Of Ideas

Question 15

Article One: Whether There are ideas?

I answer that: “By ideas we understand the form of things, apart from the things themselves.

Article Two: Whether Ideas are Many?

I answer that: Ideas are made up of particulars. As an example a builder cannot construct a house if he has no idea of the parts. God’s mind has the proper ideas of all things. Hence each thing created is according to the particular idea for each. So it follows that in the divine mind having ideas exists.

Questions and Answers Chpt. 15

1. Do ideas exist? Yes

2. Are ideas in the divine mind many? Yes

Of Truth

Question 16

Article One: Whether Truth Resides Only 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: “Just as the good denotes that towards which the appetite tends, so the true denotes that towards which the intellect tends.” So what is the difference between the appetite and the intellect? Or anything we know is known only according to the knower while the appetite is according as the desirer tends toward the thing desired. “Thus the term appetite, *namely good*, is in the object desired, and the term of the intellect namely *trust,* is in the intellect itself.”

 “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. The definition *that Truth is the equation of thought and being* is applicable to it under either aspect...”

Article Three: Whether the True and Being are Convertible terms?

I Answer that: “As good is convertible with being, so is the true. But good adds to being the notion of desirable, so the true adds relation to the intellect.”

Article Four: Whether Good is Logically Prior to the True?

Objection One: “Good is logically prior to the true since, the true is a kind of good, namely, of the intellect.”

Objection Two: A.2 tells us that good is in things, but the truth is in the intellect composing and dividing. But that which is in things is prior to that which is in the intellect. Therefore good is logically prior to the true...”

Reply to Objection One: “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 to Objection Two: The idea of being is first, that of truth is second, and the idea of good third....

Article Five: Whether God Is Truth?

On the Contrary: See John 14:6 “I am the way, the truth and the life.”

I Answer That: He is truth itself

Article Seven: Whether Created Truth is Eternal?

I Answer That: Only in God is Truth eternal since only God is eternal.

 Article Eight: Whether Truth is immutable? (Immutable and not changeable)

I Answer That: Only in God is Truth immutable. But in creatures is mutable, not because it is itself the subject of change, but in so that as a creature’s intellect changes from truth to falsity.”

Questions and Answers on Chapter 16

1. Does truth reside only in the intellect? Truth resides primarily in the intellect and secondarily in things according as they are related to the intellect as their principle.

2. Are the true and being convertible terms? As good is convertible with being, so is the true. But good adds to being the notion of desirable, so the true adds relation to the intellect.

3. Is the good logically prior to the true? The good is prior in order of things desirable, but not that it is prior absolutely. The idea of being is first, that of truth is second, and the idea of good is third.

4. Is God Truth? See John 14:6 “I am the way, the truth and the life.” God is Truth itself.

5. Is created truth eternal? Only in God is truth eternal since only God is eternal.

6 . Is truth immutable? Meaning: Is the Truth unchangeable? Only in God is Truth immutable. But in creatures truth is mutable, not because it is itself the subject of change, but in so that as a creature’s intellect changes from truth to false

Concerning Falsity

Question 17

Article One: Whether Falsity Exists in Things?

I Answer That: Augustine says, “We call those things false that appear to our apprehension like the true.” Falsity cannot be found in things that depend on God in so far as they are compared to the divine intellect, unless of course, if those so ordained withdraw themselves from what is so ordaining: thus consisting of the evil of sin.” Sins are untruths and lies in Scripture (Ps 4:3) “But in relation to our intellect, natural things, which are compared thereto accidentally, can be false, not simple , but relatively...”

Article Two: Whether There is falsity in the Senses?

I Answer That: Falsity exists in senses that are impaired or sick.

Article Three: Whether Falsity is in the intellect?

I Answer That: 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...”

Reply Objection 2: “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.” “The intellect is always right as regards first principles, some it is not deceived them for the same reason that it is not deceived about what a thing is.”

Questions and Answers for Chapter 17

1. Does Falsity exist in things? Falsity cannot be found in things that depend on God in so far as they are compared to the divine intellect.

2. Does falsity exist in the senses? Falsity can exist in senses that are impaired or sick.

3. Does falsity reside in the intellect? 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. If it is not true you don’t have to acknowledge it or be in agreement with it.

The Life of God

Question 18

Article One: Whether to Live Belongs to All Natural Things?

I Answer That: We must distinguish living from lifeless things. An animal begins to live when it moves itself. Life exists in animals for they move themselves. Plants also move themselves even though it may appear that the wind is moving them. It is clear that for the “Venus Fly Trap” it moves itself to capture an insect and then begins to digest it. Lifeless things do not move themselves.

Article Three: Whether Life Is Properly Attributed to God?

Objection One: It appears that life is not properly attributed to God. For things which show themselves to move themselves have no connection or belonging to God for movement does not belong to God for God is Spirit and does not have a body.

I Answer That: Life is in the highest degree properly in God.

Reply to Objection One: Action is two-fold. Actions of one kind pass out to external matter and the others remain in the agent. “ Metaph ix.16 states “ a two-fold action of one kind pass out to extend matter, as to heat or to cut; while actions of the other kind remain in the agent.” The actions that remain in the other agent are understanding, sense and will. The difference between them is: The former action is the perfection of the agent that moves; but at the thing moved, the latter action is the perfection of the agent. The imperfect action is the potential and the perfection is in the act. (PM)

Questions and Answers for Chapter 18

1. Does life belong to all natural things? No. Lifeless things do not move themselves and therefore are not living.

2. Is Life properly attributed to God? Life in the highest degree is properly in God.

3. Is life a two-fold action? Yes. Actions of one kind pass out to external matter and the others remain in the agent.