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Nota di contenuto	<p>""Preface""; ""Contents""; ""Abbreviations""; ""One. Nature from the Top Down""; ""1. The aims of the book""; ""2. Aquinas's natural theology""; ""3. SCG II as the thematic continuation of SCG I""; ""4. a€?Divine trutha €?""; ""5. God's immanent and transeunt activity""; ""6. The positive results of meditating on creation""; ""7. The corrective results of meditating on creation""; ""8. How philosophy and the faith are taught""; ""9. Aquinas's plan for SCG II""; ""Two. From God to Everything Else""; ""1. SCG II as the logical continuation of SCG I""; ""2. Considering the source""</p> <p>""3. The actus purus argument""""4. God's active power""; ""5. How to attribute power to God""; ""6. How to attribute relations to God""; ""7. God as the source of everything else""; ""8. Argument E/U""; ""Three. Creation as Doubly Universal Production""; ""1. For all things the cause of being""; ""2. Out of no antecedent matter""; ""3. Not even prime matter""; ""4. Not through movement or change""; ""5. Something out of nothing""; ""6. Movement and change considered more closely""; ""7. No</p>

successiveness in creating"; ""8. No body can create"; ""9. Creating belongs to God alone"

""Four. Creation's Modalities""1. Why would God create?"; ""2. The scope of God's creative power"; ""3. Separated substances as counter-instances to the single-effect account of creation"; ""4. Corporeal matter as a counter-instance to the single-effect account of creation"; ""5. Omnipotence and absolute possibility"; ""6. The modality of creative action"; ""7. The modalities of intellection and volition"; ""8. Justice, goodness, and God's plan as possible grounds for obligatory creation"; ""9. Kinds of necessity in created things"

""Five. Could the Created World have Existed for Ever?""1. a€?The eternity of the worlda€?"; ""2. The modalities of beginningless creation"; ""3. The created world need not have existed for ever"; ""4. Beginninglessness based on considerations of God"; ""5. Beginninglessness based on considerations of created things"; ""6. Beginninglessness based on considerations of the making of things"; ""7. Purported proofs that the world must have begun to exist"; ""8. Aquinas's probable argument for the greater goodness of a temporally finite world"; ""Six. The Origin of Species"

""1. From producing to distinguishing""2. Distinguishing and furnishing"; ""3. Aquinas's non-creationist reading of Genesis 1"; ""4. Distinguishing distinguished, broadly"; ""5. The complex product of an absolutely simple producer"; ""6. Distinguishing distinguished, more narrowly"; ""7. A mind behind the scenes"; ""8. Not by chance"; ""9. Not by matter alone"; ""10. Manifold manifestation"; ""11. God's choice of this world"; ""Seven. Intellects"; ""1. Considering created things themselves"; ""2. Considering intellectual creatures only""3. Reasons why creation includes intellectual substances"

Sommario/riassunto

Norman Kretzmann expounds and criticises Aquinas' theology of creation, which is natural (or philosophical) in that Aquinas developed it without depending on the data of Scripture.
