

Treatise on God as first principle

Franciscan Herald P. - A Treatise on God as First Principle by John Duns Scotus



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The other ways of being caused are excluded as in the proof for the third conclusion of this chapter.

A Treatise On God As First Principle

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. However, an infinity in the ascending order is impossible; hence a primacy is necessary because whatever has nothing prior is not posterior to anything posterior to itself, for the second conclusion of chapter two does away with a circle in causes.

William A. Frank, A Treatise on God as First Principle

You are then truth in all its splendor, infallible truth, comprehending every intelligible truth with certainty. Without unity of order there is no unity to the universe.

William A. Frank, A Treatise on God as First Principle

Now this situation obtains if, and only if, the end as loved moves the efficient cause to give existence to the effect in question, so that the efficient cause would not give existence if the end were not simultaneously contributing its measure of causality. In a review one should try to summarise and point out the important arguments in the book and I wish I could do so, but I find myself unable to do it. VI, chapter five, where he speaks of an infinity of individuals in a species.

A Treatise On God As First Principle (June 30, 2004 edition)

Now such is not the case: matter is more necessary than form, but it is less actual; an accident depends upon a substance, yet it may be simpler than the substance. In accidentally ordered causes this is not the case, although the second may depend upon the first for its existence or in some other way. These three primacies, then, are seen to express three necessarily concurrent features of the supreme goodness, viz.

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