

TABLE OF CONTENTS

Preface	XI
List of abbreviations	XIV
1. INTRODUCTION	1
A pivotal problem in Western thinking	1
Divine knowledge	2
The obviousness of God's knowledge.....	3
Divine knowledge before and after the Middle Ages	4
The life of Marsilius	7
Marsilius and late medieval thinking	
1. Nominalism	11
Fifteenth- and sixteenth-century sources	11
Nominalism and the developments in the fourteenth century	13
Marsilius and the <i>moderni</i>	14
2. <i>Commentator Aristotelis</i>	16
The influence of Buridan	16
Aristotle and natural reason	17
3. The commentary on the Sentences and its sources	19
Some methodological remarks	22
2. ARGUMENTS FOR DIVINE KNOWLEDGE	25
The argument from immateriality	25
The argument from perfection	26
The argument from causality.....	27
Marsilius of Inghen	29
The argument from perfection	29
God's knowledge as perfection	30
The argument from causality	31
God's causality	31
God's modes of knowledge	32
The relation between God's knowledge and God's essence	33
3. DIVINE ATTRIBUTES	35
Introduction: Thomas Aquinas	35
Knowledge as an attribute: positions in the period 1280-1310	
1. Unity vs. plurality	39
Henry of Ghent	40
Godfrey of Fontaines	41

2. Duns Scotus	42
The formal distinction between the attributes	43
Infinity leaves the formal distinction intact	44
The distinction precedes knowledge, and is not constituted by it	44
The formal distinction and God's unity	45
3. Thomistic criticism	45
William of Ockham	46
Criticism of Scotus's formal distinction	47
Criticism of Henry of Ghent	49
The position of Ockham	50
The attribute as (real) perfection	50
The attribute as (conceptual) predicate in the human mind	51
The criticism by John Lutterell	52
The criticism by the papal committee	53
Robert Holcot	54
Marsilius of Inghen	56
Attributional <i>ratio</i> vs. attributional perfection	57
The attributional perfections in God	57
The attributional <i>rationes</i> in the human mind	60
4. GOD'S KNOWLEDGE OF CREATION	63
Introduction	63
Aristotle	65
Arabian philosophy	66
Avicenna	66
Averroes	71
Duns Scotus	75
Criticism of the argument from causality	76
God's knowledge is non-reflective	78
Criticism of other views	79
The relation between God and the thing known	80
Some controversial issues	84
1. Stages in God	84
2. God can know things without ideas	85
3. The object of God's knowledge	86
4. The production of the thing as intelligible being	88
William of Ockham	89
Ockham on Averroes	90
Ockham on Thomas Aquinas	91
Ockham on Duns Scotus	94

Ockham's alternative	95
How does God know the creatures?	96
Peter Aureoli: the arguments from infinity	98
Gregory of Rimini	102
Ways of knowledge	105
Marsilius of Inghen	107
Marsilius's interpretation of Aristotle and Averroes	108
Arguments for God's knowledge of the creatures	109
Two problems	112
1. God's knowledge of evil	112
2. Provability of God's infinite power	114
2.1 The unprovable infinite effective power of God	114
2.2 The provable infinite intrinsic power of God	116
Marsilius's response to Peter Aureoli	117
The distinction between primary and secondary object	117
The argument from infinity	118
5. DIVINE IDEAS	121
Thomas Aquinas	121
1. The relation between thing and idea	123
2. Ideas of matter and accidents	124
3. Ideas of particulars	124
Duns Scotus	125
The function of the ideas	126
Which things are correlated with ideas?	128
Ontological status of the known in God	130
Criticism of Henry of Ghent	131
The influence of Scotus: followers and critics	132
William of Ockham	135
Which things are correlated with ideas?	138
The ontological status of the ideas	138
John Lutterell and the papal committee	139
Robert Holcot and Adam Wodeham	140
Marsilius of Inghen	141
Introduction	141
Properties of the divine ideas	145
1. What ideas are not	147
2. What ideas are	148
Reaction to the views of some other theologians	151
Marsilius's criticism of Ockham	153
The position of Marsilius	154

The ideas are neither really nor formally distinct	155
The ideas are <i>extrinsece et obiectivaliter</i> distinct	156
6. DIVINE FOREKNOWLEDGE AND FUTURE CONTINGENTS.	
FIRST PART: THE PERIOD 1250-1330	157
The main sources	159
Aristotle	159
Augustine	162
Boethius	162
Anselm	164
The literature on the fallacies	165
Thomas Aquinas	166
Semantic aspects	172
The necessity of God's knowledge	172
The immutability of God's knowledge	173
Duns Scotus	175
God does not know future contingents by means of ideas	175
God does not know the contingent through his eternity	176
The position of Scotus	177
First interpretation	177
Second interpretation	178
The two interpretations and the first Scotists	178
The mixed position of Antonius Andreas and Robert Cowton	179
The contingency of God's knowledge according to Scotus ...	181
Contingency and certainty	182
Contingency and immutability	183
William of Ockham	184
Setting the problem	184
Ockham's criticism of other views	185
<i>Veritas determinata</i> in contingent propositions about the future	187
Contingency and (im)mutability of God's knowledge	189
Rules on the (im)mutability of God's knowledge in the strict sense	192
7. DIVINE FOREKNOWLEDGE AND FUTURE CONTINGENTS.	
SECOND PART: THE PERIOD 1330-1400	195
Gregory of Rimini	196
Criticism of other positions	198
The position of Gregory of Rimini	201

Certainty and contingency	202
The logico-semantic approach	202
Criticism of Thomas Aquinas	204
The influence of man on divine knowledge	208
The (im)mutability of divine knowledge	212
Marsilius of Inghen	215
Introduction	215
Definition of God's foreknowledge	216
The object of God's foreknowledge	217
The contingency of the future	218
The commentaries on Aristotle: Marsilius's criticism of Plato and Bradwardine	218
The commentary on the Sentences: contingency and God as the cause of sin	221
<i>Veritas (in)determinata</i> in propositions about the future	223
How does God know future contingents?	224
Contingency and certainty: the semantic approach	227
Modality and (im)mutability of God's foreknowledge	228
Propositions about the (im)mutability of knower and known	230
Man's influence on divine knowledge	231
The causality of human will: response to Adam Wodeham	232
 8. SYNTHESIS AND EVALUATION	 235
Theological and philosophical framework	236
Developments between 1250 and 1400	237
1. Does God know creation? Reaction to Aristotle and Averroes, ca. 1255-1290.	239
2. Unity vs. plurality. Influence of Henry of Ghent, ca. 1280-1332/43	241
3. Renewed reflection on the status of science from ca. 1298	242
4. Logico-semantic approach, from ca. 1317 (England) and ca. 1343 (Paris)	244
Marsilius and the development of the main views on divine knowledge	246
Thomas Aquinas and Marsilius of Inghen	247
Duns Scotus and Marsilius of Inghen	249
William of Ockham and Marsilius of Inghen	250
Other influences	252
Marsilius as <i>modernus</i>	253

BIBLIOGRAPHY	255
Reference works	255
Primary sources	255
1. Manuscripts	255
2. Printed sources	256
Secondary literature	260
INDEX OF MANUSCRIPTS	271
INDEX OF NAMES	272
Ancient, medieval, and early modern authors	272
Modern authors	275
INDEX OF SUBJECTS AND PLACES	279