

DISSERTATIONES
SERIES THEOLOGICA - LXXX

PONTIFICIA UNIVERSITAS SANCTAE CRUCIS
FACULTAS THEOLOGIAE

Kenny Ang

AQUINAS AND THE BIBLICAL GROUNDS
OF THE DOCTRINE OF CREATION

An Analysis of Thomas Aquinas's Creation Theology
in the Light of His References to Scripture

*Thesis ad Doctoratum in Theologia
totaliter edita*

ROMAE 2024

Vidimus et adprobavimus ad normam statutorum

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Imprimi potest

Prof. Dr. Philippus Goyret
Decanus Facultatis Theologiae
Dr. Iesus Sáenz
Secretarius Generalis Universitatis
Roma, 6-VI-2024
Prot. n° 420/2024

Imprimatur

Vicariato di Roma
10 giugno 2024

© 2024 - Edizioni Santa Croce s.r.l.
Via Sabotino 2/ A 00195 Roma
0645493637 - info@edusc.it
www.edizionisantacroce.it

ISBN 979-12-5482-284-5

ABBREVIATIONS

Gen Genesis	Ezek Ezekiel	Eph Ephesians
Ex Exodus	Amos Amos	Phil Philippians
Lev Leviticus	Hab Habakkuk	Col Colossians
Deut Deuteronomy	Mt Matthew	1Thes 1 Thessalonians
Job Job	Mk Mark	2Thes 2 Thessalonians
Ps Psalm	Lk Luke	1Tim 1 Timothy
Prov Proverbs	Jn John	2Tim 2 Timothy
Wis Wisdom	Acts Acts of the Apostles	Tit Titus
Sir Sirach	Rom Romans	Phlm Philemon
Isa Isaiah	1Cor 1 Corinthians	Heb Hebrews
Jer Jeremiah	2Cor 2 Corinthians	1Jn 1 John
Lam Lamentations	Gal Galatians	

DH Denzinger-Hünemann
PL *Patrologia Latina* (ed. J.-P. Migne)

§ section	l. <i>lectio</i>
# paragraph (Marietti)	ln. line (Leonine)
a. <i>articulum</i>	n./no. number
ad response to an objection	p. page
arg. objection	pr. <i>prooemium</i>
c. <i>capitulum</i>	q. <i>quaestio</i>
co. <i>corpus</i>	qc. <i>quaestiuncula</i>
col. column	sc. <i>sed contra</i>
d. <i>distinctio</i>	s. v. <i>sub verbo</i>
e. g. for example	t. <i>tomus</i>
et seq. <i>et sequentes</i>	tit. <i>titulus</i>
expos. <i>expositio</i>	v. <i>verse</i>

Attendite	<i>Sermo Attendite a falsis prophetis</i>
Beatus uir	<i>Sermo Beatus uir</i>
Cat. in Io.	<i>Glossa continua super Evangelia: Expositio in Ioannem</i>
Cat. in Lc.	<i>Glossa continua super Evangelia: Expositio in Lucam</i>
Cat. in Mc.	<i>Glossa continua super Evangelia: Expositio in Marcum</i>
Cat. in Mt.	<i>Glossa continua super Evangelia: Expositio in Matthaeum</i>
Catena aurea	<i>Glossa continua super Evangelia</i>
Contra Graec.	<i>Contra errores Graecorum</i>
Contra imp.	<i>Contra impugnantes Dei cultum et religionem</i>
Contra ret.	<i>Contra doctrinam retrahentium a religione</i>
CT	<i>Compendium theologiae seu brevis compilatio theologiae ad fratrem Raynaldum</i>
De 6 art.	<i>Responsio ad lectorem Bisuntinum de 6 articulis</i>
De 43 art.	<i>Responsio ad magistrum Ioannem de Vercellis de 43 articulis</i>
De aet.	<i>De aeternitate mundi</i>
De ani.	<i>Quaestiones disputatae De anima</i>

<i>De art.</i>	<i>De articulis fidei et ecclesiae sacramentis ad archiepiscopum Panormitanum</i>
<i>De iud.</i>	<i>De iudiciis astrorum</i>
<i>De mal.</i>	<i>Quaestiones disputatae De malo</i>
<i>De pot.</i>	<i>Quaestiones disputatae De potentia</i>
<i>De rat.</i>	<i>De rationibus fidei ad Cantorem Antiochenum</i>
<i>De reg.</i>	<i>De regno ad regem Cypri</i>
<i>De sor.</i>	<i>Liber De sortibus ad dominum Iacobum de Tonengo</i>
<i>De spi.</i>	<i>Quaestio disputata De spiritualibus creaturis</i>
<i>De sub.</i>	<i>De substantiis separatis</i>
<i>De ver.</i>	<i>Quaestiones disputatae De veritate</i>
<i>De vir.</i>	<i>Quaestiones disputatae De virtutibus</i>
<i>Ecce rex</i>	<i>Sermo Ecce rex tuus</i>
<i>Expos. Pery.</i>	<i>Expositio Libri Peryermenias</i>
<i>Hic est liber</i>	<i>Principium Hic est liber mandatorum Dei</i>
<i>Homo diues</i>	<i>Sermo Homo quidam erat diues</i>
<i>In Dec.</i>	<i>Collationes in Decem Praecepta</i>
<i>In Orat.</i>	<i>Collationes in Orationem Dominicam</i>
<i>In Sym.</i>	<i>Collationes in Symbolum Apostolorum</i>
<i>Lux orta</i>	<i>Sermo Lux orta est iusto</i>
<i>Puer Iesus</i>	<i>Sermo Puer Iesus</i>
<i>Quodl.</i>	<i>Quaestiones de quolibet I–XII</i>
<i>Rigans montes</i>	<i>Principium Rigans montes de superioribus suis</i>
<i>ScG</i>	<i>Summa contra Gentiles</i>
<i>Sent.</i>	<i>Scriptum super libros Sententiarum</i>
<i>ST</i>	<i>Summa Theologiae</i>
<i>Super Col.</i>	<i>Super Epistolam S. Pauli ad Colossenses Lectura</i>
<i>Super I Cor.</i>	<i>Super I Epistolam S. Pauli ad Corinthios Lectura</i>
<i>Super II Cor.</i>	<i>Super II Epistolam S. Pauli ad Corinthios Lectura</i>
<i>Super de Causis</i>	<i>Super Librum de Causis</i>
<i>Super De div.</i>	<i>Super Librum Dionysii De diuinis nominibus</i>
<i>Super De Trin.</i>	<i>Super Boetium De Trinitate</i>
<i>Super Decr.</i>	<i>Expositio super primam et secundam Decretalem ad Archidiaconum Tudertinum</i>
<i>Super Eph.</i>	<i>Super Epistolam S. Pauli ad Ephesios Lectura</i>
<i>Super Gal.</i>	<i>Super Epistolam S. Pauli ad Galatas Lectura</i>
<i>Super Heb.</i>	<i>Super Epistolam S. Pauli ad Hebraeos Lectura</i>
<i>Super Ier.</i>	<i>Super Ieremiam</i>
<i>Super Io.</i>	<i>Lectura super Ioannem</i>
<i>Super Iob</i>	<i>Expositio super Iob ad litteram</i>
<i>Super Is.</i>	<i>Expositio super Isaiam ad litteram</i>
<i>Super Mt.</i>	<i>Lectura super Matthaem</i>
<i>Super Philem.</i>	<i>Super Epistolam S. Pauli ad Philemonem Lectura</i>
<i>Super Philip.</i>	<i>Super Epistolam S. Pauli ad Philipenses Lectura</i>
<i>Super Ps.</i>	<i>Postilla super Psalmos</i>
<i>Super Rom.</i>	<i>Super Epistolam S. Pauli ad Romanos Lectura</i>
<i>Super I Thes.</i>	<i>Super I Epistolam S. Pauli ad Thessalonicenses Lectura</i>
<i>Super II Thes.</i>	<i>Super II Epistolam S. Pauli ad Thessalonicenses Lectura</i>
<i>Super Thr.</i>	<i>Super Threnos</i>
<i>Super I Tim.</i>	<i>Super I Epistolam S. Pauli ad Timotheum Lectura</i>
<i>Super II Tim.</i>	<i>Super II Epistolam S. Pauli ad Timotheum Lectura</i>
<i>Super Tit.</i>	<i>Super Epistolam S. Pauli ad Titum Lectura</i>

CITATIONS

In this thesis, I quoted the Greek text of Scripture from *Novum Testamentum Graece*.¹ For the Latin translation of Scripture, I referred to *Biblia Sacra iuxta Vulgatam versionem*.² The numbering of the Psalms follows that found in this Latin translation of the Bible. Appendix A lists the verses cited in this thesis. In the absence of any specific indication, I used the English translation of Scripture from *Douay-Rheims: The Holy Bible Translated from the Latin Vulgate* with some modifications. I chose this translation as it aligns better with the translation of Scripture Aquinas employs.³

Whenever available, I cited works of Aquinas from the Leonine Edition.⁴ In case of works of Aquinas that await critical editions, I have used the best available editions recommended by Enrique Alarcón at Corpus Thomisticum. Non-Leonine editions are enumerated in the Bibliography on page 341 *et seq.*

In this thesis, works whose author is not specified are attributed to Aquinas. Whenever appropriate, I order multiple passages from the Thomistic corpus cited in a footnote entry chronologically. In all quoted and translated texts, italics are preserved from the original text unless otherwise indicated. All English translations of Aquinas's works and other texts in non-English languages are my own unless stated otherwise. I have cross-checked my translations of Aquinas's works with other translations wherever necessary. For *Summa Theologiae*, I have occasionally used the translation by the Fathers of the English Dominican Province with some modifications.⁵

¹ Nestle-Aland et al., ed., *Novum Testamentum Graece*, 28th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012).

² Robert Weber and Roger Gryson, eds., *Biblia Sacra iuxta Vulgatam versionem*, 5th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2007).

³ On the edition of the Vulgate produced by Hugh of St. Cher and probably used by Aquinas, see Raphael Loewe, "The Medieval History of the Latin Vulgate," in *The Cambridge History of the Bible: Volume 2: The West from the Fathers to the Reformation*, ed. Geoffrey W. H. Lampe, vol. 2, *The Cambridge History of the Bible* (Cambridge: Cambridge University Press, 1969), 145–149; Laura Light, "The thirteenth century and the Paris Bible," in *The New Cambridge History of the Bible: From 600 to 1450*, ed. Richard Marsden and E. Ann Matter, vol. 2, *New Cambridge History of the Bible* (Cambridge, UK: Cambridge University Press, 2012), 380–391. On other editions of Scripture used by Aquinas, see Charles J. Callan, "The Bible in the *Summa Theologica* of St. Thomas Aquinas," *Catholic Biblical Quarterly* 9 (1947): 40.

⁴ See Thomas Aquinas, *Opera omnia iussu impensaue Leonis XIII P. M. edita cura et studio Fratrum Ordinis Praedicatorum* (Romae: Ex Typographia Polyglotta S. C. de Propaganda Fide, 1882–).

⁵ See Thomas Aquinas, *Summa Theologica*, trans. Fathers of the English Dominican Province (London: Burns Oates & Washbourne, 1920).

ACKNOWLEDGMENTS

This thesis is a testament to the invaluable contributions of numerous individuals who have shaped my academic journey. Foremost, I extend boundless gratitude to Prof. Paul O’Callaghan, my advisor, for his steadfast support and expertise in Thomas Aquinas and creation theology.

Integral to the development of this thesis is the Corpus Thomisticum website, which incorporates Roberto Busa’s *Index Thomisticus*. I am indebted to Prof. Enrique Alarcón for his editing of this vital resource and personal mentorship as I embarked on my study of Aquinas in 2018.

I extend sincere thanks to Profs. Mariusz Tabaczek, O.P., and Catalina Vial de Amesti for their meticulous examination of this thesis and the invaluable feedback they provided, which was instrumental in refining the final version of this work. Additionally, I am deeply grateful to Prof. Piotr Roszak for inspiring my exploration into the realm of Biblical Thomism. My appreciation also goes to Profs. Santiago Sanz Sánchez and Juan Carlos Ossandón for offering insights into the current panorama of studies on creation and providing helpful advice as I formulated my thesis topic.

My gratitude extends to Profs. Philip Goyret and Giulio Maspero, who, alongside other members of the Faculty of Theology of the Pontifical University of the Holy Cross, fostered an enriching research environment. Special appreciation goes to Juan Diego Ramírez, the Director of the Library at the Pontifical University of the Holy Cross, who went above and beyond the call of duty to ensure the success of my research. I am also grateful to Pawel Trzopek, O.P., the Head Librarian of the Angelicum, for his generosity in allowing me to work at his university’s library.

I thank Susan Santoso for her assistance in thesis printing and acknowledge the late Bishop Vincentius Sutikno Wisaksono for his encouragement. Finally, profound appreciation goes to my family and the residents of Collegio Sacerdotale Altomonte in Rome for their support throughout this journey.

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Chapter 1

INTRODUCTION

In recent decades, there has been a growing recognition of Aquinas as an exegete.¹ Many have highlighted his position as a *magister in sacra pagina*,² emphasizing that his theological works are both biblical and systematic.³ Despite having been a “forgotten corpus,”⁴ his Scriptural works account for over thirty percent of his written output.⁵ Boyle even suggests that Aquinas considered his Scripture commentaries to be his most significant works⁶ and wrote *Summa Theologiae* to prepare his readers for Scripture learning.⁷

¹ See Carl Clifton Black II, “St. Thomas’s Commentary on the Johannine Prologue: Some Reflections on Its Character and Implications,” *The Catholic Biblical Quarterly* 48, no. 4 (1986): 681; Peter M. Candler Jr., “St. Thomas Aquinas,” in *Christian Theologies of Scripture*, ed. Justin S. Holcomb (New York: New York University Press, 2006), 64.

² See, among others, Marie-Dominique Chenu, *Introduction à l’étude de Saint Thomas d’Aquin* (Montréal: Institut d’études médiévales, 1950), 207–212; Jean-Pierre Torrell, *Initiation à saint Thomas d’Aquin: sa personne et son oeuvre* (Paris: Cerf, 2015), 87–93; Thomas G. Weinandy, Daniel A. Keating, and John P. Yocum, eds., “Preface,” in *Aquinas on Scripture: An Introduction to His Biblical Commentaries* (London: T&T Clark International, 2005), ix; Piotr Roszak and Jürgen Vijgen, eds., “Towards a ‘Biblical Thomism’: Introduction,” in *Reading Sacred Scripture with Thomas Aquinas. Hermeneutical Tools, Theological Questions and New Perspectives* (Turnhout: Brepols, 2015), ix; Ian Christopher Levy, *Introducing Medieval Biblical Interpretation: The Senses of Scripture in Premodern Exegesis* (Grand Rapids, MI: Baker Academic, 2018), 208.

³ See Robert J. Woźniak, “An Emerging Theology Between Scripture and Metaphysics: Bonaventure, Aquinas and the Scriptural Foundation of Medieval Theology,” in *Reading Sacred Scripture with Thomas Aquinas. Hermeneutical Tools, Theological Questions and New Perspectives*, ed. Piotr Roszak and Jürgen Vijgen (Turnhout: Brepols, 2015), 422.

⁴ Weinandy, Keating, and Yocum, “Preface,” ix; see also R. E. McNally, “Medieval Exegesis,” *Theological Studies* 22 (1961): 445; Mark D. Jordan, “Préface,” in *Commentaire sur les Psaumes*, ed. Jean-Éric Stroobant de Saint-Éloy (Paris: Cerf, 1996), 7; Marie Anne Mayeski, “*Quaestio Disputata*: Catholic Theology and the History of Exegesis,” *Theological Studies* 62 (2001): 141.

⁵ See Thomas F. Ryan, *Thomas Aquinas as Reader of the Psalms* (Notre Dame: University of Notre Dame Press, 2000), 153.

⁶ See John F. Boyle, *The Order and Division of Divine Truth: St. Thomas Aquinas as Scholastic Master of the Sacred Page, Renewal within Tradition* (Steubenville, OH: Emmaus Academic, 2021), 5.

⁷ See Boyle, 87; 116.

Biblical Thomism, which according to Bonino has become an “object of intense attention today,”⁸ emphasizes Scripture’s pivotal role in Aquinas’s thought.⁹ This approach reconciles the *ressourcement* movement with Thomistic scholastic theology by providing the former with a solid metaphysical foundation while restoring the latter’s biblical depth.¹⁰ Vijgen clarifies that Biblical Thomism is not “another type of Thomism” but instead serves as a bridge between exegesis and theology.¹¹

1.1. RESEARCH DESCRIPTION

1.1.1. RESEARCH QUESTIONS

This thesis aims to contribute to the field of Biblical Thomism by exploring the major topics of Aquinas’s creation theology in the light of his references to Scripture.¹² The central question this thesis seeks to answer is: *what are the features of Aquinas’s creation theology in the light of his references to Scripture?* To support this inquiry, I will explore several sub-questions to varying extents:

1. How does Aquinas’s Old Testament-based creation theology differ from his New Testament-based creation theology?
2. When developing his theology of creation, does Aquinas place greater emphasis on specific Scripture verses over others?
3. When reflecting on creation through Scripture, what attributes of God the Creator does Aquinas emphasize?
4. How does the affirmation of Christ’s role in creation differ from those of *creatio in Filio* and *creatio per Verbum*?

1.1.2. RESEARCH SCOPE

Allow me to clarify the meaning of *creation theology* and its components as defined by Aquinas in *ST I*:

⁸ Serge-Thomas Bonino, *Saint Thomas d’Aquin lecteur du Cantique des cantiques* (Paris: Cerf, 2019), 135.

⁹ See Serge-Thomas Bonino, “Préface. Consacre-toi à la lecture (1 Tm 4, 13),” in *Commentaires des épîtres à Timothée I et II, à Tite et à Philémon*, ed. Jean-Éric Stroobant de Saint-Éloy and Jean-Baptiste Échivard (Paris: Cerf, 2020), 13; see also Piotr Roszak and Jörgen Vijgen, eds., *Towards a Biblical Thomism: Thomas Aquinas and the Renewal of Biblical Theology* (Pamplona: EUNSA, 2018), 11–16.

¹⁰ See Bonino, “Préface. Consacre-toi à la lecture (1 Tm 4, 13),” 14.

¹¹ See Jörgen Vijgen, “Biblical Thomism: Past, Present and Future,” *Angelicum* 95, no. 3 (2018): 394.

¹² McGuckin suggests that, due to those commentaries’ lack of systematization, “much scholarly labour is required in order to compile from the extensive commentaries of St. Thomas, a pattern of ideas which can then be applied or offered to contemporary discussion. . . . Study, research, organization and synthesis are required. . . . Then, the usefulness of it is striking.” In Terence McGuckin, “Saint Thomas Aquinas and Theological Exegesis of Sacred Scripture,” *New Blackfriars* 74, no. 870 (1993): 210–211.

[a]fter the consideration of the divine persons, it remains for us to consider the procession of creatures from God. This consideration will be threefold: first, that of the production of creatures; second, that of the distinction between them; third, that of [their] preservation and governance.¹³

Creation theology encompasses those main areas, which I will focus on in this thesis. I will not explore philosophical, anthropological (e. g., the creation of humans in God's image, original sin, and human dignity), and eschatological questions (e. g., the new creation)¹⁴ unless they intersect with the above-described creation theology. Neither will I examine Aquinas's exegetical techniques in detail as they have been explored in numerous studies.¹⁵

The primary sources for this thesis are Aquinas's exegetical works and non-exegetical works in which he references Scripture regarding creation.¹⁶ For clarity, I refer to Aquinas's Scripture commentaries, including his *Catena aurea*, as his *exegetical works*. Some taking *exegesis* to designate any critical interpretation of a text might remind me that Aquinas penned exegetical works that do not *in recto* concern Scripture.¹⁷ They are on the mark. Therefore, since I take *exegesis* to signify *stricto sensu* the interpretation of Scripture, I clarify that the term *exegetical works* in this thesis specifically refers to Aquinas's *Scriptural* exegetical works. I refer to his other works, both systematic (e. g., *ScG*, *ST*) and non-systematic (e. g., sermons, philosophical commentaries), as *non-exegetical works*.

1.1.3. RESEARCH METHODOLOGY

This thesis employs an inductive and qualitative approach with some evaluation of quantitative parameters, such as the number of citations of specific Scriptural verses. The following steps are taken to answer the research questions:

1. *Identification of Scriptural passages.* Relevant Scriptural passages for creation theology are identified by consulting several works on creation theology.¹⁸

¹³ See *ST I*, q. 44 pr.: "Post considerationem divinarum Personarum, considerandum restat de processione creaturarum a Deo. Erit autem haec consideratio tripartita: ut primo consideretur de productione creaturarum; secundo, de earum distinctione; tertio, de conservatione et gubernatione."

¹⁴ See Sections 5.6.3 (p. 214) and 6.6.3 (p. 265).

¹⁵ See my literature review on p. 13.

¹⁶ See Table 1.1 (p. 8).

¹⁷ E. g., Aquinas's commentaries on *Super de Causis*, *Super De div.*, works of Aristotle, the Creed, the Our Father, and the Lateran Council IV's decretals.

¹⁸ Expositions on creation in Scripture can be found in Jean-Marie Vernier, *Théologie et métaphysique de la création chez saint Thomas d'Aquin* (Paris: Pierre Téqui, 1995), 16–37; José Morales, *El misterio de la creación*, Tercera edición (Pamplona: EUNSA, 2010), 30–62; Paul O'Callaghan, *God's Gift of the Universe: An Introduction to Creation Theology* (Washington, D.C.: The Catholic University of America Press, 2022), 39–95; Serge-Thomas Bonino,

2. *Identification of passages from Aquinas's works.* The second step involves identifying passages from Aquinas's non-exegetical works that comment on Scriptural verses relevant to creation theology, using the *Index Thomisticus*¹⁹ and Petrus de Bergomo's *Tabula Aurea*.²⁰ In Aquinas's Scripture commentaries, relevant passages are identified by searching for keywords related to creation theology.²¹ All word inflections in Latin will be taken into account.
3. *Analysis.* Every passage from Aquinas's works identified as relevant in Step 2 is analyzed, including a brief examination of the sense of the commented Scriptural passages. The chronology of Aquinas's works is considered but no strictly exegetical scrutiny is performed.²²
4. *Synthesis.* Aquinas's thoughts on specific Scriptural passages are ordered and summarized. Central affirmations and underlying principles are identified. Any themes, trends, patterns, debates, and conflicts are noted. Parallel passages within the Thomistic corpus may be referred to.
5. *Conclusions.* The main ideas discovered in Step 4 are summarized and an evaluation is offered in response to the research questions.

1.1.4. RESEARCH RELEVANCE

The consideration of Aquinas's creation theology in the light of his references to Scripture is relevant for three reasons.

First, creation and Scripture are closely tied. As Fergusson notes, "biblical scholars have rediscovered how pervasive is the theme of creation throughout scripture."²³ This is not surprising since God, the Author of Scripture, is also the Author of creation, as Candler Jr. explains.²⁴

Second, there is a strong bond between Scripture and Aquinas. Bonino remarks:

Dieu, Alpha et Omega: Création et Providence (De Deo creante et gubernante) (Paris: Parole et Silence, 2022), 43–72.

¹⁹ Roberto Busa, ed., *Index Thomisticus: Sancti Thomae Aquinatis operum omnium indices et concordantiae* (Stuttgart: Frommann-Holzboog, 1974).

²⁰ Petrus de Bergomo, *In opera Sancti Thomae Aquinatis index, seu, tabula aurea eximii doctoris* (Alba-Roma: Editiones Paulinae, 1960).

²¹ I will search for keywords such as *creatio, creatura, creo, creator, etc.*

²² See Table 1.1 (p. 8).

²³ David Fergusson, "Creation," in *The Oxford Handbook of Systematic Theology*, ed. J. Webster, K. Tanner, and I. R. Torrance (Oxford: Oxford University Press, 2007), 72.

²⁴ See Candler Jr., "St. Thomas Aquinas," 76: "[Scripture] opens out onto a plurality of meaning that is not simply an arbitrary play of signs, but rather indicates the order of creation itself, in which God draws creatures to God's self, the author of scripture, the author of creation, and the author of the faith"

three of the most promising orientations in current studies on Aquinas: attention to the medieval context in which his work was elaborated, interest in biblical commentaries and in his exegetical technique, and above all the conviction that the fruitful interaction between biblical exegesis and systematic reflection is essential to theology.²⁵

As Pesch notes, in Aquinas's time, "the 'magister in sacra theologia' has been produced by the 'magister in sacra pagina,' and not vice versa."²⁶ In Levy's words, "theology [in twelfth-century schools] began to come into its own as a science Nevertheless, . . . the sacred page remained the font of divine revelation."²⁷ Torrell confirms that even "[t]he Thomistic spirituality has an incontestable biblical tonality."²⁸ According to Bonino, Aquinas assigns a "decisive place" to Scripture in his theology, especially in his doctrine of creation.²⁹ Stressing the Scriptural roots of Aquinas's creation theology is also suitable to respond to some theologians' emphasis on salvation history at the expense of creation theology which they deem exclusively philosophical.³⁰

Finally, creation occupies a prime position in Aquinas's doctrinal edifice. As Pieper shows, creation is "the hidden key" to Aquinas's philosophy.³¹ For Ghisalberti, creation is a "penetrating thought" in Aquinas.³² In 1979, Ratzinger confirms that "Creator and creation are the core of [Aquinas's] theological thought."³³ Burrell demonstrates that Aquinas succeeded in synthesizing medieval Christian, Muslim, and Jewish reflections on creation.³⁴ Complementarily, Torrell explains that during Aquinas's second period teaching in Paris, his positions on the theory of creation and the eternity of the universe, as well as his anthropology, were the two most controversial and led

²⁵ Praise for Boyle, *The Order and Division of Divine Truth*.

²⁶ Otto Hermann Pesch, "Paul as Professor of Theology: The Image of the Apostle in St. Thomas's Theology," *The Thomist* 38, no. 1 (1974): 588.

²⁷ Levy, *Introducing Medieval Biblical Interpretation*, 5.

²⁸ Torrell, *Initiation à saint Thomas d'Aquin*, 62.

²⁹ Serge-Thomas Bonino, "Saint Thomas Aquinas Exegete of the Hexaemeron: Bible and Philosophy," *Nova et Vetera* 18, no. 4 (2020): 1207.

³⁰ On the emphasis on the notion of salvation history in the twentieth century, see Matthew Levering, *Scripture and Metaphysics. Aquinas and the Renewal of Trinitarian Theology* (Oxford: Blackwell, 2004), 23–27; O'Callaghan, *God's Gift of the Universe*, 60. See also Bonino, *Dieu, Alpha et Omega*, 40: "Malheureusement, il est arrivé au cours de l'histoire de la pensée chrétienne que la doctrine de la création a été en quelque sorte confisquée par la philosophie"

³¹ Josef Pieper, *The Silence of St. Thomas* (New York: Pantheon Books, 1957), 47.

³² Alessandro Ghisalberti, "La creazione nella filosofia di S. Tommaso d'Aquino," *Rivista di Filosofia Neoscolastica* 51 (1969): 202: "L'analisi del pensiero di S. Tommaso è interessante perché si tratta di un pensiero penetrante: la delicatezza del tema della creazione è tale che l'intero edificio metafisico tomistico regge solo se permane filosoficamente giustificata la posizione della creazione."

³³ Joseph Ratzinger, *In the Beginning. . . .: A Catholic Understanding of the Story of Creation and the Fall*, trans. Boniface Ramsey (Grand Rapids, MI: Wm. B. Eerdmans, 1995), 79.

³⁴ David B. Burrell, *Freedom and Creation in Three Traditions* (Notre Dame: University of Notre Dame Press, 1993), 95–96.

to accusations of heresy.³⁵ Pope Francis sums up the centrality of creation in Aquinas with the following words:

Among Aquinas's many illuminating doctrines, I would just like to draw attention, as I did in the Encyclical Letter *Laudato si'*, to the fruitfulness of his teaching on creation. Not by chance, the English writer Chesterton called Aquinas "Thomas of the Creator." Creation is for Saint Thomas the very first manifestation of God's stupendous generosity or, rather, of his gratuitous mercy. It is the key of love, Thomas says, that opened God's hand and keeps it open always.³⁶

Re-assessing Aquinas's creation theology is timely since mid-twentieth-century theological scholarship was not overly concerned with creation.³⁷ O'Callaghan points out that modern thinking, "instead of seeking a metaphysical basis for human singularity in God the Creator, sought it only in human subjectivity."³⁸ Nevertheless, the subject of creation has gained significance by the time this thesis is written, a time plagued by modern Gnosticism which embodies hatred toward creation—a time qualified by Pope Benedict XVI as "the age of sin against God the Creator."³⁹ Pope Francis likewise warns of the danger of forgetting that God is the all-powerful Creator.⁴⁰ Hence, a rediscovery of Aquinas's doctrine of God the Creator and his optimistic outlook on creation would be auspicious.⁴¹

The findings of this thesis may interest both biblical and dogmatic theologians. It may also appeal to those working to advance Thomism, specifically Biblical Thomism. Furthermore, this thesis is expected to reveal the Scriptural underpinnings of Aquinas's thinking and inspire future scholars to explore the Scriptural basis of other areas of his theology. Additionally, this thesis can serve as a valuable reference for anyone seeking to delve deeper into the subject of creation theology.

³⁵ See Jean-Pierre Torrell, *Saint Thomas Aquinas, Vol. 2: Spiritual Master* (Washington, D.C.: The Catholic University of America Press, 2003), 228–229.

³⁶ Pope Francis, "Address of His Holiness Pope Francis to the Participants in the International Thomistic Congress, Organized by the Pontifical Academy of Saint Thomas Aquinas," *Speeches, The Holy See*, September 22, 2022, <https://www.vatican.va/content/francesco/it/speeches/2022/september/documents/20220922-congresso-tomistico.html>.

³⁷ See Ratzinger, *In the Beginning...*, 79–80; Torrell, *Saint Thomas Aquinas, Vol. 2: Spiritual Master*, 230–231, n. 9; Fergusson, "Creation," 72.

³⁸ Paul O'Callaghan, "L'incontro tra fede e ragione nella ricerca della verità," in *Fede e Ragione*, ed. Giulio Maspero and Miguel Pérez de Laborda (Siena: Cantagalli, 2011), 57.

³⁹ These words of Pope Benedict XVI were quoted in Pope Francis, "Address of His Holiness Pope Francis to the Polish Bishops," *Speeches, The Holy See*, July 27, 2016, https://www.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160727-polonia-vescovi.html.

⁴⁰ See Pope Francis, "Encyclical Letter *Laudato Si'*," *Encyclicals, The Holy See*, May 24, 2015, §75, https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524-enciclica-laudato-si.html.

⁴¹ For more on this optimistic outlook, see Santiago Sanz Sánchez, "Tommaso del Creatore (Chesterton). Le ragioni e l'attualità di un appellativo," *Annales Theologici* 32 (2018): 84.

1.2. THE THOMISTIC CORPUS

1.2.1. CHRONOLOGY OF AQUINAS'S WORKS

In this thesis, I have examined all of Aquinas's authentic works listed in the most recent edition of *Initiation à saint Thomas d'Aquin*.⁴² Additionally, I have evaluated *Super Thr.*, a work of dubious authenticity.⁴³ The chronology of the works cited in this thesis is presented in Table 1.1 on page 8 with Aquinas's exegetical works highlighted in bold.⁴⁴ The dating of Aquinas's sermons is based on information provided in the editors' notes in the Leonine Edition.⁴⁵

1.2.2. AQUINAS'S COMMENTARIES ON SCRIPTURE

In this section, my objective is threefold. First, I will highlight Aquinas's lifelong dedication to Scripture. Second, I will contextualize his Scriptural commentaries within his corpus. Lastly, I will underscore the significance of his Scriptural commentaries.

Aquinas devoted a significant portion of his life to interpreting Scripture. Apart from his stay in Naples from 1259 to 1261, he wrote about Scripture throughout his academic career.⁴⁶ Even at the end of his life, he was preoccupied with Scripture, as evidenced by his inability to finish his commentaries on the Psalms and the Pauline letters before his death.⁴⁷ Stump argues that

[o]n the whole, the commentaries are clearly the product of the same outstanding mind that composed the *Summa theologiae*. With the possible exception of the cursory commentaries on the prophets and the Psalms, all Aquinas's biblical commentaries repay careful study, but three are worth singling out, the commentaries on Romans, the Gospel of John, and Job. The commentary on Romans is especially rich in interesting philosophical theology; the discussion of grace and free will, particularly in connection with Romans 7, is significant and sophisticated. The commentary on the Gospel of John is a rich and subtle exposition of the narrative together with compendious theological reflections that give important insights into Aquinas's views on such subjects as the Trinity, the Incarnation, grace and free will, and redemption.⁴⁸

⁴² See Torrell, *Initiation à saint Thomas d'Aquin*, 429–484.

⁴³ See Torrell, 446.

⁴⁴ For a complete list, see Torrell, 429–484. Inaccurate is Boyle's inclusion of Ezekiel as a Scripture book Aquinas commented on. See Boyle, *The Order and Division of Divine Truth*, 15: "Several of Thomas's commentaries on Scripture have survived. He wrote commentaries on Psalms 1–54, Job, Isaiah, Ezekiel, Jeremiah, Lamentations, Matthew, John, and all the Letters of St. Paul."

⁴⁵ See Thomas Aquinas, *Opera omnia iussu impensaue Leonis XIII P. M. edita cura et studio Fratrum Ordinis Praedicatorum: Sermones*, ed. L. J. Bataillon, vol. 44, 1 (Roma-Paris: Commissio Leonina-Cerf, 2014).

⁴⁶ See Table 1.1 (p. 8).

⁴⁷ See Torrell, *Initiation à saint Thomas d'Aquin*, 450–451.

⁴⁸ Eleonore Stump, "Biblical Commentary and Philosophy," in *The Cambridge Companion to Aquinas*, ed. Norman Kretzmann and Eleonore Stump, Cambridge Companions to Philosophy (Cambridge, UK: Cambridge University Press, 1993), 260.

CHAPTER 1. INTRODUCTION

PARIS	1252–1259
1252–1253	<i>Super Is., Super Ier.</i>
1252–1256	<i>Sent.</i>
1256	<i>Rigans montes, Hic est liber, Contra imp.</i>
1256–1259	<i>De ver., Quodl. VII–XI</i>
1257–1258	<i>Super De Trin.</i>
NAPLES	1259–1261
1259–1261	ScGI
ORVIETO	1261–1265
1261–1265	ScGII–IV, CTI, <i>Super Decr., Super I Cor., c. 11–Heb.</i> (reportatio)
1261–1268	<i>In Dec.</i>
1261–1270	<i>De art.</i>
1263–1264	<i>Cat. in Mt., Contra Graec.</i>
1263–1265	<i>Super Iob</i>
1265	<i>De rat.</i>
1265–	<i>Lux orta</i>
ROME	1265–1268
1265–1266	<i>De pot.</i>
1265–1268	STI, <i>Cat. in Mc.–Io.</i>
1266–1267	<i>De ani., De reg.</i>
1266–1268	<i>Super De div.</i>
1267–1268	<i>De spi.</i>
PARIS	1268–1272
1268–1272	<i>Quodl. I–VI, XII, Beatus uir</i>
1269	<i>Attendite</i>
1269–1270	<i>Super Mt.</i>
1269–1272	<i>De iud.</i>
1270–1271	<i>Super Io., De mal., Expos. Pery., De sor., Contra ret., Homo diues</i>
1271	STI-II, <i>De aet., De 43 art., De 6 art., De sub., Ecce rex, Puer Iesus</i>
1271–1272	ST II-II, <i>De vir.</i>
NAPLES	1272–1273
1272–1273	ST III, CT II, <i>Super de Causis, Super Rom., c. 1–13</i> (expositio)
1273	<i>Super Ps., In Sym., In Orat.</i>

Table 1.1: Chronology of Aquinas's Works

Aquinas's Scriptural commentaries differ from his systematic works in several ways. Please note that, for now, I am not differentiating between his exegetical and non-exegetical works since some features of his systematic works discussed in this section do not apply to his non-systematic non-exegetical works, such as his sermons.⁴⁹

1. According to Rossi, Aquinas's Scriptural commentaries and systematic works differ in their literary genres. Scriptural commentaries are categorized as *expositio* or *lectura* while many of Aquinas's systematic works fall into the genre of *quaestio* or *summa*.⁵⁰ The distinction between *lectura* and *expositio* has been clarified by many scholars.⁵¹ *Lecturae* or *reportationes* are class notes taken by Aquinas's students and later edited by Reginald of Piperno.⁵² Elders notes that the scholastic character of *lecturae* is "perceived in the frequent difficulties raised by the author himself and the corresponding *respondeo*."⁵³ *Expositiones* or *ordinationes*, on the other hand, are commentaries written or dictated by Aquinas himself or class notes he revised.⁵⁴ His Old Testament commentaries, for instance, are likely to be *expositiones*.⁵⁵
2. Sheets states that the second difference between these two genres is their purpose. Commentaries aim to assimilate "the word of God through direct contact with the revealed word," while systematic works seek "to present the truths of the faith in a scientific manner, according to the intrinsic logic and coherence which belong to these truths."⁵⁶ Boyle adds that, while Aquinas makes distinctions in his systematic works, he explains in Scripture commentaries how distinct parts are mutually related within a harmonious whole.⁵⁷

⁴⁹ See my terminological clarification on p. 3.

⁵⁰ See Margherita Maria Rossi, "Mind-space. Towards an "Environmental Method" in the Exegesis of the Middle Ages," in *Reading Sacred Scripture with Thomas Aquinas. Hermeneutical Tools, Theological Questions and New Perspectives*, ed. Piotr Roszak and Jürgen Vijgen (Turnhout: Brepols, 2015), 196.

⁵¹ See Johannes van der Ploeg, "The Place of Holy Scripture in the Theology of St Thomas," *The Thomist* 10 (1947): 401; Chenu, *Introduction à l'étude de Saint Thomas d'Aquin*, 209; John R. Sheets, "The Scriptural Dimension of St. Thomas," *American Ecclesiastical Review* 144 (1961): 159 n. 8; José M. Revuelta, "Los comentarios bíblicos de Santo Tomás," *Scripta Theologica* 3 (1971): 547; McGuckin, "Saint Thomas Aquinas," 203; Jeremy Holmes, "Aquinas' *Lectura in Matthaeum*," in *Aquinas on Scripture: An Introduction to His Biblical Commentaries*, ed. Thomas G. Weinandy, Daniel A. Keating, and John P. Yocum (London: T&T Clark International, 2005), 74.

⁵² See Revuelta, "Los comentarios bíblicos de Santo Tomás," 547.

⁵³ Leo J. Elders, "La *Lectura Super Epistolam ad Hebraeos* de Santo Tomás de Aquino," *Scripta Theologica* 41, no. 3 (2009): 809.

⁵⁴ See Revuelta, "Los comentarios bíblicos de Santo Tomás," 547.

⁵⁵ See McGuckin, "Saint Thomas Aquinas," 203; van der Ploeg, "The Place of Holy Scripture," 400.

⁵⁶ Sheets, "The Scriptural Dimension of St. Thomas," 171.

⁵⁷ See Boyle, *The Order and Division of Divine Truth*, 93–95; 100.

3. Furthermore, Sheets uncovers another variance regarding the determination of subject matter. The subject matter of commentaries is “suggested by the text itself” whereas that of systematic works “aims at universality in its treatment of the truths of revelation.”⁵⁸
4. Last, according to Sheets, the two genres differ in the principles employed. Aquinas uses exegetical principles in his commentaries while, in his systematic works, he has recourse to philosophical principles “within the framework of the *concrete, historical life of Christ*.”⁵⁹

Several contemporary authors highlight the significance of Aquinas’s Scriptural commentaries. In 1993, Stump affirmed that

[i]n this commentary [on Job] and in his [*sic*] many of his other biblical commentaries, scattered among his exegesis of scriptural texts are many sorts of reflections and discussions important for an understanding of his positions not only in philosophical theology but in other areas of philosophy as well. I have concentrated on this one example of the problem of evil in Job in order to indicate the sort of philosophically interesting material that may be found in the commentaries and to show that Aquinas’s biblical commentaries repay careful attention.⁶⁰

In the words of Roszak and Vijgen, Aquinas’s Scripture commentaries “do not constitute an isolated area of Thomas’ work but are deeply connected to other forms of doing theology and in particular to his *Summa Theologiae*.”⁶¹ To end, Bonino notes that Aquinas’s exegesis is

an integral exegesis: it does not separate the interpretation of the biblical text from its ecclesial reception and it implies a constant interaction between biblical commentaries and systematic works.⁶²

Boyle would add in agreement that “perhaps Thomas never intended for the *Summa* to stand as an independent work.” He saw it instead “as a guide to understanding Scripture bringing to bear all that revelation and human science have to offer.”⁶³

1.3. LITERATURE REVIEW

I have examined several pivotal publications on Aquinas’s thinking on creation and Scripture which are listed on page 343 *et seq.* In this section, I will summarize the primary findings of the available literature.

⁵⁸ Sheets, “The Scriptural Dimension of St. Thomas,” 172.

⁵⁹ Sheets, 172.

⁶⁰ Stump, “Biblical Commentary and Philosophy,” 264–265.

⁶¹ Roszak and Vijgen, *Towards a Biblical Thomism*, 16–17.

⁶² Bonino, “Préface. Consacre-toi à la lecture (1 Tm 4, 13),” 14. See also Bonino, *Saint Thomas d’Aquin lecteur du Cantique des cantiques*, 138.

⁶³ Boyle, *The Order and Division of Divine Truth*, 21.

1.3.1. LITERATURE ON CREATION IN AQUINAS

Considering the scope of this thesis,⁶⁴ I will focus on works of theology and set aside the predominantly philosophical ones. Therefore, I will only present articles, books, and book sections that primarily concern Aquinas's creation theology. Eight notable works on this subject, written over the past half-century, are highlighted below in chronological order.

In his article "La condition de créature" (1970), Chenu highlights the relational aspect of creation. He describes Aquinas's distinction between relation as *inhaerens* and relation as *assistens* (*ordo ad aliud*) as "the cutting edge of the theology of creation in Saint Thomas."⁶⁵ By situating relation as *inhaerens* posterior to the creaturely subject and relation as *assistens* prior to it, Aquinas offers an optimistic outlook on creation.⁶⁶ Since God creates out of love, "God will never let the universe return to nothingness."⁶⁷ An essential corollary of this defense of creatures' consistency is the affirmation that "the creature, at each of its levels and according to its very density, possesses the dignity of cause, the created being's supreme nobility, the Creator's supreme efficacy."⁶⁸

Barzaghi's 1992 work takes a more epistemological approach than other literature in the same category. He emphasizes that creation is knowable through both reason and revelation thanks to the doctrine of participation.⁶⁹ He also identifies Aquinas's two *viae* of knowing creation within the realm of reason: *via inventionis* (synthetic method) and *via resolutionis* (analytic method).⁷⁰

In *Théologie et métaphysique de la création* (1995), Vernier shows how Scripture has a significant metaphysical influence on Aquinas's creation theology.⁷¹ Apart from Aristotle, Vernier highlights Pseudo-Dionysius and Augustine as two particularly influential writers in Aquinas's doctrine of creation. Pseudo-Dionysius helps Aquinas consolidate his conception of causality while Augustine contributes the doctrine of *rationes seminales* and a non-chronological interpretation of the Genesis creation narrative.⁷² After discussing the philosophical foundations of Aquinas's creation doctrine,⁷³ Vernier underscores the notion of participation in being as "the main principle al-

⁶⁴ See p. 2.

⁶⁵ Marie-Dominique Chenu, "La condition de créature: sur trois textes de Saint Thomas," *Archives d'histoire doctrinale et littéraire du Moyen Âge* 37 (1970): 12.

⁶⁶ See Chenu, 16.

⁶⁷ Chenu, 16.

⁶⁸ See Chenu, 16.

⁶⁹ See Giuseppe Barzaghi, "La nozione di creazione in S. Tommaso d'Aquino," *Divus Thomas* 95, no. 3 (1992): 63.

⁷⁰ See Barzaghi, 63 *et seq.*

⁷¹ See Vernier, *Théologie et métaphysique de la création*, 43; see also Vernier, *Théologie et métaphysique de la création*, 26; 329.

⁷² See Vernier, *Théologie et métaphysique de la création*, 36–37.

⁷³ See Vernier, 45–139.

lowing [Aquinas] to demonstrate God's creative causality."⁷⁴ For Vernier, the originality of Aquinas's creation theology lies in his "conception of God as the universal cause of being whose various possible imitations are the very ideas of creatures."⁷⁵ He also highlights Aquinas's insistence that everything that exists is intrinsically related to God.⁷⁶ Finally, Vernier puts Aquinas's doctrine of creation in dialogue with evolution.⁷⁷

In his 1995 article summarizing his monumental dissertation on the creating Trinity, Emery emphasizes the close relationship between Trinitarian theology and creation theology. He argues that "the Trinitarian faith enlightens our understanding of God's action in the world, and this action brings, in turn, important elements for our grasp of the mystery of the triune God."⁷⁸ Emery disproves theology manuals that present Aquinas's "doctrine of the Creator as being exclusively dominated by the figure of the one God."⁷⁹

In his 1998 article, Salvati highlights the balance of Aquinas's creation theology in incorporating Neoplatonic and Aristotelian insights.⁸⁰ He argues that both Scripture and the philosophical notion of causality serve as the framework of Aquinas's creation doctrine.⁸¹ Additionally, he emphasizes the Trinitarian dimension of Aquinas's creation theology, as Emery does,⁸² and suggests that the fulfillment of creatures' evolutionary dynamism may lie in their becoming "an even more luminous reflection of the divine creating community."⁸³

Dodds's *The One Creator God* (2020) presents a clear synthesis of the first forty-nine questions of *Summa Theologiae*. Its tenth chapter, "Creation and Divine Action," focuses on creation theology.⁸⁴ In this chapter, Dodds engages with contemporary science, particularly on divine causality. Concerning divine action, Dodds emphasizes the complementarity of contemporary science and Aristotelian causality. He disputes those who claim that "God's power must be limited if creatures are to retain any causality of their own"⁸⁵ and asserts that every creaturely action is "fully from God and fully from the creature."⁸⁶

⁷⁴ Vernier, *Théologie et métaphysique de la création*, 160.

⁷⁵ Vernier, 181.

⁷⁶ See Vernier, 273.

⁷⁷ See Vernier, 275–328.

⁷⁸ Gilles Emery, "Trinité et création. Le principe trinitaire de la création dans les Commentaires d'Albert le Grand, de Bonaventure et de Thomas d'Aquin sur les *Sentences*," *Revue des Sciences philosophiques et théologiques* 79, no. 3 (1995): 405.

⁷⁹ Emery, 430.

⁸⁰ See Giuseppe Marco Salvati, "La creazione in Tommaso d'Aquino," *Studium* 94, nos. 2–3 (1998): 256.

⁸¹ See Salvati, 257.

⁸² See Emery, "Trinité et création."

⁸³ Salvati, "La creazione in Tommaso d'Aquino," 263.

⁸⁴ See Michael J. Dodds, *The One Creator God in Thomas Aquinas & Contemporary Theology* (Washington, D.C.: The Catholic University of America Press, 2020), 158–173.

⁸⁵ Dodds, 168.

⁸⁶ Dodds, 172.

In “Creation, Fall, and Providence” (2021), te Velde argues that *creation* for Aquinas is “a word of faith, not a philosophical doctrine.”⁸⁷ After summarizing Aquinas’s doctrine of creation in *ST I*, he delves into the historical-salvific dimension of creation, fall, and providence. His main contribution lies in his articulation of “the religious sense of the temporality of time.” For te Velde, thanks to creation, time is “something with a beginning, a direction, and an end.”⁸⁸ He also notes that creation for Aquinas is “the temporal framework itself, by means of which events can be localized in time, which is established by a divine act of will.”⁸⁹

Dieu, Alpha et Omega is a continuation of Bonino’s 2016 work, *Dieu, «Celui qui est»*, and is divided into three main sections: the doctrine of creation, providence and divine governance, and the question of evil. Each section comprises two chapters, which provide an overview of the Scriptural and Traditional data on the theme being discussed, followed by an exposition of the primary topic. Bonino excludes the extensive treatment of predestination in this book to maintain balance in the presentation of the course.⁹⁰ With the question “Where is your God?” (Ps 42:3), Bonino initiates the text and addresses possible doubts that believers may have in a society where God no longer seems relevant to explain the world. Moreover, many today assert that God’s authority over human existence contradicts human freedom and that a God who is supposedly good cannot exist alongside evil.⁹¹ In view of this cultural context, Bonino presents Aquinas’s creation theology, especially as contained in *ST I*, concentrating on new cultural data and theological contributions to articulate various Thomistic concepts.⁹²

By examining these eight works, it is clear how diverse the literature is in perspective and nuance. Each author enriches scholarly discussions on the topic by emphasizing particular aspects of Aquinas’s creation theology.

1.3.2. LITERATURE ON SCRIPTURE IN AQUINAS

In his 2019 book, Bonino outlines three paths that Biblical Thomism has pursued.

1. The first path centers on Aquinas’s biblical commentaries, analyzing their hermeneutical method, patristic sources, and doctrinal contents.
2. The second path examines how Aquinas cites the books of Scripture he *has* commented on in his non-exegetical works, such as *Summa Theologiae*.

⁸⁷ Rudi te Velde, “Creation, Fall, and Providence,” in *The Oxford Handbook of the Reception of Aquinas*, ed. Matthew Levering and Marcus Plested (Oxford, UK: Oxford University Press, 2021), 646.

⁸⁸ te Velde, 650.

⁸⁹ te Velde, 651.

⁹⁰ See Bonino, *Dieu, Alpha et Omega*, 33.

⁹¹ See Bonino, 13–19.

⁹² See Bonino, 32.

3. The third path, which is “still rarely practiced,” studies how Aquinas quotes verses from biblical books that he *has not* commented on. This method reconstructs his thoughts on a book and highlights how he connects biblical citations to certain theological topics.⁹³

I have examined four collaborative volumes published in the past two decades, along with various articles, which delve into Scripture in Aquinas. According to Healy, these contributions “cumulatively make a strong case for the benefits of spending time with [Aquinas’s] commentaries.”⁹⁴ These works can generally be classified into one of the methodological paths described above but, as I will demonstrate, they are not mutually exclusive. Some works intersect multiple paths. Due to space limitations, I will focus on selected comprehensive works and put them in dialogue with others.

Several works have been written within the first path over the last thirty years.⁹⁵ Notably, Weinandy et al.’s volume (2005) examines every Scriptural commentary written by Aquinas, except for his commentaries on the Psalms, Jeremiah, Lamentations, Romans, and Galatians, as well as his *Catena aurea*. In addition, there have been studies on specific issues within or in the context

⁹³ Bonino, *Saint Thomas d’Aquin lecteur du Cantique des cantiques*, 138–139. See also Bonino, 135, where he calls this last path the “troisième voie méthodologique.”

⁹⁴ Nicholas M. Healy, “Introduction,” in *Aquinas on Scripture: An Introduction to His Biblical Commentaries*, ed. Thomas G. Weinandy, Daniel A. Keating, and John P. Yocum (London: T&T Clark International, 2005), 19.

⁹⁵ See McGuckin, “Saint Thomas Aquinas”; Ryan, *Thomas Aquinas as Reader of the Psalms*; David M. Williams, “Classical and Modern Exegesis,” in *Receiving the Bible in Faith* (Washington, D.C.: The Catholic University of America Press, 2004); Thomas Prügl, “Thomas Aquinas as Interpreter of Scripture,” in *The Theology of Thomas Aquinas*, ed. Rik Van Nieuwenhove and Joseph Wawrykow, trans. Albert K. Wimmer (Notre Dame: University of Notre Dame Press, 2005), 386–415; Thomas G. Weinandy, Daniel A. Keating, and John P. Yocum, eds., *Aquinas on Scripture: An Introduction to His Biblical Commentaries* (London: T&T Clark International, 2005); Michael Dauphinais and Matthew Levering, eds., *Reading John with St. Thomas Aquinas: Theological Exegesis and Speculative Theology* (Washington, D.C.: The Catholic University of America Press, 2011); Matthew Levering and Michael Dauphinais, eds., *Reading Romans with St. Thomas Aquinas* (Washington, D.C.: The Catholic University of America Press, 2012); Piotr Roszak and Jörgen Vijgen, eds., *Reading Sacred Scripture with Thomas Aquinas. Hermeneutical Tools, Theological Questions and New Perspectives* (Turnhout: Brepols, 2015); Piotr Roszak, “Principios exegéticos de santo Tomás de Aquino: Claves hermenéuticas para la *Lectura super Psalmos*,” in *Comentario al Libro de los Salmos (números 16 a 27): Santo Tomás de Aquino*, ed. Carlos A. Casanova and Enrique Alarcón (Santiago de Chile: RIL, 2016), 9–27; Roszak and Vijgen, *Towards a Biblical Thomism*; Matthew Levering, Piotr Roszak, and Jörgen Vijgen, *Reading Job with St. Thomas Aquinas* (Washington, D.C.: The Catholic University of America Press, 2020); Roger Nutt and Michael Dauphinais, eds., *Thomas Aquinas: Biblical Theologian* (Steubenville, OH: Emmaus Academic, 2021).

of his Scriptural commentaries.⁹⁶ Alongside Valkenberg's study,⁹⁷ there is a significant bibliography available on the second path.⁹⁸ For example, Pesch examines Aquinas's vision of Paul by combining the first and second paths based on his comment on the Pauline letters and his references to them in his systematic works.⁹⁹ Similarly, Boyle's collection of articles, *The Order and Division of Divine Truth*, explores either the first or second methodological paths. Finally, Bonino's *Saint Thomas d'Aquin lecteur du Cantique des cantiques*, along with other works,¹⁰⁰ exemplifies the third path. Boadt's, which integrates the first and third paths, illuminates the notion of wisdom in the context of Aquinas's *Super Iob* as well as his citations of Psalm and Proverbs in *Summa contra Gentiles*.

I will highlight two additional contributions to the first methodological path. McGuckin (1993) examines Aquinas's Scriptural commentaries and outlines his exegetical practices. Recognizing that Aquinas often elucidates "the Bible by the Bible,"¹⁰¹ McGuckin underscores the significance of being

⁹⁶ Recent examples are Catalina Vial de Amesti, *Santo Tomás exégeta de san Pablo. El Espíritu Santo y la gracia de Cristo en los comentarios tomistas a las cartas paulinas*, 2ª edición corregida y aumentada (Santiago de Chile: RIL, 2020); Catalina Vial de Amesti, "Predestination and Hope in Aquinas's Exegesis of St. Paul's Letters," in *Hope: Where Does Our Hope Lie?*, ed. Miloš Lichner (Zürich: Lit, 2020), 257–267. On the relationship between Scripture and metaphysics in Aquinas's Trinitarian theology, consult Levering, *Scripture and Metaphysics*.

⁹⁷ See Wilhelmus G. B. M. Valkenberg, *Words of the Living God: Place and Function of Holy Scripture in the Theology of St. Thomas Aquinas*, Publications of the Thomas Instituut te Utrecht (Leuven: Peeters, 2000).

⁹⁸ Just to name a few, Jacobus-M. Vosté, "Exegesis Novi Testamenti et Sancti Thomae *Summa theologiae*," *Angelicum* 24 (1947): 3–19; van der Ploeg, "The Place of Holy Scripture"; Callan, "The Bible in the *Summa Theologica*"; Sheets, "The Scriptural Dimension of St. Thomas"; Matthew Levering, *Paul in the Summa Theologiae* (Washington, D.C.: The Catholic University of America Press, 2014); Michał Mrozek, "The Use of Scripture in Aquinas' *Summa Theologiae* I-II, qq. 49–70," in *Towards a Biblical Thomism: Thomas Aquinas and the Renewal of Biblical Theology*, ed. Piotr Roszak and Jürgen Vijgen (Pamplona: EU-NSA, 2018), 61–96.

⁹⁹ See Pesch, "Paul as Professor of Theology."

¹⁰⁰ See Lluís Clavell, "Philosophy and Sacred Text: Mutual Hermeneutical Help. The Case of Ex 3:14," in *Reading Sacred Scripture with Thomas Aquinas. Hermeneutical Tools, Theological Questions and New Perspectives*, ed. Piotr Roszak and Jürgen Vijgen (Turnhout: Brepols, 2015), 457–480; Matthew Ramage, "In the Beginning: Aquinas, Benedict XVI, and the Book of Genesis," in *Reading Sacred Scripture with Thomas Aquinas. Hermeneutical Tools, Theological Questions and New Perspectives*, ed. Piotr Roszak and Jürgen Vijgen (Turnhout: Brepols, 2015), 481–505; Bonino, "Saint Thomas Aquinas Exegete of the Hexaemeron"; Daria Spezzano, "'Its Lamps Are Lamps of Fire and Flames': Thomas Aquinas on the Song of Songs," in *Thomas Aquinas: Biblical Theologian*, ed. Roger Nutt and Michael Dauphinais (Steubenville, OH: Emmaus Academic, 2021), 107–131.

¹⁰¹ McGuckin, "Saint Thomas Aquinas," 205–206; for more on this medieval principle, see van der Ploeg, "The Place of Holy Scripture," 410; Revuelta, "Los comentarios bíblicos de Santo Tomás," 575; Ryan, *Thomas Aquinas as Reader of the Psalms*, 17; Joseph Wawrykow, "Aquinas on Isaiah," in *Aquinas on Scripture: An Introduction to His Biblical Commentaries*, ed. Thomas G. Weinandy, Daniel A. Keating, and John P. Yocum (London:

familiar with Aquinas's "theological use of the Bible"¹⁰² and his exegetical works, which McGuckin regards as Aquinas's "real master-pieces."¹⁰³

Similarly, Sirilla (2021) reminds readers that Aquinas was a biblical commentator by profession and Scripture was his "primary theology textbook."¹⁰⁴ He grounds his teaching in "the *sacra doctrina* revealed in the canonical Scriptures."¹⁰⁵ Carroll (2008) likewise states that Aquinas's notion of *sacra doctrina* as a science "guides his reading of everything in the Bible."¹⁰⁶ However, Aquinas's conception of Scripture is not static. As Candler Jr. (2006) puts it, for Aquinas, Scripture is "not only something that tradition 'hands on' . . . ; scripture itself 'hands over' divine revelation. . . . scripture is the 'traditioning' . . . of divine revelation."¹⁰⁷

T&T Clark International, 2005), 49; William E. Carroll, "Thomas Aquinas on Science, *Sacra Doctrina*, and Creation," in *Nature and Scripture in the Abrahamic Religions: Up to 1700*, ed. Jitse M. van der Meer and Scott Mandelbrote, Brill's Series in Church History (Leiden: Brill, 2008), 233; Piotr Roszak, "The Place and Function of Biblical Citations in Thomas Aquinas's Exegesis," in *Reading Sacred Scripture with Thomas Aquinas. Hermeneutical Tools, Theological Questions and New Perspectives*, ed. Piotr Roszak and Jürgen Vijgen (Turnhout: Brepols, 2015), 121; Elisabeth Reinhardt, "Thomas Aquinas as Interpreter of Scripture in the Light of his Inauguration Lectures," in *Reading Sacred Scripture with Thomas Aquinas. Hermeneutical Tools, Theological Questions and New Perspectives*, ed. Piotr Roszak and Jürgen Vijgen (Turnhout: Brepols, 2015), 77, 84; Roszak, "Principios exegéticos de santo Tomás de Aquino," 17.

¹⁰² McGuckin, "Saint Thomas Aquinas," 198.

¹⁰³ McGuckin, 202.

¹⁰⁴ Michael G. Sirilla, "Lectio Scripturae at the Heart of Aquinas's Theology and Preaching," in *Thomas Aquinas: Biblical Theologian*, ed. Roger Nutt and Michael Dauphinais (Steubenville, OH: Emmaus Academic, 2021), 64.

¹⁰⁵ Sirilla, 64. See also Levy, *Introducing Medieval Biblical Interpretation*, 208: "Thomas, like his fellow masters, was self-consciously a teacher of Scripture and a defender of catholic truth. Holy Scripture formed the basis of the science of theology for Thomas; it was the supreme authority in the determination of sacred doctrine."

¹⁰⁶ Carroll, "Thomas Aquinas on Science, *Sacra Doctrina*, and Creation," 225.

¹⁰⁷ Candler Jr., "St. Thomas Aquinas," 67.

Furthermore, Sirilla, along with others,¹⁰⁸ emphasizes Aquinas's concern for Scripture's literal sense.¹⁰⁹ This does not imply that Aquinas ignores spiritual senses, as Stump (1993) points out.¹¹⁰ Moreover, Sirilla highlights the theological purpose of Aquinas's exegesis,¹¹¹ a viewpoint shared by others.¹¹² Sirilla argues that Aquinas's Scriptural commentaries can only be fully appreciated if they are perceived "as the union of exegesis and theological reflection."¹¹³ He concludes that "Thomas's biblical commentaries can and should be examined for their own theological value independent of their possible role as a basis and support for his systematic works."¹¹⁴

1.3.3. CONCLUSION OF LITERATURE REVIEW

Although there is a plethora of literature on creation and Scripture in Aquinas, my searches at *Bibliographia Thomistica*¹¹⁵ and other scholarly databases for studies specifically focused on Aquinas's creation theology in the light of his references to Scripture have yielded no relevant results. In other words, to the best of my knowledge, no study has concentrated expressly on the topic this thesis intends to examine.

In the context of Biblical Thomism, where does this thesis fit? This thesis engages with *all three paths* identified by Bonino.¹¹⁶ Without excessively delv-

¹⁰⁸ See Callan, "The Bible in the *Summa Theologica*," 41; van der Ploeg, "The Place of Holy Scripture," 410; Beryl Smalley, *The Study of the Bible in the Middle Ages* (Notre Dame: University of Notre Dame Press, 1964), 300–302; 307; Lawrence Boadt, "St. Thomas Aquinas and the Biblical Wisdom Tradition," *The Thomist* 49, no. 4 (1985): 576; McGuckin, "Saint Thomas Aquinas," 208; Christopher Ocker, "Medieval Exegesis and the Origin of Hermeneutics," *Scottish Journal of Theology* 52, no. 3 (1999): 339; Carroll, "Thomas Aquinas on Science, *Sacra Doctrina*, and Creation," 222–224; Healy, "Introduction," 8–9; Candler Jr., "St. Thomas Aquinas," 74–76; Timothy F. Bellamah, "The Interpretation of a Contemplative: Thomas' Commentary *Super Iohannem*," in *Reading Sacred Scripture with Thomas Aquinas. Hermeneutical Tools, Theological Questions and New Perspectives*, ed. Piotr Roszak and Jürgen Vijgen (Turnhout: Brepols, 2015), 241–249; Woźniak, "An Emerging Theology Between Scripture and Metaphysics: Bonaventure, Aquinas and the Scriptural Foundation of Medieval Theology," 420; Daniel A. Keating, "Exegesis and Christology in Thomas Aquinas," in *Reading Sacred Scripture with Thomas Aquinas. Hermeneutical Tools, Theological Questions and New Perspectives*, ed. Piotr Roszak and Jürgen Vijgen (Turnhout: Brepols, 2015), 515.

¹⁰⁹ See Sirilla, "Lectio Scripturae," 65–66.

¹¹⁰ See Stump, "Biblical Commentary and Philosophy," 258.

¹¹¹ See Sirilla, "Lectio Scripturae," 66; 73–74.

¹¹² See Revuelta, "Los comentarios bíblicos de Santo Tomás," 574; Valkenberg, *Words of the Living God*, 133; Jürgen Vijgen, "Scripture as a Guidepost for How Not to Read Scripture: Aquinas on the Apologetic Function of Scripture," in *Thomas Aquinas: Biblical Theologian*, ed. Roger Nutt and Michael Dauphinais (Steubenville, OH: Emmaus Academic, 2021), 160.

¹¹³ Sirilla, "Lectio Scripturae," 73.

¹¹⁴ Sirilla, 74.

¹¹⁵ *Bibliographia Thomistica* can be accessed at <http://www.corpusthomicum.org/bt/index3.html>.

¹¹⁶ See Bonino, *Saint Thomas d'Aquin lecteur du Cantique des cantiques*, 138–139.

ing into Aquinas's exegetical method, which has already been extensively considered by various studies, this thesis aims to synthesize Aquinas's creation theology in the light of his references to Scripture in both his exegetical and non-exegetical works.

1.4. AQUINAS AND SCRIPTURE

1.4.1. AQUINAS'S APPROACH TO SCRIPTURE

At this point, it is important to examine how Aquinas approaches Scripture. The passages quoted in this section (1.4.1) are mainly taken from his treatises on creation¹¹⁷ but they also reveal his general approach to Scripture. First, I will describe Aquinas's distinction between two types of propositions. Second, I will highlight his view of Genesis creation narrative as prophetic and pedagogical text. Finally, I will give examples of his use of the senses of Scripture.

TYPES OF PROPOSITIONS Aquinas's exegesis is based on the distinction between propositions that belong to the substance of faith *per se* and those that belong to the substance of faith *per accidens*. For instance, propositions such as "God is triune" and "the universe has a temporal beginning" belong *per se* to the substance of faith. However, the historical facts presented in Scripture, such as how and in what order God made the universe, belong to the substance of faith only *per accidens*.¹¹⁸ Aquinas's guiding principle is clear: "we must *safeguard* the things contained in sacred Scripture as the best rule of Truth so that we may not extend them by adding, reduce them by subtracting, pervert them by explaining them badly."¹¹⁹

¹¹⁷ Passages where Aquinas touches on his approach to the first chapters of Genesis are *Sent.* II, d. 12 q. 1 a. 2 co.; *De pot.*, q. 4 a. 1 co.; *ST I*, q. 68 a. 1 co.; q. 68 a. 2 co.; q. 73 a. 2 ad 3.

¹¹⁸ See *Sent.* II, d. 12 q. 1 a. 2 co.: "quae ad fidem pertinent, dupliciter distinguuntur. Quaedam enim sunt per se substantia fidei, ut Deum esse trinum et unum, et huiusmodi . . . Quaedam vero per accidens tantum, in quantum scilicet in Scriptura traduntur, quam fides supponit spiritu sancto dictante promulgatam esse: quae quidem ignorari sine periculo possunt ab his qui Scripturas scire non tenentur, sicut multa historialia: et in his etiam sancti diversa senserunt, Scripturam divinam diversimode exponentes. Sic ergo circa mundi principium aliquid est quod ad substantiam fidei pertinet, scilicet mundum incepisse creatum, et hoc omnes sancti concorditer dicunt. Quo autem modo et ordine factus sit, non pertinet ad fidem nisi per accidens, in quantum in Scriptura traditur, cuius veritatem diversa expositione sancti salvantes, diversa tradiderunt."

¹¹⁹ *Super De div.*, c. 2 l. 1 (#125): "Quia nos, a sacra Scriptura recipientes manifestationem Dei, ea quae in sacra Scriptura sunt posita, oportet nos *custodire* sicut quamdam optimam regulam Veritatis, ita quod neque multiplicemus, addentes; neque minoremus, subtrahentes; neque pervertamus, male exponentes; quia dum nos custodimus sancta ab ipsis custodimur *et ab ipsis* confirmamur *ad custodiendum* eos qui custodiunt sancta." For more on Aquinas's biblical hermeneutic, see Miguel A. Tábet, "La perspectiva sobrenatural de la hermenéutica bíblica de santo Tomás," *Scripta Theologica* 18 (1986): 175–196.

Regarding the first category of propositions, Aquinas emphasizes that “the truth of Scripture ought to be held unwaveringly.”¹²⁰ Since this category deals directly with the truth of things, it is important to avoid contradicting a truth of faith and mistaking something one believes to be true for a truth of faith.¹²¹

In contrast, Aquinas believes that no interpretation within the second category of propositions can be considered absolute.¹²² He argues that “the divine Scripture can be explained in multiple ways”¹²³ and that “every truth applicable to the divine Scripture without prejudice to its literal sense is the sense of Scripture.”¹²⁴ Similarly, philosophical theories that do not contradict faith should neither be affirmed as “dogmas of faith” nor rejected as “contrary to faith.”¹²⁵ Aquinas asserts that “Scripture’s authority is in no way lessened when it is expounded variously as long as faith is preserved, since the Holy Spirit renders it fruitful with a truth greater than what any human being could discover.”¹²⁶

As the second category of propositions deals with the meaning of the text, it is important to avoid attributing a clearly false meaning to Scripture’s words.¹²⁷ Additionally, one should not hold on to a meaning that has been

¹²⁰ *ST I*, q. 68 a. 1 co.: “Primo quidem, ut veritas Scripturae inconcusse teneatur.” See also *ST I*, q. 68 a. 2 co.

¹²¹ See *De pot.*, q. 4 a. 1 co.: “Quoad primam disceptationem duo sunt vitanda; quorum unum est ne in hac quaestione aliquid falsum asseratur, praecipue quod veritati fidei contradicat; aliud est, ne quidquid verum aliquis esse crediderit, statim velit asserere, hoc ad veritatem fidei pertinere . . .”

¹²² See, for example, *ST I*, q. 73 a. 2 ad 3: “Sed non est haec sola ponenda: sed alia expositio est principalior et prior.”

¹²³ *ST I*, q. 68 a. 1 co.: “cum Scriptura divina multipliciter exponi possit, quod nulli expositioni aliquis ita praecise inhaereat quod, si certa ratione constiterit hoc esse falsum, quod aliquis sensum Scripturae esse asserere praesumat: ne Scriptura ex hoc ab infidelibus derideatur, et ne eis via credendi pracludatur.”

¹²⁴ *De pot.*, q. 4 a. 1 co.: “omnis veritas quae, salva litterae circumstantia, potest divinae Scripturae aptari, est eius sensus.” See John Baptist Ku, *Interpreting Genesis 1 with St. Thomas Aquinas*, <https://www.thomisticevolution.org/wp-content/uploads/sites/182/2020/05/Thomistic-Evolution-17.pdf>; Clifton Black II, “St. Thomas’s Commentary on the Johannine Prologue,” 691; Bonino, “Saint Thomas Aquinas Exegete of the Hexaemeron,” 1228.

¹²⁵ *De 43 art.*, pr. (ln. 23–29; 51–58): “. . . hoc tamen in principio protestans quod plures horum articulorum ad fidei doctrinam non pertinent sed magis ad philosophorum dogmata. Multum autem nocet talia quae ad pietatis doctrinam non pertinent uel asserere uel negare quasi pertinentia ad sacram doctrinam. . . Vnde michi uidetur tutius esse ut huiusmodi quae philosophi communiter senserunt et nostre fidei non repugnant neque sic esse asserenda ut dogmata fidei, etsi aliquando sub nomine philosophorum introducuntur, neque sic esse neganda tamquam fidei contraria, ne sapientibus huius mundi contempnendi doctrinam fidei occasio prebeat.”

¹²⁶ *Sent. II*, d. 12 q. 1 a. 2 ad 7: “auctoritati Scripturae in nullo derogatur, dum diversimode exponitur, salva tamen fide: quia maiori veritate eam Spiritus sanctus fecundavit quam aliquis homo adinvenire possit.”

¹²⁷ See *De pot.*, q. 4 a. 1 co.: “Quorum primum est, ne aliquis id quod patet esse falsum, dicat in verbis Scripturae, quae creationem rerum docet, debere intelligi; Scripturae

proven false¹²⁸ or exclude meanings that are in harmony with Scripture's literal sense.¹²⁹ While divergence of opinions is permissible within the second category of propositions, it is not allowed within the first.¹³⁰

PROPHETIC AND PEDAGOGICAL TEXT Aquinas regards the Genesis creation narrative as both prophetic and pedagogical in nature. He follows Gregory the Great's perspective that the creation accounts in Genesis contain Moses's prophecy regarding the past.¹³¹ Aquinas's interpretation of the hexaemeron should thus be seen in the context of his theology of prophecy, suggests Bonino.¹³²

Genesis creation narrative also serves a pedagogical purpose. Bonino explains that Aquinas proposes that Moses tailored his discourse to the cultural and scientific understanding of a primitive people limited to sense knowledge.¹³³ Moses's aim was to protect God's people from idolatry, so he avoided discussing abstract and complex concepts such as prime matter,¹³⁴ air, and fire¹³⁵ as well as objects that could be idolized, including angels¹³⁶ and celestial bodies.¹³⁷

PLURALITY OF SENSES Following the patristic and medieval tradition, Aquinas is aware of Scripture's plurality of senses.¹³⁸ Putting aside the dispute sur-

enim divinae a Spiritu sancto traditae non potest falsum subesse, sicut nec fidei, quae per eam docetur."

¹²⁸ See *STI*, q. 68 a. 1 co.: "cum Scriptura divina multipliciter exponi possit, quod nulli expositioni aliquis ita praecise inhaereat quod, si certa ratione constiterit hoc esse falsum, quod aliquis sensum Scripturae esse asserere praesumat: ne Scriptura ex hoc ab infidelibus derideatur, et ne eis via credendi praecludatur."

¹²⁹ See *De pot.*, q. 4 a. 1 co.: "Aliud est, ne aliquis ita Scripturam ad unum sensum cogere velit, quod alios sensus qui in se veritatem continent, et possunt, salva circumstantia litterae, Scripturae aptari, penitus excludantur; hoc enim ad dignitatem divinae Scripturae pertinet, ut sub una littera multos sensus contineat . . ."

¹³⁰ See *Sent. II*, d. 12 q. 1 a. 2 co., cited on p. 18.

¹³¹ See *Sent. II*, d. 1 q. 1 a. 5 co.: "haec positio innititur auctoritati Gregorii, qui dicit, *Hom. I sup. Ezech.*, col. 786, t. II, quod quaedam prophetia est de praeterito, sicut Moyses prophetizavit cum dixit Genes., I: *In principio creavit Deus caelum et terram.*" See also *ST II-II*, q. 171 a. 3 sc.; *Quodl. III*, q. 14 a. 2 sc.

¹³² See Bonino, "Saint Thomas Aquinas Exegete of the Hexaemeron," 1211.

¹³³ See Bonino, 1217–1218.

¹³⁴ See *ST I*, q. 66 a. 1 ad 1: "Non enim poterat Moyses rudi populo primam materiam exprimere, nisi sub similitudine rerum eis notarum."

¹³⁵ See *ST I*, q. 66 a. 1 ad 5: "Aerem autem et ignem non nominat, quia non est ita manifestum rudibus, quibus Moyses loquebatur, huiusmodi esse corpora, sicut manifestum est de terra et aqua."

¹³⁶ See *De pot.*, q. 3 a. 18 ad 4, and *De sub.*, c. 18, where Aquinas explains why there is no mention of spiritual creatures in Genesis creation narrative.

¹³⁷ See *ST I*, q. 67 a. 4 co.: "Assumpsissent autem idololatriae occasionem, si propositae fuissent eis aliquae substantiae supra omnes corporeas creaturas: eas enim reputassent deos, cum etiam proni essent ad hoc quod solem et lunam et stellas colerent tanquam deos . . ."

¹³⁸ See Ryan, *Thomas Aquinas as Reader of the Psalms*, 35.

rounding the literal sense's unicity or multiplicity,¹³⁹ his thoughts on Scripture's senses can be summarized as follows: the spiritual senses are grounded in the literal sense which takes precedence among other senses due to its having been intended by God, Scripture's Author,¹⁴⁰ and its alignment with the nature of human language.¹⁴¹ Note that Aquinas generally does not delve into the *sensus auctoris* although he does deliberate over the *intentio auctoris*.¹⁴²

Aquinas demonstrates the semantic richness of a term like *lux* by exploring the multiple senses of "*fiat lux*" (Gen 1:3b) in various works as he comments on Galatians 4:23–24. The term's literal sense refers to corporeal light or sunlight while the allegorical sense represents Christ's birth in the Church. The anagogical sense indicates humans' entry into glory through Christ whereas the moral sense designates the illumination of intellect and the flaming of affection through Christ.¹⁴³ In addition, *lux* may also refer to angels¹⁴⁴ and Mary.¹⁴⁵

²³ But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise.

²⁴ Which things are said by an allegory. For these are the two testaments (Gal 4)

¹³⁹ See P. Synave, "La doctrine de Saint Thomas d'Aquin sur le sens littéral des Écritures," *Revue Biblique* (1892-1940) 35, no. 1 (1926): 48–65; Juan Carlos Ossandón Widow, "La interpretación bíblica según Santo Tomás," *Isidorianum* 34 (2008): 36–43.

¹⁴⁰ See *ST I*, q. 1 a. 10 co.: "Illa ergo prima significatio, qua voces significant res, pertinet ad primum sensum, qui est sensus historicus vel litteralis. Illa vero significatio qua res significatae per voces, iterum res alias significant, dicitur sensus spiritualis; qui super litteralem datur, et eum supponit. . . . Quia vero sensus litteralis est, quem auctor intendit: auctor autem sacrae Scripturae Deus est, qui omnia simul suo intellectu comprehendit . . ." See *Sent.*, pr. q. 1 a. 5 co.; *Sent.* IV, d. 21 q. 1 a. 2 qc. 1 ad 3; *Quodl.* VII, q. 6 a. 1–3; *De pot.*, q. 4 a. 1 co.; *ST I*, q. 1 a. 9; q. 1 a. 10 ad 1; *Super Gal.*, c. 4 l. 7 (#253–254). See also my explanation in the literature review section on p. 17.

¹⁴¹ Balaguer points this out in "El sentido literal y el sentido espiritual de la Sagrada Escritura," *Scripta Theologica* 36, no. 2 (2004): 522, referencing Aquinas's *Expos. Pery. I*, c. 1 l. 2 n. 8: "Unde manifeste relinquitur quod sicut nec litterae, ita nec voces naturaliter significant, sed ex institutione humana." See also Ossandón Widow, "La interpretación bíblica según Santo Tomás," 19–24.

¹⁴² See Boyle, *The Order and Division of Divine Truth*, 38–44.

¹⁴³ See *Super Gal.*, c. 4 l. 7 (#254): "Per hoc enim quod dico fiat lux, ad litteram, de luce corporali, pertinet ad sensum litteralem. Si intelligatur fiat lux id est nascatur Christus in ecclesia, pertinet ad sensum allegoricum. Si vero dicatur fiat lux id est ut per Christum introducatur ad gloriam, pertinet ad sensum anagogicum. Si autem dicatur fiat lux id est per Christum illuminemur in intellectu et inflammemur in affectu, pertinet ad sensum moralem." See also *ST I*, q. 32 a. 1 ad 3; *Super De div.*, c. 4 l. 3 (#313); *Super Ps.* 47 n. 1 (#474).

¹⁴⁴ See *Lux orta* (ln. 87–88): "Item angeli dicuntur lux, unde in Genesi: *Dixit Deus 'Fiat lux' et facta est lux.*"

¹⁴⁵ See *Lux orta* (ln. 166–178): "Tercio est lux expulsiua tenebrarum: similiter ad presenciam Virginis gloriose extirpantur uicia. Ysaias: *Populus qui ambulabat in tenebris*, scilicet ignorantie, scilicet ante aduentum Christi et natiuitatem beate Virginis, *uidit lucem magnam*, scilicet beatam Virginem que fuit lux magna quia, sicut Filius eius totum mundum illuminat, sic beata Virgo totum genus humanum. De ista luce dicitur in Genesi: *Dixit Deus 'Fiat lux' et facta est lux. Fiat lux*, ad anime beate Virginis creationem, *et facta est lux*, in eiusdem sanctificatione, *et diuisit Deus lucem a tenebris*, quia postea peccatum non fecit."

1.4.2. FUNCTIONS OF SCRIPTURE IN AQUINAS

Aquinas's use of Scripture varies across his writings, both exegetical and non-exegetical. What is the nature and purpose of Scripture in his non-exegetical works?

On a general level, two points can be made:

1. As De Lubac shows, for Aquinas, "theological science and the explication of Scripture cannot but be one and the same thing."¹⁴⁶ In *Super De Trin.*, Aquinas views theology as the science "transmitted in Scripture."¹⁴⁷ This unified conception of theology and Scripture explains why he uses the terms *sacra Scriptura* and *sacra doctrina* interchangeably in *ST I*.¹⁴⁸ The integration of exegesis and theological reflection represents Aquinas's "valuable exegetical trademark," as described by Baglow.¹⁴⁹
2. Aquinas regards Scripture as the primary *auctoritas* in teaching faith since it contains God's revelation of his will.¹⁵⁰ As Aquinas himself puts it, "only the canonical Scripture is the rule of faith."¹⁵¹ The term

¹⁴⁶ Henri De Lubac, *Medieval Exegesis: The Four Senses of Scripture*, trans. Mark Sebanc, vol. 1 (Grand Rapids, MI: Wm. B. Eerdmans, 1998), 27; see also van der Ploeg, "The Place of Holy Scripture," 413; Christopher T. Baglow, "Sacred Scripture and Sacred Doctrine in Saint Thomas Aquinas," in *Aquinas on Doctrine: A Critical Introduction*, ed. Thomas G. Weinandy, Daniel A. Keating, and John P. Yocum (London; New York: T&T Clark, 2004), 2–3.

¹⁴⁷ *Super De Trin.*, q. 5 a. 4 co. (In. 175–182): "Sic ergo theologia siue scientia diuina est duplex: una in qua considerantur res diuine non tamquam subiectum scientie, set tamquam principia subiecti, et talis est theologia quam philosophi prosequantur, que alio nomine metaphisica dicitur; alia uero que ipsas res diuinas considerat propter se ipsas ut subiectum scientie, et hec est theologia quae in sacra Scriptura traditur."

¹⁴⁸ See *ST I*, q. 1 a. 2 ad 2: "singularia traduntur in sacra doctrina, non quia de eis principaliter tractetur: sed introducuntur tum in exemplum vitae, sicut in scientiis moralibus; tum etiam ad declarandum auctoritatem virorum per quos ad nos reuelatio diuina processit, super quam fundatur sacra scriptura seu doctrina."

¹⁴⁹ Christopher T. Baglow, "Modus et Forma": *A New Approach to the Exegesis of Saint Thomas Aquinas with an Application to the Lectura super Epistolam ad Ephesios* (Rome: Pontificio Istituto Biblico, 2002), 112.

¹⁵⁰ See Valkenberg, *Words of the Living God*, 13–14.

¹⁵¹ *Super Io.*, c. 21 l. 6 (#2656): "Et ideo dicit Et scimus quia verum est testimonium eius ... Cuius ratio est, quia sola canonica scriptura est regula fidei. Alii autem sic edisserunt de veritate, quod nolunt sibi credi nisi in his quae vera dicunt." See also *ST I*, q. 1 a. 8 ad 2; *Quodl. XII*, q. 16 a. 1 ad arg.: "Hoc tamen tenendum est quod quicquid in sacra scriptura continetur uerum est ..." One can find an exemplification of Aquinas's consideration of the Fathers' teaching as merely probable (*probabiliter*) in *Super Io.*, c. 1 l. 2 (#73–74), where he ascribes two errors to Origen right after he bases his refutation of Valentine's error on Origen's sound doctrine. Having said all the above, this does not mean that Aquinas ignores Tradition as a vehicle for revelation; see *Super II Thes.*, c. 2 l. 3 (#60): "Unde patet, quod multa in ecclesia non scripta, sunt ab Apostolis docta, et ideo seruanda." See also Candler Jr., "St. Thomas Aquinas," 68.

auctoritas is significant here, as Valkenberg notes, since it was used in Roman law to refer to the quality of being trustworthy or credible.¹⁵²

On a particular level, Aquinas does not uniformly use Scripture throughout his corpus. This has been explored in depth by scholars such as Valkenberg and Mrozek, who have identified different levels of usage and varying degrees of importance attributed to Scripture.¹⁵³

Valkenberg identified three levels of usage of Scripture in Aquinas's theology: the macro-level (purpose), the meso-level (literary genre), and the micro-level (argumentation).¹⁵⁴ Mrozek built on this framework, developing a tripartite hierarchy of biblical references.¹⁵⁵ To further explore Aquinas's use of Scripture in his non-exegetical works, I have modified Mrozek's scheme and devised my own hierarchy, as shown in Table 1.2. This hierarchy categorizes Aquinas's use of Scripture as either crucial, supportive, or instrumental depending on the degree of importance he assigns to Scripture in a particular work.

	1 (CRUCIAL)	2 (SUPPORTIVE)	3 (INSTRUMENTAL)
A	purposeful commentary	part of arguments	misuse in objections
B	source of key notions	answer to objections	indirect citation
C	questions or solutions	proper use in objections	linguistic use

Table 1.2: Functions of Scripture in Aquinas's Non-Exegetical Works

In purposeful commentaries (function 1A), Scripture acts as a structuring principle by occasioning a commentary.¹⁵⁶ These passages are similar to his exegetical works in their use of Scripture. Function 1C identifies instances where Scripture is the source of questions or solutions to specific inquiries. In arguments (function 2A), Aquinas uses Scripture to support affirmations by providing examples or confirming their basis. Ryan calls this a "confirmatory use of Scripture."¹⁵⁷

To differentiate between direct and indirect citations, as Valkenberg does,¹⁵⁸ Aquinas cites Scripture as *auctoritas* in direct quotations whereas in indirect citations (function 2B), he cites it as *auctoritas* within another *auctoritas* (e. g.,

¹⁵² See Valkenberg, *Words of the Living God*, 12.

¹⁵³ See Valkenberg, *Words of the Living God*; Mrozek, "The Use of Scripture."

¹⁵⁴ See Valkenberg, *Words of the Living God*, 48–53; see also Ryan, *Thomas Aquinas as Reader of the Psalms*, 47, where the author identifies occasioning, confirming, permitting, influencing, and raising a question as Scripture's functions.

¹⁵⁵ Mrozek, "The Use of Scripture," 63–64.

¹⁵⁶ See also Ryan, *Thomas Aquinas as Reader of the Psalms*, 41–42.

¹⁵⁷ Ryan, *Thomas Aquinas as Reader of the Psalms*, 9; see also Ryan, *Thomas Aquinas as Reader of the Psalms*, 42–45.

¹⁵⁸ For more distinctions (e. g., between explicit and implicit citations; between literal and free citations), see Valkenberg, *Words of the Living God*, 37–40.

within a citation from a Church Father). While this distinction is less significant than the previous ones, “Aquinas mostly refers to Scripture through intentional and explicit citations.”¹⁵⁹ It is therefore useful to keep in mind that indirect citations generally hold less weight than direct ones.¹⁶⁰

1.5. THESIS STRUCTURE

This thesis is structured as follows:

	Chapter 1. Introduction
PART I. OLD TESTAMENT	Chapter 2. Creation in Genesis 1–2 Chapter 3. Creation in the Prophetic Books Chapter 4. Creation in the Wisdom Books
PART II. NEW TESTAMENT	Chapter 5. Creation in the Gospels Chapter 6. Creation in the Pauline Letters
PART III. CONCLUSIONS	Chapter 7. Conclusions

Before delving into the content, it is necessary to address why the chapter on creation in the prophetic books precedes the chapter on creation in the wisdom books. As Goswell argues, “[a] prescribed order of books is a de facto interpretation of the text.”¹⁶¹ The *Vulgata*¹⁶² and the Paris Bible¹⁶³ place the prophetic books after the wisdom books. Aquinas, however, follows a different order, with the wisdom books coming after the prophetic books in *Hic est liber* and his prologue to Job.¹⁶⁴ This thesis reproduces Aquinas’s ordering which, Light indicates, reflects Jerome’s canon and the orders in earlier *Vulgata* manuscripts.¹⁶⁵

As regards methodology,¹⁶⁶ Chapter 2 takes the THIRD PATH by examining how Aquinas cites creation-related verses of Genesis 1–2 throughout his

¹⁵⁹ Valkenberg, *Words of the Living God*, 38.

¹⁶⁰ See Valkenberg, 39–40.

¹⁶¹ Gregory Goswell, “The Ordering of the Books of the Canon and the Theological Interpretation of the Old Testament,” *Journal of Theological Interpretation* 13, no. 1 (May 2019): 2.

¹⁶² See Weber and Gryson, *Biblia Sacra iuxta Vulgatum versionem*, 2; 1977–1979.

¹⁶³ See Light, “The thirteenth century and the Paris Bible,” 384.

¹⁶⁴ *Super Iob*, pr. (ln. 48–57): “ideo post Legem datam et Prophetas, in numero hagiographorum, idest librorum per Spiritum Dei sapienter ad eruditionem hominum conscriptorum, primus ponitur liber Iob . . .”

¹⁶⁵ See Laura Light, “French Bibles c. 1200–30: a new look at the origin of the Paris Bible,” in *The Early Medieval Bible: Its production, decoration and use*, ed. Richard Gameson (Cambridge, UK: Cambridge University Press, 1994), 159–160.

¹⁶⁶ See p. 13.

corpus. Chapters 3 and 4 combine all three methodological paths. In Chapter 3, Aquinas's commentaries on Isaiah, Jeremiah, and Lamentations (FIRST PATH) are assessed, along with references to them in his non-exegetical works (SECOND PATH) and creation-related citations of Ezekiel and Amos throughout his corpus (THIRD PATH). Chapter 4 investigates Aquinas's commentaries on Job and Psalms (FIRST PATH) and his allusions to them in his non-exegetical works (SECOND PATH). Additionally, his references to Proverbs, Sirach, and Wisdom within the creation framework throughout his corpus (THIRD PATH) are also examined. Chapters 5 and 6 integrate the FIRST and SECOND PATHS. In Chapter 5, Aquinas's commentaries on Matthew and John (FIRST PATH) are analyzed along with their presence in his non-exegetical works (SECOND PATH). Finally, Chapter 6 covers the Pauline letters (FIRST PATH) and their appearance outside Aquinas's commentary on them (SECOND PATH).