

c. The ground of God's self existence

As soon as we speak of self-existence, we must ask the question, Is God's self-existence in His nature or in His will?

Some philosophers and theologians have suggested that God's self-existence is grounded in His will, so that He exists because He wills to exist, and if He chose to will Himself out of existence, He could do so! This suggestion assumes that God has no distinct, settled nature, and that whatever God wills Himself to be, that's what He is.

The Franciscan philosopher John Duns Scotus (A. D. 1265-1308) was Thomas Aquinas' strongest opponent. Whereas Thomas held that God commands good because it is good (thus placing essence prior to existence, or nature prior to will), Duns Scotus said that good is good only because God commands it (thus placing existence prior to essence, or will prior to nature). Scotus' view has been called "Voluntarism". William of Ockham (A. D. 1280-1349) made all morality dependent upon will.

To this we must say that God is who He is; that He does not have a distinct, settled nature; that He always wills to be what He is (i.e., He always wills, not contrary to, but in accordance with, His holy nature); and that, if these things were not so, then He could, by simple command, make good evil and evil good; could, by an act of will, break any and all of His promises; could, by a simple decision, will the universe out of existence; and could, if He grew tired of an eternal existence, simply will Himself out of existence!

Of course, these implications that flow from a denial of God's self-existence as being grounded in His nature are all contrary to Scripture. We are led therefore to the conclusion that God's existence is grounded in His nature; and to the conclusion that the necessity of His existence is not a necessity imposed upon Him from something above Him, nor a necessity demanded of Him from something beneath Him, but a necessity grounded in the very perfection of His nature, whose nature it is to be. "I AM WHO I AM."

In view of God's self-existence, he may be seen to be the ground, the source, the point of reference, and the only correct interpreter of being, of life, of truth, of values, of justice, of power, and of love.

2. God's infinity

a. The meaning of infinity

By infinity is not meant that God is all there is, that His being is the only being, or that no other beings can be distinguished from His being.