is impossible that heavenly bodies be the cause of human actions.

Reply Obj. 1: The spiritual substances, that move the heavenly bodies, do indeed act on corporeal things by means of the heavenly bodies; but they act immediately on the human intellect by enlightening it. On the other hand, they cannot compel the will, as stated above (Q. 111, A. 2).

Reply Obj. 2: Just as the multiformity of corporeal movements is reducible to the uniformity of the heavenly movement as to its cause: so the multiformity of actions proceeding from the intellect and the will is reduced to a uniform principle which is the Divine intellect and will.

Reply Obj. 3: The majority of men follow their passions, which are movements of the sensitive appetite, in which movements of the heavenly bodies can cooperate: but few are wise enough to resist these passions. Consequently astrologers are able to foretell the truth in the majority of cases, especially in a general way. But not in particular cases; for nothing prevents man resisting his passions by his free-will. Wherefore the astrologers themselves are wont to say that "the wise man is stronger than the stars" [*Ptolemy, Centiloquium, prop. 5], forasmuch as, to wit, he conquers his passions. _____

FIFTH ARTICLE [I, Q. 115, Art. 5]

Whether Heavenly Bodies Can Act on the Demons?

Objection 1: It would seem that heavenly bodies can act on the demons. For the demons, according to certain phases of the moon, can harass men, who on that account are called lunatics, as appears from Matt. 4:24 and 17:14. But this would not be if they were not subject to the heavenly bodies. Therefore the demons are subject to them.

Obj. 2: Further, necromancers observe certain constellations in order to invoke the demons. But these would not be invoked through the heavenly bodies unless they were subject to them. Therefore they are subject to them.

Obj. 3: Further, heavenly bodies are more powerful than inferior bodies. But the demons are confined to certain inferior bodies, namely, "herbs, stones, animals, and to certain sounds and words, forms and figures," as Porphyry says, quoted by Augustine (De Civ. Dei x, 11). Much more therefore are the demons subject to the action of heavenly bodies.

On the contrary, The demons are superior in the order of nature, to the heavenly bodies. But the "agent is superior to the patient," as Augustine says (Gen. ad lit. xii, 16). Therefore the demons are not subject to the action of heavenly bodies.

I answer that, There have been three opinions about the demons. In the first place the Peripatetics denied the existence of demons; and held that what is ascribed to the demons, according to the necromantic art, is effected by the power of the heavenly bodies. This is what Augustine (De Civ. Dei x, 11) relates as having been held by Porphyry, namely, that "on earth men fabricate certain powers useful in producing certain effects of the stars." But this opinion is manifestly false. For we know by experience that many things are done by demons, for which the power of heavenly bodies would in no way suffice: for instance, that a man in a state of delirium should speak an unknown tongue, recite poetry and authors of whom he has no previous knowledge; that necromancers make statues to speak and move, and other like things.

For this reason the Platonists were led to hold that demons are "animals with an aerial body and a passive soul," as Apuleius says, quoted by Augustine (De Civ. Dei viii, 16). And this is the second of the opinions mentioned above: according to which it could be said that demons are subject to heavenly bodies in the same way as we have said man is subject thereto (A. 4). But this opinion is proved to be false from what we have said above (Q. 51, A. 1): for we hold that demons are spiritual substances not united to bodies. Hence it is clear that they are subject to the action of heavenly bodies neither essentially nor accidentally, neither directly nor indirectly.

Reply Obj. 1: That demons harass men, according to certain phases of the moon, happens in two ways. Firstly, they do so in order to "defame God's creature," namely, the moon; as Jerome (In Matt. iv, 24) and Chrysostom (Hom. lvii in Matt.) say. Secondly, because as they are unable to effect anything save by means of the natural forces, as stated above (Q. 114, A. 4, ad 2) they take into account the

aptitude of bodies for the intended result. Now it is manifest that "the brain is the most moist of all the parts of the body," as Aristotle says [*De Part. Animal. ii, 7: De Sens. et Sensato ii: De Somn. et Vigil. iii]: wherefore it is the most subject to the action of the moon, the property of which is to move what is moist. And it is precisely in the brain that animal forces culminate: wherefore the demons, according to certain phases of the moon, disturb man's imagination, when they observe that the brain is thereto disposed.

Reply Obj. 2: Demons when summoned through certain constellations, come for two reasons. Firstly, in order to lead man into the error of believing that there is some Divine power in the stars. Secondly, because they consider that under certain constellations corporeal matter is better disposed for the result for which they are summoned.

Reply Obj. 3: As Augustine says (De Civ. Dei xxi, 6), the "demons are enticed through various kinds of stones, herbs, trees, animals, songs, rites, not as an animal is enticed by food, but as a spirit by signs"; that is to say, forasmuch as these things are offered to them in token of the honor due to God, of which they are covetous.

SIXTH ARTICLE [I, Q. 115, Art. 6]

Whether Heavenly Bodies Impose Necessity on Things Subject to Their Action?

Objection 1: It would seem that heavenly bodies impose necessity on things subject to their action. For given a sufficient cause, the effect follows of necessity. But heavenly bodies are a sufficient cause of their effects. Since, therefore, heavenly bodies, with their movements and dispositions, are necessary beings; it seems that their effects follow of necessity.

Obj. 2: Further, an agent's effect results of necessity in matter, when the power of the agent is such that it can subject the matter to itself entirely. But the entire matter of inferior bodies is subject to the power of heavenly bodies, since this is a higher

power than theirs. Therefore the effect of the heavenly bodies is of necessity received in corporeal matter.

Obj. 3: Further, if the effect of the heavenly body does not follow of necessity, this is due to some hindering cause. But any corporeal cause, that might possibly hinder the effect of a heavenly body, must of necessity be reducible to some heavenly principle: since the heavenly bodies are the causes of all that takes place here below. Therefore, since also that heavenly principle is necessary, it follows that the effect of the heavenly body is necessarily hindered. Consequently it would follow that all that takes place here below happens of necessity.

On the contrary, The Philosopher says (De Somn. et Vigil. [*De Divin. per Somn. ii]): "It is not incongruous that many of the signs observed in bodies, of occurrences in the heavens, such as rain and wind, should not be fulfilled." Therefore not all the effects of heavenly bodies take place of necessity.

I answer that, This question is partly solved by what was said above (A. 4); and in part presents some difficulty. For it was shown that although the action of heavenly bodies produces certain inclinations in corporeal nature, the will nevertheless does not of necessity follow these inclinations. Therefore there is nothing to prevent the effect of heavenly bodies being hindered by the action of the will, not only in man himself, but also in other things to which human action extends.

But in natural things there is no such principle, endowed with freedom to follow or not to follow the impressions produced by heavenly agents. Wherefore it seems that in such things at least, everything happens of necessity; according to the reasoning of some of the ancients who supposing that everything that is, has a cause; and that, given the cause, the effect follows of necessity; concluded that all things happen of necessity. This opinion is refuted by Aristotle (Metaph. vi, Did. v, 3) as to this double supposition.

For in the first place it is not true that, given any cause whatever, the effect must

follow of necessity. For some causes are so ordered to their effects, as to produce them, not of necessity, but in the majority of cases, and in the minority to fail in producing them. But that such causes do fail in the minority of cases is due to some hindering cause; consequently the above-mentioned difficulty seems not to be avoided, since the cause in question is hindered of necessity.

Therefore we must say, in the second place, that everything that is a being per se, has a cause; but what is accidentally, has not a cause, because it is not truly a being, since it is not truly one. For (that a thing is) "white" has a cause, likewise (that a man is) "musical" has not a cause, but (that a being is) "white-musical" has not a cause, because it is not truly a being, nor truly one. Now it is manifest that a cause which hinders the action of a cause so ordered to its effect as to produce it in the majority of cases, clashes sometimes with this cause by accident: and the clashing of these two causes, inasmuch as it is accidental, has no cause. Consequently what results from this clashing of causes is not to be reduced to a further pre-existing cause, from which it follows of necessity. For instance, that some terrestrial body take fire in the higher regions of the air and fall to the earth, is caused by some heavenly power: again, that there be on the surface of the earth some combustible matter, is reducible to some heavenly principle. But that the burning body should alight on this matter and set fire to it, is not caused by a heavenly body, but is accidental. Consequently not all the effects of heavenly bodies result of necessity.

Reply Obj. 1: The heavenly bodies are causes of effects that take place here below, through the means of particular inferior causes, which can fail in their effects in the minority of cases.

Reply Obj. 2: The power of a heavenly body is not infinite. Wherefore it requires a determinate disposition in matter, both as to local distance and as to other conditions, in order to produce its effect. Therefore as local distance hinders the effect of a heavenly body (for the sun has not the same effect in heat in Dacia as in

Ethiopia); so the grossness of matter, its low or high temperature or other such disposition, can hinder the effect of a heavenly body.

Reply Obj. 3: Although the cause that hinders the effect of another cause can be reduced to a heavenly body as its cause; nevertheless the clashing of two causes, being accidental, is not reduced to the causality of a heavenly body, as stated above.

ON FATE (In Four Articles)

We come now to the consideration of fate. Under this head there are four points of inquiry:

(1) Is there such a thing as fate?

(2) Where is it?

(3) Is it unchangeable?

(4) Are all things subject to fate? _____

FIRST ARTICLE [I, Q. 116, Art. 1]

Whether There Be Such a Thing As Fate?

Objection 1: It would seem that fate is nothing. For Gregory says in a homily for the Epiphany (Hom. x in Evang.): "Far be it from the hearts of the faithful to think that fate is anything real."

Obj. 2: Further, what happens by fate is not unforeseen, for as Augustine says (De Civ. Dei v, 4), "fate is understood to be derived from the verb 'fari' which means to speak"; as though things were said to happen by fate, which are "fore-spoken" by one who decrees them to happen. Now what is foreseen is neither lucky nor chance-like. If therefore things happen by fate, there will be neither luck nor chance in the world.

On the contrary, What does not exist cannot be defined. But Boethius (De Consol. iv) defines fate thus: "Fate is a disposition inherent to changeable things, by which

Providence connects each one with its proper order."

I answer that, In this world some things seem to happen by luck or chance. Now it happens sometimes that something is lucky or chance-like as compared to inferior causes, which, if compared to some higher cause, is directly intended. For instance, if two servants are sent by their master to the same place; the meeting of the two servants in regard to themselves is by chance; but as compared to the master, who had ordered it, it is directly intended.

So there were some who refused to refer to a higher cause such events which by luck or chance take place here below. These denied the existence of fate and Providence, as Augustine relates of Tully (De Civ. Dei v, 9). And this is contrary to what we have said above about Providence (Q. 22, A. 2).

On the other hand, some have considered that everything that takes place here below by luck or by chance, whether in natural things or in human affairs, is to be reduced to a superior cause, namely, the heavenly bodies. According to these fate is nothing else than "a disposition of the stars under which each one is begotten or born" [*Cf. St. Augustine , loc. cit., v, 1, 8, 9]. But this will not hold. First, as to human affairs: because we have proved above (Q. 115, A. 4) that human actions are not subject to the action of heavenly bodies, save accidentally and indirectly. Now the cause of fate, since it has the ordering of things that happen by fate, must of necessity be directly and of itself the cause of what takes place. Secondly, as to all things that happen accidentally: for it has been said (Q. 115, A. 6) that what is accidental, is properly speaking neither a being, nor a unity. But every action of nature terminates in some one thing. Wherefore it is impossible for that which is accidental to be the proper effect of an active natural principle. No natural cause can therefore have for its proper effect that a man intending to dig a grave finds a treasure. Now it is manifest that a acts after the manner of a natural principle: wherefore its effects in this world are natural. It is therefore impossible that any active power of a heavenly

body be the cause of what happens by accident here below, whether by luck or by chance.

We must therefore say that what happens here by accident, both in natural things and in human affairs, is reduced to a preordaining cause, which is Divine Providence. For nothing hinders that which happens by accident being considered as one by an intellect: otherwise the intellect could not form this proposition: "The digger of a grave found a treasure." And just as an intellect can apprehend this so can it effect it; for instance, someone who knows a place where a treasure is hidden, might instigate a rustic, ignorant of this, to dig a grave there. Consequently, nothing hinders what happens here by accident, by luck or by chance, being reduced to some ordering cause which acts by the intellect, especially the Divine intellect. For God alone can change the will, as shown above (Q. 105, A. 4). Consequently the ordering of human actions, the principle of which is the will, must be ascribed to God alone.

So therefore inasmuch as all that happens here below is subject to Divine Providence, as being pre-ordained, and as it were "fore-spoken," we can admit the existence of fate: although the holy doctors avoided the use of this word, on account of those who twisted its application to a certain force in the position of the stars. Hence Augustine says (De Civ. Dei v, 1): "If anyone ascribes human affairs to fate, meaning thereby the will or power of God, let him keep to his opinion, but hold his tongue." For this reason Gregory denies the existence of fate: wherefore the first objection's solution is manifest.

Reply Obj. 2: Nothing hinders certain things happening by luck or by chance, if compared to their proximate causes: but not if compared to Divine Providence, whereby "nothing happens at random in the world," as Augustine says (QQ. 83, qu. 24). _____

SECOND ARTICLE [I, Q. 116, Art. 2]

Whether Fate Is in Created Things?

Objection 1: It would seem that fate is not in created things. For Augustine says (De Civ. Dei v, 1) that the "Divine will or power is called fate." But the Divine will or power is not in creatures, but in God. Therefore fate is not in creatures but in God.

Obj. 2: Further, fate is compared to things that happen by fate, as their cause; as the very use of the word proves. But the universal cause that of itself effects what takes place by accident here below, is God alone, as stated above (A. 1). Therefore fate is in God, and not in creatures.

Obj. 3: Further, if fate is in creatures, it is either a substance or an accident: and whichever it is it must be multiplied according to the number of creatures. Since, therefore, fate seems to be one thing only, it seems that fate is not in creatures, but in God.

On the contrary, Boethius says (De Consol. iv): "Fate is a disposition inherent to changeable things."

I answer that, As is clear from what has been stated above (Q. 22, A. 3; Q. 103, A. 6), Divine Providence produces effects through mediate causes. We can therefore consider the ordering of the effects in two ways. Firstly, as being in God Himself: and thus the ordering of the effects is called Providence. But if we consider this ordering as being in the mediate causes ordered by God to the production of certain effects, thus it has the nature of fate. This is what Boethius says (De Consol. iv): "Fate is worked out when Divine Providence is served by certain spirits; whether by the soul, or by all nature itself which obeys Him, whether by the heavenly movements of the stars, whether by the angelic power, or by the ingenuity of the demons, whether by some of these, or by all, the chain of fate is forged." Of each of these things we have spoken above (A. 1; Q. 104, A. 2; Q. 110, A. 1; Q. 113; Q. 114). It is therefore manifest that fate is in the created causes themselves, as ordered by God to the production of their effects.

Reply Obj. 1: The ordering itself of second causes, which Augustine (De Civ. Dei v,

8) calls the "series of causes," has not the nature of fate, except as dependent on God. Wherefore the Divine power or will can be called fate, as being the cause of fate. But essentially fate is the very disposition or "series," i.e. order, of second causes.

Reply Obj. 2: Fate has the nature of a cause, just as much as the second causes themselves, the ordering of which is called fate.

Reply Obj. 3: Fate is called a disposition, not that disposition which is a species of quality, but in the sense in which it signifies order, which is not a substance, but a relation. And if this order be considered in relation to its principle, it is one; and thus fate is one. But if it be considered in relation to its effects, or to the mediate causes, this fate is multiple. In this sense the poet wrote: "Thy fate draws thee."

THIRD ARTICLE [I, Q. 116, Art. 3]

Whether Fate Is Unchangeable?

Objection 1: It seems that fate is not unchangeable. For Boethius says (De Consol. iv): "As reasoning is to the intellect, as the begotten is to that which is, as time to eternity, as the circle to its centre; so is the fickle chain of fate to the unwavering simplicity of Providence."

Obj. 2: Further, the Philosopher says (Topic. ii, 7): "If we be moved, what is in us is moved." But fate is a "disposition inherent to changeable things," as Boethius says (De Consol. iv). Therefore fate is changeable.

Obj. 3: Further, if fate is unchangeable, what is subject to fate happens unchangeably and of necessity. But things ascribed to fate seem principally to be contingencies. Therefore there would be no contingencies in the world, but all things would happen of necessity.

On the contrary, Boethius says (De Consol. iv) that fate is an unchangeable disposition.

I answer that, The disposition of second causes which we call fate, can be considered in two ways: firstly, in regard to the second causes, which are thus disposed or ordered; secondly, in regard to the first principle, namely, God, by Whom they are ordered. Some, therefore, have held that the series itself o[f] dispositions of causes is in itself necessary, so that all things would happen of necessity; for this reason that each effect has a cause, and given a cause the effect must follow of necessity. But this is false, as proved above (Q. 115, A. 6).

Others, on the other hand, held that fate is changeable, even as dependent on Divine Providence. Wherefore the Egyptians said that fate could be changed by certain sacrifices, as Gregory of Nyssa says (Nemesius, De Homine). This too has been disproved above for the reason that it is repugnant to Divine Providence.

We must therefore say that fate, considered in regard to second causes, is changeable; but as subject to Divine Providence, it derives a certain unchangeableness, not of absolute but of conditional necessity. In this sense we say that this conditional is true and necessary: "If God foreknew that this would happen, it will happen." Wherefore Boethius, having said that the chain of fate is fickle, shortly afterwards adds—"which, since it is derived from an unchangeable Providence must also itself be unchangeable."

From this the answers to the objections are clear. _____

FOURTH ARTICLE [I, Q. 116, Art. 4]

Whether All Things Are Subject to Fate?

Objection 1: It seems that all things are subject to fate. For Boethius says (De Consol. iv): "The chain of fate moves the heaven and the stars, tempers the elements to one another, and models them by a reciprocal transformation. By fate all things that are born into the world and perish are renewed in a uniform progression of offspring and seed." Nothing therefore seems to be excluded from the domain of fate.

Obj. 2: Further, Augustine says (De Civ. Dei v, 1) that fate is something real, as referred to the Divine will and power. But the Divine will is cause of all things that happen, as Augustine says (De Trin. iii, 1 seqq.). Therefore all things are subject to fate.

Obj. 3: Further, Boethius says (De Consol. iv) that fate "is a disposition inherent to changeable things." But all creatures are changeable, and God alone is truly unchangeable, as stated above (Q. 9, A. 2). Therefore fate is in all things.

On the contrary, Boethius says (De Consol. iv) that "some things subject to Providence are above the ordering of fate."

I answer that, As stated above (A. 2), fate is the ordering of second causes to effects foreseen by God. Whatever, therefore, is subject to second causes, is subject also to fate. But whatever is done immediately by God, since it is not subject to second causes, neither is it subject to fate; such are creation, the glorification of spiritual substances, and the like. And this is what Boethius says (De Consol. iv): viz. that "those things which are nigh to God have a state of immobility, and exceed the changeable order of fate." Hence it is clear that "the further a thing is from the First Mind, the more it is involved in the chain of fate"; since so much the more it is bound up with second causes.

Reply Obj. 1: All the things mentioned in this passage are done by God by means of second causes; for this reason they are contained in the order of fate. But it is not the same with everything else, as stated above.

Reply Obj. 2: Fate is to be referred to the Divine will and power, as to its first principle. Consequently it does not follow that whatever is subject to the Divine will or power, is subject also to fate, as already stated.

Reply Obj. 3: Although all creatures are in some way changeable, yet some of them do not proceed from changeable created causes. And these, therefore, are not subject to fate, as stated above. _____

QUESTION 117

OF THINGS PERTAINING TO THE ACTION OF MAN (In Four Articles)

We have next to consider those things which pertain to the action of man, who is composed of a created corporeal and spiritual nature. In the first place we shall consider that action (in general) and secondly in regard to the propagation of man from man. As to the first, there are four points of inquiry:

(1) Whether one man can teach another, as being the cause of his knowledge?

(2) Whether man can teach an angel?

(3) Whether by the power of his soul man can change corporeal matter?

(4) Whether the separate soul of man can move bodies by local movement?

FIRST ARTICLE [I, Q. 117, Art. 1]

Whether One Man Can Teach Another?

Objection 1: It would seem that one man cannot teach another. For the Lord says (Matt. 22:8): "Be not you called Rabbi": on which the gloss of Jerome says, "Lest you give to men the honor due to God." Therefore to be a master is properly an honor due to God. But it belongs to a master to teach. Therefore man cannot teach, and this is proper to God.

Obj. 2: Further, if one man teaches another this is only inasmuch as he acts through his own knowledge, so as to cause knowledge in the other. But a quality through which anyone acts so as to produce his like, is an active quality. Therefore it follows that knowledge is an active quality just as heat is.

Obj. 3: Further, for knowledge we require intellectual light, and the species of the thing understood. But a man cannot cause either of these in another man. Therefore a man cannot by teaching cause knowledge in another man.

Obj. 4: Further, the teacher does nothing in regard to a disciple save to propose to

him certain signs, so as to signify something by words or gestures. But it is not possible to teach anyone so as to cause knowledge in him, by putting signs before him. For these are signs either of things that he knows, or of things he does not know. If of things that he knows, he to whom these signs are proposed is already in the possession of knowledge, and does not acquire it from the master. If they are signs of things that he does not know, he can learn nothing therefrom: for instance, if one were to speak Greek to a man who only knows Latin, he would learn nothing thereby. Therefore in no way can a man cause knowledge in another by teaching him.

On the contrary, The Apostle says (1 Tim. 2:7): "Whereunto I am appointed a preacher and an apostle . . . a doctor of the Gentiles in faith and truth."

I answer that, On this question there have been various opinions. For Averroes, commenting on De Anima iii, maintains that all men have one passive intellect in common, as stated above (Q. 76, A. 2). From this it follows that the same intelligible species belong to all men. Consequently he held that one man does not cause another to have a knowledge distinct from that which he has himself; but that he communicates the identical knowledge which he has himself, by moving him to order rightly the phantasms in his soul, so that they be rightly disposed for intelligible apprehension. This opinion is true so far as knowledge is the same in disciple and master, if we consider the identity of the thing known: for the same objective truth is known by both of them. But so far as he maintains that all men have but one passive intellect, and the same intelligible species, differing only as to various phantasms, his opinion is false, as stated above (Q. 76, A. 2).

Besides this, there is the opinion of the Platonists, who held that our souls are possessed of knowledge from the very beginning, through the participation of separate forms, as stated above (Q. 84, AA. 3, 4); but that the soul is hindered, through its union with the body, from the free consideration of those things which it

knows. According to this, the disciple does not acquire fresh knowledge from his master, but is roused by him to consider what he knows; so that to learn would be nothing else than to remember. In the same way they held that natural agents only dispose (matter) to receive forms, which matter acquires by a participation of separate substances. But against this we have proved above (Q. 79, A. 2; Q. 84, A. 3) that the passive intellect of the human soul is in pure potentiality to intelligible (species), as Aristotle says (De Anima iii, 4).

We must therefore decide the question differently, by saying that the teacher causes knowledge in the learner, by reducing him from potentiality to act, as the Philosopher says (Phys. viii, 4). In order to make this clear, we must observe that of effects proceeding from an exterior principle, some proceed from the exterior principle alone; as the form of a house is caused to be in matter by art alone: whereas other effects proceed sometimes from an exterior principle, sometimes from an interior principle: thus health is caused in a sick man, sometimes by an exterior principle, namely by the medical art, sometimes by an interior principle as when a man is healed by the force of nature. In these latter effects two things must be noticed. First, that art in its work imitates nature for just as nature heals a man by alteration, digestion, rejection of the matter that caused the sickness, so does art. Secondly, we must remark that the exterior principle, art, acts, not as principal agent, but as helping the principal agent, but as helping the principal agent, which is the interior principle, by strengthening it, and by furnishing it with instruments and assistance, of which the interior principle makes use in producing the effect. Thus the physician strengthens nature, and employs food and medicine, of which nature makes use for the intended end.

Now knowledge is acquired in man, both from an interior principle, as is clear in one who procures knowledge by his own research; and from an exterior principle, as is clear in one who learns (by instruction). For in every man there is a certain principle of knowledge, namely the light of the active intellect, through which

certain universal principles of all the sciences are naturally understood as soon as proposed to the intellect. Now when anyone applies these universal principles to certain particular things, the memory or experience of which he acquires through the senses; then by his own research advancing from the known to the unknown, he obtains knowledge of what he knew not before. Wherefore anyone who teaches, leads the disciple from things known by the latter, to the knowledge of things previously unknown to him; according to what the Philosopher says (Poster. i, 1): "All teaching and all learning proceed from previous knowledge."

Now the master leads the disciple from things known to knowledge of the unknown, in a twofold manner. Firstly, by proposing to him certain helps or means of instruction, which his intellect can use for the acquisition of science: for instance, he may put before him certain less universal propositions, of which nevertheless the disciple is able to judge from previous knowledge: or he may propose to him some sensible examples, either by way of likeness or of opposition, or something of the sort, from which the intellect of the learner is led to the knowledge of truth previously unknown. Secondly, by strengthening the intellect of the learner; not, indeed, by some active power as of a higher nature, as explained above (Q. 106, A. 1; Q. 111, A. 1) of the angelic enlightenment, because all human intellects are of one grade in the natural order; but inasmuch as he proposes to the disciple the order of principles to conclusions, by reason of his not having sufficient collating power to be able to draw the conclusions from the principles. Hence the Philosopher says (Poster. i, 2) that "a demonstration is a syllogism that causes knowledge." In this way a demonstrator causes his hearer to know.

Reply Obj. 1: As stated above, the teacher only brings exterior help as the physician who heals: but just as the interior nature is the principal cause of the healing, so the interior light of the intellect is the principal cause of knowledge. But both of these are from God. Therefore as of God is it written: "Who healeth all thy diseases" (Ps. 102:3); so of Him is it written: "He that teacheth man knowledge" (Ps. 93:10),

inasmuch as "the light of His countenance is signed upon us" (Ps. 4:7), through which light all things are shown to us.

Reply Obj. 2: As Averroes argues, the teacher does not cause knowledge in the disciple after the manner of a natural active cause. Wherefore knowledge need not be an active quality: but is the principle by which one is directed in teaching, just as art is the principle by which one is directed in working.

Reply Obj. 3: The master does not cause the intellectual light in the disciple, nor does he cause the intelligible species directly: but he moves the disciple by teaching, so that the latter, by the power of his intellect, forms intelligible concepts, the signs of which are proposed to him from without.

Reply Obj. 4: The signs proposed by the master to the disciple are of things known in a general and confused manner; but not known in detail and distinctly. Therefore when anyone acquires knowledge by himself, he cannot be called self-taught, or be said to have his own master because perfect knowledge did not precede in him, such as is required in a master. _____

SECOND ARTICLE [I, Q. 117, Art. 2]

Whether Man Can Teach the Angels?

Objection 1: It would seem that men teach angels. For the Apostle says (Eph. 3:10): "That the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the Church." But the Church is the union of all the faithful. Therefore some things are made known to angels through men.

Obj. 2: Further, the superior angels, who are enlightened immediately concerning Divine things by God, can instruct the inferior angels, as stated above (Q. 116, A. 1; Q. 112, A. 3). But some men are instructed immediately concerning Divine things by the Word of God; as appears principally of the apostles from Heb. 1:1, 2: "Last of all, in these days (God) hath spoken to us by His Son." Therefore some men have been able to teach the angels.

Obj. 3: Further, the inferior angels are instructed by the superior. But some men are higher than some angels; since some men are taken up to the highest angelic orders, as Gregory says in a homily (Hom. xxxiv in Evang.). Therefore some of the inferior angels can be instructed by men concerning Divine things.

On the contrary, Dionysius says (Div. Nom. iv) that every Divine enlightenment is borne to men by the ministry of the angels. Therefore angels are not instructed by men concerning Divine things.

I answer that, As stated above (Q. 107, A. 2), the inferior angels can indeed speak to the superior angels, by making their thoughts known to them; but concerning Divine things superior angels are never enlightened by inferior angels. Now it is manifest that in the same way as inferior angels are subject to the superior, the highest men are subject even to the lowest angels. This is clear from Our Lord's words (Matt. 11:11): "There hath not risen among them that are born of woman a greater than John the Baptist; yet he that is lesser in the kingdom of heaven is greater than he." Therefore angels are never enlightened by men concerning Divine things. But men can by means of speech make known to angels the thoughts of their hearts: because it belongs to God alone to know the heart's secrets.

Reply Obj. 1: Augustine (Gen. ad lit. v, 19) thus explains this passage of the Apostle, who in the preceding verses says: "To me, the least of all the saints, is given this grace . . . to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God. Hidden, yet so that the multiform wisdom of God was made known to the principalities and powers in the heavenly places—that is, through the Church." As though he were to say: This mystery was hidden from men, but not from the Church in heaven, which is contained in the principalities and powers who knew it "from all ages, but not before all ages: because the Church was at first there, where after the resurrection this Church composed of men will be gathered together."

It can also be explained otherwise that "what is hidden, is known by the angels, not only in God, but also here where when it takes place and is made public," as Augustine says further on (Gen. ad lit. v, 19). Thus when the mysteries of Christ and the Church were fulfilled by the apostles, some things concerning these mysteries became apparent to the angels, which were hidden from them before. In this way we can understand what Jerome says (Comment. in Ep. ad Eph.)—that from the preaching of the apostles the angels learned certain mysteries; that is to say, through the preaching of the apostles, the mysteries were realized in the things themselves: thus by the preaching of Paul the Gentiles were converted, of which mystery the Apostle is speaking in the passage quoted.

Reply Obj. 2: The apostles were instructed immediately by the Word of God, not according to His Divinity, but according as He spoke in His human nature. Hence the argument does not prove.

Reply Obj. 3: Certain men in this state of life are greater than certain angels, not actually, but virtually; forasmuch as they have such great charity that they can merit a higher degree of beatitude than that possessed by certain angels. In the same way we might say that the seed of a great tree is virtually greater than a small tree, though actually it is much smaller. _____

THIRD ARTICLE [I, Q. 117, Art. 3]

Whether Man by the Power of His Soul Can Change Corporeal Matter?

Objection 1: It would seem that man by the power of his soul can change corporeal matter. For Gregory says (Dialog. ii, 30): "Saints work miracles sometimes by prayer, sometimes by their power: thus Peter, by prayer, raised the dead Tabitha to life, and by his reproof delivered to death the lying Ananias and Saphira." But in the working of miracles a change is wrought in corporeal matter. Therefore men, by the power of the soul, can change corporeal matter.

Obj. 2: Further, on these words (Gal. 3:1): "Who hath bewitched you, that you

should not obey the truth?" the gloss says that "some have blazing eyes, who by a single look bewitch others, especially children." But this would not be unless the power of the soul could change corporeal matter. Therefore man can change corporeal matter by the power of his soul.

Obj. 3: Further, the human body is nobler than other inferior bodies. But by the apprehension of the human soul the human body is changed to heat and cold, as appears when a man is angry or afraid: indeed this change sometimes goes so far as to bring on sickness and death. Much more, then, can the human soul by its power change corporeal matter.

On the contrary, Augustine says (De Trin. iii, 8): "Corporeal matter obeys God alone at will."

I answer that, As stated above (Q. 110, A. 2), corporeal matter is not changed to (the reception of) a form save either by some agent composed of matter and form, or by God Himself, in whom both matter and form pre-exist virtually, as in the primordial cause of both. Wherefore of the angels also we have stated (Q. 110, A. 2) that they cannot change corporeal matter by their natural power, except by employing corporeal agents for the production of certain effects. Much less therefore can the soul, by its natural power, change corporeal matter, except by means of bodies.

Reply Obj. 1: The saints are said to work miracles by the power of grace, not of nature. This is clear from what Gregory says in the same place: "Those who are sons of God, in power, as John says—what wonder is there that they should work miracles by that power?"

Reply Obj. 2: Avicenna assigns the cause of bewitchment to the fact that corporeal matter has a natural tendency to obey spiritual substance rather than natural contrary agents. Therefore when the soul is of strong imagination, it can change corporeal matter. This he says is the cause of the "evil eye."

But it has been shown above (Q. 110, A. 2) that corporeal matter does not obey

spiritual substances at will, but the Creator alone. Therefore it is better to say, that by a strong imagination the (corporeal) spirits of the body united to that soul are changed, which change in the spirits takes place especially in the eyes, to which the more subtle spirits can reach. And the eyes infect the air which is in contact with them to a certain distance: in the same way as a new and clear mirror contracts a tarnish from the look of a "menstruata," as Aristotle says (De Somn. et Vigil.; [*De Insomniis ii]).

Hence then when a soul is vehemently moved to wickedness, as occurs mostly in little old women, according to the above explanation, the countenance becomes venomous and hurtful, especially to children, who have a tender and most impressionable body. It is also possible that by God's permission, or from some hidden deed, the spiteful demons co-operate in this, as the witches may have some compact with them.

Reply Obj. 3: The soul is united to the body as its form; and the sensitive appetite, which obeys the reason in a certain way, as stated above (Q. 81, A. 3), it is the act of a corporeal organ. Therefore at the apprehension of the human soul, the sensitive appetite must needs be moved with an accompanying corporeal operation. But the apprehension of the human soul does not suffice to work a change in exterior bodies, except by means of a change in the body united to it, as stated above (ad 2).

FOURTH ARTICLE [I, Q. 117, Art. 4]

Whether the Separate Human Soul Can Move Bodies at Least Locally?

Objection 1: It seems that the separate human soul can move bodies at least locally. For a body naturally obeys a spiritual substance as to local motion, as stated above (Q. 110, A. 5). But the separate soul is a spiritual substance. Therefore it can move exterior bodies by its command.

Obj. 2: Further, in the Itinerary of Clement it is said in the narrative of Nicetas to

Peter, that Simon Magus, by sorcery retained power over the soul of a child that he had slain, and that through this soul he worked magical wonders. But this could not have been without some corporeal change at least as to place. Therefore, the separate soul has the power to move bodies locally.

On the contrary, the Philosopher says (De Anima i, 3) that the soul cannot move any other body whatsoever but its own.

I answer that, The separate soul cannot by its natural power move a body. For it is manifest that, even while the soul is united to the body, it does not move the body except as endowed with life: so that if one of the members become lifeless, it does not obey the soul as to local motion. Now it is also manifest that no body is quickened by the separate soul. Therefore within the limits of its natural power the separate soul cannot command the obedience of a body; though, by the power of God, it can exceed those limits.

Reply Obj. 1: There are certain spiritual substances whose powers are not determinate to certain bodies; such are the angels who are naturally unfettered by a body; consequently various bodies may obey them as to movement. But if the motive power of a separate substance is naturally determinate to move a certain body, that substance will not be able to move a body of higher degree, but only one of lower degree: thus according to philosophers the mover of the lower heaven cannot move the higher heaven. Wherefore, since the soul is by its nature determinate to move the body of which it is the form, it cannot by its natural power move any other body.

Reply Obj. 2: As Augustine (De Civ. Dei x, 11) and Chrysostom (Hom. xxviii in Matt.) say, the demons often pretend to be the souls of the dead, in order to confirm the error of heathen superstition. It is therefore credible that Simon Magus was deceived by some demon who pretended to be the soul of the child whom the magician had slain. _____

QUESTION 118

OF THE PRODUCTION OF MAN FROM MAN AS TO THE SOUL (In Three Articles)

We next consider the production of man from man: first, as to the soul; secondly, as to the body.

Under the first head there are three points of inquiry:

(1) Whether the sensitive soul is transmitted with the semen?

(2) Whether the intellectual soul is thus transmitted?

(3) Whether all souls were created at the same time? _____

FIRST ARTICLE [I, Q. 118, Art. 1]

Whether the Sensitive Soul Is Transmitted with the Semen?

Objection 1: It would seem that the sensitive soul is not transmitted with the semen, but created by God. For every perfect substance, not composed of matter and form, that begins to exist, acquires existence not by generation, but by creation: for nothing is generated save from matter. But the sensitive soul is a perfect substance, otherwise it could not move the body; and since it is the form of a body, it is not composed of matter and form. Therefore it begins to exist not by generation but by creation.

Obj. 2: Further, in living things the principle of generation is the generating power; which, since it is one of the powers of the vegetative soul, is of a lower order than the sensitive soul. Now nothing acts beyond its species. Therefore the sensitive soul cannot be caused by the animal's generating power.

Obj. 3: Further, the generator begets its like: so that the form of the generator must be actually in the cause of generation. But neither the sensitive soul itself nor any part thereof is actually in the semen, for no part of the sensitive soul is elsewhere than in some part of the body; while in the semen there is not even a particle of the

body, because there is not a particle of the body which is not made from the semen and by the power thereof. Therefore the sensitive soul is not produced through the semen.

Obj. 4: Further, if there be in the semen any principle productive of the sensitive soul, this principle either remains after the animal is begotten, or it does not remain. Now it cannot remain. For either it would be identified with the sensitive soul of the begotten animal; which is impossible, for thus there would be identity between begetter and begotten, maker and made: or it would be distinct therefrom; and again this is impossible, for it has been proved above (Q. 76, A. 4) that in one animal there is but one formal principle, which is the soul. If on the other hand the aforesaid principle does not remain, this again seems to be impossible: for thus an agent would act to its own destruction, which cannot be. Therefore the sensitive soul cannot be generated from the semen.

On the contrary, The power in the semen is to the animal seminally generated, as the power in the elements of the world is to animals produced from these elements—for instance by putrefaction. But in the latter animals the soul is produced by the elemental power, according to Gen. 1:20: "Let the waters bring forth the creeping creatures having life." Therefore also the souls of animals seminally generated are produced by the seminal power.

I answer that, Some have held that the sensitive souls of animals are created by God (Q. 65, A. 4). This opinion would hold if the sensitive soul were subsistent, having being and operation of itself. For thus, as having being and operation of itself, to be made would needs be proper to it. And since a simple and subsistent thing cannot be made except by creation, it would follow that the sensitive soul would arrive at existence by creation.

But this principle is false—namely, that being and operation are proper to the sensitive soul, as has been made clear above (Q. 75, A. 3): for it would not cease to

exist when the body perishes. Since, therefore, it is not a subsistent form, its relation to existence is that of the corporeal forms, to which existence does not belong as proper to them, but which are said to exist forasmuch as the subsistent composites exist through them.

Wherefore to be made is proper to composites. And since the generator is like the generated, it follows of necessity that both the sensitive soul, and all other like forms are naturally brought into existence by certain corporeal agents that reduce the matter from potentiality to act, through some corporeal power of which they are possessed.

Now the more powerful an agent, the greater scope its action has: for instance, the hotter a body, the greater the distance to which its heat carries. Therefore bodies not endowed with life, which are the lowest in the order of nature, generate their like, not through some medium, but by themselves; thus fire by itself generates fire. But living bodies, as being more powerful, act so as to generate their like, both without and with a medium. Without a medium—in the work of nutrition, in which flesh generates flesh: with a medium—in the act of generation, because the semen of the animal or plant derives a certain active force from the soul of the generator, just as the instrument derives a certain motive power from the principal agent. And as it matters not whether we say that something is moved by the instrument or by the principal agent, so neither does it matter whether we say that the soul of the generated is caused by the soul of the generator, or by some seminal power derived therefrom.

Reply Obj. 1: The sensitive soul is not a perfect self-subsistent substance. We have said enough (Q. 25, A. 3) on this point, nor need we repeat it here.

Reply Obj. 2: The generating power begets not only by its own virtue but by that of the whole soul, of which it is a power. Therefore the generating power of a plant generates a plant, and that of an animal begets an animal. For the more perfect the

soul is, to so much a more perfect effect is its generating power ordained.

Reply Obj. 3: This active force which is in the semen, and which is derived from the soul of the generator, is, as it were, a certain movement of this soul itself: nor is it the soul or a part of the soul, save virtually; thus the form of a bed is not in the saw or the axe, but a certain movement towards that form. Consequently there is no need for this active force to have an actual organ; but it is based on the (vital) spirit in the semen which is frothy, as is attested by its whiteness. In which spirit, moreover, there is a certain heat derived from the power of the heavenly bodies, by virtue of which the inferior bodies also act towards the production of the species as stated above (Q. 115, A. 3, ad 2). And since in this (vital) spirit the power of the soul is concurrent with the power of a heavenly body, it has been said that "man and the sun generate man." Moreover, elemental heat is employed instrumentally by the soul's power, as also by the nutritive power, as stated (De Anima ii, 4).

Reply Obj. 4: In perfect animals, generated by coition, the active force is in the semen of the male, as the Philosopher says (De Gener. Animal. ii, 3); but the foetal matter is provided by the female. In this matter, the vegetative soul exists from the very beginning, not as to the second act, but as to the first act, as the sensitive soul is in one who sleeps. But as soon as it begins to attract nourishment, then it already operates in act. This matter therefore is transmuted by the power which is in the semen of the male, until it is actually informed by the sensitive soul; not as though the force itself which was in the semen becomes the sensitive soul; for thus, indeed, the generator and generated would be identical; moreover, this would be more like nourishment and growth than generation, as the Philosopher says. And after the sensitive soul, by the power of the active principle in the semen, has been produced in one of the principal parts of the thing generated, then it is that the sensitive soul of the offspring begins to work towards the perfection of its own body, by nourishment and growth. As to the active power which was in the semen, it ceases to exist, when the semen is dissolved and the (vital) spirit thereof vanishes. Nor is there anything

unreasonable in this, because this force is not the principal but the instrumental agent; and the movement of an instrument ceases when once the effect has been produced. _____

SECOND ARTICLE [I, Q. 118, Art. 2]

Whether the Intellectual Soul Is Produced from the Semen?

Objection 1: It would seem that the intellectual soul is produced from the semen. For it is written (Gen. 46:26): "All the souls that came out of [Jacob's] thigh, sixty-six." But nothing is produced from the thigh of a man, except from the semen. Therefore the intellectual soul is produced from the semen.

Obj. 2: Further, as shown above (Q. 76, A. 3), the intellectual, sensitive, and nutritive souls are, in substance, one soul in man. But the sensitive soul in man is generated from the semen, as in other animals; wherefore the Philosopher says (De Gener. Animal. ii, 3) that the animal and the man are not made at the same time, but first of all the animal is made having a sensitive soul. Therefore also the intellectual soul is produced from the semen.

Obj. 3: Further, it is one and the same agent whose action is directed to the matter and to the form: else from the matter and the form there would not result something simply one. But the intellectual soul is the form of the human body, which is produced by the power of the semen. Therefore the intellectual soul also is produced by the power of the semen.

Obj. 4: Further, man begets his like in species. But the human species is constituted by the rational soul. Therefore the rational soul is from the begetter.

Obj. 5: Further, it cannot be said that God concurs in sin. But if the rational soul be created by God, sometimes God concurs in the sin of adultery, since sometimes offspring is begotten of illicit intercourse. Therefore the rational soul is not created by God.

On the contrary, It is written in De Eccl. Dogmat. xiv that "the rational soul is not

engendered by coition."

I answer that, It is impossible for an active power existing in matter to extend its action to the production of an immaterial effect. Now it is manifest that the intellectual principle in man transcends matter; for it has an operation in which the body takes no part whatever. It is therefore impossible for the seminal power to produce the intellectual principle.

Again, the seminal power acts by virtue of the soul of the begetter according as the soul of the begetter is the act of the body, making use of the body in its operation. Now the body has nothing whatever to do in the operation of the intellect. Therefore the power of the intellectual principle, as intellectual, cannot reach the semen. Hence the Philosopher says (De Gener. Animal. ii, 3): "It follows that the intellect alone comes from without."

Again, since the intellectual soul has an operation independent of the body, it is subsistent, as proved above (Q. 75, A. 2): therefore to be and to be made are proper to it. Moreover, since it is an immaterial substance it cannot be caused through generation, but only through creation by God. Therefore to hold that the intellectual soul is caused by the begetter, is nothing else than to hold the soul to be non-subsistent and consequently to perish with the body. It is therefore heretical to say that the intellectual soul is transmitted with the semen.

Reply Obj. 1: In the passage quoted, the part is put instead of the whole, the soul for the whole man, by the figure of synecdoche.

Reply Obj. 2: Some say that the vital functions observed in the embryo are not from its soul, but from the soul of the mother; or from the formative power of the semen. Both of these explanations are false; for vital functions such as feeling, nourishment, and growth cannot be from an extrinsic principle. Consequently it must be said that the soul is in the embryo; the nutritive soul from the beginning, then the sensitive, lastly the intellectual soul.

Therefore some say that in addition to the vegetative soul which existed first, another, namely the sensitive, soul supervenes; and in addition to this, again another, namely the intellectual soul. Thus there would be in man three souls of which one would be in potentiality to another. This has been disproved above (Q. 76, A. 3).

Therefore others say that the same soul which was at first merely vegetative, afterwards through the action of the seminal power, becomes a sensitive soul; and finally this same soul becomes intellectual, not indeed through the active seminal power, but by the power of a higher agent, namely God enlightening (the soul) from without. For this reason the Philosopher says that the intellect comes from without. But this will not hold. First, because no substantial form is susceptible of more or less; but addition of greater perfection constitutes another species, just as the addition of unity constitutes another species of number. Now it is not possible for the same identical form to belong to different species. Secondly, because it would follow that the generation of an animal would be a continuous movement, proceeding gradually from the imperfect to the perfect, as happens in alteration. Thirdly, because it would follow that the generation of a man or an animal is not generation simply, because the subject thereof would be a being in act. For if the vegetative soul is from the beginning in the matter of offspring, and is subsequently gradually brought to perfection; this will imply addition of further perfection without corruption of the preceding perfection. And this is contrary to the nature of generation properly so called. Fourthly, because either that which is caused by the action of God is something subsistent: and thus it must needs be essentially distinct from the pre-existing form, which was non-subsistent; and we shall then come back to the opinion of those who held the existence of several souls in the body—or else it is not subsistent, but a perfection of the pre-existing soul: and from this it follows of necessity that the intellectual soul perishes with the body, which cannot be admitted.

There is again another explanation, according to those who held that all men have

but one intellect in common: but this has been disproved above (Q. 76, A. 2).

We must therefore say that since the generation of one thing is the corruption of another, it follows of necessity that both in men and in other animals, when a more perfect form supervenes the previous form is corrupted: yet so that the supervening form contains the perfection of the previous form, and something in addition. It is in this way that through many generations and corruptions we arrive at the ultimate substantial form, both in man and other animals. This indeed is apparent to the senses in animals generated from putrefaction. We conclude therefore that the intellectual soul is created by God at the end of human generation, and this soul is at the same time sensitive and nutritive, the pre-existing forms being corrupted.

Reply Obj. 3: This argument holds in the case of diverse agents not ordered to one another. But where there are many agents ordered to one another, nothing hinders the power of the higher agent from reaching to the ultimate form; while the powers of the inferior agents extend only to some disposition of matter: thus in the generation of an animal, the seminal power disposes the matter, but the power of the soul gives the form. Now it is manifest from what has been said above (Q. 105, A. 5; Q. 110, A. 1) that the whole of corporeal nature acts as the instrument of a spiritual power, especially of God. Therefore nothing hinders the formation of the body from being due to a corporeal power, while the intellectual soul is from God alone.

Reply Obj. 4: Man begets his like, forasmuch as by his seminal power the matter is disposed for the reception of a certain species of form.

Reply Obj. 5: In the action of the adulterer, what is of nature is good; in this God concurs. But what there is of inordinate lust is evil; in this God does not concur.

THIRD ARTICLE [I, Q. 118, Art. 3]

Whether Human Souls Were Created Together at the Beginning of the World?

Objection 1: It would seem that human souls were created together at the beginning

of the world. For it is written (Gen. 2:2): "God rested Him from all His work which He had done." This would not be true if He created new souls every day. Therefore all souls were created at the same time.

Obj. 2: Further, spiritual substances before all others belong to the perfection of the universe. If therefore souls were created with the bodies, every day innumerable spiritual substances would be added to the perfection of the universe: consequently at the beginning the universe would have been imperfect. This is contrary to Gen. 2:2, where it is said that "God ended" all "His work."

Obj. 3: Further, the end of a thing corresponds to its beginning. But the intellectual soul remains, when the body perishes. Therefore it began to exist before the body.

On the contrary, It is said (De Eccl. Dogmat. xiv, xviii) that "the soul is created together with the body."

I answer that, Some have maintained that it is accidental to the intellectual soul to be united to the body, asserting that the soul is of the same nature as those spiritual substances which are not united to a body. These, therefore, stated that the souls of men were created together with the angels at the beginning. But this statement is false. Firstly, in the very principle on which it is based. For if it were accidental to the soul to be united to the body, it would follow that man who results from this union is a being by accident; or that the soul is a man, which is false, as proved above (Q. 75, A. 4). Moreover, that the human soul is not of the same nature as the angels, is proved from the different mode of understanding, as shown above (Q. 55, A. 2; Q. 85, A. 1): for man understands through receiving from the senses, and turning to phantasms, as stated above (Q. 84, AA. 6, 7; Q. 85, A. 1). For this reason the soul needs to be united to the body, which is necessary to it for the operation of the sensitive part: whereas this cannot be said of an angel.

Secondly, this statement can be proved to be false in itself. For if it is natural to the soul to be united to the body, it is unnatural to it to be without a body, and as long as

it is without a body it is deprived of its natural perfection. Now it was not fitting that God should begin His work with things imperfect and unnatural, for He did not make man without a hand or a foot, which are natural parts of a man. Much less, therefore, did He make the soul without a body.

But if someone say that it is not natural to the soul to be united to the body, he must give the reason why it is united to a body. And the reason must be either because the soul so willed, or for some other reason. If because the soul willed it—this seems incongruous. First, because it would be unreasonable of the soul to wish to be united to the body, if it did not need the body: for if it did need it, it would be natural for it to be united to it, since "nature does not fail in what is necessary." Secondly, because there would be no reason why, having been created from the beginning of the world, the soul should, after such a long time, come to wish to be united to the body. For a spiritual substance is above time, and superior to the heavenly revolutions. Thirdly, because it would seem that this body was united to this soul by chance: since for this union to take place two wills would have to concur—to wit, that of the incoming soul, and that of the begetter. If, however, this union be neither voluntary nor natural on the part of the soul, then it must be the result of some violent cause, and to the soul would have something of a penal and afflicting nature. This is in keeping with the opinion of Origen, who held that souls were embodied in punishment of sin. Since, therefore, all these opinions are unreasonable, we must simply confess that souls were not created before bodies, but are created at the same time as they are infused into them.

Reply Obj. 1: God is said to have rested on the seventh day, not from all work, since we read (John 5:17): "My Father worketh until now"; but from the creation of any new genera and species, which may not have already existed in the first works. For in this sense, the souls which are created now, existed already, as to the likeness of the species, in the first works, which included the creation of Adam's soul.

Reply Obj. 2: Something can be added every day to the perfection of the universe, as to the number of individuals, but not as to the number of species.

Reply Obj. 3: That the soul remains without the body is due to the corruption of the body, which was a result of sin. Consequently it was not fitting that God should make the soul without the body from the beginning: for as it is written (Wis. 1:13, 16): "God made not death . . . but the wicked with works and words have called it to them." _____

QUESTION 119

OF THE PROPAGATION OF MAN AS TO THE BODY (In Two Articles)

We now consider the propagation of man, as to the body. Concerning this there are two points of inquiry:

(1) Whether any part of the food is changed into true human nature?

(2) Whether the semen, which is the principle of human generation, is produced from the surplus food? _____

FIRST ARTICLE [I, Q. 119, Art. 1]

Whether Some Part of the Food Is Changed into True Human Nature?

Objection 1: It would seem that none of the food is changed into true human nature. For it is written (Matt. 15:17): "Whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy." But what is cast out is not changed into the reality of human nature. Therefore none of the food is changed into true human nature.

Obj. 2: Further, the Philosopher (De Gener. i, 5) distinguishes flesh belonging to the species from flesh belonging to "matter"; and says that the latter "comes and goes." Now what is formed from food comes and goes. Therefore what is produced from food is flesh belonging to matter, not to the species. But what belongs to true human nature belongs to the species. Therefore the food is not changed into true human

nature.

Obj. 3: Further, the "radical humor" seems to belong to the reality of human nature; and if it be lost, it cannot be recovered, according to physicians. But it could be recovered if the food were changed into the humor. Therefore food is not changed into true human nature.

Obj. 4: Further, if the food were changed into true human nature, whatever is lost in man could be restored. But man's death is due only to the loss of something. Therefore man would be able by taking food to insure himself against death in perpetuity.

Obj. 5: Further, if the food is changed into true human nature, there is nothing in man which may not recede or be repaired: for what is generated in a man from his food can both recede and be repaired. If therefore a man lived long enough, it would follow that in the end nothing would be left in him of what belonged to him at the beginning. Consequently he would not be numerically the same man throughout his life; since for the thing to be numerically the same, identity of matter is necessary. But this is incongruous. Therefore the food is not changed into true human nature.

On the contrary, Augustine says (De Vera Relig. xi): "The bodily food when corrupted, that is, having lost its form, is changed into the texture of the members." But the texture of the members belongs to true human nature. Therefore the food is changed into the reality of human nature.

I answer that, According to the Philosopher (Metaph. ii), "The relation of a thing to truth is the same as its relation to being." Therefore that belongs to the true nature of any thing which enters into the constitution of that nature. But nature can be considered in two ways: firstly, in general according to the species; secondly, as in the individual. And whereas the form and the common matter belong to a thing's true nature considered in general; individual signate matter, and the form individualized by that matter belong to the true nature considered in this particular

individual. Thus a soul and body belong to the true human nature in general, but to the true human nature of Peter and Martin belong this soul and this body.

Now there are certain things whose form cannot exist but in one individual matter: thus the form of the sun cannot exist save in the matter in which it actually is. And in this sense some have said that the human form cannot exist but in a certain individual matter, which, they said, was given that form at the very beginning in the first man. So that whatever may have been added to that which was derived by posterity from the first parent, does not belong to the truth of human nature, as not receiving in truth the form of human nature.

But, said they, that matter which, in the first man, was the subject of the human form, was multiplied in itself: and in this way the multitude of human bodies is derived from the body of the first man. According to these, the food is not changed into true human nature; we take food, they stated, in order to help nature to resist the action of natural heat, and prevent the consumption of the "radical humor"; just as lead or tin is mixed with silver to prevent its being consumed by fire.

But this is unreasonable in many ways. Firstly, because it comes to the same that a form can be produced in another matter, or that it can cease to be in its proper matter; wherefore all things that can be generated are corruptible, and conversely. Now it is manifest that the human form can cease to exist in this (particular) matter which is its subject: else the human body would not be corruptible. Consequently it can begin to exist in another matter, so that something else be changed into true human nature. Secondly, because in all beings whose entire matter is contained in one individual there is only one individual in the species: as is clearly the case with the sun, moon and such like. Thus there would only be one individual of the human species. Thirdly, because multiplication of matter cannot be understood otherwise than either in respect of quantity only, as in things which are rarefied, so that their matter increases in dimensions; or in respect of the substance itself of the matter.

But as long as the substance alone of matter remains, it cannot be said to be multiplied; for multitude cannot consist in the addition of a thing to itself, since of necessity it can only result from division. Therefore some other substance must be added to matter, either by creation, or by something else being changed into it. Consequently no matter can be multiplied save either by rarefaction as when air is made from water; or by the change of some other things, as fire is multiplied by the addition of wood; or lastly by creation. Now it is manifest that the multiplication of matter in the human body does not occur by rarefaction: for thus the body of a man of perfect age would be more imperfect than the body of a child. Nor does it occur by creation of fresh matter: for, according to Gregory (Moral. xxxii): "All things were created together as to the substance of matter, but not as to the specific form." Consequently the multiplication of the human body can only be the result of the food being changed into the true human nature. Fourthly, because, since man does not differ from animals and plants in regard to the vegetative soul, it would follow that the bodies of animals and plants do not increase through a change of nourishment into the body so nourished, but through some kind of multiplication. Which multiplication cannot be natural: since the matter cannot naturally extend beyond a certain fixed quantity; nor again does anything increase naturally, save either by rarefaction or the change of something else into it. Consequently the whole process of generation and nourishment, which are called "natural forces," would be miraculous. Which is altogether inadmissible.

Wherefore others have said that the human form can indeed begin to exist in some other matter, if we consider the human nature in general: but not if we consider it as in this individual. For in the individual the form remains confined to a certain determinate matter, on which it is first imprinted at the generation of that individual, so that it never leaves that matter until the ultimate dissolution of the individual. And this matter, say they, principally belongs to the true human nature. But since this matter does not suffice for the requisite quantity, some other matter must be

added, through the change of food into the substance of the individual partaking thereof, in such a quantity as suffices for the increase required. And this matter, they state, belongs secondarily to the true human nature: because it is not required for the primary existence of the individual, but for the quantity due to him. And if anything further is produced from the food, this does not belong to true human nature, properly speaking. However, this also is inadmissible. First, because this opinion judges of living bodies as of inanimate bodies; in which, although there be a power of generating their like in species, there is not the power of generating their like in the individual; which power in living bodies is the nutritive power. Nothing, therefore, would be added to living bodies by their nutritive power, if their food were not changed into their true nature. Secondly, because the active seminal power is a certain impression derived from the soul of the begetter, as stated above (Q. 118, A. 1). Hence it cannot have a greater power in acting, than the soul from which it is derived. If, therefore, by the seminal power a certain matter truly assumes the form of human nature, much more can the soul, by the nutritive power, imprint the true form of human nature on the food which is assimilated. Thirdly, because food is needed not only for growth, else at the term of growth, food would be needful no longer; but also to renew that which is lost by the action of natural heat. But there would be no renewal, unless what is formed from the food, took the place of what is lost. Wherefore just as that which was there previously belonged to true human nature, so also does that which is formed from the food.

Therefore, according to others, it must be said that the food is really changed into the true human nature by reason of its assuming the specific form of flesh, bones and such like parts. This is what the Philosopher says (De Anima ii, 4): "Food nourishes inasmuch as it is potentially flesh."

Reply Obj. 1: Our Lord does not say that the "whole" of what enters into the mouth, but "all"—because something from every kind of food is cast out into the privy. It may also be said that whatever is generated from food, can be dissolved by natural

heat, and be cast aside through the pores, as Jerome expounds the passage.

Reply Obj. 2: By flesh belonging to the species, some have understood that which first receives the human species, which is derived from the begetter: this, they say, lasts as long as the individual does. By flesh belonging to the matter these understand what is generated from food: and this, they say, does not always remain, but as it comes so it goes. But this is contrary to the mind of Aristotle. For he says there, that "just as in things which have their species in matter"—for instance, wood or stone—"so in flesh, there is something belonging to the species, and something belonging to matter." Now it is clear that this distinction has no place in inanimate things, which are not generated seminally, or nourished. Again, since what is generated from food is united to, by mixing with, the body so nourished, just as water is mixed with wine, as the Philosopher says there by way of example: that which is added, and that to which it is added, cannot be different natures, since they are already made one by being mixed together. Therefore there is no reason for saying that one is destroyed by natural heat, while the other remains.

It must therefore be said that this distinction of the Philosopher is not of different kinds of flesh, but of the same flesh considered from different points of view. For if we consider the flesh according to the species, that is, according to that which is formed therein, thus it remains always: because the nature of flesh always remains together with its natural disposition. But if we consider flesh according to matter, then it does not remain, but is gradually destroyed and renewed: thus in the fire of a furnace, the form of fire remains, but the matter is gradually consumed, and other matter is substituted in its place.

Reply Obj. 3: The "radical humor" is said to comprise whatever the virtue of the species is founded on. If this be taken away it cannot be renewed; as when a man's hand or foot is amputated. But the "nutritive humor" is that which has not yet received perfectly the specific nature, but is on the way thereto; such is the blood,

and the like. Wherefore if such be taken away, the virtue of the species remains in its root, which is not destroyed.

Reply Obj. 4: Every virtue of a passible body is weakened by continuous action, because such agents are also patient. Therefore the transforming virtue is strong at first so as to be able to transform not only enough for the renewal of what is lost, but also for growth. Later on it can only transform enough for the renewal of what is lost, and then growth ceases. At last it cannot even do this; and then begins decline. In fine, when this virtue fails altogether, the animal dies. Thus the virtue of wine that transforms the water added to it, is weakened by further additions of water, so as to become at length watery, as the Philosopher says by way of example (De Gener. i, 5).

Reply Obj. 5: As the Philosopher says (De Gener. i, 5), when a certain matter is directly transformed into fire, then fire is said to be generated anew: but when matter is transformed into a fire already existing, then fire is said to be fed. Wherefore if the entire matter together loses the form of fire, and another matter transformed into fire, there will be another distinct fire. But if, while one piece of wood is burning, other wood is laid on, and so on until the first piece is entirely consumed, the same identical fire will remain all the time: because that which is added passes into what pre-existed. It is the same with living bodies, in which by means of nourishment that is renewed which was consumed by natural heat. _____

SECOND ARTICLE [I, Q. 119, Art. 2]

Whether the Semen Is Produced from Surplus Food?

Objection 1: It would seem that the semen is not produced from the surplus food, but from the substance of the begetter. For Damascene says (De Fide Orth. i, 8) that "generation is a work of nature, producing, from the substance of the begetter, that which is begotten." But that which is generated is produced from the semen. Therefore the semen is produced from the substance of the begetter.

Obj. 2: Further, the son is like his father, in respect of that which he receives from him. But if the semen from which something is generated, is produced from the surplus food, a man would receive nothing from his grandfather and his ancestors in whom the food never existed. Therefore a man would not be more like to his grandfather or ancestors, than to any other men.

Obj. 3: Further, the food of the generator is sometimes the flesh of cows, pigs and suchlike. If therefore, the semen were produced from surplus food, the man begotten of such semen would be more akin to the cow and the pig, than to his father or other relations.

Obj. 4: Further, Augustine says (Gen. ad lit. x, 20) that we were in Adam "not only by seminal virtue, but also in the very substance of the body." But this would not be, if the semen were produced from surplus food. Therefore the semen is not produced therefrom.

On the contrary, The Philosopher proves in many ways (De Gener. Animal. i, 18) that "the semen is surplus food."

I answer that, This question depends in some way on what has been stated above (A. 1; Q. 118, A. 1). For if human nature has a virtue for the communication of its form to alien matter not only in another, but also in its own subject; it is clear that the food which at first is dissimilar, becomes at length similar through the form communicated to it. Now it belongs to the natural order that a thing should be reduced from potentiality to act gradually: hence in things generated we observe that at first each is imperfect and is afterwards perfected. But it is clear that the common is to the proper and determinate, as imperfect is to perfect: therefore we see that in the generation of an animal, the animal is generated first, then the man or the horse. So therefore food first of all receives a certain common virtue in regard to all the parts of the body, which virtue is subsequently determinate to this or that part.

Now it is not possible that the semen be a kind of solution from what is already

transformed into the substance of the members. For this solution, if it does not retain the nature of the member it is taken from, it would no longer be of the nature of the begetter, and would be due to a process of corruption; and consequently it would not have the power of transforming something else into the likeness of that nature. But if it retained the nature of the member it is taken from, then, since it is limited to a certain part of the body, it would not have the power of moving towards (the production of) the whole nature, but only the nature of that part. Unless one were to say that the solution is taken from all the parts of the body, and that it retains the nature of each part. Thus the semen would be a small animal in act; and generation of animal from animal would be a mere division, as mud is generated from mud, and as animals which continue to live after being cut in two: which is inadmissible.

It remains to be said, therefore, that the semen is not something separated from what was before the actual whole; rather is it the whole, though potentially, having the power, derived from the soul of the begetter, to produce the whole body, as stated above (A. 1; Q. 108, A. 1). Now that which is in potentiality to the whole, is that which is generated from the food, before it is transformed into the substance of the members. Therefore the semen is taken from this. In this sense the nutritive power is said to serve the generative power: because what is transformed by the nutritive power is employed as semen by the generative power. A sign of this, according to the Philosopher, is that animals of great size, which require much food, have little semen in proportion to the size of their bodies, and generate seldom; in like manner fat men, and for the same reason.

Reply Obj. 1: Generation is from the substance of the begetter in animals and plants, inasmuch as the semen owes its virtue to the form of the begetter, and inasmuch as it is in potentiality to the substance.

Reply Obj. 2: The likeness of the begetter to the begotten is on account not of the matter, but of the form of the agent that generates its like. Wherefore in order for a

man to be like his grandfather, there is no need that the corporeal seminal matter should have been in the grandfather; but that there be in the semen a virtue derived from the soul of the grandfather through the father. In like manner the third objection is answered. For kinship is not in relation to matter, but rather to the derivation of the forms.

Reply Obj. 4: These words of Augustine are not to be understood as though the immediate seminal virtue, or the corporeal substance from which this individual was formed were actually in Adam: but so that both were in Adam as in principle. For even the corporeal matter, which is supplied by the mother, and which he calls the corporeal substance, is originally derived from Adam: and likewise the active seminal power of the father, which is the immediate seminal virtue (in the production) of this man.

But Christ is said to have been in Adam according to the "corporeal substance," not according to the seminal virtue. Because the matter from which His Body was formed, and which was supplied by the Virgin Mother, was derived from Adam; whereas the active virtue was not derived from Adam, because His Body was not formed by the seminal virtue of a man, but by the operation of the Holy Ghost. For "such a birth was becoming to Him," [*Hymn for Vespers at Christmas; Breviary, O. P.], WHO IS ABOVE ALL GOD FOR EVER BLESSED. Amen.

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