

**Objection 1.** It seems that God does not know enunciative things. For to know enunciative things belongs to our intellect as it composes and divides. But in the divine intellect, there is no composition. Therefore God does not know enunciative things.

**Objection 2.** Further, every kind of knowledge is made through some likeness. But in God there is no likeness of enunciative things, since He is altogether simple. Therefore God does not know enunciative things.

**On the contrary,** It is written: “The Lord knoweth the thoughts of men” (Ps. 93:11). But enunciative things are contained in the thoughts of men. Therefore God knows enunciative things.

**I answer that,** Since it is in the power of our intellect to form enunciations, and since God knows whatever is in His own power or in that of creatures, as said above (a. 9), it follows of necessity that God knows all enunciations that can be formed.

Now just as He knows material things immaterially, and composite things simply, so likewise He knows enunciative things not after the manner of enunciative things, as if in His intellect there were composition or division of enunciations; for He knows each thing

by simple intelligence, by understanding the essence of each thing; as if we by the very fact that we understand what man is, were to understand all that can be predicated of man. This, however, does not happen in our intellect, which discourses from one thing to another, forasmuch as the intelligible species represents one thing in such a way as not to represent another. Hence when we understand what man is, we do not forthwith understand other things which belong to him, but we understand them one by one, according to a certain succession. On this account the things we understand as separated, we must reduce to one by way of composition or division, by forming an enunciation. Now the species of the divine intellect, which is God’s essence, suffices to represent all things. Hence by understanding His essence, God knows the essences of all things, and also whatever can be accidental to them.

**Reply to Objection 1.** This objection would avail if God knew enunciative things after the manner of enunciative things.

**Reply to Objection 2.** Enunciative composition signifies some existence of a thing; and thus God by His existence, which is His essence, is the similitude of all those things which are signified by enunciation.