

The Five Ways

The First Way:

1.1. It is certain, and confirmed by sense, that things in the world change.

1.2. Whatever is changed is changed by something else.

1.3. The sequence of changed changers cannot go on to infinity.

Therefore: There must be a first cause of change which is itself changed by nothing.

Such a being everyone calls God

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Proof of 1.2 :

- a. Something changes by becoming actually what it is potentially.**
- b. To change something is to cause it to pass from potentiality to actuality.**
- b. Something can be caused to pass from potentiality to actuality only by something which is already actual.**
- d. It is not possible for something to be potentially and actually something in the same respect at the same time.**

Example

What is actually hot cannot be potentially hot, but only potentially cold.

Therefore: It is impossible for something to change itself

Therefore: Whatever is changed is changed by something else

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Proof of 1.3 :

If the chain of changers were infinite then there would be no first changer, and consequently no other changer and so no change.

Proof:

Later changers change only because they are changed by an earlier changers.

Example: The stick moves only because it is moved by the hand.

The First Way:

- 1.1. It is certain, and confirmed by sense, that things in the world change.**
- 1.2. Whatever is changed is changed by something else.**
- 1.3. If the changer is itself changed, it must be changed by something else.**
- 1.4. The sequence of changed changers cannot go on to infinity.**

Therefore: There must be a first cause of change which is itself changed by nothing.

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The Second way:

(An efficient cause brings something into being.)

2.1. We observe an order of prior and posterior in efficient causes.

2.2. Nothing is the efficient cause of itself.

2.3. The series of efficient causes cannot be infinite.

Proof: If there is no first efficient cause, then there is no effect.

Therefore: There must be a first efficient cause.

Such a being everyone calls God

The Third Way:

- 3.1. We observe that there are things whose non-existence is possible.**
- 3.2. It is not possible for all things to be contingent in this way.**
- 3.3. Therefore there is something whose existence is necessary**
- 3.3. It is not possible that everything whose existence is necessary is caused to exist by something else.**

(Proved in the First Way)

Therefore: There exists a being whose existence is necessary and uncaused.

Such a being everyone calls God

The Third Way:

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Proof of 3.2 :

a. Anything whose non-existence is possible does not exist at all times.

b. If all things were such that their non-existence is possible, then at some time nothing at all would have existed.

b. If nothing existed, it would have been impossible for something to come into existence.

c. So nothing would now exist - which is obviously false.

Therefore: There must be something whose non- existence is not possible.

The Third Way:

- 3.1. We observe that there are things whose non-existence is possible.**
- 3.2. It is not possible for all things to be contingent in this way.**
- 3.3. Therefore there is something whose existence is necessary**
- 3.3. It is not possible that everything whose existence is necessary is caused to exist by something else.**

(Proved in the First Way)

Therefore: There exists a being whose existence is necessary and uncaused.

Such a being everyone calls God

The Fourth Way:

4.1. We observe that some things are more or less good than others.

4.2. Things are said to be more or less X with reference to that which is X to the greatest degree.

(Example: We compare hotness to the highest degree of heat.)

Therefore: There is something which is, truest and best and most noble, and consequently the maximal being.

4.3. Whatever is maximal of a kind is the cause of every thing else of that kind.

Therefore: There is something which is the cause of all being, goodness, and any perfection.

Such a being everyone calls God

The Fifth Way:

4.1. We observe that things which lack the power of thought act on account of a goal.

4.2. Things which lacked the power of thought could not tend to a goal unless they were directed by something aware, and intelligent.

(Example: an arrow is directed to its goal by an archer.)

Therefore: There is something by which all natural things are directed to a goal.

Such a being everyone calls God

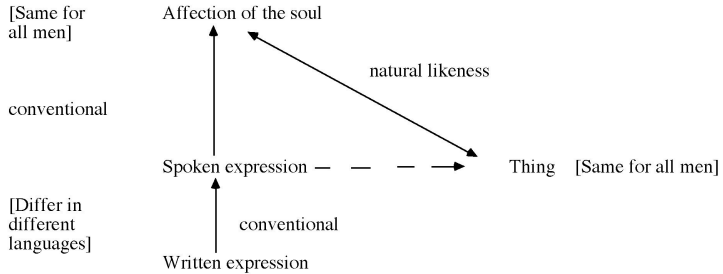
Philosophy 302

Mediaeval Philosophy

Lecture 5



Aristotle's theory of meaning.



[The triangular theory of meaning]

The Subject-Predicate Model

A proposition is what is true or false

Socrates is running

Subject (Noun) = Socrates, Predicate (Verb) = is running

Socrates is white

Subject (Noun) = Socrates, Predicate (Verb) = is white

Forms of Expression

Promise: I promise to give you a dollar.

Request: Please give me a dollar.

Question: Will you give me a dollar?

Proposition, or assertion: I have a dollar.

Only propositions are either true or false.

Other forms of expression do not have a truth-value.

The Fundamental Division

A proposition says one thing about the world

Propositions come in pairs - an affirmation and a denial:

Affirmation: *Socrates is running*

Denial: *Socrates is not running*

The denial is formed by adding 'not' to the verb.

An affirmation and denial are a *CONTRADICTORY* pair of propositions

Aristotle defines the pair affirmation and denial SYNTACTICALLY

That is in terms of the form of the propositions

An affirmation joins subject and predicate - *Socrates IS running*

Its denial separates them - *Socrates IS NOT running*

Aristotle's General Problem:

What semantical relation connects affirmation and denial?

The Simplest Case: Singular Propositions:

Affirmation: *Socrates is running*

Denial: *Socrates is not running*

If the affirmation is TRUE, the denial is FALSE

If the affirmation is FALSE, the denial is TRUE

So the affirmation is TRUE **if and only if** the denial is FALSE

The affirmation and denial DIVIDE truth and falsity between them

More complicated propositions:

(1) Universal affirmation: **EVERY MAN IS RUNNING**

(2) Universal denial: **NO MAN IS RUNNING**

(1) and (2) are contrary - cannot be true together but can be false together.

(3) Particular affirmation: **SOME MAN IS RUNNING**

(4) Particular denial: **SOME MAN IS NOT RUNNING***

* Aristotle has 'not every man is running

(1) and (4) **DIVIDE** truth and falsity.

(2) and (3) **DIVIDE** truth and falsity.

Another Case, Indefinite Propositions.

(Makes more sense in Greek than in English)

(5) A HUMAN BEING IS BEAUTIFUL

(6) A HUMAN BEING IS NOT BEAUTIFUL

(5) and (6) can both be true together

Aristotle's Particular Problem:

Do contradictory simple propositions about
the future divide truth and falsity?

The Semantical Argument

Assumption:

(a) Principle of Division: every affirmation is true or else false

Really two principles:

(1) every well-formed proposition has a truth-value.

(2) contradictory pairs of propositions divide truth and falsity

(1) The Argument from Correspondence:

(a) Division:

Let S^* be the contradictory of S

Example S = There will be a sea-battle at 2.00 tomorrow

S^* = There will not be a sea-battle at 2.00 tomorrow

Assume 'S' and 'S*' each has a truth-value

Assume 'S' is true if, and only if 'S*' is false

so

“Either 'S' is true or else 'S*' is true” is necessarily true

(b) Truth corresponds to fact (Semantical Equivalence):

If 'S' is true, then necessarily S

If 'S*' is true, then necessarily S*

Therefore: necessarily S or necessarily S*

Therefore: necessarily S or necessarily S*

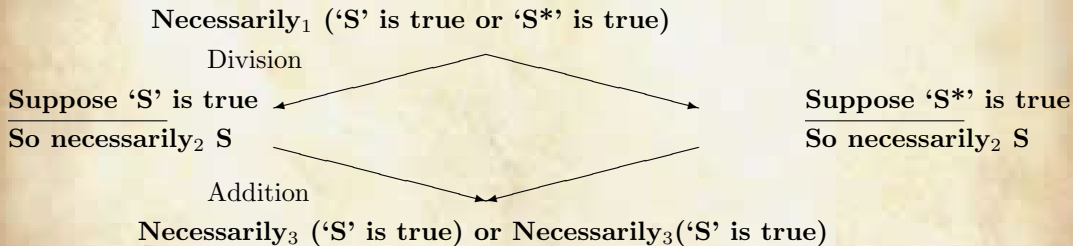
(2) The Argument From The Past:

Principle: If S is so now, then it was always true in the past to say 'S' will be.

If it has always been true to say 'S will be', then it could not have been true 'S will not be'.

If something cannot not happen it comes about necessarily.

Therefore S comes about necessarily.



Aristotle seems to think that necessarily₁, necessarily₂, and necessarily₃, are all the same - and so as strong as the necessity with which the past is necessary

Aristotle's Objection:

- (1) This is absurd. If the future were determined there would be no point in reasoning.
- (2) We observe a potentiality for opposites in things

Example - it is possible that this coat might be cut up or not cut up

Aristotle's Solutions:

- (1) Propositions about the future are neither true nor false.**
- (2) Propositions about the future are conditionally necessary but not necessary without qualification.**