

( )

가

,

.<sup>1)</sup>

,

.<sup>2)</sup>

---

1) Karl Rahner, trans. Joseph Donceel, *The Trinity* (London: Burns and Oates. 1970); Walter Kasper, *The God of Jesus Christ*, trans. Matthew J. O'connell (York: Crossroad, 1984); Catherine Mowry Lagugna, *God for Us : The Trinity & Christian Life* (Harper San Francisco, 1991). cf. , 《 》( , 2003).

2) Gilles Emery, OP, *Trinity in Aquinas* (Michigan, Ypsilanti: Sapientia Press of Aver

11 13 가 가  
 가 가  
 12  
 가  
 (Peter Abelard, 1079 - 1142), (Gilbert de la Porre,  
 1076-1154), (Joachim da Fiore, 1132?-1202)  
 가  
 13 (Thomas Aquinas,  
 1224-1274) 《 》 가  
 《  
 》 27-43  
 가

Marie College, 2003); Matthew Levering, *Scripture and Metaphysics: Aquinas and the Renewal of Trinitarian Theology* (Oxford: Blackwell Publishing, 2004); Rik van Nieuwenhove and Joseph Wawrykow eds., *The Theology of Thomas Aquinas* (Indiana, Notre Dame: University of Notre Dame Press, 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, 2005).

가

I.

(Boethius) 《 *Commentaria in Librum de trinitate* ) .  
 (quo est) (quod est)  
 , “ (Deus est non Divinitas)”<sup>3)</sup>  
 (secundum rem) ,  
 가 (extrinsecus affixa)<sup>4)</sup> (Bernard)  
 가

<sup>5)</sup>

---

3) Marcia Colish, *Peter Lombard*, vol. 1 (Leiden: E. J. Brill, 1994), 136.  
 4) Gilbert de la Porreé, *Expositio in Boecii de Trinitate* I. 5, n.43. Emery, *Trinity in Aquinas*, 11 .  
 5) Richard A. Muller, *Post-Reformation Reformed Dogmatics: The Rise and Develop-*

6)

(Porretanism)

가

7)

가

《 》

가 8)

가

가

가

(Bonaventura, 1221 -1274)

가

“

”

( ,

)

가 9)

‘ , ‘

‘ , ‘

*ment of Reformed Orthodoxy, ca. 1520 to ca 1725, vol IV: The Triunity of God*  
(Grand Rapids: Baker Book House, 20030, vol. 4. 31.

6) Emery, *Trinity in Aquinas*, 10.

7) Colish, *Peter Lombard*, vol. 1, 148-49; Philipp W. Rosemann, *Peter Lombard*  
(Oxford: Oxford University Press, 2004), 37.

8) q.28, a.2 q.39, a.1

9) “ , ” / 《 》가 ,  
2001), xii.

II.

《 》

가

《 》

(sapientia)

(scientia)

.<sup>10)</sup> 가

《 》

.<sup>11)</sup> 《 》

“

10)

sapientia

11)

scientia

《 》 .  
가《 》  
. 12) 《 》  
(an sit), (quid sit), (de modo eius) 가  
, (quaestio),  
(videntur quod non), (sed contra), (responsio),  
(ad) .  
《  
》 ,  
(scientia) .  
《 》1  
. 1 가  
2 가  
가  
(ex principiis per se notis)  
( , )  
( , ) . 가  
,  
. 가

13)

12) , 《 》( , 1997), 51.

13) ST. I. q.1. a.5. ad.2.

가? 《 가  
》 가  
가  
(  
)

<sup>14)</sup>

<sup>15)</sup>

2 43  
, 27-43

, 2-26

<sup>16)</sup> “ 가 ” , ,

14) “ 《 》 - 1 1  
 , ” 《 》30 (1999/ ), 169.

15) 가 “ ” (ST. I. q.1. a.9. ad.2). “ 가 ” (ST. I. q.12. a.

13.)

16) 《 》 가 《 》 《 》 《Scriptum super libros Sententiarum》, 《Summa contra Gentiles》, 《Quaestiones Disputate de Potentia》 (exitus) (reditus) 《 》

.<sup>17)</sup>

27 43

27

28

가

29 43

(29-38)

(39-43).

(27-32)

(33-38)

(29),

(30),

(31),

(32) 가

(33), (34-35),

(36-38)

39 43

(39),

(40),

( ) (41)

(42)

(43)

(ad extra)

.《

》

(2-14),

(15-25),

.《 》

(Trinity in Aquinas,

34. 80, 130).

17) ST. I. q.27. intro.



### III.

#### 1.

2 26  
가

가

<sup>18)</sup>

“ 가

(processi)”( 8:

42)

<sup>19)</sup>

5 20 ,

6 19

“

(” 5:19)

“

(genui)”( 2:7)

<sup>20)</sup>

15 26 ,

“

(” 14:16)

<sup>21)</sup>

---

18) *ST. I. q.32. a.1.*

19) *ST. I. q.27. a.1.*

20) *ST. I. q.27. a.2.*

21) *ST. I. q.27. a.3.*

5 7 .<sup>22)</sup>

“ ”  
“  
(soli Deo)”( 1:17) . 32 1  
11

1  
2 6 가  
32 1, ad. 3 가

2.

《 》8  
가

가 .<sup>23)</sup>

22) ST. I. q.30. a.2.

23) “ , ”《 》No. 8 (2004), 261.

(發出, processus)

“ ”  
가

24)

“

”

25)

(cognitio)

(voluntas)가

(similitudo)

(generatio)

26)

27)

28)

---

24) *ST. I. q.27. a.1.*

25) *Ibid.*

26) *ST. I. q.27. a.2.*

27) *ST. I. q.27. a.2. ad.2.*

28) *ST. I. q.27. a.2.*

(inclinatio in rem volitam)

29)

가 ‘ ’ , ‘ ’ 30)

가

31)

가

가

가

(verbum exterior)

“ (verbum interior)

32)

33)

가

1 1

“In principia erat Ver-

29) ST. I. q.27. a.3.

30) ST. I. q.27. a2-3.

31) ST. I. q.28. a.4.

32) ST. q.34. a.1.

33) Matthew Levering, *Scripture and Metaphysics: Aquinas and the Renewal of Trinitarian Theology* (Oxford: Blackwell Publishing, 2004). 179.

bum”

(principia),

<sup>34)</sup>

“ ”

<sup>35)</sup>

<sup>36)</sup>

가

(affectio)

가

“

‘ 가 ’

‘

가

<sup>37)</sup>

가“

”

가

<sup>38)</sup>

34) *ST.* q.34. a.1. 가

35) *ST.* I. q.34. a.1. ad.1.

36) *ST.* I. q.34. a.2.

37) *ST.* I. q.37. a.1.

38) Emery, *Trinity in Aquinas*, 154.

3.

가<sup>39)</sup> 1248 4 가 ,  
 1233 가가  
 1256 가<sup>40)</sup> 1252 ,

가<sup>41)</sup> 《 》

가 가  
 가 .  
 10 가 ,

‘ , ‘ ,

가<sup>42)</sup> “

39) J. / , 《 - , , 》( , 1998), 46-47.

40) Ibid., 82-88.

41) Ibid., 133.

42) ST. I. q.28. a.1.

” “ ”

“ ” 43)

9

가

(esse)

(propria ratio)

가

가

. 1)

가

. 2)

( , , )

. 44)

. 45)

가

가

가 가

가

가

가

가

. 46)

43) Ibid.  
44) ST. I. q.28. a.2.  
45) ST. I. q.  
46) ST. I. q.27. a.2.

가

가

(per modum intellectus)

(per modum

amoris)

가

가

(termini numerales)

가?

47) *ST. I. q.27. a.5.*

48) *ST. I. q.27. a.3.*

49) *ST. I. q.27. a.4.*

50) Emery, *Trinity in Aquinas*, 139.

51) *ST. I. q.30. a.1.*

52) Peter Lombard, *Sententia*, Book I, d.24.



가

(de  
transcendentibus)

“  
(secundum quod est transcendens)

<sup>53)</sup>

가 가

<sup>54)</sup>

(essentia indivisum)

가

가

<sup>55)</sup>

4.

가

13

---

53) *ST. I. q.30. a.3*

54) *ST. I. q.30. a.3. ad.2.*

55) Emery, *Trinity in Aquinas*, 30.

가

<sup>56)</sup>

가

“

(analog-

ice)

(1.13.6)

<sup>57)</sup>

가

“

<sup>58)</sup>

“

---

56)

가

가

가

57)

“

,”《

》vol. 1 (1999),

211.

58) *ST* 1, q.13. 1.

. 59)

가

“

,

. 60)

가 ,

가

가

. 61)

가 ,

가 ,  
가

가 .

가 . 62)

. 63)

가

---

59) ST I. q.13. 2.

60) Ibid.,

61) “ - , ”《 》20  
, 24.

62) “ , ”212.

63) ST. I. q.13. a.5.

가

가

“

(Persona est rationalis naturae individua substantia)<sup>64)</sup>

가

가<sup>65)</sup>

가

64) ST. I. q.29. a.1.

65) “ ”  
《 》 13 (2007), 107.

66)

(in tota natura) 가

67)

68)

69)

66)

( )

가

”

”  
(ST 1,

q.29. ad.4).

67) ST. I. q.29. a.3.

68) ST. I. a.39. a.1.

69) ST. I. q.39. a.2.

, ( )

.

.

5. 70)

.

31 “

” . 31 3

(solus) 가

가

(categorematica)

(syncategorematica)

가 .

71)

39 3 7

,

,

70) , “ -  
》53 (1994), 117-136.

, ”《  
(ars)

71) , “ -  
6 (2000), 136-137, 139-141.  
candi)

》  
(modus signifi-

13

, ( )

가 .

72)

73)

74)

75)

가

가

76)

( , , ),

72) *ST. I. q.39. a.3.*

73) *ST. I. q.39. a.4.*

74) *ST. I. q.39. a.5.*

75) *ST. I. q.39. a.6.*

76) *ST. I. q.39. a.7.*

“ ”

( )

,

,

,

77)

가

( , )

78)

( )

79)

“

”

80)

---

77) *ST. I. q.40. a.1. ad.3.*  
 78) *ST. I. q.41. a.1. ad.1.*  
 79) *ST. I. q.41. a.1 ad.2*  
 80) *ST. q. 41. a.2. ad.2. Et sic patet quod sunt idem secumdem rem, sed differunt solum secumdem modum significandi.*



IV.

1.

가

가

“

”

81)

“

( )

”

82)

“

”

83)

가

84)

81) *ST. I, q.27. a.1.*

5 20

6 19

82) *Ibid.*

5 19

가

83) *ST. I, q.27. a.1.*

가

,가

85)

2.

86)

87)

---

84)

*physics*, 149- 150).

85) *ST*. I, q.27. a.1.

86) *ST*. I. q.28. a.1.

(Cf. Levering, *Scripture and Meta-*

가 , 가

.<sup>88)</sup>

가 .

, ,

가 .<sup>89)</sup> “

.<sup>90)</sup>

가 (ad suum oppositum)

가

.<sup>91)</sup>

가 , ,

.<sup>92)</sup>

4가

---

87) *ST. I. q.28. a.1. ad.4.*

88)

89) *ST. I. q.28. a.2.*

90) *Ibid.*

91) *ST. I. q.28. a.3.*

92) *ST. I. q.28. a.4.*

<sup>93)</sup>

<sup>94)</sup>

(relationem ut

subsistentem)

(per modum substantiae quae est hypostasis sub-

sistens in natura divina)

<sup>95)</sup>

12

가

39 2

<sup>96)</sup>

---

93) *ST. I. q.28. a.4.*

94) *ST. I. q.29. a.2.*

95) *ST. I. q.29. a.4.*

96) *ST. I. a.39. a.1.*

3.

가 가

가

(ingenitum) 가

(spiratio)

(hoc non videtur

<sup>97)</sup>

verum)

<sup>98)</sup>

<sup>99)</sup>

가

<sup>100)</sup>

가?

가

<sup>101)</sup>

(generatio)

97) *ST. I. q.33. a.4.*

98) *ST. I. q.33, a.4, ad.1.*

99) *ST. I. q.40. a.2.*

100) Emery, *Trinity in Aquinas*, 147-48.

101) *ST. I. q.40. a.2.*

가 ,

가 .

가 , , .

가 , .

102) .

가 ,

103) .

104) 가 ,

105) .

가

106) 가

(consubstantiale) 107)

가 ,

102) *ST. I. q.40. a.2. ad.2*

103) *ST. I. q.40. a.3.*

104) *ST. I. q.40. a.2.*

105) *ST. I. q.40. a.4.*

106) *ST. I. q.41. a.3.*

107) *ST. I. q.41. a.3. ad.1.*

가<sup>108)</sup>

<sup>109)</sup>

가

가

가

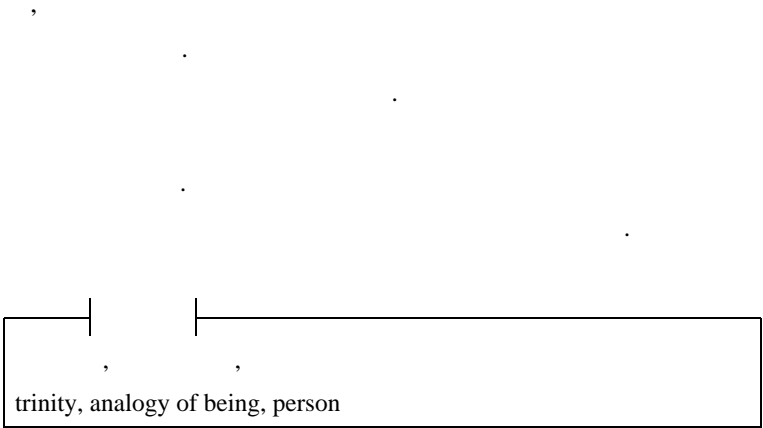
가

가

---

108) ST. I. q.41. a.4.

109) ST. I. q.41. a.5.





## Primary Sources

- Aquinas, Thomas. *Summa Theologia*. Vol. I. second and revised edition. 1920.
- Brower, Jerrfey E. “Trinity.” in *The Cambridge Companion to Abelard*. eds. Jerrfey E. Brower & Keven Cuilfoy. Cambridge: Cambridge University Press, 2004.
- Colish, Marcia. *Peter Lombard*. Vol. I. Leiden: E. J. Brill, 1994.
- Emery, Gilles. OP. *Trinity in Aquinas*. Michigan, Ypsilanti: Sapientia Press of Aver Marie College, 2003.
- Kasper, Walter. *The God of Jesus Christ*, trans. Matthew J. O’connell. York: Crossroad, 1984.
- Lagugna, Catherine Mowry. *God for Us: The Trinity & Christian Life*. Harper San Francisco, 1991.
- Levering, Matthew. *Scripture and Metaphysics: Aquinas and the Renewal of Trinitarian Theology*. Oxford: Blackwell Publishing, 2004.
- Muller, Richard A. *Post-Reformation Reformed Dogmatics: The Rise and Development of Reformed Orthodoxy*, ca. 1520 to ca 1725, vol IV: The Triunity of God. Grand Rapids: Baker Book House, 2003.
- Nielsen, Lauge O. “Peter Abelard and Gilbert of Poitiers.” in G. R. Evans ed. *The Medieval Theologians*. Oxford: Blackwell Publishers, 2001
- Nieuwenhove, Rik van and Wawrykow, Joseph. eds. *The Theology of Thomas Aquinas*. Indiana, Notre Dame: University of Notre Dame Press, 2005.
- Rahner, Karl. *The Trinity*. London: Burns and Oates, trans. Joseph Donceel, 1970.

Rosemann, Philipp W. *Peter Lombard*. Oxford: Oxford University Press, 2004.

Secondary Sources

. 《 》 , 2003.  
 “  
 . ” 《 》 13 (2007), 83-119.  
 “  
 . ” 《 》 6 (2000).  
 “  
 . ” 《 》 1 .  
 , 1999.  
 “  
 - . ”  
 《 》 53 (1994).  
 “  
 . ” / . 《 》 가  
 , 2001.  
 . 《 》 , 1997.  
 “  
 - . ” 《 》  
 (2006) 20 . 5- 39.  
 “  
 . ” 《 》 No. 8 (2004), 230-  
 264.  
 / . 《 》 3, 4, 5 . , 1994, 1996, 1998.  
 J. / . 《 》 - , , 《 》 ,  
 1998.

Abstract

## Method of Thomas Aquinas' Trinity

Eun Seon Lee  
(Anyang University)

Thomas explained God the Trinity using the entis analogia in the revelation of the Bible and didn't try to prove it. The recognition of the Trinity was fundamentally given through revelation, yet it was exposed by means of analogies from anthropology(word and love). When he elucidated the Trinity, he used the psychological analogy of Augustine as the principle, with the Aristotelian philosophy and entis analogia and the medieval analysis of language.

He was focused on the explanation of the person in the Trinity. And The origin and relation of person, the discussion of the person itself, the exposition of the each person, the comparison of essence, relation, and origin with person, the comparison among the persons, and mission of person were discussed in the questions 27-43 of Summa Theologia I. Focusing the explanation of the person in the discussion of the Trinity, he criticized the three erroneous opinions in reference with the Trinity. First of all, the heresies of Arius and Sabellius fell into an error by understanding the procession as the outer procession. Second, Gilbert misunderstood God's simplicity by separating the deus and divinity. He proposed the relation as auxiliary. But Thomas proposed that essence and person and relation are the same, yet they are distinct one another as the mode of human expression. We didn't recognize God as it is, but according to the

mode of human recognition. Third, he criticized Bonaventura who counted the unbegottenness as the principle of Fatherhood. He proposed the relation as the important principle of Fatherhood.

(2008 8 24 ), (2008 9 22 ),  
(2008 10 9 )