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DOI: <http://dx.doi.org/10.12775/BPTh.2024.001>

17 (2024) 1: 9–21

ISSN (print) 1689-5150

ISSN (online) 2450-7059

Creation in Christ in Aquinas's Creation Theology in the Light of His References to the Pauline Letters*

Stworzenie w Chrystusie w teologii stworzenia św. Tomasza z Akwinu w kontekście komentarzy do listów św. Pawła

Abstract. This study delineates the main features of Aquinas's creation doctrine in the light of his commentaries on the Pauline letters. In the last decades of the twentieth century, counter to the unilateral depiction of Aquinas as a philosopher, there was a growing appreciation of his role as a biblical exegete. To unveil the significance of his scriptural commentaries, this study examines his creation theology whose preeminence in his doctrinal edifice is beyond doubt. By availing myself of the *Index Thomisticus*, I identified passages from Aquinas's commentaries on the Pauline letters and their corresponding scriptural verses relevant to the subject of creation. I also examined his references to those verses in his non-exegetical works. Based on my overall analysis, it becomes clear that (1) Aquinas's creation theology in the light of his commentaries on the Pauline letters focuses primarily on the topics of God the sole Creator and the goodness of creatures. Moreover, (2) it is theocentric insofar as he pays attention more to God the Creator than to creatures. (3) It is also optimistic in the sense that it spares no effort to defend the goodness of creatures. (4) It boasts a Christocentric dimension as well. He attributes the creation of all things to Christ in his divine nature and also, by virtue of *communicatio idiomatum*, to the man Christ. Besides, (5) it is ingenious. He demonstrates his adeptness at intuiting truths concerning creation in verses that *prima facie* do not relate to creation. Furthermore, (6) it is worth studying since some creation-related metaphors appear only in his exegetical works (e.g., the *sermo scientiae* and the book of creatures). Lastly, (7) the subject of creation permeates his entire commentaries on the Pauline letters. It is absent only in his reflection on 1 and 2 Thessalonians.

* Works whose author is not specified in this article are attributed to Thomas Aquinas. 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.

Abstrakt. Niniejsze badanie szczegółowo omawia główne aspekty doktryny stworzenia Tomasza z Akwinu w kontekście jego komentarzy do listów Pawłowych. W ostatnich dziesięcioleciach XX wieku, w przeciwieństwie do jednostronnej kwalifikacji Akwinaty jako filozofa, zauważalne było wzrastające uznanie jego roli jako egzegety biblijnego. W celu uwydatnienia znaczenia jego komentarzy biblijnych niniejsze badanie analizuje teologię stworzenia, która bezsprzecznie zajmuje pierwszoplanowe miejsce w jego systemie doktrynalnym. Korzystając z Indeksu Tomistycznego, zidentyfikowano fragmenty z komentarzy Akwinaty do listów Pawłowych i ich odpowiedniki wersety biblijne związane z tematem stworzenia. Przeanalizowano również odniesienia do tych wersetów w jego pracach nieegzegetycznych. Na podstawie ogólnej analizy staje się jasne, że (1) teologia stworzenia Akwinaty w świetle jego komentarzy do listów Pawłowych koncentruje się przede wszystkim na tematach Boga jako jedyne Stwórcy oraz dobroci istot. Ponadto (2) jest teocentryczna, skupiając się bardziej na Bogu-Stwórcy niż na istotach stworzonych. (3) Jest także optymistyczna, podejmując wysiłki na rzecz obrony dobra istot. (4) Posiada również wymiar chrystocentryczny, przypisując stworzenie wszystkich rzeczy Chrystusowi w Jego boskiej naturze, a także, za sprawą *communicatio idiomatum*, człowiekowi Chrystusowi. Ponadto (5) jest genialna, gdyż Akwinata demonstruje swoją biegłość w intuicji prawd dotyczących stworzenia w wersetach, które na pierwszy rzut oka nie wydają się związane ze stworzeniem. Co więcej (6), jest warta studiowania, ponieważ pewne metafory związane ze stworzeniem pojawiają się tylko w jego pracach egzegetycznych (np. *sermo scientiae* i księga stworzenia). Wreszcie (7), temat stworzenia przenika całe komentarze Akwinaty do listów Pawłowych, pozostając nieobecnym tylko w jego rozważaniach nad 1 i 2 Listem do Tesaloniczan.

Keywords: biblical commentaries, Biblical Thomism, Christocentrism, creation, Thomas Aquinas, Pauline letters.

Słowa kluczowe: komentarze biblijne, tomizm biblijny, chrystocentryzm, stworzenie, Tomasz z Akwinu, listy Pawłowe.

Creation appears to receive little attention in the Pauline corpus.¹ The 2012 volume *Reading Romans with St. Thomas Aquinas*, for instance, does not include any chapters dedicated to creation.² However, it is worth noting that Aquinas draws more heavily on Pauline verses than on Gospel verses in his Scripture-based accounts of creation. During my research on the biblical basis of Aquinas's creation theology, I identified 65 Gospel verses pertinent to creation. Yet I uncovered 74 verses from Paul's letters that Aquinas commented on in relation to creation.

¹ See Stump 1993, 255.

² See Levering and Dauphinais 2012.

Aquinas's creation theology in the light of his references to the Pauline letters highlights five topics: God as the Creator, the creating Trinity, the natural knowledge of God, the goodness of creatures, and creatures' beginning and end. In this paper, I will focus exclusively on one aspect within the theme of the creating Trinity, namely, creation in Christ. In the end, I will present the conclusions drawn from my study, laying out the distinctive features of Aquinas's creation theology in the light of his reading of the Pauline corpus.

Allow me to begin by presenting Aquinas's affirmations regarding the creative role of Christ. First, in accordance with Hebrews 1:2, Aquinas asserts that the Father creates and governs the world through Christ. Second, Aquinas acknowledges that Christ himself is the Creator, as indicated by 1 Timothy 6:15, Hebrews 2:1, Hebrews 3:4, and Colossians 1:15–17. Subsequently, I will delve into the meaning and implications of Aquinas's statement that Christ creates.

1. Creation and Governance Through Christ

According to Hebrews 1:2, the Father appointed the man Christ as heir of all things. Aquinas emphasizes that Christ, by his divine nature, is the Lord by being the power and wisdom through whom the Father creates all things. Second, he is the Lord also because he is the wisdom through whom the Father governs creatures.³ The numerous references to the messianic psalms in Hebrews 1 lead McDonough to argue that “[c]reation, no less than redemption, is messianic work.”⁴

2. Christ the Creator

Aquinas designates Christ as the Creator based on Hebrews 2:1. Just as “Christ’s doctrine, namely, the New Testament, must be obeyed more than the Old Testa-

³ *Super Heb.*, c. 1, l. 1 (#21): “Et quidem secundum divinam naturam competit Christo, quod sit haeres genitus, et Dominus. Et primo quidem, quia ipse est *Dei virtus, et Dei sapientia*, I Cor. I, 24, per quem pater omnia facit. Et ideo si pater dicitur dominus omnium, ratione creationis, similiter et filius, per quem omnia producuntur in esse, dominus est [...]. Secundo quia Filius est Patris sapientia, qua omnia gubernat [...]. Si ergo Pater dicitur Dominus ratione gubernationis Sap. XIV, 3: *tu autem, Pater, gubernas omnia*, etc., et Filio competit Dominium.” See *Super Heb.*, c. 3, l. 1 (#164).

⁴ McDonough 2009, 69; see also Vernier 1995, 35–36.

ment,”⁵ one must heed Christ’s words more than the angels’ “for he is the Creator and God’s Son.” Angels, by contrast, are creatures whose role is to serve God.⁶

In remarking on 1 Timothy 6:15, Aquinas also attributes *potentia creandi* to Christ, the “King of kings” and the “Lord of lords.” These titles respectively point to God’s governance and *potentia creandi*.⁷

Reflecting on Hebrews 3:4, Aquinas attributes the creative action in Hebrews 3:4 to Christ, “the builder of that house, for he is God who made all things.”⁸ In agreement with Aquinas, McDonough also affirms that Christ is the builder referred to in Hebrews 3:3–4.⁹ Aquinas further adds that, besides the cosmic creation, there is a spiritual creation that is also “brought about by God through Christ.”¹⁰

3. Key Passage: Colossians 1:15–16

Aquinas provides a detailed comment on Colossians 1:15–16 to further expound on the figure of Christ the Creator. According to Vernier, Paul recognizes creation “in its present effects” and in relation to “God’s redemptive action.” For this reason, Christ appears as “the only mediator of creation and salvation.”¹¹ McDonough describes Colossians’s ancient hymn as more than just an exceptional composition: it is “a very refined theology of creation and redemption”

⁵ *Super Heb.*, c. 1, l. 1 (#89): “Supra ostendit Apostolus multipliciter eminentiam Christi ad angelos, hic ex hoc concludit, quod magis obediendum est doctrinae Christi, scilicet Novo Testamento, quam Veteri Testamento.”

⁶ *Super Heb.*, c. 2, l. 1 (#90): “Oportet ergo observare abundantius. Et dicit *abundantius* propter tria: primo propter dicentis auctoritatem, quia iste creator et filius Dei, et ille creatura et Dei minister. Act. V, 29: *obedire oportet magis Deo quam hominibus*, et etiam Angelis.”

⁷ *Super I Tim.*, c. 6, l. 3 (#267): “Et designatur duplex potentia Dei, scilicet gubernativa mundi, cum dicit *Rex regum*, quasi a regimine dicta. [...] Item potentia creandi, cum dicit *dominus dominantium*.”

⁸ *Super Heb.*, c. 3, l. 1 (#164): “Deinde cum dicit *qui autem creavit omnia, Deus*, probat quod Christus sit istius domus aedificator, ipse enim est Deus qui fecit omnia. Et si hoc intelligitur de toto mundo, planum est. Ps. XXXII, 9: *ipse dixit, et facta sunt, et cetera*.”

⁹ See McDonough 2009, 209.

¹⁰ *Super Heb.*, c. 3 l. 1 (#164): “Est autem alia creatio spiritualis, quae fit per Spiritum. [Ps 103:30]: *emitte spiritum tuum, et creabuntur, et renovabis faciem*, etc. Et haec fit a Deo per Christum.”

¹¹ Vernier 1995, 32.

where Christ plays a “central” role.¹² He also states that “Christ’s role in creation was developed in the light of his role in redemption.”¹³

It is Christ who is the subject of this hymn.¹⁴ But what does it mean that Christ is “the firstborn of every creature” (Col 1:15)? It certainly does not mean that Christ is “the first creature” as the Arians believe.¹⁵ Aquinas explains that the phrase implies that “inasmuch as the Son is begotten, he is seen as a Word representing every creature and he is every creature’s *principium*.”¹⁶ Aquinas attributes the creative role to Christ in his divine nature, not his human nature, as suggested by the reference to the intratrinitarian life.¹⁷ Christ is “every creature’s *principium*” in three ways: he is the *principium* of “the creation of things,” of their distinction, and of their conservation.¹⁸

Furthermore, Aquinas presents Christ as being the efficient (*per ipsum*) and exemplary (*in ipso*) cause of creation, drawing on Colossians 1:16b.¹⁹ It is worth noting that Aquinas’s Bible, as does the *Vulgata*, reads *in ipso* instead of *in ipsum* as the *Nova Vulgata* has it, resulting in Aquinas not grasping the finality sense conveyed by the Greek accusative *eis autòn*.²⁰

4. How does Christ create?

With the question of what it means that Christ creates, it is useful to explore how Aquinas integrates the above-analyzed texts—Colossians 1:15–16, 1 Timothy 6:15, and Hebrews 1:2; 2:1; 3:4—into his non-exegetical works.²¹ Aquinas

¹² McDonough 2009, 188; see also *Ignatius Study Bible*, v. Col 1:15–17.

¹³ McDonough 2009, 189.

¹⁴ See *Ignatius Study Bible*, v. Col 1:15–17. See also Sanz Sánchez 2021, 61.

¹⁵ *Super Col.*, c. 1, l. 4 (#34): “Circa primum sciendum est quod Arriani sic intelligunt, quasi dicatur primogenitus, quia sit prima creatura: sed hic non est sensus, ut patebit.”

¹⁶ *Super Col.*, c. 1, l. 4 (#35).

¹⁷ See Ducay 2021, 440, 434; Sanz Sánchez 2021, 63.

¹⁸ *Super Col.*, c. 1, l. 4 (#36).

¹⁹ *Super Col.*, c. 1, l. 4 (#42): “Et sic concludendo dicit *omnia per ipsum*, sicut per causam effectivam, *et in ipso*, sicut per causam exemplarem. Io. I, 3: *omnia per ipsum facta sunt*, et cetera.”

²⁰ See Sanz Sánchez 2021, 63.

²¹ Since I take ‘exegesis’ to signify *stricto sensu* the interpretation of Scripture, I clarify that the term ‘exegetical works’ in this paper specifically refers to Aquinas’s ‘Scriptural’ exegetical

refers to 1 Timothy 6:15 in his non-exegetical works²² but he only connects it to creation in two instances.²³ However, in neither of these cases does Aquinas emphasize Christ's role in the act of creation. Aquinas quotes Hebrews 1:2a twice in the Trinitarian context²⁴ and once as he considers human action.²⁵ On the other hand, he cites Hebrews 1:2b only once in *Sent.* II, d. 13 q. 1 a. 5, without attributing creation to Christ. Last, Aquinas does not cite Hebrews 2:1 in his non-exegetical works.

Aquinas refers to Colossians 1:15 several times within the framework of creation in his non-exegetical works. In *Super Col.*, he understands Christ's title as the "firstborn of every creature" as his being the *principium* of "the creation of all things."²⁶ Following Basil's line of thinking in *De ver.* and *De pot.*, Aquinas identifies Christ as "the firstborn of every creature" since receiving from the Father is proper to the Son and creatures.²⁷ Aquinas specifies in *ST* III that, in his human nature, Christ is the "firstborn among many brethren" but, in his divine nature, he is the "firstborn of every creature."²⁸ Thus, in his non-exegetical works, Aquinas confirms in the light of Colossians 1:15 that Christ in his divine nature is creation's *principium*.

Aquinas cites Hebrews 3:4 only once in his non-exegetical works. In *ScG* IV, c. 34, he refutes the heterodox views of Theodore of Mopsuestia and Nestorius about the hypostatic union. In defense of the reality of the *communicatio idioma-*

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.'

²² Aquinas quotes 1 Timothy 6:15 outside the creation context in *Sent.* II, d. 44, q. 2, a. 3 expos.; *ScG* IV, c. 6, n. 4; c. 8, n. 3; *ST* I, q. 26, a. 1 sc.; *ST* II–II, q. 67, a. 1, arg. 2; *De reg.*, pr.; *Contra Graec.*, pars 2, c. 28; *Super De Trin.*, q. 3, a. 4, arg. 5; *In Sym.*, a. 4 (#924); *Beatus uir* (lin. 51–52).

²³ See *Super De div.*, c. 8 l. 3, in which Aquinas confirms God's immutability vis-à-vis creatures' mutability; *Super De div.*, c. 12 pr., wherein he asserts that God causes all things.

²⁴ See *ScG* IV, c. 2, n. 2; c. 13, n. 5.

²⁵ See *ST* I, q. 117, a. 2, arg. 2.

²⁶ See *Super Col.*, c. 1, l. 4 (#36), cited above.

²⁷ See *De ver.*, q. 29, a. 4 co.: "[...] ulterius communitas analogiae, secundum quod filio cum omnibus creaturis commune est a patre accipere, ut Basilium dicit, ratione cuius dicitur primogenitus omnis creaturae, Coloss. I, vers. 15." See *De pot.*, q. 2, a. 5 ad 6; *Super De Trin.*, pr. (lin. 47–68).

²⁸ *ST* III, q. 4, a. 5 co.: "non fuit conveniens quod humana natura in omnibus suis suppositis a verbo assumeretur. [...] Secundo, quia hoc derogaret dignitati filii Dei incarnati, prout est *primogenitus in multis fratribus* [Rom 8:29] secundum humanam naturam, sicut est primogenitus omnis creaturae [Col 1:15] secundum divinam."

tum²⁹ and incarnation,³⁰ Aquinas attributes creation to the man Christ based on Hebrews 3:4.³¹ However, one may question the compatibility of Aquinas's attribution of creation to the man Christ with his insistence in other works that Christ does not create in his human nature³² but rather in his divine nature.³³ The answer to this question lies in Aquinas's understanding of *communicatio idiomatum*. In fact, his attribution of creation to the man Christ in ScG IV, c. 34 n. 26, is within his defense of *communicatio idiomatum*.³⁴ Aquinas further expounds on *communicatio idiomatum* in three of his mature works: *Super Io.*,³⁵ *De 6 art.*, and *ST III*. In *De 6 art.*, he upholds the reality of the incarnation: Christ is perfectly divine and perfectly human. However, one would err in saying that "the born child Jesus's small hands created the stars," but it is correct to affirm that "that

²⁹ See ScG IV, c. 34 n. 2: "in unione verbi et illius hominis hoc observandum putant, quod ea quae sunt propria illius hominis, ad humanam naturam pertinentia, de verbo Dei, aut de Deo, convenienter dici non possunt [...]"

³⁰ See ScG IV, c. 34, n. 3: "Sed si quis diligenter consideret, praedicta positio veritatem incarnationis excludit."

³¹ ScG IV, c. 34, n. 26: "Licet nomen Dei ad sanctos homines transferatur propter inhabitationem gratiae, nunquam tamen opera quae sunt solius Dei, sicut creare caelum et terram, vel aliquid huiusmodi, de aliquo sanctorum propter inhabitationem gratiae dicitur. Christo autem homini attribuitur omnium creatio. [...] Sic igitur apostolus probat quod homo Christus fabricavit domum Dei, per hoc quod Deus creavit omnia. Quae probatio nulla esset nisi Christus esset Deus creans omnia. Sic igitur homini illi attribuitur creatio universorum: quod est proprium opus Dei."

³² See *Sent.* III, d. 9, q. 1, a. 2, qc. 1 ad 3: "quamvis creare non sit humanitatis Christi, est tamen personae verbi, cum qua simul adoratur." See *ST III*, q. 16, a. 10 sc.; *De 6 art.*, q. 4 ad arg., cited below.

³³ See ScG IV, c. 7, n. 17: "substantiae incorporeae, quas Angelos dicimus, non possunt aliter fieri quam per creationem; et etiam ostensum est quod nulla substantia potest creare nisi solus Deus. Sed Dei filius Iesus Christus est causa Angelorum, eos in esse producens [...] Ipse igitur filius non est creatura." See also *Cat. in Io.*, c. 14, l. 4: "Augustinus in Ioannem. [...] Sed in caelis Angeli opera sunt Christi [...]"

³⁴ See ScG IV, c. 34, n. 29: "Manifestum est autem quod hoc quod dicitur, *in ipso condita sunt universa*, ad verbum Dei pertinet: quod autem dicitur, *primogenitus ex mortuis*, homini Christo competit. Sic igitur Dei verbum et homo Christus sunt unum suppositum, et per consequens una persona; et oportet quod quicquid dicitur de homine illo, dicatur de verbo Dei, et e converso."

³⁵ See *Super Io.*, c. 3, l. 2 (#468).

child's small hands created the stars."³⁶ According to Aquinas, the determiner affects the meaning: as explained in *ST III*, the use of this (*hic*) or that (*istius*) indicates the suppositum.³⁷ Thus, one could correctly say that "the Son of man created the stars in his divine nature," as Aquinas explains in *Super Io.*³⁸

Aquinas emphasizes the importance of determining (*determinatio*), when doubts arise, whether one's affirmation concerns Christ's divine nature or human nature.³⁹ Nonetheless, some of his Christological assertions lack determination. Despite this ambiguity, one should comprehend Aquinas's undetermined attribution of the power "to create heaven and earth" to Christ⁴⁰ as well as his undetermined affirmation that Christ can create *ex nihilo*⁴¹ as attributions of *potentia creandi* to the person of the incarnate Word in his divine nature, not in his human nature.

To summarize, according to Aquinas, Christ creates in his divine nature. Creatures cannot create. However, because Christ is perfectly divine and perfectly human, one can ascribe *potentia creandi* to the man Christ through *communicatio idiomatum*.

³⁶ *De 6 art.*, q. 4 ad arg.: "[Quarta quaestio, an parvulae manus pueri Iesu nati creaverint stellas.] Ad quod respondeo, quod locutio haec non est propria. Nam parvulae manus sunt manus humanitatis, quarum non est creare. Sed quia unus et idem Christus est in divina et humana natura perfectus, potest huiusmodi locutio sane exponi, ut dicatur: manus parvulae istius pueri creaverunt stellas; idest, iste puer habens manus parvulas, creavit stellas. [...] Non tamen haec sunt extendenda, vel praedicanda populo. Sed tamen si praedicatum sit, non arbitror revocandum; nisi super hoc error aut scandalum oriatur, in quo casu oporteret sanae locutionis sensum exponi."

³⁷ See *ST III*, q. 16, a. 10 co.: "haec est magis concedenda quam neganda, Christus, secundum quod homo, est creatura. Si tamen adderetur aliquid per quod pertraheretur ad suppositum, esset propositio magis neganda quam concedenda, puta si diceretur, Christus, secundum quod hic homo, est creatura."

³⁸ *Super Io.*, c. 3, l. 2 (#468): "Possumus enim dicere, quod filius hominis creavit stellas, et quod filius Dei crucifixus est. Sed filius Dei crucifixus est, non secundum divinam naturam, sed secundum humanam; filius autem hominis creavit stellas secundum divinam naturam."

³⁹ *ST III*, q. 16, a. 8 ad 2: "omnes proprietates humanae naturae, sicut et divinae, possunt aequaliter dici de Christo. [...] Sed tamen illa quae dubitationem habent circa alterutram naturam, non sunt dicenda absque determinatione."

⁴⁰ *Super Io.*, c. 14, l. 3 (#1900): "Christus duplex opus facit. Unum sine nobis, videlicet creare caelum et terram [...]."

⁴¹ See *Super Io.*, c. 21, l. 2 (#2598): "A Christo autem sunt praeparata tria. Primo piscis et panis quas Christus sua potestate creaverat ex nihilo, vel ex aliqua praeiacente materia formaverat."

5. Evaluation: Distinctive Features

In the light of the findings from my study, some of which have been presented in this paper, let us outline the primary characteristics of Aquinas's theology of creation as influenced by his references to the Pauline letters.

1. It focuses primarily on creation as *opus Trinitatis* (20), creatures' goodness (15), God the sole Creator (13), and the natural knowledge of God (13). Regarding creation as *opus Trinitatis*, the themes of God's paternity (7) and creation through Christ (5) are especially prominent.⁴²

2. It is theocentric insofar as he pays attention more to God the Creator (48) than to creatures (38).⁴³

3. It boasts a Christocentric dimension. He attributes the creative act to Christ based on five Pauline passages.⁴⁴ Among these, three of them come from Hebrews whose chief purpose is "to show Christ's excellence."⁴⁵ In considering Colossians 1:15 and Hebrews 3:4 in his non-exegetical works, he attributes the creation of all things to Christ in his divine nature and, through *communicatio idiomatum*, to the man Christ.

4. It spares no effort to defend creatures' goodness (15). This emphasis on creatures' goodness surpasses his focus on God as the sole Creator (13).⁴⁶

5. It displays remarkable ingenuity. He demonstrates his ability to discern truths pertaining to creation in verses that, at first blush, appear unrelated.⁴⁷ One such instance is Ephesians 5:1 which Aquinas frequently cites in his non-exegetical works within the setting of moral theology.⁴⁸ Nevertheless, in *Super Eph.*, c. 5 l. 1, this verse undergirds God's paternity on account of his creative act.

⁴² In each parenthesis is the number of verses Aquinas evokes to substantiate a doctrine.

⁴³ In each parenthesis is the number of verses Aquinas evokes to substantiate a doctrine.

⁴⁴ Those verses are Colossians 1:15–17; 1 Timothy 6:15; and Hebrews 1:2; 2:1; 3:4.

⁴⁵ Elders 2009, 785–86.

⁴⁶ In each parenthesis is the number of verses Aquinas evokes to substantiate a doctrine.

⁴⁷ Some examples are 1 Corinthians 1:4; 11:1; 12:8, Galatians 1:3, and Hebrews 2:1.

⁴⁸ See *ST I–II*, q. 24, a. 3, arg. 2; *ST II–II*, q. 33, a. 7, arg. 1; q. 132, a. 1, arg. 1; *De mal.*, q. 9, a. 1, arg. 4; *De vir.*, q. 3, a. 1, sc. 3; *CT II*, c. 5 (lin. 3–4).

6. It is worth studying for several reasons.

First, Aquinas relates certain verses to creation only in his Scripture commentaries. For example, he interprets God's paternity in Romans 1:7b, 1 Corinthians 1:3, and 2 Corinthians 1:2 within the creation context only in his exegetical works.⁴⁹ In addition, he cites Romans 9:22,⁵⁰ 1 Corinthians 1:21;⁵¹ 3:16,⁵² 19;⁵³ 11:1,⁵⁴ Ephesians 6:12,⁵⁵ and Titus 1:1⁵⁶ in his non-exegetical works but does not refer to them in relation to creation.

Second, some of Aquinas's creation-related metaphors only appear in his exegetical works. For example, he associates *sermo scientiae* with the natural knowledge of God only in his comments on 1 Corinthians 12:8. He often alludes to this verse in his non-exegetical works but outside the context of creation.⁵⁷ Another example is the parallelism between creatures and a book which appears only in *Super Rom.* and *Super Ps.*⁵⁸

Third, certain dimensions of creation based on Scripture are only found in Aquinas's exegetical works. For instance, 1 Timothy 6:15 serves as a basis for his affirmation of Christ as the Creator only in *Super I Tim.*, c. 6 l. 3 (#267). Although he quotes 1 Timothy 6:15 elsewhere,⁵⁹ he only associates it with creation on two occasions,⁶⁰ neither of which highlights Christ's creative role.

⁴⁹ See *Super Rom.*, c. 1, l. 4 (#72); *Super I Cor.*, c. 1, l. 1 (#10); *Super II Cor.*, c. 1, l. 1 (#9).

⁵⁰ See ScG III, c. 161, n. 1; ST I, q. 23, a. 5 ad 3.

⁵¹ See ScG IV, c. 53, n. 1.

⁵² See ScG IV, c. 17, n. 15; c. 21, n. 2; ST I–II, q. 109, a. 9, arg. 2; *Quodl.* III, q. 3, a. 3, arg.; CT I, c. 203 (lin. 27).

⁵³ See ST II–II, q. 46, a. 3, arg. 2; q. 46, a. 3 ad 2; q. 113, a. 1 ad 1; *Contra ret.*, c. 13 (lin. 221–22).

⁵⁴ See ST II–II, q. 2, a. 6 ad 3; q. 43, a. 5 co.; q. 64, a. 4, arg. 1; q. 88, a. 4, arg. 3; q. 147, a. 5, arg. 1; and *Contra imp.*, c. 4 (lin. 695–96), where Aquinas refers to 1 Corinthians 14:6 which contains the same phrase: “*imitatores mei estote*.”

⁵⁵ See *Sent.* II, d. 6, q. 1, a. 5 expos.; d. 11, q. 1, a. 1 sc. 2; ST I, q. 109, a. 1 sc.; q. 114, a. 1 sc.

⁵⁶ See *Sent.* IV, d. 13, q. 2, a. 1 ad 4; ST II–II, q. 188, a. 5 ad 3.

⁵⁷ See *Sent.* III, d. 35, q. 2, a. 3, qc. 2 co.; d. 36, q. 1, a. 3, arg. 1; ScG III, c. 154, n. 22; ScG IV, c. 18, n. 3; c. 21, n. 5; ST I–II, q. 68, a. 5, arg. 1; q. 111, a. 4 sc.; ST II–II, q. 96, a. 1 co.

⁵⁸ See *Super Rom.*, c. 1, l. 6 (#116); *Super Ps.* 44, n. 1 (#451).

⁵⁹ Aquinas quotes 1 Timothy 6:15 outside the creation context in *Sent.* II, d. 44, q. 2, a. 3 expos.; ScG IV, c. 6, n. 4; c. 8, n. 3; ST I, q. 26, a. 1 sc.; ST II–II, q. 67, a. 1, arg. 2; *De reg.*, pr.; *Contra Graec.*, pars 2, c. 28; *Super De Trin.*, q. 3, a. 4, arg. 5; *In Sym.*, a. 4 (#924); *Beatus uir* (ln. 51–52).

⁶⁰ See *Super De div.*, c. 8, l. 3, in which Aquinas confirms God's immutability vis-à-vis creatures' mutability; *Super De div.*, c. 12 pr., wherein he asserts that God causes all things.

Fourth, Aquinas does not cite certain verses in his non-exegetical works, such as Romans 1:7, 18; 1 Corinthians 1:4; Galatians 2:6; Philippians 4:19; Philemon 16; and Hebrews 2:1; 12:28.

7. Finally, the subject of creation is a recurring theme in Aquinas's commentaries on the Pauline letters. Most verses presented in this chapter are from Romans (16 verses). Some scholars regard *Super Rom.* as one of his best commentaries.⁶¹ Following Romans, Hebrews (13 verses) and Ephesians (12 verses) are the next most prominent letters in which Aquinas addresses the topic of creation. Notably, within the Pauline corpus, creation is absent only from his reflections on 1 and 2 Thessalonians.

Abbreviations

1. Abbreviations of the works of St. Thomas Aquinas

<i>Cat. in Io.</i>	Glossa continua super Evangelia: Expositio in Ioannem
<i>Contra Graec.</i>	Contra errores Graecorum
<i>CT</i>	Compendium theologiae
<i>De 6 art.</i>	Responsio ad lectorem Bisuntinum de 6 articulis
<i>De mal.</i>	Quaestiones disputatae De malo
<i>De pot.</i>	Quaestiones disputatae De potentia
<i>De reg.</i>	De regno ad regem Cypri
<i>De ver.</i>	Quaestiones disputatae De veritate
<i>De vir.</i>	Quaestiones disputatae De virtutibus
<i>In Sym.</i>	Collationes in Symbolum Apostolorum
<i>ScG</i>	Summa contra Gentiles
<i>Sent.</i>	Scriptum super libros Sententiarum
<i>ST</i>	Summa Theologiae
<i>Super Col.</i>	Super Epistolam S. Pauli ad Colossenses Lectura
<i>Super I Cor.</i>	Super I Epistolam S. Pauli ad Corinthios Lectura
<i>Super II Cor.</i>	Super II Epistolam S. Pauli ad Corinthios Lectura
<i>Super De div.</i>	Super Librum Dionysii De divinis nominibus

⁶¹ Stump 1993, 260.

<i>Super De Trin.</i>	Super Boetium De Trinitate
<i>Super Heb.</i>	Super Epistolam S. Pauli ad Hebraeos Lectura
<i>Super Ps.</i>	Postilla super Psalmos
<i>Super Rom.</i>	Super Epistolam S. Pauli ad Romanos Lectura
<i>Super I Tim.</i>	Super I Epistolam S. Pauli ad Timotheum Lectura

2. Other abbreviations

§	section
#	paragraph (Marietti)
a.	articulum
ad	response to an objection
arg.	objection
c.	capitulum
co.	corpus
col.	column
d.	distinctio
e.g.	for example
et seq.	et sequentes
expos.	expositio
l.	lectio
lin.	line
n.	(Leonine) number
p.	page
pr.	prooemium
q.	quaestio
qc.	quaestiuncula
sc.	sed contra
s.v.	sub verbo
t.	tomus
tit.	titulus
v.	verse

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