

Aquina paper

Philosophy



Part Aquinas claims that there are other sorts of truths necessary for our happiness. These are the truths that go beyond human reason and required for our salvation, which are the truths from God or “ sacred science learned through revelation” (Aquinas Article 1 Para 4). These truths are taught and revealed to us by divine revelation. We can discover them over time, through trial and error, or through discernment. These truths are necessary because the entire salvation of humanity, which is held by God, relies on the discovery and understanding of this truth. They are still important despite the overlapping with the other truths because it is vital that aside from philosophical science developed by human reason, there must be “ theology” learned through divine revelation (Pojman & Vaughn 52-54). There are no justifications why such knowledge that could be learned through philosophical science, so long as it can be learned through natural reason, could not be learned through sacred science or theology either.

Aquinas then explained that there are two forms of science, natural science and higher science. Sacred Doctrine is a science because it progresses from norms coming from higher science, specifically the science of God. He used the example of a musician who trusts in the teachings of a mathematician by reason of authority; the same can be said of sacred science, which is founded on knowledge from God’s revelation. He further argues that Sacred Doctrine is the noblest of sciences because it focuses on the noblest subject matter, which is God, and it offers the most graciously gratifying certainty because it expresses God’s authority. Also, Sacred Doctrine directs us to the noblest objective, which is toward eternal happiness with God. Sacred Doctrine is knowledge, which offers us the most profound and meaningful wisdom of our unending worth and guides us toward its attainment.

Part II

Aquinas's Argument from Change or Motion has the following premises:

1. Some things are in motion in our world, as attested by our senses.
2. Things are in motion because they are being acted on.
3. Things that are in motion are being stirred into motion by something else.
4. Motions are not possible to go on infinitely.
5. A First Mover set some things into motion.

These premises lead to a single conclusion-- therefore, an unmoved First Mover is real and existent. Whether these premises are valid, invalid, or sound require further examination. Validity is the value of being accurately, empirically, and concretely logical or justifiable; invalidity refers to a lack of factual reliability; soundness refers to the validity of the premises and conclusion.

Through the Argument from Change, Aquinas illustrates that human reason has a role in Sacred doctrine not to verify or attest to the knowledge based on faith, but to shed light on “ other things that are put forward in this doctrine” (Aquinas Article 8 Para 6). This implies that natural reason alone can create questions or disputes for truths that are embraced through faith based on divine revelation. Hence, it is acceptable to refer to the outside and credible knowledge of philosophy or natural reason. Aquinas argues that faith can be supported or reinforced by natural reason alone. The logical underpinning of the Argument from Change reveals that he is basing the existence of a First Mover on the natural law and thus demonstrates how the Sacred Doctrine can be strengthened by natural reason.

Works Cited

Aquinas, Thomas. “ Question 1: The Nature and Extent of Sacred Doctrine.”
<https://assignbuster.com/aquina-paper/>

New Advent N. p., 2008. Web. 16 Feb 2015.

Pojman, Louis & Lewis Vaughn. Philosophy: The Quest for Truth (9th ed).

Oxford, UK: Oxford University Press, 2013. Print.