

The Procession of Creation from God,
And of the First Cause of All Things

Question # 44

Article One: Whether it is necessary that every being be created by God.

Obj. 1: It is not necessary that every being be created by God because the relation of the thing caused does not appear to be essentially required. Some beings can be understood without it. Since they can live without God, it also follows that they do not have to be created by God.

On the Contrary: Romans 11:6 says, "Of Him, and by Him, and in Him are all things."

I answer that: There is no way any being could exist without being created by God. Just because some beings seem to exist apart from God, it does not negate the fact that they are beings by participation. They are not an entity unto themselves, God alone caused their existence.

Reply Obj 1: Just because a thing is caused by God and appears not to be related to God, doesn't make it not so by participation. No being apart from God can exist without being caused. It is impossible to find a being not caused by God. One can conceive of stuff or matter as always existing, but what animates creatures is only given by God Himself. It does not and cannot exist without God's assistance. The very fact that a creature appears to have its own will shows forth its connection to a being that is created by God.

Article Four: Whether God is the First Cause (and) of All Things.

Obj 1: To act for an end implies a need for the end. Since God is complete unto Himself this would indicate He has need of the end.

On the Contrary: Proverbs 16:4 says, "The Lord has made all things for Himself."

I answer that: God's desire is to communicate who He is to creation and to that end God moves. But God acquires nothing for He is the beginning and the end.

Reply to Obj. 1: To act from need is the quality of the creature, which is imperfect by nature agent and patient. God does not act for profit, but only for His own goodness to be expressed.

Reply Obj. 3: All living things grow, do what they were designed to do and of desire or need to live out or express their own existence. In this way, all things participate in God because nothing is good and desirable except for its participation in God's likeness.

Q & A # 44

1. Is it necessary that everything be created by God? Yes, because otherwise God is not God. By nature God is the first cause. If some other being, or if any non-being were to be eternal and also have the power to generate other forms, then God does not exist. Unfortunately the atheist and the agnostic choose wrongly.

2. Is God the end of all things? Yes, the First Agent, God who is the only Agent to act for the acquisition of some end. God attempts to acquire nothing for He is everything. A creature hopes to acquire perfection. God alone is perfect and good. Therefore, divine goodness is the end of all things.

The Mode of Emanation of Things from the First Principle

Question #45

Article One: Whether to Create is to Make Something From Nothing?

On the Contrary: According to the text of Genesis chapter one to create is to make something from nothing. In the beginning God created by using nothing. (The Hebrew word, “to create” is, “bara,” which means to create something out of nothing.) The Hebrew word is used to show forth God’s action as totally new.

I answer that: Man is generated from non-being and so creation. Which is the emanation of all beings is from the non-being which is nothing.

Reply to Obj. 3: A material cause is not implied when it is said that something is made from nothing so as to speak only of a material cause. Instead, something following an order appears to be from nothing material and therefore not something from nothing, such as midday which follows morning.

Article Two: Whether God Can Create Anything?

Obj. 1: God cannot make something from nothing, because nothing is made from nothing according to the ancient philosopher’s axiom. God’s power doesn’t exceed contraries of first principles. Can God make the part greater than the whole? Cannot God create something affirmative and negative, something both true and not true at the same time?

Obj. 4: Something from nothing cannot occur because there exists infinity between something and nothing. Infinity is a distance that cannot be crossed.

On the Contrary: Gen 1 indicates that God created the heavens and earth .

I answer that: God is the universal cause. This kind of cause is not related to some other cause or substance that has already been caused. Therefore, God creates from no other cause which comes from nothing.

Reply Obj. 1: The phrase “nothing is made from nothing”, does not apply to God because He has always existed, but not matter for God is not matter and matter is

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not God. To say anything has always existed is to say matter is your God and this is the ultimate idolatry.

Reply Obj 4: There is no special connection between something and nothing. Therefore, this analogy does not apply to different persons.

Article five: Whether it belongs to God Alone to Create?

I answer that: All created things have their being from something else. So it is not possible for a created being to create anything from nothing. God is alone able to create from nothing, for the universal is prior to the cause. By definition nothing existed before God.

Article six: Whether to Create Is Proper to Any person?

I answer that: "To create is common to the whole Trinity." God To created beings by making creation through His Word which is His Son and through His love which is the Holy Spirit. The Craftsman working through the Word conceived in His mind and through the love of His will regarding some object . To create is, properly speaking, to cause or produce the being of things. Fire generates fire. Which God, according for His being that is, His essence is manifest through His creation by knowledge and will.

Article Seven: Whether in Creatures Is Necessarily Found a Trace of the Trinity.

On the contrary: Augustine says that "the trace of the Trinity appears in creatures."

I answer that: "every effect in some degree represents its cause, but diversely." This is seen in where you find something you can expect something related to it, even if only a trace connection can be made.

"But in all creatures there is formed some things which are necessarily reduced to the divine Persons as to their cause for every creature 1) subsists in its own being, and 2) has a form whether it is determined to a species, and 3) has a relation to something else. Therefore, as it is created existence, it represents the

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cause and the principle and shows the Person of the Father, Who is the principle from no principle, but its form represents the Word and also represents the Holy Spirit.” (Para) p. 196

#45 Q&A

- 1) Does creating in this context mean to create something from nothing? Emanation from a particular agent to a particular being may exist, but only the universal cause creates from nothing. The Hebrew word, (bara) used in Genesis chapter one means to create something from nothing, or out of nothing.
- 2) Can God really create anything? Nothing can exist except for God bringing it into existence. (See Q 44 A. 2) This creation from nothing is a natural conclusion that nothing could exist except from God. The real question is; Does a universal cause really have to be considered because all things could have just happened by itself without any person’s help? Is God a person or a thing becomes the question? God is the universal cause and no Non-being could have created from nothing because by definition all matter is something generated. Matter is not the generator of itself, for matter doesn’t have its existence in itself to act on its own behalf.
- 3) Is God alone the Creator? Yes, creation is the effect of the act of the most universal being and that, all that follows is the result of the universal cause who is the first being, God.
- 4) Can any person create? “To create is, properly speaking, to cause or produce the being of things. To create belongs to God who is common to three persons in One. To create is common to the Trinity and is One. Yes, creatures are able to create using creation to do it.
- 5) Is there a trace of the Trinity in Creatures? Yes, every effect causes with it some degree of the cause. In all creatures, thus is found the trace of the Trinity.

If the Beginning of Duration of Creatures

Question #46

Article One: Whether the Universe of Creatures always existed?

Obj 1: The appearance of creation without a beginning is to say that matter has existed from eternity, because it seems possible that before the world began another existed. This in effect substitutes for God and replaces God with matter that is thought to be eternal rather than the existence of the eternal God.

Obj 3: "Further what is un-begotten has no beginning. Philosophy proves that matter is un-begotten and that the heavens " is un-begotten. Therefore, the universe did not begin to exist.

Obj. 4: A vacuum is where there is not a body or where it might be. The world began to exist and there was no body there before. Therefore, before the world there was a vacuum and that is impossible.

Obj. 5: Things are moved only by other beings which move them to a position that it was not before. What is it that is otherwise moved, for what it is, was as a result is now moved. Previous movements are required to move something. Therefore, also, the thing moved always was because movement is only in a moveable thing.

Obj. 6: Every movement requires a prior movement. This applies to time as well as matter. Time must pass before movement can move something.

I answer that: Only God is eternal. This has been shown in (Q 19. A. 4). The will of God is the cause of all things. Therefore, in order for something to exist God has to will their existence. It is not necessary for the world to have always existed, hence it cannot be proved by demonstration.

Reply Obj. 1: Before the world existed it is possible that it was not created by a passive impersonal power, but by the active power of God.

Chapter 46 cont.

Reply Obj. 3: Matter is un-begotten from the fact that it has not a subject from which to derive its existence. Is the universe un-generated? However, it appears to leave no conclusions, except that matter and heavens were produced into existence by creation. The universal agent did not produce an effect that was eternal. The first cause had the will to produce an effect that was not eternal.

Article Two: Whether it is an article of faith that the world began.

Obj. 1: It can be proved that the world began, so it is not an article of faith.

Obj. 3: The world did not always exist because God created intellect. Therefore, the world has a principle. Everything has a beginning, or so it appears. Therefore, the will of God did not do this.

Obj. 6: The world could not have always existed because it is impossible to pass through an infinite medium. Therefore, we should not have arrived at this present day. That statement is false because infinite days did not exist before the present day.

Obj. 8: If the world always has been, then there would be an infinite number of human souls now existing and this is impossible. Therefore, it can be known with certainty that the world began.

I answer that: Only by faith can it be held and it cannot be proved that the world did not always exist. We cannot recreate the history as it was. The origin of the earth is a matter of faith, not science.

Reply Obj. 1: If the substance of the earth is not from God this is an intolerable error. Some say the world was created by God and is eternal. But God is the active cause of the world and therefore, prior to the earth which makes the earth not eternal.

Reply to Obj. 3: This does not lead to a necessary conclusion according to the argument of Anaxagoras which falls short in the difference between God and man's intellect.

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Reply obj. 6: The assumption of this chapter is false. Infinite passage of time doesn't require infinite offspring in that infinite world.

Reply Obj. 8: Man is not eternal. If the world could be eternal, no man could be eternal. An angel can't be eternal either.

Chapter 46 Q & A

1) Has the universe of creatures always existed? Nothing except God can be eternal, because God is the cause of all things.

2) Is it an article of faith that the world began? Yes, this item cannot be proved in a scientific laboratory. To believe God exists is a religious choice or not. This is why God honors faith so much. For it is impossible to please God without faith. Faith tells God that his creatures rely on Him and not on their own faculties to sustain and provide for themselves. This is tantamount to pride if we ignore God's part in the creature's existence, and in creation itself.