

Treatise on God as first principle

Franciscan Herald P. - William A. Frank, A Treatise on God as First Principle



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A Treatise On God As First Principle

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The deformation, then, is due to the deformed cause, but the continual uniformity of this deformity will be due to a cause outside this concatenation.

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And thus it would follow that in a finite magnitude the power is not infinite in its efficacy. Its meaning is explained as follows. Furthermore, it follows that if the first cannot be produced, then it has no causes whatsoever, for it cannot be the result of a final cause from conclusion two of chapter two nor of a material cause from the sixth conclusion of the same nor of a formal cause from the seventh conclusion there.

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Whenever a greater number requires or implies greater perfection than does a smaller one, numerical infinity implies infinite perfection. And this knowledge is identified with it.

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Therefore it cannot be demonstrated that God exists.

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The second difference is that in essentially ordered causes the causality is of another nature and order, inasmuch as the higher cause is the more perfect, which is not the case with accidentally ordered causes.

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Hence, there is a first. I reply: True, the first cause alone can produce something for example, a vision of itself which is a more perfect effect than the second can produce alone.

A Treatise on God as First Principle by John Duns Scotus

Now there is not an infinite number of such intelligibles, as there is of individuals. For no change of form is perpetuated save in virtue of something permanent which is not a part of that succession, since everything of this succession which is in flux is of the same nature.

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