UNIVERSITY OF ST. MICHAEL'S COLLEGE
3 1761 01869961 1

ST. MICHAEL'S COLLEGE
LIBRARY

THE "SUMMA THEOLOGICA"



NIHIL OBSTAT:

G. H. Joyce, S.J.,

Censor deputatus.

IMPRIMATUR:

Edm. Can. Surmont,

Vicarius generalis.

Westmonasterii,
Die 18a Januarii, 1926.

THE "SUMMA THEOLOGICA" OF ST THOMAS AQUINAS

PART III.

(QQ. XXVII.—LIX.)

(16)

LITERALLY TRANSLATED BY

FATHERS OF THE ENGLISH DOMINICAN PROVINCE

SECOND AND REVISED EDITION

UNIVERSITY OF ST. MICHAEL'S COLLEGE TORONTO LIBRARY

LONDON

BURNS OATES & WASHBOURNE LTD.

PUBLISHERS TO THE HOLY SEE



MAY 2 3 1959

Made and Printed in Great Britain

ST. THOMAS AND THE IMMACULATE CONCEPTION

EDITORIAL NOTE

THE privilege of the Virgin-Mother of God and the supreme prerogative of her Son may be seen from the following diagram:

THE LAW AND COURSE OF ORIGINAL SIN.

Under the Law.	Partially exempt from the Law; privilege of Immaculate Conception.	Wholly exempt from the Law; Miraculous Conception.
All descendants from Adam.	The Blessed Virgin.	Our Blessed Lord.
Spring from Adam materially and seminally.		Springs from Adam materially, not seminally (Q. xxxi., A. 1).
The body lies (not under the guilt, but) under the effects of original sin.		His body lay under neither guilt nor effects of original sin.
The stricken body dispositively causes the soul to contract the guilt of original sin.	The stricken body would have dispositively caused the soul to contract the guilt of original sin.	The body being entirely free, could not transmit the stain to His soul.
The soul at the moment of union with the body contracts the stain.	The soul at the moment of union with the body was prevented by the infusion of grace from contracting the stain.	No preventive grace needed.
All contract both debt and stain.	Mary contracted the debt, but not the stain.	Jesus Christ contracted neither debt nor stain.
All need a Redeemer to destroy the stain contracted.	Mary needed a Redeemer to prevent her from contracting the stain.	Jesus Christ is not redeemed, but the Redeemer.

It will thus be seen how accurately St. Thomas speaks of the *flesh* or body of our Blessed Lady. For it should be remembered that, according to St. Thomas, the human body is animated in succession by (1) a vegetative, (2) a sensitive, and (3) a rational soul. Hence his assertion that *the flesh of the Blessed Virgin was conceived in original sin* (Q. XIV., A. 3 *ad* 1) means that the body of the Blessed Virgin, being descended from Adam both materially and seminally, contracted the bodily defects which are conveyed by seminal generation, and are the results of the privation of original justice (Q. LXIX., A. 4 *ad* 3). Before animation, therefore the body of the Blessed Virgin would not be infected with the guilt of original sin, because privation of grace can only be in that which is the subject of grace—viz., the rational soul. Nevertheless, *before animation* the body of the Blessed Virgin, being seminally descended from Adam, was such that it would have been the means of transmitting the taint of original sin to the rational soul at the very first instant of animation, unless the grace of the Redeemer intervened and sanctified her soul *in that selfsame instant*, thus redeeming her and preventing her from contracting the guilt of original sin.

Why, then, does St. Thomas say that because the Blessed Virgin was not sanctified before animation, therefore she could be sanctified only after animation ?

Such a conclusion would hold if it were a question of the order of Nature: *a thing must be before it is such* (*prius est esse quam esse tale*); and therefore the soul must be, before it is sanctified. But if St. Thomas held for a posteriority of time, no matter how short, we ask how it was that he did not perceive the fallacy of the argument, since it might be neither before nor after, but in the very instant of, animation.

The question is answered thus:—

St. Thomas as a Doctor of the Church and in matters which were not then *de fide*, is a witness to the expression of the faith of his time. Hence his line of argument coincides with, because it follows, that of St. Bernard, Peter Lombard,

Alexander of Hales, Albert the Great, St. Bonaventure. It was not likely that St. Thomas would differ from the great masters of his time, who failed to understand that the grace of redemption might at the same time be one of preservation and prevention. Nor is it likely that St. Thomas had any reliable information about the movement* in progress at that time towards a belief in the Immaculate Conception. No doubt he knew something of it, but the names of its promoters would have weighed little with him as against those of Bernard, Albert, Peter, Alexander, and Bonaventure. And it must not be forgotten that among those who upheld the doctrine of the Immaculate Conception, not a few ascribed the privilege as being absolute and not one of preservation and Redemption. Hence it is that St. Thomas insists on two things—(1) that the Mother of God was redeemed, and (2) that the grace of her sanctification was a grace of preservation. And, be it remarked in conclusion, these two points, so much insisted on by St. Thomas, are at the very basis of the Catholic doctrine of the Immaculate Conception.

* Principally in England, where, owing to the influence of St. Anselm (1109), the doctrine was maintained by Eadmer (1137), Nicolas of St. Albans (1175), Osbert of Clare (1170), Robert Grosseteste, Bishop of Lincoln (1253), William of Ware (1300), who was the master of Duns Scot (1308).

CONTENTS

TREATISE ON CHRISTOLOGY

QUESTION		PAGE
XXVII.	OF THE SANCTIFICATION OF THE BLESSED VIRGIN	1
XXVIII.	OF THE VIRGINITY OF THE MOTHER OF GOD	19
XXIX.	OF THE ESPOUSALS OF THE MOTHER OF GOD	33
XXX.	OF THE ANNUNCIATION OF THE BLESSED VIRGIN	41
XXXI.	OF THE MATTER FROM WHICH THE SAVIOUR'S BODY WAS CONCEIVED	52
XXXII.	OF THE ACTIVE PRINCIPLE IN CHRIST'S CONCEPTION	76
XXXIII.	OF THE MODE AND ORDER OF CHRIST'S CONCEPTION	87
XXXIV.	OF THE PERFECTION OF THE CHILD CONCEIVED	96
XXXV.	OF CHRIST'S NATIVITY	105
XXXVI.	OF THE MANIFESTATION OF THE NEWLY BORN CHRIST	124
XXXVII.	OF CHRIST'S CIRCUMCISION	146
XXXVIII.	OF THE BAPTISM OF JOHN	156
XXXIX.	OF THE BAPTIZING OF CHRIST	169
XL.	OF CHRIST'S MANNER OF LIFE	189
XLI.	OF CHRIST'S TEMPTATION	201
XLII.	OF CHRIST'S DOCTRINE	214
XLIII.	OF THE MIRACLES WORKED BY CHRIST IN GENERAL	225
XLIV.	OF (CHRIST'S) MIRACLES CONSIDERED SPECIFICALLY	236
XLV.	OF CHRIST'S TRANSFIGURATION	253
XLVI.	OF THE PASSION OF CHRIST	263
XLVII.	OF THE EFFICIENT CAUSE OF CHRIST'S PASSION	297
XLVIII.	OF THE EFFICIENCY OF CHRIST'S PASSION	311
XLIX.	OF THE EFFECTS OF CHRIST'S PASSION	323
L.	OF THE DEATH OF CHRIST	337

QUESTION PAGE

LI. OF CHRIST'S BURIAL - - - - - 350

LII. OF CHRIST'S DESCENT INTO HELL - - - 359

LIII. OF CHRIST'S RESURRECTION - - - - 377

LIV. OF THE QUALITY OF CHRIST RISING AGAIN - - 388

LV. OF THE MANIFESTATION OF THE RESURRECTION - 399

LVI. OF THE CAUSALITY OF CHRIST'S RESURRECTION - 418

LVII. OF THE ASCENSION OF CHRIST - - - 425

LVIII. OF CHRIST'S SITTING AT THE RIGHT HAND OF THE FATHER - - - - - - 440

LIX. OF CHRIST'S JUDICIARY POWER - - - 449

TREATISE ON CHRISTOLOGY

THE "SUMMA THEOLOGICA"

THIRD PART.

QUESTION XXVII.

OF THE SANCTIFICATION OF THE BLESSED VIRGIN.

(*In Six Articles.*)

AFTER the foregoing treatise of the union of God and man and the consequences thereof, it remains for us to consider what things the Incarnate Son of God did or suffered in the human nature united to Him. This consideration will be fourfold. For we shall consider (1) Those things that relate to His coming into the world; (2) Those things that relate to the course of His life in this world; (3) His departure from this world; (4) Those things that concern His exaltation after this life.

The first of these offers four points of consideration: (1) The Conception of Christ; (2) His Birth; (3) His Circumcision; (4) His Baptism. Concerning His Conception there are some points to be considered: (1) As to the Mother who conceived Him; (2) as to the mode of His Conception; (3) as to the perfection of the offspring conceived.

On the part of the Mother four points offer themselves to our consideration: (1) Her sanctification; (2) her virginity; (3) her espousals; (4) her annunciation, or preparation for conception.

Concerning the first there are six points of inquiry: (1) Whether the Blessed Virgin, Mother of God, was sanctified before her birth from the womb? (2) Whether she was sanctified before animation? (3) Whether in virtue

of this sanctification the fomes of sin was entirely taken away from her? (4) Whether the result of this sanctification was that she never sinned? (5) Whether in virtue of this sanctification she received the fulness of grace? (6) Whether it was proper to her to be thus sanctified?

FIRST ARTICLE.

WHETHER THE BLESSED VIRGIN WAS SANCTIFIED BEFORE HER BIRTH FROM THE WOMB?

We proceed thus to the First Article:—

Objection 1. It would seem that the Blessed Virgin was not sanctified before her birth from the womb. For the Apostle says (1 Cor. xv. 46): *That was not first which is spiritual, but that which is natural; afterwards that which is spiritual.* But by sanctifying grace man is born spiritually into a son of God, according to Jo. i. 13: (*who*) *are born of God.* But birth from the womb is a natural birth. Therefore the Blessed Virgin was not sanctified before her birth from the womb.

Obj. 2. Further, Augustine says (*Ep. ad Dardan.*): *The sanctification, by which we become temples of God, is only of those who are born again.* But no one is born again, who was not born previously. Therefore the Blessed Virgin was not sanctified before her birth from the womb.

Obj. 3. Further, whoever is sanctified by grace is cleansed from sin, both original and actual. If, therefore, the Blessed Virgin was sanctified before her birth from the womb, it follows that she was then cleansed from original sin. Now nothing but original sin could hinder her from entering the heavenly kingdom. If therefore she had died then, it seems that she would have entered the gates of heaven. But this was not possible before the Passion of Christ, according to the Apostle (Heb. x. 19): *We have* (Vulg., *having*) *therefore a confidence in the entering into the Holies by His blood.* It seems therefore that the Blessed Virgin was not sanctified before her birth from the womb.

Obj. 4. Further, original sin is contracted through the origin, just as actual sin is contracted through an act. But as long as one is in the act of sinning, one cannot be cleansed from actual sin. Therefore neither could the Blessed Virgin be cleansed from original sin as long as she was in the act of origin, by existence in her mother's womb.

On the contrary, The Church celebrates the feast of Our Lady's Nativity. Now the Church does not celebrate feasts except of those who are holy. Therefore even in her birth the Blessed Virgin was holy. Therefore she was sanctified in the womb.

I answer that, Nothing is handed down in the canonical Scriptures concerning the sanctification of the Blessed Mary as to her being sanctified in the womb; indeed, they do not even mention her birth. But as Augustine, in his tractate on the Assumption of the Virgin, argues with reason, since her body was assumed into heaven, and yet Scripture does not relate this; so it may be reasonably argued that she was sanctified in the womb. For it is reasonable to believe that she, who brought forth *the Only Begotten of the Father full of grace and truth,* received greater privileges of grace than all others: hence we read (Luke i. 28) that the angel addressed her in the words: *Hail full of grace!*

Moreover, it is to be observed that it was granted, by way of privilege, to others, to be sanctified in the womb; for instance, to Jeremias, to whom it was said (Jer. i. 5): *Before thou camest forth out of the womb, I sanctified thee;* and again, to John the Baptist, of whom it is written (Luke i. 15): *He shall be filled with the Holy Ghost even from his mother's womb.* It is therefore with reason that we believe the Blessed Virgin to have been sanctified before her birth from the womb.

Reply Obj. 1. Even in the Blessed Virgin, first was that which is natural, and afterwards that which is spiritual: for she was first conceived in the flesh, and afterwards sanctified in the spirit.

Reply Obj. 2. Augustine speaks according to the common law, by reason of which no one is regenerated by the sacra-

ments, save those who are previously born. But God did not so limit His power to the law of the sacraments, but that He can bestow His grace, by special privilege, on some before they are born from the womb.

Reply Obj. 3. The Blessed Virgin was sanctified in the womb from original sin, as to the personal stain; but she was not freed from the guilt to which the whole nature is subject, so as to enter into Paradise otherwise than through the Sacrifice of Christ; the same also is to be said of the Holy Fathers who lived before Christ.

Reply Obj. 4. Original sin is transmitted through the origin, inasmuch as through the origin the human nature is transmitted, and original sin, properly speaking, affects the nature. And this takes place when the offspring conceived is animated. Wherefore nothing hinders the offspring conceived from being sanctified after animation: for after this it remains in the mother's womb not for the purpose of receiving human nature, but for a certain perfecting of that which it has already received.

SECOND ARTICLE.

WHETHER THE BLESSED VIRGIN WAS SANCTIFIED BEFORE ANIMATION?

We proceed thus to the Second Article:—

Objection 1. It would seem that the Blessed Virgin was sanctified before animation. Because, as we have stated (A. 1), more grace was bestowed on the Virgin Mother of God than on any saint. Now it seems to have been granted to some, to be sanctified before animation. For it is written (Jer. i. 5): *Before I formed thee in the bowels of thy mother, I knew thee:* and the soul is not infused before the formation of the body. Likewise Ambrose says of John the Baptist (*Comment. in Luc.* i. 15): *As yet the spirit of life was not in him and already he possessed the Spirit of grace.* Much more therefore could the Blessed Virgin be sanctified before animation.

Obj. 2. Further, as Anselm says (*De Concep. Virg.* xviii.), *it was fitting that this Virgin should shine with such a purity*

that under God none greater can be imagined: wherefore it is written (Cant. iv. 7): *Thou art all fair, O my love, and there is not a spot in thee.* But the purity of the Blessed Virgin would have been greater, if she had never been stained by the contagion of original sin. Therefore it was granted to her to be sanctified before her flesh was animated.

Obj. 3. Further, as it has been stated above, no feast is celebrated except of some saint. But some keep the feast of the Conception of the Blessed Virgin. Therefore it seems that in her very Conception she was holy; and hence that she was sanctified before animation.

Obj. 4. Further, the Apostle says (Rom. xi. 16): *If the root be holy, so are the branches.* Now the root of the children is their parents. Therefore the Blessed Virgin could be sanctified even in her parents, before animation.

On the contrary, The things of the Old Testament were figures of the New, according to 1 Cor. x. 11: *All things happened to them in figure.* Now the sanctification of the tabernacle, of which it is written (Ps. xlv. 5): *The most High hath sanctified His own tabernacle,* seems to signify the sanctification of the Mother of God, who is called *God's Tabernacle,* according to Ps. xviii. 6: *He hath set His tabernacle in the sun.* But of the tabernacle it is written (Exod. xl. 31, 32): *After all things were perfected, the cloud covered the tabernacle of the testimony, and the glory of the Lord filled it.* Therefore also the Blessed Virgin was not sanctified until after all in her was perfected—viz., her body and soul.

I answer that, The sanctification of the Blessed Virgin cannot be understood as having taken place before animation, for two reasons. First, because the sanctification of which we are speaking, is nothing but the cleansing from original sin: for sanctification is a *perfect cleansing,* as Dionysius says (*Div. Nom.* xii.). Now sin cannot be taken away except by grace, the subject of which is the rational creature alone. Therefore before the infusion of the rational soul, the Blessed Virgin was not sanctified.

Secondly, because, since the rational creature alone can

be the subject of sin; before the infusion of the rational soul, the offspring conceived is not liable to sin. And thus, in whatever manner the Blessed Virgin would have been sanctified before animation, she could never have incurred the stain of original sin: and thus she would not have needed redemption and salvation which is by Christ, of whom it is written (Matt. i. 21): *He shall save His people from their sins.* But this is unfitting, through implying that Christ is not the *Saviour of all men*, as He is called (1 Tim. iv. 10). It remains, therefore, that the Blessed Virgin was sanctified after animation.

Reply Obj. 1. The Lord says that He *knew* Jeremias before he was formed in the womb, by knowledge, that is to say, of predestination: but He says that He *sanctified* him, not before formation, but before he *came forth out of the womb*, etc.

As to what Ambrose says—viz., that in John the Baptist there was not the spirit of life when there was already the Spirit of grace—by spirit of life we are not to understand the life-giving soul, but the air which we breathe out (*respiratus*). Or it may be said that in him as yet there was not the spirit of life, that is the soul, as to its manifest and complete operations.

Reply Obj. 2. If the soul of the Blessed Virgin had never incurred the stain of original sin, this would be derogatory to the dignity of Christ, by reason of His being the universal Saviour of all. Consequently after Christ, who, as the universal Saviour of all, needed not to be saved, the purity of the Blessed Virgin holds the highest place. For Christ did not contract original sin in any way whatever, but was holy in His very Conception, according to Luke i. 35: *The Holy which shall be born of thee, shall be called the Son of God.* But the Blessed Virgin did indeed contract original sin, but was cleansed therefrom before her birth from the womb. This is what is signified (Job iii. 9) where it is written of the night of original sin: *Let it expect light—i.e.*, Christ—*and not see it*—(because *no defiled thing cometh into her*, as is written Wisd. vii. 25), *nor the rising of the dawning*

of the day, that is of the Blessed Virgin, who in her birth was immune from original sin.

Reply Obj. 3. Although the Church of Rome does not celebrate the Conception of the Blessed Virgin, yet it tolerates the custom of certain churches that do keep that feast; wherefore this is not to be entirely reprobated. Nevertheless the celebration of this feast does not give us to understand that she was holy in her conception. But since it is not known when she was sanctified, the feast of her Sanctification, rather than the feast of her Conception, is kept on the day of her conception.

Reply Obj. 4. Sanctification is twofold. One is that of the whole nature: inasmuch as the whole human nature is freed from all corruption of sin and punishment. This will take place at the resurrection. The other is personal sanctification. This is not transmitted to the children begotten of the flesh: because it does not regard the flesh but the mind. Consequently, though the parents of the Blessed Virgin were cleansed from original sin, nevertheless she contracted original sin, since she was conceived by way of fleshly concupiscence and the intercourse of man and woman: for Augustine says (*De Nup. et Concup.* i.): *All flesh born of carnal intercourse is sinful.*

THIRD ARTICLE.

WHETHER THE BLESSED VIRGIN WAS CLEANSED FROM THE INFECTION OF THE FOMES?

We proceed thus to the Third Article:—

Objection 1. It would seem that the Blessed Virgin was not cleansed from the infection of the fomes. For just as the fomes, consisting in the rebellion of the lower powers against the reason, is a punishment of original sin; so also are death and other corporeal penalties. But the Blessed Virgin was subject to these penalties. Therefore the fomes was not entirely removed from her.

Obj. 2. Further, it is written (2 Cor. xii. 9): *Power is made perfect in infirmity*, which refers to the weakness of

the fomes, by reason of which he (the Apostle) felt the *sting of the flesh*. But it was not fitting that anything should be taken away from the Blessed Virgin, pertaining to the perfection of virtue. Therefore it was unfitting that the fomes should be entirely taken away from her.

Obj. 3. Further, Damascene says (*De Fid. Orth.* iii.) that *the Holy Ghost came upon* the Blessed Virgin, *purifying her*, before she conceived the Son of God. But this can only be understood of purification from the fomes: for she committed no sin, as Augustine says (*De Nat. et Grat.* xxvi.). Therefore by the sanctification in the womb she was not absolutely cleansed from the fomes.

On the contrary, It is written (Cant. iv. 7): *Thou art all fair, O my love, and there is not a spot in thee!* But the fomes implies a blemish, at any rate in the flesh. Therefore the fomes was not in the Blessed Virgin.

I answer that, On this point there are various opinions. For some have held that the fomes was entirely taken away in that sanctification whereby the Blessed Virgin was sanctified in the womb. Others say that it remained as far as it causes a difficulty in doing good, but was taken away as far as it causes a proneness to evil. Others again, that it was taken away as to the personal corruption, by which it makes us quick to do evil and slow to do good: but that it remained as to the corruption of nature, inasmuch as it is the cause of transmitting original sin to the offspring. Lastly, others say that, in her first sanctification, the fomes remained essentially, but was fettered; and that, when she conceived the Son of God, it was entirely taken away. In order to understand the question at issue, it must be observed that the fomes is nothing but a certain inordinate, but habitual, concupiscence of the sensitive appetite; for actual concupiscence is a sinful motion. Now sensual concupiscence is said to be inordinate, in so far as it rebels against reason; and this it does by inclining to evil, or hindering from good. Consequently it is essential to the fomes to incline to evil, or hinder from good. Wherefore to say that the fomes was in the Blessed Virgin without

an inclination to evil, is to combine two contradictory statements.

In like manner it seems to imply a contradiction to say that the fomes remained as to the corruption of nature, but not as to the personal corruption. For, according to Augustine (*De Nup. et Concup.* i.), it is lust that transmits original sin to the offspring. Now lust implies inordinate concupiscence, not entirely subject to reason: and therefore, if the fomes were entirely taken away as to personal corruption, it could not remain as to the corruption of nature.

It remains, therefore, for us to say, either that the fomes was entirely taken away from her by her first sanctification or that it was fettered. Now that the fomes was entirely taken away, might be understood in this way, that, by the abundance of grace bestowed on the Blessed Virgin, such a disposition of the soul's powers was granted to her, that the lower powers were never moved without the command of her reason: just as we have stated to have been the case with Christ (Q. XV., A. 2), who certainly did not have the fomes of sin; as also was the case with Adam, before he sinned, by reason of original justice: so that, in this respect, the grace of sanctification in the Virgin had the force of original justice. And although this appears to be part of the dignity of the Virgin Mother, yet it is somewhat derogatory to the dignity of Christ, without whose power no one had been freed from the first sentence of condemnation. And though, through faith in Christ, some were freed from that condemnation, according to the spirit, before Christ's Incarnation, yet it does not seem fitting that any one should be freed from that condemnation, according to the flesh, except after His Incarnation, for it was then that immunity from condemnation was first to appear. Consequently, just as before the immortality of the flesh of Christ rising again, none obtained immortality of the flesh, so it seems unfitting to say that before Christ appeared in sinless flesh, His Virgin mother's or anyone else's flesh should be without the fomes, which is called *the law of the flesh* or *of the members* (Rom. vii. 23, 25).

Therefore it seems better to say that by the sanctification in the womb, the Virgin was not freed from the fomes in its essence, but that it remained fettered: not indeed by an act of her reason, as in holy men, since she had not the use of reason from the very first moment of her existence in her mother's womb, for this was the singular privilege of Christ: but by reason of the abundant grace bestowed on her in her sanctification, and still more perfectly by Divine Providence preserving her sensitive soul, in a singular manner, from any inordinate movement. Afterwards, however, at the conception of Christ's flesh, in which for the first time immunity from sin was to be conspicuous, it is to be believed that entire freedom from the fomes redounded from the Child to the Mother. This indeed is signified (Ezech. xliii. 2): *Behold the glory of the God of Israel came in by the way of the east—i.e.*, by the Blessed Virgin—*and the earth—i.e.*, her flesh—*shone with His—i.e.*, Christ's —*majesty*.

Reply Obj. 1. Death and suchlike penalties do not of themselves incline us to sin. Wherefore though Christ assumed them, He did not assume the fomes. Consequently in order that the Blessed Virgin might be conformed to her Son, from *whose fulness* her grace was derived, the fomes was at first fettered and afterwards taken away: while she was not freed from death and other such penalties.

Reply Obj. 2. The *infirmity* of the flesh, that pertains to the fomes, is indeed to holy men an occasional cause of perfect virtue: but not the *sine qua non* of perfection: and it is quite enough to ascribe to the Blessed Virgin perfect virtue and abundant grace: nor is there any need to attribute to her every occasional cause of perfection.

Reply Obj. 3. The Holy Ghost effected a twofold purification in the Blessed Virgin. The first was, as it were, preparatory to Christ's conception: which did not cleanse her from the stain of sin or fomes, but rather gave her mind a unity of purpose and disengaged it from a multiplicity of things (*cf.* Dionysius, *Div. Nom.* iv.), since even the angels are said to be purified, in whom there is no stain, as Dionysius says

(*Eccl. Hier.* vi.). The second purification effected in her by the Holy Ghost was by means of the conception of Christ which was the operation of the Holy Ghost. And in respect of this, it may be said that He purified her entirely from the fomes.

FOURTH ARTICLE.

WHETHER BY BEING SANCTIFIED IN THE WOMB THE BLESSED VIRGIN WAS PRESERVED FROM ALL ACTUAL SIN?

We proceed thus to the Fourth Article :—

Objection 1. It would seem that by being sanctified in the womb the Blessed Virgin was not preserved from all actual sin. For, as we have already stated (A. 3), after her first sanctification the fomes remained in the Virgin. Now the motion of the fomes, even if it precede the act of the reason, is a venial sin, albeit extremely slight, as Augustine says in his work *De Trinitate.** Therefore there was some venial sin in the Blessed Virgin.

Obj. 2. Further, Augustine (*Qq. Nov. et Vet. Test.* lxxiii., on Luke ii. 35: *Thy own soul a sword shall pierce*) says that the Blessed Virgin *was troubled with wondering doubt at the death of Our Lord.* But doubt in matters of faith is a sin. Therefore the Blessed Virgin was not preserved from all actual sin.

Obj. 3. Further, Chrysostom (*Hom.* xlv. *in Matt.*) expounding the text: *Behold thy mother and thy brethren stand without, seeking thee,* says: *It is clear that they did this from mere vain glory.* Again, on Jo. ii. 3: *They have no wine,* the same Chrysostom says that *she wished to do them a favour, and raise herself in their esteem, by means of her Son: and perchance she succumbed to human frailty, just as did His brethren when they said: 'Manifest Thyself to the world.'* And a little further on he says: *For as yet she did not believe in Him as she ought.* Now it is quite clear that all this was sinful. Therefore the Blessed Virgin was not preserved from all sin.

On the contrary, Augustine says (*De Nat. et Grat.* xxxvi.): *In the matter of sin, it is my wish to exclude absolutely all*

* *Cf.* 2 *Sent.* xxiv.

questions concerning the holy Virgin Mary, on account of the honour due to Christ. For since she conceived and brought forth Him who most certainly was guilty of no sin, we know that an abundance of grace was given her that she might be in every way the conqueror of sin.

I answer that, God so prepares and endows those, whom He chooses for some particular office, that they are rendered capable of fulfilling it, according to 2 Cor. iii. 6: (*Who*) *hath made us fit ministers of the New Testament.* Now the Blessed Virgin was chosen by God to be His Mother. Therefore there can be no doubt that God, by His grace, made her worthy of that office; according to the words spoken to her by the angel (Luke i. 30, 31): *Thou hast found grace with* God: *behold thou shalt conceive,* etc. But she would not have been worthy to be the Mother of God, if she had ever sinned. First, because the honour of the parents reflects on the child, according to Prov. xvii. 6: *The glory of children are their fathers:* and consequently, on the other hand, the Mother's shame would have reflected on her Son. Secondly, because of the singular affinity between her and Christ, who took flesh from her: and it is written (2 Cor. vi. 15): *What concord hath Christ with Belial?* Thirdly, because of the singular manner in which the Son of God, who is the *Divine Wisdom* (1 Cor. i. 24) dwelt in her, not only in her soul but in her womb. And it is written (Wisd. i. 4): *Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.*

We must therefore confess simply that the Blessed Virgin committed no actual sin, neither mortal nor venial; so that what is written (Cant. iv. 7) is fulfilled: *Thou art all fair, O my love, and there is not a spot in thee,* etc.

Reply Obj. 1. After her sanctification the fomes remained in the Blessed Virgin, but fettered; lest she should be surprised by some sudden inordinate act, antecedent to the act of reason. And although the grace of her sanctification contributed to this effect, yet it did not suffice; for otherwise the result of her sanctification would have been to render impossible in her any sensual movement not

preceded by an act of reason, and thus she would not have had the fomes, which is contrary to what we have said above (A. 3). We must therefore say that the above mentioned fettering (of the fomes) was perfected by divine providence not permitting any inordinate motion to result from the fomes.

Reply Obj. 2. Origen (*Hom.* xvii. *in Luc.*) and certain other doctors expound these words of Simeon as referring to the sorrow which she suffered at the time of Our Lord's Passion. Ambrose (in Luc. ii. 35) says that the sword signifies *Mary's prudence which took note of the heavenly mystery. For the word of God is living and effectual, and more piercing than any two-edged sword* (Heb. iv. 12).

Others again take the sword to signify doubt. But this is to be understood of the doubt, not of unbelief, but of wonder and discussion. Thus Basil says (*Ep. ad Optim.*) that *the Blessed Virgin while standing by the cross, and observing every detail, after the message of Gabriel, and the ineffable knowledge of the Divine Conception, after that wondrous manifestation of miracles, was troubled in mind:* that is to say, on the one side seeing Him suffer such humiliation, and on the other considering His marvellous works.

Reply Obj. 3. In those words Chrysostom goes too far. They may, however, be explained as meaning that Our Lord corrected in her, not the inordinate motion of vain glory in regard to herself, but that which might be in the thoughts of others.

FIFTH ARTICLE.

WHETHER, BY HER SANCTIFICATION IN THE WOMB, THE BLESSED VIRGIN RECEIVED THE FULNESS OF GRACE?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that, by her sanctification in the womb, the Blessed Virgin did not receive the fulness or perfection of grace. For this seems to be Christ's privilege, according to Jo. i. 14: *We saw Him* (Vulg., *His glory*) *as the Only Begotten* (Vulg., *as it were of the Only-Begotten*) *full of grace and truth.* But what is proper to Christ ought not to be ascribed to some one else. Therefore the Blessed

Virgin did not receive the fulness of grace at the time of her sanctification.

Obj. 2. Further, nothing remains to be added to that which is full and perfect: for *the perfect is that which lacks nothing*, as is said *Phys.* iii. But the Blessed Virgin received additional grace afterwards when she conceived Christ; for to her was it said (Luke i. 35): *The Holy Ghost shall come upon thee:* and again, when she was assumed into glory. Therefore it seems that she did not receive the fulness of grace at the time of her first sanctification.

Obj. 3. Further, *God does nothing useless*, as is said *De Cœlo et Mundo* i. But it would have been useless for her to have certain graces, for she would never have put them to use: since we do not read that she taught, which is the act of wisdom; or that she worked miracles, which is the act of one of the gratuitous graces. Therefore she had not the fulness of grace.

On the contrary, The angel said to her: *Hail, full of grace* (Luke i. 28); which words Jerome expounds as follows, in a sermon on the Assumption (*cf. Ep. ad Paul. et Eustoch.*): *Full indeed of grace: for to others it is given in portions; whereas on Mary the fulness of grace was showered all at once.*

I answer that, In every genus, the nearer a thing is to the principle, the greater the part which it has in the effect of that principle, whence Dionysius says (*Cœl. Hier.* iv.) that angels, being nearer to God, have a greater share than men, in the effects of the Divine goodness. Now Christ is the principle of grace, authoritatively as to His Godhead, instrumentally as to His humanity: whence (Jo. i. 17) it is written: *Grace and truth came by Jesus Christ.* But the Blessed Virgin Mary was nearest to Christ in His humanity: because He received His human nature from her. Therefore it was due to her to receive a greater fulness of grace than others.

Reply Obj. 1. God gives grace to each one according to the purpose for which He has chosen him. And since Christ as man was predestinated and chosen to be *predestinated the Son of God in power . . . of sanctification* (Rom. i. 4),

it was proper to Him to have such a fulness of grace that it overflowed from Him into all, according to Jo. i. 16: *Of His fulness we have all received.* Whereas the Blessed Virgin Mary received such a fulness of grace that she was nearest of all to the Author of grace; so that she received within her Him who is full of all grace; and by bringing Him forth, she, in a manner, dispensed grace to all.

Reply Obj. 2. In natural things at first there is perfection of disposition, for instance when matter is perfectly disposed for the form. Secondly, there is the perfection of the form; and this is the more excellent, for the heat that proceeds from the form of fire is more perfect than that which disposed to the form of fire. Thirdly, there is the perfection of the end: for instance when fire has its qualities in the most perfect degree, having mounted to its own place.

In like manner there was a threefold perfection of grace in the Blessed Virgin. The first was a kind of disposition, by which she was made worthy to be the mother of Christ: and this was the perfection of her sanctification. The second perfection of grace in the Blessed Virgin was through the presence of the Son of God Incarnate in her womb. The third perfection of the end is that which she has in glory.

That the second perfection excels the first, and the third the second, appears (1) from the point of view of deliverance from evil. For at first in her sanctification she was delivered from original sin: afterwards, in the conception of the Son of God, she was entirely cleansed from the fomes: lastly, in her glorification she was also delivered from all affliction whatever. It appears (2) from the point of view of ordering to good. For at first in her sanctification she received grace inclining her to good: in the conception of the Son of God she received consummate grace confirming her in good; and in her glorification her grace was further consummated so as to perfect her in the enjoyment of all good.

Reply Obj. 3. There is no doubt that the Blessed Virgin received in a high degree both the gift of wisdom and the grace of miracles and even of prophecy, just as Christ had

them. But she did not so receive them, as to put them and suchlike graces to every use, as did Christ: but accordingly as it befitted her condition of life. For she had the use of wisdom in contemplation, according to Luke ii. 19: *But Mary kept all these words, pondering them in her heart.* But she had not the use of wisdom as to teaching: since this befitted not the female sex, according to 1 Tim. ii. 12: *But I suffer not a woman to teach.* The use of miracles did not become her while she lived: because at that time the Teaching of Christ was to be confirmed by miracles, and therefore it was befitting that Christ alone, and His disciples who were the bearers of His doctrine, should work miracles. Hence of John the Baptist it is written (Jo. x. 41) that he *did no sign;* that is, in order that all might fix their attention on Christ. As to the use of prophecy, it is clear that she had it, from the canticle spoken by her: *My soul doth magnify the Lord* (Luke i. 46, etc.).

SIXTH ARTICLE.

WHETHER AFTER CHRIST, IT WAS PROPER TO THE BLESSED VIRGIN TO BE SANCTIFIED IN THE WOMB?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that it was proper for the Blessed Virgin, after Christ, to be sanctified in the womb. For it has been said (A. 4) that the Blessed Virgin was sanctified in the womb, in order that she might be worthy to be the mother of God. But this is proper to her. Therefore she alone was sanctified in the womb.

Obj. 2. Further, some men seem to have been more closely connected with Christ than Jeremias and John the Baptist, who are said to have been sanctified in the womb. For Christ is specially called the Son of David and of Abraham, by reason of the promise specially made to them concerning Christ. Isaias also prophesied of Christ in the most express terms. And the apostles were in converse with Christ Himself. And yet these are not mentioned as having been sanctified in the womb. Therefore it was not

befitting that either Jeremias or John the Baptist should be sanctified in the womb.

Obj. 3. Further, Job says of himself (xxxi. 18): *From my infancy mercy grew up with me; and it came out with me from* [*my mother's*] *womb.* Nevertheless we do not for this reason say that he was sanctified in the womb. Neither therefore are we bound to say that Jeremias and John the Baptist were sanctified in the womb.

On the contrary, It is written of Jeremias (Jer. i. 5): *Before thou camest forth out of the womb I sanctified thee.* And of John the Baptist it is written (Luke i. 15): *He shall be filled with the Holy Ghost, even from his mother's womb.*

I answer that, Augustine (*Ep. ad Dardan.*) seems to speak dubiously of their (Jeremias' and John the Baptist's) sanctification in the womb. For the leaping of John in the womb *might,* as he says, *signify the great truth*—viz., that the woman was the mother of God—*which was to be made known to his elders, though as yet unknown to the infant. Hence in the Gospel it is written, not that the infant in her womb believed, but that it 'leaped': and our eyes are witness that not only infants leap but also cattle. But this was unwonted because it was in the womb. And therefore, just as other miracles are wont to be done, this was done divinely, in the infant; not humanly by the infant. Perhaps also in this child the use of reason and will was so far accelerated that while yet in his mother's womb he was able to acknowledge, believe, and consent, whereas in other children we have to wait for these things till they grow older: this again I count as a miraculous result of the divine power.*

But since it is expressly said (of John) in the Gospel that *he shall be filled with the Holy Ghost, even from his mother's womb;* and of Jeremias, *Before thou camest forth out of the womb, I sanctified thee;* it seems that we must needs assert that they were sanctified in the womb, although, while in the womb, they had not the use of reason (which is the point discussed by Augustine); just as neither do children enjoy the use of free will as soon as they are sanctified by baptism.

Nor are we to believe that any others, not mentioned by Scripture, were sanctified in the womb. For such privileges of grace, which are bestowed on some, outside the common law, are ordered for the salvation of others, according to 1 Cor. xii. 7: *The manifestation of the Spirit is given to every man unto profit*, which would not result from the sanctification of anyone unless it were made known to the Church.

And although it is not possible to assign a reason for God's judgments, for instance, why He bestows such a grace on one and not on another, yet there seems to be a certain fittingness in both of these being sanctified in the womb, by their foreshadowing the sanctification which was to be effected through Christ. First, as to His Passion, according to Heb. xiii. 12: *Jesus, that He might sanctify the people by His own blood, suffered without the gate:* which Passion Jeremias foretold openly by words and by symbols, and most clearly foreshadowed by his own sufferings. Secondly, as to His Baptism (1 Cor. vi. 11): *But you are washed, but you are sanctified;* to which Baptism John prepared men by his baptism.

Reply Obj. 1. The Blessed Virgin, who was chosen by God to be His Mother, received a fuller grace of sanctification than John the Baptist and Jeremias, who were chosen to foreshadow in a special way the sanctification effected by Christ. A sign of this is that it was granted to the Blessed Virgin thenceforward never to sin either mortally or venially: whereas to the others who were thus sanctified it was granted thenceforward not to sin mortally, through the protection of God's grace.

Reply Obj. 2. In other respects these saints might be more closely united to Christ than Jeremias and John the Baptist. But the latter were most closely united to Him by clearly foreshadowing His sanctification, as explained above.

Reply Obj. 3. The mercy of which Job speaks is not the infused virtue; but a certain natural inclination to the act of that virtue.

QUESTION XXVIII.

OF THE VIRGINITY OF THE MOTHER OF GOD.

(In Four Articles.)

WE now have to consider the virginity of the Mother of God; concerning which there are four points of inquiry: (1) Whether she was a virgin in conceiving? (2) Whether she was a virgin in His Birth? (3) Whether she remained a virgin after His Birth? (4) Whether she took a vow of virginity?

FIRST ARTICLE.

WHETHER THE MOTHER OF GOD WAS A VIRGIN IN CONCEIVING CHRIST?

We proceed thus to the First Article:—

Objection 1. It would seem that the Mother of God was not a virgin in conceiving Christ. For no child having father and mother is conceived by a virgin mother. But Christ is said to have had not only a mother, but also a father, according to Luke ii. 33: *His father and mother were wondering at those things which were spoken concerning Him:* and further on (48) in the same chapter she says: *Behold I and Thy father* (Vulg., *Thy father and I*) *have sought Thee sorrowing.* Therefore Christ was not conceived of a virgin mother.

Obj. 2. Further (Matth. i.) it is proved that Christ was the Son of Abraham and David, through Joseph being descended from David. But this proof would have availed nothing if Joseph were not the father of Christ. Therefore it seems that Christ's Mother conceived Him of the seed of Joseph; and consequently that she was not a virgin in conceiving Him.

Obj. 3. Further, it is written (Gal. iv. 4): *God sent His Son, made of a woman.* But according to the customary mode of speaking, the term *woman* applies to one who is known of a man. Therefore Christ was not conceived by a virgin mother.

Obj. 4. Further, things of the same species have the same mode of generation: since generation is specified by its terminus just as are other motions. But Christ belonged to the same species as other men, according to Phil. ii. 7: *Being made in the likeness of men, and in habit found as a man.* Since therefore other men are begotten of the mingling of male and female, it seems that Christ was begotten in the same manner; and that consequently He was not conceived of a virgin mother.

Obj. 5. Further, every natural form has its determinate matter, outside which it cannot be. But the matter of human form appears to be the semen of male and female. If therefore Christ's body was not conceived of the semen of male and female, it would not have been truly a human body; which cannot be asserted. It seems therefore that He was not conceived of a virgin mother.

On the contrary, It is written (Isa. vii. 14): *Behold a virgin shall conceive.*

I answer that, We must confess simply that the mother of Christ was a virgin in conceiving: for to deny this belongs to the heresy of the Ebionites and Cerinthus, who held Christ to be a mere man, and maintained that He was born of both sexes.

It is fitting for four reasons that Christ should be born of a virgin. First, in order to maintain the dignity of the Father who sent Him. For since Christ is the true and natural Son of God, it was not fitting that He should have another father than God: lest the dignity belonging to God be transferred to another.

Secondly, this was befitting to a property of the Son Himself, who is sent. For He is the Word of God: and the word is conceived without any interior corruption: indeed, interior corruption is incompatible with perfect

conception of the word. Since therefore flesh was so assumed by the Word of God, as to be the flesh of the Word of God, it was fitting that it also should be conceived without corruption of the mother.

Thirdly, this was befitting to the dignity of Christ's humanity in which there could be no sin, since by it the sin of the world was taken away, according to Jo. i. 29: *Behold the Lamb of God* (*i.e.*, the Lamb without stain) *who taketh away the sin of the world.* Now it was not possible in a nature already corrupt, for flesh to be born from sexual intercourse without incurring the infection of original sin. Whence Augustine says (*De Nup. et Concup.* i.): *In that union*—viz., the marriage of Mary and Joseph—*the nuptial intercourse alone was lacking: because in sinful flesh this could not be without fleshly concupiscence which arises from sin, and without which He wished to be conceived, who was to be without sin.*

Fourthly, on account of the very end of the Incarnation of Christ, which was that men might be born again as sons of God, *not of the will of the flesh, nor of the will of man, but of God* (Jo. i. 13)—*i.e.*, of the power of God—of which fact the very conception of Christ was to appear as an exemplar. Whence Augustine says (*De Sanct. Virg.*): *It behoved that our Head, by a notable miracle, should be born, after the flesh, of a virgin, that He might thereby signify that His members would be born, after the Spirit, of a virgin Church.*

Reply Obj. 1. As Bede says on Luke i. 33: Joseph is called the father of the Saviour, not that he really was His father, as the Photinians pretended: but that he was considered by men to be so, for the safeguarding of Mary's good name. Wherefore Luke adds (iii. 23): *Being, as it was supposed, the son of Joseph.*

Or, according to Augustine (*De Cons. Evang.* ii.), Joseph is called the father of Christ just as *he is called the husband of Mary, without fleshly mingling, by the mere bond of marriage: being thereby united to Him much more closely than if he were adopted from another family. Consequently that Christ was not begotten of Joseph by fleshly union is no reason why Joseph*

should not be called His father; since he would be the father even of an adopted son not born of his wife.

Reply Obj. 2. As Jerome says on Matth. i. 18: *Though Joseph was not the father of Our Lord and Saviour, the order of His genealogy is traced down to Joseph*—first, because *the Scriptures are not wont to trace the female line in genealogies: secondly, Mary and Joseph were of the same tribe;* wherefore by law he was bound to take her as being of his kin. Likewise, as Augustine says (*De Nup. et Concup.* i.), *it was befitting to trace the genealogy down to Joseph, lest in that marriage any slight should be offered to the male sex, which is indeed the stronger: for truth suffered nothing thereby, since both Joseph and Mary were of the family of David.*

Reply Obj. 3. As the gloss says on this passage, the word *'mulier' is here used instead of 'femina,' according to the custom of the Hebrew tongue: which applies the term signifying woman to those of the female sex who are virgins.*

Reply Obj. 4. This argument is true of those things which come into existence by the way of nature: since nature, just as it is fixed to one particular effect, so it is determinate to one mode of producing that effect. But as the supernatural power of God extends to the infinite: just as it is not determinate to one effect, so neither is it determinate to one mode of producing any effect whatever. Consequently, just as it was possible for the first man to be produced, by the Divine power, *from the slime of the earth,* so too was it possible for Christ's body to be made, by Divine power, from a virgin without the seed of the male.

Reply Obj. 5. According to the Philosopher (*De Gener. Animal.* i., ii., iv.), in conception the seed of the male is not by way of matter, but by way of agent: and the female alone supplies the matter. Wherefore though the seed of the male was lacking in Christ's conception, it does not follow that due matter was lacking.

But if the seed of the male were the matter of the fœtus in animal conception, it is nevertheless manifest that it is not a matter remaining under one form, but subject to transformation. And though the natural power cannot

transmute other than determinate matter to a determinate form; nevertheless the Divine power, which is infinite, can transmute all matter to any form whatsoever. Consequently, just as it transmuted the slime of the earth into Adam's body, so could it transmute the matter supplied by His Mother into Christ's body, even though it were not the sufficient matter for a natural conception.

SECOND ARTICLE.

WHETHER CHRIST'S MOTHER WAS A VIRGIN IN HIS BIRTH?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ's Mother was not a virgin in His Birth. For Ambrose says on Luke ii. 23: *He who sanctified a strange womb, for the birth of a prophet, He it is who opened His Mother's womb, that He might go forth unspotted.* But opening of the womb excludes virginity. Therefore Christ's Mother was not a virgin in His Birth.

Obj. 2. Further, nothing should have taken place in the mystery of Christ, which would make His body to seem unreal. Now it seems to pertain not to a true but to an unreal body, to be able to go through a closed passage; since two bodies cannot be in one place at the same time. It was therefore unfitting that Christ's body should come forth from His Mother's closed womb: and consequently that she should remain a virgin in giving birth to Him.

Obj. 3. Further, as Gregory says in the Homily for the Octave of Easter,* that by entering after His Resurrection where the disciples were gathered, the doors being shut, Our Lord *showed that His body was the same in nature but differed in glory:* so that it seems that to go through a closed passage pertains to a glorified body. But Christ's body was not glorified in its conception, but was passible, having *the likeness of sinful flesh*, as the Apostle says (Rom. viii. 3). Therefore He did not come forth through the closed womb of the Virgin.

* xxvi. *in Evang.*

On the contrary, In a sermon of the Council of Ephesus (P. III., cap. ix.) it is said: *After giving birth, nature knows not a virgin: but grace enhances her fruitfulness, and effects her motherhood, while in no way does it injure her virginity.* Therefore Christ's Mother was a virgin also in giving birth to Him.

I answer that, Without any doubt whatever we must assert that the Mother of Christ was a virgin even in His Birth: for the prophet says not only: *Behold a virgin shall conceive,* but adds: *and shall bear a son.* This indeed was befitting for three reasons. First, because this was in keeping with a property of Him whose Birth is in question, for He is the Word of God. For the word is not only conceived in the mind without corruption, but also proceeds from the mind without corruption. Wherefore in order to show that body to be the body of the very Word of God, it was fitting that it should be born of a virgin incorrupt. Whence in the sermon of the Council of Ephesus (quoted above) we read: *Whosoever brings forth mere flesh, ceases to be a virgin. But since she gave birth to the Word made flesh, God safeguarded her virginity so as to manifest His Word, by which Word He thus manifested Himself: for neither does our word, when brought forth, corrupt the mind; nor does God, the substantial Word, deigning to be born, destroy virginity.*

Secondly, this is fitting as regards the effect of Christ's Incarnation: since He came for this purpose, that He might take away our corruption. Wherefore it is unfitting that in His Birth He should corrupt His Mother's virginity. Thus Augustine says in a sermon on the Nativity of Our Lord: *It was not right that He who came to heal corruption, should by His advent violate integrity.*

Thirdly, it was fitting that He who commanded us to honour our father and mother should not in His Birth lessen the honour due to His Mother.

Reply Obj. 1. Ambrose says this in expounding the evangelist's quotation from the Law: *Every male opening the womb shall be called holy to the Lord. This,* says Bede,

is said in regard to the wonted manner of birth; not that we are to believe that Our Lord in coming forth violated the abode of her sacred womb, which His entrance therein had hallowed. Wherefore the opening here spoken of does not imply the unlocking of the enclosure of virginal purity; but the mere coming forth of the infant from the maternal womb.

Reply Obj. 2. Christ wished so to show the reality of His body, as to manifest His Godhead at the same time. For this reason He mingled wondrous with lowly things. Wherefore, to show that His body was real, He was born of a woman. But in order to manifest His Godhead, He was born of a virgin, for *such a Birth befits a God*, as Ambrose says in the Christmas hymn.

Reply Obj. 3. Some have held that Christ, in His Birth, assumed the gift of *subtilety*, when He came forth from the closed womb of a virgin; and that He assumed the gift of *agility* when with dry feet He walked on the sea. But this is not consistent with what has been decided above (Q. XIV.). For these gifts of a glorified body result from an overflow of the soul's glory on to the body, as we shall explain further on, in treating of glorified bodies (Supple., Q. LXXXII.): and it has been said above (Q. XIII., A. 3 *ad* 1; Q. XVI., A. 1 *ad* 2) that before His Passion Christ *allowed His flesh to do and to suffer what was proper to it* (Damascene, *De Fid. Orth.* iii.): nor was there such an overflow of glory from His soul on to His body.

We must therefore say that all these things took place miraculously by Divine power. Whence Augustine says (*Sup. Joan., Tract.* 121): *To the substance of a body in which was the Godhead closed doors were no obstacle. For truly He had power to enter in by doors not open, in whose Birth His Mother's virginity remained inviolate.* And Dionysius says in an epistle (*Ad Caium* iv.) that *Christ excelled man in doing that which is proper to man: this is shown in His supernatural conception, of a virgin, and in the unstable waters bearing the weight of earthly feet.*

THIRD ARTICLE.

WHETHER CHRIST'S MOTHER REMAINED A VIRGIN AFTER HIS BIRTH?

We proceed thus to the Third Article:—

Objection 1. It would seem that Christ's Mother did not remain a virgin after His Birth. For it is written (Matth. i. 18): *Before Joseph and Mary came together, she was found with child of the Holy Ghost.* Now the Evangelist would not have said this,—*before they came together*,—unless he were certain of their subsequent coming together; for no one says of one who does not eventually dine, *before he dines* (*cf.* Jerome, *Contra Helvid.*). It seems, therefore, that the Blessed Virgin subsequently had intercourse with Joseph; and consequently that she did not remain a virgin after (Christ's) Birth.

Obj. 2. Further, in the same passage (Matth. i. 20) are related the words of the angel to Joseph: *Fear not to take unto thee Mary thy wife.* But marriage is consummated by carnal intercourse. Therefore it seems that this must have at some time taken place between Mary and Joseph: and that, consequently she did not remain a virgin after (Christ's) birth.

Obj. 3. Further, again in the same passage a little further on (24, 25) we read: *And* (Joseph) *took unto him his wife; and he knew her not till she brought forth her first-born Son.* Now this conjunction *till* is wont to designate a fixed time, on the completion of which that takes place which previously had not taken place. And the verb *knew* refers here to knowledge by intercourse (*cf.* Jerome, *Contra Helvid.*); just as (Gen. iv. 1) it is said that *Adam knew his wife.* Therefore it seems that after (Christ's) Birth, the Blessed Virgin was known by Joseph; and, consequently, that she did not remain a virgin after the Birth (of Christ).

Obj. 4. Further, *first-born* can only be said of one who has brothers afterwards: wherefore (Rom. viii. 29): *Whom He foreknew, He also predestinated to be made conformable*

to the image of His Son; that He might be the first-born among many brethren. But the evangelist calls Christ the first-born by His Mother. Therefore she had other children after Christ. And therefore it seems that Christ's Mother did not remain a virgin after His Birth.

Obj. 5. Further, it is written (Jo. ii. 12): *After this He went down to Capharnaum,* He—that is, Christ—*and His Mother and His brethren.* But brethren are those who are begotten of the same parent. Therefore it seems that the Blessed Virgin had other sons after Christ.

Obj. 6. Further, it is written (Matth. xxvii. 55, 56): *There were there*—that is, by the cross of Christ—*many women afar off, who had followed Jesus from Galilee, ministering unto Him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.* Now this Mary who is called *the mother of James and Joseph* seems to have been also the Mother of Christ; for it is written (Jo. xix. 25) that *there stood by the cross of Jesus,* Mary *His Mother.* Therefore it seems that Christ's Mother did not remain a virgin after His Birth.

On the contrary, It is written (Ezech. xliv. 2): *This gate shall be shut, it shall not be opened, and no man shall pass through it; because the Lord the God of Israel hath entered in by it.* Expounding these words, Augustine says in a sermon (*De Annunt. Dom.* iii.): *What means this closed gate in the House of the Lord, except that Mary is to be ever inviolate? What does it mean that 'no man shall pass through it,' save that Joseph shall not know her? And what is this—'The Lord alone enters in and goeth out by it,' except that the Holy Ghost shall impregnate her, and that the Lord of angels shall be born of her? And what means this—'it shall be shut for evermore,' but that Mary is a virgin before His Birth, a virgin in His Birth, and a virgin after His Birth?*

I answer that, Without any hesitation we must abhor the error of Helvidius, who dared to assert that Christ's Mother, after His Birth, was carnally known by Joseph, and bore other children. For, in the first place, this is derogatory to Christ's perfection; for as He is in His Godhead the

Only-Begotten of the Father, being thus His Son in every respect perfect, so it was becoming that He should be the only-begotten son of His Mother, as being her perfect offspring.

Secondly, this error is an insult to the Holy Ghost, whose *shrine* was the virginal womb,* wherein He had formed the flesh of Christ; wherefore it was unbecoming that it should be desecrated by intercourse with man.

Thirdly, this is derogatory to the dignity and holiness of God's Mother: for thus she would seem to be most ungrateful, were she not content with such a Son; and were she, of her own accord, by carnal intercourse to forfeit that virginity which had been miraculously preserved in her.

Fourthly, it would be tantamount to an imputation of extreme presumption in Joseph, to assume that he attempted to violate her whom by the angel's revelation he knew to have conceived by the Holy Ghost.

We must therefore simply assert that the Mother of God, as she was a virgin in conceiving Him and a virgin in giving Him birth, so did she remain a virgin ever afterwards.

Reply Obj. 1. As Jerome says (*cont.* Helvid., i.): *Although this particle 'before' often indicates a subsequent event, yet we must observe that it not infrequently points merely to some thing previously in the mind: nor is there need that what was in the mind take place eventually, since something may occur to prevent its happening. Thus if a man say: 'Before I dined in the port, I set sail,' we do not understand him to have dined in port after he set sail: but that his mind was set on dining in port.* In like manner the evangelist says: *Before they came together* Mary *was found with child, of the Holy Ghost*, not that they came together afterwards: but that, when it seemed that they would come together, this was forestalled through her conceiving by the Holy Ghost, the result being that afterwards they did not come together.

Reply Obj. 2. As Augustine says (*De Nup. et Concup.* i.): *The Mother of God is called (Joseph's) wife from the first*

* *Sacrarium Spiritus Sancti* (Off. B. M. V., Ant. ad *Benedictus*, T.P.).

promise of her espousals, whom he had not known nor ever was to know by carnal intercourse. For, as Ambrose says on Luke i. 27: *The fact of her marriage is declared, not to insinuate the loss of virginity, but to witness to the reality of the union.*

Reply Obj. 3. Some have said that this is not to be understood of carnal knowledge, but of acquaintance. Thus Chrysostom says* that *Joseph did not know her, until she gave birth, being unaware of her dignity: but after she had given birth, then did he know her. Because by reason of her child she surpassed the whole world in beauty and dignity: since she alone in the narrow abode of her womb received Him whom the world cannot contain.*

Others again refer this to knowledge by sight. For as, while Moses was speaking with God, his face was so bright *that the children of Israel could not steadfastly behold it;* so Mary, while being *overshadowed* by the brightness of the *power of the Most High,* could not be gazed on by Joseph, until she gave birth. But afterwards she is acknowledged by Joseph, by looking on her face, not by lustful contact.

Jerome, however, grants that this is to be understood of knowledge by intercourse; but he observes that *before* or *until* has a twofold sense in Scripture. For sometimes it indicates a fixed time, as Gal. iii. 19: The law *was set because of transgressions, until the seed should come, to whom He made the promise.* On the other hand, it sometimes indicates an indefinite time, as in Ps. cxxii. 2: *Our eyes are unto the Lord our God, until He have mercy on us;* from which it is not to be gathered that our eyes are turned from God as soon as His mercy has been obtained. In this sense those things are indicated *of which we might doubt if they had not been written down: while others are left out to be supplied by our understanding. Thus the evangelist says that the Mother of God was not known by her husband until she gave birth, that we may be given to understand that still less did he know her afterwards* (*Adversus Helvid.* v.).

* *Opus imperf. in Matth., Hom.* 1: among the spurious works ascribed to Chrysostom.

Reply Obj. 4. The Scriptures are wont to designate as the first-born, not only a child who is followed by others, but also the one that is born first. *Otherwise, if a child were not first-born unless followed by others, the first-fruits would not be due as long as there was no further produce:** which is clearly false, since according to the law the first-fruits had to be redeemed within a month (Num. xviii. 16).

Reply Obj. 5. *Some,* as Jerome says on Matth. xii. 49, 50, *suppose that the brethren of the Lord were Joseph's sons by another wife. But we understand the brethren of the Lord to be not sons of Joseph, but cousins of the Saviour, the sons of Mary, His Mother's sister.* For *Scripture speaks of brethren in four senses; namely, those who are united by being of the same parents, of the same nation, of the same family, by common affection.* Wherefore the brethren of the Lord are so called, not by birth, as being born of the same mother; but by relationship, as being blood-relations of His. But Joseph, as Jerome says (*cont.* Helvid., ix.), is rather to be believed to have remained a virgin, *since he is not said to have had another wife,* and *a holy man does not live otherwise than chastely.*

Reply Obj. 6. Mary who is called *the mother of James and Joseph* is not to be taken for the Mother of Our Lord, who is not wont to be named in the Gospels save under this designation of her dignity—*the Mother of Jesus.* This Mary is to be taken for the wife of Alphæus, whose son was James the less, known as the *brother of the Lord* (Gal. i. 19).

FOURTH ARTICLE.

WHETHER THE MOTHER OF GOD TOOK A VOW OF VIRGINITY?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the Mother of God did not take a vow of virginity. For it is written (Deut. vii. 14): *No one shall be barren among you of either sex.* But sterility is a consequence of virginity. Therefore the keeping of virginity was contrary to the commandment of the Old

* Jerome, *Adversus Helvid.* x.

Law. But before Christ was born the Old Law was still in force. Therefore at that time the Blessed Virgin could not lawfully take a vow of virginity.

Obj. 2. Further, the Apostle says (1 Cor. vii. 25): *Concerning virgins I have no commandment of the Lord; but I give counsel.* But the perfection of the counsels was to take its beginning from Christ, who is the *end of the Law*, as the Apostle says (Rom. x. 4). It was not therefore becoming that the Virgin should take a vow of virginity.

Obj. 3. Further, the gloss of Jerome says on 1 Tim. v. 12, that *for those who are vowed to virginity, it is reprehensible not only to marry, but also to desire to be married.* But the Mother of Christ committed no sin for which she could be reprehended, as stated above (Q. XXVII., A. 4). Since therefore she was *espoused*, as related by Luke (i. 27), it seems that she did not take a vow of virginity.

On the contrary, Augustine says (*De Sanct. Virg.* iv.): *Mary answered the announcing angel: 'How shall this be done, because I know not man?' She would not have said this unless she had already vowed her virginity to God.*

I answer that, As we have stated in the Second Part (II.-II., Q. LXXXVIII., A. 6), works of perfection are more praiseworthy when performed in fulfilment of a vow. Now it is clear that for reasons already given (AA. 1, 2, 3) virginity had a special place in the Mother of God. It was therefore fitting that her virginity should be consecrated to God by vow. Nevertheless because, while the Law was in force both men and women were bound to attend to the duty of begetting, since the worship of God was spread according to carnal origin, until Christ was born of that people; the Mother of God is not believed to have taken an absolute vow of virginity, before being espoused to Joseph. although she desired to do so, yet yielding her own will to God's judgement. Afterwards, however, having taken a husband, according as the custom of the time required, together with him she took a vow of virginity.

Reply Obj. 1. Because it seemed to be forbidden by the law not to take the necessary steps for leaving a posterity

on earth, therefore the Mother of God did not vow virginity absolutely, but under the condition that it were pleasing to God. When, however, she knew that it was acceptable to God, she made the vow absolute, before the angel's Annunciation.

Reply Obj. 2. Just as the fulness of grace was in Christ perfectly, yet some beginning of this fulness preceded in His Mother; so also the observance of the counsels, which is an effect of God's grace, began its perfection in Christ, but was begun after a fashion in His Virgin Mother.

Reply Obj. 3. These words of the Apostle are to be understood of those who vow chastity absolutely. Christ's Mother did not do this until she was espoused to Joseph. After her espousals, however, by their common consent she took a vow of virginity together with her spouse.

QUESTION XXIX.

OF THE ESPOUSALS OF THE MOTHER OF GOD.

(*In Two Articles.*)

WE now consider the espousals of God's Mother: concerning which two points arise for inquiry: (1) Whether Christ should have been born of an espoused (virgin)? (2) Whether there was true marriage between Our Lord's Mother and Joseph?

FIRST ARTICLE.

WHETHER CHRIST SHOULD HAVE BEEN BORN OF AN ESPOUSED VIRGIN?

We proceed thus to the First Article:—

Objection 1. It would seem that Christ should not have been born of an espoused virgin. For espousals are ordered to carnal intercourse. But Our Lord's Mother never wished to have carnal intercourse with her husband; because this would be derogatory to the virginity of her mind. Therefore she should not have been espoused.

Obj. 2. Further, that Christ was born of a virgin was miraculous, whence Augustine says (*Ep. ad Volus.* cxxxvii.): *This same power of God brought forth the infant's limbs out of the virginal womb of His inviolate Mother, by which in the vigour of manhood He passed through the closed doors. If we are told why this happened, it will cease to be wonderful; if another instance be alleged, it will no longer be unique.* But miracles that are wrought in confirmation of the Faith should be manifest. Since, therefore, by her Espousals this miracle would be less evident, it seems that it was unfitting that Christ should be born of an espoused virgin.

Obj. 3. Further, the martyr Ignatius, as Jerome says on Matth. i. 18, gives as a reason of the espousals of the Mother of God, *that the manner of His Birth might be hidden from the devil, who would think Him to be begotten not of a virgin but of a wife.* But this seems to be no reason at all. First, because by his natural cunning he knows whatever takes place in bodies. Secondly, because later on the demons, through many evident signs, knew Christ after a fashion: whence it is written (Mark i. 23, 24): *A man with an unclean spirit . . . cried out, saying: What have we to do with Thee, Jesus of Nazareth? Art Thou come to destroy us? I know . . . . Thou art the Holy One of God.* Therefore it does not seem fitting that the Mother of God should have been espoused.

Obj. 4. Further, Jerome gives as another reason, *lest the Mother of God should be stoned by the Jews as an adulteress.* But this reason seems to have no weight, for if she were not espoused, she could not be condemned for adultery. Therefore it does not seem reasonable that Christ should be born of an espoused virgin.

On the contrary, It is written (Matth. i. 18): *When as His Mother Mary was espoused to Joseph:* and (Luke i. 26, 27): *The angel Gabriel was sent . . . to a virgin espoused to a man whose name was Joseph.*

I answer that, It was fitting that Christ should be born of an espoused virgin; first, for His own sake; secondly, for His Mother's sake; thirdly, for our sake. For the sake of Christ Himself, for four reasons. First, lest He should be rejected by unbelievers as illegitimate: wherefore Ambrose says on Luke i. 26, 27: *How could we blame Herod or the Jews if they seem to persecute one who was born of adultery?*

Secondly, in order that in the customary way His genealogy might be traced through the male line. Thus Ambrose says on Luke iii. 23: *He who came into the world, according to the custom of the world had to be enrolled. Now for this purpose, it is the men that are required, because they represent the family in the senate and other courts. The custom of the Scriptures, too, shows that the ancestry of the men is always traced out.*

Thirdly, for the safety of the new-born child: lest the devil should plot serious hurt against him. Hence Ignatius says that she was espoused *that the manner of His Birth might be hidden from the devil.*

Fourthly, that He might be fostered by Joseph: who is therefore called His *father,* as bread-winner.

It was also fitting for the sake of the Virgin. First, because thus she was rendered exempt from punishment; that is, *lest she should be stoned by the Jews as an adulteress,* as Jerome says.

Secondly, that thus she might be safeguarded from ill fame. Whence Ambrose says on Luke i. 26, 27: *She was espoused lest she be wounded by the ill-fame of violated virginity, in whom the pregnant womb would betoken corruption.*

Thirdly, that, as Jerome says (*loc. cit.*), Joseph might administer to her wants.

This was fitting, again, for our sake. First, because Joseph is thus a witness to Christ's being born of a virgin. Wherefore Ambrose says (*loc. cit.*): *Her husband is the more trustworthy witness of her purity, in that he would deplore the dishonour, and avenge the disgrace, were it not that he acknowledged the mystery.*

Secondly, because thereby the very words of the Virgin are rendered more credible by which she asserted her virginity. Thus Ambrose says (*loc. cit.*): *Belief in Mary's words is strengthened, the motive for a lie is removed. If she had not been espoused when pregnant, she would seem to have wished to hide her sin by a lie: being espoused, she had no motive for lying, since a woman's pregnancy is the reward of marriage and gives grace to the nuptial bond.* These two reasons add strength to our faith.

Thirdly, that all excuse be removed from those virgins who, through want of caution, fall into dishonour. Hence Ambrose says (*loc. cit.*): *It was not becoming that virgins should expose themselves to evil report, and cover themselves with the excuse that the Mother of the Lord had also been oppressed by ill-fame.*

Fourthly, because by this the universal Church is typified,

which is a virgin and yet is espoused to one Man, Christ, as Augustine says (*De Sanct. Virg.* xii.).

A fifth reason may be added: since the Mother of the Lord being both espoused and a virgin, both virginity and wedlock are honoured in her person, in contradiction to those heretics who disparaged one or the other.

Reply Obj. 1. We must believe that the Blessed Virgin, Mother of God, desired, from an intimate inspiration of the Holy Ghost, to be espoused, being confident that by the help of God she would never come to have carnal intercourse: yet she left this to God's discretion. Wherefore she suffered nothing in detriment to her virginity.

Reply Obj. 2. As Ambrose says on Luke i. 26, 27: *Our Lord preferred that men should doubt of His origin rather than of His Mother's purity. For He knew the delicacy of virgin modesty, and how easily the fair fame of chastity is disparaged: nor did He choose that our faith in His Birth should be strengthened in detriment to His Mother.* We must observe, however, that some miracles wrought by God are the direct object of faith; such are the miracles of the virginal Birth, the Resurrection of Our Lord, and the Sacrament of the Altar. Wherefore Our Lord wished these to be more hidden, that belief in them might have greater merit. Whereas other miracles are for the strengthening of faith: and these it behoves to be manifest.

Reply Obj. 3. As Augustine says (*De Trin.* iii.), the devil can do many things by his natural power which he is hindered by the Divine power from doing. Thus it may be that by his natural power the devil could know that the Mother of God knew not man, but was a virgin; yet was prevented by God from knowing the manner of the Divine Birth. That afterwards the devil after a fashion knew that He was the Son of God, makes no difficulty: because then the time had already come for Christ to make known His power against the devil, and to suffer persecution aroused by him. But during His infancy it behoved the malice of the devil to be withheld, lest he should persecute Him too severely: for Christ did not wish to suffer such things then,

nor to make His power known, but to show Himself to be in all things like other infants. Hence Pope Leo (*Serm. in Epiph.* iv.) says that *the Magi found the Child Jesus small in body, dependent on others, unable to speak, and in no way differing from the generality of human infants.* Ambrose, however, expounding Luke (*loc. cit.*), seems to understand this of the devil's members. For, after giving the above reason—namely, that the prince of the world might be deceived—he continues thus: *Yet still more did He deceive the princes of the world, since the evil disposition of the demons easily discovers even hidden things : but those who spend their lives in worldly vanities can have no acquaintance of Divine things.*

Reply Obj. 4. The sentence of adulteresses according to the Law was that they should be stoned, not only if they were already espoused or married, but also if their maidenhood were still under the protection of the paternal roof, until the day when they enter the married state. Thus it is written (Deut. xxii. 20, 21): *If . . . virginity be not found in the damsel . . . the men of the city shall stone her to death, and she shall die ; because she hath done a wicked thing in Israel, to play the whore in her father's house.*

It may also be said, according to some writers, that the Blessed Virgin was of the family or kindred of Aaron, so that she was related to Elizabeth, as we are told (Luke i. 36). Now a virgin of the priestly tribe was condemned to death for whoredom; for we read (Lev. xxi. 9): *If the daughter of a priest be taken in whoredom, and dishonour the name of her father, she shall be burnt with fire.*

Lastly, some understand the passage of Jerome to refer to the throwing of stones by ill-fame.

SECOND ARTICLE.

WHETHER THERE WAS A TRUE MARRIAGE BETWEEN MARY AND JOSEPH ?

We proceed thus to the Second Article :—

Objection 1. It would seem that there was no true marriage between Mary and Joseph. For Jerome says against

Helvidius that Joseph *was Mary's guardian rather than her husband.* But if this was a true marriage, Joseph was truly her husband. Therefore there was no true marriage between Mary and Joseph.

Obj. 2. Further, on Matth. i. 16: *Jacob begot Joseph the husband of Mary,* Jerome says: *When thou readest 'husband' suspect not a marriage; but remember that Scripture is wont to speak of those who are betrothed as husband and wife.* But a true marriage is not effected by the betrothal, but by the wedding. Therefore, there was no true marriage between the Blessed Virgin and Joseph.

Obj. 3. Further, it is written (Matth. i. 19): *Joseph, her husband, being a just man, and not willing to take her away** —i.e., *to take her to his home in order to cohabit with her—was minded to put her away privately*—i.e., *to postpone the wedding,* as Remigius expounds.† Therefore, it seems that, as the wedding was not yet solemnized, there was no true marriage: especially since, after the marriage contract, no one can lawfully put his wife away.

On the contrary, Augustine says (*De Consensu Evang.* ii.): *It cannot be allowed that the evangelist thought that Joseph ought to sever his union with Mary* (since he said that Joseph was Mary's husband) *on the ground that in giving birth to Christ, she had not conceived of him, but remained a virgin. For by this example the faithful are taught that if after marriage they remain continent by mutual consent, their union is still and is rightly called marriage, even without intercourse of the sexes.*

I answer that, Marriage or wedlock is said to be true by reason of its attaining its perfection. Now perfection of anything is twofold; first, and second. The first perfection of a thing consists in its very form, from which it receives its species; while the second perfection of a thing consists in its operation, by which in some way a thing attains its end. Now the form of matrimony consists in a certain inseparable union of souls, by which husband and wife are pledged by

* Douay Version: *publicly to expose her.*
† *Cf. Catena Aurea in Matth.*

a bond of mutual affection that cannot be sundered. And the end of matrimony is the begetting and upbringing of children: the first of which is attained by conjugal intercourse; the second by the other duties of husband and wife, by which they help one another in rearing their offspring.

Thus we may say, as to the first perfection, that the marriage of the Virgin Mother of God and Joseph was absolutely true: because both consented to the nuptial bond, but not expressly to the bond of the flesh, save on the condition that it was pleasing to God. For this reason the angel calls Mary the wife of Joseph, saying to him (Matth. i. 20): *Fear not to take unto thee Mary thy wife:* on which words Augustine says (*De Nup. et Concup.* i.): *She is called his wife from the first promise of her espousals, whom he had not known nor ever was to know by carnal intercourse.*

But as to the second perfection which is attained by the marriage act, if this be referred to carnal intercourse, by which children are begotten; thus this marriage was not consummated. Wherefore Ambrose says on Luke i. 26, 27: *Be not surprised that Scripture calls Mary a wife. The fact of her marriage is declared, not to insinuate the loss of virginity, but to witness to the reality of the union.* Nevertheless, this marriage had the second perfection, as to upbringing of the child. Thus Augustine says (*De Nup. et Concup.* i.): *All the nuptial blessings are fulfilled in the marriage of Christ's parents, offspring, faith and sacrament. The offspring we know to have been the Lord Jesus; faith, for there was no adultery: sacrament, since there was no divorce. Carnal intercourse alone there was none.*

Reply Obj. 1. Jerome uses the term *husband* in reference to marriage consummated.

Reply Obj. 2. By marriage Jerome means the nuptial intercourse.

Reply Obj. 3. As Chrysostom says (*Hom.* i. *super Matth.*)* the Blessed Virgin was so espoused to Joseph that she dwelt in his home: *for just as she who conceives in her husband's house is understood to have conceived of him, so*

* *Opus Imp.* (supposititious).

she who conceives elsewhere is suspect. Consequently sufficient precaution would not have been taken to safeguard the fair fame of the Blessed Virgin, if she had not the entry of her husband's house. Wherefore the words, *not willing to take her away* are better rendered as meaning, *not willing publicly to expose her,* than understood of taking her to his house. Hence the evangelist adds that *he was minded to put her away privately.* But although she had the entry of Joseph's house by reason of her first promise of espousals, yet the time had not yet come for the solemnizing of the wedding; for which reason they had not yet consummated the marriage. Therefore, as Chrysostom says (*Hom.* iv. *in Matth.*): *The evangelist does not say, 'before she was taken to the house of her husband,' because she was already in the house. For it was the custom among the ancients for espoused maidens to enter frequently the houses of them to whom they were betrothed.* Therefore the angel also said to Joseph: *Fear not to take unto thee Mary thy wife;* that is: *Fear not to solemnize your marriage with her.* Others, however, say that she was not yet admitted to his house, but only betrothed to him. But the first is more in keeping with the Gospel narrative.

QUESTION XXX.

OF THE ANNUNCIATION OF THE BLESSED VIRGIN.

(*In Four Articles.*)

WE now have to consider the Blessed Virgin's Annunciation, concerning which there are four points of inquiry: (1) Whether it was befitting that announcement should be made to her of that which was to be begotten of her? (2) By whom should this announcement be made? (3) In what manner should this announcement be made? (4) Of the order observed in the Annunciation.

FIRST ARTICLE.

WHETHER IT WAS NECESSARY TO ANNOUNCE TO THE BLESSED VIRGIN THAT WHICH WAS TO BE DONE IN HER?

We proceed thus to the First Article :—

Objection 1. It would seem that it was unnecessary to announce to the Blessed Virgin that which was to be done in her. For there seems to have been no need of the Annunciation except for the purpose of receiving the Virgin's consent. But her consent seems to have been unnecessary: because the Virginal Conception was foretold by a prophecy of *predestination*, which is *fulfilled without our consent*, as a gloss says on Matth. i. 22. There was no need, therefore, for this Annunciation.

Obj. 2. Further, the Blessed Virgin believed in the Incarnation, for to disbelieve therein excludes man from the way of salvation; because, as the Apostle says (Rom. iii. 22): *The justice of God* (*is*) *by faith of Jesus Christ.* But one needs no further instruction concerning what one believes without

doubt. Therefore the Blessed Virgin had no need for the Incarnation of her Son to be announced to her.

Obj. 3. Further, just as the Blessed Virgin conceived Christ in her body, so every pious soul conceives Him spiritually. Thus the Apostle says (Gal. iv. 19): *My little children, of whom I am in labour again, until Christ be formed in you.* But to those who conceive Him spiritually no announcement is made of this conception. Therefore neither should it have been announced to the Blessed Virgin that she was to conceive the Son of God in her womb.

On the contrary, It is related (Luke i. 31) that the angel said to her: *Behold, thou shalt conceive in thy womb, and shalt bring forth a son.*

I answer that, It was reasonable that it should be announced to the Blessed Virgin that she was to conceive Christ. First, in order to maintain a becoming order in the union of the Son of God with the Virgin—namely, that she should be informed in mind concerning Him, before conceiving Him in the flesh. Thus Augustine says (*De Sancta Virgin.* iii.): *Mary is more blessed in receiving the faith of Christ, than in conceiving the flesh of Christ;* and further on he adds: *Her nearness as a Mother would have been of no profit to Mary, had she not borne Christ in her heart after a more blessed manner than in her flesh.*

Secondly, that she might be a more certain witness of this mystery, being instructed therein by God.

Thirdly, that she might offer to God the free gift of her obedience: which she proved herself right ready to do, saying: *Behold the handmaid of the Lord.*

Fourthly, in order to show that there is a certain spiritual wedlock between the Son of God and human nature. Wherefore in the Annunciation the Virgin's consent was besought in lieu of that of the entire human nature.

Reply Obj. 1. The prophecy of predestination is fulfilled without the causality of our will; not without its consent.

Reply Obj. 2. The Blessed Virgin did indeed believe explicitly in the future Incarnation; but, being humble, she

did not think such high things of herself. Consequently she required instruction in this matter.

Reply Obj. 3. The spiritual conception of Christ through faith is preceded by the preaching of the faith, for as much as *faith is by hearing* (Rom. x. 17). Yet man does not know for certain thereby that he has grace; but he does know that the faith, which he has received, is true.

SECOND ARTICLE.

WHETHER THE ANNUNCIATION SHOULD HAVE BEEN MADE BY AN ANGEL TO THE BLESSED VIRGIN?

We proceed thus to the Second Article:—

Objection 1. It would seem that the Annunciation should not have been made by an angel to our Blessed Lady. For revelations to the highest angels are made immediately by God, as Dionysius says (*Cæl. Hier.* vii.). But the Mother of God is exalted above all the angels. Therefore it seems that the mystery of the Incarnation should have been announced to her by God immediately, and not by an angel.

Obj. 2. Further, if in this matter it behoved the common order to be observed, by which Divine things are announced to men by angels; in like manner Divine things are announced to a woman by a man: wherefore the Apostle says (1 Cor. xiv. 34, 35): *Let women keep silence in the churches; . . . but if they would learn anything, let them ask their husbands at home.* Therefore it seems that the mystery of the Incarnation should have been announced to the Blessed Virgin by some man: especially seeing that Joseph, her husband, was instructed thereupon by an angel, as is related (Matth. i. 20, 21).

Obj. 3. Further, none can becomingly announce what he knows not. But the highest angels did not fully know the mystery of the Incarnation: wherefore Dionysius says (*Cæl. Hier.* vii.) that the question, *Who is this that cometh from Edom?* (Isa. lxiii. 1) is to be understood as made by them. Therefore it seems that the announcement of the Incarnation could not be made becomingly by any angel.

Obj. 4. Further, greater things should be announced by messengers of greater dignity. But the mystery of the Incarnation is the greatest of all things announced by angels to men. It seems, therefore, if it behoved to be announced by an angel at all, that this should have been done by an angel of the highest order. But Gabriel is not of the highest order, but of the order of archangels, which is the last but one: wherefore the Church sings: *We know that the archangel Gabriel brought thee a message from God.** Therefore this announcement was not becomingly made by the archangel Gabriel.

On the contrary, It is written (Luke i. 26): *The angel Gabriel was sent by God,* etc.

I answer that, It was fitting for the mystery of the Incarnation to be announced to the Mother of God by an angel, for three reasons. First, that in this also might be maintained the order established by God, by which Divine things are brought to men by means of the angels. Wherefore Dionysius says (*Cœl. Hier.* iv.) that *the angels were the first to be taught the Divine mystery of the loving kindness of Jesus: afterwards the grace of knowledge was imparted to us through them. Thus, then, the most god-like Gabriel made known to Zachary that a prophet son would be born to him; and, to Mary, how the Divine mystery of the ineffable conception of God would be realized in her.*

Secondly, this was becoming to the restoration of human nature which was to be effected by Christ. Wherefore Bede says in a homily (*in Annunt.*): *It was an apt beginning of man's restoration that an angel should be sent by God to the Virgin who was to be hallowed by the Divine Birth: since the first cause of man's ruin was through the serpent being sent by the devil to cajole the woman by the spirit of pride.*

Thirdly, because this was becoming to the virginity of the Mother of God. Wherefore Jerome says in a sermon on the Assumption:† *It is well that an angel be sent to the Virgin; because virginity is ever akin to the angelic nature.*

* *Feast of Purification B.V.M.*, ix. *Resp.*, *Brev. O.P.*
† Ascribed to S. Jerome, but not his work.

Surely to live in the flesh and not according to the flesh is not an earthly but a heavenly life.

Reply Obj. 1. The Mother of God was above the angels as regards the dignity to which she was chosen by God. But as regards the present state of life, she was beneath the angels. For even Christ Himself, by reason of His passible life, *was made a little lower than the angels*, according to Heb. ii. 9. But because Christ was both wayfarer and comprehensor, He did not need to be instructed by angels, as regards knowledge of Divine things. The Mother of God, however, was not yet in the state of comprehension: and therefore she had to be instructed by angels concerning the Divine Conception.

Reply Obj. 2. As Augustine says in a sermon on the Assumption (*De Assump. B.V.M.*)* a true estimation of the Blessed Virgin excludes her from certain general rules. For *neither did she 'multiply her conceptions' nor was she 'under man's*—i.e., *her husband's'—power* (Gen. iii. 16), *who in her spotless womb conceived Christ of the Holy Ghost.* Therefore it was fitting that she should be informed of the mystery of the Incarnation by means not of a man, but of an angel. For this reason it was made known to her before Joseph: since the message was brought to her before she conceived, but to Joseph after she had conceived.

Reply Obj. 3. As may be gathered from the passage quoted from Dionysius, the angels were acquainted with the mystery of the Incarnation: and yet they put this question, being desirous that Christ should give them more perfect knowledge of the details of this mystery, which are incomprehensible to any created intellect. Thus Maximus† says that *there can be no question that the angels knew that the Incarnation was to take place. But it was not given to them to trace the manner of our Lord's conception, nor how it was that He remained whole in the Father, whole throughout the universe, and was whole in the narrow abode of the Virgin.*

Reply Obj. 4. Some say that Gabriel was of the highest

* Work of another author: among the works of S. Augustine.
† Maximus of Constantinople.

order; because Gregory says (*Homil. de Centum Ovibus*)*: *It was right that one of the highest angels should come, since his message was most sublime.* But this does not imply that he was of the highest order of all, but in regard to the angels: since he was an archangel. Thus the Church calls him an archangel, and Gregory himself in a homily (*De Centum Ovibus*)† says that *those are called archangels who announce sublime things.* It is therefore sufficiently credible that he was the highest of the archangels. And, as Gregory says (*ibid.*), this name agrees with his office: for *Gabriel means 'Power of God.' This message therefore was fittingly brought by the 'Power of God,' because the Lord of hosts and mighty in battle was coming to overcome the powers of the air.*

Third Article.

Whether the angel of the Annunciation should have appeared to the Virgin in a bodily vision?

We proceed thus to the Third Article:—

Objection 1. It would seem that the angel of the Annunciation should not have appeared to the Virgin in a bodily vision. For *intellectual vision is more excellent than bodily vision,* as Augustine says (*Gen. ad lit.* xii.), and especially more becoming to an angel: since by intellectual vision an angel is seen in his substance; whereas in a bodily vision he is seen in the bodily shape which he assumes. Now since it behoved a sublime messenger to come to announce the Divine Conception, so, seemingly, he should have appeared in the most excellent kind of vision. Therefore it seems that the angel of the Annunciation appeared to the Virgin in an intellectual vision.

Obj. 2. Further, imaginary vision also seems to excel bodily vision: just as the imagination is a higher power than the senses. But *the angel . . . appeared to Joseph in his sleep* (Matth. i. 20), which was clearly an imaginary vision. Therefore it seems that he should have appeared to the Blessed Virgin also in an imaginary vision.

* 34 *in Evang.* † *Ibid.*

Obj. 3. Further, the bodily vision of a spiritual substance stupefies the beholder; thus we sing of the Virgin herself: *And the Virgin seeing the light was filled with fear.** But it was better that her mind should be preserved from being thus troubled. Therefore it was not fitting that this announcement should be made in a bodily vision.

On the contrary, Augustine in a sermon (*De Annunt.* iii.) pictures the Blessed Virgin as speaking thus: *To me came the archangel Gabriel with glowing countenance, gleaming robe, and wondrous step.* But these cannot pertain to other than bodily vision. Therefore the angel of the Annunciation appeared in a bodily vision to the Blessed Virgin.

I answer that, The angel of the Annunciation appeared in a bodily vision to the Blessed Virgin. And this indeed was fitting, first in regard to that which was announced. For the angel came to announce the Incarnation of the invisible God. Wherefore it was becoming that, in order to make this known, an invisible creature should assume a form in which to appear visibly: forasmuch as all the apparitions of the Old Testament are ordered to that apparition in which the Son of God appeared in the flesh.

Secondly, it was fitting as regards the dignity of the Mother of God, who was to receive the Son of God not only in her mind, but in her bodily womb. Therefore it behoved not only her mind, but also her bodily senses to be refreshed by the angelic vision.

Thirdly, it is in keeping with the certainty of that which was announced. For we apprehend with greater certainty that which is before our eyes, than what is in our imagination. Thus Chrysostom says (*Hom.* iv. *in Matth.*) that the angel came to the Virgin not in her sleep, but visibly. *For since she was receiving from the angel a message exceeding great, before such an event she needed a vision of great solemnity.*

Reply Obj. 1. Intellectual vision excels merely imaginary and merely bodily vision. But Augustine himself says (*ibid.*) that prophecy is more excellent if accompanied by intellectual and imaginary vision, than if accompanied by

* *Feast of Annunciation B.V.M.*, ii. *Resp., Brev. O.P.*

only one of them. Now the Blessed Virgin perceived not only the bodily vision, but also the intellectual illumination. Wherefore this was a more excellent vision. Yet it would have been more excellent if she had perceived the angel himself in his substance by her intellectual vision. But it was incompatible with her state of wayfarer that she should see an angel in his essence.

Reply Obj. 2. The imagination is indeed a higher power than the exterior sense: but because the senses are the principle of human knowledge, the greatest certainty is in them, for the principles of knowledge must needs always be most certain. Consequently Joseph, to whom the angel appeared in his sleep, did not have so excellent a vision as the Blessed Virgin.

Reply Obj. 3. As Ambrose says on Luke i. 11: *We are disturbed, and lose our presence of mind, when we are confronted by the presence of a superior power.* And this happens not only in bodily, but also in imaginary vision. Wherefore it is written (Gen. xv. 12) that *when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him.* But by being thus disturbed man is not harmed to such an extent that therefore he ought to forego the vision of an angel. First because from the very fact that man is raised above himself, in which matter his dignity is concerned, his inferior powers are weakened; and from this results the aforesaid disturbance: thus, also, when the natural heat is drawn within a body, the exterior parts tremble. Secondly, because, as Origen says (*Hom.* iv. *in Luc.*): *The angel who appeared, knowing hers was a human nature, first sought to remedy the disturbance of mind to which a man is subject.* Wherefore both to Zachary and to Mary, as soon as they were disturbed, he said: *Fear not.* For this reason, as we read in the life of Antony, *it is difficult to discern good from evil spirits. For if joy succeed fear, we should know that the help is from the Lord: because security of soul is a sign of present majesty. But if the fear with which we are stricken persevere, it is an enemy that we see.*

Moreover it was becoming to virginal modesty that the

Virgin should be troubled. Because, as Ambrose says on Luke i. 20: *It is the part of a virgin to be timid, to fear the advances of men, and to shrink from men's addresses.*

But others say that as the Blessed Virgin was accustomed to angelic visions, she was not troubled at seeing this angel, but with wonder at hearing what the angel said to her, for she did not think so highly of herself. Wherefore the evangelist does not say that she was troubled at seeing the angel, but *at his saying.*

FOURTH ARTICLE.

WHETHER THE ANNUNCIATION TOOK PLACE IN BECOMING ORDER?

We proceed thus to the Fourth Article :—

Objection 1. It would seem that the Annunciation did not take place in becoming order. For the dignity of the Mother of God results from the child she conceived. But the cause should be made known before the effect. Therefore the angel should have announced to the Virgin the conception of her child before acknowledging her dignity in greeting her.

Obj. 2. Further, proof should be omitted in things which admit of no doubt; and premised where doubt is possible. But the angel seems first to have announced what the virgin might doubt, and which, because of her doubt, would make her ask: *How shall this be done?* and afterwards to have given the proof, alleging both the instance of Elizabeth and the omnipotence of God. Therefore the Annunciation was made by the angel in unbecoming order.

Obj. 3. Further, the greater cannot be adequately proved by the less. But it was a greater wonder for a virgin than for an old woman to be with child. Therefore the angel's proof was insufficient to demonstrate the conception of a virgin from that of an old woman.

On the contrary, It is written (Rom. xiii. 1): *Those that are of God, are well ordered* (Vulg., *Those that are, are ordained of God*). Now the angel was *sent by God* to announce unto

the Virgin, as is related Luke i. 26. Therefore the Annunciation was made by the angel in the most perfect order.

I answer that, The Annunciation was made by the angel in a becoming manner. For the angel had a threefold purpose in regard to the Virgin. First, to draw her attention to the consideration of a matter of such moment. This he did by greeting her by a new and unwonted salutation. Wherefore Origen says, commenting on Luke (*Hom.* vi.), that *if she had known that similar words had been addressed to anyone else, she, who had knowledge of the Law, would never have been astonished at the seeming strangeness of the salutation.* In which salutation he began by asserting her worthiness of the conception, by saying, *Full of grace;* then he announced the conception in the words, *The Lord is with thee;* and then foretold the honour which would result to her therefrom, by saying, *Blessed art thou among women.*

Secondly, he purposed to instruct her about the mystery of the Incarnation, which was to be fulfilled in her. This he did by foretelling the conception and birth, saying: *Behold, thou shalt conceive in thy womb,* etc.; and by declaring the dignity of the child conceived, saying: *He shall be great;* and further, by making known the mode of conception, when he said: *The Holy Ghost shall come upon thee.*

Thirdly, he purposed to lead her mind to consent. This he did by the instance of Elizabeth, and by the argument from Divine omnipotence.

Reply Obj. 1. To a humble mind nothing is more astonishing than to hear its own excellence. Now, wonder is most effective in drawing the mind's attention. Therefore the angel, desirous of drawing the Virgin's attention to the hearing of so great a mystery, began by praising her.

Reply Obj. 2. Ambrose says explicitly on Luke i. 34, that the Blessed Virgin did not doubt the angel's words. For he says: *Mary's answer is more temperate than the words of the priest. She says: How shall this be? He replies: Whereby shall I know this? He denies that he believes, since he denies that he knows this. She does not doubt fulfilment when she asks how it shall be done.*

Augustine, however, seems to assert that she doubted. For he says (*De Qq. Vet. et Nov. Test.* qu. li.): *To Mary, in doubt about the conception, the angel declares the possibility thereof.* But such a doubt is one of wonder rather than of unbelief. And so the angel adduces a proof, not as a cure for unbelief, but in order to remove her astonishment.

Reply Obj. 3. As Ambrose says (*Hexæmeron* v.): *For this reason had many barren women borne children, that the virginal birth might be credible.*

The conception of the sterile Elizabeth is therefore adduced, not as a sufficient argument, but as a kind of figurative example: consequently in support of this instance, the convincing argument is added taken from the Divine omnipotence.

QUESTION XXXI.

OF THE MATTER FROM WHICH THE SAVIOUR'S BODY WAS CONCEIVED.

(*In Eight Articles.*)

WE have now to consider the Saviour's conception. First, as to the matter from which His body was conceived; secondly, as to the author of His conception; thirdly, as to the manner and order of His conception.

Concerning the first there are eight points of inquiry: (1) Whether the flesh of Christ was derived from Adam? (2) Whether it was derived from David? (3) Of the genealogy of Christ which is given in the Gospels. (4) Whether it was fitting for Christ to be born of a woman? (5) Whether His body was formed from the purest blood of the Virgin? (6) Whether the flesh of Christ was in the patriarchs as to something signate? (7) Whether the flesh of Christ in the patriarchs was subject to sin? (8) Whether Christ paid tithes in the loins of Abraham?

FIRST ARTICLE.

WHETHER THE FLESH OF CHRIST WAS DERIVED FROM ADAM?

We proceed thus to the First Article:—

Objection 1. It would seem that Christ's flesh was not derived from Adam. For the Apostle says (1 Cor. xv. 47): *The first man was of the earth, earthly: the second man, from heaven, heavenly.* Now, the first man is Adam: and the second man is Christ. Therefore Christ is not derived from Adam, but has an origin distinct from him.

Obj. 2. Further, the conception of Christ should have been most miraculous. But it is a greater miracle to form

man's body from the slime of the earth, than from human matter derived from Adam. It seems therefore unfitting that Christ should take flesh from Adam. Therefore the body of Christ should not have been formed from the mass of the human race derived from Adam, but of some other matter.

Obj. 3. Further, *by one man sin entered into this world—i.e.*, by Adam—because in him all nations sinned originally, as is clear from Rom. v. 12. But if Christ's body was derived from Adam, He would have been in Adam originally when he sinned: therefore he would have contracted original sin; which is unbecoming in His purity. Therefore the body of Christ was not formed of matter derived from Adam.

On the contrary, The Apostle says (Heb. ii. 16): *Nowhere doth He*—that is, the Son of God—*take hold of the angels: but of the seed of Abraham He taketh hold.* But the seed of Abraham was derived from Adam. Therefore Christ's body was formed of matter derived from Adam.

I answer that, Christ assumed human nature in order to cleanse it of corruption. But human nature did not need to be cleansed save in as far as it was soiled in its tainted origin whereby it was descended from Adam. Therefore it was becoming that He should assume flesh of matter derived from Adam, that the nature itself might be healed by the assumption.

Reply Obj. 1. The second man—*i.e.*, Christ—is said to be of heaven, not indeed as to the matter from which His body was formed, but either as to the virtue whereby it was formed; or even as to His very Godhead. But as to matter, Christ's body was earthly, as Adam's body was.

Reply Obj. 2. As stated above (Q. XXIX., A. 1 *ad* 2) the mystery of Christ's Incarnation is miraculous, not as ordained to strengthen faith, but as an article of faith. And therefore in the mystery of the Incarnation we do not seek that which is most miraculous, as in those miracles that are wrought for the confirmation of faith, but what is most becoming to Divine wisdom, and most expedient to the

salvation of man, since this is what we seek in all matters of faith.

It may also be said that in the mystery of the Incarnation the miracle is not only in reference to the matter of the conception, but rather in respect of the manner of the conception and birth; inasmuch as a virgin conceived and gave birth to God.

Reply Obj. 3. As stated above (Q. XV., A. 1 *ad* 2), Christ's body was in Adam in respect of a bodily substance—that is to say, that the corporeal matter of Christ's body was derived from Adam: but it was not there by reason of seminal virtue, because it was not conceived from the seed of man. Thus it did not contract original sin, as others who are descended from Adam by man's seed.

SECOND ARTICLE.

WHETHER CHRIST TOOK FLESH OF THE SEED OF DAVID?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ did not take flesh of the seed of David. For Matthew, in tracing the genealogy of Christ, brings it down to Joseph. But Joseph was not Christ's father, as shown above (Q. XXVIII., A. 1 *ad* 1 and 2). Therefore it seems that Christ was not descended from David.

Obj. 2. Further, Aaron was of the tribe of Levi, as related Exod. vi. Now Mary the Mother of Christ is called the cousin of Elizabeth, who was a daughter of Aaron, as is clear from Luke i. 5, 36. Therefore, since David was of the tribe of Juda, as is shown Matth. i., it seems that Christ was not descended from David.

Obj. 3. Further, it is written of Jechonias (Jer. xxii. 30): *Write this man barren: . . . for there shall not be a man of his seed that shall sit upon the throne of David.* Whereas of Christ it is written (Isa. ix. 7): *He shall sit upon the throne of David.* Therefore Christ was not of the seed of Jechonias: nor, consequently, of the family of David, since Matthew traces the genealogy from David through Jechonias.

On the contrary, It is written (Rom. i. 3): *Who was made to him of the seed of David according to the flesh.*

I answer that, Christ is said to have been the son especially of two of the patriarchs, Abraham and David, as is clear from Matth. i. 1. There are many reasons for this. First to these especially was the promise made concerning Christ. For it was said to Abraham (Gen. xxii. 18): *In thy seed shall all the nations of the earth be blessed:* which words the Apostle expounds of Christ (Gal. iii. 16): *To Abraham were the promises made and to his seed. He saith not, 'And to his seeds' as of many; but as of one, 'And to thy seed,' which is Christ.* And to David it was said (Ps. cxxxi. 11): *Of the fruit of thy womb I will set upon thy throne.* Wherefore the Jewish people, receiving Him with kingly honour, said (Matth. xxi. 9): *Hosanna to the Son of David.*

A second reason is because Christ was to be king, prophet, and priest. Now Abraham was a priest; which is clear from the Lord saying unto him (Gen. xv. 9): *Take thee* (Vulg., *Me*) *a cow of three years old,* etc. He was also a prophet, according to Gen. xx. 7: *He is a prophet; and he shall pray for thee.* Lastly David was both king and prophet.

A third reason is because circumcision had its beginning in Abraham: while in David God's election was most clearly made manifest, according to 1 Kings xiii. 14: *The Lord hath sought Him a man according to His own heart.* And consequently Christ is called in a most special way the Son of both, in order to show that He came for the salvation both of the circumcised and of the elect among the Gentiles.

Reply Obj. 1. Faustus the Manichean argued thus, in the desire to prove that Christ is not the Son of David, because He was not conceived of Joseph, in whom Matthew's genealogy terminates. Augustine answered this argument thus (*Contra Faust.* xxii.): *Since the same evangelist affirms that Joseph was Mary's husband and that Christ's mother was a virgin, and that Christ was of the seed of Abraham, what must we believe, but that Mary was not a stranger to the family of David: and that it is not without reason that she was called*

the wife of Joseph, by reason of the close alliance of their hearts, although not mingled in the flesh; and that the genealogy is traced down to Joseph rather than to her by reason of the dignity of the husband? So therefore we believe that Mary was also of the family of David: because we believe the Scriptures, which assert both that Christ was of the seed of David according to the flesh, and that Mary was His Mother, not by sexual intercourse but retaining her virginity. For as Jerome says on Matth. i. 18: *Joseph and Mary were of the same tribe: wherefore he was bound by law to marry her as she was his kinswoman. Hence it was that they were enrolled together at Bethlehem, as being descended from the same stock.*

Reply Obj. 2. Gregory of Nazianzum answers this objection by saying that it happened by God's will, that the royal family was united to the priestly race, so that Christ, who is both king and priest, should be born of both according to the flesh. Wherefore Aaron, who was the first priest according to the Law, married a wife of the tribe of Juda, Elizabeth, daughter of Aminadab. It is therefore possible that Elizabeth's father married a wife of the family of David, through whom the Blessed Virgin Mary, who was of the family of David, would be a cousin of Elizabeth. Or conversely, and with greater likelihood, that the Blessed Mary's father, who was of the family of David, married a wife of the family of Aaron.

Again, it may be said with Augustine (*Contra Faust.* xxii.) that if Joachim, Mary's father, was of the family of Aaron (as the heretic Faustus pretended to prove from certain apocryphal writings), then we must believe that Joachim's mother, or else his wife, was of the family of David, so long as we say that Mary was in some way descended from David.

Reply Obj. 3. As Ambrose says on Luke iii. 25, *this prophetical passage does not deny that a posterity will be born of the seed of Jechonias. And so Christ is of his seed. Neither is the fact that Christ reigned contrary to prophecy, for He did not reign with worldly honour; since He declared: 'My kingdom is not of this world.'*

THIRD ARTICLE.

WHETHER CHRIST'S GENEALOGY IS SUITABLY TRACED BY THE EVANGELISTS?

We proceed thus to the Third Article :—

Objection 1. It would seem that Christ's genealogy is not suitably traced by the Evangelists. For it is written (Isa. liii. 8): *Who shall declare His generation?* Therefore Christ's genealogy should not have been set down.

Obj. 2. Further, one man cannot possibly have two fathers. But Matthew says that *Jacob begot Joseph, the husband of Mary :* whereas Luke says that Joseph was the son of Heli. Therefore they contradict one another.

Obj. 3. Further, there seem to be divergencies between them on several points. For Matthew, at the commencement of his book, beginning from Abraham and coming down to Joseph, enumerates forty-two generations. Whereas Luke sets down Christ's genealogy after His Baptism, and beginning from Christ traces the series of generations back to God, counting in all seventy-seven generations, the first and last included. It seems therefore that their accounts of Christ's genealogy do not agree.

Obj. 4. Further, we read (4 Kings viii. 24) that Joram begot Ochozias, who was succeeded by his son Joas: who was succeeded by his son Amasias: after whom reigned his son Azarias, called Ozias; who was succeeded by his son Joathan. But Matthew says that Joram begot Ozias. Therefore it seems that his account of Christ's genealogy is unsuitable, since he omits three kings in the middle thereof.

Obj. 5. Further, all those who are mentioned in Christ's genealogy had both a father and a mother, and many of them had brothers also. Now in Christ's genealogy Matthew mentions only three mothers—namely, Thamar, Ruth, and the wife of Urias. He also mentions the brothers of Judas and Jechonias, and also Phares and Zara. But Luke mentions none of these. Therefore the evangelists seem to have described the genealogy of Christ in an unsuitable manner.

On the contrary, The authority of Scripture suffices.

I answer that, As is written (2 Tim. iii. 16), *All Holy Scripture is inspired of God* (Vulg., *All scripture inspired of God is profitable*), etc. Now what is done by God is done in perfect order, according to Rom. xiii. 1: *Those that are of God are ordained* (Vulg., *Those that are, are ordained of God*). Therefore Christ's genealogy is set down by the evangelists in a suitable order.

Reply Obj. 1. As Jerome says on Matth. i., Isaias speaks of the generation of Christ's Godhead. Whereas Matthew relates the generation of Christ in His humanity; not indeed by explaining the manner of the Incarnation, which is also unspeakable; but by enumerating Christ's forefathers from whom He was descended according to the flesh.

Reply Obj. 2. Various answers have been made by certain writers to this objection which was raised by Julian the Apostate; for some, as Gregory of Nazianzum, say that the people mentioned by the two evangelists are the same, but under different names, as though they each had two. But this will not stand: because Matthew mentions one of David's sons—namely, Solomon; whereas Luke mentions another—namely, Nathan, who according to the history of the kings (2 Kings v. 14) were clearly brothers.

Wherefore others said that Matthew gave the true genealogy of Christ: while Luke gave the supposititious genealogy; hence he began: *Being* (*as it was supposed*) *the son of Joseph.* For among the Jews there were some who believed that, on account of the crimes of the kings of Juda, Christ would be born of the family of David, not through the kings, but through some other line of private individuals.

Others again have supposed that Matthew gave the forefathers according to the flesh: whereas Luke gave these according to the spirit, that is, righteous men, who are called (Christ's) forefathers by likeness of virtue.

But an answer is given in the *Qq. Vet. et Nov. Test.** to the effect that we are nót to understand that Joseph is said by Luke to be the son of Heli: but that at the time of Christ, Heli and Joseph were differently descended from

* Part 1, qu. lvi.; part 2, qu. vi.

David. Hence Christ is said to have been supposed to be the son of Joseph, and also to have been the son of Heli as though (the Evangelist) were to say that Christ, from the fact that He was the son of Joseph, could be called the son of Heli and of all those who were descended from David; as the Apostle says (Rom. ix. 5): *Of whom* (viz. the Jews) *is Christ according to the flesh.*

Augustine again gives three solutions (*De Qq. Evang.* ii.), saying: *There are three motives by one or other of which the evangelist was guided. For either one evangelist mentions Joseph's father of whom he was begotten; whilst the other gives either his maternal grandfather or some other of his later forefathers. Or one was Joseph's natural father: the other is father by adoption. Or, according to the Jewish custom, one of those having died without children, a near relation of his married his wife, the son born of the latter union being reckoned as the son of the former:* which is a kind of legal adoption, as Augustine himself says (*De Consensu Evang.* ii., *cf. Retract.* ii.).

This last motive is the truest: Jerome also gives it commenting on Matth. i. 16; and Eusebius of Cæsarea in his Church history (I. vii.), says that it is given by Africanus the historian. For these writers say that Mathan and Melchi, at different times, each begot a son of one and the same wife, named Estha. For Mathan, who traced his descent through Solomon, had married her first, and died, leaving one son, whose name was Jacob: and after his death, as the law did not forbid his widow to remarry, Melchi, who traced his descent through Mathan, being of the same tribe though not of the same family as Mathan, married his widow, who bore him a son, called Heli; so that Jacob and Heli were uterine brothers born to different fathers. Now one of these, Jacob, on his brother Heli dying without issue, married the latter's widow, according to the prescription of the law, of whom he had a son, Joseph, who by nature was his own son, but by law was accounted the son of Heli. Wherefore Matthew says *Jacob begot Joseph:* whereas Luke, who was giving the legal genealogy, speaks of no one as begetting.

And although Damascene (*De Fide Orth.* iv.) says that the Blessed Virgin Mary was connected with Joseph in as far as Heli was accounted as his father, for he says that she was descended from Melchi: yet must we also believe that she was in some way descended from Solomon through those patriarchs enumerated by Matthew, who is said to have set down Christ's genealogy according to the flesh; and all the more since Ambrose states that Christ was of the seed of Jechonias.

Reply Obj. 3. According to Augustine (*De Consensu Evang.* ii.) *Matthew purposed to delineate the royal personality of Christ; Luke the priestly personality: so that in Matthew's genealogy is signified the assumption of our sins by our Lord Jesus Christ:* inasmuch as by his carnal origin *He assumed 'the likeness of sinful flesh.' But in Luke's genealogy the washing away of our sins is signified,* which is effected by Christ's sacrifice. *For which reason Matthew traces the generations downwards, Luke upwards.* For the same reason too *Matthew descends from David through Solomon, in whose mother David sinned; whereas Luke ascends to David through Nathan, through whose namesake, the prophet, God expiated his sin.* And hence it is also that, because *Matthew wished to signify that Christ had condescended to our mortal nature, he set down the genealogy of Christ at the very outset of his Gospel, beginning with Abraham and descending to Joseph and the birth of Christ Himself. Luke, on the contrary, sets forth Christ's genealogy not at the outset, but after Christ's Baptism, and not in the descending but in the ascending order: as though giving prominence to the office of the Priest in expiating our sins, to which John bore witness, saying: 'Behold Him who taketh away the sin of the world.' And in the ascending order, he passes Abraham and continues up to God, to whom we are reconciled by cleansing and expiating. With reason too he follows the origin of adoption; because by adoption we become children of God: whereas by carnal generation the Son of God became the Son of Man. Moreover he shows sufficiently that he does not say that Joseph was the son of Heli as though begotten by him, but because he was adopted*

by him, since he says that Adam was the son of God, inasmuch as he was created by God.

Again, the number forty pertains to the time of our present life: because of the four parts of the world in which we pass this mortal life under the rule of Christ. And forty is the product of four multiplied by ten: while ten is the sum of the numbers from one to four. The number ten may also refer to the decalogue; and the number four to the present life; or again to the four Gospels, according to which Christ reigns in us. And thus *Matthew, putting forward the royal personality of Christ, enumerates forty persons not counting Him* (*cf.* Augustine, *loc. cit.*). But this is to be taken on the supposition that it be the same Jechonias at the end of the second, and at the commencement of the third series of fourteen, as Augustine understands it. According to him this was done in order to signify *that under Jechonias there was a certain defection to strange nations during the Babylonian captivity; which also foreshadowed the fact that Christ would pass from the Jews to the Gentiles.*

On the other hand, Jerome (on Matth. i. 12-15) says that there were two Joachims—that is, Jechonias, father and son: both of whom are mentioned in Christ's genealogy, so as to make clear the distinction of the generations, which the evangelist divides into three series of fourteen; which amounts in all to forty-two persons. Which number may also be applied to the Holy Church: for it is the product of six, which signifies the labour of the present life, and seven, which signifies the rest of the life to come: for six times seven are forty-two. The number fourteen, which is the sum of ten and four, can also be given the same signification as that given to the number forty, which is the product of the same numbers by multiplication.

But the number used by Luke in Christ's genealogy signifies the generality of sins. *For the number ten is shown in the ten precepts of the Law to be the number of righteousness. Now, to sin is to go beyond the restriction of the Law. And eleven is the number beyond ten.* And seven signifies universality: because *universal time is involved in seven days.*

Now seven times eleven are seventy-seven: so that this number signifies the generality of sins which are taken away by Christ.

Reply Obj. 4. As Jerome says on Matth. i. 8, 11: *Because Joram allied himself with the family of the most wicked Jezabel, therefore his memory is omitted down to the third generation, lest it should be inserted among the holy predecessors of the Nativity.* Hence as Chrysostom* says: *Just as great was the blessing conferred on Jehu, who wrought vengeance on the house of Achab and Jezabel, so also great was the curse on the house of Joram, through the wicked daughter of Achab and Jezabel, so that until the fourth generation his posterity is cut off from the number of kings, according to Exod.* xx. 5: *I shall visit* (Vulg., *Visiting*) *the iniquity of the fathers upon the children unto the third and fourth generations.*

It must also be observed that there were other kings who sinned and are mentioned in Christ's genealogy: but their impiety was not continuous. For, as it is stated in the book *De Qq. Vet. et Nov. Test., qu.* lxxxv.: *Solomon through his father's merits is included in the series of kings; and Roboam . . . through the merits of Asa,* who was son of his (Roboam's) son, Abiam. *But the impiety of those three*† *was continuous.*

Reply Obj. 5. As Jerome says on Matth. i. 3: *None of the holy women are mentioned in the Saviour's genealogy, but only those whom Scripture censures, so that He who came for the sake of sinners, by being born of sinners, might blot out all sin.* Thus Thamar is mentioned, who is censured for her sin with her father-in-law; Rahab who was a whore; Ruth who was a foreigner; and Bethsabee, the wife of Urias, who was an adulteress. The last, however, is not mentioned by name, but is designated through her husband; both on account of his sin, for he was cognizant of the adultery and murder; and further in order that, by mentioning the husband by name, David's sin might be recalled. And

* *Cf. Opus imp. in Matth., Hom.* i., falsely ascribed to Chrysostom.

† *I.e.*, Ochozias, Joas, and Amasias, of whom St. Augustine asks in this Question LXXXV. why they were omitted by St. Matthew.

because Luke purposes to delineate Christ as the expiator of our sins, he makes no mention of these women. But he does mention Juda's brethren, in order to show that they belong to God's people: whereas Ismael, the brother of Isaac, and Esau, Jacob's brother, were cut off from God's people, and for this reason are not mentioned in Christ's genealogy. Another motive was to show the emptiness of pride of birth: for many of Juda's brethren were born of hand-maidens, and yet all were patriarchs and heads of tribes. Phares and Zara are mentioned together, because, as Ambrose says on Luke iii. 23, *they are the type of the twofold life of man: one, according to the Law,* signified by Zara; *the other by Faith,* of which Phares is the type. The brethren of Jechonias are included, because they all reigned at various times: which was not the case with other kings: or, again, because they were alike in wickedness and misfortune.

FOURTH ARTICLE.

WHETHER THE MATTER OF CHRIST'S BODY SHOULD HAVE BEEN TAKEN FROM A WOMAN?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the matter of Christ's body should not have been taken from a woman. For the male sex is more noble than the female. But it was most suitable that Christ should assume that which is perfect in human nature. Therefore it seems that He should not have taken flesh from a woman but rather from man: just as Eve was formed from the rib of a man.

Obj. 2. Further, whoever is conceived of a woman is shut up in her womb. But it ill becomes God, Who fills heaven and earth, as is written Jer. xxiii. 24, to be shut up within the narrow limits of the womb. Therefore it seems that He should not have been conceived of a woman.

Obj. 3. Further, those who are conceived of a woman contract a certain uncleanness: as it is written (Job xxv. 4): *Can man be justified compared with God? or he that is born of a woman appear clean?* But it was unbecoming that

any uncleanness should be in Christ: for He is the Wisdom of God, of whom it is written (Wisd. vii. 25) that *no defiled thing cometh into her.* Therefore it does not seem right that He should have taken flesh from a woman.

On the contrary, It is written (Gal. iv. 4): *God sent His Son, made of a woman.*

I answer that, Although the Son of God could have taken flesh from whatever matter He willed, it was nevertheless most becoming that He should take flesh from a woman. First because in this way the entire human nature was ennobled. Hence Augustine says (*QQ.* lxxxiii., *qu.* 11): *It was suitable that man's liberation should be made manifest in both sexes. Consequently, since it behoved a man, being of the nobler sex, to assume, it was becoming that the liberation of the female sex should be manifested in that man being born of a woman.*

Secondly, because thus the truth of the Incarnation is made evident. Wherefore Ambrose says (*De Incarn.* vi.): *Thou shalt find in Christ many things both natural, and supernatural. In accordance with nature He was within the womb* —viz., of a woman's body: *but it was above nature that a virgin should conceive and give birth: that thou mightest believe that He was God, who was renewing nature; and that He was man who, according to nature, was being born of a man.* And Augustine says (*Ep. ad Volus.* cxxxvii.): *If Almighty God had created a man formed otherwise than in a mother's womb, and had suddenly produced him to sight . . . would He not have strengthened an erroneous opinion, and made it impossible for us to believe that He had become a true man? And whilst He is doing all things wondrously, would He have taken away that which He accomplished in mercy? But now, He, the mediator between God and man, has so shown Himself, that, uniting both natures in the unity of one Person, He has given a dignity to ordinary by extraordinary things, and tempered the extraordinary by the ordinary.*

Thirdly, because in this fashion the begetting of man is accomplished in every variety of manner. For the first man was made from the *slime of the earth,* without the

concurrence of man or woman: Eve was made of man but not of woman: and other men are made from both man and woman. So that this fourth manner remained as it were proper to Christ, that He should be made of a woman without the concurrence of a man.

Reply Obj. 1. The male sex is more noble than the female, and for this reason He took human nature in the male sex. But lest the female sex should be despised, it was fitting that He should take flesh of a woman. Hence Augustine says (*De Agone Christ.* xi.): *Men, despise not yourselves: the Son of God became a man: despise not yourselves, women; the Son of God was born of a woman.*

Reply Obj. 2. Augustine thus (*Contra Faust.* xxiii.) replies to Faustus, who urged this objection: *By no means,* says he, *does the Catholic Faith, which believes that Christ the Son of God was born of a virgin, according to the flesh, suppose that the same Son of God was so shut up in His Mother's womb, as to cease to be elsewhere, as though He no longer continued to govern heaven and earth, and as though He had withdrawn Himself from the Father. But you, Manicheans, being of a mind that admits of nought but material images, are utterly unable to grasp these things.* For, as he again says (*Ep. ad Volus.*, cxxxvii.), *it belongs to the sense of man to form conceptions only through tangible bodies, none of which can be entire everywhere, because they must of necessity be diffused through their innumerable parts in various places. . . . Far otherwise is the nature of the soul from that of the body: how much more the nature of God, the Creator of soul and body! . . . He is able to be entire everywhere, and to be contained in no place. He is able to come without moving from the place where He was; and to go without leaving the spot whence He came.*

Reply Obj. 3. There is no uncleanness in the conception of man from a woman, as far as this is the work of God: wherefore it is written (Acts x. 15): *That which God hath cleansed do not thou call common—i.e.,* unclean. There is, however, a certain uncleanness therein, resulting from sin, as far as lustful desire accompanies conception by sexual

union. But this was not the case with Christ, as shown above (Q. XXVIII., A. 1). But if there were any uncleanness therein, the Word of God would not have been sullied thereby, for He is utterly unchangeable. Wherefore Augustine says (*Contra Quinque Hæreses*, v.): *God saith, the Creator of man: What is it that troubles thee in My Birth? I was not conceived by lustful desire. I made Myself a mother of whom to be born. If the sun's rays can dry up the filth in the drain, and yet not be defiled: much more can the Splendour of eternal light cleanse whatever It shines upon, but Itself cannot be sullied.*

FIFTH ARTICLE.

WHETHER THE FLESH OF CHRIST WAS CONCEIVED OF THE VIRGIN'S PUREST BLOOD?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the flesh of Christ was not conceived of the Virgin's purest blood. For it is said in the collect (Feast of the Annunciation) that God *willed that His Word should take flesh from a Virgin.* But flesh differs from blood. Therefore Christ's body was not taken from the Virgin's blood.

Obj. 2. Further, as the woman was miraculously formed from the man, so Christ's body was formed miraculously from the Virgin. But the woman is not said to have been formed from the man's blood, but rather from his flesh and bones, according to Gen. ii. 23: *This now is bone of my bones, and flesh of my flesh.* It seems therefore that neither should Christ's body have been formed from the Virgin's blood, but from her flesh and bones.

Obj. 3. Further, Christ's body was of the same species as other men's bodies. But other men's bodies are not formed from the purest blood but from the semen and the menstrual blood. Therefore it seems that neither was Christ's body conceived of the purest blood of the Virgin.

On the contrary, Damascene says (*De Fide Orthod.* iii.) that *the Son of God, from the Virgin's purest blood, formed Himself flesh, animated with a rational soul.*

I answer that, As stated above (A. 4), in Christ's conception His being born of a woman was in accordance with the laws of nature, but that He was born of a virgin was above the laws of nature. Now, such is the law of nature that in the generation of an animal the female supplies the matter, while the male is the active principle of generation; as the Philosopher proves (*De Gener. Animal.* i.). But a woman who conceives of a man is not a virgin. And consequently it belongs to the supernatural mode of Christ's generation, that the active principle of generation was the supernatural power of God: but it belongs to the natural mode of His generation, that the matter from which His body was conceived is similar to the matter which other women supply for the conception of their offspring. Now, this matter, according to the Philosopher (*ibid.*), is the woman's blood, not any of her blood, but brought to a more perfect stage of secretion by the mother's generative power, so as to be apt for conception. And therefore of such matter was Christ's body conceived.

Reply Obj. 1. Since the Blessed Virgin was of the same nature as other women, it follows that she had flesh and bones of the same nature as theirs. Now, flesh and bones in other women are actual parts of the body, the integrity of which results therefrom: and consequently they cannot be taken from the body without its being corrupted or diminished. But as Christ came to heal what was corrupt, it was not fitting that He should bring corruption or diminution to the integrity of His mother. Therefore it was becoming that Christ's body should be formed not from the flesh or bones of the Virgin, but from her blood, which as yet is not actually a part, but is potentially the whole, as stated in *De Gener. Animal.* i. Hence He is said to have taken flesh from the Virgin, not that the matter from which His body was formed was actual flesh, but blood, which is flesh potentially.

Reply Obj. 2. As stated in the First Part (Q. XCII., A. 3 *ad* 2), Adam, through being established as a kind of principle of human nature, had in his body a certain pro-

portion of flesh and bone, which belonged to him, not as an integral part of his personality, but in regard to his state as a principle of human nature. And from this was the woman formed, without detriment to the man. But in the Virgin's body there was nothing of this sort, from which Christ's body could be formed without detriment to His mother's body.

Reply Obj. 3. Woman's semen is not apt for generation, but is something imperfect in the seminal order, which, on account of the imperfection of the female power, it has not been possible to bring to complete seminal perfection. Consequently this semen is not the necessary matter of conception; as the Philosopher says (*De Gener. Animal.* i.): wherefore there was none such in Christ's conception: all the more, since, though it is imperfect in the seminal order, a certain concupiscence accompanies its emission, as also that of the male semen: whereas in that virginal conception there could be no concupiscence. Wherefore Damascene says (*De Fide Orthod.* iii.) that Christ's body was not conceived *seminally*. But the menstrual blood, the flow of which is subject to monthly periods, has a certain natural impurity of corruption: like other superfluities, which nature does not heed, and therefore expels. Of such menstrual blood infected with corruption and repudiated by nature, the conception is not formed; but from a certain secretion of the pure blood which by a process of elimination is prepared for conception, being, as it were, more pure and more perfect than the rest of the blood. Nevertheless, it is tainted with the impurity of lust in the conception of other men: inasmuch as by sexual intercourse this blood is drawn to a place apt for conception. This, however, did not take place in Christ's conception: because this blood was brought together in the Virgin's womb and fashioned into a child by the operation of the Holy Ghost. Therefore is Christ's body said to be *formed of the most chaste and purest blood of the Virgin.*

SIXTH ARTICLE.

WHETHER CHRIST'S BODY WAS IN ADAM AND THE OTHER PATRIARCHS, AS TO SOMETHING SIGNATE?

We proceed thus to the Sixth Article :—

Objection 1. It would seem that Christ's Body was in Adam and the patriarchs as to something signate. For Augustine says (*Gen. ad lit.* x.) that the flesh of Christ was in Adam and Abraham *by way of a bodily substance.* But bodily substance is something signate. Therefore Christ's flesh was in Adam, Abraham, and the other patriarchs, according to something signate.

Obj. 2. Further, it is said (Rom. i. 3) that Christ *was made . . . of the seed of David according to the flesh.* But the seed of David was something signate in him. Therefore Christ was in David, according to something signate, and for the same reason in the other patriarchs.

Obj. 3. Further, the human race is Christ's kindred, inasmuch as He took flesh therefrom. But if that flesh were not something signate in Adam, the human race, which is descended from Adam, would seem to have no kindred with Christ: but rather with those other things from which the matter of His flesh was taken. Therefore it seems that Christ's flesh was in Adam and the other patriarchs according to something signate.

On the contrary, Augustine says (*Gen. ad lit.* x.) that in whatever way Christ was in Adam and Abraham, other men were there also; but not conversely. But other men were not in Adam and Abraham by way of some signate matter, but only according to origin, as stated in the First Part (Q. CXIX., A. 1., A. 2 *ad* 4). Therefore neither was Christ in Adam and Abraham according to something signate; and, for the same reason, neither was He in the other patriarchs.

I answer that, As stated above (A. 5 *ad* 1), the matter of Christ's body was not the flesh and bones of the Blessed Virgin, nor anything that was actually a part of her body,

but her blood which was her flesh potentially. Now, whatever was in the Blessed Virgin, as received from her parents, was actually a part of her body. Consequently that which the Blessed Virgin received from her parents was not the matter of Christ's body. Therefore we must say that Christ's body was not in Adam and the other patriarchs according to something signate, in the sense that some part of Adam's or of anyone else's body could be singled out and designated as the very matter from which Christ's body was to be formed: but it was there according to origin, just as was the flesh of other men. For Christ's body is related to Adam and the other patriarchs through the medium of His mother's body. Consequently Christ's body was in the patriarchs, in no other way than was His mother's body, which was not in the patriarchs according to signate matter: as neither were the bodies of other men, as stated in the First Part (*loc. cit.*).

Reply Obj. 1. The expression *Christ was in Adam according to bodily substance*, does not mean that Christ's body was a bodily substance in Adam: but that the bodily substance of Christ's body—*i.e.*, the matter which He took from the Virgin—was in Adam as in its active principle, but not as in its material principle: in other words, by the generative power of Adam and his descendants down to the Blessed Virgin, this matter was prepared for Christ's conception. But this matter was not fashioned into Christ's body by the seminal power derived from Adam. Therefore Christ is said to have been in Adam by way of origin, according to bodily substance: but not according to seminal virtue.

Reply Obj. 2. Although Christ's body was not in Adam and the other patriarchs, according to seminal virtue, yet the Blessed Virgin's body was thus in them, through her being conceived from the seed of a man. For this reason, through the medium of the Blessed Virgin, Christ is said to be of the seed of David, according to the flesh, by way of origin.

Reply Obj. 3. Christ and the human race are kindred, through the likeness of species. Now, specific likeness

results not from remote but from proximate matter, and from the active principle which begets its like in species. Thus, then, the kinship of Christ and the human race is sufficiently preserved by His body being formed from the Virgin's blood, derived in its origin from Adam and the other patriarchs. Nor is this kinship affected by the matter whence this blood is taken, as neither is it in the generation of other men, as stated in the First Part (Q. CXIX., A. 2 *ad* 3).

SEVENTH ARTICLE.

WHETHER CHRIST'S FLESH IN THE PATRIARCHS WAS INFECTED BY SIN?

We proceed thus to the Seventh Article :—

Objection 1. It would seem that Christ's flesh was not infected by sin in the patriarchs. For it is written (Wisd. vii. 25) that *no defiled thing cometh into* Divine Wisdom. But Christ is the Wisdom of God according to 1 Cor. i. 24. Therefore Christ's flesh was never defiled by sin.

Obj. 2. Further, Damascene says (*De Fide Orthod.* iii.) that Christ *assumed the first-fruits of our nature.* But in the primitive state human flesh was not infected by sin. Therefore Christ's flesh was not infected either in Adam or in the other patriarchs.

Obj. 3. Further, Augustine says (*Gen. ad lit.* x.) that *human nature ever had, together with the wound, the balm with which to heal it.* But that which is infected cannot heal a wound; rather does it need to be healed itself. Therefore in human nature there was ever something preserved from infection, from which afterwards Christ's body was formed.

On the contrary, Christ's body is not related to Adam and the other patriarchs, save through the medium of the Blessed Virgin's body, of whom He took flesh. But the body of the Blessed Virgin was wholly conceived in original sin, as stated above (Q. XIV., A. 3 *ad* 1), and thus, as far as it was in the patriarchs, it was subject to sin. Therefore the flesh of Christ, as far as it was in the patriarchs, was subject to sin.

ST. MICHAEL'S COLLEGE LIBRARY

I answer that, When we say that Christ or His flesh was in Adam and the other patriarchs, we compare Him, or His flesh, to Adam and the other patriarchs. Now, it is manifest that the condition of the patriarchs differed from that of Christ: for the patriarchs were subject to sin, whereas Christ was absolutely free from sin. Consequently a twofold error may occur on this point. First, by attributing to Christ, or to His flesh, that condition which was in the patriarchs; by saying, for instance, that Christ sinned in Adam, since after some fashion He was in him. But this is false; because Christ was not in Adam in such a way that Adam's sin belonged to Christ: forasmuch as He is not descended from him according to the law of concupiscence, or according to seminal virtue; as stated above (A. 1 *ad* 3, A. 6 *ad* 1, Q. XV., A. 1 *ad* 2).

Secondly, error may occur by attributing the condition of Christ or of His flesh to that which was actually in the patriarchs: by saying, for instance, that, because Christ's flesh, as existing in Christ, was not subject to sin, therefore in Adam also and in the patriarchs there was some part of his body that was not subject to sin, and from which afterwards Christ's body was formed; as some indeed held. For this is quite impossible. First, because Christ's flesh was not in Adam and in the other patriarchs, according to something signate, distinguishable from the rest of his flesh, as pure from impure; as already stated (A. 6). Secondly, because since human flesh is infected by sin, through being conceived in lust, just as the entire flesh of a man is conceived through lust, so also is it entirely defiled by sin. Consequently we must say that the entire flesh of the patriarchs was subjected to sin, nor was there anything in them that was free from sin, and from which afterwards Christ's body could be formed.

Reply Obj. 1. Christ did not assume the flesh of the human race subject to sin, but cleansed from all infection of sin. Thus it is that *no defiled thing cometh into* the Wisdom of God.

Reply Obj. 2. Christ is said to have assumed the first-fruits of our nature, as to the likeness of condition; foras-

much as He assumed flesh not infected by sin, like unto the flesh of man before sin. But this is not to be understood to imply a continuation of that primitive purity, as though the flesh of innocent man was preserved in its freedom from sin until the formation of Christ's body.

Reply Obj. 3. Before Christ, there was actually in human nature a wound—*i.e.*, the infection of original sin. But the balm to heal the wound was not there actually, but only by a certain virtue of origin, forasmuch as from those patriarchs the flesh of Christ was to be propagated.

EIGHTH ARTICLE.

WHETHER CHRIST PAID TITHES IN ABRAHAM'S LOINS?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that Christ *paid tithes* in Abraham's loins. For the Apostle says (Heb. vii. 6-9) that Levi, the great-grandson of Abraham, *paid tithes in Abraham*, because, when the latter paid tithes to Melchisedech, *he was yet in his loins*. In like manner Christ was in Abraham's loins when the latter paid tithes. Therefore Christ Himself also paid tithes in Abraham.

Obj. 2. Further, Christ is of the seed of Abraham according to the flesh which He received from His mother. But His mother paid tithes in Abraham. Therefore for a like reason did Christ.

Obj. 3. Further, *in Abraham tithe was levied on that which needed healing*, as Augustine says (*Gen. ad lit.* x.). But all flesh subject to sin needed healing. Since therefore Christ's flesh was the subject of sin, as stated above (A. 7), it seems that Christ's flesh paid tithes in Abraham.

Obj. 4. Further, this does not seem to be at all derogatory to Christ's dignity. For the fact that the father of a bishop pays tithes to a priest does not hinder his son, the bishop, from being of higher rank than an ordinary priest. Consequently, although we may say that Christ paid tithes when Abraham paid them to Melchisedech, it does not follow that Christ was not greater than Melchisedech.

On the contrary, Augustine says (*Gen. ad lit.* x.) that *Christ did not pay tithes there—i.e.,* in Abraham—*for His flesh derived from him, not the heat of the wound, but the matter of the antidote.*

I answer that, It behoves us to say that the sense of the passage quoted from the Apostle is that Christ did not pay tithes in Abraham. For the Apostle proves that the priesthood according to the order of Melchisedech is greater than the Levitical priesthood, from the fact that Abraham paid tithes to Melchisedech, while Levi, from whom the legal priesthood was derived, was yet in his loins. Now, if Christ had also paid tithes in Abraham, His priesthood would not have been according to the order of Melchisedech, but of a lower order. Consequently we must say that Christ did not pay tithes in Abraham's loins, as Levi did.

For since he who pays a tithe keeps nine parts to himself, and surrenders the tenth to another, inasmuch as the number ten is the sign of perfection, as being, in a sort, the terminus of all numbers which mount from one to ten, it follows that he who pays a tithe bears witness to his own imperfection and to the perfection of another. Now, to sin is due the imperfection of the human race, which needs to be perfected by Him who cleanses from sin. But to heal from sin belongs to Christ alone, for He is the *Lamb that taketh away the sin of the world* (John i. 29), whose figure was Melchisedech, as the Apostle proves (Heb. vii.). Therefore by giving tithes to Melchisedech, Abraham foreshadowed that he, as being conceived in sin, and all who were to be his descendants in contracting original sin, needed that healing which is through Christ. And Isaac, Jacob, and Levi, and all the others were in Abraham in such a way so as to be descended from him, not only as to bodily substance, but also as to seminal virtue, by which original sin is transmitted. Consequently, they all paid tithes in Abraham—*i.e.,* foreshadowed as needing to be healed by Christ. And Christ alone was in Abraham in such a manner as to descend from him, not by seminal virtue, but according to bodily substance. Therefore He was not in

Abraham so as to need to be healed, but rather *as the balm with which the wound was to be healed.* Therefore He did not pay tithes in Abraham's loins.

Thus the answer to the first objection is made manifest.

Reply Obj. 2. Because the Blessed Virgin was conceived in original sin, she was in Abraham as needing to be healed. Therefore she paid tithes in him, as descending from him according to seminal virtue. But this is not true of Christ's body, as stated above.

Reply Obj. 3. Christ's flesh is said to have been subject to sin, according as it was in the patriarchs, by reason of the condition in which it was in His forefathers, who paid the tithes: but not by reason of its condition as actually in Christ, who did not pay the tithes.

Reply Obj. 4. The levitical priesthood was handed down through carnal origin: wherefore it was not less in Abraham than in Levi. Consequently, since Abraham paid tithes to Melchisedech as to one greater than he, it follows that the priesthood of Melchisedech, inasmuch as he was a figure of Christ, was greater than that of Levi. But the priesthood of Christ does not result from carnal origin, but from spiritual grace. Therefore it is possible that a father pay tithes to a priest, as the less to the greater, and yet his son, if he be a bishop, is greater than that priest, not through carnal origin, but through the spiritual grace which he has received from Christ.

QUESTION XXXII.

OF THE ACTIVE PRINCIPLE IN CHRIST'S CONCEPTION.

(*In Four Articles.*)

WE shall now consider the active principle in Christ's conception: concerning which there are four points of inquiry: (1) Whether the Holy Ghost was the active principle of Christ's conception? (2) Whether it can be said that Christ was conceived of the Holy Ghost? (3) Whether it can be said that the Holy Ghost is Christ's father according to the flesh? (4) Whether the Blessed Virgin co-operated actively in Christ's conception?

FIRST ARTICLE.

WHETHER THE ACCOMPLISHMENT OF CHRIST'S CONCEPTION SHOULD BE ATTRIBUTED TO THE HOLY GHOST?

We proceed thus to the First Article :—

Objection 1. It would seem that the accomplishment of Christ's conception should not be attributed to the Holy Ghost, because, as Augustine says (*De Trin.* i.), *The works of the Trinity are indivisible, just as the Essence of the Trinity is indivisible.* But the accomplishment of Christ's conception was the work of God. Therefore it seems that it should not be attributed to the Holy Ghost any more than to the Father or the Son.

Obj. 2. Further, the Apostle says (Gal. iv. 4): *When the fulness of time was come, God sent His Son, made of a woman ;* which words Augustine expounds by saying (*De Trin.* iv.): *Sent, in so far as made of a woman.* But the sending of the Son is especially attributed to the Father, as stated in

the First Part (Q. XLIII., A. 8). Therefore His conception also, by reason of which He was *made of a woman*, should be attributed principally to the Father.

Obj. 3. Further, it is written (Prov. ix. 1): *Wisdom hath built herself a house.* Now, Christ is Himself the Wisdom of God; according to 1 Cor. i. 24: *Christ the Power of God and the Wisdom of God.* And the house of this Wisdom is Christ's body, which is also called His temple, according to John ii. 21: *But He spoke of the temple of His body.* Therefore it seems that the accomplishment of Christ's conception should be attributed principally to the Son, and not, therefore, to the Holy Ghost.

On the contrary, It is written (Luke i. 35): *The Holy Ghost shall come upon thee.*

I answer that, The whole Trinity effected the conception of Christ's body: nevertheless, this is attributed to the Holy Ghost, for three reasons. First, because this is befitting to the cause of the Incarnation, considered on the part of God. For the Holy Ghost is the love of Father and Son, as stated in the First Part (Q. XXXVII., A. 1). Now, that the Son of God took to Himself flesh from the Virgin's womb was due to the exceeding love of God: wherefore it is said (John iii. 16): *God so loved the world as to give His only-begotten Son.*

Secondly, this is befitting to the cause of the Incarnation, on the part of the nature assumed. Because we are thus given to understand that human nature was assumed by the Son of God into the unity of Person, not by reason of its merits, but through grace alone; which is attributed to the Holy Ghost, according to 1 Cor. xii. 4: *There are diversities of graces, but the same Spirit.* Wherefore Augustine says (*Enchir.* xl.): *The manner in which Christ was born of the Holy Ghost . . . suggests to us the grace of God, whereby man, without any merits going before, in the very beginning of his nature when he began to exist was joined to God the Word, into so great unity of Person, that He Himself should be the Son of God.*

Thirdly, because this is befitting the term of the Incar-

nation. For the term of the Incarnation was that that man, who was being conceived, should be the Holy One and the Son of God. Now, both of these are attributed to the Holy Ghost. For by Him men are made to be sons of God, according to Gal. iv. 6: *Because you are sons, God hath sent the Spirit of His Son into your* (Vulg., *our*) *hearts, crying: Abba, Father.* Again, He is the *Spirit of sanctification,* according to Rom. i. 4. Therefore, just as other men are sanctified spiritually by the Holy Ghost, so as to be the adopted sons of God, so was Christ conceived in sanctity by the Holy Ghost, so as to be the natural Son of God. Hence, according to a gloss on Rom. i. 4, the words, *Who was predestinated the Son of God, in power,* are explained by what immediately follows: *According to the Spirit of sanctification—i.e., through being conceived of the Holy Ghost.* And the Angel of the Annunciation himself, after saying, *The Holy Ghost shall come upon thee,* draws the conclusion: *Therefore also the Holy which shall be born of thee shall be called the Son of God.*

Reply Obj. 1. The work of the conception was indeed common to the whole Trinity; yet in some way it is attributed to each of the Persons. For to the Father is attributed authority in regard to the Person of the Son, who by this conception took to Himself (human nature). The taking itself (of human nature) is attributed to the Son: but the formation of the body taken by the Son is attributed to the Holy Ghost. For the Holy Ghost is the Spirit of the Son, according to Gal. iv. 6: *God sent the Spirit of His Son.* For just as the power of the soul which is in the semen, through the spirit enclosed therein, fashions the body in the generation of other men, so the Power of God, which is the Son Himself, according to 1 Cor. i. 24: *Christ, the Power of God,* through the Holy Ghost formed the body which He assumed. This is also shown by the words of the angel: *The Holy Ghost shall come upon thee,* as it were, in order to prepare and fashion the matter of Christ's body; *and the Power of the Most High—i.e.,* Christ—*shall overshadow thee—that is to say, the incorporeal Light of the Godhead shall in thee take the*

corporeal substance of human nature : for a shadow is formed by light and body, as Gregory says (*Moral.* xviii.). The *Most High* is the Father, whose Power is the Son.

Reply Obj. 2. The mission refers to the Person assuming, who is sent by the Father; but the conception refers to the body assumed, which is formed by the operation of the Holy Ghost. And therefore, though mission and conception are in the same subject; since they differ in our consideration of them, mission is attributed to the Father, but the accomplishment of the conception to the Holy Ghost; whereas the assumption of flesh is attributed to the Son.

Reply Obj. 3. As Augustine says (*QQ. Vet. et Nov. Test. qu.* 52): *This may be understood in two ways. For, first, Christ's house is the Church, which He built with His blood. Secondly, His body may be called His house, just as it is called His temple. . . . And what is done by the Holy Ghost is done by the Son of God, because Theirs is one Nature and one Will.*

SECOND ARTICLE.

WHETHER IT SHOULD BE SAID THAT CHRIST WAS CONCEIVED OF ('DE') THE HOLY GHOST?

We proceed thus to the Second Article :—

Objection 1. It would seem that we should not say that Christ was conceived of (*de*) the Holy Ghost. Because on Rom. xi. 36: *For of Him* (ex ipso) *and by Him, and in Him, are all things,* the gloss of Augustine says: *Notice that he does not say, 'of Him'* (de ipso), *but 'of Him'* (ex ipso). *For of Him* (ex ipso) *are heaven and earth, since He made them : but not of Him* (de ipso), *since they are not made of His substance.* But the Holy Ghost did not form Christ's body of (*de*) His own substance. Therefore we should not say that Christ was conceived of (*de*) the Holy Ghost.

Obj. 2. Further, the active principle of (*de*) which something is conceived is as the seed in generation. But the Holy Ghost did not take the place of seed in Christ's conception. For Jerome says (*Expos. Cathol. Fidei*):* *We do*

* Written by Pelagius.

not say, as some wicked wretches hold, that the Holy Ghost took the place of seed: but we say that Christ's body was wrought—i.e., formed—*by the power and might of the Creator.* Therefore we should not say that Christ's body was conceived of (*de*) the Holy Ghost.

Obj. 3. Further, no one thing is made of two, except they be in some way mingled. But Christ's body was formed of (*de*) the Virgin Mary. If therefore we say that Christ was conceived of (*de*) the Holy Ghost, it seems that a mingling took place of the Holy Ghost with the matter supplied by the Virgin: and this is clearly false. Therefore we should not say that Christ was conceived of (*de*) the Holy Ghost.

On the contrary, It is written (Matth. i. 18): *Before they came together, she was found with child, of* (*de*) *the Holy Ghost.*

I answer that, Conception is not attributed to Christ's body alone, but also to Christ Himself by reason of His body. Now, in the Holy Ghost we may observe a twofold habitude to Christ. For to the Son of God Himself, who is said to have been conceived, He has a habitude of consubstantiality: while to His body He has the habitude of efficient cause. And this preposition *of* (*de*) signifies both habitudes: thus we say that a certain man is *of* (*de*) *his father.* And therefore we can fittingly say that Christ was conceived of the Holy Ghost in such a way that the efficiency of the Holy Ghost be referred to the body assumed, and the consubstantiality to the Person assuming.

Reply Obj. 1. Christ's body, through not being consubstantial with the Holy Ghost, cannot properly be said to be conceived of (*de*) the Holy Ghost, but rather *from* (ex) *the Holy Ghost,* as Ambrose says (*De Spir. Sanct.* ii.): *What is from someone is either from his substance or from his power: from his substance, as the Son who is from the Father; from his power, as all things are from God, just as Mary conceived from the Holy Ghost.*

Reply Obj. 2. It seems that on this point there is a difference of opinion between Jerome and certain other Doctors, who assert that the Holy Ghost took the place of seed in

this conception. For Chrysostom says (*Hom.* i. *in Matth.*):* *When God's Only-Begotten was about to enter into the Virgin, the Holy Ghost preceded Him; that by the previous entrance of the Holy Ghost, Christ might be born unto sanctification according to His body, the Godhead entering instead of the seed.* And Damascene says (*De Fide Orthod.* iii.): *God's wisdom and power overshadowed her, like unto a Divine seed.*

But these expressions are easily explained. Because Chrysostom and Damascene compare the Holy Ghost, or also the Son, who is the Power of the Most High, to seed, by reason of the active power therein; while Jerome denies that the Holy Ghost took the place of seed, considered as a corporeal substance which is transformed in conception.

Reply Obj. 3. As Augustine says (*Enchir.* xl.), Christ is said to be conceived or born of the Holy Ghost in one sense; of the Virgin Mary in another:—of the Virgin Mary materially; of the Holy Ghost efficiently. Therefore there was no mingling here.

THIRD ARTICLE.

WHETHER THE HOLY GHOST SHOULD BE CALLED CHRIST'S FATHER IN RESPECT OF HIS HUMANITY?

We proceed thus to the Third Article:—

Objection 1. It would seem that the Holy Ghost should be called Christ's father in respect of His humanity. Because, according to the Philosopher (*De Gener. Animal.* i.): *The Father is the active principle in generation, the mother supplies the matter.* But the Blessed Virgin is called Christ's Mother, by reason of the matter which she supplied in His conception. Therefore it seems that the Holy Ghost can be called His father, through being the active principle in His conception.

Obj. 2. Further, as the minds of other holy men are fashioned by the Holy Ghost, so also was Christ's body fashioned by the Holy Ghost. But other holy men, on account of the aforesaid fashioning, are called the children of the whole Trinity, and consequently of the Holy Ghost.

* *Opus Imp.* (supposititious).

Therefore it seems that Christ should be called the Son of the Holy Ghost, forasmuch as His body was fashioned by the Holy Ghost.

Obj. 3. Further, God is called our Father by reason of His having made us, according to Deut. xxxii. 6: *Is not He thy Father, that hath possessed thee, and made thee and created thee?* But the Holy Ghost made Christ's body, as stated above (AA. 1, 2). Therefore the Holy Ghost should be called Christ's Father in respect of the body fashioned by Him.

On the contrary, Augustine says (*Enchir.* xl.): *Christ was born of the Holy Ghost not as a Son, and of the Virgin Mary as a Son.*

I answer that, The words 'fatherhood,' 'motherhood,' and 'sonship,' result from generation; yet not from any generation, but from that of living things, especially animals. For we do not say that fire generated is the son of the fire generating it, except, perhaps, metaphorically; we speak thus only of animals in whom generation is more perfect. Nevertheless, the word 'son' is not applied to everything generated in animals, but only to that which is generated into likeness of the generator. Wherefore, as Augustine says (*Enchir.* xxxix.), we do not say that a hair which is generated in a man is his son; nor do we say that a man who is born is the son of the seed; for neither is the hair like the man nor is the man born like the seed, but like the man who begot him. And if the likeness be perfect, the sonship is perfect, whether in God or in man. But if the likeness be imperfect, the sonship is imperfect. Thus in man there is a certain imperfect likeness to God, both as regards his being created to God's image and as regards His being created unto the likeness of grace. Therefore in both ways man can be called His son, both because he is created to His image and because he is likened to Him by grace. Now, it must be observed that what is said in its perfect sense of a thing should not be said thereof in its imperfect sense: thus, because Socrates is said to be naturally a man, in the proper sense of *man,* never is he called man in the sense in which the portrait of a man is

called a man, although, perhaps, he may resemble another man. Now, Christ is the Son of God in the perfect sense of sonship. Wherefore, although in His human nature He was created and justified, He ought not to be called the Son of God, either in respect of His being created or of His being justified, but only in respect of His eternal generation, by reason of which He is the Son of the Father alone. Therefore nowise should Christ be called the Son of the Holy Ghost, nor even of the whole Trinity.

Reply Obj. 1. Christ was conceived of the Virgin Mary, who supplied the matter of His conception unto likeness of species. For this reason He is called her Son. But as man He was conceived of the Holy Ghost as the active principle of His conception, but not unto likeness of species, as a man is born of his father. Therefore Christ is not called the Son of the Holy Ghost.

Reply Obj. 2. Men who are fashioned spiritually by the Holy Ghost cannot be called sons of God in the perfect sense of sonship. And therefore they are called sons of God in respect of imperfect sonship, which is by reason of the likeness of grace, which flows from the whole Trinity.

But with Christ it is different, as stated above.

The same reply avails for the third objection.

Fourth Article.

WHETHER THE BLESSED VIRGIN CO-OPERATED ACTIVELY IN THE CONCEPTION OF CHRIST'S BODY?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the Blessed Virgin co-operated actively in the conception of Christ's body. For Damascene says (*De Fide Orthod.* iii.) that *the Holy Ghost came upon the Virgin, purifying her, and bestowing on her the power to receive and to bring forth the Word of God.* But she had from nature the passive power of generation, like any other woman. Therefore He bestowed on her an active power of generation. And thus she co-operated actively in Christ's conception.

Obj. 2. Further, all the powers of the vegetative soul are active, as the Commentator says (*De Anima* ii.). But the generative power, in both man and woman, belongs to the vegetative soul. Therefore, both in man and woman, it co-operates actively in the conception of the child.

Obj. 3. Further, in the conception of a child the woman supplies the matter from which the child's body is naturally formed. But nature is an intrinsic principle of movement. Therefore it seems that in the very matter supplied by the Blessed Virgin there was an active principle.

On the contrary, The active principle in generation is called the 'seminal virtue.' But, as Augustine says (*Gen. ad lit.* x.), Christ's body *was taken from the Virgin, only as to corporeal matter, by the Divine power of conception and formation, but not by any human seminal virtue.* Therefore the Blessed Virgin did not co-operate actively in the conception of Christ's body.

I answer that, Some say that the Blessed Virgin co-operated actively in Christ's conception, both by natural and by a supernatural power. By natural power, because they hold that in all natural matter there is an active principle. Otherwise they believe that there would be no such thing as natural transformation. But in this they are deceived. Because a transformation is said to be natural by reason not only of an active but also of a passive intrinsic principle: for the Philosopher says expressly (*Phys.* viii.) that in heavy and light things there is a passive, and not an active, principle of natural movement. Nor is it possible for matter to be active in its own formation, since it is not in act. Nor, again, is it possible for anything to put itself in motion except it be divided into two parts, one being the mover, the other being moved: which happens in animate things only, as is proved *Phys.* viii.

By a supernatural power, because they say that the mother requires not only to supply the matter, which is the menstrual blood, but also the semen, which, being mingled with that of the male, has an active power in generation. And since in the Blessed Virgin there was no resolution

of semen, by reason of her inviolate virginity, they say that the Holy Ghost supernaturally bestowed on her an active power in the conception of Christ's body, which power other mothers have by reason of the semen resolved. But this cannot stand, because, since *each thing is on account of its operation* (*De Cœl.* ii.), nature would not, for the purpose of the act of generation, distinguish the male and female sexes, unless the action of the male were distinct from that of the female. Now, in generation there are two distinct operations—that of the agent and that of the patient. Wherefore it follows that the entire active operation is on the part of the male, and the passive on the part of the female. For this reason in plants, where both forces are mingled, there is no distinction of male and female.

Since, therefore, the Blessed Virgin was not Christ's Father, but His Mother, it follows that it was not given to her to exercise an active power in His conception: whether to co-operate actively so as to be His Father, or not to co-operate at all, as some say; whence it would follow that this active power was bestowed on her to no purpose. We must therefore say that in Christ's conception itself she did not co-operate actively, but merely supplied the matter thereof. Nevertheless, before the conception she co-operated actively in the preparation of the matter so that it should be apt for the conception.

Reply Obj. 1. This conception had three privileges—namely, that it was without original sin; that it was not that of a man only, but of God and man; and that it was a virginal conception. And all three were effected by the Holy Ghost. Therefore Damascene says, as to the first, that the Holy Ghost *came upon the Virgin, purifying her*—that is, preserving her from conceiving with original sin. As to the second, he says: *And bestowing on her the power to receive—i.e.*, to conceive—*the Word of God.* As to the third, he says: *And to give birth* to Him—*i.e.*, that she might, while remaining a virgin, bring Him forth, not actively, but passively, just as other mothers achieve this through the action of the male seed.

Reply Obj. 2. The generative power of the female is imperfect compared to that of the male. And, therefore, just as in the arts the inferior art gives a disposition to the matter to which the higher art gives the form, as is stated *Phys.* ii., so also the generative power of the female prepares the matter, which is then fashioned by the active power of the male.

Reply Obj. 3. In order for a transformation to be natural, there is no need for an active principle in matter, but only for a passive principle, as stated above.

QUESTION XXXIII.

OF THE MODE AND ORDER OF CHRIST'S CONCEPTION.

(*In Four Articles.*)

WE have now to consider the mode and order of Christ's conception, concerning which there are four points of inquiry: (1) Whether Christ's body was formed in the first instant of its conception? (2) Whether it was animated in the first instant of its conception? (3) Whether it was assumed by the Word in the first instant of its conception? (4) Whether this conception was natural or miraculous?

FIRST ARTICLE.

WHETHER CHRIST'S BODY WAS FORMED IN THE FIRST INSTANT OF ITS CONCEPTION?

We proceed thus to the First Article:—

Objection 1. It would seem that Christ's body was not formed in the first instant of its conception. For it is written (Jo. ii. 20): *Six-and-forty years was this Temple in building;* on which words Augustine comments as follows (*De Trin.* iv.): *This number applies manifestly to the perfection of our Lord's body.* He says, further (*QQ.* lxxxiii., *qu.* 56): *It is not without reason that the Temple, which was a type of His body, is said to have been forty-six years in building: so that as many years as it took to build the Temple, in so many days was our Lord's body perfected.* Therefore Christ's body was not perfectly formed in the first instant of its conception.

Obj. 2. Further, there was need of local movement for the formation of Christ's body, in order that the purest blood of the Virgin's body might be brought where genera-

tion might aptly take place. Now, no body can be moved locally in an instant: since the time taken in movement is divided according to the division of the thing moved, as is proved *Phys.* vi. Therefore Christ's body was not formed in an instant.

Obj. 3. Further, Christ's body was formed of the purest blood of the Virgin, as stated above (Q. XXXI., A. 5). But that matter could not be in the same instant both blood and flesh, because thus matter would have been at the same time the subject of two forms. Therefore the last instant in which it was blood was distinct from the first instant in which it was flesh. But between any two instants there is an interval of time. Therefore Christ's body was not formed in an instant, but during a space of time.

Obj. 4. Further, as the augmentative power requires a fixed time for its act, so also does the generative power: for both are natural powers belonging to the vegetative soul. But Christ's body took a fixed time to grow, like the bodies of other men: for it is written (Luke ii. 52) that He *advanced in wisdom and age.* Therefore it seems for the same reason that the formation of His body, since that, too, belongs to the generative power, was not instantaneous, but took a fixed time, like the bodies of other men.

On the contrary, Gregory says (*Moral* xviii.): *As soon as the angel announced it, as soon as the Spirit came down, the Word was in the womb, within the womb the Word was made flesh.*

I answer that, In the conception of Christ's body three points may be considered: first, the local movement of the blood to the place of generation; secondly, the formation of the body from that matter; thirdly, the development whereby it was brought to perfection of quantity. Of these, the second is the conception itself; the first is a preamble; the third, a result of the conception.

Now, the first could not be instantaneous: since this would be contrary to the very nature of the local movement of any body whatever, the parts of which come into a place successively. The third also requires a succession of time:

both because there is no increase without local movement, and because increase is effected by the power of the soul already informing the body, the operation of which power is subject to time.

But the body's very formation, in which conception principally consists, was instantaneous, for two reasons. First, because of the infinite power of the agent—viz., the Holy Ghost—by whom Christ's body was formed, as stated above (Q. XXXII., A. 1). For the greater the power of an agent, the more quickly can it dispose matter; and, consequently, an agent of infinite power can dispose matter instantaneously to its due form. Secondly, on the part of the Person of the Son, whose body was being formed. For it was unbecoming that He should take to Himself a body as yet unformed. While, if the conception had been going on for any time before the perfect formation of the body, the whole conception could not be attributed to the Son of God, since it is not attributed to Him except by reason of the assumption of that body. Therefore in the first instant in which the various parts of the matter were united together in the place of generation, Christ's body was both perfectly formed and assumed. And thus is the Son of God said to have been conceived; nor could it be said otherwise.

Reply Obj. 1. Neither quotation from Augustine refers to formation alone of Christ's body, but to its formation, together with a fixed development up to the time of His birth. Wherefore in the aforesaid number are foreshadowed the number of months during which Christ was in the Virgin's womb.

Reply Obj. 2. This local movement is not comprised within the conception itself, but is a preamble thereto.

Reply Obj. 3. It is not possible to fix the last instant in which that matter was blood; but it is possible to fix the last period of time which continued without any interval up to the first instant in which Christ's body was formed. And this instant was the terminus of the time occupied by the local movement of the matter towards the place of generation.

Reply Obj. 4. Increase is caused by the augmentative power of that which is the subject of increase: but the formation of the body is caused by the generative power, not of that which is generated, but of the father generating from seed, in which the formative power derived from the father's soul has its operation. But Christ's body was not formed by the seed of man, as stated above (Q. XXXI., A. 5 *ad* 3), but by the operation of the Holy Ghost. Therefore the formation thereof should be such as to be worthy of the Holy Ghost. But the development of Christ's body was the effect of the augmentative power in Christ's soul: and since this was of the same species as ours, it behoved His body to develop in the same way as the bodies of other men, so as to prove the reality of His human nature.

SECOND ARTICLE.

WHETHER CHRIST'S BODY WAS ANIMATED IN THE FIRST INSTANT OF ITS CONCEPTION?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ's body was not animated in the first instant of its conception. For Pope Leo says (*Ep. ad Julian.*): *Christ's flesh was not of another nature than ours; nor was the beginning of His animation different from that of other men.* But the soul is not infused into other men at the first instant of their conception. Therefore neither should Christ's soul have been infused into His body in the first instant of its conception.

Obj. 2. Further, the soul, like any natural form, requires determinate quantity in its matter. But in the first instant of its conception Christ's body was not of the same quantity as the bodies of other men when they are animated: otherwise, if afterwards its development had been continuous, either its birth would have occurred sooner, or at the time of birth He would have been a bigger child than others. The former alternative is contrary to what Augustine says (*De Trin.* iv.), where he proves that Christ was in the Virgin's womb for the space of nine months: while the

latter is contrary to what Pope Leo says (*Serm.* iv. *in Epiph.*): *They found the child Jesus nowise differing from the generality of infants.* Therefore Christ's body was not animated in the first instant of its conception.

Obj. 3. Further, whenever there is *before* and *after* there must be several instants. But according to the Philosopher (*De Gener. Animal.* ii.) in the generation of a man there must needs be *before* and *after:* for he is first of all a living thing, and afterwards, an animal, and after that, a man. Therefore the animation of Christ could not be effected in the first instant of His conception.

On the contrary, Damascene says (*De Fide Orthod.* iii.): *At the very instant that there was flesh, it was the flesh of the Word of God, it was flesh animated with a rational and intellectual soul.*

I answer that, For the conception to be attributed to the very Son of God, as we confess in the Creed, when we say, *who was conceived by the Holy Ghost,* we must needs say that the body itself, in being conceived, was assumed by the Word of God. Now it has been shown above (Q. VI., AA. 1, 2) that the Word of God assumed the body by means of the soul, and the soul by means of the spirit—*i.e.*, the intellect. Wherefore in the first instant of its conception Christ's body must needs have been animated by the rational soul.

Reply Obj. 1. The beginning of the infusion of the soul may be considered in two ways. First, in regard to the disposition of the body. And thus, the beginning of the infusion of the soul into Christ's body was the same as in other men's bodies: for just as the soul is infused into another man's body as soon as it is formed, so was it with Christ. Secondly, this beginning may be considered merely in regard to time. And thus, because Christ's body was perfectly formed in a shorter space of time, so after a shorter space of time was it animated.

Reply Obj. 2. The soul requires due quantity in the matter into which it is infused: but this quantity allows of a certain latitude because it is not fixed to a certain amount.

Now the quantity that a body has when the soul is first infused into it is in proportion to the perfect quantity to which it will attain by development: that is to say, men of greater stature have greater bodies at the time of the first animation. But Christ at the perfect age was of becoming and middle stature: in proportion to which was the quantity of His body at the time when other men's bodies are animated; though it was less than theirs at the first instant of His conception. Nevertheless that quantity was not too small to safeguard the nature of an animated body; since it would have sufficed for the animation of a small man's body.

Reply Obj. 3. What the Philosopher says is true in the generation of other men, because the body is successively formed and disposed for the soul: whence, first, as being imperfectly disposed, it receives an imperfect soul; and afterwards, when it is perfectly disposed, it receives a perfect soul. But Christ's body, on account of the infinite power of the agent, was perfectly disposed instantaneously. Wherefore, at once and in the first instant it received a perfect form, that is, the rational soul.

THIRD ARTICLE.

WHETHER CHRIST'S FLESH WAS FIRST OF ALL CONCEIVED AND AFTERWARDS ASSUMED?

We proceed thus to the First Article:—

Objection 1. It would seem that Christ's flesh was first of all conceived, and afterwards assumed. Because what is not cannot be assumed. But Christ's flesh began to exist when it was conceived. Therefore it seems that it was assumed by the Word of God after it was conceived.

Obj. 2. Further, Christ's flesh was assumed by the Word of God, by means of the rational soul. But it received the rational soul at the term of the conception. Therefore it was assumed at the term of the conception. But at the term of the conception it was already conceived. Therefore it was first of all conceived and afterwards assumed.

Obj. 3. Further, in everything generated, that which is imperfect precedes in time that which is perfect: which is made clear by the Philosopher (*Metaph.* ix.). But Christ's body is something generated. Therefore it did not attain to its ultimate perfection, which consisted in the union with the Word of God, at the first instant of its conception; but, first of all, the flesh was conceived and afterwards assumed.

On the contrary, Augustine says (*De Fide ad Petrum,* xviii.):* *Hold steadfastly, and doubt not for a moment that Christ's flesh was not conceived in the Virgin's womb, before being assumed by the Word.*

I answer that, As stated above, we may say properly that *God was made man,* but not that *man was made God :* because God took to Himself that which belongs to man;—and that which belongs to man did not pre-exist, as subsisting in itself, before being assumed by the Word. But if Christ's flesh had been conceived before being assumed by the Word, it would have had at some time an hypostasis other than that of the Word of God. And this is against the very nature of the Incarnation, which we hold to consist in this, that the Word of God was united to human nature and to all its parts in the unity of hypostasis: nor was it becoming that the Word of God should, by assuming human nature, destroy a pre-existing hypostasis of human nature or of any part thereof. It is consequently contrary to faith to assert that Christ's flesh was first of all conceived and afterwards assumed by the Word of God.

Reply Obj. 1. If Christ's flesh had been formed or conceived, not instantaneously, but successively, one of two things would follow: either that what was assumed was not yet flesh, or that the flesh was conceived before it was assumed. But since we hold that the conception was effected instantaneously, it follows that in that flesh the beginning and the completion of its conception were in the same instant. So that, as Augustine† says: *We say that the very Word of God was conceived in taking flesh, and that His very flesh was conceived by the Word taking flesh.*

* Written by Fulgentius. † Fulgentius, *loc. cit.*

From the above the reply to the second objection is clear. For in the same moment that this flesh began to be conceived, its conception and animation were completed.

Reply Obj. 3. The mystery of the Incarnation is not to be looked upon as an ascent, as it were, of a man already existing and mounting up to the dignity of the Union: as the heretic Photinus maintained. Rather is it to be considered as a descent, by reason of the perfect Word of God taking unto Himself the imperfection of our nature; according to Jo. vi. 38: *I came down from heaven.*

Fourth Article.

whether christ's conception was natural?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ's conception was natural. For Christ is called the Son of Man by reason of His conception in the flesh. But He is a true and natural Son of Man: as also is He the true and natural Son of God. Therefore His conception was natural.

Obj. 2. Further, no creature can be the cause of a miraculous effect. But Christ's conception is attributed to the Blessed Virgin, who is a mere creature: for we say that the Virgin conceived Christ. Therefore it seems that His conception was not miraculous, but natural.

Obj. 3. Further, for a transformation to be natural, it is enough that the passive principle be natural, as stated above (Q. XXXII., A. 4). But in Christ's conception the passive principle on the part of His mother was natural, as we have shown (*ibid.*). Therefore Christ's conception was natural.

On the contrary, Dionysius says (*Ep. ad Caium Monach.*): *Christ does in a superhuman way those things that pertain to man: this is shown in the miraculous virginal conception.*

I answer that, As Ambrose says (*De Incarn.* vi.): *In this mystery thou shalt find many things that are natural, and many that are supernatural.* For if we consider in this conception anything connected with the matter thereof,

which was supplied by the mother, it was in all such things natural. But if we consider it on the part of the active power, thus it was entirely miraculous. And since judgement of a thing should be pronounced in respect of its form rather than of its matter: and likewise in respect of its activity rather than of its passiveness: therefore is it that Christ's conception should be described simply as miraculous and supernatural, although in a certain respect it was natural.

Reply Obj. 1. Christ is said to be a natural Son of Man, by reason of His having a true human nature, through which He is a Son of Man, although He had it miraculously; thus, too, the blind man to whom sight has been restored sees naturally by sight miraculously received.

Reply Obj. 2. The conception is attributed to the Blessed Virgin, not as the active principle thereof, but because she supplied the matter, and because the conception took place in her womb.

Reply Obj. 3. A natural passive principle suffices for a transformation to be natural, when it is moved by its proper active principle in a natural and wonted way. But this is not so in the case in point. Therefore this conception cannot be called simply natural.

QUESTION XXXIV.

OF THE PERFECTION OF THE CHILD CONCEIVED.

(*In Four Articles.*)

WE must now consider the perfection of the child conceived: and concerning this there are four points of inquiry: (1) Whether Christ was sanctified by grace in the first instant of His conception? (2) Whether in that same instant He had the use of free-will? (3) Whether in that same instant He could merit? (4) Whether in that same instant He was a perfect comprehensor?

FIRST ARTICLE.

WHETHER CHRIST WAS SANCTIFIED IN THE FIRST INSTANT OF HIS CONCEPTION?

We proceed thus to the First Article:—

Objection 1. It would seem that Christ was not sanctified in the first instant of His conception. For it is written (1 Cor. xv. 46): *That was not first which is spiritual, but that which is natural: afterwards that which is spiritual.* But sanctification by grace is something spiritual. Therefore Christ received the grace of sanctification, not at the very beginning of His conception, but after a space of time.

Obj. 2. Further, sanctification seems to be a cleansing from sin: according to 1 Cor. vi. 11: *And such some of you were,* namely, sinners, *but you are washed, but you are sanctified.* But sin was never in Christ. Therefore it was not becoming that He should be sanctified by grace.

Obj. 3. Further, as by the Word of God *all things were made,* so from the Word incarnate all men who are

made holy receive holiness, according to Heb. ii. 11: *Both he that sanctifieth and they who are sanctified are all of one.* But *the Word of God, by whom all things were made, was not Himself made;* as Augustine says (*De Trin.* i.). Therefore Christ, by whom all are made holy, was not Himself made holy.

On the contrary, It is written (Luke i. 35): *The Holy which shall be born of thee shall be called the Son of God;* and (John x. 36): *Whom the Father hath sanctified and sent into the world.*

I answer that, As stated above (Q. VII., AA. 9, 10, 12), the abundance of grace sanctifying Christ's soul flows from the very union of the Word, according to John i. 14: *We saw His glory . . . as it were of the Only-Begotten of the Father, full of grace and truth.* For it has been shown above (Q. XXXIII., AA. 2, 3) that in the first instant of conception, Christ's body was both animated and assumed by the Word of God. Consequently, in the first instant of His conception, Christ had the fulness of grace sanctifying His body and His soul.

Reply Obj. 1. The order set down by the Apostle in this passage refers to those who by advancing attain to the spiritual state. But the mystery of the Incarnation is considered as a condescension of the fulness of the Godhead into human nature rather than as the promotion of human nature, already existing, as it were, to the Godhead. Therefore in the man Christ there was perfection of spiritual life from the very beginning.

Reply Obj. 2. To be sanctified is to be made holy. Now something is made not only from its contrary, but also from that which is opposite to it, either by negation or by privation: thus white is made either from black or from not-white. We indeed from being sinners are made holy: so that our sanctification is a cleansing from sin. Whereas Christ, as man, was made holy, because He was not always thus sanctified by grace: yet He was not made holy from being a sinner, because He never sinned; but He was made holy from not-holy as man, not indeed by privation, as though He were at some time a man and not holy; but

by negation—that is, when He was not man He had not human sanctity. Therefore at the same time He was made man and a holy man. For this reason the angel said (Luke i. 35): *The Holy which shall be born of thee.* Which words Gregory expounds as follows (*Moral.* xviii.): *In order to show the distinction between His holiness and ours, it is declared that He shall be born holy. For we, though we are made holy, yet are not born holy, because by the mere condition of a corruptible nature we are tied. . . . But He alone is truly born holy who . . . was not conceived by the combining of carnal union.*

Reply Obj. 3. The Father creates things through the Son, and the whole Trinity sanctifies men through the Man Christ, but not in the same way. For the Word of God has the same power and operation as God the Father: hence the Father does not work through the Son as an instrument, which is both mover and moved. Whereas the humanity of Christ is as the instrument of the Godhead, as stated above (Q. VII., A. 1 *ad* 3; Q. VIII., A. 1 *ad* 1). Therefore Christ's humanity is both sanctified and sanctifier.

SECOND ARTICLE.

WHETHER CHRIST AS MAN HAD THE USE OF FREE-WILL IN THE FIRST INSTANT OF HIS CONCEPTION?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ as man had not the use of free-will in the first instant of His conception. For a thing is, before it acts or operates. Now the use of free-will is an operation. Since, therefore, Christ's soul began to exist in the first instant of His conception, as was made clear above (Q. XXXIII., A. 2), it seems impossible that He should have the use of free-will in the first instant of His conception.

Obj. 2. Further, the use of free-will consists in choice. But choice presupposes the deliberation of counsel: for the Philosopher says (*Ethic.* iii.) that choice is *the desire of what has been previously the object of deliberation.* There-

fore it seems impossible that Christ should have had the use of free-will in the first instant of His conception.

Obj. 3. Further, the free-will is *a faculty of the will and reason*, as stated in the First Part (Q. LXXXIII., A. 2, Obj. 2): consequently the use of free-will is an act of the will and the reason or intellect. But the act of the intellect presupposes an act of the senses; and this cannot exist without proper disposition of the organs—a condition which would seem impossible in the first instant of Christ's conception. Therefore it seems that Christ could not have the use of free-will at the first instant of His conception.

On the contrary, Augustine says in his book on the Trinity (Gregory,—*Regist.* ix. *Ep.* 61): *As soon as the Word entered the womb, while retaining the reality of His Nature, He was made flesh, and a perfect man.* But a perfect man has the use of free-will. Therefore Christ had the use of free-will in the first instant of His conception.

I answer that, As stated above (A. 1), spiritual perfection was becoming to the human nature which Christ took, which perfection He attained not by making progress, but by receiving it from the very first. Now ultimate perfection does not consist in power or habit, but in operation; wherefore it is said (*De Anima* ii., text. 5) that operation is a *second act.* We must, therefore, say that in the first instant of His conception Christ had that operation of the soul which can be had in an instant. And such is the operation of the will and intellect, in which the use of free-will consists. For the operation of the intellect and will is sudden and instantaneous, much more, indeed, than corporeal vision; inasmuch as to understand, to will, and to feel, are not movements that may be described as *acts of an imperfect being*, which attains perfection successively, but are *the acts of an already perfect being*, as is said, *De Anima* iii., text. 28. We must therefore say that Christ had the use of free-will in the first instant of His conception.

Reply Obj. 1. Existence precedes action by nature, but not in time; but at the same time the agent has perfect existence, and begins to act unless it is hindered. Thus

fire, as soon as it is generated, begins to give heat and light. The action of heating, however, is not terminated in an instant, but continues for a time; whereas the action of giving light is perfected in an instant. And such an operation is the use of free-will, as stated above.

Reply Obj. 2. As soon as counsel or deliberation is ended, there may be choice. But those who need the deliberation of counsel, as soon as this comes to an end are certain of what ought to be chosen: and consequently they choose at once. From this it is clear that the deliberation of counsel does not of necessity precede choice save for the purpose of inquiring into what is uncertain. But Christ, in the first instant of His conception, had the fulness of sanctifying grace, and in like manner the fulness of known truth; according to Jo. i. 14: *Full of grace and truth.* Wherefore, as being possessed of certainty about all things, He could choose at once in an instant.

Reply Obj. 3. Christ's intellect, in regard to His infused knowledge, could understand without turning to phantasms, as stated above (Q. XI., A. 2). Consequently His intellect and will could act without any action of the senses.

Nevertheless it was possible for Him, in the first instant of His conception, to have an operation of the senses: especially as to the sense of touch, which the infant can exercise in the womb even before it has received the rational soul, as is said, *De Gener. Animal.* ii., 3, 4. Wherefore, since Christ had the rational soul in the first instant of His conception, through His body being already fashioned and endowed with sensible organs, much more was it possible for Him to exercise the sense of touch in that same instant.

THIRD ARTICLE.

WHETHER CHRIST COULD MERIT IN THE FIRST INSTANT OF HIS CONCEPTION?

We proceed thus to the Third Article:—

Objection 1. It would seem that Christ could not merit in the first instant of His conception. For the free-will

bears the same relation to merit as to demerit. But the devil could not sin in the first instant of his creation, as was shown in the First Part (Q. LXIII., A. 5). Therefore neither could Christ's soul merit in the first instant of its creation—that is, in the first instant of Christ's conception.

Obj. 2. Further, that which man has in the first instant of his conception seems to be natural to him: for it is in this that his natural generation is terminated. But we do not merit by what is natural to us, as is clear from what has been said in the Second Part (I.-II., Q. CIX., A. 5; Q. CXIV., A. 2). Therefore it seems that the use of free-will, which Christ as man had in the first instant of His conception, was not meritorious.

Obj. 3. Further, that which a man has once merited he makes, in a way, his own: consequently it seems that he cannot merit the same thing again: for no one merits what is already his. If, therefore, Christ merited in the first instant of His conception, it follows that afterwards He merited nothing. But this is evidently untrue. Therefore Christ did not merit in the first instant of His conception.

On the contrary, Augustine* says: *Increase of merit was absolutely impossible to the soul of Christ.* But increase of merit would have been possible had He not merited in the first instant of His conception. Therefore Christ merited in the first instant of His conception.

I answer that, As stated above (A. 1), Christ was sanctified by grace in the first instant of His conception. Now, sanctification is twofold: that of adults who are sanctified in consideration of their own act; and that of infants who are sanctified in consideration of, not their own act of faith, but that of their parents or of the Church. The former sanctification is more perfect than the latter: just as act is more perfect than habit; and *that which is by itself, than that which is by another.*† Since, therefore, the sanctification of Christ was most perfect, because He was so sanctified that He might sanctify others; consequently He was

* Paterius, *Expos. Vet. et Nov. Test.* super Exod. xl.
† Aristotle, *Phys.* viii.

sanctified by reason of His own movement of the free-will towards God. Which movement, indeed, of the free-will is meritorious. Consequently, Christ did merit in the first instant of His conception.

Reply Obj. 1. Free-will does not bear the same relation to good as to evil: for to good it is related of itself, and naturally; whereas to evil it is related as to a defect, and beside nature. Now, as the Philosopher says (*De Cœlo* ii., text. 18): *That which is beside nature is subsequent to that which is according to nature; because that which is beside nature is an exception to nature.* Therefore the free-will of a creature can be moved to good meritoriously in the first instant of its creation, but not to evil sinfully; provided, however, its nature be unimpaired.

Reply Obj. 2. That which man has at the first moment of his creation, in the ordinary course of nature, is natural to him; but nothing hinders a creature from receiving from God a gift of grace at the very beginning of its creation. In this way did Christ's soul in the first instant of its creation receive grace by which it could merit. And for this reason is that grace, by way of a certain likeness, said to be natural to this Man, as explained by Augustine (*Enchir.* xl.).

Reply Obj. 3. Nothing prevents the same thing belonging to someone from several causes. And thus it is that Christ was able by subsequent actions and sufferings to merit the glory of immortality, which He also merited in the first instant of His conception: not, indeed, so that it became thereby more due to Him than before, but so that it was due to Him from more causes than before.

Fourth Article.

Whether Christ was a perfect comprehensor in the first instant of His conception?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ was not a perfect comprehensor in the first instant of His conception. For merit precedes reward, as fault precedes punishment. But Christ

merited in the first instant of His conception, as stated above (A. 3). Since, therefore, the state of comprehension is the principal reward, it seems that Christ was not a comprehensor in the first instant of His conception.

Obj. 2. Further, our Lord said (Luke xxiv. 26): *Ought not Christ to have suffered these things, and so to enter into His glory?* But glory belongs to the state of comprehension. Therefore Christ was not in the state of comprehension in the first instant of His conception, when as yet He had not suffered.

Obj. 3. Further, what befits neither man nor angel seems proper to God; and therefore is not becoming to Christ as man. But to be always in the state of beatitude befits neither man nor angel: for if they had been created in beatitude, they would not have sinned afterwards. Therefore Christ, as man, was not in the state of beatitude in the first instant of His conception.

On the contrary, It is written (Ps. lxiv. 5): *Blessed is he whom Thou hast chosen, and taken to Thee;* which words, according to the gloss, refer to Christ's human nature, which *was taken by the Word of God unto the unity of Person.* But human nature was taken by the Word of God in the first instant of His conception. Therefore, in the first instant of His conception, Christ, as man, was in the state of beatitude; which is to be a comprehensor.

I answer that, As appears from what was said above (A. 3), it was unbecoming that in His conception Christ should receive merely habitual grace without the act. Now, He received grace *not by measure* (Jo. iii. 34), as stated above (Q. VII., A. 11). But the grace of the *wayfarer,* being short of that of the *comprehensor,* is in less measure than that of the comprehensor. Wherefore it is manifest that in the first instant of His conception Christ received not only as much grace as comprehensors have, but also greater than that which they all have. And because that grace was not without its act, it follows that He was a comprehensor in act, seeing God in His Essence more clearly than other creatures.

Reply Obj. 1. As stated above (Q. XIX., A. 3), Christ did not merit the glory of the soul, in respect of which He is said to have been a comprehensor, but the glory of the body, to which He came through His Passion.

Wherefore the reply to the second objection is clear.

Reply Obj. 3. Since Christ was both God and man, He had, even in His humanity, something more than other creatures—namely, that He was in the state of beatitude from the very beginning.

QUESTION XXXV.

OF CHRIST'S NATIVITY.

(In Eight Articles.)

AFTER considering Christ's conception, we must treat of His nativity. First, as to the nativity itself; secondly, as to His manifestation after birth.

Concerning the first there are eight points of inquiry: (1) Whether nativity regards the nature or the person? (2) Whether another, besides His eternal, birth should be attributed to Christ? (3) Whether the Blessed Virgin is His mother in respect of His temporal birth? (4) Whether she ought to be called the Mother of God? (5) Whether Christ is the Son of God the Father and of the Virgin-Mother in respect of two filiations? (6) Of the mode of the Nativity. (7) Of its place. (8) Of the time of the Nativity.

FIRST ARTICLE.

WHETHER NATIVITY REGARDS THE NATURE RATHER THAN THE PERSON?

We proceed thus to the First Article :—

Objection 1. It would seem that nativity regards the nature rather than the person. For Augustine* says (*De Fide ad Petrum*): *The eternal Divine Nature could not be conceived and born of human nature, except in a true human nature.* Consequently it becomes the Divine Nature to be conceived and born by reason of the human nature. Much more, therefore, does it regard human nature itself.

Obj. 2. Further, according to the Philosopher (*Metaph.* v.), *nature* is so denominated from *nativity*. But things are

* Fulgentius.

denominated from one another by reason of some likeness. Therefore it seems that nativity regards the nature rather than the person.

Obj. 3. Further, properly speaking, that is born which begins to exist by nativity. But Christ's Person did not begin to exist by His nativity, whereas His human nature did. Therefore it seems that the nativity properly regards the nature, and not the person.

On the contrary, Damascene says (*De Fide Orthod.* iii.): *Nativity regards the hypostasis, not the nature.*

I answer that, Nativity can be attributed to someone in two ways: first, as to its subject; secondly, as to its terminus. To him that is born it is attributed as to its subject: and this, properly speaking, is the hypostasis, not the nature. For since to be born is to be generated; as a thing is generated in order for it to be, so is a thing born in order for it to be. Now, to be, properly speaking, belongs to that which subsists; since a form that does not subsist is said to be only inasmuch as by it something is: and whereas person or hypostasis designates something as subsisting, nature designates form, whereby something subsists. Consequently, nativity is attributed to the person or hypostasis as to the proper subject of being born, but not to the nature.

But to the nature nativity is attributed as to its terminus. For the terminus of generation and of every nativity is the form. Now, nature designates something as a form: wherefore nativity is said to be *the road to nature*, as the Philosopher states (*Phys.* ii.): for the purpose of nature is terminated in the form or nature of the species.

Reply Obj. 1. On account of the identity of nature and hypostasis in God, nature is sometimes put instead of person or hypostasis. And in this sense Augustine says that the Divine Nature was conceived and born, inasmuch as the Person of the Son was conceived and born in the human nature.

Reply Obj. 2. No movement or change is denominated from the subject moved, but from the terminus of the movement, whence the subject has its species. For this

reason nativity is not denominated from the person born, but from nature, which is the terminus of nativity.

Reply Obj. 3. Nature, properly speaking, does not begin to exist: rather is it the person that begins to exist in some nature. Because, as stated above, nature designates that by which something is; whereas person designates something as having subsistent being.

SECOND ARTICLE.

WHETHER A TEMPORAL NATIVITY SHOULD BE ATTRIBUTED TO CHRIST?

We proceed thus to the Second Article :—

Objection 1. It would seem that temporal nativity is not to be attributed to Christ. For *to be born is a certain movement of a thing that did not exist before it was born, which movement procures for it the benefit of existence.** But Christ was from all eternity. Therefore He could not be born in time.

Obj. 2. Further, what is perfect in itself needs not to be born. But the Person of the Son of God was perfect from eternity. Therefore He needs not to be born in time. Therefore it seems that He had no temporal birth.

Obj. 3. Further, properly speaking, nativity regards the person. But in Christ there is only one person. Therefore in Christ there is but one nativity.

Obj. 4. Further, what is born by two nativities is born twice. But this proposition is false; *Christ was born twice :* because the nativity whereby He was born of the Father suffers no interruption; since it is eternal. Whereas interruption is required to warrant the use of the adverb *twice :* for a man is said to run twice whose running is interrupted. Therefore it seems that we should not admit a double nativity in Christ.

On the contrary, Damascene says (*De Fide Orthod.*, iii.): *We confess two nativities in Christ : one of the Father—eternal ; and one which occurred in these latter times for our sake.*

* *Cf.* Augustine, *De Unit. Trin.* xii.

I answer that, As stated above (A. 1), nature is compared to nativity, as the terminus to movement or change. Now, movement is diversified according to the diversity of its termini, as the Philosopher shows (*Phys.* v.). But, in Christ there is a twofold nature: one which He received of the Father from eternity, the other which He received from His mother in time. Therefore we must needs attribute to Christ a twofold nativity: one by which He was born of the Father from all eternity; one by which He was born of His mother in time.

Reply Obj. 1. This was the argument of a certain heretic, Felician, and is solved thus by Augustine (*Contra Felic.*, xii.). *Let us suppose*, says he, *as many maintain, that in the world there is a universal soul, which, by its ineffable movement, so gives life to all seed, that it is not compounded with things begotten, but bestows life that they may be begotten. Without doubt, when this soul reaches the womb, being intent on fashioning the passible matter to its own purpose, it unites itself to the personality thereof, though manifestly it is not of the same substance; and thus of the active soul and passive matter, one man is made out of two substances. And so we confess that the soul is born from out the womb; but not as though, before birth, it was nothing at all in itself. Thus, then, but in a way much more sublime, the Son of God was born as man, just as the soul is held to be born together with the body: not as though they both made one substance, but that from both, one person results. Yet we do not say that the Son of God began thus to exist: lest it be thought that His Divinity is temporal. Nor do we acknowledge the flesh of the Son of God to have been from eternity: lest it be thought that He took, not a true human body, but some resemblance thereof.*

Reply Obj. 2. This was an argument of Nestorius, and it is thus solved by Cyril in an epistle:* *We do not say that the Son of God had need, for His own sake, of a second nativity, after that which is from the Father: for it is foolish and a mark of ignorance to say that He who is from all eternity, and co-eternal with the Father, needs to begin again to exist. But*

* *Cf. Acta Concil. Ephes.*, p. 1, cap. viii.

because for us and for our salvation, uniting the human nature to His Person, He became the child of a woman, for this reason do we say that He was born in the flesh.

Reply Obj. 3. Nativity regards the person as its subject, the nature as its terminus. Now, it is possible for several transformations to be in the same subject: yet must they be diversified in respect of their termini. But we do not say this as though the eternal nativity were a transformation or a movement, but because it is designated by way of a transformation or movement.

Reply Obj. 4. Christ can be said to have been born twice in respect of His two nativities. For just as he is said to run twice who runs at two different times, so can He be said to be born twice who is born once from eternity and once in time: because eternity and time differ much more than two different times, although each signifies a measure of duration.

THIRD ARTICLE.

WHETHER THE BLESSED VIRGIN CAN BE CALLED CHRIST'S MOTHER IN RESPECT OF HIS TEMPORAL NATIVITY?

We proceed thus to the Third Article:—

Objection 1. It would seem that the Blessed Virgin cannot be called Christ's mother in respect of His temporal nativity. For, as stated above (Q. XXXII., A. 4), the Blessed Virgin Mary did not co-operate actively in begetting Christ, but merely supplied the matter. But this does not seem sufficient to make her His mother: otherwise wood might be called the mother of the bed or bench. Therefore it seems that the Blessed Virgin cannot be called the Mother of Christ.

Obj. 2. Further, Christ was born miraculously of the Blessed Virgin. But a miraculous begetting does not suffice for motherhood or sonship: for we do not speak of Eve as being the daughter of Adam. Therefore neither should Christ be called the Son of the Blessed Virgin.

Obj. 3. Further, motherhood seems to imply partial separation of the semen. But, as Damascene says (*De*

Fide Orthod. iii.), *Christ's body was formed, not by a seminal process, but by the operation of the Holy Ghost.* Therefore it seems that the Blessed Virgin should not be called the Mother of Christ.

On the contrary, It is written (Matth. i. 18): *The generation of Christ was in this wise. When as His mother Mary was espoused to Joseph,* etc.

I answer that, The Blessed Virgin Mary is in truth and by nature the Mother of Christ. For, as we have said above (Q. V., A. 2; Q. XXXI., A. 5), Christ's body was not brought down from heaven, as the heretic Valentine maintained, but was taken from the Virgin-Mother, and formed from her purest blood. And this is all that is required for motherhood, as has been made clear above (Q. XXXI., A. 5; Q. XXXII., A. 4). Therefore the Blessed Virgin is truly Christ's mother.

Reply Obj. 1. As stated above (Q. XXXII., A. 3), not every generation implies fatherhood or motherhood and sonship, but only the generation of living things. Consequently when inanimate things are made from some matter, the relationship of motherhood and sonship does not follow from this, but only in the generation of living things, which is properly called nativity.

Reply Obj. 2. As Damascene says (*De Fide Orthod.* iii.): *The temporal nativity by which Christ was born for our salvation is, in a way, natural, since a Man was born of a woman, and after the due lapse of time from His conception: but it is also supernatural, because He was begotten, not of seed, but of the Holy Ghost and the Blessed Virgin, above the law of conception.* Thus, then, on the part of the mother, this nativity was natural, but on the part of the operation of the Holy Ghost it was supernatural. Therefore the Blessed Virgin is the true and natural Mother of Christ.

Reply Obj. 3. As stated above (Q. XXXI., A. 5 *ad* 3; Q. XXXII., A. 4), the resolution of the woman's semen is not necessary for conception; neither, therefore, is it required for motherhood.

FOURTH ARTICLE.

WHETHER THE BLESSED VIRGIN SHOULD BE CALLED THE MOTHER OF GOD?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the Blessed Virgin should not be called the Mother of God. For in the Divine mysteries we should not make any assertion that is not taken from Holy Scripture. But we read nowhere in Holy Scripture that she is the mother or parent of God, but that she is the *mother of Christ* or of *the Child*, as may be seen from Matth. i. 18. Therefore we should not say that the Blessed Virgin is the Mother of God.

Obj. 2. Further, Christ is called God in respect of His Divine Nature. But the Divine Nature did not first originate from the Virgin. Therefore the Blessed Virgin should not be called the Mother of God.

Obj. 3. Further, the word *God* is predicated in common of Father, Son, and Holy Ghost. If, therefore, the Blessed Virgin is Mother of God, it seems to follow that she was the Mother of Father, Son, and Holy Ghost, which cannot be allowed. Therefore the Blessed Virgin should not be called Mother of God.

On the contrary, In the chapters of Cyril, approved in the Council of Ephesus (P. i., cap. xxvi.), we read: *If anyone confess not that the Emmanuel is truly God, and that for this reason the Holy Virgin is the Mother of God, since she begot of her flesh the Word of God made flesh, let him be anathema.*

I answer that, As stated above (Q. XVI., A. 1), every word that signifies a nature in the concrete can stand for any hypostasis of that nature. Now, since the union of the Incarnation took place in the hypostasis, as above stated (Q. II., A. 3), it is manifest that this word *God* can stand for the hypostasis, having a human and a Divine nature. Therefore whatever belongs to the Divine and to the human nature can be attributed to that Person: both when a word is employed to stand for it, signifying the Divine Nature, and when a word is used signifying the human

nature. Now, conception and birth are attributed to the person and hypostasis in respect of that nature in which it is conceived and born. Since, therefore, the human nature was taken by the Divine Person in the very beginning of the conception, as stated above (Q. XXXIII., A. 3), it follows that it can be truly said that God was conceived and born of the Virgin. Now from this is a woman called a man's mother, that she conceived him and gave birth to him. Therefore the Blessed Virgin is truly called the Mother of God. For the only way in which it could be denied that the Blessed Virgin is the Mother of God would be either if the humanity were first subject to conception and birth, before this man were the Son of God, as Photinus said; or if the humanity were not assumed unto unity of the Person or hypostasis of the Word of God, as Nestorius maintained. But both of these are erroneous. Therefore it is heretical to deny that the Blessed Virgin is the Mother of God.

Reply Obj. 1. This was an argument of Nestorius, and it is solved by saying that, although we do not find it said expressly in Scripture that the Blessed Virgin is the Mother of God, yet we do find it expressly said in Scripture that *Jesus Christ is true God*, as may be seen 1 Jo. v. 20, and that the Blessed Virgin is the *Mother of Jesus Christ*, which is clearly expressed Matth. i. 18. Therefore, from the words of Scripture it follows of necessity that she is the Mother of God.

Again, it is written (Rom. ix. 5) that Christ is of the Jews *according to the flesh, who is over all things, God blessed for ever.* But He is not of the Jews except through the Blessed Virgin. Therefore He who *is above all things, God blessed for ever*, is truly born of the Blessed Virgin as of His mother.

Reply Obj. 2. This was an argument of Nestorius. But Cyril, in a letter against Nestorius,* answers it thus: *Just as when a man's soul is born with its body, they are considered as one being: and if anyone wish to say that the mother of the flesh is not the mother of the soul, he says too much. Something*

* *Cf. Acta Conc. Ephes.*, P. i., cap. ii.

like this may be perceived in the generation of Christ. For the Word of God was born of the substance of God the Father: but because He took flesh, we must of necessity confess that in the flesh He was born of a woman. Consequently we must say that the Blessed Virgin is called the Mother of God, not as though she were the Mother of the Godhead, but because she is the mother, according to His human nature, of the Person who has both the divine and the human nature.

Reply Obj. 3. Although the name *God* is common to the three Persons, yet sometimes it stands for the Person of the Father alone, sometimes only for the Person of the Son or of the Holy Ghost, as stated above (Q. XVI., A. 1; I., Q. XXXIX., A. 4). So that when we say, *The Blessed Virgin is the Mother of God*, this word *God* stands only for the incarnate Person of the Son.

FIFTH ARTICLE.

WHETHER THERE ARE TWO FILIATIONS IN CHRIST?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that there are two filiations in Christ. For nativity is the cause of filiation. But in Christ there are two nativities. Therefore in Christ there are also two filiations.

Obj. 2. Further, filiation, which is said of a man as being the son of someone, his father or his mother, depends, in a way, on him: because the very being of a relation consists *in being referred to another;* wherefore if one of two relatives be destroyed, the other is destroyed also. But the eternal filiation by which Christ is the Son of God the Father depends not on His Mother, because nothing eternal depends on what is temporal. Therefore Christ is not His Mother's Son by temporal filiation. Either, therefore, He is not her Son at all, which is in contradiction to what has been said above (AA. 3, 4), or He must needs be her Son by some other temporal filiation. Therefore in Christ there are two filiations.

Obj. 3. Further, one of two relatives enters the definition

of the other; hence it is clear that of two relatives, one is specified from the other. But one and the same cannot be in diverse species. Therefore it seems impossible that one and the same relation be referred to extremes which are altogether diverse. But Christ is said to be the Son of the Eternal Father and a temporal mother, who are terms altogether diverse. Therefore it seems that Christ cannot, by the same relation, be called the Son of the Father and of His Mother. Therefore in Christ there are two filiations.

On the contrary, As Damascene says (*De Fide Orthod.*, iii.), things pertaining to the nature are multiple in Christ; but not those things that pertain to the Person. But filiation belongs especially to the Person, since it is a personal property, as appears from what was said in the First Part (Q. XXXII., A. 3; Q. XL., A: 2). Therefore there is but one filiation in Christ.

I answer that, Opinions differ on this question. For some, considering only the cause of filiation, which is nativity, put two filiations in Christ, just as there are two nativities. On the contrary, others, considering only the subject of filiation, which is the person or hypostasis, put only one filiation in Christ, just as there is but one hypostasis or person. Because the unity or plurality of a relation is considered in respect, not of its terms, but of its cause or of its subject. For if it were considered in respect of its terms, every man would of necessity have in himself two filiations—one in reference to his father, and another in reference to his mother. But if we consider the question aright, we shall see that every man bears but one relation to both his father and his mother, on account of the unity of the cause thereof. For man is born by one birth of both father and mother: whence he bears but one relation to both. The same is said of one master who teaches many disciples the same doctrine, and of one lord who governs many subjects by the same power. But if there be various causes specifically diverse, it seems that in consequence the relations differ in species: wherefore nothing hinders several such relations being in the same subject. Thus if

a man teach grammar to some and logic to others, his teaching is of a different kind in one case and in the other; and therefore one and the same man may have different relations as the master of different disciples, or of the same disciples in regard to diverse doctrines. Sometimes, however, it happens that a man bears a relation to several in respect of various causes, but of the same species: thus a father may have several sons by several acts of generation. Wherefore the paternity cannot differ specifically, since the acts of generation are specifically the same. And because several forms of the same species cannot at the same time be in the same subject, it is impossible for several paternities to be in a man who is the father of several sons by natural generation. But it would not be so were he the father of one son by natural generation and of another by adoption.

Now, it is manifest that Christ was not born by one and the same nativity, of the Father from eternity, and of His Mother in time: indeed, these two nativities differ specifically. Wherefore, as to this, we must say that there are various filiations, one temporal and the other eternal. Since, however, the subject of filiation is neither the nature nor part of the nature, but the person or hypostasis alone; and since in Christ there is no other hypostasis or person than the eternal, there can be no other filiation in Christ but that which is in the eternal hypostasis. Now, every relation which is predicated of God from time does not put something real in the eternal God, but only something according to our way of thinking, as we have said in the First Part (Q. XIII., A. 7). Therefore the filiation by which Christ is referred to His Mother cannot be a real relation, but only a relation of reason.

Consequently each opinion is true to a certain extent. For if we consider the adequate causes of filiation, we must needs say that there are two filiations in respect of the twofold nativity. But if we consider the subject of filiation, which can only be the eternal suppositum, then no other than the eternal filiation in Christ is a real relation. Nevertheless, He has the relation of Son in regard to His

Mother, because it is implied in the relation of motherhood to Christ. Thus God is called Lord by a relation which is implied in the real relation by which the creature is subject to God. And although lordship is not a real relation in God, yet is He really Lord through the real subjection of the creature to Him. In the same way Christ is really the Son of the Virgin-Mother through the real relation of her motherhood to Christ.

Reply Obj. 1. Temporal nativity would cause a real temporal filiation in Christ if there were in Him a subject capable of such filiation. But this cannot be; since the eternal suppositum cannot be receptive of a temporal relation, as stated above. Nor can it be said that it is receptive of temporal filiation by reason of the human nature, just as it is receptive of the temporal nativity; because human nature would need in some way to be the subject of filiation, just as in a way it is the subject of nativity; for since an Ethiopian is said to be white by reason of his teeth, it must be that his teeth are the subject of whiteness. But human nature can nowise be the subject of filiation, because this relation regards directly the person.

Reply Obj. 2. Eternal filiation does not depend on a temporal mother, but together with this eternal filiation we understand a certain temporal relation dependent on the mother, in respect of which relation Christ is called the Son of His Mother.

Reply Obj. 3. *One and being are mutually consequent*, as is said, *Metaph.* iv. Therefore, just as it happens that in one of the extremes of a relation there is something real, whereas in the other there is not something real, but merely a certain aspect, as the Philosopher observes of knowledge and the thing known; so also it happens that on the part of one extreme there is one relation, whereas on the part of the other there are many. Thus in man on the part of his parents there is a twofold relation, the one of paternity, the other of motherhood, which are specifically diverse, inasmuch as the father is the principle of generation in one way, and the mother in another (whereas if many be the

principle of one action and in the same way—for instance, if many together draw a ship along—there would be one and the same relation in all of them); but on the part of the child there is but one filiation in reality, though there be two in aspect, corresponding to the two relations in the parents, as considered by the intellect. And thus in one way there is only one real filiation in Christ, which is in respect of the Eternal Father: yet there is another temporal relation in regard to His temporal mother.

SIXTH ARTICLE.

WHETHER CHRIST WAS BORN WITHOUT HIS MOTHER SUFFERING?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that Christ was not born without His mother suffering. For just as man's death was a result of the sin of our first parents, according to Gen. ii. 17: *In what day soever ye shall eat, ye shall* (Vulg., *thou shalt eat of it, thou shalt*) *die;* so were the pains of childbirth, according to Gen. iii. 16: *In sorrow shalt thou bring forth children.* But Christ was willing to undergo death. Therefore for the same reason it seems that His birth should have been with pain.

Obj. 2. Further, the end is proportionate to the beginning. But Christ ended His life in pain, according to Isa. liii. 4: *Surely . . . He hath carried our sorrows.* Therefore it seems that His nativity was not without the pains of childbirth.

Obj. 3. Further, in the book on the birth of our Saviour* it is related that midwives were present at Christ's birth; and they would be wanted by reason of the mother's suffering pain. Therefore it seems that the Blessed Virgin suffered pain in giving birth to her Child.

On the contrary, Augustine says (*Serm. de Nativ.*),† addressing himself to the Virgin-Mother: *In conceiving thou wast all pure, in giving birth thou wast without pain.*

I answer that, The pains of childbirth are caused by the infant opening the passage from the womb. Now it has

* *Protevangelium Jacobi,* xix., xx. † Supposititious.

been said above (Q. XXVIII., A. 2, *Replies to Objections*), that Christ came forth from the closed womb of His mother, and, consequently, without opening the passage. Consequently there was no pain in that birth, as neither was there any corruption; on the contrary, there was much joy therein for that God-Man *was born into the world*, according to Isa. xxxv. 1, 2: *Like the lily, it shall bud forth and blossom, and shall rejoice with joy and praise.*

Reply Obj. 1. The pains of childbirth in the woman follow from the mingling of the sexes. Wherefore (Gen. iii. 16) after the words, *in sorrow shalt thou bring forth children*, the following are added: *and thou shalt be under thy husband's power.* But, as Augustine says (*Serm. de Assumpt. B. Virg.*),* from this sentence we must exclude the Virgin-Mother of God; who, *because she conceived Christ without the defilement of sin, and without the stain of sexual mingling, therefore did she bring Him forth without pain, without violation of her virginal integrity, without detriment to the purity of her maidenhood.* Christ, indeed, suffered death, but through His own spontaneous desire, in order to atone for us, not as a necessary result of that sentence, for He was not a debtor unto death.

Reply Obj. 2. As *by His death* Christ *destroyed our death*,† so by His pains He freed us from our pains; and so He wished to die a painful death. But the mother's pains in childbirth did not concern Christ, who came to atone for our sins. And therefore there was no need for His mother to suffer in giving birth.

Reply Obj. 3. We are told (Luke ii. 7) that the Blessed Virgin herself *wrapped up in swaddling clothes* the Child whom she had brought forth, *and laid Him in a manger.* Consequently the narrative of this book, which is apocryphal, is untrue. Wherefore Jerome says (*Adv. Helvid.* iv.): *No midwife was there, no officious women interfered. She was both mother and midwife. 'With swaddling clothes,' says he, 'she wrapped up the child, and laid Him in a manger.' These words prove the falseness of the apocryphal ravings.*

* Supposititious. † Preface of the Mass in Paschal-time.

SEVENTH ARTICLE.

WHETHER CHRIST SHOULD HAVE BEEN BORN IN BETHLEHEM?

We proceed thus to the Seventh Article :—

Objection 1. It would seem that Christ should not have been born in Bethlehem. For it is written (Isa. ii. 3): *The law shall come forth from Sion, and the Word of the Lord from Jerusalem.* But Christ is truly the Word of God. Therefore He should have come into the world at Jerusalem.

Obj. 2. Further, it is said (Matth. ii. 23) that it is written of Christ that *He shall be called a Nazarean ;* which is taken from Isa. xi. 1; *A flower shall rise up out of his root :* for *Nazareth* is interpreted *a flower.* But a man is named especially from the place of his birth. Therefore it seems that He should have been born in Nazareth, where also He was conceived and brought up.

Obj. 3. Further, for this was our Lord born into the world, that He might make known the true faith; according to Jo. xviii. 37: *For this was I born, and for this came I into the world ; that I should give testimony to the truth.* But this would have been easier if He had been born in the city of Rome, which at that time ruled the world; whence Paul, writing to the Romans (i. 8), says: *Your faith is spoken of in the whole world.* Therefore it seems that He should not have been born in Bethlehem.

On the contrary, It is written (Mich. v. 2): *And thou, Bethlehem, Ephrata . . . out of thee shall He come forth unto Me, that is to be the ruler in Israel.*

I answer that, Christ willed to be born in Bethlehem for two reasons. First, because *He was made . . . of the seed of David according to the flesh,* as it is written (Rom. i. 3): to whom also was a special promise made concerning Christ; according to 2 Kings xxiii. 1: *The man to whom it was appointed concerning the Christ of the God of Jacob . . . said.* Therefore He willed to be born at Bethlehem, where David was born, in order that by the very birthplace the promise

made to David might be shown to be fulfilled. The Evangelist points this out by saying: *Because He was of the house and of the family of David.* Secondly, because, as Gregory says (*Hom.* viii. *in Evang.*): *Bethlehem is interpreted 'the house of bread.' It is Christ Himself who said, 'I amt he living Bread which came down from heaven.'*

Reply Obj. 1. As David was born in Bethlehem, so also did he choose Jerusalem to set up his throne there, and to build there the Temple of God, so that Jerusalem was at the same time a royal and a priestly city. Now, Christ's priesthood and kingdom were *consummated* principally in His Passion. Therefore it was becoming that He should choose Bethlehem for His birthplace and Jerusalem for the scene of His Passion.

At the same time, too, He put to silence the vain boasting of men who take pride in being born in great cities, where also they desire especially to receive honour. Christ, on the contrary, willed to be born in a mean city, and to suffer reproach in a great city.

Reply Obj. 2. Christ wished *to flower* by His holy life, not in His carnal birth. Therefore He wished to be fostered and brought up at Nazareth. But He wished to be born at Bethlehem away from home; because, as Gregory says (*loc. cit.*), through the human nature which He had taken, He was born, as it were, in a foreign place—foreign not to His power, but to His Nature. And, again, as Bede says on Luke ii. 7: *In order that He who found no room at the inn might prepare many mansions for us in His Father's house.*

Reply Obj. 3. According to a sermon in the Council of Ephesus:* *If He had chosen the great city of Rome, the change in the world would be ascribed to the influence of her citizens. If He had been the son of the Emperor, His benefits would have been attributed to the latter's power. But that we might acknowledge the work of God in the transformation of the whole earth, He chose a poor mother and a birthplace poorer still.*

But the weak things of the world hath God chosen, that He

* P. iii., cap. ix.

may confound the strong (1 Cor. i. 27). And therefore, in order the more to show His power, He set up the head of His Church in Rome itself, which was the head of the world, in sign of His complete victory, in order that from that city the faith might spread throughout the world; according to Isa. xxvi. 5, 6: *The high city He shall lay low . . . the feet of the poor—i.e.*, of Christ—*shall tread it down; the steps of the needy—i.e.*, of the apostles Peter and Paul.

EIGHTH ARTICLE.

WHETHER CHRIST WAS BORN AT A FITTING TIME?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that Christ was not born at a fitting time. Because Christ came in order to restore liberty to His own. But He was born at a time of subjection—namely, when the whole world, as it were, tributary to Augustus, was being enrolled, at his command, as Luke relates (ii. 1). Therefore it seems that Christ was not born at a fitting time.

Obj. 2. Further, the promises concerning the coming of Christ were not made to the Gentiles; according to Rom. ix. 4: *To whom belong . . . the promises.* But Christ was born during the reign of a foreigner, as appears from Matth. ii. 1: *When Jesus was born in the days of King Herod.* Therefore it seems that He was not born at a fitting time.

Obj. 3. Further, the time of Christ's presence on earth is compared to the day, because He is the *Light of the world;* wherefore He says Himself (Jo. ix. 4): *I must work the works of Him that sent Me, whilst it is day.* But in summer the days are longer than in winter. Therefore, since He was born in the depth of winter, eight days before the Kalends of January, it seems that He was not born at a fitting time.

On the contrary, it is written (Gal. iv. 4): *When the fulness of the time was come, God sent His Son, made of a woman, made under the law.*

I answer that, There is this difference between Christ and

other men: that, whereas they are born subject to the restrictions of time, Christ, as Lord and Maker of all time, chose a time in which to be born, just as He chose a mother and a birthplace. And since *what is of God is well ordered* and becomingly arranged, it follows that Christ was born at a most fitting time.

Reply Obj. 1. Christ came in order to bring us back from a state of bondage to a state of liberty. And therefore, as He took our mortal nature in order to restore us to life, so, as Bede says (*Super Luc.* ii. 4, 5), *He deigned to take flesh at such a time that, shortly after His birth, He would be enrolled in Cæsar's census, and thus submit Himself to bondage for the sake of our liberty.*

Moreover, at that time, when the whole world lived under one ruler, peace abounded on the earth. Therefore it was a fitting time for the birth of Christ, for *He is our peace, who hath made both one,* as it is written (Eph. ii. 14). Wherefore Jerome says on Isa. ii. 4: *If we search the page of ancient history, we shall find that throughout the whole world there was discord until the twenty-eighth year of Augustus Cæsar: but when our Lord was born, all war ceased;* according to Isa. ii. 4: *Nation shall not lift up sword against nation.*

Again, it was fitting that Christ should be born while the world was governed by one ruler, because *He came to gather His own* (Vulg., *the children of God*) *together in one* (Jo. xi. 52), that there might be *one fold and one shepherd* (Jo. x. 16).

Reply Obj. 2. Christ wished to be born during the reign of a foreigner, that the prophecy of Jacob might be fulfilled (Gen. xlix. 10): *The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent.* Because, as Chrysostom says (*Hom.* ii. *in Matth.*),* as long as the Jewish *people was governed by Jewish kings, however wicked, prophets were sent for their healing. But now that the Law of God is under the power of a wicked king, Christ is born; because a grave and hopeless disease demanded a more skilful physician.*

* *Opus Imperf.*, falsely ascribed to Chrysostom.

Reply Obj. 3. As says the author of the book *De Qq. Nov. et Vet. Test.*, *Christ wished to be born, when the light of day begins to increase in length*, so as to show that He came in order that man might come nearer to the Divine Light, according to Luke i. 79: *To enlighten them that sit in darkness and in the shadow of death.*

In like manner He chose to be born in the rough winter season, that He might begin from then to suffer in body for us.

QUESTION XXXVI.

OF THE MANIFESTATION OF THE NEWLY BORN CHRIST.

(In Eight Articles.)

WE must now consider the manifestation of the newly born Christ: concerning which there are eight points of inquiry: (1) Whether Christ's birth should have been made known to all? (2) Whether it should have been made known to some? (3) To whom should it have been made known? (4) Whether He should have made Himself known, or should He rather have been manifested by others? (5) By what other means should it have been made known? (6) Of the order of these manifestations. (7) Of the star by means of which His birth was made known. (8) Of the adoration of the Magi, who were informed of Christ's nativity by means of the star.

FIRST ARTICLE.

WHETHER CHRIST'S BIRTH SHOULD HAVE BEEN MADE KNOWN TO ALL?

We proceed thus to the First Article:—

Objection 1. It would seem that Christ's birth should have been made known to all. Because fulfilment should correspond to promise. Now, the promise of Christ's coming is thus expressed (Ps. xlix. 3): *God shall come manifestly.* But He came by His birth in the flesh. Therefore it seems that His birth should have been made known to the whole world.

Obj. 2. Further, it is written (1 Tim. i. 15): *Christ came into this world to save sinners.* But this is not effected save in as far as the grace of Christ is made known to them;

according to Tit. ii. 11, 12: *The grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world.* Therefore it seems that Christ's birth should have been made known to all.

Obj. 3. Further, God is most especially inclined to mercy; according to Ps. cxliv. 9: *His tender mercies are over all His works.* But in His second coming, when He will *judge justices* (Ps. lxxiv. 3), He will come before the eyes of all; according to Matth. xxiv. 27: *As lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of Man be.* Much more, therefore, should His first coming, when He was born into the world according to the flesh, have been made known to all.

On the contrary, It is written (Isa. xlv. 15): *Thou art a hidden God, the Holy* (Vulg., *the God*) *of Israel, the Saviour.* And, again (*ibid.* liii. 3): *His look was, as it were, hidden and despised.*

I answer that, It was unfitting that Christ's birth should be made known to all men without distinction. First, because this would have been a hindrance to the redemption of man, which was accomplished by means of the Cross; for, as it is written (1 Cor. ii. 8): *If they had known it, they would never have crucified the Lord of glory.*

Secondly, because this would have lessened the merit of faith, which He came to offer men as the way to righteousness; according to Rom. iii. 22: *The justice of God by faith of Jesus Christ.* For if, when Christ was born, His birth had been made known to all by evident signs, the very nature of faith would have been destroyed, since it is *the evidence of things that appear not,* as stated, Heb. xi. 1.

Thirdly, because thus the reality of His human nature would have come into doubt. Whence Augustine says (*Ep. ad Volusianum* cxxxvii.): *If He had not passed through the different stages of age from babyhood to youth, had neither eaten nor slept, would He not have strengthened an erroneous opinion, and made it impossible for us to believe that He had become true man? And while He is doing all things won-*

drously, would He have taken away that which He accomplished in mercy?

Reply Obj. 1. According to the gloss, the words quoted must be understood of Christ's coming as judge.

Reply Obj. 2. All men were to be instructed unto salvation, concerning the grace of God our Saviour, not at the very time of His birth, but afterwards, in due time, after He had *wrought salvation in the midst of the earth* (Ps. lxxiii. 12). Wherefore after His Passion and Resurrection, He said to His disciples (Matth. xxviii. 19): *Going . . . teach ye all nations.*

Reply Obj. 3. For judgement to be passed, the authority of the judge needs to be known: and for this reason it behoves that the coming of Christ unto judgement should be manifest. But His first coming was unto the salvation of all, which is by faith that is of things not seen. And therefore it was fitting that His first coming should be hidden.

SECOND ARTICLE.

WHETHER CHRIST'S BIRTH SHOULD HAVE BEEN MADE KNOWN TO SOME?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ's birth should not have been made known to anyone. For, as stated above (A. i., *ad* 3), it befitted the salvation of mankind that Christ's first coming should be hidden. But Christ came to save all; according to 1 Tim. iv. 10: *Who is the Saviour of all men, especially of the faithful.* Therefore Christ's birth should not have been made known to anyone.

Obj. 2. Further, before Christ was born, His future birth was made known to the Blessed Virgin and Joseph. Therefore it was not necessary that it should be made known to others after His birth.

Obj. 3. Further, no wise man makes known that from which arise disturbance and harm to others. But, when Christ's birth was made known, disturbance arose: for it is written (Matth. ii. 3) that *King Herod, hearing* of Christ's

birth, *was troubled, and all Jerusalem with him.* Moreover, this brought harm to others; because it was the occasion of Herod's killing *all the male children that were in Bethlehem . . . from two years old and under.* Therefore it seems unfitting for Christ's birth to have been made known to anyone.

On the contrary, Christ's birth would have been profitable to none if it had been hidden from all. But it behoved Christ's birth to be profitable: else He were born in vain. Therefore it seems that Christ's birth should have been made known to some.

I answer that, As the Apostle says (Rom. xiii. 1) *what is of God is well ordered.* Now it belongs to the order of Divine wisdom that God's gifts and the secrets of His wisdom are not bestowed on all equally, but to some immediately, through whom they are made known to others. Wherefore, with regard to the mystery of the Resurrection it is written (Acts x. 40, 41): *God . . . gave* Christ rising again *to be made manifest, not to all the people, but to witnesses pre-ordained by God.* Consequently, that His birth might be consistent with this, it should have been made known, not to all, but to some, through whom it could be made known to others.

Reply Obj. 1. As it would have been prejudicial to the salvation of mankind if God's birth had been made known to all men, so also would it have been if none had been informed of it. Because in either case faith is destroyed, whether a thing be perfectly manifest, or whether it be entirely unknown, so that no one can hear it from another; for *faith cometh by hearing* (Rom. x. 17).

Reply Obj. 2. Mary and Joseph needed to be instructed concerning Christ's birth before He was born, because it devolved on them to show reverence to the child conceived in the womb, and to serve Him even before He was born. But their testimony, being of a domestic character, would have aroused suspicion in regard to Christ's greatness: and so it behoved it to be made known to others, whose testimony could not be suspect.

Reply Obj. 3. The very disturbance that arose when it

was known that Christ was born was becoming to His birth. First, because thus the heavenly dignity of Christ is made manifest. Wherefore Gregory says (*Hom.* x. *in Evang.*): *After the birth of the King of heaven, the earthly king is troubled: doubtless because earthly grandeur is covered with confusion when the heavenly majesty is revealed.*

Secondly, thereby the judicial power of Christ was foreshadowed. Thus Augustine says in a sermon (30 *de Temp.*) on the Epiphany: *What will He be like in the judgement-seat; since from His cradle He struck terror into the heart of a proud king?*

Thirdly, because thus the overthrow of the devil's kingdom was foreshadowed. For, as Pope Leo says in a sermon on the Epiphany (*Serm.* v.):* *Herod was not so much troubled in himself as the devil in Herod. For Herod thought Him to be a man, but the devil thought Him to be God. Each feared a successor to his kingdom: the devil, a heavenly successor; Herod, an earthly successor.* But their fear was needless: since Christ had not come to set up an earthly kingdom, as Pope Leo says, addressing himself to Herod: *Thy palace cannot hold Christ: nor is the Lord of the world content with the paltry power of thy sceptre.* That the Jews were troubled, who, on the contrary, should have rejoiced, was either because, as Chrysostom says, *wicked men could not rejoice at the coming of the Holy One*, or because they wished to court favour with Herod, whom they feared; for *the populace is inclined to favour too much those whose cruelty it endures.*

And that the children were slain by Herod was not harmful to them, but profitable. For Augustine says in a sermon on the Epiphany (66 *de Diversis*): *It cannot be questioned that Christ, who came to set man free, rewarded those who were slain for Him; since, while hanging on the cross, He prayed for those who were putting Him to death.*

* *Cf. Opus Imperfectum in Matth., Hom.* ii., falsely ascribed to S. John Chrysostom.

THIRD ARTICLE.

WHETHER THOSE TO WHOM CHRIST'S BIRTH WAS MADE KNOWN WERE SUITABLY CHOSEN?

We proceed thus to the Third Article:—

Objection 1. It would seem that those to whom Christ's birth was made known were not suitably chosen. For our Lord (Matth. x. 5) commanded His disciples, *Go ye not into the way of the Gentiles*, so that He might be made known to the Jews before the Gentiles. Therefore it seems that much less should Christ's birth have been at once revealed to the Gentiles who *came from the east*, as stated Matth. ii. 1.

Obj. 2. Further, the revelation of Divine truth should be made especially to the friends of God, according to Job xxxvii. (Vulg., xxxvi. 33): *He sheweth His friend concerning it.* But the Magi seem to be God's foes; for it is written (Lev. xix. 31): *Go not aside after wizards* [magi], *neither ask anything of soothsayers.* Therefore Christ's birth should not have been made known to the Magi.

Obj. 3. Further, Christ came in order to set free the whole world from the power of the devil; whence it is written (Mal. i. 11): *From the rising of the sun even to the going down, My name is great among the Gentiles.* Therefore He should have been made known, not only to those who dwelt in the east, but also to some from all parts of the world.

Obj. 4. Further, all the sacraments of the Old Law were figures of Christ. But the sacraments of the Old Law were dispensed through the ministry of the legal priesthood. Therefore it seems that Christ's birth should have been made known rather to the priests in the Temple than to the shepherds in the fields.

Obj. 5. Further, Christ was born of a Virgin-Mother, and was as yet a little child. It was therefore more suitable that He should be made known to youths and virgins than to old and married people, or to widows, such as Simeon and Anna.

On the contrary, It is written (Jo. xiii. 18): *I know whom I have chosen.* But what is done by God's wisdom is done

becomingly. Therefore those to whom Christ's birth was made known were suitably chosen.

I answer that, Salvation, which was to be accomplished by Christ, concerns all sorts and conditions of men: because, as it is written (Col. iii. 11), in Christ *there is neither male nor female,* neither Gentile nor Jew, . . . bond nor free,* and so forth. And in order that this might be foreshadowed in Christ's birth, He was made known to men of all conditions. Because, as Augustine says in a sermon on the Epiphany (32 *de Temp.*), *the shepherds were Israelites, the Magi were Gentiles. The former were nigh to Him, the latter far from Him. Both hastened to Him together as to the corner-stone.* There was also another point of contrast: for the Magi were wise and powerful; the shepherds simple and lowly. He was also made known to the righteous as Simeon and Anna; and to sinners, as the Magi. He was made known both to men, and to women—namely, to Anna—so as to show no condition of men to be excluded from Christ's redemption.

Reply Obj. 1. That manifestation of Christ's birth was a kind of foretaste of the full manifestation which was to come. And as in the later manifestation the first announcement of the grace of Christ was made by Him and His Apostles to the Jews and afterwards to the Gentiles, so the first to come to Christ were the shepherds, who were the first-fruits of the Jews, as being near to Him; and afterwards came the Magi from afar, who were *the first-fruits of the Gentiles,* as Augustine says (*Serm.* 30 *de Temp.* cc.).

Reply Obj. 2. As Augustine says in a sermon on the Epiphany (*ibid.*): *As unskilfulness predominates in the rustic manners of the shepherd, so ungodliness abounds in the profane rites of the Magi. Yet did this Corner-Stone draw both to Itself; inasmuch as He came 'to choose the foolish things that He might confound the wise,' and 'not to call the just, but sinners,'* so that *the proud might not boast, nor the weak despair.* Nevertheless, there are those who say that these Magi were not wizards, but wise astronomers, who are called Magi among the Persians or Chaldees.

* *Cf.* Part I., Q. XCIII., A. 6 *ad* 2, footnote.

Reply Obj. 3. As Chrysostom says:* *The Magi came from the east, because the first beginning of faith came from the land where the day is born; since faith is the light of the soul.* Or, *because all who come to Christ come from Him and through Him:* whence it is written (Zach. vi. 12): *Behold a Man, the Orient is His name.* Now, they are said to come from the east literally, either because, as some say, they came from the farthest parts of the east, or because they came from the neighbouring parts of Judea that lie to the east of the region inhabited by the Jews. Yet it is to be believed that certain signs of Christ's birth appeared also in other parts of the world: thus, at Rome the river flowed with oil;† and in Spain three suns were seen, which gradually merged into one.‡

Reply Obj. 4. As Chrysostom observes (Theophylact., *Enarr. in Luc.* ii. 8), the angel who announced Christ's birth did not go to Jerusalem, nor did he seek the Scribes and Pharisees, for they were corrupted, and full of ill-will. But the shepherds were single-minded, and were like the patriarchs and Moses in their mode of life.

Moreover, these shepherds were types of the Doctors of the Church, to whom are revealed the mysteries of Christ that were hidden from the Jews.

Reply Obj. 5. As Ambrose says (on Luke ii. 25): *It was right that our Lord's birth should be attested not only by the shepherds, but also by people advanced in age and virtue:* whose testimony is rendered the more credible by reason of their righteousness.

FOURTH ARTICLE.

WHETHER CHRIST HIMSELF SHOULD HAVE MADE HIS BIRTH KNOWN?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ should have Himself made His birth known. For *a direct cause is always of*

* *Hom.* ii. *in Matth.* in the *Opus Imperfectum*, among the supposititious works of Chrysostom.

† Euseb. Chronic. II., Olymp. 185. ‡ *Cf. ibid.*, Olymp. 184.

greater power than an indirect cause, as is stated *Phys.* viii. But Christ made His birth known through others—for instance, to the shepherds through the angels, and to the Magi through the star. Much more, therefore, should He Himself have made His birth known.

Obj. 2. Further, it is written (Ecclus. xx. 32): *Wisdom that is hid and treasure that is not seen; what profit is there in them both?* But Christ had, to perfection, the treasure of wisdom and grace from the beginning of His conception. Therefore, unless He had made the fulness of these gifts known by words and deeds, wisdom and grace would have been given Him to no purpose. But this is unreasonable: because *God and nature do nothing without a purpose* (*D. Cœlo* i.).

Obj. 3. Further, we read in the book *De Infantia Salvatoris* that in His infancy Christ worked many miracles. It seems therefore that He did Himself make His birth known.

On the contrary, Pope Leo says (*Serm.* xxxiv.) that the Magi found the *infant Jesus in no way different from the generality of human infants.* But other infants do not make themselves known. Therefore it was not fitting that Christ should Himself make His birth known.

I answer that, Christ's birth was ordered unto man's salvation, which is by faith. But saving faith confesses Christ's Godhead and humanity. It behoved, therefore, Christ's birth to be made known in such a way that the proof of His Godhead should not be prejudicial to faith in His human nature. But this took place while Christ presented a likeness of human weakness, and yet, by means of God's creatures, He showed the power of the Godhead in Himself. Therefore Christ made His birth known, not by Himself, but by means of certain other creatures.

Reply Obj. 1. By the way of generation and movement we must of necessity come to the imperfect before the perfect. And therefore Christ was made known first through other creatures, and afterwards He Himself manifested Himself perfectly.

Reply Obj. 2. Although hidden wisdom is useless, yet there is no need for a wise man to make himself known at all times, but at a suitable time; for it is written (Ecclus. xx. 6): *There is one that holdeth his peace because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time.* Hence the wisdom given to Christ was not useless, because at a suitable time He manifested Himself. And the very fact that He was hidden at a suitable time is a sign of wisdom.

Reply Obj. 3. The book *De Infantia Salvatoris* is apocryphal. Moreover, Chrysostom (*Hom.* xxi. *super Joan.*) says that Christ worked no miracles before changing the water into wine, according to Jo. ii. 11: *'This beginning of miracles did Jesus.' For if He had worked miracles at an early age, there would have been no need for anyone else to manifest Him to the Israelites; whereas John the Baptist says* (Jo. i. 31): *'That He may be made manifest in Israel; therefore am I come baptizing with water.' Moreover, it was fitting that He should not begin to work miracles at an early age. For people would have thought the Incarnation to be unreal, and, out of sheer spite, would have crucified Him before the proper time.*

FIFTH ARTICLE.

WHETHER CHRIST'S BIRTH SHOULD HAVE BEEN MANIFESTED BY MEANS OF THE ANGELS AND THE STAR?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that Christ's birth should not have been manifested by means of the angels. For angels are spiritual substances, according to Ps. ciii. 4: *Who maketh His* (Vulg., *makest Thy*) *angels, spirits.* But Christ's birth was in the flesh, and not in His spiritual substance. Therefore it should not have been manifested by means of angels.

Obj. 2. Further, the righteous are more akin to the angels than to any other, according to Ps. xxxiii. 8: *The angel of the Lord shall encamp round about them that fear Him, and shall deliver them.* But Christ's birth was not announced to the righteous—viz., Simeon and Anna—through the

angels. Therefore neither should it have been announced to the shepherds by means of the angels.

Obj. 3. Further, it seems that neither ought it to have been announced to the Magi by means of the star. For this seems to favour the error of those who think that man's birth is influenced by the stars. But occasions of sin should be taken away from man. Therefore it was not fitting that Christ's birth should be announced by a star.

Obj. 4. Further, a sign should be certain, in order that something be made known thereby. But a star does not seem to be a certain sign of Christ's birth. Therefore Christ's birth was not suitably announced by a star.

On the contrary, It is written (Deut. xxxii. 4): *The works of God are perfect.* But this manifestation is the work of God. Therefore it was accomplished by means of suitable signs.

I answer that, As knowledge is imparted through a syllogism from something which we know better, so knowledge given by signs must be conveyed through things which are familiar to those to whom the knowledge is imparted. Now, it is clear that the righteous have, through the spirit of prophecy, a certain familiarity with the interior instinct of the Holy Ghost, and are wont to be taught thereby, without the guidance of sensible signs. Whereas others, occupied with material things, are led through the domain of the senses to that of the intellect. The Jews, however, were accustomed to receive Divine answers through the angels; through whom they also received the Law, according to Acts vii. 53: *You* [Vulg., *who*] . . . *have received the Law by the disposition of angels.* And the Gentiles, especially astrologers, were wont to observe the course of the stars. And therefore Christ's birth was made known to the righteous—viz., Simeon and Anna—by the interior instinct of the Holy Ghost, according to Luke ii. 26: *He had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord.* But to the shepherds and Magi, as being occupied with material things, Christ's birth was made known by means of visible apparitions. And since this birth was not only earthly,

but also, in a way, heavenly, to both (shepherds and Magi) it is revealed through heavenly signs: for, as Augustine says in a sermon on the Epiphany (cciv.): *The angels inhabit, and the stars adorn, the heavens: by both, therefore, do the 'heavens show forth the glory of God.'* Moreover, it was not without reason that Christ's birth was made known, by means of angels, to the shepherds, who, being Jews, were accustomed to frequent apparitions of the angels: whereas it was revealed by means of a star to the Magi, who were wont to consider the heavenly bodies. Because, as Chrysostom says (*Hom.* vi. *in Matth.*): *Our Lord deigned to call them through things to which they were accustomed.* There is also another reason. For, as Gregory says (*Hom.* x. *in Evang.*): *To the Jews, as rational beings, it was fitting that a rational animal**—viz., *an angel—should preach. Whereas the Gentiles, who were unable to come to the knowledge of God through the reason, were led to God, not by words, but by signs. And as our Lord, when He was able to speak, was announced by heralds who spoke, so before He could speak He was manifested by speechless elements.* Again, there is yet another reason. For, as Augustine† says in a sermon on the Epiphany: *To Abraham was promised an innumerable progeny, begotten, not of carnal propagation, but of the fruitfulness of faith. For this reason it is compared to the multitude of stars; that a heavenly progeny might be hoped for.* Wherefore the Gentiles, *who are thus designated by the stars, are by the rising of a new star stimulated* to seek Christ, through whom they are made the seed of Abraham.

Reply Obj. 1. That which of itself is hidden needs to be manifested, but not that which in itself is manifest. Now, the flesh of Him who was born was manifest, whereas the Godhead was hidden. And therefore it was fitting that this birth should be made known by angels, who are the ministers of God. Wherefore also a certain *brightness* (Luke ii. 9) accompanied the angelic apparition, to indicate that He who was just born was the *Brightness of* the Father's *glory*.

* *Cf.* Part I., Q. LI., A. 1 *ad* 2. † Pope Leo.

Reply Obj. 2. The righteous did not need the visible apparition of the angel; on account of their perfection the interior instinct of the Holy Ghost was enough for them.

Reply Obj. 3. The star which manifested Christ's birth removed all occasion of error. For, as Augustine says (*Contra Faust.* ii.): *No astrologer has ever so far connected the stars with man's fate at the time of his birth as to assert that one of the stars, at the birth of any man, left its orbit and made its way to him who was just born:* as happened in the case of the star which made known the birth of Christ. Consequently this does not corroborate the error of those who *think there is a connection between man's birth and the course of the stars, for they do not hold that the course of the stars can be changed at a man's birth.*

In the same sense Chrysostom says (*Hom.* vi. *in Matth.*): *It is not an astronomer's business to know from the stars those who are born, but to tell the future from the hour of a man's birth: whereas the Magi did not know the time of the birth, so as to conclude therefrom some knowledge of the future; rather was it the other way about.*

Reply Obj. 4. Chrysostom relates (*Hom.* ii. *in Matth.*) that, according to some apocryphal books, a certain tribe in the far east near the ocean was in the possession of a document written by Seth, referring to this star and to the presents to be offered: which tribe watched attentively for the rising of this star, twelve men being appointed to take observations, who at stated times repaired to the summit of a mountain with faithful assiduity: whence they subsequently perceived the star containing the figure of a small child, and above it the form of a cross.

Or we may say, as may be read in the book *De Qq. Vet. et Nov. Test. qu.* lxiii., that *these Magi followed the tradition of Balaam,* who said, *'A star shall rise out of Jacob.' Wherefore observing this star to be a stranger to the system of this world, they gathered that it was the one foretold by Balaam to indicate the King of the Jews.*

Or, again, it may be said with Augustine, in a sermon on the Epiphany (cccIxxiv.), that *the Magi had received a reve-*

lation through the angels that the star was a sign of the birth of Christ: and he thinks it probable that these were *good angels; since in adoring Christ they were seeking for salvation.*

Or, with Pope Leo, in a sermon on the Epiphany (xxxiv.), that *besides the outward form which aroused the attention of their corporeal eyes, a more brilliant ray enlightened their minds with the light of faith.*

SIXTH ARTICLE.

WHETHER CHRIST'S BIRTH WAS MADE KNOWN IN A BECOMING ORDER?

We proceed thus to the Sixth Article :—

Objection 1. It would seem that Christ's birth was made known in an unbecoming order. For Christ's birth should have been made known to them first who were nearest to Christ, and who longed for Him most; according to Wisd. vi. 14: *She preventeth them that covet her, so that she first showeth herself unto them.* But the righteous were nearest to Christ by faith, and longed most for His coming; whence it is written (Luke ii. 25) of Simeon that *he was just and devout, waiting for the consolation of Israel.* Therefore Christ's birth should have been made known to Simeon before the shepherds and Magi.

Obj. 2. Further, the Magi were the *first-fruits of the Gentiles,* who were to believe in Christ. But first the *fulness of the Gentiles . . . come in* unto faith, and afterwards *all Israel* shall *be saved,* as is written (Rom. xi. 25). Therefore Christ's birth should have been made known to the Magi before the shepherds.

Obj. 3. Further, it is written (Matth. ii. 16) that *Herod . . . killed all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired from the wise men :* so that it seems that the Magi were two years in coming to Christ after His birth. It was therefore unbecoming that Christ should be made known to the Gentiles so long after His birth.

On the contrary, It is written (Dan. ii. 21): *He changes time and ages.* Consequently the time of the manifestation of Christ's birth seems to have been arranged in a suitable order.

I answer that, Christ's birth was first made known to the shepherds on the very day that He was born. For, as it is written (Luke ii. 8, 15, 16): *There were in the same country shepherds watching, and keeping the night-watches over their flock. . . . And it came to pass, after the angels departed from them into heaven, they* [Vulg., *the shepherds*] *said one to another: Let us go over to Bethlehem . . . and they came with haste.* Second in order were the Magi, who came to Christ on the thirteenth day after His birth, on which day is kept the feast of the Epiphany. For if they had come after a year, or even two years, they would not have found Him in Bethlehem, since it is written (Luke ii. 39) that *after they had performed all things according to the law of the Lord*—that is to say, after they had offered up the Child Jesus in the Temple—*they returned into Galilee, to their city*—namely, *Nazareth.* In the third place, it was made known in the Temple to the righteous on the fortieth day after His birth, as related by Luke (ii. 22).

The reason of this order is that the shepherds represent the apostles and other believers of the Jews, to whom the faith of Christ was made known first; among whom there were *not many mighty, not many noble,* as we read 1 Cor. i. 26. Secondly, the faith of Christ came to the *fulness of the Gentiles;* and this is foreshadowed in the Magi. Thirdly it came to the fulness of the Jews, which is foreshadowed in the righteous. Wherefore also Christ was manifested to them in the Jewish Temple.

Reply Obj. 1. As the Apostle says (Rom. ix. 30, 31): *Israel, by following after the law of justice, is not come unto the law of justice:* but the Gentiles, *who followed not after justice,* forestalled the generality of the Jews in the justice which is of faith. As a figure of this, Simeon, *who was waiting for the consolation of Israel,* was the last to know Christ born: and he was preceded by the Magi and the

shepherds, who did not await the coming of Christ with such longing.

Reply Obj. 2. Although the *fulness of the Gentiles came in* unto faith before the fulness of the Jews, yet the first-fruits of the Jews preceded the first-fruits of the Gentiles in faith. For this reason the birth of Christ was made known to the shepherds before the Magi.

Reply Obj. 3. There are two opinions about the apparition of the star seen by the Magi. For Chrysostom (*Hom.* ii. *in Matth.*)* and Augustine in a sermon on the Epiphany (cxxxi., cxxxii.), say that the star was seen by the Magi during the two years that preceded the birth of Christ: and then, having first considered the matter and prepared themselves for the journey, they came from the farthest east to Christ, arriving on the thirteenth day after His birth. Wherefore Herod, immediately after the departure of the Magi, *perceiving that He was deluded by them*, commanded the male children to be killed *from two years old and under*, being doubtful lest Christ were already born when the star appeared, according as he had heard from the Magi.

But others say that the star first appeared when Christ was born, and that the Magi set off as soon as they saw the star, and accomplished a journey of very great length in thirteen days, owing partly to the Divine assistance, and partly to the fleetness of the dromedaries. And I say this on the supposition that they came from the far east. But others, again, say that they came from a neighbouring country, whence also was Balaam, to whose teaching they were heirs; and they are said to have come from the east, because their country was to the east of the country of the Jews. In this case Herod killed the babes, not as soon as the Magi departed, but two years after: and that either because he is said to have gone to Rome in the meanwhile on account of an accusation brought against him, or because he was troubled at some imminent peril, and for the time being desisted from his anxiety to slay the child, or because he may have thought that the Magi, *being deceived by the*

* *Opus Imperf. in Matth.*, falsely ascribed to Chrysostom.

illusory appearance of the star, and not finding the child, as they had expected to, were ashamed to return to him: as Augustine says (*De Consensu Evang.* ii.). And the reason why he killed not only those who were two years old, but also the younger children, would be, as Augustine says in a sermon on the Innocents, because he feared lest a child whom the stars obey, might make himself appear older or younger.

SEVENTH ARTICLE.

WHETHER THE STAR WHICH APPEARED TO THE MAGI BELONGED TO THE HEAVENLY SYSTEM?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the star which appeared to the Magi belonged to the heavenly system. For Augustine says in a sermon on the Epiphany (cxxii.): *While God yet clings to the breast, and suffers Himself to be wrapped in humble swaddling clothes, suddenly a new star shines forth in the heavens.* Therefore the star which appeared to the Magi belonged to the heavenly system.

Obj. 2. Further, Augustine says in a sermon on the Epiphany (cci.): *Christ was made known to the shepherds by angels, to the Magi by a star. A heavenly tongue speaks to both, because the tongue of the prophets spoke no longer.* But the angels who appeared to the shepherds were really angels from heaven. Therefore also the star which appeared to the Magi was really a star from the heavens.

Obj. 3. Further, stars which are not in the heavens but in the air are called comets, which do not appear at the birth of kings, but rather are signs of their approaching death. But this star was a sign of the King's birth: wherefore the Magi said (Matth. ii. 2): *Where is He that is born King of the Jews? For we have seen His star in the east.* Therefore it seems that it was a star from the heavens.

On the contrary, Augustine says (*Contra Faust.* ii.): *It was not one of those stars which since the beginning of the creation observe the course appointed to them by the Creator;*

but this star was a stranger to the heavens, and made its appearance at the strange sight of a virgin in childbirth.

I answer that, As Chrysostom says (*Hom.* vi. *in Matth.*), it is clear, for many reasons, that the star which appeared to the Magi did not belong to the heavenly system. First, because no other star approaches from the same quarter as this star, whose course was from north to south, these being the relative positions of Persia, whence the Magi came, and Judea. Secondly, from the time [at which it was seen]. For it appeared not only at night, but also at midday: and no star can do this, not even the moon. Thirdly, because it was visible at one time and hidden at another. For when they entered Jerusalem it hid itself: then, when they had left Herod, it showed itself again. Fourthly, because its movement was not continuous, but when the Magi had to continue their journey the star moved on; when they had to stop the star stood still; as happened to the pillar of a cloud in the desert. Fifthly, because it indicated the virginal Birth, not by remaining aloft, but by coming down below. For it is written (Matth. ii. 9) that *the star which they had seen in the east went before them, until it came and stood over where the Child was.* Whence it is evident that the words of the Magi, *We have seen His star in the east,* are to be taken as meaning, not that when they were in the east the star appeared over the country of Judea, but that when they saw the star it was in the east, and that it preceded them into Judea (although this is considered doubtful by some). But it could not have indicated the house distinctly, unless it were near the earth. And, as he [Chrysostom] observes, this does not seem fitting to a star, but *of some power endowed with reason.* Consequently *it seems that this was some invisible force made visible under the form of a star.*

Wherefore some say that, as the Holy Ghost, after our Lord's Baptism, came down on Him under the form of a dove, so did He appear to the Magi under the form of a star. While others say that the angel who, under a human form, appeared to the shepherds, under the form of a star,

appeared to the Magi. But it seems more probable that it was a newly created star, not in the heavens, but in the air near the earth, and that its movement varied according to God's will. Wherefore Pope Leo says in a sermon on the Epiphany (xxxi.): *A star of unusual brightness appeared to the three Magi in the east, which, through being more brilliant and more beautiful than the other stars, drew men's gaze and attention: so that they understood at once that such an unwonted event could not be devoid of purpose.*

Reply Obj. 1. In Holy Scripture the air is sometimes called the heavens—for instance, *The birds of the heavens* [Douay—*air*] *and the fishes of the sea.*

Reply Obj. 2. The angels of heaven, by reason of their very office, come down to us, being *sent to minister.* But the stars of heaven do not change their position. Wherefore there is no comparison.

Reply Obj. 3. As the star did not follow the course of the heavenly stars, so neither did it follow the course of the comets, which neither appear during the daytime nor vary their customary course. Nevertheless in its signification it has something in common with the comets. Because the heavenly kingdom of Christ *shall break in pieces, and shall consume all the kingdoms* of the earth, *and itself shall stand for ever* (Dan. ii. 44).

Eighth Article.

Whether it was becoming that the Magi should come to adore Christ and pay homage to Him?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that it was unbecoming that the Magi should come to adore Christ and pay homage to Him. For reverence is due to a king from his subjects. But the Magi did not belong to the kingdom of the Jews. Therefore, since they knew by seeing the star that He that was born was the *King of the Jews,* it seems unbecoming that they should come to adore Him.

Obj. 2. Further, it seems absurd during the reign of one

king to proclaim a stranger. But in Judea Herod was reigning. Therefore it was foolish of the Magi to proclaim the birth of a king.

Obj. 3. Further, a heavenly sign is more certain than a human sign. But the Magi had come to Judea from the east, under the guidance of a heavenly sign. Therefore it was foolish of them to seek human guidance besides that of the star, saying: *Where is He that is born King of the Jews?*

Obj. 4. Further, the offering of gifts and the homage of adoration are not due save to kings already reigning. But the Magi did not find Christ resplendent with kingly grandeur. Therefore it was unbecoming for them to offer Him gifts and homage.

On the contrary, It is written (Isa. lx. 3): [*The Gentiles*] *shall walk in thy light, and kings in the brightness of thy rising.* But those who walk in the Divine light do not err. Therefore the Magi were right in offering homage to Christ.

I answer that, As stated above (A. 3 *ad* 1), the Magi are the *first-fruits of the Gentiles* that believed in Christ; because their faith was a presage of the faith and devotion of the nations who were to come to Christ from afar. And therefore, as the devotion and faith of the nations is without any error through the inspiration of the Holy Ghost, so also we must believe that the Magi, inspired by the Holy Ghost, did wisely in paying homage to Christ.

Reply Obj. 1. As Augustine says in a sermon on the Epiphany (cc.): *Though many kings of the Jews had been born and died, none of them did the Magi seek to adore. And so they who came from a distant foreign land to a kingdom that was entirely strange to them, had no idea of showing such great homage to such a king as the Jews were wont to have. But they had learnt that such a King was born that by adoring Him they might be sure of obtaining from Him the salvation which is of God.*

Reply Obj. 2. By proclaiming [Christ King] the Magi foreshadowed the constancy of the Gentiles in confessing Christ even until death. Whence Chrysostom says (*Hom.* ii. *in Matth.*) that, while they thought of the King who was to

come, the Magi feared not the king who was actually present. They had not yet seen Christ, and they were already prepared to die for Him.

Reply Obj. 3. As Augustine says in a sermon on the Epiphany (cc.): *The star which led the Magi to the place where the Divine Infant was with His Virgin-Mother could bring them to the town of Bethlehem, in which Christ was born. Yet it hid itself until the Jews also bore testimony of the city in which Christ was to be born: so that, being encouraged by a twofold witness,* as Pope Leo says (*Serm.* xxxiv.), *they might seek with more ardent faith Him, whom both the brightness of the star and the authority of prophecy revealed.* Thus they *proclaim* that Christ is born, and *inquire where; they believe and ask, as it were, betokening those who walk by faith and desire to see,* as Augustine says in a sermon on the Epiphany (cxcix.). But the Jews, by indicating to them the place of Christ's birth, *are like the carpenters who built the Ark of Noe, who provided others with the means of escape, and themselves perished in the flood. Those who asked, heard and went their way: the teachers spoke and stayed where they were; like the milestones that point out the way but walk not* (August., *Serm.* cclxxiii.). It was also by God's will that, when they no longer saw the star, the Magi, by human instinct, went to Jerusalem, to seek in the royal city the new-born King, in order that Christ's birth might be publicly proclaimed first in Jerusalem, according to Isa. ii. 3: *The Law shall come forth from Sion, and the Word of the Lord from Jerusalem;* and also *in order that by the zeal of the Magi who came from afar, the indolence of the Jews who lived near at hand, might be proved worthy of condemnation* (Remig., *Hom. in Matth.* ii. 1).

Reply Obj. 4. As Chrysostom says (*Hom.* ii. *in Matth.*):* *If the Magi had come in search of an earthly King, they would have been disconcerted at finding that they had taken the trouble to come such a long way for nothing. Consequently they would have neither adored nor offered gifts. But since they sought a heavenly King, though they found in Him no*

* From the supposititious *Opus Imperfectum.*

signs of royal pre-eminence, yet, content with the testimony of the star alone, they adored: for they saw a man, and they acknowledged a God. Moreover, they offer gifts in keeping with Christ's greatness: *gold, as to the great King; they offer up incense as to God, because it is used in the Divine Sacrifice; and myrrh, which is used in embalming the bodies of the dead, is offered as to Him who is to die for the salvation of all* (Gregor., *Hom.* x. *in Evang.*). And hereby, as Gregory says (*ibid.*), we are taught to offer gold, *which signifies wisdom, to the new-born King, by the lustre of our wisdom in His sight.* We offer God incense, *which signifies fervour in prayer, if our constant prayers mount up to God with an odour of sweetness;* and we offer myrrh, *which signifies mortification of the flesh, if we mortify the ill-deeds of the flesh by refraining from them.*

QUESTION XXXVII.

OF CHRIST'S CIRCUMCISION, AND OF THE OTHER LEGAL OBSERVANCES ACCOMPLISHED IN REGARD TO THE CHILD CHRIST.

(*In Four Articles.*)

WE must now consider Christ's circumcision. And since the circumcision is a kind of profession of observing the Law, according to Gal. v. 3: *I testify . . . to every man circumcising himself that he is a debtor to do the whole Law*, we shall have at the same time to inquire about the other legal observances accomplished in regard to the Child Christ. Wherefore there are four points of inquiry: (1) His circumcision. (2) The imposition of His name. (3) His presentation. (4) His Mother's purification.

FIRST ARTICLE.

WHETHER CHRIST SHOULD HAVE BEEN CIRCUMCISED?

We proceed thus to the First Article :—

Objection 1. It would seem that Christ should not have been circumcised. For on the advent of the reality, the figure ceases. But circumcision was prescribed to Abraham as a sign of the covenant concerning his posterity, as may be seen from Gen. xvii. Now this covenant was fulfilled in Christ's birth. Therefore circumcision should have ceased at once.

Obj. 2. Further, *every action of Christ is a lesson to us*;* wherefore it is written (Jo. xiii. 15): *I have given you an example, that as I have done to you, so you do also.* But we ought not to be circumcised; according to Gal. v. 2: *If you*

* Innoc. III., *Serm.* xxii. *de Temp.*

be circumcised, Christ shall profit you nothing. Therefore it seems that neither should Christ have been circumcised.

Obj. 3. Further, circumcision was prescribed as a remedy of original sin. But Christ did not contract original sin, as stated above (Q. XIV., A. 3; Q. XV., A. 1). Therefore Christ should not have been circumcised.

On the contrary, It is written (Luke ii. 21): *After eight days were accomplished, that the child should be circumcised.*

I answer that, For several reasons Christ ought to have been circumcised. First, in order to prove the reality of His human nature, in contradiction to the Manichean, who said that He had an imaginary body: and in contradiction to Apollinarius, who said that Christ's body was consubstantial with His Godhead; and in contradiction to Valentine, who said that Christ brought His body from heaven. Secondly, in order to show His approval of circumcision, which God had instituted of old. Thirdly, in order to prove that He was descended from Abraham, who had received the commandment of circumcision as a sign of his faith in Him. Fourthly, in order to take away from the Jews an excuse for not receiving Him, if He were uncircumcised. Fifthly, *in order by His example to exhort us to be obedient.** Wherefore He was circumcised on the eighth day according to the prescription of the Law (Lev. xii. 3). Sixthly, *that He who had come in the likeness of sinful flesh might not reject the remedy whereby sinful flesh was wont to be healed.* Seventhly, that by taking on Himself the burden of the Law, He might set others free therefrom, according to Gal. iv. 4, 5: *God sent His Son . . . made under the Law, that He might redeem them who were under the Law.*

Reply Obj. 1. Circumcision by the removal of the piece of skin in the member of generation, signified *the passing away of the old generation*:† from the decrepitude of which we are freed by Christ's Passion. Consequently this figure was not completely fulfilled in Christ's birth, but in His Passion, until which time the circumcision retained its virtue and

* Bede, *Hom.* x. *in Evang.*
† Athanas., *De Sabb. et Circumcis.*

status. Therefore it behoved Christ to be circumcised as a son of Abraham before His Passion.

Reply Obj. 2. Christ submitted to circumcision while it was yet of obligation. And thus His action in this should be imitated by us, in fulfilling those things which are of obligation in our own time. Because *there is a time and opportunity for every business* (Eccl. viii. 6).

Moreover, according to Origen (*Hom.* xiv. *in Luc.*), *as we died when He died, and rose again when Christ rose from the dead, so were we circumcised spiritually through Christ: wherefore we need no carnal circumcision.* And this is what the Apostle says (Col. ii. 11): *In whom* [*i.e.*, Christ] *you are circumcised with circumcision not made by hand in despoiling of the body of the flesh, but in the circumcision of* our Lord Jesus *Christ.*

Reply Obj. 3. As Christ voluntarily took upon Himself our death, which is the effect of sin, whereas He had no sin Himself, in order to deliver us from death, and to make us to die spiritually unto sin, so also He took upon Himself circumcision, which was a remedy against original sin; whereas He contracted no original sin, in order to deliver us from the yoke of the Law, and to accomplish a spiritual circumcision in us—in order, that is to say, that, by taking upon Himself the shadow, He might accomplish the reality.

SECOND ARTICLE.

WHETHER HIS NAME WAS SUITABLY GIVEN TO CHRIST?

We proceed thus to the Second Article:—

Objection 1. It would seem that an unsuitable name was given to Christ. For the Gospel reality should correspond to the prophetic foretelling. But the prophets foretold another name for Christ: for it is written (Isa. vii. 14): *Behold a virgin shall conceive and bear a son, and His name shall be called Emmanuel;* and (*ibid.* viii. 3): *Call His name, Hasten to take away the spoils; Make haste to take away the prey;* and (*ibid.* ix. 6): *His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come,*

the Prince of Peace; and (Zach. vi. 12): *Behold a Man, the Orient is His name.* Thus it was unsuitable that His name should be called Jesus.

Obj. 2. Further, it is written (Isa. lxii. 2): *Thou shalt be called by a new name, which the mouth of the Lord hath named* [Vulg., *shall name*]. But the name Jesus is not a new name, but was given to several in the Old Testament: as may be seen in the genealogy of Christ (Luke iii. 29). Therefore it seems that it was unfitting for His name to be called Jesus.

Obj. 3. Further, the name Jesus signifies *salvation;* as is clear from Matth. i. 21: *She shall bring forth a son, and thou shalt call His name Jesus. For He shall save His people from their sins.* But salvation through Christ was accomplished not only in the circumcision, but also in uncircumcision, as is declared by the Apostle (Rom. iv. 11, 12). Therefore this name was not suitably given to Christ at His circumcision.

On the contrary is the authority of Scripture, in which it is written (Luke ii. 21): *After eight days were accomplished, that the child should be circumcised, His name was called Jesus.*

I answer that, A name should answer to the nature of a thing. This is clear in the names of genera and species, as stated *Metaph.* iv.: *Since a name is but an expression of the definition* which designates a thing's proper nature.

Now, the names of individual men are always taken from some property of the men to whom they are given. Either in regard to time; thus men are named after the Saints on whose feasts they are born: or in respect of some blood relation; thus a son is named after his father or some other relation; and thus the kinsfolk of John the Baptist wished to call him *by his father's name, Zachary,* not by the name John, because *there* was *none of* his *kindred that* was *called by this name,* as related Luke i. 59-61. Or, again, from some occurrence; thus Joseph *called the name of* the *first-born Manasses, saying: God hath made me to forget all my labours* (Gen. xli. 51). Or, again, from some quality of the person who receives the name; thus it is written (Gen. xxv. 25) that *he that came forth first was red and hairy like*

a skin; and his name was called Esau, which is interpreted *red.*

But names given to men by God always signify some gratuitous gift bestowed on them by Him; thus it was said to Abraham (Gen. xvii. 5): *Thou shalt be called Abraham; because I have made thee a father of many nations:* and it was said to Peter (Matth. xvi. 18): *Thou art Peter, and upon this rock I will build My Church:* Since, therefore, this prerogative of grace was bestowed on the Man Christ that through Him all men might be saved, therefore He was becomingly named Jesus—*i.e., Saviour:* the angel having foretold this name not only to His mother, but also to Joseph, who was to be his foster-father.

Reply Obj. 1. All these names in some way mean the same as Jesus, which means *salvation.* For the name *Emmanuel, which being interpreted is 'God with us,'* designates the cause of salvation, which is the union of the Divine and human natures in the Person of the Son of God, the result of which union was that *God is with us.*

When it was said, *Call his name, Hasten to take away,* etc., these words indicate from what He saved us—viz., from the devil, whose spoils He took away, according to Col. ii. 15: *Despoiling the principalities and powers, He hath exposed them confidently.*

When it was said, *His name shall be called Wonderful,* etc., the way and term of our salvation are pointed out: inasmuch as *by the wonderful counsel and might of the Godhead we are brought to the inheritance of the life to come,* in which the children of God will enjoy *perfect peace* under *God their Prince.*

When it was said, *Behold a Man, the Orient is His name,* reference is made to the same, as in the first—viz., to the mystery of the Incarnation, by reason of which *to the righteous a light is risen up in darkness* (Ps. cxi. 4).

Reply Obj. 2. The name Jesus could be suitable for some other reason to those who lived before Christ—for instance, because they were saviours in a particular and temporal sense. But in the sense of spiritual and universal salvation,

this name is proper to Christ, and thus it is called a *new* name.

Reply Obj. 3. As is related Gen. xvii., Abraham received from God and at the same time both his name and the commandment of circumcision. For this reason it was customary among the Jews to name children on the very day of circumcision, as though before being circumcised they had not as yet perfect existence: just as now also children receive their names in Baptism. Wherefore on Prov. iv. 3, *I was my father's son, tender, and as an only son in the sight of my mother*, the gloss says: *Why does Solomon call himself an only son in the sight of his mother, when Scripture testifies that he had an elder brother of the same mother, unless it be that the latter died unnamed soon after birth?* Therefore it was that Christ received His name at the time of His circumcision.

THIRD ARTICLE.

WHETHER CHRIST WAS BECOMINGLY PRESENTED IN THE TEMPLE?

We proceed thus to the Third Article:—

Objection 1. It would seem that Christ was unbecomingly presented in the Temple. For it is written (Exod. xiii. 2): *Sanctify unto Me every first-born that openeth the womb among the children of Israel.* But Christ came forth from the closed womb of the Virgin; and thus He did not open His mother's womb. Therefore Christ was not bound by this law to be presented in the Temple.

Obj. 2. Further, that which is always in one's presence cannot be presented to one. But Christ's humanity was always in God's presence in the highest degree, as being always united to Him in unity of person. Therefore there was no need for Him to be presented to the Lord.

Obj. 3. Further, Christ is the principal victim, to whom all the victims of the Old Law are referred, as the figure to the reality. But a victim should not be offered up for a victim. Therefore it was not fitting that another victim should be offered up for Christ.

Obj. 4. Further, among the legal victims the principal was the lamb, which was a *continual sacrifice* (Vulg., *holocaust*), as is stated Num. xxviii. 6: for which reason Christ is also called *the Lamb—Behold the Lamb of God* (Jo. i. 29). It was therefore more fitting that a lamb should be offered for Christ than *a pair of turtle doves or two young pigeons.*

On the contrary is the authority of Scripture which relates this as having taken place (Luke ii. 22).

I answer that, As stated above (A. 1), Christ wished to be *made under the Law, that He might redeem them who were under the Law* (Gal. iv. 4, 5), and that the *justification of the Law might be* spiritually *fulfilled* in His members. Now, the Law contained a twofold precept touching the children born. One was a general precept which affected all—namely, that *when the days of the mother's purification* were *expired,* a sacrifice was to be offered either *for a son or for a daughter,* as laid down Lev. xii. 6. And this sacrifice was for the expiation of the sin in which the child was conceived and born; and also for a certain consecration of the child, because it was then presented in the Temple for the first time. Wherefore one offering was made as a holocaust and another for sin.

The other was a special precept in the law concerning the first-born of *both man and beast:* for the Lord claimed for Himself all the first-born in Israel, because, in order to deliver the Israelites, He *slew every first-born in the land of Egypt, both men and cattle* (Exod. xii. 12, 13, 29), the first-born of Israel being saved; which law is set down Exod. xiii. Here also was Christ foreshadowed, who is *the First-born amongst many brethren* (Rom. viii. 29).

Therefore, since Christ was born of a woman, and was her first-born, and since He wished to be *made under the Law,* the Evangelist Luke shows that both these precepts were fulfilled in His regard. First, as to that which concerns the first-born, when he says (ii. 22, 23): *They carried Him to Jerusalem to present Him to the Lord: as it is written in the law of the Lord, 'Every male opening the womb shall be called holy to the Lord.'* Secondly, as to the general precept

which concerned all, when he says (*ibid.*, 24): *And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves or two young pigeons.*

Reply Obj. 1. As Gregory of Nyssa says (*De Occursu Dom.*): *It seems that this precept of the Law was fulfilled in God incarnate alone in a special manner exclusively proper to Him. For He alone, whose conception was ineffable, and whose birth was incomprehensible, opened the virginal womb which had been closed to sexual union, in such a way that after birth the seal of chastity remained inviolate.* Consequently the words *opening the womb* imply that nothing hitherto had entered or gone forth therefrom. Again, for a special reason is it written '*a male,' because He contracted nothing of the woman's sin:* and in a singular way *is He called 'holy,' because He felt no contagion of earthly corruption, whose birth was wondrously immaculate* (Ambrose, on Luke ii. 23).

Reply Obj. 2. As the Son of God *became man, and was circumcised in the flesh, not for His own sake, but that He might make us to be God's through grace, and that we might be circumcised in the spirit; so, again, for our sake He was presented to the Lord, that we may learn to offer ourselves to God.** And this was done after His circumcision, in order to show that *no one who is not circumcised from vice is worthy of Divine regard.*†

Reply Obj. 3. For this very reason He wished the legal victims to be offered for Him who was the true Victim, in order that the figure might be united to and confirmed by the reality, against those who denied that in the Gospel Christ preached the God of the Law. *For we must not think,* says Origen (*Hom.* xiv. *in Luc.*) *that the good God subjected His Son to the enemy's law, which He Himself had not given.*

Reply Obj. 4. The law of Lev. xii. 6, 8 *commanded those who could, to offer, for a son or a daughter, a lamb and also a turtle dove or a pigeon: but those who were unable to offer a lamb were commanded to offer two turtle doves or two young pigeons.*‡ *And so the Lord, who, 'being rich, became poor*

* Athanasius, on Luke ii. 23. † Bede, on Luke ii. 23.
‡ Bede, *Hom.* xv. *in Purif.*

for our [Vulg., *your*] *sakes, that through His poverty we* [*you*] *might be rich,'* as is written 2 Cor. viii. 9, *wished the poor man's victim to be offered for Him:* just as in His birth He was *wrapped in swaddling clothes and laid in a manger.** Nevertheless, these birds have a figurative sense. For the turtle dove, being a loquacious bird, represents the preaching and confession of faith; and because it is a chaste animal, it signifies chastity; and being a solitary animal, it signifies contemplation. The pigeon is a gentle and simple animal, and therefore signifies gentleness and simplicity. It is also a gregarious animal; wherefore it signifies the active life. Consequently this sacrifice signified the perfection of Christ and His members. Again, *both these animals, by the plaintiveness of their song, represented the mourning of the saints in this life: but the turtle dove, being solitary, signifies the tears of prayer; whereas the pigeon, being gregarious, signifies the public prayers of the Church.*† Lastly, two of each of these animals are offered, to show that holiness should be not only in the soul, but also in the body.

FOURTH ARTICLE.

WHETHER IT WAS FITTING THAT THE MOTHER OF GOD SHOULD GO TO THE TEMPLE TO BE PURIFIED?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that it was unfitting for the Mother of God to go to the Temple to be purified. For purification presupposes uncleanness. But there was no uncleanness in the Blessed Virgin, as stated above (QQ. XXVII., XXVIII.). Therefore she should not have gone to the Temple to be purified.

Obj. 2. Further, it is written (Lev. xii. 2-4): *If a woman, having received seed, shall bear a man-child, she shall be unclean seven days;* and consequently she is forbidden *to enter into the sanctuary until the days of her purification be fulfilled.* But the Blessed Virgin brought forth a male child without receiving the seed of man. Therefore she had no need to come to the Temple to be purified.

* Bede on Luke i. † Bede, *Hom.* xv., *in Purif.*

Obj. 3. Further, purification from uncleanness is accomplished by grace alone. But the sacraments of the Old Law did not confer grace; rather, indeed, did she have the very Author of grace with her. Therefore it was not fitting that the Blessed Virgin should come to the Temple to be purified.

On the contrary is the authority of Scripture, where it is stated (Luke ii. 22) that *the days of* Mary's *purification were accomplished according to the law of Moses.*

I answer that, As the fulness of grace flowed from Christ on to His Mother, so it was becoming that the mother should be like her Son in humility: for *God giveth grace to the humble,* as is written James iv. 6. And therefore, just as Christ, though not subject to the Law, wished, nevertheless, to submit to circumcision and the other burdens of the Law, in order to give an example of humility and obedience; and in order to show His approval of the Law; and, again, in order to take away from the Jews an excuse for calumniating Him: for the same reasons He wished His Mother also to fulfil the prescriptions of the Law, to which, nevertheless, she was not subject.

Reply Obj. 1. Although the Blessed Virgin had no uncleanness, yet she wished to fulfil the observance of purification, not because she needed it, but on account of the precept of the Law. Thus the Evangelist says pointedly that the days of her purification *according to the Law* were accomplished; for she needed no purification in herself.

Reply Obj. 2. Moses seems to have chosen his words in order to exclude uncleanness from the Mother of God, who was with child *without receiving seed.* It is therefore clear that she was not bound to fulfil that precept, but fulfilled the observance of purification of her own accord, as stated above.

Reply Obj. 3. The sacraments of the Law did not cleanse from the uncleanness of sin, which is accomplished by grace, but they foreshadowed this purification: for they cleansed by a kind of carnal purification, from the uncleanness of a certain irregularity, as stated in the Second Part (I.-II., Q. CII., A. 5; Q. CIII., A. 2). But the Blessed Virgin contracted neither uncleanness, and consequently did not need to be purified.

QUESTION XXXVIII.

OF THE BAPTISM OF JOHN.

(In Six Articles.)

WE now proceed to consider the baptism wherewith Christ was baptized. And since Christ was baptized with the baptism of John, we shall consider (1) the baptism of John in general; (2) the baptizing of Christ. In regard to the former there are six points of inquiry: (1) Whether it was fitting that John should baptize? (2) Whether that baptism was from God? (3) Whether it conferred grace? (4) Whether others besides Christ should have received that baptism? (5) Whether that baptism should have ceased when Christ was baptized? (6) Whether those who received John's baptism had afterwards to receive Christ's baptism?

FIRST ARTICLE.

WHETHER IT WAS FITTING THAT JOHN SHOULD BAPTIZE?

We proceed thus to the First Article:—

Objection 1. It would seem that it was not fitting that John should baptize. For every sacramental rite belongs to some law. But John did not introduce a new law. Therefore it was not fitting that he should introduce the new rite of baptism.

Obj. 2. Further, John *was sent by God . . . for a witness* (Jo. i. 6, 7) as a prophet; according to Luke i. 76: *Thou, child, shalt be called the prophet of the Highest.* But the prophets who lived before Christ did not introduce any new rite, but persuaded men to observe the rites of the Law; as is clearly stated Mal. iv. 4: *Remember the law of Moses*

My servant. Therefore neither should John have introduced a new rite of baptism.

Obj. 3. Further, when there is too much of anything, nothing should be added to it. But the Jews observed a superfluity of baptisms; for it is written (Mark vii. 3, 4) that *the Pharisees and all the Jews eat not without often washing their hands; . . . and when they come from the market, unless they be washed, they eat not; and many other things there are that have been delivered to them to observe, the washings of cups and of pots, and of brazen vessels, and of beds.* Therefore it was unfitting that John should baptize.

On the contrary is the authority of Scripture (Matth. iii. 5, 6), which, after stating the holiness of John, adds many went out to him, *and were baptized in the Jordan.*

I answer that, It was fitting for John to baptize, for four reasons:

First, it was necessary for Christ to be baptized by John, in order that He might sanctify baptism; as Augustine observes, *super Joan.* (*Tract.* xiii. *in Joan.*).

Secondly, that Christ might be manifested. Whence John himself says (Jo. i. 31): *That He, i.e.,* Christ, *may be made manifest in Israel, therefore am I come baptizing with water.* For he announced Christ to the crowds that gathered around him; which was thus done much more easily than if he had gone in search of each individual, as Chrysostom observes, commenting on St. John (*Hom.* x. *in Matth.*).

Thirdly, that by his baptism he might accustom men to the baptism of Christ; wherefore Gregory says in a homily (*Hom.* vii. *in Evang.*) that therefore did John baptize, *that, being consistent with his office of precursor, as he had preceded our Lord in birth, so he might also by baptizing precede Him who was about to baptize.*

Fourthly, that by persuading men to do penance, he might prepare men to receive worthily the baptism of Christ. Wherefore Bede* says that *the baptism of John was as profitable before the baptism of Christ, as instruction in the faith profits the catechumens not yet baptized. For just*

* *Cf.* Scot. Erig. *in Joan.* iii. 24.

as he preached penance, and foretold the baptism of Christ, and drew men to the knowledge of the Truth that hath appeared to the world, so do the ministers of the Church, after instructing men, chide them for their sins, and lastly promise them forgiveness in the baptism of Christ.

Reply Obj. 1. The baptism of John was not a sacrament properly so called (*per se*), but a kind of sacramental, preparatory to the baptism of Christ. Consequently, in a way, it belonged to the law of Christ, but not to the law of Moses.

Reply Obj. 2. John was not only a prophet, but *more than a prophet,* as stated Matth. xi. 9: for he was the term of the Law and the beginning of the Gospel. Therefore it was in his province to lead men, both by word and deed, to the law of Christ rather than to the observance of the Old Law.

Reply Obj. 3. Those baptisms of the Pharisees were vain, being ordered merely unto carnal cleanliness. But the baptism of John was ordered unto spiritual cleanliness, since it led men to do penance, as stated above.

SECOND ARTICLE.

WHETHER THE BAPTISM OF JOHN WAS FROM GOD?

We proceed thus to the Second Article:—

Objection 1. It would seem that the baptism of John was not from God. For nothing sacramental that is from God is named after a mere man: thus the baptism of the New Law is not named after Peter or Paul, but after Christ. But that baptism is named after John, according to Matth. xxi. 25: *The baptism of John . . . was it from heaven or from men?* Therefore the baptism of John was not from God.

Obj. 2. Further, every doctrine that proceeds from God anew is confirmed by some signs: thus the Lord (Exod. iv.) gave Moses the power of working signs; and it is written (Heb. ii. 3, 4) that our faith *having begun to be declared by the Lord, was confirmed unto us by them that heard Him, God also bearing them witness by signs and wonders.* But it is written of John the Baptist (Jo. x. 41) that *John did no*

sign. Therefore it seems that the baptism wherewith he baptized was not from God.

Obj. 3. Further, those sacraments which are instituted by God are contained in certain precepts of Holy Scripture. But there is no precept of Holy Writ commanding the baptism of John. Therefore it seems that it was not from God.

On the contrary, It is written (Jo. i. 33): *He who sent me to baptize with water said to me: 'He upon whom thou shalt see the Spirit,'* etc.

I answer that, Two things may be considered in the baptism of John—namely, the rite of baptism and the effect of baptism. The rite of baptism was not from men, but from God, who by an interior revelation of the Holy Ghost sent John to baptize. But the effect of that baptism was from man, because it effected nothing that man could not accomplish. Wherefore it was not from God alone, except in as far as God works in man.

Reply Obj. 1. By the baptism of the New Law men are baptized inwardly by the Holy Ghost, and this is accomplished by God alone. But by the baptism of John the body alone was cleansed by the water. Wherefore it is written (Matth. iii. 11): *I baptize you in water; but . . . He shall baptize you in the Holy Ghost.* For this reason the baptism of John was named after him, because it effected nothing that he did not accomplish. But the baptism of the New Law is not named after the minister thereof, because he does not accomplish its principal effect, which is the inward cleansing.

Reply Obj. 2. The whole teaching and work of John was ordered unto Christ, who, by many miracles, confirmed both His own teaching and that of John. But if John had worked signs, men would have paid equal attention to John and to Christ. Wherefore, in order that men might pay greater attention to Christ, it was not given to John to work a sign. Yet when the Jews asked him why he baptized, he confirmed his office by the authority of Scripture, saying: *I am the voice of one crying in the wilderness,* etc., as related, Jo. i. 23 (*cf.* Isa. xl. 3). Moreover, the very

austerity of his life was a commendation of his office, because, as Chrysostom says, commenting on Matthew (*Hom.* x. *in Matth.*), *it was wonderful to witness such endurance in a human body.*

Reply Obj. 3. The baptism of John was intended by God to last only for a short time, for the reasons given above (A. 1). Therefore it was not the subject of a general commandment set down in Sacred Writ, but of a certain interior revelation of the Holy Ghost, as stated above.

THIRD ARTICLE.

WHETHER GRACE WAS GIVEN IN THE BAPTISM OF JOHN?

We proceed thus to the Third Article:—

Objection 1. It would seem that grace was given in the baptism of John. For it is written (Mark i. 4): *John was in the desert baptizing and preaching the baptism of penance unto remission of sins.* But penance and remission of sins are the effect of grace. Therefore the baptism of John conferred grace.

Obj. 2. Further, those who were about to be baptized by John *confessed their sins,* as related Matth. iii. 6 and Mark i. 5. But the confession of sins is ordered to their remission, which is effected by grace. Therefore grace was conferred in the baptism of John.

Obj. 3. Further, the baptism of John was more akin than circumcision to the baptism of Christ. But original sin was remitted through circumcision: because, as Bede says (*Hom.* x. *in Circumcis.*), *under the Law, circumcision brought the same saving aid to heal the wound of original sin as baptism is wont to bring now that grace is revealed.* Much more, therefore, did the baptism of John effect the remission of sins, which cannot be accomplished without grace.

On the contrary, It is written (Matth. iii. 11): *I indeed baptize you in water unto penance.* Which words Gregory thus expounds in a certain homily (*Hom.* vii. *in Evang.*): *John baptized, not in the Spirit, but in water: because he could not forgive sins.* But grace is given by the Holy Ghost, and

by means thereof sins are taken away. Therefore the baptism of John did not confer grace.

I answer that, As stated above (A. 2 *ad* 2), the whole teaching and work of John was in preparation for Christ: just as it is the duty of the servant and of the under-craftsman to prepare the matter for the form which is accomplished by the head-craftsman. Now grace was to be conferred on men through Christ, according to Jo. i. 17: *Grace and truth came through Jesus Christ.* Therefore the baptism of John did not confer grace, but only prepared the way for grace; and this in three ways: first, by John's teaching, which led men to faith in Christ; secondly, by accustoming men to the rite of Christ's baptism; thirdly, by penance, preparing men to receive the effect of Christ's baptism.

Reply Obj. 1. In these words, as Bede says (on Mark i. 4), a twofold baptism of penance may be understood. One is that which John conferred by baptizing, which is called *a baptism of penance,* etc., by reason of its inducing men to do penance, and of its being a kind of protestation by which men avowed their purpose of doing penance. The other is the baptism of Christ, by which sins are remitted, and which John could not give, but only preach, saying: *He will baptize you in the Holy Ghost.*

Or it may be said that he preached the *baptism of penance —i.e.,* which induced men to do penance, which penance leads men on to *the remission of sins.*

Or, again, it may be said with Jerome* that *by the baptism of Christ grace is given, by which sins are remitted gratis; and that what is accomplished by the bridegroom is begun by the bridesman—i.e.,* by John. Consequently it is said that *he baptized and preached the baptism of penance unto remission of sins,* not as though he accomplished this himself, but because he began it by preparing the way for it.

Reply Obj. 2. That confession of sins was not made unto the remission of sins, to be realized immediately through the baptism of John, but to be obtained through subsequent

* Another author on Mark i. (inter op. Hier.).

penance and through the baptism of Christ, for which that penance was a preparation.

Reply Obj. 3. Circumcision was instituted as a remedy for original sin. Whereas the baptism of John was not instituted for this purpose, but was merely in preparation for the baptism of Christ, as stated above; whereas the sacraments attain their effect through the force of their institution.

FOURTH ARTICLE.

WHETHER CHRIST ALONE SHOULD HAVE BEEN BAPTIZED WITH THE BAPTISM OF JOHN?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ alone should have been baptized with the baptism of John. For, as stated above (A. 1), *the reason why John baptized was that Christ might receive baptism,* as Augustine says (*Super Joan., Tract.* xiii.). But what is proper to Christ should not be applicable to others. Therefore no others should have received that baptism.

Obj. 2. Further, whoever is baptized either receives something from the baptism or confers something on the baptism. But no one could receive anything from the baptism of John, because thereby grace was not conferred, as stated above (A. 3). On the other hand, no one could confer anything on baptism save Christ, who *sanctified the waters by the touch of His most pure flesh.** Therefore it seems that Christ alone should have been baptized with the baptism of John.

Obj. 3. Further, if others were baptized with that baptism, this was only in order that they might be prepared for the baptism of Christ: and thus it would seem fitting that the baptism of John should be conferred on all, old and young, Gentile and Jew, just as the baptism of Christ. But we do not read that either children or Gentiles were baptized by the latter; for it is written (Mark i. 5) that *there went out to him . . . all they of Jerusalem, and were baptized by him.* Therefore it seems that Christ alone should have been baptized by John.

* Mag. Sent. iv. 3.

On the contrary, It is written (Luke iii. 21): *It came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened.*

I answer that, For two reasons it behoved others besides Christ to be baptized with the baptism of John. First, as Augustine says (*Super Joan., Tract* iv., v.), *if Christ alone had been baptized with the baptism of John, some would have said that John's baptism, with which Christ was baptized, was more excellent than that of Christ, with which others are baptized.*

Secondly, because, as above stated, it behoved others to be prepared by John's baptism for the baptism of Christ.

Reply Obj. 1. The baptism of John was instituted not only that Christ might be baptized, but also for other reasons, as stated above (A. 1). And yet, even if it were instituted merely in order that Christ might be baptized therewith, it was still necessary for others to receive this baptism, in order to avoid the objection mentioned above.

Reply Obj. 2. Others who approached to be baptized by John could not, indeed, confer anything on his baptism: yet neither did they receive anything therefrom, save only the sign of penance.

Reply Obj. 3. This was the baptism of *penance,* for which children were not suited; wherefore they were not baptized therewith. But to bring the nations into the way of salvation was reserved to Christ alone, who is the *expectation of the nations,* as we read Gen. xlix. 10. Indeed, Christ forbade the apostles to preach the Gospel to the Gentiles before His Passion and Resurrection. Much less fitting, therefore, was it for the Gentiles to be baptized by John.

FIFTH ARTICLE.

WHETHER JOHN'S BAPTISM SHOULD HAVE CEASED AFTER CHRIST WAS BAPTIZED?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that John's baptism should have ceased after Christ was baptized. For it is written (Jo. i. 31): *That He may be made manifest in Israel, therefore*

am I come baptizing in water. But when Christ had been baptized, He was made sufficiently manifest, both by the testimony of John and by the dove coming down upon Him, and again by the voice of the Father bearing witness to Him. Therefore it seems that John's baptism should not have endured thereafter.

Obj. 2. Further, Augustine says (*Super Joan., Tract.* iv.): *Christ was baptized, and John's baptism ceased to avail.* Therefore it seems that, after Christ's baptism, John should not have continued to baptize.

Obj. 3. Further, John's baptism prepared the way for Christ's. But Christ's baptism began as soon as He had been baptized; because *by the touch of His most pure flesh He endowed the waters with a regenerating virtue,* as Bede asserts (Mag. Sent. iv. 3). Therefore it seems that John's baptism ceased when Christ had been baptized.

On the contrary, It is written (Jo. iii. 22, 23): *Jesus . . . came into the land of Judea . . . and baptized: and John also was baptizing.* But Christ did not baptize before being baptized. Therefore it seems that John continued to baptize after Christ had been baptized.

I answer that, It was not fitting for the baptism of John to cease when Christ had been baptized. First, because, as Chrysostom says (*Hom.* xxix. *in Joan.*), *if John had ceased to baptize* when Christ had been baptized, *men would think that he was moved by jealousy or anger.* Secondly, if he had ceased to baptize when Christ baptized, *he would have given His disciples a motive for yet greater envy.* Thirdly, because, by continuing to baptize, *he sent his hearers to Christ* (*ibid.*). Fourthly, because, as Bede* says, *there still remained a shadow of the Old Law: nor should the forerunner withdraw until the truth be made manifest.*

Reply Obj. 1. When Christ was baptized, He was not as yet fully manifested: consequently there was still need for John to continue baptizing.

Reply Obj. 2. The baptism of John ceased after Christ had been baptized, not immediately, but when the former

* Scot. Erig., *Comment. in Joan.*

was cast into prison. Thus Chrysostom says (*loc. cit.*): *I consider that John's death was allowed to take place, and that Christ's preaching began in a great measure after John had died, so that the undivided allegiance of the multitude was transferred to Christ, and there was no further motive for the divergence of opinions concerning both of them.*

Reply Obj. 3. John's baptism prepared the way not only for Christ to be baptized, but also for others to approach to Christ's baptism: and this did not take place as soon as Christ was baptized.

SIXTH ARTICLE.

WHETHER THOSE WHO HAD BEEN BAPTIZED WITH JOHN'S BAPTISM HAD TO BE BAPTIZED WITH THE BAPTISM OF CHRIST?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that those who had been baptized with John's baptism had not to be baptized with the baptism of Christ. For John was not less than the apostles, since of him is it written (Matth. xi. 11): *There hath not risen among them that are born of women a greater than John the Baptist.* But those who were baptized by the apostles were not baptized again, but only received the imposition of hands; for it is written (Acts viii. 16, 17) that some were *only baptized* by Philip *in the name of the Lord Jesus: then* the apostles—namely, Peter and John—*laid their hands upon them, and they received the Holy Ghost.* Therefore it seems that those who had been baptized by John had not to be baptized with the baptism of Christ.

Obj. 2. Further, the apostles were baptized with John's baptism, since some of them were his disciples, as is clear from Jo. i. 37. But the apostles do not seem to have been baptized with the baptism of Christ: for it is written (Jo. iv. 2) that *Jesus did not baptize, but His disciples.* Therefore it seems that those who had been baptized with John's baptism had not to be baptized with the baptism of Christ.

Obj. 3. Further, he who is baptized is less than he who baptizes. But we are not told that John himself was baptized with the baptism of Christ. Therefore much less did those who had been baptized by John need to receive the baptism of Christ.

Obj. 4. Further, it is written (Acts xix. 1-5) that *Paul . . . found certain disciples; and he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost. And he said: In what then were you baptized? Who said: In John's baptism.* Wherefore *they were* again *baptized in the name of our* (Vulg., *the*) *Lord Jesus Christ.* Hence it seems that they needed to be baptized again, because they did not know of the Holy Ghost: as Jerome says on Joel ii. 28 and in an epistle (lxix., *De Viro unius uxoris*), and likewise Ambrose (*De Spiritu Sancto*). But some were baptized with John's baptism who had full knowledge of the Trinity. Therefore these had no need to be baptized again with Christ's baptism.

Obj. 5. Further, on Rom. x. 8, *This is the word of faith, which we preach,* the gloss of Augustine says: *Whence this virtue in the water, that it touches the body and cleanses the heart, save by the efficacy of the word, not because it is uttered, but because it is believed?* Whence it is clear that the virtue of baptism depends on faith. But the form of John's baptism signified the faith in which we are baptized; for Paul says (Acts xix. 4): *John baptized the people with the baptism of penance, saying: That they should believe in Him who was to come after him—that is to say, in Jesus.* Therefore it seems that those who had been baptized with John's baptism had no need to be baptized again with the baptism of Christ.

On the contrary, Augustine says (*Super Joan., Tract* v.): *Those who were baptized with John's baptism needed to be baptized with the baptism of our Lord.*

I answer that, According to the opinion of the Master (4 *Sent.*, D. ii.), *those who had been baptized by John without knowing of the existence of the Holy Ghost, and who based*

their hopes on his baptism, were afterwards baptized with the baptism of Christ: but those who did not base their hope on John's baptism, and who believed in the Father, Son, and Holy Ghost, were not baptized afterwards, but received the Holy Ghost by the imposition of hands made over them by the apostles.

And this, indeed, is true as to the first part, and is confirmed by many authorities. But as to the second part, the assertion is altogether unreasonable. First, because John's baptism neither conferred grace nor imprinted a character, but was merely *in water*, as he says himself (Matth. iii. 11). Wherefore the faith or hope which the person baptized had in Christ could not supply this defect. Secondly, because, when in a sacrament, that is omitted which belongs of necessity to the sacrament, not only must the omission be supplied, but the whole must be entirely renewed. Now, it belongs of necessity to Christ's baptism that it be given not only in water, but also in the Holy Ghost, according to Jo. iii. 5: *Unless a man be born of water and the Holy Ghost, he cannot enter into the kingdom of God.* Wherefore in the case of those who had been baptized with John's baptism in water only, not merely had the omission to be supplied by giving them the Holy Ghost by the imposition of hands, but they had to be baptized wholly anew *in water and the Holy Ghost.*

Reply Obj. 1. As Augustine says (*Super Joan., Tract.* v.): *After John, baptism was administered, and the reason why was because he gave not Christ's baptism, but his own. . . . That which Peter gave . . . and if any were given by Judas, that was Christ's. And therefore if Judas baptized anyone, yet were they not rebaptized. . . . For the baptism corresponds with him by whose authority it is given, not with him by whose ministry it is given.* For the same reason those who were baptized by the deacon Philip, who gave the baptism of Christ, were not baptized again, but received the imposition of hands by the apostles, just as those who are baptized by priests are confirmed by bishops.

Reply Obj. 2. As Augustine says to Seleucianus (*Ep.*

cclxv.), *we deem that Christ's disciples were baptized either with John's baptism, as some maintain, or with Christ's baptism, which is more probable. For He would not fail to administer baptism so as to have baptized servants through whom He baptized others, since He did not fail in His humble service to wash their feet.*

Reply Obj. 3. As Chrysostom says (*Hom.* iv. *in Matth.*):* *Since, when John said, 'I ought to be baptized by Thee,' Christ answered, 'Suffer it to be so now': it follows that afterwards Christ did baptize John.* Moreover, he asserts that *this is distinctly set down in some of the apocryphal books.* At any rate, it is certain, as Jerome says on Matth. iii. 13, that, *as Christ was baptized in water by John, so had John to be baptized in the Spirit by Christ.*

Reply Obj. 4. The reason why these persons were baptized after being baptized by John was not only because they knew not of the Holy Ghost, but also because they had not received the baptism of Christ.

Reply Obj. 5. As Augustine says (*Contra Faust.* xix.), our sacraments are signs of present grace, whereas the sacraments of the Old Law were signs of future grace. Wherefore the very fact that John baptized in the name of One who was to come, shows that he did not give the baptism of Christ, which is a sacrament of the New Law.

* From the supposititious *Opus Imperfectum.*

QUESTION XXXIX.

OF THE BAPTIZING OF CHRIST.

(In Eight Articles.)

WE have now to consider the baptizing of Christ, concerning which there are eight points of inquiry: (1) Whether Christ should have been baptized? (2) Whether He should have been baptized with the baptism of John? (3) Of the time when He was baptized. (4) Of the place. (5) Of the heavens being opened unto Him. (6) Of the apparition of the Holy Ghost under the form of a dove. (7) Whether that dove was a real animal? (8) Of the voice of the Father witnessing unto Him.

FIRST ARTICLE.

WHETHER IT WAS FITTING THAT CHRIST SHOULD BE BAPTIZED?

We proceed thus to the First Article:—

Objection 1. It would seem that it was not fitting for Christ to be baptized. For to be baptized is to be washed. But it was not fitting for Christ to be washed, since there was no uncleanness in Him. Therefore it seems unfitting for Christ to be baptized.

Obj. 2. Further, Christ was circumcised in order to fulfil the law. But baptism was not prescribed by the law. Therefore He should not have been baptized.

Obj. 3. Further, the first mover in every genus is unmoved in regard to that movement; thus the heaven, which is the first cause of alteration, is unalterable. But Christ is the first principle of baptism, according to John i. 33:

He upon whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth. Therefore it was unfitting for Christ to be baptized.

On the contrary, It is written (Matth. iii. 13) that *Jesus cometh from Galilee to the Jordan, unto John, to be baptized by him.*

I answer that, It was fitting for Christ to be baptized. First, because, as Ambrose says on Luke iii. 21: *Our Lord was baptized because He wished, not to be cleansed, but to cleanse the waters, that, being purified by the flesh of Christ that knew no sin, they might have the virtue of baptism;* and, as Chrysostom says (*Hom.* iv. *in Matth.*), *that He might bequeath the sanctified waters to those who were to be baptized afterwards.* Secondly, as Chrysostom says (*ibid.*), *although Christ was not a sinner, yet did He take a sinful nature and 'the likeness of sinful flesh.' Wherefore, though He needed not baptism for His own sake, yet carnal nature in others had need thereof.* And, as Gregory Nazianzen says (*Orat.* xxxix.) *Christ was baptized that He might plunge the old Adam entirely in the water.* Thirdly, He wished to be baptized, as Augustine says in a sermon on the Epiphany (cxxxvi.), *because He wished to do what He had commanded all to do.* And this is what He means by saying: *So it becometh us to fulfil all justice* (Matth. iii. 15). For, as Ambrose says (*loc. cit.*), *this is justice, to do first thyself that which thou wishest another to do, and so encourage others by thy example.*

Reply Obj. 1. Christ was baptized, not that He might be cleansed, but that He might cleanse, as stated above.

Reply Obj. 2. It was fitting that Christ should not only fulfil what was prescribed by the Old Law, but also begin what appertained to the New Law. Therefore He wished not only to be circumcised, but also to be baptized.

Reply Obj. 3. Christ is the first principle of baptism's spiritual effect. Unto this He was not baptized, but only in water.

SECOND ARTICLE.

WHETHER IT WAS FITTING FOR CHRIST TO BE BAPTIZED WITH JOHN'S BAPTISM?

We proceed thus to the Second Article :—

Objection 1. It would seem that it was unfitting for Christ to be baptized with John's baptism. For John's baptism was the *baptism of penance.* But penance is unbecoming to Christ, since He had no sin. Therefore it seems that He should not have been baptized with John's baptism.

Obj. 2. Further, John's baptism, as Chrysostom says (*Hom. de Bapt. Christi*), *was a mean between the baptism of the Jews and that of Christ.* But *the mean savours of the nature of the extremes* (Aristot., *De partib. Animal.*). Since, therefore, Christ was not baptized with the Jewish baptism, nor yet with His own, on the same grounds He should not have been baptized with the baptism of John.

Obj. 3. Further, whatever is best in human things should be ascribed to Christ. But John's baptism does not hold the first place among baptisms. Therefore it was not fitting for Christ to be baptized with John's baptism.

On the contrary, It is written (Matth. iii. 13) that *Jesus cometh to the Jordan, unto John, to be baptized by him.*

I answer that, As Augustine says (*Super Joan., Tract.* xiii.): *After being baptized, the Lord baptized, not with that baptism wherewith He was baptized.* Wherefore, since He Himself baptized with His own baptism, it follows that He was not baptized with His own, but with John's baptism. And this was befitting: first, because John's baptism was peculiar in this, that he baptized, not in the Spirit, but only *in water;* while Christ did not need spiritual baptism, since He was filled with the grace of the Holy Ghost from the beginning of His conception, as we have made clear above (Q. XXXIV., A. 1). And this is the reason given by Chrysostom (*loc. cit.*). Secondly, as Bede says on Mark i. 9, He was baptized with the baptism of John, that, *by being thus baptized, He might show His approval of John's baptism.*

Thirdly, as Gregory Nazianzen says (*Orat.* xxxix.), *by going to John to be baptized by Him, he sanctified baptism.*

Reply Obj. 1. As stated above (A. 1), Christ wished to be baptized in order by His example to lead us to baptism. And so, in order that He might lead us thereto more efficaciously, He wished to be baptized with a baptism which He clearly needed not, that men who needed it might approach unto it. Wherefore Ambrose says on Luke iii. 21: *Let none decline the laver of grace, since Christ did not refuse the laver of penance.*

Reply Obj. 2. The Jewish baptism prescribed by the law was merely figurative, whereas John's baptism, in a measure, was real, inasmuch as it induced men to refrain from sin; but Christ's baptism is efficacious unto the remission of sin and the conferring of grace. Now, Christ needed neither the remission of sin, which was not in Him, nor the bestowal of grace, with which He was filled. Moreover, since He is *the Truth*, it was not fitting that He should receive that which was no more than a figure. Consequently it was more fitting that He should receive the intermediate baptism than one of the extremes.

Reply Obj. 3. Baptism is a spiritual remedy. Now, the more perfect a thing is, the less remedy does it need. Consequently, from the very fact that Christ is most perfect, it follows that it was fitting that He should not receive the most perfect baptism: just as one who is healthy does not need a strong medicine.

THIRD ARTICLE.

WHETHER CHRIST WAS BAPTIZED AT A FITTING TIME?

We proceed thus to the Third Article :—

Objection 1. It would seem that Christ was baptized at an unfitting time. For Christ was baptized in order that He might lead others to baptism by His example. But it is commendable that the faithful of Christ should be baptized, not merely before their thirtieth year, but even in infancy. Therefore it seems that Christ should not have been baptized at the age of thirty.

Obj. 2. Further, we do not read that Christ taught or worked miracles before being baptized. But it would have been more profitable to the world if He had taught for a longer time, beginning at the age of twenty, or even before. Therefore it seems that Christ, who came for man's profit, should have been baptized before His thirtieth year.

Obj. 3. Further, the sign of wisdom infused by God should have been especially manifest in Christ. But in the case of Daniel this was manifested at the time of his boyhood; according to Dan. xiii. 45: *The Lord raised up the holy spirit of a young boy, whose name was Daniel.* Much more, therefore, should Christ have been baptized or have taught in His boyhood.

Obj. 4. Further, John's baptism was ordered to that of Christ as to its end. But *the end is first in intention and last in execution.* Therefore He should have been baptized by John either before all the others, or after them.

On the contrary, It is written (Luke iii. 21): *It came to pass, when all the people were baptized, that Jesus also being baptized, and praying;* and further on (23): *And Jesus Himself was beginning about the age of thirty years.*

I answer that, Christ was fittingly baptized in His thirtieth year. First, because Christ was baptized as though for the reason that He was about forthwith to begin to teach and preach: for which purpose perfect age is required, such as is the age of thirty. Thus we read (Gen. xli. 46) that *Joseph was thirty* years old when he undertook the government of Egypt. In like manner we read (2 Kings v. 4) that *David was thirty years old when he began to reign.* Again, Ezechiel began to prophesy *in his thirtieth year,* as we read Ezech. i. 1.

Secondly, because, as Chrysostom says (*Hom.* x. *in Matth.*), *the law was about to pass away after Christ's baptism: wherefore Christ came to be baptized at this age which admits of all sins; in order that by His observing the law, no one might say that because He Himself could not fulfil it, He did away with it.*

Thirdly, because by Christ's being baptized at the perfect

age, we are given to understand that baptism brings forth perfect men, according to Ephes. iv. 13: *Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.* Hence the very property of the number seems to point to this. For thirty is product of three and ten: and by the number three is implied faith in the Trinity, while ten signifies the fulfilment of the commandments of the Law: in which two things the perfection of Christian life consists.

Reply Obj. 1. As Gregory Nazianzen says (*Orat.* xl.), Christ was baptized, not *as though He needed to be cleansed, or as though some peril threatened Him if He delayed to be baptized. But no small danger besets any other man who departs from this life without being clothed with the garment of incorruptibility*—namely, grace. And though it be a good thing to remain clean after baptism, *yet is it still better,* as he says, *to be slightly sullied now and then than to be altogether deprived of grace.*

Reply Obj. 2. The profit which accrues to men from Christ is chiefly through faith and humility: to both of which He conduced by beginning to teach not in His boyhood or youth, but at the perfect age. To faith, because in this manner His human nature is shown to be real, by its making bodily progress with the advance of time; and lest this progress should be deemed imaginary, He did not wish to show His wisdom and power before His body had reached the perfect age: to humility, lest anyone should presume to govern or teach others before attaining to perfect age.

Reply Obj. 3. Christ was set before men as an example to all. Wherefore it behoved that to be shown forth in Him, which is becoming to all according to the common law—namely, that He should teach after reaching the perfect age. But, as Gregory Nazianzen says (*Orat.* xxxix.), *that which seldom occurs is not the law of the Church; as 'neither does one swallow make the spring.'* For by special dispensation, in accordance with the ruling of Divine wisdom, it has been granted to some, contrary to the common

law, to exercise the functions of governing or teaching; such as Solomon, Daniel, and Jeremias.

Reply Obj. 4. It was not fitting that Christ should be baptized by John either before or after all others. Because, as Chrysostom says (*Hom.* iv. *in Matth.*),* for this was Christ baptized, *that He might confirm the preaching and the baptism of John, and that John might bear witness to Him.* Now, men would not have had faith in John's testimony except after many had been baptized by him. Consequently it was not fitting that John should baptize Him before baptizing anyone else. In like manner, neither was it fitting that he should baptize Him last. For as he (Chrysostom) says in the same passage: *As the light of the sun does not wait for the setting of the morning star, but comes forth while the latter is still above the horizon, and by its brilliance dims its shining: so Christ did not wait till John had run his course, but appeared while he was yet teaching and baptizing.*

FOURTH ARTICLE.

WHETHER CHRIST SHOULD HAVE BEEN BAPTIZED IN THE JORDAN?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ should not have been baptized in the Jordan. For the reality should correspond to the figure. But baptism was prefigured in the crossing of the Red Sea, where the Egyptians were drowned, just as our sins are blotted out in baptism. Therefore it seems that Christ should rather have been baptized in the sea than in the river Jordan.

Obj. 2. Further, *Jordan* is interpreted a *going down.* But by baptism a man goes up rather than down: wherefore it is written (Matth. iii. 16) that *Jesus being baptized, forthwith came up* [Douay, *out*] *from the water.* Therefore it seems unfitting that Christ should be baptized in the Jordan.

Obj. 3. Further, while the children of Israel were crossing, the waters of the Jordan *were turned back,* as it is related

* From the supposititious *Opus Imperfectum.*

Jos. iv., and as it is written Ps. cxiii. 3, 5. But those who are baptized go forward, not back. Therefore it was not fitting that Christ should be baptized in the Jordan.

On the contrary, It is written (Mark i. 9) that *Jesus was baptized by John in the Jordan.*

I answer that, It was through the river Jordan that the children of Israel entered into the land of promise. Now, this is the prerogative of Christ's baptism over all other baptisms: that it is the entrance to the kingdom of God, which is signified by the land of promise: wherefore it is said (Jo. iii. 5): *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.* To this also is to be referred the dividing of the water of the Jordan by Elias, who was to be snatched up into heaven in a fiery chariot, as it is related 4 Kings ii.: because, to wit, the approach to heaven is laid open by the fire of the Holy Ghost, to those who pass through the waters of baptism. Therefore it was fitting that Christ should be baptized in the Jordan.

Reply Obj. 1. The crossing of the Red Sea foreshadowed baptism in this—that baptism washes away sin: whereas the crossing of the Jordan foreshadows it in this—that it opens the gate to the heavenly kingdom: and this is the principal effect of baptism, and accomplished through Christ alone. And therefore it was fitting that Christ should be baptized in the Jordan rather than in the sea.

Reply Obj. 2. In baptism we *go up* by advancing in grace: for which we need to *go down* by humility, according to Jas. iv. 6: He *giveth grace to the humble.* And to this *going down* must the name of the Jordan be referred.

Reply Obj. 3. As Augustine says in a sermon for the Epiphany (x.): *As of yore the waters of the Jordan were held back, so now, when Christ was baptized, the torrent of sin was held back.* Or else this may signify that against the downward flow of the waters the river of blessings flowed upwards.

FIFTH ARTICLE.

WHETHER THE HEAVENS SHOULD HAVE BEEN OPENED UNTO CHRIST AT HIS BAPTISM?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that the heavens should not have been opened unto Christ at His baptism. For the heavens should be opened unto one who needs to enter heaven, by reason of his being out of heaven. But Christ was always in heaven, according to Jo. iii. 13: *The Son of Man who is in heaven.* Therefore it seems that the heavens should not have been opened unto Him.

Obj. 2. Further, the opening of the heavens is understood either in a corporal or in a spiritual sense. But it cannot be understood in a corporal sense: because the heavenly bodies are impassible and indissoluble, according to Job xxxvii. 18: *Thou perhaps hast made the heavens with Him, which are most strong, as if they were of molten brass.* In like manner neither can it be understood in a spiritual sense, because the heavens were not previously closed to the eyes of the Son of God. Therefore it seems unbecoming to say that when Christ was baptized *the heavens were opened.*

Obj. 3. Further, heaven was opened to the faithful through Christ's Passion, according to Heb. x. 19: *We have* [Vulg., *Having*] *a confidence in the entering into the holies by the blood of Christ.* Wherefore not even those who were baptized with Christ's baptism, and died before His Passion, could enter heaven. Therefore the heavens should have been opened when Christ was suffering rather than when He was baptized.

On the contrary, It is written (Luke iii. 21): *Jesus being baptized and praying, heaven was opened.*

I answer that, As stated above (A. 1; Q. XXXVIII., A. 1), Christ wished to be baptized in order to consecrate the baptism wherewith we were to be baptized. And therefore it behoved those things to be shown forth which belong to the efficacy of our baptism: concerning which efficacy three points are to be considered. First, the principal

power from which it is derived; and this, indeed, is a heavenly power. For which reason, when Christ was baptized, heaven was opened, to show that in future the heavenly power would sanctify baptism.

Secondly, the faith of the Church and of the person baptized conduces to the efficacy of baptism: wherefore those who are baptized make a profession of faith, and baptism is called the *sacrament of faith.* Now by faith we gaze on heavenly things, which surpass the senses and human reason. And in order to signify this, the heavens were opened when Christ was baptized.

Thirdly, because the entrance to the heavenly kingdom was opened to us by the baptism of Christ in a special manner, which entrance had been closed to the first man through sin. Hence, when Christ was baptized, the heavens were opened, to show that the way to heaven is open to the baptized.

Now after baptism man needs to pray continually, in order to enter heaven: for though sins are remitted through baptism, there still remain the fomes of sin assailing us from within, and the world and the devils assailing us from without. And therefore it is said pointedly (Luke iii. 21) that *Jesus being baptized and praying, heaven was opened:* because, to wit, the faithful after baptism stand in need of prayer.—Or else, that we may be led to understand that the very fact that through baptism heaven is opened to believers is in virtue of the prayer of Christ. Hence it is said pointedly (Matth. iii. 16) that *heaven was opened to Him* —that is, *to all for His sake.* Thus, for example, the Emperor might say to one asking a favour for another: *Behold, I grant this favour, not to him, but to thee*—that is, *to him for thy sake,* as Chrysostom says (*Hom.* iv. *in Matth.*).*

Reply Obj. 1. According to Chrysostom (*ibid.*), as Christ was baptized for man's sake, though He needed no baptism for His own sake, so the heavens were opened unto Him as man, whereas in respect of His Divine Nature He was ever in heaven.

* From the supposititious *Opus Imperfectum.*

Reply Obj. 2. As Jerome says on Matth. iii. 16, 17, the heavens were opened to Christ when He was baptized, not by an unfolding of the elements, but by a spiritual vision: thus does Ezechiel relate the opening of the heavens at the beginning of his book. And Chrysostom proves this (*loc. cit.*) by saying that *if the creature*—namely, heaven—*had been sundered, he would not have said, 'were opened to Him,' since what is opened in a corporeal sense is open to all.* Hence it is said expressly (Mark i. 10) that Jesus *forthwith coming up out of the water, saw the heavens opened;* as though the opening of the heavens were to be considered as seen by Christ. Some, indeed, refer this to the corporeal vision, and say that such a brilliant light shone round about Christ when He was baptized, that the heavens seemed to be opened. It can also be referred to the imaginary vision, in which manner Ezechiel saw the heavens opened: since such a vision was formed in Christ's imagination by the Divine power and by His rational will, so as to signify that the entrance to heaven is opened to men through baptism. Lastly, it can be referred to intellectual vision: forasmuch as Christ, when He had sanctified baptism, saw that heaven was opened to men: nevertheless He had seen before that this would be accomplished.

Reply Obj. 3. Christ's Passion is the common cause of the opening of heaven to men. But it behoves this cause to be applied to each one, in order that he enter heaven. And this is effected by baptism, according to Rom. vi. 3: *All we who are baptized in Christ Jesus are baptized in His death.* Wherefore mention is made of the opening of the heavens at His baptism rather than at His Passion.

Or, as Chrysostom says (*loc. cit.*): *When Christ was baptized, the heavens were merely opened: but after He had vanquished the tyrant by the cross; since gates were no longer needed for a heaven which thenceforth would be never closed, the angels said, not 'Open the gates,' but 'Take them away.'* Thus Chrysostom gives us to understand that the obstacles which had hitherto hindered the souls of the departed from entering into heaven were entirely removed by the Passion:

but at Christ's baptism they were opened, as though the way had been shown by which men were to enter into heaven.

Sixth Article.

Whether it is fitting to say that when Christ was baptized the Holy Ghost came down on Him in the form of a dove?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that it is not fitting to say that when Christ was baptized the Holy Ghost came down on Him in the form of a dove. For the Holy Ghost dwells in man by grace. But the fulness of grace was in the Man-Christ from the beginning of His conception, because He was the *Only-begotten of the Father*, as is clear from what has been said above (Q. VII., A. 12; Q. XXXIV., A. 1). Therefore the Holy Ghost should not have been sent to Him at His baptism.

Obj. 2. Further, Christ is said to have *descended* into the world in the mystery of the Incarnation, when *He emptied Himself, taking the form of a servant* (Phil. ii. 7). But the Holy Ghost did not become incarnate. Therefore it is unbecoming to say that the Holy Ghost *descended upon Him.*

Obj. 3. Further, that which is accomplished in our baptism should have been shown in Christ's baptism, as in an exemplar. But in our baptism no visible mission of the Holy Ghost takes place. Therefore neither should a visible mission of the Holy Ghost have taken place in Christ's baptism.

Obj. 4. Further, the Holy Ghost is poured forth on others through Christ, according to Jo. i. 16: *Of His fulness we all have received.* But the Holy Ghost came down on the apostles in the form, not of a dove, but of fire. Therefore neither should He have come down on Christ in the form of a dove, but in the form of fire.

On the contrary, It is written (Luke iii. 22): *The Holy Ghost descended in a bodily shape as a dove upon Him.*

I answer that, What took place with respect to Christ in His baptism, as Chrysostom says (*Hom.* iv. *in Matth.*),*

* From the supposititious *Opus Imperfectum.*

is connected with the mystery accomplished in all who were to be baptized afterwards. Now, all those who are baptized with the baptism of Christ receive the Holy Ghost, unless they approach unworthily; according to Matth. iii. 11: *He shall baptize you in the Holy Ghost.* Therefore it was fitting that when our Lord was baptized the Holy Ghost should descend upon Him.

Reply Obj. 1. As Augustine says (*De Trin.* xv.): *It is most absurd to say that Christ received the Holy Ghost, when He was already thirty years old: for when He came to be baptized, since He was without sin, therefore was He not without the Holy Ghost. For if it is written of John that 'he shall be filled with the Holy Ghost from his mother's womb,' what must we say of the Man-Christ, whose conception in the flesh was not carnal, but spiritual? Therefore now—i.e.,* at His baptism—*He designed to foreshadow His body—i.e., the Church—in which those who are baptized receive the Holy Ghost in a special manner.*

Reply Obj. 2. As Augustine says (*De Trin.* ii.), the Holy Ghost is said to have descended on Christ in a bodily shape, as a dove, not because the very substance of the Holy Ghost was seen, for He is invisible: nor as though that visible creature were assumed into the unity of the Divine Person; since it is not said that the Holy Ghost was the dove, as it is said that the Son of God is man by reason of the union. Nor, again, was the Holy Ghost seen under the form of a dove, after the manner in which John saw the slain Lamb in the Apocalypse (v. 6): *For the latter vision took place in the spirit through spiritual images of bodies; whereas no one ever doubted that this dove was seen by the eyes of the body.* Nor, again, did the Holy Ghost appear under the form of a dove in the sense in which it is said (1 Cor. x. 4): '*Now, the rock was Christ*': *for the latter had already a created existence, and through the manner of its action was called by the name of Christ, whom it signified: whereas this dove came suddenly into existence, to fulfil the purpose of its signification, and afterwards ceased to exist, like the flame which appeared in the bush to Moses.*

Hence the Holy Ghost is said to have descended upon Christ, not by reason of His being united to the dove: but either because the dove itself signified the Holy Ghost, inasmuch as it *descended* when it came upon Him; or, again, by reason of the spiritual grace, which is poured out by God, so as to descend, as it were, on the creature, according to James i. 17: *Every best gift and every perfect gift is from above, coming down from the Father of lights.*

Reply Obj. 3. As Chrysostom says (*Hom.* xii. *in Matth.*): *At the beginning of all spiritual transactions sensible visions appear, for the sake of them who cannot conceive at all an incorporeal nature; . . . so that, though afterwards no such thing occur, they may shape their faith according to that which has occurred once for all.* And therefore the Holy Ghost descended visibly, under a bodily shape, on Christ at His baptism, in order that we may believe Him to descend invisibly on all those who are baptized.

Reply Obj. 4. The Holy Ghost appeared over Christ at His baptism, under the form of a dove, for four reasons. First, on account of the disposition required in the one baptized—namely, that he approach in good faith: since, as it is written (Wisd. i. 5): *The holy spirit of discipline will flee from the deceitful.* For the dove is an animal of a simple character, void of cunning and deceit: whence it is said (Matth. x. 16): *Be ye simple as doves.*

Secondly, in order to designate the seven gifts of the Holy Ghost, which are signified by the properties of the dove. For the dove dwells beside the running stream, in order that, on perceiving the hawk, it may plunge in and escape. This refers to the gift of wisdom, whereby the saints dwell beside the running waters of Holy Scripture, in order to escape the assaults of the devil. Again, the dove prefers the more choice seeds. This refers to the gift of knowledge, whereby the saints make choice of sound doctrines, with which they nourish themselves. Further, the dove feeds the brood of other birds. This refers to the gift of counsel, with which the saints, by teaching and example, feed men who have been the brood—*i.e.*, imitators—of the devil.

Again, the dove tears not with its beak. This refers to the gift of understanding, wherewith the saints do not rend sound doctrines, as heretics do. Again, the dove has no gall. This refers to the gift of piety, by reason of which the saints are free from unreasonable anger. Again, the dove builds its nest in the cleft of a rock. This refers to the gift of fortitude, wherewith the saints build their nest —*i.e.*, take refuge and hope—in the death wounds of Christ, who is the Rock of strength. Lastly, the dove has a plaintive song. This refers to the gift of fear, wherewith the saints delight in bewailing sins.

Thirdly, the Holy Ghost appeared under the form of a dove on account of the proper effect of baptism, which is the remission of sins and reconciliation with God: for the dove is a gentle creature. Wherefore, as Chrysostom says, (*Hom.* xii. *in Matth.*), *at the Deluge this creature appeared bearing an olive branch, and publishing the tidings of the universal peace of the whole world: and now again the dove appears at the baptism, pointing to our Deliverer.*

Fourthly, the Holy Ghost appeared over our Lord at His baptism in the form of a dove, in order to designate the common effect of baptism—namely, the building up of the unity of the Church. Hence it is written (Eph. v. 25-27): *Christ delivered Himself up . . . that He might present . . . to Himself a glorious Church, not having spot or wrinkle, or any such thing . . . cleansing it by the laver of water in the word of life.* Therefore it was fitting that the Holy Ghost should appear at the baptism under the form of a dove, which is a creature both loving and gregarious. Wherefore also it is said of the Church (Cant. vi. 8): *One is my dove.*

But on the apostles the Holy Ghost descended under the form of fire, for two reasons. First, to show with what fervour their hearts were to be moved, so as to preach Christ everywhere, though surrounded by opposition. And therefore He appeared as a fiery tongue. Hence Augustine says (*Super Joan., Tract.* vi.): Our Lord *manifests* the Holy Ghost *visibly in two ways*—namely, *by the dove coming upon the Lord when He was baptized; by fire, coming upon the*

disciples when they were met together. . . . In the former case simplicity is shown, in the latter fervour. . . . We learn, then, from the dove, that those who are sanctified by the Spirit should be without guile: and from the fire, that their simplicity should not be left to wax cold. Nor let it disturb anyone that the tongues were cloven . . . in the dove recognize unity.

Secondly, because, as Chrysostom says (Gregory, *Hom.* xxx. *in Ev.*): *Since sins had to be forgiven,* which is effected in baptism, *meekness was required;* this is shown by the dove: *but when we have obtained grace we must look forward to be judged;* and this is signified by the fire.

Seventh Article.

Whether the dove in which the Holy Ghost appeared was real?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the dove in which the Holy Ghost appeared was not real. For that seems to be a mere apparition which appears in its semblance. But it is stated (Luke iii. 22) that the *Holy Ghost descended in a bodily shape as a dove upon Him.* Therefore it was not a real dove, but a semblance of a dove.

Obj. 2. Further, just as *Nature does nothing useless, so neither does God* (*De Cœlo* i.). Now since this dove came merely *in order to signify something and pass away,* as Augustine says (*De Trin.* ii.), a real dove would have been useless: because the semblance of a dove was sufficient for that purpose. Therefore it was not a real dove.

Obj. 3. Further, the properties of a thing lead us to a knowledge of that thing. If, therefore, this were a real dove, its properties would have signified the nature of the real animal, and not the effect of the Holy Ghost. Therefore it seems that it was not a real dove.

On the contrary, Augustine says (*De Agone Christ.* xxii.): *Nor do we say this as though we asserted that our Lord Jesus Christ alone had a real body, and that the Holy Ghost appeared to men's eyes in a fallacious manner: but we say that both those bodies were real.*

I answer that, As stated above (Q. V., A. 1), it was unbecoming that the Son of God, who is the Truth of the Father, should make use of anything unreal; wherefore He took, not an imaginary, but a real body. And since the Holy Ghost is called the Spirit of Truth, as appears from Jo. xvi. 13, therefore He too made a real dove in which to appear, though He did not assume it into unity of person. Wherefore, after the words quoted above, Augustine adds: *Just as it behoved the Son of God not to deceive men, so it behoved the Holy Ghost not to deceive. But it was easy for Almighty God, who created all creatures out of nothing, to frame the body of a real dove without the help of other doves, just as it was easy for Him to form a true body in Mary's womb without the seed of a man: since the corporeal creature obeys its Lord's command and will, both in the mother's womb in forming a man, and in the world itself in forming a dove.*

Reply Obj. 1. The Holy Ghost is said to have descended in the shape or semblance of a dove, not in the sense that the dove was not real, but in order to show that He did not appear in the form of His substance.

Reply Obj. 2. It was not superfluous to form a real dove, in which the Holy Ghost might appear, because by the very reality of the dove the reality of the Holy Ghost and of His effects is signified.

Reply Obj. 3. The properties of the dove lead us to understand the dove's nature and the effects of the Holy Ghost in the same way. Because from the very fact that the dove has such properties, it results that it signifies the Holy Ghost.

EIGHTH ARTICLE.

WHETHER IT WAS BECOMING, WHEN CHRIST WAS BAPTIZED THAT THE FATHER'S VOICE SHOULD BE HEARD, BEARING WITNESS TO THE SON?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that it was unbecoming when Christ was baptized for the Father's voice to be heard bearing witness to the Son. For the Son and the Holy Ghost,

according as they have appeared visibly, are said to have been visibly sent. But it does not become the Father to be sent, as Augustine makes it clear (*De Trin.* ii.). Neither, therefore, (does it become Him) to appear.

Obj. 2. Further, the voice gives expression to the word conceived in the heart. But the Father is not the Word. Therefore He is unfittingly manifested by a voice.

Obj. 3. Further, the Man-Christ did not begin to be Son of God at His baptism, as some heretics have stated: but He was the Son of God from the beginning of His conception. Therefore the Father's voice should have proclaimed Christ's Godhead at His nativity rather than at His baptism.

On the contrary, It is written (Matth. iii. 17): *Behold a voice from heaven, saying: This is My beloved Son in whom I am well pleased.*

I answer that, As stated above (A. 5), that which is accomplished in our baptism should be manifested in Christ's baptism, which was the exemplar of ours. Now the baptism which the faithful receive is hallowed by the invocation and the power of the Trinity; according to Matth. xxviii. 19: *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Wherefore, as Jerome says on Matth. iii. 16, 17: *The mystery of the Trinity is shown forth in Christ's baptism. Our Lord Himself is baptized in His human nature; the Holy Ghost descended in the shape of a dove: the Father's voice is heard bearing witness to the Son.* Therefore it was becoming that in that baptism the Father should be manifested by a voice.

Reply Obj. 1. The visible mission adds something to the apparition, to wit, the authority of the sender. Therefore the Son and the Holy Ghost who are from another, are said not only to appear, but also to be sent visibly. But the Father, who is not from another, can appear indeed, but cannot be sent visibly.

Reply Obj. 2. The Father is manifested by the voice, only as producing the voice or speaking by it. And since it is

proper to the Father to produce the Word—that is, to utter or to speak—therefore was it most becoming that the Father should be manifested by a voice, because the voice designates the word. Wherefore the very voice to which the Father gave utterance bore witness to the Sonship of the Word. And just as the form of the dove, in which the Holy Ghost was made manifest, is not the Nature of the Holy Ghost, nor is the form of man in which the Son Himself was manifested, the very Nature of the Son of God, so neither does the voice belong to the Nature of the Word or of the Father who spoke. Hence (Jo. v. 37) our Lord says: *Neither have you heard His—i.e.*, the Father's—*voice at any time, nor seen His shape.* By which words, as Chrysostom says (*Hom.* xl. *in Joan.*), *He gradually leads them to the knowledge of the philosophical truth, and shows them that God has neither voice nor shape, but is above all such forms and utterances.* And just as the whole Trinity made both the dove and the human nature assumed by Christ, so also they formed the voice: yet the Father alone as speaking is manifested by the voice, just as the Son alone assumed human nature, and the Holy Ghost alone is manifested in the dove, as Augustine* makes evident.

Reply Obj. 3. It was becoming that Christ's Godhead should not be proclaimed to all in His nativity, but rather that It should be hidden while He was subject to the defects of infancy. But when He attained to the perfect age, when the time came for Him to teach, to work miracles, and to draw men to Himself, then did it behove His Godhead to be attested from on high by the Father's testimony, so that His teaching might become the more credible. Hence He says (Jo. v. 37): *The Father Himself who sent Me, hath given testimony of Me.* And specially at the time of baptism, by which men are born again into adopted sons of God; since God's sons by adoption are made to be like unto His natural Son, according to Rom. viii. 29: *Whom He foreknew, He also predestinated to be made conformable to the image of His Son.* Hence Hilary says (*Super*

* Fulgentius, *De Fide ad Petrum.*

Matth. ii.) that when Jesus was baptized, the Holy Ghost descended on Him, and the Father's voice was heard saying: *'This is My beloved Son,' that we might know, from what was accomplished in Christ, that after being washed in the waters of baptism the Holy Ghost comes down upon us from on high, and that the Father's voice declares us to have become the adopted sons of God.*

QUESTION XL.

OF CHRIST'S MANNER OF LIFE.

(In Four Articles.)

HAVING considered those things which relate to Christ's entrance into the world, or to His beginning, it remains for us to consider those that relate to the process of His life. And we must consider (1) His manner of life; (2) His temptation; (3) His doctrine; (4) His miracles.

Concerning the first there are four points of inquiry: (1) Whether Christ should have led a solitary life, or have associated with men? (2) Whether He should have led an austere life as regards food, drink, and clothing? or should He have conformed Himself to others in these respects? (3) Whether He should have adopted a lowly state of life, or one of wealth and honour? (4) Whether He should have lived in conformity with the Law?

FIRST ARTICLE.

WHETHER CHRIST SHOULD HAVE ASSOCIATED WITH MEN, OR LED A SOLITARY LIFE?

We proceed thus to the First Article :—

Objection 1. It would seem that Christ should not have associated with men, but should have led a solitary life. For it behoved Christ to show by His manner of life not only that He was man, but also that He was God. But it is not becoming that God should associate with men, for it is written (Dan. ii. 11): *Except the gods, whose conversation is not with men ;* and the Philosopher says (*Polit.* i.) that he who lives alone *is either a beast*—that is, if he do this from being wild—*or a god,* if his motive be the contemplation of

truth. Therefore it seems that it was not becoming for Christ to associate with men.

Obj. 2. Further, while He lived in mortal flesh, it behoved Christ to lead a most perfect life. But the most perfect is the contemplative life, as we have stated in the Second Part (II.-II., Q. CLXXXII., AA. 1, 2). Now, solitude is most suitable to the contemplative life; according to Osee ii. 14: *I will lead her into the wilderness, and I will speak to her heart.* Therefore it seems that Christ should have led a solitary life.

Obj. 3. Further, Christ's manner of life should have been uniform: because it should always have given evidence of that which is best. But at times Christ avoided the crowd and sought lonely places: hence Remigius,* commenting on Matthew, says: *We read that our Lord had three places of refuge: the ship, the mountain, the desert; to one or other of which He betook Himself whenever he was harassed by the crowd.* Therefore He ought always to have led a solitary life.

On the contrary, It is written (Baruch iii. 38): *Afterwards He was seen upon earth and conversed with men.*

I answer that, Christ's manner of life had to be in keeping with the end of His Incarnation, by reason of which He came into the world. Now He came into the world, first, that He might publish the truth; thus He says Himself (Jo. xviii. 37): *For this was I born, and for this came I into the world, that I should give testimony to the truth.* Hence it was fitting not that He should hide Himself by leading a solitary life, but that He should appear openly and preach in public. Wherefore (Luke iv. 42, 43) He says to those who wished to stay Him: *To other cities also I must preach the kingdom of God: for therefore am I sent.*

Secondly, He came in order to free men from sin; according to 1 Tim. i. 15: *Christ Jesus came into this world to save sinners.* And hence, as Chrysostom says, *although Christ might, while staying in the same place, have drawn all men to Himself, to hear His preaching, yet He did not do so; thus*

* *Cf. Catena Aurea,* Matth. v. 1.

giving us the example to go about and seek those who perish, like the shepherd in his search of the lost sheep, and the physician in his attendance on the sick.

Thirdly, He came that by Him *we might have access to* God, as it is written (Rom. v. 2). And thus it was fitting that He should give men confidence in approaching Him by associating familiarly with them. Wherefore it is written (Matth. ix. 10): *It came to pass as He was sitting . . . in the house, behold, many publicans and sinners came, and sat down with Jesus and His disciples.* On which Jerome comments as follows: *They had seen the publican who had been converted from a sinful to a better life: and consequently they did not despair of their own salvation.*

Reply Obj. 1. Christ wished to make His Godhead known through His human nature. And therefore, since it is proper to man to do so, He associated with men, at the same time manifesting His Godhead to all, by preaching and working miracles, and by leading among men a blameless and righteous life.

Reply Obj. 2. As stated in the Second Part (Q. CLXXXII., A. 1; Q. CLXXXVIII., A. 6), the contemplative life is, absolutely speaking, more perfect than the active life, because the latter is taken up with bodily actions: yet that form of active life in which a man, by preaching and teaching, delivers to others the fruits of his contemplation, is more perfect than the life that stops at contemplation, because such a life is built on an abundance of contemplation, and consequently such was the life chosen by Christ.

Reply Obj. 3. Christ's action is our instruction. And therefore, in order to teach preachers that they ought not to be for ever before the public, our Lord withdrew Himself sometimes from the crowd. We are told of three reasons for His doing this. First, for the rest of the body: hence (Mark vi. 31) it is stated that our Lord said to His disciples: *Come apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat.* But sometimes it was for the sake of prayer; thus it is written (Luke vi. 12): *It came to pass in those*

days, that He went out into a mountain to pray; and He passed the whole night in the prayer of God. On this Ambrose remarks that *by His example He instructs us in the precepts of virtue.* And sometimes He did so in order to teach us to avoid the favour of men. Wherefore Chrysostom, commenting on Matth. v. 1, Jesus, *seeing the multitude, went up into a mountain,* says: *By sitting not in the city and in the market-place, but on a mountain and in a place of solitude, He taught us to do nothing for show, and to withdraw from the crowd, especially when we have to discourse of needful things.*

SECOND ARTICLE.

WHETHER IT WAS BECOMING THAT CHRIST SHOULD LEAD AN AUSTERE LIFE IN THIS WORLD?

We proceed thus to the Second Article:—

Objection 1. It would seem that it was becoming that Christ should lead an austere life in this world. For Christ preached the perfection of life much more than John did. But John led an austere life in order that he might persuade men by his example to embrace a perfect life; for it is written (Matth. iii. 4) that *the same John had his garment of camel's hair and a leathern girdle about his loins: and his meat was locusts and wild honey;* on which Chrysostom comments as follows (*Hom.* x.): *It was a marvellous and strange thing to behold such austerity in a human frame: which thing also particularly attracted the Jews.* Therefore it seems that an austere life was much more becoming to Christ.

Obj. 2. Further, abstinence is ordained to continency; for it is written (Osee iv. 10): *They shall eat and shall not be filled; they have committed fornication, and have not ceased.* But Christ both observed continency in Himself and proposed it to be observed by others when He said (Matth. xix. 12): *There are eunuchs who have made themselves eunuchs for the kingdom of heaven: he that can take it let him take it.* Therefore it seems that Christ should have observed an austere life both in Himself and in His disciples.

Obj. 3. Further, it seems absurd for a man to begin a

stricter form of life and to return to an easier life: for one might quote to his discredit that which is written, Luke xiv. 30: *This man began to build, and was not able to finish.* Now Christ began a very strict life after His baptism, remaining in the desert and fasting for *forty days and forty nights.* Therefore it seems unbecoming that, after leading such a strict life, He should return to the common manner of living.

On the contrary, It is written (Matth. xi. 19): *The Son of Man came eating and drinking.*

I answer that, As stated above (A. 1), it was in keeping with the end of the Incarnation that Christ should not lead a solitary life, but should associate with men. Now it is most fitting that he who associates with others should conform to their manner of living; according to the words of the Apostle (1 Cor. ix. 22): *I became all things to all men.* And therefore it was most fitting that Christ should conform to others in the matter of eating and drinking. Hence Augustine says (*Contra Faust.* xvi.) that *John is described as 'neither eating nor drinking,' because he did not take the same food as the Jews. Therefore, unless our Lord had taken it, it would not be said of Him, in contrast, 'eating and drinking.'*

Reply Obj. 1. In His manner of living our Lord gave an example of perfection as to all those things which of themselves relate to salvation. Now abstinence in eating and drinking does not of itself relate to salvation, according to Rom. xiv. 17: *The kingdom of God is not meat and drink.* And Augustine (*De Qq. Evang.* ii., *qu.* 11) explains Matth. xi. 19, *Wisdom is justified by her children,* saying that this is because the holy apostles *understood that the kingdom of God does not consist in eating and drinking, but in suffering indigence with equanimity,* for they are neither uplifted by affluence, nor distressed by want. Again (*De Doctr. Christ.* iii.), he says that in all such things *it is not making use of them, but the wantonness of the user, that is sinful.* Now both these lives are lawful and praiseworthy—namely, that a man withdraw from the society of other men and

observe abstinence; and that he associate with other men and live like them. And therefore our Lord wished to give men an example of either kind of life.

As to John, according to Chrysostom (*Hom.* xxxvii., *sup. Matth.*), *he exhibited no more than his life and righteous conduct . . . but Christ had the testimony also of miracles. Leaving, therefore, John to be illustrious by his fasting, He Himself came the opposite way, both coming unto publicans' tables and eating and drinking.*

Reply Obj. 2. Just as by abstinence other men acquire the power of self-restraint, so also Christ, in Himself and in those that are His, subdued the flesh by the power of His Godhead. Wherefore, as we read Matth. ix. 14, the Pharisees and the disciples of John fasted, but not the disciples of Christ. On which Bede comments, saying that *John drank neither wine nor strong drink: because abstinence is meritorious where the nature is weak. But why should our Lord, whose right by nature it is to forgive sins, avoid those whom He could make holier than such as abstain?*

Reply Obj. 3. As Chrysostom says (*Hom.* xiii., *sup. Matth.*), *that thou mightest learn how great a good is fasting, and how it is a shield against the devil, and that after baptism thou shouldst give thyself up, not to luxury, but to fasting—for this cause did He fast, not as needing it Himself, but as teaching us. . . . And for this did He proceed no further than Moses and Elias, lest His assumption of our flesh might seem incredible.* The mystical meaning, as Gregory says (*Hom.* xvi. *in Evang.*), is that by Christ's example the number *forty* is observed in His fast, because the power of the *decalogue is fulfilled throughout the four books of the Holy Gospel: since ten multiplied by four amounts to forty. Or,* because *we live in this mortal body composed of the four elements, and by its lusts we transgress the commandments of the Lord, which are expressed in the decalogue.*—Or, according to Augustine (*QQ.* lxxxiii., *qu.* 81): *To know the Creator and the creature is the entire teaching of wisdom. The Creator is the Trinity, the Father, the Son, and the Holy Ghost. Now, the creature is partly invisible, as the soul, to which the number*

three may be ascribed, for we are commanded to love God in three ways, 'with our whole heart, our whole soul, and our whole mind'; and partly visible, as the body, to which the number four is applicable on account of its being subject to heat, moisture, cold, and dryness. Hence if we multiply ten, which may be referred to the entire moral code, by four, which number may be applied to the body, because it is the body that executes the law, the product is the number forty: in which, consequently, *the time during which we sigh and grieve is shown forth.* And yet there was no inconsistency in Christ's returning to the common manner of living, after fasting and (retiring into the) desert. For it is becoming to that kind of life, which we hold Christ to have embraced, wherein a man delivers to others the fruits of his contemplation, that he devote himself first of all to contemplation, and that he afterwards come down to the publicity of active life by associating with other men. Hence Bede says (*loc. cit.*) on Mark ii. 18: *Christ fasted, that thou mightest not disobey the commandment; He ate with sinners, that thou mightest discern His sanctity and acknowledge His power.*

THIRD ARTICLE.

WHETHER CHRIST SHOULD HAVE LED A LIFE OF POVERTY IN THIS WORLD?

We proceed thus to the Third Article:—

Objection 1. It would seem that Christ should not have led a life of poverty in this world. Because Christ should have embraced the most eligible form of life. But the most eligible form of life is that which is a mean between riches and poverty; for it is written (Prov. xxx. 8): *Give me neither beggary nor riches; give me only the necessaries of life.* Therefore Christ should have led a life, not of poverty, but of moderation.

Obj. 2. Further, external wealth is ordained to bodily use as to food and raiment. But Christ conformed His manner of life to those among whom He lived, in the matter

of food and raiment. Therefore it seems that He should have observed the ordinary manner of life as to riches and poverty, and have avoided extreme poverty.

Obj. 3. Further, Christ specially invited men to imitate His example of humility, according to Matth. xi. 29: *Learn of Me, because I am meek and humble of heart.* But humility is most commendable in the rich; thus it is written (1 Tim. vi. 17): *Charge the rich of this world not to be high-minded.* Therefore it seems that Christ should not have chosen a life of poverty.

On the contrary, It is written (Matth. viii. 20): *The Son of Man hath not where to lay His head:* as though He were to say, as Jerome observes: *Why desirest thou to follow Me for the sake of riches and worldly gain; since I am so poor that I have not even the smallest dwelling-place, and I am sheltered by a roof that is not Mine?* And on Matth. xvii. 26: *That we may not scandalize them, go to the sea,* Jerome says: *This incident, taken literally, affords edification to those who hear it when they are told that our Lord was so poor that He had not the wherewithal to pay the tax for Himself and His apostles.*

I answer that, It was fitting for Christ to lead a life of poverty in this world. First, because this was in keeping with the duty of preaching, for which purpose He says that He came (Mark i. 38): *Let us go into the neighbouring towns and cities, that I may preach there also: for to this purpose am I come.* Now in order that the preachers of God's word may be able to give all their time to preaching, they must be wholly free from care of worldly matters: which is impossible for those who are possessed of wealth. Wherefore the Lord Himself, when sending the apostles to preach, said to them (Matth. x. 9): *Do not possess gold nor silver.* And the apostles (Acts vi. 2) say: *It is not reasonable that we should leave the word of God and serve tables.*

Secondly, because just as He took upon Himself the death of the body in order to bestow spiritual life on us, so did He bear bodily poverty, in order to enrich us spiritually, according to 2 Cor. viii. 9: *You know the grace of our Lord Jesus Christ: that . . . He became poor for our* [Vulg., *your*]

sakes, that through His poverty we [Vulg., *you*] *might be rich.*

Thirdly, lest if He were rich His preaching might be ascribed to cupidity. Wherefore Jerome says on Matth. x. 9, that if the disciples had been possessed of wealth, *they had seemed to preach for gain, not for the salvation of mankind.* And the same reason applies to Christ.

Fourthly, that the more lowly He seemed by reason of His poverty, the greater might the power of His Godhead be shown to be. Hence in a sermon of the Council of Ephesus (P. iii., c. ix.) we read: *He chose all that was poor and despicable, all that was of small account and hidden from the majority, that we might recognize His Godhead to have transformed the terrestrial sphere. For this reason did He choose a poor maid for His mother, a poorer birthplace; for this reason did He live in want. Learn this from the manger.*

Reply Obj. 1. Those who wish to live virtuously need to avoid abundance of riches and beggary, in as far as these are occasions of sin: since abundance of riches is an occasion for being proud; and beggary is an occasion of thieving and lying, or even of perjury. But forasmuch as Christ was incapable of sin, He had not the same motive as Solomon for avoiding these things.—Yet neither is every kind of beggary an occasion of theft and perjury, as Solomon seems to add (*ibid.*); but only that which is involuntary, in order to avoid which, a man is guilty of theft and perjury. But voluntary poverty is not open to this danger: and such was the poverty chosen by Christ.

Reply Obj. 2. A man may feed and clothe himself in conformity with others, not only by possessing riches, but also by receiving the necessaries of life from those who are rich. This is what happened in regard to Christ: for it is written (Luke viii. 2, 3) that certain women followed Christ and *ministered unto Him of their substance.* For, as Jerome says on Matth. xxvii. 55, *It was a Jewish custom, nor was it thought wrong for women, following the ancient tradition of their nation, out of their private means to provide*

their instructors with food and clothing. But as this might give scandal to the heathens, Paul says that he gave it up: thus it was possible for them to be fed out of a common fund, but not to possess wealth, without their duty of preaching being hindered by anxiety.

Reply Obj. 3. Humility is not much to be praised in one who is poor of necessity. But in one who, like Christ, is poor willingly, poverty itself is a sign of very great humility.

FOURTH ARTICLE.

WHETHER CHRIST CONFORMED HIS CONDUCT TO THE LAW?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ did not conform His conduct to the Law. For the Law forbade any work whatsoever to be done on the Sabbath, since God *rested on the seventh day from all His work which He had done.* But He healed a man on the Sabbath, and commanded him to take up his bed. Therefore it seems that He did not conform His conduct to the Law.

Obj. 2. Further, what Christ taught, that He also did, according to Acts i. 1: *Jesus began to do and to teach.* But He taught (Matth. xv. 11) that *not* all *that which goeth into the mouth defileth a man:* and this is contrary to the precept of the Law, which declared that a man was made unclean by eating and touching certain animals, as stated Lev. xi. Therefore it seems that He did not conform His conduct to the Law.

Obj. 3. Further, he who consents to anything is of the same mind as he who does it, according to Rom. i. 32: *Not only they that do them, but they also that consent to them that do them.* But Christ, by excusing His disciples, consented to their breaking the Law by plucking the ears of corn on the Sabbath; as is related Matth. xii. 1-8. Therefore it seems that Christ did not conform His conduct to the Law.

On the contrary, It is written (Matth. v. 17): *Do not think*

that I am come to destroy the Law or the Prophets. Commenting on these words, Chrysostom says: *He fulfilled the Law, . . . in one way, by transgressing none of the precepts of the Law; secondly, by justifying us through faith, which the Law, in the letter, was unable to do.*

I answer that, Christ conformed His conduct in all things to the precepts of the Law. In token of this He wished even to be circumcised; for the circumcision is a kind of protestation of a man's purpose of keeping the Law, according to Gal. v. 3: *I testify to every man circumcising himself, that he is a debtor to do the whole Law.*

And Christ, indeed, wished to conform His conduct to the Law, first, to show His approval of the Old Law. Secondly, that by obeying the Law He might perfect it and bring it to an end in His own self, so as to show that it was ordained to Him. Thirdly, to deprive the Jews of an excuse for slandering Him. Fourthly, in order to deliver men from subjection to the Law, according to Gal. iv. 4, 5: *God sent His Son . . . made under the Law, that He might redeem them who were under the Law.*

Reply Obj. 1. Our Lord excuses Himself from any transgression of the Law in this matter, for three reasons. First, the precept of the hallowing of the Sabbath forbids not Divine work, but human work: for though God ceased on the seventh day from the creation of new creatures, yet He ever works by keeping and governing His creatures. Now that Christ wrought miracles was a Divine work: hence He says (Jo. v. 17): *My Father worketh until now; and I work.*

Secondly, He excuses Himself on the ground that this precept does not forbid works which are needful for bodily health. Wherefore He says (Luke xiii. 15): *Doth not every one of you on the Sabbath-day loose his ox or his ass from the manger, and lead them to water?* And farther on (xiv. 5): *Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath-day?* Now it is manifest that the miraculous works done by Christ related to health of body and soul.

Thirdly, because this precept does not forbid works pertaining to the worship of God. Wherefore He says (Matth. xii. 5): *Have ye not read in the Law that on the Sabbath-days the priests in the Temple break the Sabbath, and are without blame?* And (Jo. vii. 23) it is written that a man receives circumcision on the Sabbath-day. Now when Christ commanded the paralytic to carry his bed on the Sabbath-day, this pertained to the worship of God—*i.e.*, to the praise of God's power. And thus it is clear that He did not break the Sabbath: although the Jews threw this false accusation in His face, saying (Jo. ix. 16): *This man is not of God, who keepeth not the Sabbath.*

Reply Obj. 2. By those words Christ wished to show that man is made unclean as to his soul, by the use of any sort of foods considered not in their nature, but only in some signification. And that certain foods are in the Law called unclean' is due to some signification; whence Augustine says (*Contra Faust.* vi.): *If a question be raised about swine and lambs, both are clean by nature, since 'all God's creatures are good'; but by a certain signification lambs are clean and swine unclean.*

Reply Obj. 3. The disciples also, when, being hungry, they plucked the ears of corn on the Sabbath, are to be excused from transgressing the Law, since they were pressed by hunger: just as David did not transgress the Law when, through being compelled by hunger, he ate the loaves which it was not lawful for him to eat.

QUESTION XLI.

OF CHRIST'S TEMPTATION.

(In Four Articles.)

WE have now to consider Christ's temptation, concerning which there are four points of inquiry: (1) Whether it was becoming that Christ should be tempted? (2) Of the place; (3) of the time; (4) of the mode and order of the temptation.

FIRST ARTICLE.

WHETHER IT WAS BECOMING THAT CHRIST SHOULD BE TEMPTED?

We proceed thus to the First Article:—

Objection 1. It would seem that it was not becoming for Christ to be tempted. For to tempt is to make an experiment, which is not done save in regard to something unknown. But the power of Christ was known even to the demons; for it is written (Luke iv. 41) that *He suffered them not to speak, for they knew that He was Christ.* Therefore it seems that it was unbecoming for Christ to be tempted.

Obj. 2. Further, Christ was come in order to destroy the works of the devil, according to 1 Jo. iii. 8: *For this purpose the Son of God appeared, that He might destroy the works of the devil.* But it is not for the same to destroy the works of a certain one and to suffer them. Therefore it seems unbecoming that Christ should suffer Himself to be tempted by the devil.

Obj. 3. Further, temptation is from a threefold source—the flesh, the world, and the devil. But Christ was not tempted either by the flesh or by the world. Therefore neither should He have been tempted by the devil.

On the contrary, It is written (Matth. iv. 1): *Jesus was led by the Spirit into the desert to be tempted by the devil.*

I answer that, Christ wished to be tempted; first that He might strengthen us against temptations. Hence Gregory says in a homily (xvi. *in Evang.*): *It was not unworthy of our Redeemer to wish to be tempted, who came also to be slain; in order that by His temptations He might conquer our temptations, just as by His death He overcame our death.*

Secondly, that we might be warned, so that none, however holy, may think himself safe or free from temptation. Wherefore also He wished to be tempted after His baptism, because, as Hilary says (*Super Matth.*, cap. iii.): *The temptations of the devil assail those principally who are sanctified, for he desires, above all, to overcome the holy. Hence also it is written* (Ecclus. ii. 1): *Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation.*

Thirdly, in order to give us an example: to teach us, to wit, how to overcome the temptations of the devil. Hence Augustine says (*De Trin.* iv.) that Christ *allowed Himself to be tempted* by the devil, *that He might be our Mediator in overcoming temptations, not only by helping us, but also by giving us an example.*

Fourthly, in order to fill us with confidence in His mercy. Hence it is written (Heb. iv. 15): *We have not a high-priest, who cannot have compassion on our infirmities, but one tempted in all things like as we are, without sin.*

Reply Obj. 1. As Augustine says (*De Civ. Dei* ix.): *Christ was known to the demons only so far as He willed; not as the Author of eternal life, but as the cause of certain temporal effects,* from which they formed a certain conjecture that Christ was the Son of God. But since they also observed in Him certain signs of human frailty, they did not know for certain that He was the Son of God: wherefore (the devil) wished to tempt Him. This is implied by the words of Matthew (iv. 2, 3), saying that, after *He was hungry, the tempter* came *to Him,* because, as Hilary says (*loc. cit.*),

Had not Christ's weakness in hungering betrayed His human nature, the devil would not have dared to tempt Him. Moreover, this appears from the very manner of the temptation, when he said: *If Thou be the Son of God.* Which words Ambrose explains as follows (*In Luc.* iv.): *What means this way of addressing Him, save that, though he knew that the Son of God was to come, yet he did not think that He had come in the weakness of the flesh?*

Reply Obj. 2. Christ came to destroy the works of the devil, not by powerful deeds, but rather by suffering from him and his members, so as to conquer the devil by righteousness, not by power; thus Augustine says (*De Trin.* xiii.) that *the devil was to be overcome, not by the power of God, but by righteousness.* And therefore in regard to Christ's temptation we must consider what He did of His own will and what He suffered from the devil. For that He allowed Himself to be tempted was due to His own will. Wherefore it is written (Matth. iv. 1): *Jesus was led by the Spirit into the desert, to be tempted by the devil;* and Gregory (*Hom.* xvi. *in Evang.*) says this is to be understood of the Holy Ghost, to wit, that *thither did His Spirit lead Him, where the wicked spirit would find Him and tempt Him.* But He suffered from the devil in being *taken up* on to *the pinnacle of the Temple* and again *into a very high mountain. Nor is it strange,* as Gregory observes, *that He allowed Himself to be taken by him on to a mountain, who allowed Himself to be crucified by His members.* And we understand Him to have been taken up by the devil, not, as it were, by force, but because, as Origen says (*Hom.* xxi. *super Luc.*), *He followed Him in the course of His temptation like a wrestler advancing of his own accord.*

Reply Obj. 3. As the Apostle says (Heb. iv. 15), Christ wished to be *tempted in all things, without sin.* Now temptation which comes from an enemy can be without sin: because it comes about by merely outward suggestion. But temptation which comes from the flesh cannot be without sin, because such a temptation is caused by pleasure and concupiscence; and, as Augustine says (*De Civ. Dei* xix.),

it is not without sin that 'the flesh desireth against the spirit.' And hence Christ wished to be tempted by an enemy, but not by the flesh.

Second Article.

WHETHER CHRIST SHOULD HAVE BEEN TEMPTED IN THE DESERT?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ should not have been tempted in the desert. Because Christ wished to be tempted in order to give us an example, as stated above (A. 1). But an example should be set openly before those who are to follow it. Therefore He should not have been tempted in the desert.

Obj. 2. Further, Chrysostom says (*Hom.* xii. *in Matth.*): *Then most especially does the devil assail by tempting us, when he sees us alone. Thus did he tempt the woman in the beginning when he found her apart from her husband.* Hence it seems that, by going into the desert to be tempted, He exposed Himself to temptation. Since, therefore, His temptation is an example to us, it seems that others too should take such steps as will lead them into temptation. And yet this seems a dangerous thing to do, since rather should we avoid the occasion of being tempted.

Obj. 3. Further, Matth. iv. 5, Christ's second temptation is set down, in which *the devil took* Christ *up into the Holy City, and set Him upon the pinnacle of the Temple:* which is certainly not in the desert. Therefore He was not tempted in the desert only.

On the contrary, It is written (Mark i. 13) that Jesus *was in the desert forty days and forty nights, and was tempted by Satan.*

I answer that, As stated above (A. 1 *ad* 2), Christ of His own free-will exposed Himself to be tempted by the devil, just as by His own free-will He submitted to be killed by his members; else the devil would not have dared to approach Him. Now the devil prefers to assail a man who is alone, for, as it is written (Eccles. iv. 12), *if a man prevail against one, two shall withstand him.* And so it was

that Christ went out into the desert, as to a field of battle, to be tempted there by the devil. Hence Ambrose says on Luke iv. 1, that *Christ was led into the desert for the purpose of provoking the devil. For had he—i.e.*, the devil—*not fought, He—i.e.*, Christ—*would not have conquered.*—He adds other reasons, saying that *Christ in doing this set forth the mystery of Adam's delivery from exile*, who had been expelled from paradise into the desert, and *set an example to us, by showing that the devil envies those who strive for better things.*

Reply Obj. 1. Christ is set as an example to all through faith, according to Heb. xii. 2: *Looking on Jesus, the author and finisher of faith.* Now faith, as it is written (Rom. x. 17), *cometh by hearing*, but not by seeing: nay, it is even said (Jo. xx. 29): *Blessed are they that have not seen and have believed.* And therefore, in order that Christ's temptation might be an example to us, it behoved that men should not see it, and it was enough that they should hear it related.

Reply Obj. 2. The occasions of temptation are twofold. One is on the part of man—for instance, when a man causes himself to be near to sin by not avoiding the occasion of sinning. And such occasions of temptation should be avoided, as it is written of Lot (Gen. xix. 17): *Neither stay thou in all the country about* Sodom.

Another occasion of temptation is on the part of the devil, who always *envies those who strive for better things*, as Ambrose says (*loc. cit.*). And such occasions of temptation are not to be avoided. Hence Chrysostom says (*Hom.* v. *in Matth.*):* *Not only Christ was led into the desert by the Spirit, but all God's children that have the Holy Ghost. For it is not enough for them to sit idle; the Holy Ghost urges them to endeavour to do something great: which is for them to be in the desert from the devil's standpoint, for no unrighteousness, in which the devil delights, is there. Again, every good work, compared to the flesh and the world, is the desert; because it is not according to the will of the flesh*

* From the supposititious *Opus Imperfectum.*

and of the world. Now, there is no danger in giving the devil such an occasion of temptation; since the help of the Holy Ghost, who is the Author of the perfect deed, is more powerful* than the assault of the envious devil.

Reply Obj. 3. Some say that all the temptations took place in the desert. Of these some say that Christ was led into the Holy City, not really, but in an imaginary vision; while others say that the Holy City itself—*i.e.*, Jerusalem—is called *a desert*, because it was deserted by God. But there is no need for this explanation. For Mark says that He was tempted in the desert by the devil, but not that He was tempted in the desert only.

THIRD ARTICLE.

WHETHER CHRIST'S TEMPTATION SHOULD HAVE TAKEN PLACE AFTER HIS FAST?

We proceed thus to the Third Article:—

Objection 1. It would seem that Christ's temptation should not have taken place after His fast. For it has been said above (Q. XL., A. 2) that an austere mode of life was not becoming to Christ. But it savours of extreme austerity that He should have ate nothing for forty days and forty nights, for Gregory (*Hom.* xvi. *in Evang.*) explains the fact that *He fasted forty days and forty nights*, saying that *during that time He partook of no food whatever.* It seems, therefore, that He should not thus have fasted before His temptation.

Obj. 2. Further, it is written (Mark i. 13) that *He was in the desert forty days and forty nights; and was tempted by Satan.* Now, He fasted forty days and forty nights. Therefore it seems that He was tempted by the devil, not after, but during, His fast.

Obj. 3. Further, we read that Christ fasted but once. But He was tempted by the devil, not only once for it is written (Luke iv. 13) *that all the temptation being ended,*

* All the codices read *majus*. One of the earliest printed editions has *magis*, which has much to commend it, since St. Thomas is commenting the text quoted from St. Chrysostom. The translation would run thus:—since rather is it (the temptation) a help from the Holy Ghost, who, etc.

the devil departed from Him for a time. As, therefore, He did not fast before the second temptation, so neither should He have fasted before the first.

On the contrary, It is written (Matth. iv. 2, 3): *When He had fasted forty days and forty nights, afterwards He was hungry;* and then *the tempter came to Him.*

I answer that, It was becoming that Christ should wish to fast before His temptation. First, in order to give us an example. For since we are all in urgent need of strengthening ourselves against temptation, as stated above (A. 1), by fasting before being tempted, He teaches us the need of fasting in order to equip ourselves against temptation. Hence the Apostle (2 Cor. vi. 5, 7) reckons *fastings* together with the *armour of justice.*

Secondly, in order to show that the devil assails with temptations even those who fast, as likewise those who are given to other good works. And so Christ's temptation took place after His fast, as also after His baptism. Hence Chrysostom says (*Hom.* xiii. *super Matth.*): *To instruct thee how great a good is fasting, and how it is a most powerful shield against the devil; and that after baptism thou shouldst give thyself up, not to luxury, but to fasting; for this cause Christ fasted, not as needing it Himself, but as teaching us.*

Thirdly, because after the fast, hunger followed, which made the devil dare to approach Him, as already stated (A. 1 *ad* 1). Now, when *our Lord was hungry,* says Hilary (*Super Matth.* iii.), *it was not because He was overcome by want of food, but because He abandoned His manhood to its nature. For the devil was to be conquered, not by God, but by the flesh.* Wherefore Chrysostom too says: *He proceeded no farther than Moses and Elias, lest His assumption of our flesh might seem incredible.*

Reply Obj. 1. It was becoming for Christ not to adopt an extreme form of austere life in order to show Himself outwardly in conformity with those to whom He preached. Now, no one should take up the office of preacher unless he be already cleansed and perfect in virtue, according to

what is said of Christ, that *Jesus began to do and to teach* (Acts i. 1). Consequently, immediately after His baptism Christ adopted an austere form of life, in order to teach us the need of taming the flesh before passing on to the office of preaching, according to the Apostle (1 Cor. ix. 27): *I chastise my body, and bring it into subjection, lest perhaps when I have preached to others, I myself should become a castaway.*

Reply Obj. 2. These words of Mark may be understood as meaning that *He was in the desert forty days and forty nights*, and that He fasted during that time: and the words, *and He was tempted by Satan*, may be taken as referring, not to the time during which He fasted, but to the time that followed: since Matthew says that *after He had fasted forty days and forty nights, afterwards He was hungry*, thus affording the devil a pretext for approaching Him. And so the words that follow, *and the angels ministered to Him*, are to be taken in sequence, which is clear from the words of Matthew (iv. 11): *Then the devil left Him—i.e.*, after the temptation—*and behold angels came and ministered to Him.* And as to the words inserted by Mark, *and He was with the beasts*, according to Chrysostom (*Hom.* xiii. *in Matth.*), they are set down in order to describe the desert as being impassable to man and full of beasts.

On the other hand, according to Bede's exposition of Mark i. 12, 13, our Lord was tempted forty days and forty nights. But this is not to be understood of the visible temptations which are related by Matthew and Luke, and occurred after the fast, but of certain other assaults which perhaps Christ suffered from the devil during that time of His fast.

Reply Obj. 3. As Ambrose says on Luke iv. 13, the devil departed from Christ *for a time, because, later on, he returned, not to tempt Him, but to assail Him openly*—namely, at the time of His Passion. Nevertheless, He seemed in this later assault to tempt Christ to dejection and hatred of His neighbour; just as in the desert he had tempted Him to gluttonous pleasure and idolatrous contempt of God.

FOURTH ARTICLE.

WHETHER THE MODE AND ORDER OF THE TEMPTATION WERE BECOMING?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the mode and order of the temptation were unbecoming. For the devil tempts in order to induce us to sin. But if Christ had assuaged His bodily hunger by changing the stones into bread, He would not have sinned; just as neither did He sin when He multiplied the loaves, which was no less a miracle, in order to succour the hungry crowd. Therefore it seems that this was nowise a temptation.

Obj. 2. Further, a counsellor is inconsistent if he persuades the contrary to what he intends. But when the devil set Christ on a pinnacle of the Temple, he purposed to tempt Him to pride or vain-glory. Therefore it was inconsistent to urge Him to cast Himself thence: for this would be contrary to pride or vain-glory, which always seeks to rise.

Obj. 3. Further, one temptation should lead to one sin. But in the temptation on the mountain he counselled two sins—namely, covetousness and idolatry. Therefore the mode of the temptation was unfitting.

Obj. 4. Further, temptations are ordained to sin. But there are seven deadly sins, as we have stated in the Second Part (I.-II., Q. LXXXIV., A. 4). But the tempter only deals with three—viz., gluttony, vain-glory, and covetousness. Therefore the temptation seems to have been incomplete.

Obj. 5. Further, after overcoming all the vices, man is still tempted to pride or vain-glory: since pride *worms itself in stealthily, and destroys even good works*, as Augustine says (*Ep.* ccxi.). Therefore Matthew unfittingly gives the last place to the temptation to covetousness on the mountain, and the second place to the temptation to vain-glory in the Temple, especially since Luke puts them in the reverse order.

Obj. 6. Further, Jerome says on Matth. iv. 4 that *Christ purposed to overcome the devil by humility, not by might.* Therefore He should not have repulsed him with a haughty rebuke, saying: *Begone, Satan.*

Obj. 7. Further, the gospel narrative seems to be false. For it seems impossible that Christ could have been set on a pinnacle of the Temple without being seen by others. Nor is there to be found a mountain so high that all the world can be seen from it, so that all the kingdoms of the earth could be shown to Christ from its summit. It seems, therefore, that Christ's temptation is unfittingly described.

On the contrary is the authority of Scripture.

I answer that, The temptation which comes from the enemy takes the form of a suggestion, as Gregory says (*Hom.* xvi. *in Evang.*). Now a suggestion cannot be made to everybody in the same way; it must arise from those things towards which each one has an inclination. Consequently the devil does not straight away tempt the spiritual man to grave sins, but he begins with lighter sins, so as gradually to lead him to those of greater magnitude. Wherefore Gregory (*Moral.* xxxi.), expounding Job xxxix. 25, *He smelleth the battle afar off, the encouraging of the captains and the shouting of the army,* says: *The captains are fittingly described as encouraging, and the army as shouting. Because vices begin by insinuating themselves into the mind under some specious pretext: then they come on the mind in such numbers as to drag it into all sorts of folly, deafening it with their bestial clamour.*

Thus, too, did the devil set about the temptation of the first man. For at first he enticed his mind to consent to the eating of the forbidden fruit, saying (Gen. iii. 1): *Why hath God commanded you that you should not eat of every tree of paradise?* Secondly [he tempted him] to vain-glory by saying: *Your eyes shall be opened.* Thirdly, he led the temptation to the extreme height of pride, saying: *You shall be as gods, knowing good and evil.* This same order did he observe in tempting Christ. For at first he tempted Him to that which men desire, however spiritual they may

be—namely, the support of the corporeal nature by food. Secondly, he advanced to that matter in which spiritual men are sometimes found wanting, inasmuch as they do certain things for show, which pertains to vain-glory. Thirdly, he led the temptation on to that in which no spiritual men, but only carnal men, have a part—namely, to desire worldly riches and fame, to the extent of holding God in contempt. And so in the first two temptations he said: *If Thou be the Son of God;* but not in the third, which is inapplicable to spiritual men, who are sons of God by adoption, whereas it does apply to the two preceding temptations.

And Christ resisted these temptations by quoting the authority of the Law, not by enforcing His power, *so as to give more honour to His human nature and a greater punishment to His adversary, since the foe of the human race was vanquished, not as by God, but as by man;* as Pope Leo says (*Serm.* 1. *De Quadrag.* 3).

Reply Obj. 1. To make use of what is needful for self-support is not the sin of gluttony; but if a man do anything inordinate out of the desire for such support, it can pertain to the sin of gluttony. Now it is inordinate for a man who has human assistance at his command to seek to obtain food miraculously for mere bodily support. Hence the Lord miraculously provided the children of Israel with manna in the desert, where there was no means of obtaining food otherwise. And in like fashion Christ miraculously provided the crowds with food in the desert, when there was no other means of getting food. But in order to assuage His hunger, He could have done otherwise than work a miracle, as did John the Baptist, according to Matthew (iii. 4); or He could have hastened to the neighbouring country. Consequently the devil esteemed that if Christ was a mere man, He would fall into sin by attempting to assuage His hunger by a miracle.

Reply Obj. 2. It often happens that a man seeks to derive glory from external humiliation, whereby he is exalted by reason of spiritual good. Hence Augustine says (*De Serm.*

Dom. in Monte ii. 12): *It must be noted that it is possible to boast not only of the beauty and splendour of material things, but even of filthy squalor.* And this is signified by the devil urging Christ to seek spiritual glory by casting His body down.

Reply Obj. 3. It is a sin to desire worldly riches and honours in an inordinate fashion. And the principal sign of this is when a man does something wrong in order to acquire such things. And so the devil was not satisfied with instigating to a desire for riches and honours, but he went so far as to tempt Christ, for the sake of gaining possession of these things, to fall down and adore him, which is a very great crime, and against God.—Nor does he say merely, *if Thou wilt adore me*, but he adds, *if, falling down*; because, as Ambrose says on Luke iv. 5: *Ambition harbours yet another danger within itself: for, while seeking to rule, it will serve; it will bow in submission that it may be crowned with honour; and the higher it aims, the lower it abases itself.*

In like manner [the devil] in the preceding temptations tried to lead [Christ] from the desire of one sin to the commission of another; thus from the desire of food he tried to lead Him to the vanity of the needless working of a miracle; and from the desire of glory to tempt God by casting Himself headlong.

Reply Obj. 4. As Ambrose says on Luke iv. 13, Scripture would not have said that '*all the temptation being ended, the devil departed from Him,' unless the matter of all sins were included in the three temptations already related. For the causes of temptations are the causes of desires*—namely, *lust of the flesh, hope of glory, eagerness for power.*

Reply Obj. 5. As Augustine says (*De Consensu Evang.* ii.): *It is not certain which happened first; whether the kingdoms of the earth were first shown to Him, and afterwards He was set on the pinnacle of the Temple; or the latter first, and the former afterwards. However, it matters not, provided it be made clear that all these things did take place.* It may be that the Evangelists set these things in different orders,

because sometimes cupidity arises from vain-glory, sometimes the reverse happens.

Reply Obj. 6. When Christ had suffered the wrong of being tempted by the devil saying, *If Thou be the Son of God cast Thyself down,* He was not troubled, nor did He upbraid the devil. But when the devil usurped to himself the honour due to God, saying, *All these things will I give Thee, if, falling down, Thou wilt adore me,* He was exasperated, and repulsed him, saying, *Begone, Satan:* that we might learn from His example to bear bravely insults levelled at ourselves, but not to allow ourselves so much as to listen to those which are aimed at God.

Reply Obj. 7. As Chrysostom says (*Hom.* v. *in Matth.*): *The devil set Him* (on a pinnacle of the Temple) *that He might be seen by all, whereas, unawares to the devil, He acted in such sort that He was seen by none.*

In regard to the words, '*He showed Him all the kingdoms of the world, and the glory of them,*' *we are not to understand that He saw the very kingdoms, with the cities and inhabitants, their gold and silver: but that the devil pointed out the quarters in which each kingdom or city lay, and set forth to Him in words their glory and estate.*—Or, again, as Origen says (*Hom.* xxx. *in Luc.*), *he showed Him how, by means of the various vices, he was the lord of the world.*

QUESTION XLII.

OF CHRIST'S DOCTRINE.

(In Four Articles.)

WE have now to consider Christ's doctrine, about which there are four points of inquiry: (1) Whether Christ should have preached to the Jews only, or to the Gentiles also? (2) Whether in preaching He should have avoided the opposition of the Jews? (3) Whether He should have preached in an open or in a hidden manner? (4) Whether He should have preached by word only, or also by writing?

Concerning the time when He began to teach, we have spoken above when treating of His baptism (Q. XXIX., A. 3).

FIRST ARTICLE.

WHETHER CHRIST SHOULD HAVE PREACHED NOT ONLY TO THE JEWS, BUT ALSO TO THE GENTILES?

We proceed thus to the First Article:—

Objection 1. It would seem that Christ should have preached not only to the Jews, but also to the Gentiles. For it is written (Isa. xlix. 6): *It is a small thing that thou shouldst be My servant to raise up the tribes of Israel* [Vulg., *Jacob*] *and to convert the dregs of Jacob* [Vulg., *Israel*]: *behold, I have given thee to be the light of the Gentiles, that thou mayest be my salvation even to the farthest part of the earth.* But Christ gave light and salvation through His doctrine. Therefore it seems that it was *a small thing* that He preached to Jews alone, and not to the Gentiles.

Obj. 2. Further, as it is written (Matth. vii. 29): *He was teaching them as one having power.* Now the power of doctrine is made more manifest in the instruction of those

who, like the Gentiles, have received no tidings whatever; hence the Apostle says (Rom. xv. 20): *I have so preached the* [Vulg., *this*] *gospel, not where Christ was named, lest I should build upon another man's foundation.* Therefore much rather should Christ have preached to the Gentiles than to the Jews.

Obj. 3. Further, it is more useful to instruct many than one. But Christ instructed some individual Gentiles, such as the Samaritan woman (Jo. iv.) and the Chananæan woman (Matth. xv.). Much more reason, therefore, was there for Christ to preach to the Gentiles in general.

On the contrary, Our Lord said (Matth. xv. 24): *I was not sent but to the sheep that are lost of the house of Israel.* And (Rom. x. 15) it is written: *How shall they preach unless they be sent?* Therefore Christ should not have preached to the Gentiles.

I answer that, It was fitting that Christ's preaching, whether through Himself or through His apostles, should be directed at first to the Jews alone. First, in order to show that by His coming the promises were fulfilled which had been made to the Jews of old, and not to the Gentiles. Thus the Apostle says (Rom. xv. 8): *I say that Christ . . . was minister of the circumcision—i.e.,* the apostle and preacher of the Jews—*for the truth of God, to confirm the promises made unto the fathers.*

Secondly, in order to show that His coming was of God; because, as is written Rom. xiii. 1: *Those things which are of God are well ordered* (Vulg., *those that are, are ordained of God*).* Now the right order demanded that the doctrine of Christ should be made known first to the Jews, who, by believing in and worshipping one God, were nearer to God, and that it should be transmitted through them to the Gentiles: just as in the heavenly hierarchy the Divine enlightenment comes to the lower angels through the higher. Hence on Matth. xv. 24, *I was not sent but to the sheep that are lost in the house of Israel,* Jerome says: *He does not mean by this that He was not sent to the Gentiles, but that He was*

* See Scriptural Index on this passage.

sent to the Jews first. And so we read (Isa. lxvi. 19): *I will send of them that shall be saved—i.e.,* of the Jews—*to the Gentiles . . . and they shall declare My glory unto the Gentiles.*

Thirdly, in order to deprive the Jews of ground for quibbling. Hence on Matth. x. 5, *Go ye not into the way of the Gentiles,* Jerome says: *It behoved Christ's coming to be announced to the Jews first, lest they should have a valid excuse, and say that they had rejected our Lord because He had sent His apostles to the Gentiles and Samaritans.*

Fourthly, because it was through the triumph of the cross that Christ merited power and lordship over the Gentiles. Hence it is written (Apoc. ii. 26, 28): *He that shall overcome . . . I will give him power over the nations . . . as I also have received of My Father;* and that because He became *obedient unto the death of the cross, God hath exalted Him . . . that in the name of Jesus every knee should bow, . . .* and that *every tongue should confess Him* (Phil. ii. 8-11). Consequently he did not wish His doctrine to be preached to the Gentiles before His Passion: it was after His Passion that He said to His disciples (Matth. xxviii. 19): *Going, teach ye all nations.* For this reason it was that when, shortly before His Passion, certain Gentiles wished to see Jesus, He said: *Unless the grain of wheat falling into the ground dieth, itself remaineth alone: but if it die it bringeth forth much fruit* (Jo. xii. 20-25); and as Augustine says, commenting on this passage: *He called Himself the grain of wheat that must be mortified by the unbelief of the Jews, multiplied by the faith of the nations.*

Reply Obj. 1. Christ was given to be the light and salvation of the Gentiles through His disciples, whom He sent to preach to them.

Reply Obj. 2. It is a sign, not of lesser, but of greater power to do something by means of others rather than by oneself. And thus the Divine power of Christ was specially shown in this, that He bestowed on the teaching of His disciples such a power that they converted the Gentiles to Christ, although these had heard nothing of Him.

Now the power of Christ's teaching is to be considered in the miracles by which He confirmed His doctrine, in the

efficacy of His persuasion, and in the authority of His words, for He spoke as being Himself above the Law when He said: *But I say to you* (Matth. v. 22, 28, 32, 34, 39, 44); and, again, in the force of His righteousness shown in His sinless manner of life.

Reply Obj. 3. Just as it was unfitting that Christ should at the outset make His doctrine known to the Gentiles equally with the Jews, in order that He might appear as being sent to the Jews, as to the first-born people; so neither was it fitting for Him to neglect the Gentiles altogether, lest they should be deprived of the hope of salvation. For this reason certain individual Gentiles were admitted, on account of the excellence of their faith and devotedness.

SECOND ARTICLE.

WHETHER CHRIST SHOULD HAVE PREACHED TO THE JEWS WITHOUT OFFENDING THEM?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ should have preached to the Jews without offending them. For, as Augustine says (*De Agone Christ.* xi.): *In the Man Jesus Christ, a model of life is given us by the Son of God.* But we should avoid offending not only the faithful, but even unbelievers, according to 1 Cor. x. 32: *Be without offence to the Jews, and to the Gentiles, and to the Church of God.* Therefore it seems that, in His teaching, Christ should also have avoided giving offence to the Jews.

Obj. 2. Further, no wise man should do anything that will hinder the result of his labour. Now through the disturbance which His teaching occasioned among the Jews, it was deprived of its results; for it is written (Luke xi. 53, 54) that when our Lord reproved the Pharisees and Scribes, they *began vehemently to urge Him, and to oppress His mouth about many things; lying in wait for Him, and seeking to catch something from His mouth, that they might accuse Him.* It seems therefore unfitting that He should have given them offence by His teaching.

Obj. 3. Further, the Apostle says (1 Tim. v. 1): *An ancient man rebuke not; but entreat him as a father.* But the priests and princes of the Jews were the elders of that people. Therefore it seems that they should not have been rebuked with severity.

On the contrary, It was foretold (Isa. viii. 14) that Christ would be *for a stone of stumbling and for a rock of offence to the two houses of Israel.*

I answer that, The salvation of the multitude is to be preferred to the peace of any individuals whatsoever. Consequently, when certain ones, by their perverseness, hinder the salvation of the multitude, the preacher and the teacher should not fear to offend those men, in order that he may insure the salvation of the multitude. Now the Scribes and Pharisees and the princes of the Jews were by their malice a considerable hindrance to the salvation of the people, both because they opposed themselves to Christ's doctrine, which was the only way to salvation, and because their evil ways corrupted the morals of the people. For which reason our Lord, undeterred by their taking offence, publicly taught the truth which they hated, and condemned their vices. Hence we read (Matth. xv. 12, 14) that when the disciples of our Lord said: *Dost Thou know that the Pharisees, when they heard this word, were scandalized?* He answered: *Let them alone: they are blind and leaders of the blind; and if the blind lead the blind, both fall into the pit.*

Reply Obj. 1. A man ought so to avoid giving offence, as neither by wrong deed or word to be the occasion of anyone's downfall. *But if scandal arise from truth, the scandal should be borne rather than the truth be set aside,* as Gregory says (*Hom.* vii. *in Ezech.*).

Reply Obj. 2. By publicly reproving the Scribes and Pharisees, Christ promoted rather than hindered the effect of His teaching. Because when the people came to know the vices of those men, they were less inclined to be prejudiced against Christ by hearing what was said of Him by the Scribes and Pharisees, who were ever withstanding His doctrine.

Reply Obj. 3. This saying of the Apostle is to be understood of those elders whose years are reckoned not only in age and authority, but also in probity; according to Num. xi. 16: *Gather unto Me seventy men of the ancients of Israel, whom thou knowest to be ancients . . . of the people.* But if by sinning openly they turn the authority of their years into an instrument of wickedness, they should be rebuked openly and severely, as also Daniel says (xiii. 52): *O thou that art grown old in evil days,* etc.

THIRD ARTICLE.

WHETHER CHRIST SHOULD HAVE TAUGHT ALL THINGS OPENLY?

We proceed thus to the Third Article:—

Objection 1. It would seem that Christ should not have taught all things openly. For we read that He taught many things to His disciples apart: as is seen clearly in the sermon at the Supper. Wherefore He said: *That which you heard in the ear in the chambers shall be preached on the housetops.** Therefore He did not teach all things openly.

Obj. 2. Further, the depths of wisdom should not be expounded save to the perfect, according to 1 Cor. ii. 6: *We speak wisdom among the perfect.* Now Christ's doctrine contained the most profound wisdom. Therefore it should not have been made known to the imperfect crowd.

Obj. 3. Further, it comes to the same, to hide the truth, whether by saying nothing or by making use of a language that is difficult to understand. Now Christ, by speaking to the multitudes a language they would not understand, hid from them the truth that He preached; since *without parables He did not speak to them* (Matth. xiii. 34). In the same way, therefore, He could have hidden it from them by saying nothing at all.

On the contrary, He says Himself (Jo. xviii. 20): *In secret I have spoken nothing.*

* St. Thomas, probably quoting from memory, combines Matth. x. 27 with Luke xii. 3.

I answer that, Anyone's doctrine may be hidden in three ways. First, on the part of the intention of the teacher, who does not wish to make his doctrine known to many, but rather to hide it. And this may happen in two ways—sometimes through envy on the part of the teacher, who desires to excel in his knowledge, wherefore he is unwilling to communicate it to others. But this was not the case with Christ, in whose person the following words are spoken (Wisd. vii. 13): *Which I have learned without guile, and communicate without envy, and her riches I hide not.*—But sometimes this happens through the vileness of the things taught; thus Augustine says on Jo. xvi. 12: *There are some things so bad that no sort of human modesty can bear them.* Wherefore of heretical doctrine it is written (Prov. ix. 17): *Stolen waters are sweeter.* Now, Christ's doctrine is *not of error nor of uncleanness* (1 Thess. ii. 3). Wherefore our Lord says (Mark iv. 21): *Doth a candle—i.e.*, true and pure doctrine—*come in to be put under a bushel?*

Secondly, doctrine is hidden because it is put before few. And thus, again, did Christ teach nothing in secret: for He propounded His entire doctrine either to the whole crowd or to His disciples gathered together. Hence Augustine says on Jo. xviii. 20: *How can it be said that He speaks in secret, when He speaks before so many men? . . . especially if what He says to few He wishes through them to be made known to many?*

Thirdly, doctrine is hidden, as to the manner in which it is propounded. And thus Christ spoke certain things in secret to the crowds, by employing parables in teaching them spiritual mysteries which they were either unable or unworthy to grasp: and yet it was better for them to be instructed in the knowledge of spiritual things, albeit hidden under the garb of parables, than to be deprived of it altogether. Nevertheless our Lord expounded the open and unveiled truth of these parables to His disciples, so that they might hand it down to others worthy of it; according to 2 Tim. ii. 2: *The things which thou hast heard of me by many witnesses, the same command to faithful men, who*

shall be fit to teach others. This is foreshadowed, Num. iv., where the sons of Aaron are commanded to wrap up the sacred vessels that were to be carried by the Levites.

Reply Obj. 1. As Hilary says, commenting on the passage quoted, *we do not read that our Lord was wont to preach at night, and expound His doctrine in the dark: but He says this because His speech is darkness to the carnal-minded, and His words are night to the unbeliever. His meaning, therefore, is that whatever He said we also should say in the midst of unbelievers, by openly believing and professing it.*

Or, according to Jerome, He speaks comparatively—that is to say, because He was instructing them in Judea, which was a small place compared with the whole world, where Christ's doctrine was to be published by the preaching of the apostles.

Reply Obj. 2. By His doctrine our Lord did not make known all the depths of His wisdom, neither to the multitudes, nor, indeed, to His disciples, to whom He said (Jo. xvi. 12): *I have yet many things to say to you, but you cannot bear them now.* Yet whatever things out of His wisdom He judged it right to make known to others, He expounded, not in secret, but openly; although He was not understood by all. Hence Augustine says on Jo. xviii. 20: *We must understand this, 'I have spoken openly to the world,' as though our Lord had said, 'Many have heard Me' . . . and, again, it was not 'openly,' because they did not understand.*

Reply Obj. 3. As stated above, our Lord spoke to the multitudes in parables, because they were neither able nor worthy to receive the naked truth, which He revealed to His disciples.

And when it is said that *without parables He did not speak to them,* according to Chrysostom (*Hom.* xlvii. *in Matth.*), we are to understand this of that particular sermon, since on other occasions He said many things to the multitude without parables.—Or, as Augustine says (*De Qq. Evang., qu.* xvii.), this means, *not that He spoke nothing literally, but that He scarcely ever spoke without introducing a parable, although He also spoke some things in the literal sense.*

FOURTH ARTICLE.

WHETHER CHRIST SHOULD HAVE COMMITTED HIS DOCTRINE TO WRITING?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ should have committed His doctrine to writing. For the purpose of writing is to hand down doctrine to posterity. Now Christ's doctrine was destined to endure for ever, according to Luke xxi. 33: *Heaven and earth shall pass away, but My words shall not pass away.* Therefore it seems that Christ should have committed His doctrine to writing.

Obj. 2. Further, the Old Law was a foreshadowing of Christ, according to Heb. x. 1: *The Law has* (Vulg., *having*) *a shadow of the good things to come.* Now the Old Law was put into writing by God, according to Exod. xxiv. 12: *I will give thee* two *tables of stone, and the law, and the commandments which I have written.* Therefore it seems that Christ also should have put His doctrine into writing.

Obj. 3. Further, to Christ, who came *to enlighten them that sit in darkness* (Luke i. 79), it belonged to remove occasions of error, and to open out the road to faith. Now He would have done this by putting His teaching into writing: for Augustine says (*De Consensu Evang.* i.) that *some there are who wonder why our Lord wrote nothing, so that we have to believe what others have written about Him. Especially do those pagans ask this question who dare not blame or blaspheme Christ, and who ascribe to Him most excellent, but merely human, wisdom. These say that the disciples made out the Master to be more than He really was when they said that He was the Son of God and the Word of God, by whom all things were made.* And farther on he adds: *It seems as though they were prepared to believe whatever He might have written of Himself, but not what others at their discretion published about Him.* Therefore it seems that Christ should have Himself committed His doctrine to writing.

On the contrary, No books written by Him are to be found in the canon of Scripture.

I answer that, It was fitting that Christ should not commit His doctrine to writing. First, on account of His dignity: for the more excellent the teacher, the more excellent should be his manner of teaching. Consequently it was fitting that Christ, as the most excellent of teachers, should adopt that manner of teaching whereby His doctrine is imprinted on the hearts of His hearers; wherefore it is written (Matth. vii. 29) that *He was teaching them as one having power.* And so it was that among the Gentiles, Pythagoras and Socrates, who were teachers of great excellence, were unwilling to write anything. For writings are ordained, as to an end, unto the imprinting of doctrine in the hearts of the hearers.

Secondly, on account of the excellence of Christ's doctrine, which cannot be expressed in writing; according to Jo. xxi. 25: *There are also many other things which Jesus did: which, if they were written everyone, the world itself, I think, would not be able to contain the books that should be written.* Which Augustine explains by saying: *We are not to believe that in respect of space the world could not contain them: . . . but that by the capacity of the readers they could not be comprehended.* And if Christ had committed His doctrine to writing, men would have had no deeper thought of His doctrine than that which appears on the surface of the writing.

Thirdly, that His doctrine might reach all in an orderly manner: Himself teaching His disciples immediately, and they subsequently teaching others, by preaching and writing: whereas if He Himself had written, His doctrine would have reached all immediately. Hence it is said of Wisdom (Prov. ix. 3) that *she hath sent her maids to invite to the tower.* It is to be observed, however, that, as Augustine says (*De Consensu Evang.* i.), some of the Gentiles thought that Christ wrote certain books treating of the magic art whereby He worked miracles: which art is condemned by the Christian learning. *And yet they who claim to have read those books of Christ do none of those things which they marvel at His doing according to those same books. Moreover, it is by a Divine*

judgement that they err so far as to assert that these books were, as it were, entitled as letters to Peter and Paul, for that they found them in several places depicted in company with Christ. No wonder that the inventors were deceived by the painters: for as long as Christ lived in the mortal flesh with His disciples, Paul was no disciple of His.

Reply Obj. 1. As Augustine says in the same book: *Christ is the head of all His disciples who are members of His body. Consequently, when they put into writing what He showed forth and said to them, by no means must we say that He wrote nothing: since His members put forth that which they knew under His dictation. For at His command they, being His hands, as it were, wrote whatever He wished us to read concerning His deeds and words.*

Reply Obj. 2. Since the Old Law was given under the form of sensible signs, therefore also was it fittingly written with sensible signs. But Christ's doctrine, which is *the law of the spirit of life* (Rom. viii. 2), had to be *written, not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart,* as the Apostle says (2 Cor. iii. 3).

Reply Obj. 3. Those who were unwilling to believe what the apostles wrote of Christ would have refused to believe the writings of Christ, whom they deemed to work miracles by the magic art.

QUESTION XLIII.

OF THE MIRACLES WORKED BY CHRIST, IN GENERAL.

(*In Four Articles.*)

WE must now consider the miracles worked by Christ: (1) In general. (2) Specifically, of each kind of miracle. (3) In particular, of His transfiguration.

Concerning the first, there are four points of inquiry: (1) Whether Christ should have worked miracles? (2) Whether He worked them by Divine power? (3) When did He begin to work miracles? (4) Whether His miracles are a sufficient proof of His Godhead?

FIRST ARTICLE.

WHETHER CHRIST SHOULD HAVE WORKED MIRACLES?

We proceed thus to the First Article :—

Objection 1. It would seem that Christ should not have worked miracles. For Christ's deeds should have been consistent with His words. But He Himself said (Matth. xvi. 4): *A wicked and adulterous generation seeketh after a sign ; and a sign shall not be given it, but the sign of Jonas the prophet.* Therefore He should not have worked miracles.

Obj. 2. Further, just as Christ, at His second coming, is to come *with* great power and majesty, as is written Matth. xxiv. 30, so at His first coming He came in infirmity, according to Isa. liii. 3: *A man of sorrows and acquainted with infirmity.* But the working of miracles belongs to power rather than to infirmity. Therefore it was not fitting that He should work miracles in His first coming.

Obj. 3. Further, Christ came that He might save men by

faith; according to Heb. xii. 2: *Looking on Jesus, the author and finisher of faith.* But miracles lessen the merit of faith; hence our Lord says (Jo. iv. 48): *Unless you see signs and wonders you believe not.* Therefore it seems that Christ should not have worked miracles.

On the contrary, It was said in the person of His adversaries (Jo. xi. 47): *What do we; for this man doth many miracles?*

I answer that, God enables man to work miracles for two reasons. First and principally, in confirmation of the doctrine that a man teaches. For since those things which are of faith surpass human reason, they cannot be proved by human arguments, but need to be proved by the argument of Divine power: so that when a man does works that God alone can do, we may believe that what he says is from God: just as when a man is the bearer of letters sealed with the king's ring, it is to be believed that what they contain expresses the king's will.

Secondly, in order to make known God's presence in a man by the grace of the Holy Ghost: so that when a man does the works of God we may believe that God dwells in him by His grace. Wherefore it is written (Gal. iii. 5): *He who giveth to you the Spirit, and worketh miracles among you.*

Now both these things were to be made known to men concerning Christ—namely, that God dwelt in Him by grace, not of adoption, but of union: and that His supernatural doctrine was from God. And therefore it was most fitting that He should work miracles. Wherefore He Himself says (Jo. x. 38): *Though you will not believe Me, believe the works;* and (v. 36): *The works which the Father hath given Me to perfect . . . themselves . . . give testimony to Me.*

Reply Obj. 1. These words, *a sign shall not be given it, but the sign of Jonas,* mean, as Chrysostom says (*Hom.* xliii. *in Matth.*), that *they did not receive a sign such as they sought*—viz., *from heaven:* but not that He gave them no sign at all.—Or that *He worked signs not for the sake of those whom He knew to be hardened, but to amend others.* Therefore those signs were given, not to them, but to others.

Reply Obj. 2. Although Christ came *in the infirmity* of the flesh, which is manifested in the passions, yet He came *in the power of God*,* and this had to be made manifest by miracles.

Reply Obj. 3. Miracles lessen the merit of faith in so far as those are shown to be hard of heart who are unwilling to believe what is proved from the Scriptures unless (they are convinced) by miracles. Yet it is better for them to be converted to the faith even by miracles than that they should remain altogether in their unbelief. For it is written (1 Cor. xiv. 22) that signs are given *to unbelievers*—viz., that they may be converted to the faith.

SECOND ARTICLE.

WHETHER CHRIST WORKED MIRACLES BY DIVINE POWER?

We proceed thus to the Second Article :—

Objection 1. It would seem that Christ did not work miracles by Divine power. For the Divine power is omnipotent. But it seems that Christ was not omnipotent in working miracles; for it is written (Mark vi. 5) that *He could not do any miracles there—i.e.*, in His own country. Therefore it seems that He did not work miracles by Divine power.

Obj. 2. Further, God does not pray. But Christ sometimes prayed when working miracles; as may be seen in the raising of Lazarus (Jo. xi. 41, 42), and in the multiplication of the loaves, as related Matth. xiv. 19. Therefore it seems that He did not work miracles by Divine power.

Obj. 3. Further, what is done by Divine power cannot be done by the power of any creature. But the things which Christ did could be done also by the power of a creature: wherefore the Pharisees said (Luke xi. 15) that He cast out devils *by Beelzebub the prince of devils*. Therefore it seems that Christ did not work miracles by Divine power.

On the contrary, Our Lord said (Jo. xiv. 10): *The Father who abideth in Me, He doth the works.*

* *Cf.* 2 Cor. xiii. 4.

I answer that, as stated in the First Part (Q. CX., A. 4), true miracles cannot be wrought save by Divine power: because God alone can change the order of nature; and this is what is meant by a miracle. Wherefore Pope Leo says (*Ep. ad Flav.* xxviii.) that, while there are two natures in Christ, there is *one*—viz., the Divine, which shines forth in miracles; and *another*—viz., the human,—*which submits to insults;* yet *each communicates its actions to the other:* in as far as the human nature is the instrument of the Divine action, and the human action receives power from the Divine Nature, as stated above (Q. XIX., A. 1).

Reply Obj. 1. When it is said that *He could not do any miracles there,* it is not to be understood that He could not do them absolutely, but that it was not fitting for Him to do them: for it was unfitting for Him to work miracles among unbelievers. Wherefore it is said farther on: *And He wondered because of their unbelief.* In like manner it is said (Gen. xviii. 17): *Can I hide from Abraham what I am about to do?* and xix. 22: *I cannot do anything till thou go in thither.*

Reply Obj. 2. As Chrysostom says on Matth. xiv. 19, *He took the five loaves and the two fishes, and, looking up to heaven, He blessed and brake:—It was to be believed of Him, both that He is of the Father and that He is equal to Him. . . . Therefore that He might prove both, He works miracles now with authority, now with prayer . . . in the lesser things, indeed, He looks up to heaven*—for instance, in multiplying the loaves—*but in the greater, which belong to God alone, He acts with authority; for example, when He forgave sins and raised the dead.*

When it is said that in raising Lazarus He lifted up His eyes (Jo. xi. 41), this was not because He needed to pray, but because He wished to teach us how to pray. Wherefore He said: *Because of the people who stand about have I said it: that they may believe that Thou hast sent Me.*

Reply Obj. 3. Christ cast out demons otherwise than they are cast out by the power of demons. For demons are cast out from bodies by the power of higher demons in such a

way that they retain their power over the soul: since the devil does not work against his own kingdom. On the other hand, Christ cast out demons, not only from the body, but still more from the soul. For this reason our Lord rebuked the blasphemy of the Jews, who said that He cast out demons by the power of the demons: first, by saying that Satan is not divided against himself; secondly, by quoting the instance of others who cast out demons by the Spirit of God; thirdly, because He could not have cast out a demon unless He had overcome Him by Divine power; fourthly, because there was nothing in common between His works and their effects and those of Satan; since Satan's purpose was to *scatter* those whom Christ *gathered* together.*

THIRD ARTICLE.

WHETHER CHRIST BEGAN TO WORK MIRACLES WHEN HE CHANGED WATER INTO WINE AT THE MARRIAGE FEAST?

We proceed thus to the Third Article :—

Objection 1. It would seem that Christ did not begin to work miracles when He changed water into wine at the marriage feast. For we read in the book *De Infantia Salvatoris* that Christ worked many miracles in His childhood. But the miracle of changing water into wine at the marriage feast took place in the thirtieth or thirty-first year of His age. Therefore it seems that it was not then that He began to work miracles.

Obj. 2. Further, Christ worked miracles by Divine power. Now He was possessed of Divine power from the first moment of His conception; for from that instant He was both God and man. Therefore it seems that He worked miracles from the very first.

Obj. 3. Further, Christ began to gather His disciples after His baptism and temptation, as related Matth. iv. 18 and Jo. i. 35. But the disciples gathered around Him, principally on account of His miracles: thus it is written (Luke v. 4) that He called Peter when *he was astonished at*

* *Cf.* Matth. xii. 24-30; Mark iii. 22; Luke xi. 15-23.

the miracle which He had worked in *the draught of fishes*. Therefore it seems that He worked other miracles before that of the marriage feast.

On the contrary, it is written (Jo. ii. 11): *This beginning of miracles did Jesus in Cana of Galilee.*

I answer that, Christ worked miracles in order to confirm His doctrine, and in order to show forth His Divine power. Therefore, as to the first, it was unbecoming for Him to work miracles before He began to teach. And it was unfitting that He should begin to teach until He reached the perfect age, as we stated above, in speaking of His baptism (Q. XXXIX., A. 3). But as to the second, it was right that He should so manifest His Godhead by working miracles that men should believe in the reality of His manhood. And, consequently, as Chrysostom says (*Hom.* xxi. *in Joan.*), *it was fitting that He should not begin to work wonders from His early years: for men would have deemed the Incarnation to be imaginary, and would have crucified Him before the proper time.*

Reply Obj. 1. As Chrysostom says (*Hom.* xvii. *in Joan.*), in regard to the saying of John the Baptist, '*That He may be made manifest in Israel, therefore am I come baptizing with water,*'—*it is clear that the wonders which some pretend to have been worked by Christ in His childhood are untrue and fictitious. For had Christ worked miracles from His early years, John would by no means have been unacquainted with Him, nor would the rest of the people have stood in need of a teacher to point Him out to them.*

Reply Obj. 2. What the Divine power achieved in Christ was in proportion to the needs of the salvation of mankind, the achievement of which was the purpose of His taking flesh. Consequently He so worked miracles by the Divine power as not to prejudice our belief in the reality of His flesh.

Reply Obj. 3. The disciples were to be commended precisely because they followed Christ *without having seen Him work any miracles*, as Gregory says in a homily (*Hom.* v. *in Evang.*). And, as Chrysostom says (*Hom.* xxiii. *in Joan.*),

the need for working miracles arose then, especially when the disciples were already gathered around and attached to Him, and attentive to what was going on around them. Hence it is added: 'And His disciples believed in Him,' not because they then believed in Him for the first time, but because then *they believed with greater discernment and perfection.*—Or they are called *disciples* because *they were to be disciples later on,* as Augustine observes (*De Consensu Evang.* ii.).

FOURTH ARTICLE.

WHETHER THE MIRACLES WHICH CHRIST WORKED WERE A SUFFICIENT PROOF OF HIS GODHEAD?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the miracles which Christ worked were not a sufficient proof of His Godhead. For it is proper to Christ to be both God and man. But the miracles which Christ worked have been done by others also. Therefore they were not a sufficient proof of His Godhead.

Obj. 2. Further, no power surpasses that of the Godhead. But some have worked greater miracles than Christ, for it is written (Jo. xiv. 12): *He that believeth in Me, the works that I do, he also shall do, and greater than these shall he do.* Therefore it seems that the miracles which Christ worked were an insufficient proof of His Godhead.

Obj. 3. Further, the particular is not a sufficient proof of the universal. But any one of Christ's miracles was one particular work. Therefore none of them was a sufficient proof of His Godhead, by reason of which He had universal power over all things.

On the contrary, Our Lord said (Jo. v. 36): *The works which the Father hath given Me to perfect . . . themselves . . . give testimony to Me.*

I answer that, The miracles which Christ worked were a sufficient proof of His Godhead in three respects. First, as to the very nature of the works, which surpassed the entire capability of created power, and therefore could not be

done save by Divine power. For this reason the blind man, after his sight had been restored, said (Jo. ix. 32, 33): *From the beginning of the world it has not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do anything.*

Secondly, as to the way in which He worked miracles—namely, because He worked miracles as though of His own power, and not by praying, as others do. Wherefore it is written (Luke vi. 19) that *virtue went out from Him and healed all.* Whereby it is proved, as Cyril says (*Comment. in Lucam*) that *He did not receive power from another, but, being God by nature, He showed His own power over the sick. And this is how He worked countless miracles.* Hence on Matth. viii. 16: *He cast out spirits with His word, and all that were sick He healed,* Chrysostom says: *Mark how great a multitude of persons healed the Evangelists pass quickly over, not mentioning one by one . . . but in one word traversing an unspeakable sea of miracles.* And thus it was shown that His power was co-equal with that of God the Father, according to Jo. v. 19: *What things soever* the Father *doth, these the Son doth also in like manner;* and, again (21): *As the Father raiseth up the dead and giveth life, so the Son also giveth life to whom He will.*

Thirdly, from the very fact that He taught that He was God; for unless this were true it would not be confirmed by miracles worked by Divine power. Hence it was said (Mark i. 27): *What is this new doctrine? For with power He commandeth the unclean spirits, and they obey Him.*

Reply Obj. 1. This was the argument of the Gentiles. Wherefore Augustine says (*Ep. ad Volusian.* cxxxvii.): *No suitable wonders, say they, show forth the presence of so great a majesty, for the ghostly cleansing* whereby He cast out demons, *the cure of the sick, the raising of the dead to life, if other miracles be taken into account, are small things before God.* To this Augustine thus answers: *We own that the prophets did as much. . . . But even Moses himself and the other prophets made Christ the Lord the object of their prophecy, and gave Him great glory. . . . He, therefore, chose to do*

similar things to avoid the inconsistency of failing to do what He had done through others. Yet still He was bound to do something which no other had done: to be born of a virgin, to rise from the dead, and to ascend into heaven. If anyone deem this a slight thing for God to do, I know not what more he can expect. Having become man, ought He to have made another world, that we might believe Him to be Him by whom the world was made? But in this world neither a greater world could be made nor one equal to it: and if He had made a lesser world in comparison with this, that too would have been deemed a small thing.

As to the miracles worked by others, Christ did greater still. Hence on Jo. xv. 24: *If I had not done in* (Douay, *among*) *them the works that no other man hath done,* etc., Augustine says: *None of the works of Christ seem to be greater than the raising of the dead: which thing we know the ancient prophets also did. . . . Yet Christ did some works 'which no other man hath done.' . . . But we are told in answer that others did works which He did not, and which none other did. . . . But to heal with so great a power so many defects and ailments and grievances of mortal men, this we read concerning none soever of the men of old. To say nothing of those, each of whom by His bidding, as they came in His way, He made whole, . . . Mark saith* (vi. 56): *'Whithersoever He entered, into towns or into villages or into cities, they laid the sick in the streets, and besought Him that they might touch but the hem of His garment: and as many as touched Him were made whole.' These things none other did in them; for when He saith 'In them,' it is not to be understood to mean 'Among them,' or 'In their presence,' but wholly 'In them,' because He healed them. . . . Therefore whatever works He did in them are works that none ever did; since if ever any other man did any one of them, by His doing he did it; whereas these works He did, not by their doing, but by Himself.*

Reply Obj. 2. Augustine explains this passage of John as follows (*Tract.* lxxi.): *What are these 'greater works' which believers in Him would do? That, as they passed by, their very shadow healed the sick? For it is greater that a*

shadow should heal than the hem of a garment. . . . When, however, He said these words, it was the deeds and works of His words that He spoke of: for when He said . . . 'The Father who abideth in Me, He doth the works,' what works did He mean, then, but the words He was speaking? . . . and the fruits of those same words was the faith of those (who believed): but when the disciples preached the Gospel, not some few like those, but the very nations believed. . . . (Tract. lxxii.). Did not that rich man go away from His presence sorrowful? . . . and yet afterwards, what one individual, having heard from Him, did not, that many did, when He spake by the mouth of His disciples. . . . Behold, He did greater works when spoken of by men believing than when speaking to men hearing. But there is yet this difficulty: that He did these 'greater works' by the apostles; whereas He saith as meaning not only them: . . . 'He that believeth in Me' . . . Listen! . . . 'He that believeth in Me, the works that I do, he also shall do':—first, 'I do,' then 'he also shall do,' because I do that he may do. What works—but that from ungodly he should be made righteous? . . . Which thing Christ worketh in him, truly, but not without him. Yes, I may affirm this to be altogether greater than to create heaven and earth; . . . for 'heaven and earth shall pass away'; but the salvation and justification of the predestinate shall remain. . . . But also in the heavens . . . the angels are the works of Christ: and does that man do greater works than these, who co-operates with Christ in the work of his justification? . . . let him, who can, judge whether it be greater to create a righteous being than to justify an ungodly one. Certainly if both are works of equal power, the latter is a work of greater mercy.*

But there is no need for us to understand all the works of Christ, where He saith, 'Greater than these shall he do.' For by 'these' He meant, perhaps, those which He was doing at that hour: now at that time He was speaking words of faith: . . . and certainly it is less to preach words of righteousness, which thing He did without us, than to justify the ungodly, which thing He so doth in us that we also do it ourselves.

* The words *to create* are not in the text of St. Augustine.

Reply Obj. 3. When some particular work is proper to some agent, then that particular work is a sufficient proof of the whole power of that agent: thus, since the act of reasoning is proper to man, the mere fact that someone reasons about any particular proposition proves him to be a man. In like manner, since it is proper to God to work miracles by His own power, any single miracle worked by Christ by His own power is a sufficient proof that He is God.

QUESTION XLIV.

OF (CHRIST'S) MIRACLES CONSIDERED SPECIFICALLY.

(*In Four Articles.*)

WE have now to consider each kind of miracle: (1) The miracles which He worked in spiritual substances. (2) The miracles which He worked in heavenly bodies. (3) The miracles which He worked in man. (4) The miracles which He worked in irrational creatures.

FIRST ARTICLE.

WHETHER THOSE MIRACLES WERE FITTING WHICH CHRIST WORKED IN SPIRITUAL SUBSTANCES?

We proceed thus to the First Article :—

Objection 1. It would seem that those miracles were unfitting which Christ worked in spiritual substances. For among spiritual substances the holy angels are above the demons; for, as Augustine says (*De Trin.* iii.): *The treacherous and sinful rational spirit of life is ruled by the rational, pious, and just spirit of life.* But we read of no miracles worked by Christ in the good angels. Therefore neither should He have worked miracles in the demons.

Obj. 2. Further, Christ's miracles were ordained to make known His Godhead. But Christ's Godhead was not to be made known to the demons: since this would have hindered the mystery of His Passion, according to 1 Cor. ii. 8: *If they had known it, they would never have crucified the Lord of glory.* Therefore He should not have worked miracles in the demons.

Obj. 3. Further, Christ's miracles were ordained to the glory of God: hence it is written (Matth. ix. 8) that *the multi-*

tudes seeing that the man sick of the palsy had been healed by Christ, *feared, and glorified God that gave such power to men.* But the demons have no part in glorifying God; since *praise is not seemly in the mouth of a sinner* (Ecclus. xv. 9). For which reason also *He suffered them not to speak* (Mark i. 34; Luke iv. 41) those things which reflected glory on Him. Therefore it seems that it was unfitting for Him to work miracles in the demons.

Obj. 4. Further, Christ's miracles are ordained to the salvation of mankind. But sometimes the casting out of demons from men was detrimental to man, in some cases to the body: thus it is related (Mark ix. 24, 25) that a demon at Christ's command, *crying out and greatly tearing* the man, *went out of him; and he became as dead, so that many said: He is dead;* sometimes also to things: as when He sent the demons, at their own request, into the swine, which they cast headlong into the sea; wherefore the inhabitants of those parts *besought Him that He would depart from their coasts* (Matth. viii. 31-34). Therefore it seems unfitting that He should have worked suchlike miracles.

On the contrary, this was foretold (Zach. xiii. 2), where it is written: *I will take away . . . the unclean spirit out of the earth.*

I answer that, The miracles worked by Christ were arguments for the faith which He taught. Now, by the power of His Godhead He was to rescue those who would believe in Him, from the power of the demons; according to Jo. xii. 31: *Now shall the prince of this world be cast out.* Consequently it was fitting that, among other miracles, He should also deliver those who were obsessed by demons.

Reply Obj. 1. Just as men were to be delivered by Christ from the power of the demons, so by Him were they to be brought to the companionship of the angels, according to Coloss. i. 20: *Making peace through the blood of His cross, both as to the things on earth and the things that are in heaven.* Therefore it was not fitting to show forth to men other miracles as regards the angels, except by angels appearing to men: as happened in His Nativity, His Resurrection, and His Ascension.

Reply Obj. 2. As Augustine says (*De Civ. Dei* ix.): *Christ was known to the demons just as much as He willed; and He willed just as far as there was need. But He was known to them, not as to the holy angels, by that which is eternal life, but by certain temporal effects of His power.* First, when they saw that Christ was hungry after fasting they deemed Him not to be the Son of God. Hence, on Luke iv. 3, *If Thou be the Son of God,* etc., Ambrose says: *What means this way of addressing Him? save that, though He knew that the Son of God was to come, yet he did not think that He had come in the weakness of the flesh?* But afterwards, when he saw Him work miracles, he had a sort of conjectural suspicion that He was the Son of God. Hence on Mark i. 24, *I know who Thou art, the Holy One of God,* Chrysostom* says that *he had no certain or firm knowledge of God's coming.* Yet he knew that He was *the Christ promised in the Law,* wherefore it is said (Luke iv. 41) that *they knew that He was Christ.* But it was rather from suspicion than from certainty that they confessed Him to be the Son of God. Hence Bede says on Luke iv. 41: *The demons confess the Son of God, and, as stated farther on, 'they knew that He was Christ.' For when the devil saw Him weakened by His fast, He knew Him to be a real man: but when He failed to overcome Him by temptation, He doubted lest He should be the Son of God. And now from the power of His miracles He either knew, or rather suspected that He was the Son of God. His reason therefore for persuading the Jews to crucify Him was not that he deemed Him not to be Christ or the Son of God, but because he did not foresee that he would be the loser by His death. For the Apostle says of this mystery* (1 Cor. ii. 7, 8), *which is hidden from the beginning, that 'none of the princes of this world knew it, for if they had known it they would never have crucified the Lord of glory.'*

Reply Obj. 3. The miracles which Christ worked in expelling demons were for the benefit, not of the demons, but of men, that they might glorify Him. Wherefore He forbade them to speak in His praise. First, to give us an

* Victor of Antioch. *Cf. Catena Aurea.*

example. For, as Athanasius says, *He restrained his speech, although he was confessing the truth; to teach us not to care about such things, although it may seem that what is said is true. For it is wrong to seek to learn from the devil when we have the Divine Scripture:* besides, it is dangerous, since the demons frequently mix falsehood with truth.—Or, as Chrysostom* says: *It was not meet for them to usurp the prerogative of the apostolic office. Nor was it fitting that the mystery of Christ should be proclaimed by a corrupt tongue,* because *praise is not seemly in the mouth of a sinner.*† Thirdly, because, as Bede says, *He did not wish the envy of the Jews to be aroused thereby.*‡ Hence *even the apostles are commanded to be silent about Him, lest, if His Divine majesty were proclaimed, the gift of His Passion should be deferred.*

Reply Obj. 4. Christ came specially to teach and to work miracles for the good of man, and principally as to the salvation of his soul. Consequently, He allowed the demons, that He cast out, to do man some harm, either in his body or in his goods, for the salvation of man's soul—namely, for man's instruction. Hence Chrysostom says on Matth. viii. 32 that Christ let the demons depart into the swine, *not as yielding to the demons, but, first, to show . . . how harmful are the demons who attack men; secondly, that all might learn that the demons would not dare to hurt even the swine, except He allow them; thirdly, that they would have treated those men more grievously than they treated the swine, unless they had been protected by God's providence.*

And for the same motives He allowed the man, who was being delivered from the demons, to suffer grievously for the moment; yet did He release him at once from that distress. By this, moreover, we are taught, as Bede says on Mark ix. 25, that *often, when after falling into sin we strive to return to God, we experience further and more grievous attacks from the old enemy. This he does, either that he may inspire us with a distaste for virtue, or that he may avenge*

* Cyril of Alexandria, *Comment. in Luc.*
† *Cf.* Theophylact, *Enarr. in Luc.*
‡ Bede, *Expos. in Luc.* iv. 41.

the shame of having been cast out. For the man who was healed *became as dead,* says Jerome, *because to those who are healed it is said, 'You are dead; and your life is hid with Christ in God'* (Col. iii. 3).

SECOND ARTICLE.

WHETHER IT WAS FITTING THAT CHRIST SHOULD WORK MIRACLES IN THE HEAVENLY BODIES?

We proceed thus to the Second Article:—

Objection 1. It would seem that it was unfitting that Christ should work miracles in the heavenly bodies. For, as Dionysius says (*Div. Nom.* iv.), *it beseems Divine providence not to destroy, but to preserve, nature.* Now, the heavenly bodies are by nature incorruptible and unchangeable, as is proved *De Cœlo* i. Therefore it was unfitting that Christ should cause any change in the order of the heavenly bodies.

Obj. 2. Further, the course of time is marked out by the movement of the heavenly bodies, according to Gen. i. 14: *Let there be lights made in the firmament of heaven . . . and let them be for signs, and for seasons, and for days and years.* Consequently if the movement of the heavenly bodies be changed, the distinction and order of the seasons is changed. But there is no report of this having been perceived by astronomers, *who gaze at the stars and observe the months,* as it is written (Isa. xlvii. 13). Therefore it seems that Christ did not work any change in the movements of the heavenly bodies.

Obj. 3. Further, it was more fitting that Christ should work miracles in life and when teaching, than in death: both because, as it is written (2 Cor. xiii. 4), *He was crucified through weakness, yet He liveth by the power of God,* by which He worked miracles; and because His miracles were in confirmation of His doctrine. But there is no record of Christ having worked any miracles in the heavenly bodies during His lifetime: nay, more; when the Pharisees asked Him to give *a sign from heaven,* He refused, as Matthew relates (xii. and xvi.). Therefore it seems that neither in

His death should He have worked any miracles in the heavenly bodies.

On the contrary, It is written (Luke xxiii. 44, 45): *There was darkness over all the earth until the ninth hour; and the sun was darkened.*

I answer that, As stated above (Q. XLIII., A. 4), it behoved Christ's miracles to be a sufficient proof of His Godhead. Now this is not so sufficiently proved by changes wrought in the lower bodies, which changes can be brought about by other causes, as it is by changes wrought in the course of the heavenly bodies, which have been established by God alone in an unchangeable order. This is what Dionysius says in his epistle to Polycarp: *We must recognize that no alteration can take place in the order and movement of the heavens that is not caused by Him who made all and changes all by His word.* Therefore it was fitting that Christ should work miracles even in the heavenly bodies.

Reply Obj. 1. Just as it is natural to the lower bodies to be moved by the heavenly bodies, which are higher in the order of nature, so is it natural to any creature whatsoever to be changed by God, according to His will. Hence Augustine says (*Contra Faust.* xxvi.; quoted by the gloss on Rom. xi. 24: *Contrary to nature thou wert grafted,* etc.): *God, the Creator and Author of all natures, does nothing contrary to nature: for whatsoever He does in each thing, that is its nature.* Consequently the nature of a heavenly body is not destroyed when God changes its course: but it would be if the change were due to any other cause.

Reply Obj. 2. The order of the seasons was not disturbed by the miracle worked by Christ. For, according to some, this gloom or darkening of the sun, which occurred at the time of Christ's passion, was caused by the sun withdrawing its rays, without any change in the movement of the heavenly bodies, which measures the duration of the seasons. Hence Jerome says on Matth. xxvii. 45: *It seems as though the 'greater light' withdrew its rays, lest it should look on its Lord hanging on the Cross, or bestow its radiancy on the impious blasphemers.*—And this withdrawal of the rays is not

to be understood as though it were in the sun's power to send forth or withdraw its rays: for it sheds its light, not from choice, but by nature, as Dionysius says (*Div. Nom.* iv.). But the sun is said to withdraw its rays in so far as the Divine power caused the sun's rays not to reach the earth. On the other hand, Origen says this was caused by clouds coming between (the earth and the sun). Hence on Matth. xxvii. 45 he says: *We must therefore suppose that many large and very dense clouds were massed together over Jerusalem and the land of Judea; so that it was exceedingly dark from the sixth to the ninth hour. Hence I am of opinion that, just as the other signs which occurred at the time of the Passion* —namely, *the rending of the veil, the quaking of the earth,* etc.—*took place in Jerusalem only, so this also: . . . or if anyone prefer, it may be extended to the whole of Judea,* since it is said that '*there was darkness over the whole earth,' which expression refers to the land of Judea, as may be gathered from* 3 *Kings xviii.* 10, *where Abdias says to Elias: 'As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee:' which shows that they sought him among the nations in the neighbourhood of Judea.*

On this point, however, credence is to be given rather to Dionysius, who is an eyewitness as to this having occurred by the moon eclipsing the sun. For he says (*Ep. ad Polyc.*): *Without any doubt we saw the moon encroach on the sun,* he being in Egypt at the time, as he says in the same letter. And in this he points out four miracles.—The first is that the natural eclipse of the sun by interposition of the moon never takes place except when the sun and moon are in conjunction. But then the sun and moon were in opposition, it being the fifteenth day, since it was the Jewish Passover. Wherefore he says: *For it was not the time of conjunction.*—The second miracle is that whereas at the sixth hour the moon was seen, together with the sun, in the middle of the heavens, in the evening it was seen to be in its place—*i.e.*, in the east, opposite the sun. Wherefore he says: *Again we saw it—i.e.*, the moon—*return super-*

naturally into opposition with the sun, so as to be diametrically opposite, having withdrawn from the sun *at the ninth hour*, when the darkness ceased, *until evening*. From this it is clear that the wonted course of the seasons was not disturbed, because the Divine power caused the moon both to approach the sun supernaturally at an unwonted season, and to withdraw from the sun and return to its proper place according to the season.—The third miracle was that the eclipse of the sun naturally always begins in that part of the sun which is to the west and spreads towards the east: and this is because the moon's proper movement from west to east is more rapid than that of the sun, and consequently the moon, coming up from the west, overtakes the sun and passes it on its eastward course. But in this case the moon had already passed the sun, and was distant from it by the length of half the heavenly circle, being opposite to it: consequently it had to return eastwards towards the sun, so as to come into apparent contact with it from the east, and continue in a westerly direction. This is what he refers to when he says: *Moreover, we saw the eclipse begin to the east and spread towards the western edge of the sun*, for it was a total eclipse, *and afterwards pass away*.—The fourth miracle consisted in this, that in a natural eclipse that part of the sun which is first eclipsed is the first to reappear (because the moon, coming in front of the sun, by its natural movement passes on to the east, so as to come away first from the western portion of the sun, which was the first part to be eclipsed), whereas in this case the moon, while returning miraculously from the east to the west, did not pass the sun so as to be to the west of it: but having reached the western edge of the sun returned towards the east: so that the last portion of the sun to be eclipsed was the first to reappear. Consequently the eclipse began towards the east, whereas the sun began to reappear towards the west. And to this he refers by saying: *Again we observed that the occultation and emersion did not begin from the same point—i.e.*, on the same side of the sun—*but on opposite sides*.

Chrysostom adds a fifth miracle (*Hom.* lxxxviii. *in Matth.*), saying that *the darkness in this case lasted for three hours, whereas an eclipse of the sun lasts but a short time, for it is soon over, as those know who have seen one.* Hence we are given to understand that the moon was stationary below the sun, except we prefer to say that the duration of the darkness was measured from the first moment of occultation of the sun to the moment when the sun had completely emerged from the eclipse.

But, as Origen says (*loc. cit.*), *against this the children of this world object: How is it that such a phenomenal occurrence is not related by any writer, whether Greek or barbarian?* And he says that someone of the name of Phlegon *relates in his chronicles that this took place during the reign of Tiberius Cæsar, but he does not say that it occurred at the full moon.* It may be, therefore, that because it was not the time for an eclipse, the various astronomers living then throughout the world were not on the look-out for one, and that they ascribed this darkness to some disturbance of the atmosphere. But in Egypt, where clouds are few on account of the tranquillity of the air, Dionysius and his companions were considerably astonished so as to make the aforesaid observations about this darkness.

Reply Obj. 3. Then, above all, was there need for miraculous proof of Christ's Godhead, when the weakness of human nature was most apparent in Him. Hence it was that at His birth a new star appeared in the heavens. Wherefore Maximus says (*Serm. de Nativ.* viii.): *If thou disdain the manger, raise thine eyes a little and gaze on the new star in the heavens, proclaiming to the world the birth of our Lord.* But in His Passion yet greater weakness appeared in His manhood. Therefore there was need for yet greater miracles in the greater lights of the world. And, as Chrysostom says (*loc. cit.*): *This is the sign which He promised to them who sought for one, saying: 'An evil and adulterous generation seeketh a sign; and a sign shall not be given it, but the sign of Jonas the prophet,' referring to His Cross . . . and*

Resurrection. . . . For it was much more wonderful that this should happen when He was crucified than when He was walking on earth.

THIRD ARTICLE.

WHETHER CHRIST WORKED MIRACLES FITTINGLY ON MEN?

We proceed thus to the Third Article:—

Objection 1. It would seem that Christ worked miracles unfittingly on men. For in man the soul is of more import than the body. Now Christ worked many miracles on bodies, but we do not read of His working any miracles on souls: for neither did He convert any unbelievers to the faith mightily, but by persuading and convincing them with outward miracles, nor is it related of Him that He made wise men out of fools. Therefore it seems that He worked miracles on men in an unfitting manner.

Obj. 2. Further, as stated above (Q. XLIII., A. 2), Christ worked miracles by Divine power: to which it is proper to work suddenly, perfectly, and without any assistance. Now Christ did not always heal men suddenly as to their bodies: for it is written (Mark viii. 22-25) that, *taking the blind man by the hand, He led him out of the town; and, spitting upon his eyes, laying His hands on him, He asked him if he saw anything. And, looking up, he said: I see men as it were trees walking. After that again He laid His hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly.* It is clear from this that He did not heal him suddenly, but at first imperfectly, and by means of His spittle. Therefore it seems that He worked miracles on men unfittingly.

Obj. 3. Further, there is no need to remove at the same time things which do not follow from one another. Now bodily ailments are not always the result of sin, as appears from our Lord's words (Jo. ix. 3): *Neither hath this man sinned, nor his parents, that he should be born blind.* It was unseemly, therefore, for Him to forgive the sins of those who sought the healing of the body, as He is related to have done in the case of the man sick of the palsy (Matth. ix. 2):

the more that the healing of the body, being of less account than the forgiveness of sins, does not seem a sufficient argument for the power of forgiving sins.

Obj. 4. Further, Christ's miracles were worked in order to confirm His doctrine, and witness to His Godhead, as stated above (Q. XLIII., A. 4). Now no man should hinder the purpose of his own work. Therefore it seems unfitting that Christ commanded those who had been healed miraculously to tell no one, as appears from Matth. ix. 30 and Mark viii. 26: the more so, since He commanded others to proclaim the miracles worked on them; thus it is related (Mark v. 19) that, after delivering a man from the demons, He said to him: *Go into thy house to thy friends, and tell them how great things the Lord hath done for thee.*

On the contrary, It is written (Mark vii. 37): *He hath done all things well: He hath made both the deaf to hear and the dumb to speak.*

I answer that, The means should be proportionate to the end. Now Christ came into the world and taught in order to save man, according to Jo. iii. 17: *For God sent not His Son into the world to judge the world, but that the world may be saved by Him.* Therefore it was fitting that Christ, by miraculously healing men in particular, should prove Himself to be the universal and spiritual Saviour of all.

Reply Obj. 1. The means are distinct from the end. Now the end for which Christ's miracles were worked was the health of the rational part, which is healed by the light of wisdom, and the gift of righteousness: the former of which presupposes the latter, since, as it is written (Wisd. i. 4): *Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.* Now it was unfitting that man should be made righteous unless he willed: for this would be both against the nature of righteousness, which implies rectitude of the will, and contrary to the very nature of man, which requires to be led to good by the free-will, not by force. Christ, therefore, justified man inwardly by the Divine power, but not against man's will. Nor did this pertain to His miracles, but to the end of

His miracles.—In like manner by the Divine power He infused wisdom into the simple minds of His disciples: hence He said to them (Luke xxi. 15): *I will give you a mouth and wisdom*, which *all your adversaries will not be able to resist and gainsay*. And this, in so far as the enlightenment was inward, is not to be reckoned as a miracle, but only as regards the outward action—namely, in so far as men saw that those who had been unlettered and simple spoke with such wisdom and constancy. Wherefore it is written (Acts iv. 13) that the Jews, *seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men . . . wondered*.—And though suchlike spiritual effects are different from visible miracles, yet do they testify to Christ's doctrine and power, according to Heb. ii. 4: *God also bearing them witness by signs and wonders and divers miracles, and distributions of the Holy Ghost*.

Nevertheless Christ did work some miracles on the soul of man, principally by changing its lower powers. Hence Jerome, commenting on Matth. ix. 9, *He rose up and followed Him*, says: *Such was the splendour and majesty of His hidden Godhead, which shone forth even in His human countenance, that those who gazed on it were drawn to Him at first sight*. And on Matth. xxi. 12, (*Jesus*) *cast out all them that sold and bought*, the same Jerome says: *Of all the signs worked by our Lord, this seems to me the most wondrous,—that one man, at that time despised, could, with the blows of one scourge, cast out such a multitude. For a fiery and heavenly light flashed from His eyes, and the majesty of His Godhead shone in His countenance*. And Origen says on Jo. ii. 15 that *this was a greater miracle than when He changed water into wine, for there He shows His power over inanimate matter, whereas here He tames the minds of thousands of men*.—Again, on Jo. xviii. 6, *They went backward and fell to the ground*, Augustine says: *Though that crowd was fierce in hate and terrible with arms, yet did that one word, . . . without any weapon, smite them through, drive them back, lay them prostrate: for God lay hidden in that flesh*.—Moreover, to this must be referred what Luke says (iv. 30)—namely, that

Jesus, *passing through the midst of them, went His way*, on which Chrysostom observes (*Hom.* xlviii. *in Joan.*): *That He stood in the midst of those who were lying in wait for Him, and was not seized by them, shows the power of His Godhead;* and, again, that which is written Jo. viii. 59, *Jesus hid Himself and went out of the Temple*, on which Theophylact says: *He did not hide Himself in a corner of the Temple, as if afraid, or take shelter behind a wall or pillar; but by His heavenly power making Himself invisible to those who were threatening Him, He passed through the midst of them.*

From all these instances it is clear that Christ, when He willed, changed the minds of men by His Divine power, not only by the bestowal of righteousness and the infusion of wisdom, which pertains to the end of miracles, but also by outwardly drawing men to Himself, or by terrifying or stupefying them, which pertains to the miraculous itself.

Reply Obj. 2. Christ came to save the world, not only by Divine power, but also through the mystery of His Incarnation. Consequently in healing the sick He frequently not only made use of His Divine power, healing by way of command, but also by applying something pertaining to His human nature. Hence on Luke iv. 40, *He, laying His hands on every one of them, healed them*, Cyril says: *Although, as God, He might, by one word, have driven out all diseases, yet He touched them, showing that His own flesh was endowed with a healing virtue.* And on Mark viii. 23, *Spitting upon his eyes, laying His hands on him*, etc., Chrysostom* says: *He spat and laid His hands upon the blind man, wishing to show that His Divine word, accompanied by His operation, works wonders: for the hand signifies operation; the spittle signifies the word which proceeds from the mouth.* Again, on Jo. ix. 6, *He made clay of the spittle, and spread the clay upon the eyes of the blind man*, Augustine says: *Of His spittle He made clay,—because 'the Word was made flesh.'* Or, again, as Chrysostom says, to signify that it was He who made man of *the slime of the earth.*

It is furthermore to be observed concerning Christ's

* Victor of Antioch.

miracles that generally what He did was most perfect. Hence on Jo. ii. 10, *Every man at first setteth forth good wine,* Chrysostom says: *Christ's miracles are such as to far surpass the works of nature in splendour and usefulness.*— Likewise in an instant He conferred perfect health on the sick. Hence on Matth. viii. 15, *She arose and ministered to them,* Jerome says: *Health restored by our Lord returns wholly and instantly.*

There was, however, special reason for the contrary happening in the case of the man born blind, and this was his want of faith, as Chrysostom* says. Or as Bede observes on Mark viii. 23: *Whom He might have healed wholly and instantly by a single word, He heals little by little, to show the extent of human blindness, which hardly, and that only by degrees, can come back to the light: and to point out that each step forward in the way of perfection is due to the help of His grace.*

Reply Obj. 3. As stated above (Q. XLIII., A. 2), Christ worked miracles by Divine power. Now *the works of God are perfect* (Deut. xxxii. 4). But nothing is perfect except it attain its end. Now the end of the outward healing worked by Christ is the healing of the soul. Consequently it was not fitting that Christ should heal a man's body without healing his soul. Wherefore on Jo. vii. 23, *I have healed the whole man on a Sabbath day,* Augustine says: *Because he was cured, so as to be whole in body; he believed, so as to be whole in soul.* To the man sick of the palsy it is said specially, *Thy sins are forgiven thee,* because, as Jerome observes on Matth. ix. 5, 6: *We are hereby given to understand that ailments of the body are frequently due to sin: for which reason, perhaps, first are his sins forgiven, that the cause of the ailment being removed, health may return.* Wherefore, also (Jo. v. 14), it is said: *Sin no more, lest some worse thing happen to thee.* Whence, says Chrysostom, *we learn that his sickness was the result of sin.*

Nevertheless, as Chrysostom says on Matth. ix. 5: *By how much a soul is of more account than a body, by so much is*

* Victor of Antioch.

the forgiving of sins a greater work than healing the body; but because the one is unseen He does the lesser and more manifest thing in order to prove the greater and more unseen.

Reply Obj. 4. On Matth. ix. 30, *See that no man know this,* Chrysostom says: *If in another place we find Him saying, 'Go and declare the glory of God'* (*cf.* Mark v. 19; Luke viii. 39), *that is not contrary to this. For He instructs us to forbid them that would praise us on our own account: but if the glory be referred to God, then we must not forbid, but command, that it be done.*

Fourth Article.

Whether Christ worked miracles fittingly on irrational creatures?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ worked miracles unfittingly on irrational creatures. For brute animals are more noble than plants. But Christ worked a miracle on plants, as when the fig-tree withered away at His command (Matth. xxi. 19). Therefore Christ should have worked miracles also on brute animals.

Obj. 2. Further, punishment is not justly inflicted save for fault. But it was not the fault of the fig-tree that Christ found no fruit on it, when fruit was not in season (Mark xi. 13). Therefore it seems unfitting that He withered it up.

Obj. 3. Further, air and water are between heaven and earth. But Christ worked some miracles in the heavens, as stated above (A. 2), and likewise in the earth, when it quaked at the time of His Passion (Matth. xxvii. 51). Therefore it seems that He should also have worked miracles in the air and water, such as to divide the sea, as did Moses (Exod. xiv. 21); or a river, as did Josue (Jos. iii. 16) and Elias (4 Kings ii. 8); and to cause thunder to be heard in the air, as occurred on Mount Sinai when the Law was given (Exod. xix. 16), and like to what Elias did (3 Kings xviii. 45).

Obj. 4. Further, miraculous works pertain to the work of Divine providence in governing the world. But this work presupposes creation. It seems, therefore, unfitting that in His miracles Christ made use of creation: when, to wit, He multiplied the loaves. Therefore His miracles in regard to irrational creatures seem to have been unfitting.

On the contrary, Christ is *the wisdom of God* (1 Cor. i. 24), of whom it is said (Wisd. viii. 1) that *she ordereth all things sweetly.*

I answer that, As stated above, Christ's miracles were ordained to the end that He should be recognized as having Divine power, unto the salvation of mankind. Now it belongs to the Divine power that every creature be subject thereto. Consequently it behoved Him to work miracles on every kind of creature, not only on man, but also on irrational creatures.

Reply Obj. 1. Brute animals are akin generically to man, wherefore they were created on the same day as man. And since He had worked many miracles on the bodies of men, there was no need for Him to work miracles on the bodies of brute animals; and so much the less that, as to their sensible and corporeal nature, the same reason applies to both men and animals, especially terrestrial. But fish, from living in water, are more alien from human nature; wherefore they were made on another day. On them Christ worked a miracle in the plentiful draught of fishes, related Luke v. and Jo. xxi.; and, again, in the fish caught by Peter, who found a stater in it (Matth. xvii. 26).—As to the swine who were cast headlong into the sea, this was not the effect of a Divine miracle, but of the action of the demons, God permitting.

Reply Obj. 2. As Chrysostom says on Matth. xxi. 19: *When our Lord does any suchlike thing* on plants or brute animals, *ask not how it was just to wither up the fig-tree, since it was not the fruit season; to ask such a question is foolish in the extreme,* because such things cannot commit a fault or be punished: *but look at the miracle, and wonder at the worker.* Nor does the Creator *inflict* any

hurt on the owner, if He choose to make use of His own creature for the salvation of others; rather, as Hilary says on Matth. xxi. 19, *we should see in this a proof of God's goodness, for when He wished to afford an example of salvation as being procured by Him, He exercised His mighty power on the human body: but when He wished to picture to them His severity towards those who wilfully disobey Him, He foreshadows their doom by His sentence on the tree.* This is the more noteworthy in a fig-tree which, as Chrysostom observes (*loc. cit.*), *being full of moisture, makes the miracle all the more remarkable.*

Reply Obj. 3. Christ also worked miracles befitting to Himself in the air and water: when, to wit, as related Matth. viii. 26, *He commanded the winds, and the sea, and there came a great calm.* But it was not befitting that He who came to restore all things to a state of peace and calm should cause either a disturbance in the atmosphere or a division of waters. Hence the Apostle says (Heb. xii. 18): *You are not come to a fire that may be touched and approached* (Vulg., *a mountain that might be touched, and a burning fire*), *and a whirlwind, and darkness, and storm.*

At the time of His Passion, however, the *veil was rent,* to signify the unfolding of the mysteries of the Law; *the graves were opened,* to signify that His death gave life to the dead; *the earth quaked and the rocks were rent,* to signify that man's stony heart would be softened, and the whole world changed for the better by the virtue of His Passion.

Reply Obj. 4. The multiplication of the loaves was not effected by way of creation, but by an addition of extraneous matter transformed into loaves; hence Augustine says on Jo. vi. 1-14: *Whence He multiplieth a few grains into harvests, thence in His hands He multiplied the five loaves:* and it is clearly by a process of transformation that grains are multiplied into harvests.

QUESTION XLV.

OF CHRIST'S TRANSFIGURATION.

(In Four Articles.)

WE now consider Christ's transfiguration; and here there are four points of inquiry: (1) Whether it was fitting that Christ should be transfigured? (2) Whether the clarity of the transfiguration was the clarity of glory? (3) Of the witnesses of the transfiguration. (4) Of the testimony of the Father's voice.

FIRST ARTICLE.

WHETHER IT WAS FITTING THAT CHRIST SHOULD BE TRANSFIGURED?

We proceed thus to the First Article :—

Objection 1. It would seem that it was not fitting that Christ should be transfigured. For it is not fitting for a true body to be changed into various shapes (*figuras*), but only for an imaginary body. Now Christ's body was not imaginary, but real, as stated above (Q. V., A. 1). Therefore it seems that it should not have been transfigured.

Obj. 2. Further, figure is in the fourth species of quality, whereas clarity is in the third, since it is a sensible quality. Therefore Christ's assuming clarity should not be called a transfiguration.

Obj. 3. Further, a glorified body has four gifts, as we shall state farther on (Suppl. Q. LXXXII.)—viz., impassibility, agility, subtlety, and clarity. Therefore His transfiguration should not have consisted in an assumption of clarity rather than of the other gifts.

On the contrary, It is written (Matth. xvii. 2) that Jesus *was transfigured* in the presence of three of His disciples.

I answer that, Our Lord, after foretelling His Passion to His disciples, had exhorted them to follow the path of His sufferings (Matth. xvi. 21, 24). Now in order that anyone go straight along a road, he must have some knowledge of the end: thus an archer will not shoot the arrow straight unless he first see the target. Hence Thomas said (Jo. xiv. 5): *Lord, we know not whither Thou goest; and how can we know the way?* Above all is this necessary when hard and rough is the road, heavy the going, but delightful the end. Now by His Passion Christ achieved glory, not only of His soul, which He had from the first moment of His conception, but also of His body; according to Luke (xxiv. 26): *Christ ought* (Vulg., *ought not Christ*) *to have suffered these things, and so to enter into His glory* (?) To which glory He brings those who follow the footsteps of His Passion, according to Acts xiv. 21: *Through many tribulations we must enter into the kingdom of God.* Therefore it was fitting that He should show His disciples the glory of His clarity (which is to be transfigured), to which He will configure those who are His; according to Phil. iii. 21: (*Who*) *will reform the body of our lowness configured* (Douay, *made like*) *to the body of His glory.* Hence Bede says on Mark viii. 39: *By His loving foresight He allowed them to taste for a short time the contemplation of eternal joy, so that they might bear persecution bravely.*

Reply Obj. 1. As Jerome says on Matth. xvii. 2: *Let no one suppose that Christ,* through being said to be transfigured, *laid aside His natural shape and countenance, or substituted an imaginary or aerial body for His real body. The Evangelist describes the manner of His transfiguration when he says: 'His face did shine as the sun, and His garments became white as snow.' Brightness of face and whiteness of garments argue not a change of substance, but a putting on of glory.*

Reply Obj. 2. Figure is seen in the outline of a body, for it is *that which is enclosed by one or more boundaries.** Therefore whatever has to do with the outline of a body seems to

* Euclid, bk. i., def. xiv.

pertain to the figure. Now the clarity, just as the colour, of a non-transparent body is seen on its surface, and consequently the assumption of clarity is called transfiguration.

Reply Obj. 3. Of those four gifts, clarity alone is a quality of the very person in himself; whereas the other three are not perceptible, save in some action or movement, or in some passion. Christ, then, did show in Himself certain indications of those three gifts—of agility, for instance, when He walked on the waves of the sea; of subtlety, when He came forth from the closed womb of the Virgin; of impassibility, when He escaped unhurt from the hands of the Jews who wished to hurl Him down or to stone Him. And yet He is not said, on account of this, to be transfigured, but only on account of clarity, which pertains to the aspect of His Person.

SECOND ARTICLE.

WHETHER THIS CLARITY WAS THE CLARITY OF GLORY?

We proceed thus to the Second Article:—

Objection 1. It would seem that this clarity was not the clarity of glory. For a gloss of Bede on Matth. xvii. 2, *He was transfigured before them*, says: *In His mortal body He shows forth, not the state of immortality, but clarity like to that of future immortality.* But the clarity of glory is the clarity of immortality. Therefore the clarity which Christ showed to His disciples was not the clarity of glory.

Obj. 2. Further, on Luke ix. 27 (*That*) *shall not taste death unless* (Vulg., *till*) *they see the kingdom of God*, Bede's gloss says: *That is, the glorification of the body in an imaginary vision of future beatitude.* But the image of a thing is not the thing itself. Therefore this was not the clarity of beatitude.

Obj. 3. Further, the clarity of glory is only in a human body. But this clarity of the transfiguration was seen not only in Christ's body, but also in His garments, and in

the bright cloud which *overshaded* the disciples. Therefore it seems that this was not the clarity of glory.

On the contrary, Jerome says on the words, *He was transfigured before them* (Matth. xvii. 2): *He appeared to the Apostles such as He will appear on the day of judgement.* And on Matth. xvi. 28, *Till they see the Son of Man coming in His kingdom*, Chrysostom says: *Wishing to show with what kind of glory He is afterwards to come, so far as it was possible for them to learn it, He showed it to them in their present life, that they might not grieve even over the death of their Lord.*

I answer that, The clarity which Christ assumed in His transfiguration was the clarity of glory as to its essence, but not as to its mode of being. For the clarity of the glorified body is derived from that of the soul, as Augustine says (*Ep. ad Diosc.* cxviii.). And in like manner the clarity of Christ's body in His transfiguration was derived from His Godhead, as Damascene says (*Orat. de Transfig.*), and from the glory of His soul. That the glory of His soul did not overflow into His body from the first moment of Christ's conception was due to a certain Divine dispensation, that, as stated above (Q. XIV., A. 1 *ad* 2), He might fulfil the mysteries of our redemption in a passible body. This did not, however, deprive Christ of His power of outpouring the glory of His soul into His body. And this He did, as to clarity, in His transfiguration, but otherwise than in a glorified body. For the clarity of the soul overflows into a glorified body, by way of a permanent quality affecting the body. Hence bodily refulgence is not miraculous in a glorified body. But in Christ's transfiguration clarity overflowed from His Godhead and from His soul into His body, not as an immanent quality affecting His very body, but rather after the manner of a transient passion, as when the air is lit up by the sun. Consequently the refulgence, which appeared in Christ's body then, was miraculous: just as was the fact of His walking on the waves of the sea. Hence Dionysius says (*Ep. ad Cai.* iv.): *Christ excelled man in doing that which is proper to man: this is shown in His*

supernatural conception of a virgin, and in the unstable waters bearing the weight of material and earthly feet.

Wherefore we must not say, as Hugh of St. Victor* said, that Christ assumed the gift of clarity in the transfiguration, of agility in walking on the sea, and of subtlety in coming forth from the Virgin's closed womb: because the gifts are immanent qualities of a glorified body. On the contrary, whatever pertained to the gifts, that He had miraculously. The same is to be said, as to the soul, of the vision in which Paul saw God in a rapture, as we have stated in the Second Part (II.-II., Q. CLXXV., A. 3 *ad* 2).

Reply Obj. 1. The words quoted prove, not that the clarity of Christ was not that of glory, but that it was not the clarity of a glorified body, since Christ's body was not as yet immortal. And just as it was by dispensation that in Christ the glory of the soul should not overflow into the body, so was it possible that by dispensation it might overflow as to the gift of clarity and not as to that of impassibility.

Reply Obj. 2. This clarity is said to have been imaginary, not as though it were not really the clarity of glory, but because it was a kind of image representing that perfection of glory, in virtue of which the body will be glorious.

Reply Obj. 3. Just as the clarity which was in Christ's body was a representation of His body's future clarity, so the clarity which was in His garments signified the future clarity of the saints, which will be surpassed by that of Christ, just as the brightness of the snow is surpassed by that of the sun. Hence Gregory says (*Moral.* xxxii.) that Christ's garments became resplendent, *because in the height of heavenly clarity all the saints will cling to Him in the refulgence of righteousness. For His garments signify the righteous, because He will unite them to Himself,* according to Isa. xlix. 18: *Thou shalt be clothed with all these as with an ornament.*

The bright cloud signifies the glory of the Holy Ghost or the *power of the Father,* as Origen says (*Tract.* iii. *in Matth.*), by which in the glory to come the saints will be covered.—

* Innocent III., *De Myst. Miss.*, iv.

Or, again, it may be said fittingly that it signifies the clarity of the world redeemed, which clarity will cover the saints as a tent. Hence when Peter proposed to make tents, *a bright cloud overshaded* the disciples.

Third Article.

Whether the witnesses of the transfiguration were fittingly chosen?

We proceed thus to the Third Article:—

Objection 1. It would seem that the witnesses of the transfiguration were unfittingly chosen. For everyone is a better witness of things that he knows. But at the time of Christ's transfiguration no one but the angels had as yet any knowledge from experience of the glory to come. Therefore the witnesses of the transfiguration should have been angels rather than men.

Obj. 2. Further, truth, not fiction, is becoming in a witness of the truth. Now, Moses and Elias were there, not really, but only in appearance; for a gloss on Luke ix. 30, *They were Moses and Elias,* says: *It must be observed that Moses and Elias were there neither in body nor in soul;* but that those bodies were formed *of some available matter. It is also credible that this was the result of the angelic ministries, through the angels impersonating them.* Therefore it seems that they were unsuitable witnesses.

Obj. 3. Further, it is said (Acts x. 43) that *all the prophets give testimony* to Christ. Therefore not only Moses and Elias, but also all the prophets, should have been present as witnesses.

Obj. 4. Further, Christ's glory is promised as a reward to all the faithful (2 Cor. iii. 18; Phil. iii. 21), in whom He wished by His transfiguration to enkindle a desire of that glory. Therefore He should have taken not only Peter, James, and John, but all His disciples, to be witnesses of His transfiguration.

On the contrary is the authority of the Gospel.

I answer that, Christ wished to be transfigured in order to

show men His glory, and to arouse men to a desire of it, as stated above (A. 1). Now men are brought to the glory of eternal beatitude by Christ,—not only those who lived after Him, but also those who preceded Him; therefore, when He was approaching His Passion, both *the multitude that followed* and that *which went before, cried saying: 'Hosanna,'* as related Matth. xxi. 9, beseeching Him, as it were, to save them. Consequently it was fitting that witnesses should be present from among those who preceded Him—namely, Moses and Elias—and from those who followed after Him—namely, Peter, James, and John—that *in the mouth of two or three witnesses* this word might stand.

Reply Obj. 1. By His transfiguration Christ manifested to His disciples the glory of His body, which belongs to men only. It was therefore fitting that He should choose men and not angels as witnesses.

Reply Obj. 2. This gloss is said to be taken from a book entitled *On the Marvels of Holy Scripture.* It is not an authentic work, but is wrongly ascribed to St. Augustine; consequently we need not stand by it. For Jerome says on Matth. xvii. 3: *Observe that when the Scribes and Pharisees asked for a sign from heaven, He refused to give one; whereas here, in order to increase the apostles' faith, He gives a sign from heaven, Elias coming down thence, whither he had ascended, and Moses arising from the nether world.* This is not to be understood as though the soul of Moses was reunited to his body, but that his soul appeared through some assumed body, just as the angels do. But Elias appeared in his own body, not that he was brought down from the empyrean heaven, but from some place on high, whither he was taken up in the fiery chariot.

Reply Obj. 3. As Chrysostom says on Matth. xvii. 3: *Moses and Elias are brought forward for many reasons.* And, first of all, *because the multitude said He was Elias or Jeremias or one of the prophets, He brings the leaders of the prophets with Him; that hereby at least they might see the difference between the servants and their Lord.*—Another reason was . . . *that Moses gave the Law . . . while Elias . . . was jealous*

for the glory of God. Wherefore by appearing together with Christ, they show how falsely the Jews *accused Him of transgressing the Law, and of blasphemously appropriating to Himself the glory* of God.—A third reason was *to show that He has power of death and life, and that He is the judge of the dead and the living; by bringing with Him Moses who had died, and Elias who still lived.*—A fourth reason was because, as Luke says (ix. 31), *they spoke* with Him *of His decease that He should accomplish in Jerusalem—i.e.*, of His Passion and death. Therefore, *in order to strengthen the hearts of His disciples with a view to this,* He sets before them those who had exposed themselves to death for God's sake: since Moses braved death in opposing Pharaoh, and Elias in opposing Achab.—A fifth reason was that *He wished His disciples to imitate the meekness of Moses and the zeal of Elias.*—Hilary adds a sixth reason—namely, in order to signify that He had been foretold by the Law, which Moses gave them, and by the prophets, of whom Elias was the principal.

Reply Obj. 4. Lofty mysteries should not be immediately explained to everyone, but should be handed down through superiors to others in their proper turn. Consequently, as Chrysostom says (*loc. cit.*), *He took these three as being superior to the rest.* For *Peter excelled in the love* he bore to Christ and in the power bestowed on him; John in the privilege of Christ's love for him on account of his virginity, and, again, on account of his being privileged to be an Evangelist; James on account of the privilege of martyrdom. Nevertheless He did not wish them to tell others what they had seen before His Resurrection; *lest,* as Jerome says on Matth. xvii. 19, *such a wonderful thing should seem incredible to them; and lest, after hearing of so great glory, they should be scandalized at the Cross* that followed; or, again, *lest* (the Cross) *should be entirely hindered by the people;** and *in order that they might then be witnesses of spiritual things when they should be filled with the Holy Ghost.*†

* Bede, *Hom.* xviii. *Cf. Catena Aurea.*
† Hilary, *in Matth.* xvii.

FOURTH ARTICLE.

WHETHER THE TESTIMONY OF THE FATHER'S VOICE, SAYING, 'THIS IS MY BELOVED SON,' WAS FITTINGLY ADDED?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that the testimony of the Father's voice, saying, *This is My beloved Son,* was not fittingly added; for, as it is written (Job xxxiii. 14), *God speaketh once, and repeateth not the selfsame thing the second time.* But the Father's voice had testified to this at the time of (Christ's) baptism. Therefore it was not fitting that He should bear witness to it a second time.

Obj. 2. Further, at the baptism the Holy Ghost appeared under the form of a dove at the same time as the Father's voice was heard. But this did not happen at the transfiguration. Therefore it seems that the testimony of the Father was made in an unfitting manner.

Obj. 3. Further, Christ began to teach after His baptism. Nevertheless, the Father's voice did not then command men to hear him. Therefore neither should it have so commanded at the transfiguration.

Obj. 4. Further, things should not be said to those who cannot bear them, according to Jo. xvi. 12: *I have yet many things to say to you, but you cannot bear them now.* But the disciples could not bear the Father's voice; for it is written (Matth. xvii. 6) that *the disciples hearing, fell upon their face, and were very much afraid.* Therefore the Father's voice should not have been addressed to them.

On the contrary is the authority of the Gospel.

I answer that, The adoption of the sons of God is through a certain conformity of image to the natural Son of God. Now this takes place in two ways: first, by the grace of the wayfarer, which is imperfect conformity; secondly, by glory, which is perfect conformity, according to 1 Jo. iii. 2: *We are now the sons of God, and it hath not yet appeared what we shall be: we know that, when He shall appear, we shall be like to Him, because we shall see Him as He is.* Since, therefore, it is in baptism that we acquire grace, while the clarity of

the glory to come was foreshadowed in the transfiguration, therefore both in His baptism and in His transfiguration the natural sonship of Christ was fittingly made known by the testimony of the Father: because He alone with the Son and Holy Ghost is perfectly conscious of that perfect generation.

Reply Obj. 1. The words quoted are to be understood of God's eternal speaking, by which God the Father uttered the only-begotten and co-eternal Word. Nevertheless, it can be said that God uttered the same thing twice in a bodily voice, yet not for the same purpose, but in order to show the divers modes in which men can be partakers of the likeness of the eternal Sonship.

Reply Obj. 2. Just as in the Baptism, where the mystery of the first regeneration was proclaimed, the operation of the whole Trinity was made manifest, because the Son Incarnate was there, the Holy Ghost appeared under the form of a dove, and the Father made Himself known in the voice; so also in the transfiguration, which is the mystery of the second regeneration, the whole Trinity appears—the Father in the voice, the Son in the man, the Holy Ghost in the bright cloud; for just as in baptism He confers innocence, signified by the simplicity of the dove, so in the resurrection will He give His elect the clarity of glory and refreshment from all sorts of evil, which are signified by the bright cloud.

Reply Obj. 3. Christ came to give grace actually, and to promise glory by His words. Therefore it was fitting at the time of His transfiguration, and not at the time of His baptism, that men should be commanded to hear Him.

Reply Obj. 4. It was fitting that the disciples should be afraid and fall down on hearing the voice of the Father, to show that the glory which was then being revealed surpasses in excellence the sense and faculty of all mortal beings; according to Exod. xxxiii. 20: *Man shall not see Me and live.* This is what Jerome says on Matth. xvii. 6: *Such is human frailty that it cannot bear to gaze on such great glory.* But men are healed of this frailty by Christ when He brings them into glory. And this is signified by what He says to them: *Arise, and fear not.*

QUESTION XLVI.

THE PASSION OF CHRIST.

(*In Twelve Articles.*)

In proper sequence we have now to consider all that relates to Christ's leaving the world. In the first place, His Passion; secondly, His death; thirdly, His burial; and, fourthly, His descent into hell.

With regard to the Passion, there arises a threefold consideration: (1) The Passion itself; (2) the efficient cause of the Passion; (3) the fruits of the Passion.

Under the first heading there are twelve points of inquiry: (1) Whether it was necessary for Christ to suffer for men's deliverance? (2) Whether there was any other possible means of delivering men? (3) Whether this was the more suitable means? (4) Whether it was fitting for Christ to suffer on the cross? (5) The extent of His sufferings. (6) Whether the pain which He endured was the greatest? (7) Whether His entire soul suffered? (8) Whether His Passion hindered the joy of fruition? (9) The time of the Passion. (10) The place. (11) Whether it was fitting for Him to be crucified with robbers? (12) Whether Christ's Passion is to be attributed to the Godhead?

First Article.

WHETHER IT WAS NECESSARY FOR CHRIST TO SUFFER FOR THE DELIVERANCE OF THE HUMAN RACE?

We proceed thus to the First Article:—

Objection 1. It would seem that it was not necessary for Christ to suffer for the deliverance of the human race. For the human race could not be delivered except by God,

according to Isaias xlv. 21: *Am not I the Lord, and there is no God else besides Me? A just God and a Saviour, there is none besides Me.* But no necessity can compel God, for this would be repugnant to His omnipotence. Therefore it was not necessary for Christ to suffer.

Obj. 2. Further, what is necessary is opposed to what is voluntary. But Christ suffered of His own will; for it is written (Isa. liii. 7): *He was offered because it was His own will.* Therefore it was not necessary for Him to suffer.

Obj. 3. Further, as is written (Ps. xxiv. 10): *All the ways of the Lord are mercy and truth.* But it does not seem necessary that He should suffer on the part of the Divine mercy, which, as it bestows gifts freely, so it appears to condone debts without satisfaction: nor, again, on the part of Divine justice, according to which man had deserved everlasting condemnation. Therefore it does not seem necessary that Christ should have suffered for men's deliverance.

Obj. 4. Further, the angelic nature is more excellent than the human, as appears from Dionysius (*Div. Nom.* iv.). But Christ did not suffer to repair the angelic nature which had sinned. Therefore, apparently, neither was it necessary for Him to suffer for the salvation of the human race.

On the contrary, It is written (Jo. iii. 14): *As Moses lifted up the serpent in the desert, so must the Son of man be lifted up, that whosoever believeth in Him may not perish, but may have life everlasting.*

I answer that, As the Philosopher teaches (*Metaph.* v.), there are several acceptations of the word *necessary.* In one way it means anything which of its nature cannot be otherwise; and in this way it is evident that it was not necessary either on the part of God or on the part of man for Christ to suffer. In another sense a thing may be necessary from some cause quite apart from itself; and should this be either an efficient or a moving cause, then it brings about the necessity of compulsion; as, for instance, when a man cannot get away owing to the violence of someone else holding him. But if the external factor which induces necessity be an end, then it will be said to be neces-

sary from presupposing such end—namely, when some particular end cannot exist at all, or not conveniently, except such end be presupposed. It was not necessary, then, for Christ to suffer from necessity of compulsion, either on God's part, who ruled that Christ should suffer, or on Christ's own part, who suffered voluntarily. Yet it was necessary from necessity of the end proposed; and this can be accepted in three ways. First of all, on our part, who have been delivered by His Passion, according to John (*loc. cit.*): *The Son of man must be lifted up, that whosoever believeth in Him may not perish, but may have life everlasting.* Secondly, on Christ's part, who merited the glory of being exalted, through the lowliness of His Passion: and to this must be referred Luke xxiv. 26: *Ought not Christ to have suffered these things, and so to enter into His glory?* Thirdly, on God's part, whose determination regarding the Passion of Christ, foretold in the Scriptures and prefigured in the observances of the Old Testament, had to be fulfilled. And this is what St. Luke says (xxii. 22): *The Son of man indeed goeth, according to that which is determined;* and (xxiv. 44, 46): *These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning Me: for it is thus written, and thus it behoved Christ to suffer, and to rise again from the dead.*

Reply Obj. 1. This argument is based on the necessity of compulsion on God's part.

Reply Obj. 2. This argument rests on the necessity of compulsion on the part of the man Christ.

Reply Obj. 3. That man should be delivered by Christ's Passion was in keeping with both His mercy and His justice. With His justice, because by His Passion Christ made satisfaction for the sin of the human race; and so man was set free by Christ's justice: and with His mercy, for since man of himself could not satisfy for the sin of all human nature, as was said above (Q. I., A. 2), God gave him His Son to satisfy for him, according to Rom. iii. 24, 25: *Being justified freely by His grace, through the redemption that is in Christ Jesus,*

whom God hath proposed to be a propitiation, through faith in His blood. And this came of more copious mercy than if He had forgiven sins without satisfaction. Hence it is said (Ephes. ii. 4): *God, who is rich in mercy, for His exceeding charity wherewith He loved us, even when we were dead in sins, hath quickened us together in Christ.*

Reply Obj. 4. The sin of the angels was irreparable; not so the sin of the first man (I., Q. LXIV., A. 2).

Second Article.

Whether there was any other possible way of human deliverance beside the passion of Christ?

We proceed thus to the Second Article:—

Objection 1. It would seem that there was no other possible way of human deliverance besides Christ's Passion. For our Lord says (Jo. xii. 24): *Amen, amen I say to you, unless the grain of wheat falling into the ground dieth, itself remaineth alone; but if it die, it bringeth forth much fruit.* Upon this St. Augustine (*Tract.* li.) observes that *Christ called Himself the seed.* Consequently, unless He suffered death, He would not otherwise have produced the fruit of our redemption.

Obj. 2. Further, our Lord addresses the Father (Matth. xxvi. 42): *My Father, if this chalice may not pass away but I must drink it, Thy will be done.* But He spoke there of the chalice of the Passion. Therefore Christ's Passion could not pass away; hence Hilary says (*Comm.* 31 *in Matth.*): *Therefore the chalice cannot pass except He drink of it, because we cannot be restored except through His Passion.*

Obj. 3. Further, God's justice required that Christ should satisfy by the Passion in order that man might be delivered from sin. But Christ cannot let His justice pass; for it is written (2 Tim. ii. 13): *If we believe not, He continueth faithful, He cannot deny Himself.* But He would deny Himself were He to deny His justice, since He is justice itself. It seems impossible, then, for man to be delivered otherwise than by Christ's Passion.

Obj. 4. Further, there can be no falsehood underlying

faith. But the Fathers of old believed that Christ would suffer. Consequently, it seems that it had to be that Christ should suffer.

On the contrary, Augustine says (*De Trin.* xiii.): *We assert that the way whereby God deigned to deliver us by the man Jesus Christ, who is mediator between God and man, is both good and befitting the Divine dignity; but let us also show that other possible means were not lacking on God's part, to whose power all things are equally subordinate.*

I answer that, A thing may be said to be possible or impossible in two ways: first of all, simply and absolutely; or secondly, from supposition. Therefore, speaking simply and absolutely, it was possible for God to deliver mankind otherwise than by the Passion of Christ, because *no word shall be impossible with God* (Luke i. 37). Yet it was impossible if some supposition be made. For since it is impossible for God's foreknowledge to be deceived and His will or ordinance to be frustrated, then, supposing God's foreknowledge and ordinance regarding Christ's Passion, it was not possible at the same time for Christ not to suffer, and for mankind to be delivered otherwise than by Christ's Passion. And the same holds good of all things foreknown and preordained by God, as was laid down in the First Part (Q. XIV., A. 13).

Reply Obj. 1. Our Lord is speaking there presupposing God's foreknowledge and predetermination, according to which it was resolved that the fruit of man's salvation should not follow unless Christ suffered.

Reply Obj. 2. In the same way we must understand what is here objected to in the second instance: *If this chalice may not pass away but I must drink of it*—that is to say, because Thou hast so ordained it—hence He adds: *Thy will be done.*

Reply Obj. 3. Even this justice depends on the Divine will, requiring satisfaction for sin from the human race. But if He had willed to free man from sin without any satisfaction, He would not have acted against justice. For a judge, while preserving justice, cannot pardon fault without penalty, if he must visit fault committed against

another—for instance, against another man, or against the State, or any Prince in higher authority. But God has no one higher than Himself, for He is the sovereign and common good of the whole universe. Consequently, if He forgive sin, which has the formality of fault in that it is committed against Himself, He wrongs no one: just as anyone else, overlooking a personal trespass, without satisfaction, acts mercifully and not unjustly. And so David exclaimed when he sought mercy: *To Thee only have I sinned* (Ps. l. 6), as if to say: *Thou canst pardon me without injustice.*

Reply Obj. 4. Human faith, and even the Divine Scriptures upon which faith is based, are both based on the Divine foreknowledge and ordinance. And the same reason holds good of that necessity which comes of supposition, and of the necessity which arises of the Divine foreknowledge and will.

Third Article.

Whether there was any more suitable way of delivering the human race than by Christ's Passion?

We proceed thus to the Third Article:—

Objection 1. It would seem that there was some other more suitable way of delivering the human race besides Christ's Passion. For nature in its operation imitates the Divine work, since it is moved and regulated by God. But nature never employs two agents where one will suffice. Therefore, since God could have liberated mankind solely by His Divine will, it does not seem fitting that Christ's Passion should have been added for the deliverance of the human race.

Obj. 2. Further, natural actions are more suitably performed than deeds of violence, because violence is *a severance or lapse from what is according to nature*, as is said in *De Cœlo* ii. But Christ's Passion brought about His death by violence. Therefore it would have been more appropriate had Christ died a natural death rather than suffer for man's deliverance.

Obj. 3. Further, it seems most fitting that whatsoever keeps something unjustly and by violence, should be deprived of it by some superior power; hence Isaias says (lii. 3): *You were sold gratis, and you shall be redeemed without money.* But the devil possessed no right over man, whom he had deceived by guile, and whom he held subject in servitude by a sort of violence. Therefore it seems most suitable that Christ should have despoiled the devil solely by His power and without the Passion.

On the contrary, St. Augustine says (*De Trin.* xiii.): *There was no other more suitable way of healing our misery* than by the Passion of Christ.

I answer that, Among means to an end that one is the more suitable whereby the various concurring means employed are themselves helpful to such end. But in this that man was delivered by Christ's Passion, many other things besides deliverance from sin concurred for man's salvation. In the first place, man knows thereby how much God loves him, and is thereby stirred to love Him in return, and herein lies the perfection of human salvation; hence the Apostle says (Rom. v. 8): *God commendeth His charity towards us; for when as yet we were sinners . . . Christ died for us.* Secondly, because thereby He set us an example of obedience, humility, constancy, justice, and the other virtues displayed in the Passion, which are requisite for man's salvation. Hence it is written (1 Pet. ii. 21): *Christ also suffered for us, leaving you an example that you should follow in His steps.* Thirdly, because Christ by His Passion not only delivered man from sin, but also merited justifying grace for him and the glory of bliss, as shall be shown later (Q. XLVIII., A. 1; Q. XLIX., AA. 1, 5). Fourthly, because by this man is all the more bound to refrain from sin, according to 1 Cor. vi. 20: *You are bought with a great price: glorify and bear God in your body.* Fifthly, because it redounded to man's greater dignity, that as man was overcome and deceived by the devil, so also it should be a man that should overthrow the devil; and as man deserved death, so a man by dying should vanquish death.

Hence it is written (1 Cor. xv. 57): *Thanks be to God who hath given us the victory through our Lord Jesus Christ.* It was accordingly more fitting that we should be delivered by Christ's Passion than simply by God's good-will.

Reply Obj. 1. Even nature uses several means to one intent, in order to do something more fittingly: as two eyes for seeing; and the same can be observed in other matters.

Reply Obj. 2. As Chrysostom* says: *Christ had come in order to destroy death, not His own, (for since He is life itself, death could not be His), but men's death. Hence it was not by reason of His being bound to die that He laid His body aside, but because the death He endured was inflicted on Him by men. But even if His body had sickened and dissolved in the sight of all men, it was not befitting Him who healed the infirmities of others to have His own body afflicted with the same. And even had He laid His body aside without any sickness, and had then appeared, men would not have believed Him when He spoke of His resurrection. For how could Christ's victory over death appear, unless He endured it in the sight of all men, and so proved that death was vanquished by the incorruption of His body?*

Reply Obj. 3. Although the devil assailed man unjustly, nevertheless, on account of sin, man was justly left by God under the devil's bondage. And therefore it was fitting that through justice man should be delivered from the devil's bondage by Christ making satisfaction on his behalf in the Passion. This was also a fitting means of overthrowing the pride of the devil, *who is a deserter from justice, and covetous of sway;* in that Christ *should vanquish him and deliver man, not merely by the power of His Godhead, but likewise by the justice and lowliness of the Passion,* as Augustine says (*De Trin.* xiii.).

* *Cf.* Athanasius, *Orat. De Incarn. Verb.*

FOURTH ARTICLE.

WHETHER CHRIST OUGHT TO HAVE SUFFERED ON THE CROSS?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ ought not to have suffered on the cross. For the truth ought to conform to the figure. But in all the sacrifices of the Old Testament which prefigured Christ the beasts were slain with a sword and afterwards consumed by fire. Therefore it seems that Christ ought not to have suffered on a cross, but rather by the sword or by fire.

Obj. 2. Further, Damascene says (*De Fide Orthod.* iii.) that Christ ought not to assume *dishonouring afflictions*. But death on a cross was most dishonouring and ignominious; hence it is written (Wisd. ii. 20): *Let us condemn Him to a most shameful death.* Therefore it seems that Christ ought not to have undergone the death of the cross.

Obj. 3. Further, it was said of Christ (Matth. xxi. 9): *Blessed is He that cometh in the name of the Lord.* But death upon the cross was a death of malediction, as we read Deut. xxi. 23: *He is accursed of God that hangeth on a tree.* Therefore it does not seem fitting for Christ to be crucified.

On the contrary, It is written (Phil. ii. 8): *He became obedient unto death, even the death of the cross.*

I answer that, It was most fitting that Christ should suffer the death of the cross.

First of all, as an example of virtue. For Augustine thus writes (*QQ.* lxxxiii., *qu.* 25): *God's Wisdom became man to give us an example in righteousness of living. But it is part of righteous living not to stand in fear of things which ought not to be feared. Now there are some men who, although they do not fear death in itself, are yet troubled over the manner of their death. In order, then, that no kind of death should trouble an upright man, the cross of this Man had to be set before him, because, among all kinds of death, none was more execrable, more fear-inspiring, than this.*

Secondly, because this kind of death was especially suitable in order to atone for the sin of our first parent, which was the plucking of the apple from the forbidden tree against God's command. And so, to atone for that sin, it was fitting that Christ should suffer by being fastened to a tree, as if restoring what Adam had purloined; according to Ps. lxviii. 5: *Then did I pay that which I took not away.* Hence Augustine says in a sermon on the Passion:* *Adam despised the command, plucking the apple from the tree: but all that Adam lost, Christ found upon the cross.*

The third reason is because, as Chrysostom says in a sermon on the Passion (*De Cruce et Latrone* i., ii.): *He suffered upon a high rood and not under a roof, in order that the nature of the air might be purified: and the earth felt a like benefit, for it was cleansed by the flowing of the blood from His side.* And on John iii. 14: *The Son of man must be lifted up,* Theophylact says: *When you hear that He was lifted up, understand His hanging on high, that He might sanctify the air who had sanctified the earth by walking upon it.*

The fourth reason is, because, by dying on it, He prepares for us an ascent into heaven, as Chrysostom† says. Hence it is that He says (John xii. 32): *If I be lifted up from the earth, I will draw all things to Myself.*

The fifth reason is because it is befitting the universal salvation of the entire world. Hence Gregory of Nyssa observes (*In Christ. Resurr., Orat.* i.) that *the shape of the cross extending out into four extremes from their central point of contact denotes the power and the providence diffused everywhere of Him who hung upon it.* Chrysostom‡ also says that upon the cross *He dies with outstretched hands in order to draw with one hand the people of old, and with the other those who spring from the Gentiles.*

The sixth reason is because of the various virtues denoted by this class of death. Hence Augustine in his book on the grace of the Old and New Testament (*Ep.* cxl.) says: *Not without purpose did He choose this class of death, that He*

* *Cf. Serm.* ci. *De Tempore.*
† Athanasius, *vide* A. III., *ad* 2. ‡ Athanasius, *ibid.*

might be a teacher of that breadth, and height, and length, and depth, of which the Apostle speaks (Eph. iii. 18): *For breadth is in the beam, which is fixed transversely above; this appertains to good works, since the hands are stretched out upon it. Length is the tree's extent from the beam to the ground; and there it is planted—that is, it stands and abides—which is the note of longanimity. Height is in that portion of the tree which remains over from the transverse beam upwards to the top, and this is at the head of the Crucified, because He is the supreme desire of souls of good hope. But that part of the tree which is hidden from view to hold it fixed, and from which the entire rood springs, denotes the depth of gratuitous grace.* And, as Augustine says (*Tract.* cxix. *in Joan.*): *The tree upon which were fixed the members of Him dying was even the chair of the Master teaching.*

The seventh reason is because this kind of death responds to very many figures. For, as Augustine says in a sermon on the Passion (*loc. cit.*), an ark of wood preserved the human race from the waters of the Deluge; at the exodus of God's people from Egypt, Moses with a rod divided the sea, overthrew Pharaoh, and saved the people of God; the same Moses dipped his rod into the water, changing it from bitter to sweet; at the touch of a wooden rod a salutary spring gushed forth from a spiritual rock; likewise, in order to overcome Amalec, Moses stretched forth his arms with rod in hand; lastly, God's law is entrusted to the wooden Ark of the Covenant; all of which are like steps by which we mount to the wood of the cross.

Reply Obj. 1. The altar of holocausts, upon which the sacrifices of animals were immolated, was constructed of timbers, as is set forth Exod. xxvii., and in this respect the truth answers to the figure: but *it is not necessary for it to be likened in every respect, otherwise it would not be a likeness,* but the reality, as Damascene says (*De Fide Orthod.* iii.). But, in particular, as Chrysostom* says: *His head is not cut off, as was done to John; nor was He sawn in twain, like Isaias, in order that His entire and in-*

* Athanasius, *loc. cit.*

divisible body might obey death, and that there might be no excuse for them who want to divide the Church. While, instead of material fire, there was the spiritual fire of charity in Christ's holocaust.

Reply Obj. 2. Christ refused to undergo dishonourable sufferings which are allied with defects of knowledge, or of grace, or even of virtue, but not those injuries inflicted from without—nay, more, as is written Heb. xii. 2: *He endured the cross, despising the shame.*

Reply Obj. 3. As Augustine says (*Contra Faust.* xiv.), sin is accursed, and, consequently, so is death, and mortality, which comes of sin. *But Christ's flesh was mortal,* '*having the resemblance of the flesh of sin*'; and hence Moses calls it *accursed,* just as the Apostle calls it *sin,* saying (2 Cor. v. 21): *Him that knew no sin, for us He hath made sin*—namely, because of the penalty of sin. *Nor is there greater ignominy on that account, because he said:* '*He is accursed of God.*' For, *unless God had hated sin, He would never have sent His Son to take upon Himself our death, and to destroy it. Acknowledge, then, that it was for us He took the curse upon Himself, whom you confess to have died for us.* Hence it is written (Gal. iii. 13): *Christ hath redeemed us from the curse of the law, being made a curse for us.*

FIFTH ARTICLE.

WHETHER CHRIST ENDURED ALL SUFFERINGS?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that Christ did endure all sufferings, because Hilary (*De Trin.* x.) says: *God's only-begotten Son testifies that He endured every kind of human sufferings in order to accomplish the sacrament of His death, when with bowed head He gave up the ghost.* It seems, therefore, that He did endure all human sufferings.

Obj. 2. Further, it is written (Isa. lii. 13): *Behold My servant shall understand, He shall be exalted and extolled, and shall be exceeding high; as many as have been astonished at Him* (Vulg., thee), *so shall His visage be inglorious among men,*

and His form among the sons of men. But Christ was exalted in that He had all grace and all knowledge, at which many were astonished in admiration thereof. Therefore it seems that He was *inglorious*, by enduring every human suffering.

Obj. 3. Further, Christ's Passion was ordained for man's deliverance from sin, as stated above (A. 3). But Christ came to deliver men from every kind of sins. Therefore He ought to have endured every kind of sufferings.

On the contrary, It is written (Jo. xix. 32): *The soldiers therefore came: and they broke the legs of the first, and of the other who was crucified with Him; but after they were come to Jesus, when they saw that He was already dead, they did not break His legs.* Consequently, He did not endure every human suffering.

I answer that, Human sufferings may be considered under two aspects. First of all, specifically, and in this way it was not necessary for Christ to endure them all, since many are mutually exclusive, as burning and drowning; for we are dealing now with sufferings inflicted from without, since it was not beseeming for Him to endure those arising from within, such as bodily ailments, as already stated (Q. XIV., A. 4). But, speaking generically, He did endure every human suffering. This admits of a threefold acceptance. First of all, on the part of men: for He endured something from Gentiles and from Jews; from men and from women, as is clear from the women servants who accused Peter. He suffered from the rulers, from their servants and from the mob, according to Ps. ii. 1, 2: *Why have the Gentiles raged, and the people devised vain things? The kings of the earth stood up, and the princes met together, against the Lord and against His Christ.* He suffered from friends and acquaintances, as is manifest from Judas betraying and Peter denying Him.

Secondly, the same is evident on the part of the sufferings which a man can endure. For Christ suffered from friends abandoning Him; in His reputation, from the blasphemies hurled at Him; in His honour and glory, from the mockeries

and the insults heaped upon Him; in things, for He was despoiled of His garments; in His soul, from sadness, weariness, and fear; in His body, from wounds and scourgings.

Thirdly, it may be considered with regard to His bodily members. In His head He suffered from the crown of piercing thorns; in His hands and feet, from the fastening of the nails; on His face from the blows and spittle; and from the lashes over His entire body. Moreover, He suffered in all His bodily senses: in touch, by being scourged and nailed; in taste, by being given vinegar and gall to drink; in smell, by being fastened to the gibbet in a place reeking with the stench of corpses, *which is called Calvary;* in hearing, by being tormented with the cries of blasphemers and scorners; in sight, by beholding the tears of His mother and of the disciple whom He loved.

Reply Obj. 1. Hilary's words are to be understood as to all classes of sufferings, but not as to their kinds.

Reply Obj. 2. The likeness is sustained, not as to the number of the sufferings and graces, but as to their greatness; for, as He was uplifted above others in gifts of graces, so was He lowered beneath others by the ignominy of His sufferings.

Reply Obj. 3. The very least one of Christ's sufferings was sufficient of itself to redeem the human race from all sins; but as to fittingness, it sufficed that He should endure all classes of sufferings, as stated above.

Sixth Article.

Whether the pain of Christ's Passion was greater than all other pains?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the pain of Christ's Passion was not greater than all other pains. For the sufferer's pain is increased by the sharpness and the duration of the suffering. But some of the martyrs endured sharper and more prolonged pains than Christ, as is seen in St. Lawrence, who was roasted upon a gridiron; and in St. Vincent, whose

flesh was torn with iron pincers. Therefore it seems that the pain of the suffering Christ was not the greatest.

Obj. 2. Further, strength of soul mitigates pain, so much so that the Stoics held there was no sadness in the soul of a wise man; and Aristotle (*Ethic.* ii.) holds that moral virtue fixes the mean in the passions. But Christ had most perfect strength of soul. Therefore it seems that the greatest pain did not exist in Christ.

Obj. 3. Further, the more sensitive the sufferer is, the more acute will the pain be. But the soul is more sensitive than the body, since the body feels in virtue of the soul; also, Adam in the state of innocence seems to have had a body more sensitive than Christ had, who assumed a human body with its natural defects. Consequently, it seems that the pain of a sufferer in purgatory, or in hell, or even Adam's pain, if he suffered at all, was greater than Christ's in the Passion.

Obj. 4. Further, the greater the good lost, the greater the pain. But by sinning the sinner loses a greater good than Christ did when suffering; since the life of grace is greater than the life of nature: also, Christ, who lost His life, but was to rise again after three days, seems to have lost less than those who lose their lives and abide in death. Therefore it seems that Christ's pain was not the greatest of all.

Obj. 5. Further, the victim's innocence lessens the sting of his sufferings. But Christ died innocent, according to Jer. xi. 19: *I was as a meek lamb, that is carried to be a victim.* Therefore it seems that the pain of Christ's Passion was not the greatest.

Obj. 6. Further, there was nothing superfluous in Christ's conduct. But the slightest pain would have sufficed to secure man's salvation, because from His Divine Person it would have had infinite virtue. Therefore it would have been superfluous to choose the greatest of all pains.

On the contrary, It is written (Lam. i. 12) on behalf of Christ's Person: *O all ye that pass by the way attend, and see if there be any sorrow like unto My sorrow.*

I answer that, As we have stated, when treating of the defects assumed by Christ (Q. XV., AA. 5, 6), there was true and sensible pain in the suffering Christ, which is caused by something hurtful to the body: also, there was internal pain, which is caused from the apprehension of something hurtful, and this is termed 'sadness.' And in Christ each of these was the greatest in this present life. This arose from four causes. First of all, from the sources of His pain. For the cause of the sensitive pain was the wounding of His body; and this wounding had its bitterness, both from the extent of the suffering already mentioned (A. 5) and from the kind of suffering, since the death of the crucified is most bitter, because they are pierced in nervous and highly sensitive parts—to wit, the hands and feet; moreover, the weight of the suspended body intensifies the agony; and besides this there is the duration of the suffering because they do not die at once like those slain by the sword.—The cause of the interior pain was, first of all, all the sins of the human race, for which He made satisfaction by suffering; hence He ascribes them, so to speak, to Himself, saying (Ps. xxi. 2): *The words of my sins.* Secondly, especially the fall of the Jews and of the others who sinned in His death, chiefly of the apostles, who were scandalized at His Passion. Thirdly, the loss of His bodily life, which is naturally horrible to human nature.

The magnitude of His suffering may be considered, secondly, from the susceptibility of the sufferer as to both soul and body. For His body was endowed with a most perfect constitution, since it was fashioned miraculously by the operation of the Holy Ghost; just as some other things made by miracles are better than others, as Chrysostom says (*Hom.* xxii. *in Joan.*) respecting the wine into which Christ changed the water at the wedding-feast. And, consequently, Christ's sense of touch, the sensitiveness of which is the reason for our feeling pain, was most acute. His soul likewise, from its interior powers, apprehended most vehemently all the causes of sadness.

Thirdly, the magnitude of Christ's suffering can be esti-

mated from the singleness of His pain and sadness. In other sufferers the interior sadness is mitigated, and even the exterior suffering, from some consideration of reason, by some derivation or redundance from the higher powers into the lower; but it was not so with the suffering Christ, because *He permitted each one of His powers to exercise its proper function*, as Damascene says (*De Fide Orthod.* iii.).

Fourthly, the magnitude of the pain of Christ's suffering can be reckoned by this, that the pain and sorrow were accepted voluntarily, to the end of men's deliverance from sin; and consequently He embraced the amount of pain proportionate to the magnitude of the fruit which resulted therefrom.

From all these causes weighed together, it follows that Christ's pain was the very greatest.

Reply Obj. 1. This argument follows from only one of the considerations adduced—namely, from the bodily injury, which is the cause of sensitive pain; but the torment of the suffering Christ is much more intensified from other causes, as above stated.

Reply Obj. 2. Moral virtue lessens interior sadness in one way, and outward sensitive pain in quite another; for it lessens interior sadness directly by fixing the mean, as being its proper matter, within limits. But, as was laid down in the Second Part (I.-II., Q. LXIV., A. 2), moral virtue fixes the mean in the passions, not according to mathematical quantity, but according to quantity of proportion, so that the passion shall not go beyond the rule of reason. And since the Stoics held all sadness to be unprofitable, they accordingly believed it to be altogether discordant with reason, and consequently to be shunned altogether by a wise man. But in very truth some sadness is praiseworthy, as Augustine proves (*De Civ. Dei* xiv.)—namely, when it flows from holy love, as, for instance, when a man is saddened over his own or others' sins. Furthermore, it is employed as a useful means of satisfying for sins, according to the saying of the Apostle (2 Cor. vii. 10): *The sorrow that is according to God worketh penance, steadfast unto salva-*

tion. And so to atone for the sins of all men, Christ accepted sadness, the greatest in absolute quantity, yet not exceeding the rule of reason. But moral virtue does not lessen outward sensitive pain, because such pain is not subject to reason, but follows the nature of the body; yet it lessens it indirectly by redundance of the higher powers into the lower. But this did not happen in Christ's case, as stated above (*cf.* Q. XIV., A. 1 *ad* 2; Q. XLV., A. 2).

Reply Obj. 3. The pain of a suffering, separated soul belongs to the state of future condemnation, which exceeds every evil of this life, just as the glory of the saints surpasses every good of the present life. Accordingly, when we say that Christ's pain was the greatest, we make no comparison between His and the pain of a separated soul. But Adam's body could not suffer, except he sinned; so that he would become mortal, and passible. And, though actually suffering, it would have felt less pain than Christ's body, for the reasons already stated. From all this it is clear that even if by impassibility Adam had suffered in the state of innocence, his pain would have been less than Christ's.

Reply Obj. 4. Christ grieved not only over the loss of His own bodily life, but also over the sins of all others. And this grief in Christ surpassed all grief of every contrite heart, both because it flowed from a greater wisdom and charity, by which the pang of contrition is intensified, and because He grieved at the one time for all sins, according to Isa. liii. 4: *Surely He hath carried our sorrows.* But such was the dignity of Christ's life in the body, especially on account of the Godhead united with it, that its loss, even for one hour, would be a matter of greater grief than the loss of another man's life for howsoever long a time. Hence the Philosopher says (*Ethic.* iii.) that the man of virtue loves his life all the more in proportion as he knows it to be better; and yet he exposes it for virtue's sake. And in like fashion Christ laid down His most beloved life for the good of charity, according to Jer. xii. 7: *I have given My dear soul into the hands of her enemies.*

Reply Obj. 5. The sufferer's innocence does lessen numerically the pain of the suffering, since, when a guilty man suffers, he grieves not merely on account of the penalty, but also because of the crime, whereas the innocent man grieves only for the penalty: yet this pain is more intensified by reason of his innocence, in so far as he deems the hurt inflicted to be the more undeserved. Hence it is that even others are more deserving of blame if they do not compassionate him; according to Isa. lvii. 1: *The just perisheth, and no man layeth it to heart.*

Reply Obj. 6. Christ willed to deliver the human race from sins not merely by His power, but also according to justice. And therefore He did not simply weigh what great virtue His suffering would have from union with the Godhead, but also how much, according to His human nature, His pain would avail for so great a satisfaction.

SEVENTH ARTICLE.

WHETHER CHRIST SUFFERED IN HIS WHOLE SOUL?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that Christ did not suffer in His whole soul. For the soul suffers indirectly when the body suffers, inasmuch as it is the *act of the body.* But the soul is not, as to its every part, the *act of the body;* because the intellect is the act of no body, as is said *De Anima* iii. Therefore it seems that Christ did not suffer in His whole soul.

Obj. 2. Further, every power of the soul is passive in regard to its proper object. But the higher part of reason has for its object the eternal types, *to the consideration and consultation of which it directs itself,* as Augustine says (*De Trin.* xii.). But Christ could suffer no hurt from the eternal types, since they are nowise opposed to Him. Therefore it seems that He did not suffer in His whole soul.

Obj. 3. Further, a sensitive passion is said to be complete when it comes into contact with the reason. But there was

none such in Christ, but only *pro-passions;* as Jerome remarks on Matth. xxvi. 37. Hence Dionysius says in a letter to John the Evangelist that *He endured only mentally the sufferings inflicted upon Him.* Consequently it does not seem that Christ suffered in His whole soul.

Obj. 4. Further, suffering causes pain: but there is no pain in the speculative intellect, because, as the Philosopher says (*Topic.* i.), *there is no sadness in opposition to the pleasure which comes of consideration.* Therefore it seems that Christ did not suffer in His whole soul.

On the contrary, It is written (Ps. lxxxvii. 4) on behalf of Christ: *My soul is filled with evils:* upon which the gloss adds: *Not with vices, but with woes, whereby the soul suffers with the flesh; or with evils—viz., of a perishing people—by compassionating them.* But His soul would not have been filled with these evils except He had suffered in His whole soul. Therefore Christ suffered in His entire soul.

I answer that, A whole is so termed with respect to its parts. But the parts of a soul are its faculties. So, then, the whole soul is said to suffer in so far as it is afflicted as to its essence, or as to all its faculties. But it must be borne in mind that a faculty of the soul can suffer in two ways: first of all, by its own passion; and this comes of its being afflicted by its proper object; thus, sight may suffer from superabundance of the visible object. In another way a faculty suffers by a passion in the subject on which it is based; as sight suffers when the sense of touch in the eye is affected, upon which the sense of sight rests, as, for instance, when the eye is pricked, or is disaffected by heat.

So, then, we say that if the soul be considered with respect to its essence, it is evident that Christ's whole soul suffered. For the soul's whole essence is allied with the body, so that it is entire in the whole body and in its every part. Consequently, when the body suffered and was disposed to separate from the soul, the entire soul suffered. But if we consider the whole soul according to its faculties, speaking thus of the proper passions of the faculties, He suffered

indeed as to all His lower powers; because in all the soul's lower powers, whose operations are but temporal, there was something to be found which was a source of woe to Christ, as is evident from what was said above (A. 6). But Christ's higher reason did not suffer thereby on the part of its object, which is God, who was the cause, not of grief, but rather of delight and joy, to the soul of Christ. Nevertheless, all the powers of Christ's soul did suffer according as any faculty is said to be affected as regards its subject, because all the faculties of Christ's soul were rooted in its essence, to which suffering extended when the body, whose act it is, suffered.

Reply Obj. 1. Although the intellect as a faculty is not the act of the body, still the soul's essence is the act of the body, and in it the intellective faculty is rooted, as was shown in the First Part (Q. LXXVII., AA. 6, 8).

Reply Obj. 2. This argument proceeds from passion on the part of the proper object, according to which Christ's higher reason did not suffer.

Reply Obj. 3. Grief is then said to be a true passion, by which the soul is troubled, when the passion in the sensitive part causes reason to deflect from the rectitude of its act, so that it then follows the passion, and has no longer free-will with regard to it. In this way passion of the sensitive part did not extend to reason in Christ, but merely subjectively, as was stated above.

Reply Obj. 4. The speculative intellect can have no pain or sadness on the part of its object, which is truth considered absolutely, and which is its perfection: nevertheless, both grief and its cause can reach it in the way mentioned above.

EIGHTH ARTICLE.

WHETHER CHRIST'S ENTIRE SOUL ENJOYED BLESSED FRUITION DURING THE PASSION?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that Christ's entire soul did not enjoy blessed fruition during the Passion. For it is not

possible to be sad and glad at the one time, since sadness and gladness are contraries. But Christ's whole soul suffered grief during the Passion, as was stated above (A. 7). Therefore His whole soul could not enjoy fruition.

Obj. 2. Further, the Philosopher says (*Ethic.* vii.) that, if sadness be vehement, it not only checks the contrary delight, but every delight; and conversely. But the grief of Christ's Passion was the greatest, as shown above (A. 6); and likewise the enjoyment of fruition is also the greatest, as was laid down in the first volume of the Second Part (I.-II., Q. XXXIV., A. 3). Consequently, it was not possible for Christ's whole soul to be suffering and rejoicing at the one time.

Obj. 3. Further, beatific *fruition* comes of the knowledge and love of Divine things, as Augustine says (*Doct. Christ.* i.). But all the soul's powers do not extend to the knowledge and love of God. Therefore Christ's whole soul did not enjoy fruition.

On the contrary, Damascene says (*De Fide Orthod.* iii.): Christ's Godhead *permitted His flesh to do and to suffer what was proper to it.* In like fashion, since it belonged to Christ's soul, inasmuch as it was blessed, to enjoy fruition, His Passion did not impede fruition.

I answer that, As stated above (A. 7), the whole soul can be understood both according to its essence and according to all its faculties. If it be understood according to its essence, then His whole soul did enjoy fruition, inasmuch as it is the subject of the higher part of the soul, to which it belongs, to enjoy the Godhead: so that as passion, by reason of the essence, is attributed to the higher part of the soul, so, on the other hand, by reason of the superior part of the soul, fruition is attributed to the essence. But if we take the whole soul as comprising all its faculties, thus His entire soul did not enjoy fruition: not directly, indeed, because fruition is not the act of any one part of the soul; nor by any overflow of glory, because, since Christ was still upon earth, there was no overflowing of glory from

the higher part into the lower, nor from the soul into the body. But since, on the contrary, the soul's higher part was not hindered in its proper acts by the lower, it follows that the higher part of His soul enjoyed fruition perfectly while Christ was suffering.

Reply Obj. 1. The joy of fruition is not opposed directly to the grief of the Passion, because they have not the same object. Now nothing prevents contraries from being in the same subject, but not according to the same. And so the joy of fruition can appertain to the higher part of reason by its proper act; but grief of the Passion according to the subject. Grief of the Passion belongs to the essence of the soul by reason of the body, whose form the soul is; whereas the joy of fruition (belongs to the soul) by reason of the faculty in which it is subjected.

Reply Obj. 2. The Philosopher's contention is true because of the overflow which takes place naturally of one faculty of the soul into another; but it was not so with Christ, as was said above.

Reply Obj. 3. Such argument holds good of the totality of the soul with regard to its faculties.

NINTH ARTICLE.

WHETHER CHRIST SUFFERED AT A SUITABLE TIME?

We proceed thus to the Ninth Article:—

Objection 1. It would seem that Christ did not suffer at a suitable time. For Christ's Passion was prefigured by the sacrifice of the Paschal lamb: hence the Apostle says (1 Cor. v. 7): *Christ our Pasch is sacrificed.* But the paschal lamb was slain *on the fourteenth day at eventide,* as is stated in Exod. xii. 6. Therefore it seems that Christ ought to have suffered then; which is manifestly false: for He was then celebrating the Pasch with His disciples, according to Mark's account (xiv. 12): *On the first day of the unleavened bread, when they sacrificed the Pasch;* whereas it was on the following day that He suffered.

Obj. 2. Further, Christ's Passion is called His uplifting, according to John iii. 14: *So must the Son of man be lifted up.* And Christ is Himself called the Sun of Justice, as we read Mal. iv. 2. Therefore it seems that He ought to have suffered at the sixth hour, when the sun is at its highest point, and yet the contrary appears from Mark xv. 25: *It was the third hour, and they crucified Him.*

Obj. 3. Further, as the sun is at its highest point in each day at the sixth hour, so also it reaches its highest point in every year at the summer solstice. Therefore Christ ought to have suffered about the time of the summer solstice rather than about the vernal equinox.

Obj. 4. Further, the world was enlightened by Christ's presence in it, according to Jo. ix. 5: *As long as I am in the world I am the light of the world.* Consequently it was fitting for man's salvation that Christ should have lived longer in the world, so that He should have suffered, not in young, but in old, age.

On the contrary, It is written (Jo. xiii. 1): *Jesus, knowing that His hour was come for Him to pass out of this world to the Father;* and (Jo. ii. 4): *My hour is not yet come.* Upon which texts Augustine observes: *When He had done as much as He deemed sufficient, then came His hour, not of necessity, but of will, not of condition, but of power.* Therefore Christ died at an opportune time.

I answer that, As was observed above (A. 1), Christ's Passion was subject to His will. But His will was ruled by the Divine wisdom which *ordereth all things* conveniently and *sweetly* (Wisd. viii. 1). Consequently it must be said that Christ's Passion was enacted at an opportune time. Hence it is written in *De Qq. Vet. et Nov. Test., qu.* lv.: *The Saviour did everything in its proper place and season.*

Reply Obj. 1. Some hold that Christ did die on the fourteenth day of the moon, when the Jews sacrificed the Pasch: hence it is stated (Jo. xviii. 28) that the Jews *went not into Pilate's hall* on the day of the Passion, *that they might not be defiled, but that they might eat the Pasch.* Upon this Chrysostom observes (*Hom.* lxxxii. *in Joan.*): *The Jews*

celebrated the Pasch then; but He celebrated the Pasch on the previous day, reserving His own slaying until the Friday, when the old Pasch was kept. And this appears to tally with the statement (Jo. xiii. 1-5) that *before the festival day of the Pasch . . . when supper was done . . .* Christ washed *the feet of the disciples.*

But Matthew's account (xxvi. 17) seems opposed to this; that *on the first day of the Azymes the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat the Pasch?* From which, as Jerome says, *since the fourteenth day of the first month is called the day of the Azymes, when the lamb was slain, and when it was full moon,* it is quite clear that Christ kept the supper on the fourteenth and died on the fifteenth. And this comes out more clearly from Mark xiv. 12: *On the first day of the unleavened bread, when they sacrificed the Pasch,* etc.; and from Luke xxii. 7: *The day of the unleavened bread came, on which it was necessary that the Pasch should be killed.*

Consequently, then, others say that Christ ate the Pasch with His disciples on the proper day—that is, on the fourteenth day of the moon—*showing thereby that up to the last day He was not opposed to the law,* as Chrysostom says (*Hom.* lxxxi. *in Matth.*): but that the Jews, being busied in compassing Christ's death against the law, put off celebrating the Pasch until the following day. And on this account it is said of them that on the day of Christ's Passion they were unwilling to enter Pilate's hall, *that they might not be defiled, but that they might eat the Pasch.*

But even this solution does not tally with Mark, who says: *On the first day of the unleavened bread, when they sacrificed the Pasch.* Consequently Christ and the Jews celebrated the ancient Pasch at the one time. And as Bede says on Luke xxii. 7, 8: *Although Christ who is our Pasch was slain on the following day—that is, on the fifteenth day of the moon—nevertheless, on the night when the Lamb was sacrificed, delivering to the disciples the mysteries to be celebrated of His body and blood, and being held and bound*

by the Jews, He hallowed the opening of His own immolation—that is, of His Passion.

But the words (Jo. xiii. 1) *Before the festival day of the Pasch* are to be understood to refer to the fourteenth day of the moon, which then fell upon the Thursday: for the fifteenth day of the moon was the most solemn day of the Pasch with the Jews: and so the same day which John calls *before the festival day of the Pasch*, on account of the natural distinction of days, Matthew calls the first day of the unleavened bread, because, according to the rite of the Jewish festivity, the solemnity began from the evening of the preceding day. When it is said, then, that they were going to eat the Pasch on the fifteenth day of the month, it is to be understood that the Pasch there is not called the Paschal lamb, which was sacrificed on the fourteenth day, but the Paschal food—that is, the unleavened bread—which had to be eaten by the clean. Hence Chrysostom in the same passage gives another explanation, that the Pasch can be taken as meaning the whole feast of the Jews, which lasted seven days.

Reply Obj. 2. As Augustine says (*De Consensu Evang.* iii.): *'It was about the sixth hour' when the Lord was delivered up by Pilate to be crucified,* as John relates. For it *was not quite the sixth hour, but about the sixth—that is, it was after the fifth, and when part of the sixth had been entered upon until the sixth hour was ended—that the darkness began, when Christ hung upon the cross. It is understood to have been the third hour when the Jews clamoured for the Lord to be crucified: and it is most clearly shown that they crucified Him when they clamoured out. Therefore, lest anyone might divert the thought of so great a crime from the Jews to the soldiers, he says: 'It was the third hour, and they crucified Him,' that they before all may be found to have crucified Him, who at the third hour clamoured for His crucifixion. Although there are not wanting some persons who wish the Parasceve to be understood as the third hour, which John recalls, saying: 'It was the Parasceve, about the sixth hour.' For 'Parasceve' is interpreted 'preparation.' But the true Pasch, which was*

celebrated in the Lord's Passion, began to be prepared from the ninth hour of the night—namely, when the chief priests said: 'He is deserving of death.' According to John, then, 'the sixth hour of the Parasceve' lasts from that hour of the night down to Christ's crucifixion; while, according to Mark, it is the third hour of the day.

Still, there are some who contend that this discrepancy is due to the error of a Greek transcriber: since the characters employed by them to represent 3 and 6 are somewhat alike.

Reply Obj. 3. According to the author of *De Qq. Vet. et Nov. Test., qu.* lv., *our Lord willed to redeem and reform the world by His Passion, at the time of year at which He had created it—that is, at the equinox. It is then that day grows upon night; because by our Saviour's Passion we are brought from darkness to light.* And since the perfect enlightening will come about at Christ's second coming, therefore the season of His second coming is compared (Matth. xxiv. 32, 33) to the summer in these words: *When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh: so you also, when you shall see all these things, know ye that it is nigh even at the doors.* And then also shall be Christ's greatest exaltation.

Reply Obj. 4. Christ willed to suffer while yet young, for three reasons. First of all, to commend the more His love by giving up His life for us when He was in His most perfect state of life. Secondly, because it was not becoming for Him to show any decay of nature nor to be subject to disease, as stated above (Q. XIV., A. 4). Thirdly, that by dying and rising at an early age Christ might exhibit beforehand in His own person the future condition of those who rise again. Hence it is written (Eph. iv. 13): *Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.*

TENTH ARTICLE.

WHETHER CHRIST SUFFERED IN A SUITABLE PLACE?

We proceed thus to the Tenth Article:—

Objection 1. It would seem that Christ did not suffer in a suitable place. For Christ suffered according to His human nature, which was conceived in Nazareth and born in Bethlehem. Consequently it seems that He ought not to have suffered in Jerusalem, but in Nazareth or Bethlehem.

Obj. 2. Further, the reality ought to correspond with the figure. But Christ's Passion was prefigured by the sacrifices of the Old Law, and these were offered up in the Temple. Therefore it seems that Christ ought to have suffered in the Temple, and not outside the city gate.

Obj. 3. Further, the medicine should correspond with the disease. But Christ's Passion was the medicine against Adam's sin: and Adam was not buried in Jerusalem, but in Hebron; for it is written (Josh. xiv. 15): *The name of Hebron before was called Cariath-Arbe: Adam the greatest in the land of* (Vulg., *among*) *the Enacims was laid there.*

On the contrary, It is written (Luke xiii. 33): *It cannot be that a prophet perish out of Jerusalem.* Therefore it was fitting that He should die in Jerusalem.

I answer that, According to the author of *De Qq. Vet. et Nov. Test., qu.* lv., *the Saviour did everything in its proper place and season,* because, as all things are in His hands, so are all places: and consequently, since Christ suffered at a suitable time, so did He in a suitable place.

Reply Obj. 1. Christ died most appropriately in Jerusalem. First of all, because Jerusalem was God's chosen place for the offering of sacrifices to Himself: and these figurative sacrifices foreshadowed Christ's Passion, which is a true sacrifice, according to Eph. v. 2: *He hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness.* Hence Bede says in a Homily (xxiii.): *When the Passion drew nigh, our Lord willed to draw nigh to the*

place of the Passion—that is to say, to Jerusalem—whither He came five days before the Pasch; just as, according to the legal precept, the Paschal lamb was led to the place of immolation five days before the Pasch, which is the tenth day of the moon.

Secondly, because the virtue of His Passion was to be spread over the whole world, He wished to suffer in the centre of the habitable world—that is, in Jerusalem. Accordingly it is written (Ps. lxxiii. 12): *But God is our King before ages: He hath wrought salvation in the midst of the earth*—that is, in Jerusalem, which is called *the navel of the earth.**

Thirdly, because it was specially in keeping with His humility: that, as He chose the most shameful manner of death, so likewise it was part of His humility that He did not refuse to suffer in so celebrated a place. Hence Pope Leo says (*Serm.* 1 *in Epiph.*): *He who had taken upon Him self the form of a servant chose Bethlehem for His nativity and Jerusalem for His Passion.*

Fourthly, He willed to suffer in Jerusalem, where the chief priests dwelt, to show that the wickedness of His slayers arose from the chiefs of the Jewish people. Hence it is written (Acts iv. 27): *There assembled together in this city against the holy child Jesus whom Thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel.*

Reply Obj. 2. For three reasons Christ suffered outside the gate, and not in the Temple nor in the city. First of all, that the truth might correspond with the figure. For the calf and the goat which were offered in most solemn sacrifice for expiation on behalf of the entire multitude were burnt outside the camp, as commanded in Lev. xvi. 27. Hence it is written (Heb. xiii. 11): *For the bodies of those beasts, whose blood is brought into the holies by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people by His own blood, suffered without the gate.*

* *Cf.* St. Jerome's comment on Ezechiel v. 5.

Secondly, to set us the example of shunning worldly conversation. Accordingly the passage continues: *Let us go forth therefore to Him without the camp, bearing His reproach.*

Thirdly, as Chrysostom says in a sermon on the Passion (*Hom.* i., *De Cruce et Latrone*): *The Lord was not willing to suffer under a roof, nor in the Jewish Temple, lest the Jews might take away the saving sacrifice, and lest you might think He was offered for that people only. Consequently, it was beyond the city and outside the walls, that you may learn it was a universal sacrifice, an oblation for the whole world, a cleansing for all.*

Reply Obj. 3. According to Jerome, in his commentary on Matth. xxvii. 33, *someone explained 'the place of Calvary' as being the place where Adam was buried; and that it was so called because the skull of the first man was buried there. A pleasing interpretation indeed, and one suited to catch the ear of the people, but, still, not the true one. For the spots where the condemned are beheaded are outside the city and beyond the gates, deriving thence the name of Calvary—that is, of the beheaded. Jesus, accordingly, was crucified there, that the standards of martyrdom might be uplifted over what was formerly the place of the condemned. But Adam was buried close by Hebron and Arbe, as we read in the book of Jesus Ben Nave.* But Jesus was to be crucified in the common spot of the condemned rather than beside Adam's sepulchre, to make it manifest that Christ's cross was the remedy, not only for Adam's personal sin, but also for the sin of the entire world.

ELEVENTH ARTICLE.

WHETHER IT WAS FITTING FOR CHRIST TO BE CRUCIFIED WITH THIEVES?

We proceed thus to the Eleventh Article:—

Objection 1. It would seem unfitting for Christ to have been crucified with thieves, because it is written (2 Cor. vi. 14): *What participation hath justice with injustice?* But for our sakes Christ *of God is made unto us justice* (1 Cor.

i. 30); whereas iniquity applies to thieves. Therefore it was not fitting for Christ to be crucified with thieves.

Obj. 2. Further, on Matth. xxvi. 35, *Though I should die with Thee, I will not deny Thee,* Origen (*Tract.* XXXV. *in Matth.*) observes: *It was not men's lot to die with Jesus, since He died for all.* Again, on Luke xxii. 33, *I am ready to go with Thee, both into prison and to death,* Ambrose says: *Our Lord's Passion has followers, but not equals.* It seems, then, much less fitting for Christ to suffer with thieves.

Obj. 3. Further, it is written (Matth. xxvii. 44) that *the thieves who were crucified with Him reproached Him.* But in Luke xxiii. 42 it is stated that one of them who were crucified with Christ cried out to Him: *Lord, remember me when Thou shalt come into Thy kingdom.* It seems, then, that besides the blasphemous thieves there was another man who did not blaspheme Him: and so the Evangelist's account does not seem to be accurate when it says that Christ was crucified with thieves.

On the contrary, It was foretold by Isaias (liii. 12): *And He was reputed with the wicked.*

I answer that, Christ was crucified between thieves from one intention on the part of the Jews, and from quite another on the part of God's ordaining. As to the intention of the Jews, Chrysostom remarks (*Hom.* lxxxvii. *in Matth.*) that they crucified the two thieves, one on either side, *that He might be made to share their guilt. But it did not happen so; because mention is never made of them; whereas His cross is honoured everywhere. Kings lay aside their crowns to take up the cross: on their purple robes, on their diadems, on their weapons, on the consecrated table, everywhere the cross shines forth.*

As to God's ordinance, Christ was crucified with thieves, because, as Jerome says on Matth. xxvii. 33: *As Christ became accursed of the cross for us, so for our salvation He was crucified as a guilty one among the guilty.* Secondly, as Pope Leo observes (*Serm.* iv. *de Passione*): *Two thieves were crucified, one on His right hand and one on His left, to set forth by the very appearance of the gibbet that separation of*

all men which shall be made in His hour of judgement. And Augustine on Jo. vii. 36 says: *The very cross, if thou mark it well, was a judgement-seat: for the judge being set in the midst, the one who believed was delivered, the other who mocked Him was condemned. Already He has signified what He shall do to the quick and the dead; some He will set on His right, others on His left hand.*—Thirdly, according to Hilary (*Comm.* xxxiii. *in Matth.*): *Two thieves are set, one upon His right and one upon His left, to show that all mankind is called to the sacrament of His Passion. But because of the cleavage between believers and unbelievers, the multitude is divided into right and left, those on the right being saved by the justification of faith.*—Fourthly, because, as Bede says on Mark xv. 27: *The thieves crucified with our Lord denote those who, believing in and confessing Christ, either endure the conflict of martyrdom or keep the institutes of stricter observance. But those who do the like for the sake of everlasting glory are denoted by the faith of the thief on the right; while others who do so for the sake of human applause copy the mind and behaviour of the one on the left.*

Reply Obj. 1. Just as Christ was not obliged to die, but willingly submitted to death so as to vanquish death by His power: so neither deserved He to be classed with thieves; but willed to be reputed with the ungodly that He might destroy ungodliness by His power. Accordingly, Chrysostom says (*Hom.* lxxxiv. *in Joan.*) that *to convert the thief upon the cross, and lead him into paradise, was no less a wonder than to shake the rocks.*

Reply Obj. 2. It was not fitting that anyone else should die with Christ from the same cause as Christ: hence Origen continues thus in the same passage: *All had been under sin, and all required that another should die for them, not they for others.*

Reply Obj. 3. As Augustine says (*De Consensu Evang.* iii.): We can understand Matthew *as putting the plural for the singular* when he said *the thieves reproached Him.* Or it may be said, with Jerome, that *at first both blasphemed Him, but afterwards one believed in Him on witnessing the wonders.*

TWELFTH ARTICLE.

WHETHER CHRIST'S PASSION IS TO BE ATTRIBUTED TO HIS GODHEAD?

We proceed thus to the Twelfth Article:—

Objection 1. It would seem that Christ's Passion is to be attributed to His Godhead; for it is written (1 Cor. ii. 8): *If they had known it, they would never have crucified the Lord of glory.* But Christ is the Lord of glory in respect of His Godhead. Therefore Christ's Passion is attributed to Him in respect of His Godhead.

Obj. 2. Further, the principle of men's salvation is the Godhead Itself, according to Ps. xxxvi. 39: *But the salvation of the just is from the Lord.* Consequently, if Christ's Passion did not appertain to His Godhead, it would seem that it could not produce fruit in us.

Obj. 3. Further, the Jews were punished for slaying Christ as for murdering God Himself; as is proved by the gravity of the punishment. Now this would not be so if the Passion were not attributed to the Godhead. Therefore Christ's Passion should be so attributed.

On the contrary, Athanasius says (*Ep. ad Epict.*): *The Word is impassible whose Nature is Divine.* But what is impassible cannot suffer. Consequently, Christ's Passion did not concern His Godhead.

I answer that, As stated above (Q. II., AA. 1, 2, 3, 6), the union of the human nature with the Divine was effected in the Person, in the hypostasis, in the suppositum, yet observing the distinction of natures; so that it is the same Person and hypostasis of the Divine and human natures, while each nature retains that which is proper to it. And therefore, as stated above (Q. XVI., A. 4), the Passion is to be attributed to the suppositum of the Divine Nature, not because of the Divine Nature, which is impassible, but by reason of the human nature. Hence, in a Synodal Epistle of Cyril* we read: *If any man does not confess that*

* *Act. Conc. Ephes.* P. i., cap. 26.

the Word of God suffered in the flesh and was crucified in the flesh, let him be anathema. Therefore Christ's Passion belongs to the *suppositum* of the Divine Nature by reason of the passible nature assumed, but not on account of the impassible Divine Nature.

Reply Obj. 1. The Lord of glory is said to be crucified, not as the Lord of glory, but as a man capable of suffering.

Reply Obj. 2. As is said in a sermon of the Council of Ephesus,* *Christ's death being, as it were, God's death*—namely, by union in Person—*destroyed death; since He* who suffered *was both God and man. For God's Nature was not wounded, nor did It undergo any change by those sufferings.*

Reply Obj. 3. As the passage quoted goes on to say: *The Jews did not crucify one who was simply a man; they inflicted their presumptions upon God. For suppose a prince to speak by word of mouth, and that his words are committed to writing on a parchment and sent out to the cities, and that some rebel tears up the document, he will be led forth to endure the death sentence, not for merely tearing up a document, but as destroying the imperial message. Let not the Jew, then, stand in security, as crucifying a mere man; since what he saw was as the parchment, but what was hidden under it was the imperial Word, the Son by nature, not the mere utterance of a tongue.*

* P. iii., cap. 10.

QUESTION XLVII.

OF THE EFFICIENT CAUSE OF CHRIST'S PASSION.

(In Six Articles.)

WE have now to consider the efficient cause of Christ's Passion, concerning which there are six points of inquiry: (1) Whether Christ was slain by others, or by Himself? (2) From what motive did He deliver Himself up to the Passion? (3) Whether the Father delivered Him up to suffer? (4) Whether it was fitting that He should suffer at the hands of the Gentiles, or rather of the Jews? (5) Whether His slayers knew who He was? (6) Of the sin of them who slew Christ.

FIRST ARTICLE.

WHETHER CHRIST WAS SLAIN BY ANOTHER OR BY HIMSELF?

We proceed thus to the First Article :—

Objection 1. It would seem that Christ was not slain by another, but by Himself. For He says Himself (Jo. x. 18): *No man taketh My life from Me, but I lay it down of Myself.* But he is said to kill another who takes away his life. Consequently, Christ was not slain by others, but by Himself.

Obj. 2. Further, those slain by others sink gradually from exhausted nature, and this is strikingly apparent in the crucified: for, as Augustine says (*De Trin.* iv.): *Those who were crucified were tormented with a lingering death.* But this did not happen in Christ's case, since *crying out, with a loud voice, He yielded up the ghost* (Matth. xxvii. 50). Therefore Christ was not slain by others, but by Himself.

Obj. 3. Further, those slain by others suffer a violent death, and hence die unwillingly, because violent is opposed to voluntary. But Augustine says (*De Trin.* iv.): *Christ's spirit did not quit the flesh unwillingly, but because He willed it, when He willed it, and as He willed it.* Consequently Christ was not slain by others, but by Himself.

On the contrary, It is written (Luke xviii. 33): *After they have scourged Him, they will put Him to death.*

I answer that, A thing may cause an effect in two ways: in the first instance by acting directly so as to produce the effect; and in this manner Christ's persecutors slew Him because they inflicted on Him what was a sufficient cause of death, and with the intention of slaying Him, and the effect followed, since death resulted from that cause. In another way someone causes an effect indirectly—that is, by not preventing it when he can do so; just as one person is said to drench another by not closing the window through which the shower is entering: and in this way Christ was the cause of His own Passion and death. For He could have prevented His Passion and death. Firstly, by holding His enemies in check, so that they would not have been eager to slay Him, or would have been powerless to do so. Secondly, because His spirit had the power of preserving His fleshly nature from the infliction of any injury; and Christ's soul had this power, because it was united in unity of person with the Divine Word, as Augustine says (*De Trin.* iv.). Therefore, since Christ's soul did not repel the injury inflicted on His body, but willed His corporeal nature to succumb to such injury, He is said to have laid down His life, or to have died voluntarily.

Reply Obj. 1. When we hear the words, *No man taketh away My life from Me,* we must understand *against My will:* for that is properly said to be *taken away* which one takes from someone who is unwilling and unable to resist.

Reply Obj. 2. In order for Christ to show that the Passion inflicted by violence did not take away His life, He preserved the strength of His bodily nature, so that at the last moment He was able to cry out with a loud voice: and hence

His death should be computed among His other miracles. Accordingly it is written (Mark xv. 39): *And the centurion who stood over against Him, seeing that crying out in this manner, He had given up the ghost, said: Indeed, this man was the Son of God.* It was also a subject of wonder in Christ's death that He died sooner than the others who were tormented with the same suffering. Hence John says (xix. 32) that *they broke the legs of the first, and of the other that was crucified with Him*, that they might die more speedily; *but after they were come to Jesus, when they saw that He was already dead, they did not break His legs.* Mark also states (xv. 44) that *Pilate wondered that He should be already dead.* For as of His own will His bodily nature kept its vigour to the end, so likewise, when He willed, He suddenly succumbed to the injury inflicted.

Reply Obj. 3. Christ at the same time suffered violence in order to die, and died, nevertheless, voluntarily; because violence was inflicted on His body, which, however, prevailed over His body only so far as He willed it.

SECOND ARTICLE.

WHETHER CHRIST DIED OUT OF OBEDIENCE?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ did not die out of obedience. For obedience is referred to a command. But we do not read that Christ was commanded to suffer. Therefore He did not suffer out of obedience.

Obj. 2. Further, a man is said to do from obedience what he does from necessity of precept. But Christ did not suffer necessarily, but voluntarily. Therefore He did not suffer out of obedience.

Obj. 3. Further, charity is a more excellent virtue than obedience. But we read that Christ suffered out of charity, according to Eph. v. 2: *Walk in love, as Christ also has loved us, and delivered Himself up for us.* Therefore Christ's Passion ought to be ascribed rather to charity than to obedience.

On the contrary, It is written (Phil. ii. 8): *He became obedient* to the Father *unto death.*

I answer that, It was befitting that Christ should suffer out of obedience. First of all, because it was in keeping with human justification, that *as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just,* as is written Rom. v. 19. Secondly, it was suitable for reconciling man with God: hence it is written (Rom. v. 10): *We are reconciled to God by the death of His Son,* in so far as Christ's death was a most acceptable sacrifice to God, according to Eph. v. 2: *He delivered Himself for us an oblation and a sacrifice to God for an odour of sweetness.* Now obedience is preferred to all sacrifices; according to 1 Kings xv. 22: *Obedience is better than sacrifices.* Therefore it was fitting that the sacrifice of Christ's Passion and death should proceed from obedience. Thirdly, it was in keeping with His victory whereby He triumphed over death and its author; because a soldier cannot conquer unless he obey his captain. And so the Man-Christ secured the victory through being obedient to God, according to Prov. xxi. 28: *An obedient man shall speak of victory.*

Reply Obj. 1. Christ received a command from the Father to suffer. For it is written (Jo. x. 18): *I have power to lay down My life, and I have power to take it up again: (and) this commandment have I received of My Father*—namely, of laying down His life and of resuming it again. *From which,* as Chrysostom says (*Hom.* lix. *in Joan.*), it is not to be understood *that at first He awaited the command, and that He had need to be told, but He showed the proceeding to be a voluntary one, and destroyed suspicion of opposition* to the Father. Yet because the Old Law was ended by Christ's death, according to His dying words, *It is consummated* (Jo. xix. 30), it may be understood that by His suffering He fulfilled all the precepts of the Old Law. He fulfilled those of the moral order which are founded on the precepts of charity, inasmuch as He suffered both out of love of the Father, according to Jo. xiv. 31: *That the world*

may know that I love the Father, and as the Father hath given Me commandment, so do I: arise, let us go hence—namely, to the place of His Passion:—and out of love of His neighbour, according to Gal. ii. 20: *He loved me, and delivered Himself up for me.* Christ likewise by His Passion fulfilled the ceremonial precepts of the Law, which are chiefly ordained for sacrifices and oblations, in so far as all the ancient sacrifices were figures of that true sacrifice which the dying Christ offered for us. Hence it is written (Col. ii. 16, 17): *Let no man judge you in meat or drink, or in respect of a festival day, or of the new moon, or of the sabbaths, which are a shadow of things to come, but the body is Christ's,* for the reason that Christ is compared to them as a body is to a shadow. Christ also by His Passion fulfilled the judicial precepts of the Law, which are chiefly ordained for making compensation to them who have suffered wrong, since, as is written Ps. lxviii. 5: He *paid that which* He *took not away,* suffering Himself to be fastened to a tree on account of the apple which man had plucked from the tree against God's command.

Reply Obj. 2. Although obedience implies necessity with regard to the thing commanded, nevertheless it implies free-will with regard to the fulfilling of the precept. And, indeed, such was Christ's obedience, for, although His Passion and death, considered in themselves, were repugnant to the natural will, yet Christ resolved to fulfil God's will with respect to the same, according to Ps. xxxix. 9: *That I should do Thy will: O my God, I have desired it.* Hence He said (Matth. xxvi. 42): *If this chalice may not pass away, but I must drink it, Thy will be done.*

Reply Obj. 3. For the same reason Christ suffered out of charity and out of obedience; because He fulfilled even the precepts of charity out of obedience only; and was obedient, out of love, to the Father's command.

Third Article.

WHETHER GOD THE FATHER DELIVERED UP CHRIST TO THE PASSION?

We proceed thus to the Third Article:—

Objection 1. It would seem that God the Father did not deliver up Christ to the Passion. For it is a wicked and cruel act to hand over an innocent man to torment and death. But, as it is written (Deut. xxxii. 4): *God is faithful, and without any iniquity.* Therefore He did not hand over the innocent Christ to His Passion and death.

Obj. 2. Further, it is not likely that a man be given over to death by himself and by another also. But Christ gave Himself up for us, as it is written (Isa. liii. 12): *He hath delivered His soul unto death.* Consequently it does not appear that God the Father delivered Him up.

Obj. 3. Further, Judas is held to be guilty because he betrayed Christ to the Jews, according to Jo. vi. 71: *One of you is a devil,* alluding to Judas, who was to betray Him. The Jews are likewise reviled for delivering Him up to Pilate; as we read in Jo. xviii. 35: *Thy own nation, and the chief priests have delivered Thee up to Me.* Moreover, as is related in Jo. xix. 16: Pilate *delivered Him to them to be crucified;* and according to 2 Cor. vi. 14: there is no *participation of justice with injustice.* It seems, therefore, that God the Father did not deliver up Christ to His Passion.

On the contrary, It is written (Rom. viii. 32): *God hath not spared His own Son, but delivered Him up for us all.*

I answer that, As observed above (A. 2), Christ suffered voluntarily out of obedience to the Father. Hence in three respects God the Father did deliver up Christ to the Passion. In the first way, because by His eternal will He preordained Christ's Passion for the deliverance of the human race, according to the words of Isaias (liii. 6): *The Lord hath laid on Him the iniquities of us all;* and again (verse 10): *The Lord was pleased to bruise Him in infirmity.* Secondly, inasmuch as, by the infusion of charity, He in-

spired Him with the will to suffer for us; hence we read in the same passage: *He was offered because it was His own will* (verse 7). Thirdly, by not shielding Him from the Passion, but abandoning Him to His persecutors: thus we read (Matth. xxvii. 46) that Christ, while hanging upon the cross, cried out: *My God, My God, why hast Thou forsaken Me?* because, to wit, He left Him to the power of His persecutors, as Augustine says (*Ep.* cxl.).

Reply Obj. 1. It is indeed a wicked and cruel act to hand over an innocent man to torment and to death against his will. Yet God the Father did not so deliver up Christ, but inspired Him with the will to suffer for us. God's *severity* (*cf.* Rom. xi. 22) is thereby shown, for He would not remit sin without penalty: and the Apostle indicates this when (Rom. viii. 32) he says: *God spared not even His own Son.* Likewise His *goodness* (Rom. xi. 22) shines forth, since by no penalty endured could man pay Him enough satisfaction: and the Apostle denotes this when he says: *He delivered Him up for us all:* and, again (Rom. iii. 25): *Whom*—that is to say, Christ—*God hath proposed to be a propitiation through faith in His blood.*

Reply Obj. 2. Christ as God delivered Himself up to death by the same will and action as that by which the Father delivered Him up; but as man He gave Himself up by a will inspired of the Father. Consequently there is no contrariety in the Father delivering Him up and in Christ delivering Himself up.

Reply Obj. 3. The same act, for good or evil, is judged differently, accordingly as it proceeds from a different source. The Father delivered up Christ, and Christ surrendered Himself, from charity, and consequently we give praise to both: but Judas betrayed Christ from greed, the Jews from envy, and Pilate from worldly fear, for he stood in fear of Cæsar; and these accordingly are held guilty.

Fourth Article.

WHETHER IT WAS FITTING FOR CHRIST TO SUFFER AT THE HANDS OF THE GENTILES?

We proceed thus to the Fourth Article:—

Objection 1. It would seem unfitting that Christ should suffer at the hands of the Gentiles. For since men were to be freed from sin by Christ's death, it would seem fitting that very few should sin in His death. But the Jews sinned in His death, on whose behalf it is said (Matth. xxi. 38): *This is the heir; come, let us kill him.* It seems fitting, therefore, that the Gentiles should not be implicated in the sin of Christ's slaying.

Obj. 2. Further, the truth should respond to the figure. Now it was not the Gentiles but the Jews who offered the figurative sacrifices of the Old Law. Therefore neither ought Christ's Passion, which was a true sacrifice, to be fulfilled at the hands of the Gentiles.

Obj. 3. Further, as related Jo. v. 18, *the Jews sought to kill* Christ because *He did not only break the sabbath, but also said God was His Father, making Himself equal to God.* But these things seemed to be only against the Law of the Jews: hence they themselves said (Jo. xix. 7): *According to the Law He ought to die because He made Himself the Son of God.* It seems fitting, therefore, that Christ should suffer, at the hands not of the Gentiles, but of the Jews, and that what they said was untrue: *It is not lawful for us to put any man to death,* since many sins are punishable with death according to the Law, as is evident from Lev. xx.

On the contrary, Our Lord Himself says (Matth. xx. 19): *They shall deliver Him to the Gentiles to be mocked, and scourged, and crucified.*

I answer that, The effect of Christ's Passion was foreshown by the very manner of His death. For Christ's Passion wrought its effect of salvation first of all among the Jews, very many of whom were baptized in His death, as is evident from Acts ii. 41 and iv. 4. Afterwards, by the preaching of Jews, Christ's Passion passed on to the

Gentiles. Consequently it was fitting that Christ should begin His sufferings at the hands of the Jews, and, after they had delivered Him up, finish His Passion at the hands of the Gentiles.

Reply Obj. 1. In order to demonstrate the fulness of His love, on account of which He suffered, Christ upon the cross prayed for His persecutors. Therefore, that the fruits of His petition might accrue to Jews and Gentiles, Christ willed to suffer from both.

Reply Obj. 2. Christ's Passion was the offering of a sacrifice, inasmuch as He endured death of His own free-will out of charity: but in so far as He suffered from His persecutors it was not a sacrifice, but a most grievous sin.

Reply Obj. 3. As Augustine says (*Tract.* cxiv. *in Joan.*): *The Jews said that 'it is not lawful for us to put any man to death,' because they understood that it was not lawful for them to put any man to death* owing to the sacredness of the feast-day, which they had already begun to celebrate. Or, as Chrysostom observes (*Hom.* lxxxiii. *in Joan.*), because they wanted Him to be slain, not as a transgressor of the Law, but as a public enemy, since He had made Himself out to be a king, of which it was not their place to judge. Or, again, because it was not lawful for them to crucify Him (as they wanted to), but to stone Him, as they did to Stephen. Better still is it to say that the power of putting to death was taken from them by the Romans, whose subjects they were.

FIFTH ARTICLE.

WHETHER CHRIST'S PERSECUTORS KNEW WHO HE WAS?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that Christ's persecutors did know who He was. For it is written (Matth. xxi. 38) that the husbandmen seeing the son said within themselves: *This is the heir; come, let us kill him.* On this Jerome remarks: *Our Lord proves most manifestly by these words that the rulers of the Jews crucified the Son of God, not from ignorance,*

but out of envy: for they understood that it was He to whom the Father says by the Prophet: 'Ask of Me, and I will give Thee the Gentiles for Thy inheritance.' It seems, therefore, that they knew Him to be Christ or the Son of God.

Obj. 2. Further, our Lord says (Jo. xv. 24): *But now they have both seen and hated both Me and My Father.* Now what is seen is known manifestly. Therefore the Jews, knowing Christ, inflicted the Passion on Him out of hatred.

Obj. 3. Further, it is said in a sermon delivered in the Council of Ephesus (P. iii., cap. x.): *Just as he who tears up the imperial message is doomed to die, as despising the prince's word; so the Jew, who crucified Him whom he had seen, will pay the penalty for daring to lay his hands on God the Word Himself.* Now this would not be so had they not known Him to be the Son of God, because their ignorance would have excused them. Therefore it seems that the Jews in crucifying Christ knew Him to be the Son of God.

On the contrary, It is written (1 Cor. ii. 8): *If they had known it, they would never have crucified the Lord of glory.* And (Acts iii. 17), Peter, addressing the Jews, says: *I know that you did it through ignorance, as did also your rulers.* Likewise the Lord hanging upon the cross said: *Father, forgive them, for they know not what they do* (Luke xxiii. 34).

I answer that, Among the Jews some were elders, and others of lesser degree. Now according to the author of *De Qq. Nov. et Vet. Test., qu.* lxvi., the elders, who were called *rulers, knew,* as did also the devils, *that He was the Christ promised in the Law: for they saw all the signs in Him which the prophets said would come to pass: but they did not know the mystery of His Godhead.* Consequently the Apostle says: *If they had known it, they would never have crucified the Lord of glory.* It must, however, be understood that their ignorance did not excuse them from crime, because it was, as it were, affected ignorance. For they saw manifest signs of His Godhead; yet they perverted them out of hatred and envy of Christ; neither would they believe His words, whereby He avowed that He was the Son of God. Hence He Himself says of them (Jo. xv. 22): *If I had not come,*

and spoken to them, they would not have sin; but now they have no excuse for their sin. And afterwards He adds (24): *If I had not done among them the works that no other man hath done, they would not have sin.* And so the expression employed by Job (xxi. 14) can be accepted on their behalf: *(Who) said to God: depart from us, we desire not the knowledge of Thy ways.*

But those of lesser degree—namely, the common folk—who had not grasped the mysteries of the Scriptures, did not fully comprehend that He was the Christ or the Son of God. For although some of them believed in Him, yet the multitude did not; and if they doubted sometimes whether He was the Christ, on account of the manifold signs and force of His teaching, as is stated Jo. vii. 31, 41, nevertheless they were deceived afterwards by their rulers, so that they did not believe Him to be the Son of God or the Christ. Hence Peter said to them: *I know that you did it through ignorance, as did also your rulers*—namely, because they were seduced by the rulers.

Reply Obj. 1. Those words are spoken by the husbandmen of the vineyard; and these signify the rulers of the people, who knew Him to be the heir, inasmuch as they knew Him to be the Christ promised in the Law. But the words of Ps. ii. 8 seem to militate against this answer: *Ask of Me, and I will give Thee the Gentiles for Thy inheritance;* which are addressed to Him of whom it is said: *Thou art My Son, this day have I begotten Thee.* If, then, they knew Him to be the one to whom the words were addressed: *Ask of Me, and I will give Thee the Gentiles for Thy inheritance,* it follows that they knew Him to be the Son of God. Chrysostom, too, says upon the same passage that *they knew Him to be the Son of God.* Bede likewise, commenting on the words, *For they know not what they do* (Luke xxiii. 34), says: *It is to be observed that He does not pray for them who, understanding Him to be the Son of God, preferred to crucify Him rather than acknowledge Him.* But to this it may be replied that they knew Him to be the Son of God, not from His Nature, but from the excellence of His singular grace.

Yet we may hold that they are said to have known also that He was verily the Son of God, in that they had evident signs thereof: yet out of hatred and envy, they refused credence to these signs, by which they might have known that He was the Son of God.

Reply Obj. 2. The words quoted are preceded by the following: *If I had not done among them the works that no other man hath done, they would not have sin;* and then follow the words: *But now they have both seen and hated both Me and My Father.* Now all this shows that while they beheld Christ's marvellous works, it was owing to their hatred that they did not know Him to be the Son of God.

Reply Obj. 3. Affected ignorance does not excuse from guilt, but seems, rather, to aggravate it: for it shows that a man is so strongly attached to sin that he wishes to incur ignorance lest he avoid sinning. The Jews therefore sinned, as crucifiers not only of the Man-Christ, but also as of God.

Sixth Article.

Whether the sin of those who crucified Christ was most grievous?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that the sin of Christ's crucifiers was not the most grievous. Because the sin which has some excuse cannot be most grievous. But our Lord Himself excused the sin of His crucifiers when He said: *Father, forgive them: for they know not what they do* (Luke xxiii. 34). Therefore theirs was not the most grievous sin.

Obj. 2. Further, our Lord said to Pilate (Jo. xix. 11): *He that hath delivered Me to thee hath the greater sin.* But it was Pilate who caused Christ to be crucified by his minions. Therefore the sin of Judas the traitor seems to be greater than that of those who crucified Him.

Obj. 3. Further, according to the Philosopher (*Eth.* v.): *No one suffers injustice willingly;* and in the same place he adds: *Where no one suffers injustice, nobody works injustice.*

Consequently nobody wreaks injustice upon a willing subject. But Christ suffered willingly, as was shown above (AA. 1, 2). Therefore those who crucified Christ did Him no injustice; and hence their sin was not the most grievous.

On the contrary, Chrysostom, commenting on the words, *Fill ye up, then, the measure of your fathers* (Matth. xxiii. 32), says: *In very truth they exceeded the measure of their fathers; for these latter slew men, but they crucified God.*

I answer that, As stated above (A. 5), the rulers of the Jews knew that He was the Christ: and if there was any ignorance in them, it was affected ignorance, which could not excuse them. Therefore their sin was the most grievous, both on account of the kind of sin, as well as from the malice of their will. The Jews also of the common order sinned most grievously as to the kind of their sin: yet in one respect their crime was lessened by reason of their ignorance. Hence Bede, commenting on Luke xxiii. 34, *Father, forgive them, for they know not what they do,* says: *He prays for them who know not what they are doing, as having the zeal of God, but not according to knowledge.* But the sin of the Gentiles, by whose hands He was crucified, was much more excusable, since they had no knowledge of the Law.

Reply Obj. 1. As stated above, the excuse made by our Lord is not to be referred to the rulers among the Jews, but to the common people.

Reply Obj. 2. Judas did not deliver up Christ to Pilate, but to the chief priests who gave Him up to Pilate, according to Jo. xviii. 35: *Thy own nation and the chief priests have delivered Thee up to me.* But the sin of all these was greater than that of Pilate, who slew Christ from fear of Cæsar; and even greater than the sin of the soldiers who crucified Him at the governor's bidding, not out of cupidity like Judas, nor from envy and hate like the chief priests.

Reply Obj. 3. Christ, indeed, willed His Passion just as the Father willed it; yet He did not will the unjust action of the Jews. Consequently Christ's slayers are not excused

of their injustice. Nevertheless, whoever slays a man not only does a wrong to the one slain, but likewise to God and to the State; just as he who kills himself, as the Philosopher says (*Ethic.* v.). Hence it was that David condemned to death the man who *did not fear to lay hands upon the Lord's anointed*, even though he (Saul) had requested it, as related 2 Kings i. 5-14.

QUESTION XLVIII.

OF THE EFFICIENCY OF CHRIST'S PASSION.

(*In Six Articles.*)

WE now have to consider Christ's Passion as to its effect; first of all, as to the manner in which it was brought about; and, secondly, as to the effect in itself. Under the first heading there are six points for inquiry: (1) Whether Christ's Passion brought about our salvation by way of merit? (2) Whether it was by way of atonement? (3) Whether it was by way of sacrifice? (4) Whether it was by way of redemption? (5) Whether it is proper to Christ to be the Redeemer? (6) Whether (the Passion) secured man's salvation efficiently?

FIRST ARTICLE.

WHETHER CHRIST'S PASSION BROUGHT ABOUT OUR SALVATION BY WAY OF MERIT?

We proceed thus to the First Article :—

Objection 1. It would seem that Christ's Passion did not bring about our salvation by way of merit. For the sources of our sufferings are not within us. But no one merits or is praised except for that whose principle lies within him. Therefore Christ's Passion wrought nothing by way of merit.

Obj. 2. Further, from the beginning of His conception Christ merited for Himself and for us, as stated above (Q. IX., A. 4; Q. XXXIV., A. 3). But it is superfluous to merit over again what has been merited before. Therefore by His Passion Christ did not merit our salvation.

Obj. 3. Further, the source of merit is charity. But

Christ's charity was not made greater by the Passion than it was before. Therefore He did not merit our salvation by suffering more than He had already.

On the contrary, On the words of Phil. ii. 9, *Therefore God exalted Him*, etc., Augustine says (*Tract.* civ. *in Joan.*): *The lowliness* of the Passion *merited glory; glory was the reward of lowliness.* But He was glorified, not merely in Himself, but likewise in His faithful ones, as He says Himself (Jo. xvii. 10). Therefore it appears that He merited the salvation of the faithful.

I answer that, As stated above (Q. VII., AA. 1, 9; Q. VIII., AA. 1, 5), grace was bestowed upon Christ, not only as an individual, but inasmuch as He is the Head of the Church, so that it might overflow into His members; and therefore Christ's works are referred to Himself and to His members in the same way as the works of any other man in a state of grace are referred to himself. But it is evident that whosoever suffers for justice' sake, provided that he be in a state of grace, merits his salvation thereby, according to Matth. v. 10: *Blessed are they that suffer persecution for justice' sake.* Consequently Christ by His Passion merited salvation, not only for Himself, but likewise for all His members.

Reply Obj. 1. Suffering, as such, is caused by an outward principle: but inasmuch as one bears it willingly, it has an inward principle.

Reply Obj. 2. From the beginning of His conception Christ merited our eternal salvation; but on our side there were some obstacles, whereby we were hindered from securing the effect of His preceding merits: consequently, in order to remove such hindrances, *it was necessary for Christ to suffer*, as stated above (Q. XLVI., A. 3).

Reply Obj. 3. Christ's Passion has a special effect, which His preceding merits did not possess, not on account of greater charity, but because of the nature of the work, which was suitable for such an effect, as is clear from the arguments brought forward above on the fittingness of Christ's Passion (Q. XLVI., AA. 3, 4).

SECOND ARTICLE.

WHETHER CHRIST'S PASSION BROUGHT ABOUT OUR SALVATION BY WAY OF ATONEMENT?

We proceed thus to the Second Article :—

Objection 1. It would seem that Christ's Passion did not bring about our salvation by way of atonement. For it seems that to make the atonement devolves on him who commits the sin; as is clear in the other parts of penance, because he who has done the wrong must grieve over it and confess it. But Christ never sinned, according to 1 Pet. ii. 22: *Who did no sin.* Therefore He made no atonement by His personal suffering.

Obj. 2. Further, no atonement is made to another by committing a graver offence. But in Christ's Passion the gravest of all offences was perpetrated, because those who slew Him sinned most grievously, as stated above (Q. XLVII., A. 6). Consequently it seems that atonement could not be made to God by Christ's Passion.

Obj. 3. Further, atonement implies equality with the trespass, since it is an act of justice. But Christ's Passion does not appear equal to all the sins of the human race, because Christ did not suffer in His Godhead, but in His flesh, according to 1 Pet. iv. 1: *Christ therefore having suffered in the flesh.* Now the soul, which is the subject of sin, is of greater account than the flesh. Therefore Christ did not atone for our sins by His Passion.

On the contrary, It is written (Ps. lxviii. 5) in Christ's person: *Then did I pay that which I took not away.* But he has not paid who has not fully atoned. Therefore it appears that Christ by His suffering has fully atoned for our sins.

I answer that, He properly atones for an offence who offers something which the offended one loves equally, or even more than he detested the offence. But by suffering out of love and obedience, Christ gave more to God than was required to compensate for the offence of the whole human race. First of all, because of the exceeding charity

from which He suffered; secondly, on account of the dignity of His life which He laid down in atonement, for it was the life of One who was God and man; thirdly, on account of the extent of the Passion, and the greatness of the grief endured, as stated above (Q. XLVI., A. 6). And therefore Christ's Passion was not only a sufficient but a superabundant atonement for the sins of the human race; according to 1 Jo. ii. 2: *He is the propitiation for our sins: and not for ours only, but also for those of the whole world.*

Reply Obj. 1. The head and members are as one mystic person; and therefore Christ's satisfaction belongs to all the faithful as being His members. Also, in so far as any two men are one in charity, the one can atone for the other, as shall be shown later (Supplement, Q. XIII., A. 2). But the same reason does not hold good of confession and contrition, because atonement consists in an outward action, for which helps may be used, among which friends are to be computed.

Reply Obj. 2. Christ's love was greater than His slayers' malice: and therefore the value of His Passion in atoning surpassed the murderous guilt of those who crucified Him: so much so that Christ's suffering was sufficient and superabundant atonement for His murderers' crime.

Reply Obj. 3. The dignity of Christ's flesh is not to be estimated solely from the nature of flesh, but also from the Person assuming it—namely, inasmuch as it was God's flesh, the result of which was that it was of infinite worth.

THIRD ARTICLE.

WHETHER CHRIST'S PASSION OPERATED BY WAY OF SACRIFICE?

We proceed thus to the Third Article:—

Objection 1. It would seem that Christ's Passion did not operate by way of sacrifice. For the truth should correspond with the figure. But human flesh was never offered up in the sacrifices of the Old Law, which were figures of Christ: nay, such sacrifices were reputed as impious, according to

Ps. cv. 38: *And they shed innocent blood: the blood of their sons and of their daughters, which they sacrificed to the idols of Chanaan.* It seems therefore that Christ's Passion cannot be called a sacrifice.

Obj. 2. Further, Augustine says (*De Civ. Dei* x.) that *a visible sacrifice is a sacrament—that is, a sacred sign—of an invisible sacrifice.* Now Christ's Passion is not a sign, but rather the thing signified by other signs. Therefore it seems that Christ's Passion is not a sacrifice.

Obj. 3. Further, whoever offers sacrifice performs some sacred rite, as the very word *sacrifice* shows. But those men who slew Christ did not perform any sacred act, but rather wrought a great wrong. Therefore Christ's Passion was rather a malefice than a sacrifice.

On the contrary, The Apostle says (Eph. v. 2): *He delivered Himself up for us, an oblation and a sacrifice to God for an odour of sweetness.*

I answer that, A sacrifice properly so called is something done for that honour which is properly due to God, in order to appease Him: and hence it is that Augustine says (*De Civ. Dei* x.): *A true sacrifice is every good work done in order that we may cling to God in holy fellowship, yet referred to that consummation of happiness wherein we can be truly blessed.* But, as is added in the same place, *Christ offered Himself up for us in the Passion:* and this voluntary enduring of the Passion was most acceptable to God, as coming from charity. Therefore it is manifest that Christ's Passion was a true sacrifice. Moreover, as Augustine says farther on in the same book, *the primitive sacrifices of the holy Fathers were many and various signs of this true sacrifice, one being prefigured by many, in the same way as a single concept of thought is expressed in many words, in order to commend it without tediousness:* and, as Augustine observes (*De Trin.* iv.), *since there are four things to be noted in every sacrifice—to wit, to whom it is offered, by whom it is offered, what is offered, and for whom it is offered—that the same one true Mediator reconciling us with God through the peace-sacrifice might continue to be one with Him to whom He*

offered it, might be one with them for whom He offered it, and might Himself be the offerer and what He offered.

Reply Obj. 1. Although the truth answers to the figure in some respects, yet it does not in all, since the truth must go beyond the figure. Therefore the figure of this sacrifice, in which Christ's flesh is offered, was flesh right fittingly, not the flesh of men, but of animals, as denoting Christ's. And this is a most perfect sacrifice. First of all, since being flesh of human nature, it is fittingly offered for men, and is partaken of by them under the Sacrament. Secondly, because being passible and mortal, it was fit for immolation. Thirdly, because, being sinless, it had virtue to cleanse from sins. Fourthly, because, being the offerer's own flesh, it was acceptable to God on account of His charity in offering up His own flesh. Hence it is that Augustine says (*De Trin.* iv.): *What else could be so fittingly partaken of by men, or offered up for men, as human flesh? What else could be so appropriate for this immolation as mortal flesh? What else is there so clean for cleansing mortals as the flesh born in the womb without fleshly concupiscence, and coming from a virginal womb? What could be so favourably offered and accepted as the flesh of our sacrifice, which was made the body of our Priest?*

Reply Obj. 2. Augustine is speaking there of visible figurative sacrifices: and even Christ's Passion, although denoted by other figurative sacrifices, is yet a sign of something to be observed by us, according to 1 Pet. iv. 1: *Christ therefore, having suffered in the flesh, be you also armed with the same thought: for he that hath suffered in the flesh hath ceased from sins: that now he may live the rest of his time in the flesh, not after the desires of men, but according to the will of God.*

Reply Obj. 3. Christ's Passion was indeed a malefice on His slayers' part; but on His own it was the sacrifice of one suffering out of charity. Hence it is Christ who is said to have offered this sacrifice, and not the executioners.

FOURTH ARTICLE.

WHETHER CHRIST'S PASSION BROUGHT ABOUT OUR SALVATION BY WAY OF REDEMPTION?

We proceed thus to the Fourth Article :—

Objection 1. It would seem that Christ's Passion did not effect our salvation by way of redemption. For no one purchases or redeems what never ceased to belong to him. But men never ceased to belong to God according to Ps. xxiii. 1: *The earth is the Lord's, and the fulness thereof: the world and all they that dwell therein.* Therefore it seems that Christ did not redeem us by His Passion.

Obj. 2. Further, as Augustine says (*De Trin.* xiii.): *The devil had to be overthrown by Christ's justice.* But justice requires that the man who has treacherously seized another's property shall be deprived of it, because deceit and cunning should not benefit anyone, as even human laws declare. Consequently, since the devil by treachery deceived and subjugated to himself man, who is God's creature, it seems that man ought not to be rescued from his power by way of redemption.

Obj. 3. Further, whoever buys or redeems an object pays the price to the holder. But it was not to the devil, who held us in bondage, that Christ paid His blood as the price of our redemption. Therefore Christ did not redeem us by His Passion.

On the contrary, It is written (1 Pet. i. 18): *You were not redeemed with corruptible things as gold or silver from your vain conversation of the tradition of your fathers: but with the precious blood of Christ, as of a lamb unspotted and undefiled.* And (Gal. iii. 13): *Christ hath redeemed us from the curse of the law, being made a curse for us.* Now He is said to be a curse for us inasmuch as He suffered upon the tree, as stated above (Q. XLVI., A. 4). Therefore He did redeem us by His Passion.

I answer that, Man was held captive on account of sin in two ways: first of all, by the bondage of sin, because

(Jo. viii. 34): *Whosoever committeth sin is the servant of sin;* and (2 Pet. ii. 19): *By whom a man is overcome, of the same also he is the slave.* Since, then, the devil had overcome man by inducing him to sin, man was subject to the devil's bondage. Secondly, as to the debt of punishment, to the payment of which man was held fast by God's justice: and this, too, is a kind of bondage, since it savours of bondage for a man to suffer what he does not wish, just as it is the free man's condition to apply himself to what he wills.

Since, then, Christ's Passion was a sufficient and a superabundant atonement for the sin and the debt of the human race, it was as a price at the cost of which we were freed from both obligations. For the atonement by which one satisfies for self or another is called the price, by which he ransoms himself or someone else from sin and its penalty, according to Dan. iv. 24: *Redeem thou thy sins with alms.* Now Christ made satisfaction, not by giving money or anything of the sort, but by bestowing what was of greatest price—Himself—for us. And therefore Christ's Passion is called our redemption.

Reply Obj. 1. Man is said to belong to God in two ways. First of all, in so far as he comes under God's power: in which way he never ceased to belong to God; according to Dan. iv. 22: *The Most High ruleth over the kingdom of men, and giveth it to whomsoever he will.* Secondly, by being united to Him in charity, according to Rom. viii. 9: *If any man have not the Spirit of Christ, he is none of His.* In the first way, then, man never ceased to belong to God, but in the second way he did cease because of sin. And therefore in so far as he was delivered from sin by the satisfaction of Christ's Passion, he is said to be redeemed by the Passion of Christ.

Reply Obj. 2. Man by sinning became the bondsman both of God and of the devil. Through guilt he had offended God, and put himself under the devil by consenting to him; consequently he did not become God's servant on account of his guilt, but rather, by withdrawing from God's

service, he, by God's just permission, fell under the devil's servitude on account of the offence perpetrated. But as to the penalty, man was chiefly bound to God as his sovereign judge, and to the devil as his torturer, according to Matth. v. 25: *Lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer*—that is, *to the relentless avenging angel*, as Chrysostom says (*Hom.* xi.). Consequently, although, after deceiving man, the devil, so far as in him lay, held him unjustly in bondage as to both sin and penalty, still it was just that man should suffer it. God so permitting it as to the sin and ordaining it as to the penalty. And therefore justice required man's redemption with regard to God, but not with regard to the devil.

Reply Obj. 3. Because, with regard to God, redemption was necessary for man's deliverance, but not with regard to the devil, the price had to be paid not to the devil, but to God. And therefore Christ is said to have paid the price of our redemption—His own precious blood—not to the devil, but to God.

FIFTH ARTICLE.

WHETHER IT IS PROPER TO CHRIST TO BE THE REDEEMER?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that it is not proper to Christ to be the Redeemer, because it is written (Ps. xxx. 6): *Thou hast redeemed me, O Lord, the God of Truth.* But to be the Lord God of Truth belongs to the entire Trinity. Therefore it is not proper to Christ.

Obj. 2. Further, he is said to redeem who pays the price of redemption. But God the Father gave His Son in redemption for our sins, as is written (Ps. cx. 9): *The Lord hath sent redemption to His people*, upon which the gloss adds, *that is, Christ, who gives redemption to captives.* Therefore not only Christ, but the Father also, redeemed us.

Obj. 3. Further, not only Christ's Passion, but also that of other saints conduced to our salvation, according to

Col. i. 24: *I now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for His body, which is the Church.* Therefore the title of Redeemer belongs not only to Christ, but also to the other saints.

On the contrary, It is written (Gal. iii. 13): *Christ redeemed us from the curse of the Law, being made a curse for us.* But only Christ was made a curse for us. Therefore only Christ ought to be called our Redeemer.

I answer that, For someone to redeem, two things are required—namely, the act of paying and the price paid. For if in redeeming something a man pays a price which is not his own, but another's, he is not said to be the chief redeemer, but rather the other is, whose price it is. Now Christ's blood or His bodily life, which *is in the blood,* is the price of our redemption (Lev. xvii. 11, 14), and that life He paid. Hence both of these belong immediately to Christ as man; but to the Trinity as to the first and remote cause, to whom Christ's life belonged as to its first author, and from whom Christ received the inspiration of suffering for us. Consequently it is proper to Christ as man to be the Redeemer immediately; although the redemption may be ascribed to the whole Trinity as its first cause.

Reply Obj. 1. A gloss explains the text thus: *Thou, O Lord God of Truth, hast redeemed me in Christ, crying out, 'Lord, into Thy hands I commend my spirit.'* And so redemption belongs immediately to the Man-Christ, but principally to God.

Reply Obj. 2. The Man-Christ paid the price of our redemption immediately, but at the command of the Father as the original author.

Reply Obj. 3. The sufferings of the saints are beneficial to the Church, as by way, not of redemption, but of example and exhortation, according to 2 Cor. i. 6: *Whether we be in tribulation, it is for your exhortation and salvation.*

SIXTH ARTICLE.

WHETHER CHRIST'S PASSION BROUGHT ABOUT OUR SALVATION EFFICIENTLY?

We proceed thus to the Sixth Article :—

Objection 1. It would seem that Christ's Passion did not bring about our salvation efficiently. For the efficient cause of our salvation is the greatness of the Divine power, according to Isa. lix. 1: *Behold the hand of the Lord is not shortened that it cannot save.* But *Christ was crucified through weakness,* as it is written (2 Cor. xiii. 4). Therefore, Christ's Passion did not bring about our salvation efficiently.

Obj. 2. Further, no corporeal agency acts efficiently except by contact: hence even Christ cleansed the leper by touching him *in order to show that His flesh had saving power,* as Chrysostom* says. But Christ's Passion could not touch all mankind. Therefore it could not efficiently bring about the salvation of all men.

Obj. 3. Further, it does not seem to be consistent for the same agent to operate by way of merit and by way of efficiency, since he who merits awaits the result from someone else. But it was by way of merit that Christ's Passion accomplished our salvation. Therefore it was not by way of efficiency.

On the contrary, It is written (1 Cor. i. 18) that *the word of the cross to them that are saved . . . is the power of God.* But God's power brings about our salvation efficiently. Therefore Christ's Passion on the cross accomplished our salvation efficiently.

I answer that, There is a twofold efficient agency—namely, the principal and the instrumental. Now the principal efficient cause of man's salvation is God. But since Christ's humanity is the *instrument of the Godhead,* as stated above (Q. XLIII., A. 2), therefore all Christ's actions and sufferings operate instrumentally in virtue of His Godhead for the

* Theophylact, *Enarr. in Luc.*

salvation of men. Consequently, then, Christ's Passion accomplishes man's salvation efficiently.

Reply Obj. 1. Christ's Passion in relation to His flesh is consistent with the infirmity which He took upon Himself; but in relation to the Godhead it draws infinite might from It, according to 1 Cor. i. 25: *The weakness of God is stronger than men:* because Christ's weakness, inasmuch as He is God, has a might exceeding all human power.

Reply Obj. 2. Christ's Passion, although corporeal, has yet a spiritual effect from the Godhead united: and therefore it secures its efficacy by spiritual contact—namely, by faith and the sacraments of faith, as the Apostle says (Rom. iii. 25): *Whom God hath proposed to be a propitiation, through faith in His blood.*

Reply Obj. 3. Christ's Passion, according as it is compared with His Godhead, operates in an efficient manner: but in so far as it is compared with the will of Christ's soul it acts in a meritorious manner: considered as being within Christ's very flesh, it acts by way of satisfaction, inasmuch as we are liberated by it from the debt of punishment; while inasmuch as we are freed from the servitude of guilt, it acts by way of redemption: but in so far as we are reconciled with God it acts by way of sacrifice, as shall be shown farther on (Q. XLIX.).

QUESTION XLIX.

OF THE EFFECTS OF CHRIST'S PASSION.

(In Six Articles.)

WE have now to consider what are the effects of Christ's Passion, concerning which there are six points of inquiry: (1) Whether we were freed from sin by Christ's Passion? (2) Whether we were thereby delivered from the power of the devil? (3) Whether we were freed thereby from our debt of punishment? (4) Whether we were thereby reconciled with God? (5) Whether heaven's gate was opened to us thereby? (6) Whether Christ derived exaltation from it?

FIRST ARTICLE.

WHETHER WE WERE DELIVERED FROM SIN THROUGH CHRIST'S PASSION?

We proceed thus to the First Article :—

Objection 1. It would seem that we were not delivered from sin through Christ's Passion. For to deliver from sin belongs to God alone, according to Isa. xliii. 25: *I am He who blot out your iniquities for My own sake.* But Christ did not suffer as God, but as man. Therefore Christ's Passion did not free us from sin.

Obj. 2. Further, what is corporeal does not act upon what is spiritual. But Christ's Passion is corporeal, whereas sin exists in the soul, which is a spiritual creature. Therefore Christ's Passion could not cleanse us from sin.

Obj. 3. Further, one cannot be purged from a sin not yet committed, but which shall be committed hereafter. Since, then, many sins have been committed since Christ's death,

and are being committed daily, it seems that we were not delivered from sin by Christ's death.

Obj. 4. Further, given an efficient cause, nothing else is required for producing the effect. But other things besides are required for the forgiveness of sins, such as baptism and penance. Consequently it seems that Christ's Passion is not the sufficient cause of the forgiveness of sins.

Obj. 5. Further, it is written (Prov. x. 12): *Charity covereth all sins;* and (xv. 27): *By mercy and faith, sins are purged away.* But there are many other things of which we have faith, and which excite charity. Therefore Christ's Passion is not the proper cause of the forgiveness of sins.

On the contrary, It is written (Apoc. i. 5): *He loved us, and washed us from our sins in His own blood.*

I answer that, Christ's Passion is the proper cause of the forgiveness of sins in three ways. First of all, by way of exciting our charity, because, as the Apostle says (Rom. v. 8): *God commendeth His charity towards us: because when as yet we were sinners, according to the time, Christ died for us.* But it is by charity that we procure pardon of our sins, according to Luke vii. 47: *Many sins are forgiven her because she hath loved much.* Secondly, Christ's Passion causes forgiveness of sins by way of redemption. For since He is our head, then, by the Passion which He endured from love and obedience, He delivered us as His members from our sins, as by the price of His Passion: in the same way as if a man by the good industry of his hands were to redeem himself from a sin committed with his feet. For, just as the natural body is one, though made up of diverse members, so the whole Church, Christ's mystic body, is reckoned as one person with its head, which is Christ. Thirdly, by way of efficiency, inasmuch as Christ's flesh, wherein He endured the Passion, is the instrument of the Godhead, so that His sufferings and actions operate with Divine power for expelling sin.

Reply Obj. 1. Although Christ did not suffer as God, nevertheless His flesh is the instrument of the Godhead;

and thence it is that His Passion has a kind of Divine Power of casting out sin, as was said above.

Reply Obj. 2. Although Christ's Passion is corporeal, still it derives a kind of spiritual energy from the Godhead, to which the flesh is united as an instrument: and according to this power Christ's Passion is the cause of the forgiveness of sins.

Reply Obj. 3. Christ by His Passion delivered us from our sins causally—that is, by setting up the cause of our deliverance, from which cause all sins whatsoever, past, present, or to come, could be forgiven: just as if a doctor were to prepare a medicine by which all sicknesses can be cured even in future.

Reply Obj. 4. As stated above, since Christ's Passion preceded, as a kind of universal cause of the forgiveness of sins, it needs to be applied to each individual for the cleansing of personal sins. Now this is done by baptism and penance and the other sacraments, which derive their power from Christ's Passion, as shall be shown later (Q. LXII., A. 5).

Reply Obj. 5. Christ's Passion is applied to us even through faith, that we may share in its fruits, according to Rom. iii. 25: *Whom God hath proposed to be a propitiation, through faith in His blood.* But the faith through which we are cleansed from sin is not *lifeless faith*, which can exist even with sin, but *faith living* through charity; that thus Christ's Passion may be applied to us, not only as to our minds, but also as to our hearts. And even in this way sins are forgiven through the power of the Passion of Christ.

SECOND ARTICLE.

WHETHER WE WERE DELIVERED FROM THE DEVIL'S POWER THROUGH CHRIST'S PASSION?

We proceed thus to the Second Article:—

Objection 1. It would seem that we were not delivered from the power of the devil through Christ's Passion. For he has no power over others, who can do nothing to them without the sanction of another. But without the Divine

permission the devil could never do hurt to any man, as is evident in the instance of Job (i. and ii.), where, by power received from God, the devil first injured him in his possessions, and afterwards in his body. In like manner it is stated (Matth. viii. 31, 32) that the devils could not enter into the swine except with Christ's leave. Therefore the devil never had power over men: and hence we are not delivered from his power through Christ's Passion.

Obj. 2. Further, the devil exercises his power over men by tempting them and molesting their bodies. But even after the Passion he continues to do the same to men. Therefore we are not delivered from his power through Christ's Passion.

Obj. 3. Further, the might of Christ's Passion endures for ever, as, according to Heb. x. 14: *By one oblation He hath perfected for ever them that are sanctified.* But deliverance from the devil's power is not found everywhere, since there are still idolaters in many regions of the world; nor will it endure for ever, because in the time of Antichrist he will be especially active in using his power to the hurt of men; because it is said of him (2 Thess. ii. 9): *Whose coming is according to the working of Satan, in all power, and signs, and lying wonders, and in all seduction of iniquity.* Consequently it seems that Christ's Passion is not the cause of the human race being delivered from the power of the devil.

On the contrary, Our Lord said (Jo. xii. 31), when His Passion was drawing nigh: *Now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all things to Myself.* Now He was lifted up from the earth by His Passion on the cross. Therefore by His Passion the devil was deprived of his power over man.

I answer that, There are three things to be considered regarding the power which the devil exercised over men previous to Christ's Passion. The first is on man's own part, who by his sin deserved to be delivered over to the devil's power, and was overcome by his tempting. Another point is on God's part, whom man had offended by sinning,

and who with justice left man under the devil's power. The third is on the devil's part, who out of his most wicked will hindered man from securing his salvation.

As to the first point, by Christ's Passion man was delivered from the devil's power, in so far as the Passion is the cause of the forgiveness of sins, as stated above (A. 1). As to the second, it must be said that Christ's Passion freed us from the devil's power, inasmuch as it reconciled us with God, as shall be shown later (A. 4). But as to the third, Christ's Passion delivered us from the devil, inasmuch as in Christ's Passion he exceeded the limit of power assigned him by God, by conspiring to bring about Christ's death, Who, being sinless, did not deserve to die. Hence Augustine says (*De Trin.* xiii, cap. xiv.): *The devil was vanquished by Christ's justice: because, while discovering in Him nothing deserving of death, nevertheless he slew Him. And it is certainly just that the debtors whom he held captive should be set at liberty, since they believed in Him whom the devil slew, though He was no debtor.*

Reply Obj. 1. The devil is said to have had such power over men not as though he were able to injure them without God's sanction, but because he was justly permitted to injure men whom by tempting he had induced to give consent.

Reply Obj. 2. God so permitting it, the devil can still tempt men's souls and harass their bodies: yet there is a remedy provided for man through Christ's Passion, whereby he can safeguard himself against the enemy's assaults, so as not to be dragged down into the destruction of everlasting death. And all who resisted the devil previous to the Passion were enabled to do so through faith in the Passion, although it was not yet accomplished. Yet in one respect no one was able to escape the devil's hands—*i.e.*, so as not to descend into hell. But after Christ's Passion, men can defend themselves from this by its power.

Reply Obj. 3. God permits the devil to deceive men by certain persons, and in times and places, according to the hidden motive of His judgements; still, there is always a

remedy provided through Christ's Passion, for defending themselves against the wicked snares of the demons, even in Antichrist's time. But if any man neglect to make use of this remedy, it detracts nothing from the efficacy of Christ's Passion.

THIRD ARTICLE.

WHETHER MEN WERE FREED FROM THE PUNISHMENT OF SIN THROUGH CHRIST'S PASSION?

We proceed thus to the Third Article :—

Objection 1. It would seem that men were not freed from the punishment of sin by Christ's Passion. For the chief punishment of sin is eternal damnation. But those damned in hell for their sins were not set free by Christ's Passion, because *in hell there is no redemption.** It seems, therefore, that Christ's Passion did not deliver men from the punishment of sin.

Obj. 2. Further, no punishment should be imposed upon them who are delivered from the debt of punishment. But a satisfactory punishment is imposed upon penitents. Consequently, men were not freed from the debt of punishment by Christ's Passion.

Obj. 3. Further, death is a punishment of sin, according to Rom. vi. 23: *The wages of sin is death.* But men still die after Christ's Passion. Therefore it seems that we have not been delivered from the debt of punishment.

On the contrary, It is written (Isa. liii. 4): *Surely He hath borne our iniquities and carried our sorrows.*

I answer that, Through Christ's Passion we have been delivered from the debt of punishment in two ways. First of all, directly—namely, inasmuch as Christ's Passion was sufficient and superabundant satisfaction for the sins of the whole human race: but when sufficient satisfaction has been paid, then the debt of punishment is abolished. In another way—indirectly, that is to say—in so far as Christ's Passion is the cause of the forgiveness of sin, upon which the debt of punishment rests.

* *Office of the Dead,* Resp. vii.

Reply Obj. 1. Christ's Passion works its effect in them to whom it is applied, through faith and charity and the sacraments of faith. And, consequently, the lost in hell cannot avail themselves of its effects, since they are not united to Christ in the aforesaid manner.

Reply Obj. 2. As stated above (A. 1 *ad* 4, 5), in order to secure the effects of Christ's Passion, we must be likened unto Him. Now we are likened unto Him sacramentally in Baptism, according to Rom. vi. 4: *For we are buried together with Him by baptism into death.* Hence no punishment of satisfaction is imposed upon men at their baptism, since they are fully delivered by Christ's satisfaction. But because, as it is written (1 Pet. iii. 18), *Christ died* but *once for our sins*, therefore a man cannot a second time be likened unto Christ's death by the sacrament of Baptism. Hence it is necessary that those who sin after Baptism be likened unto Christ suffering by some form of punishment or suffering which they endure in their own person; yet, by the co-operation of Christ's satisfaction, much lighter penalty suffices than one that is proportionate to the sin.

Reply Obj. 3. Christ's satisfaction works its effect in us inasmuch as we are incorporated with Him, as the members with their head, as stated above (A. 1). Now the members must be conformed to their head. Consequently, as Christ first had grace in His soul with bodily passibility, and through the Passion attained to the glory of immortality, so we likewise, who are His members, are freed by His Passion from all debt of punishment, yet so that we first receive in our souls *the spirit of adoption of sons*, whereby our names are written down for the inheritance of immortal glory, while we yet have a passible and mortal body: but afterwards, *being made conformable* to the sufferings and death of Christ, we are brought into immortal glory, according to the saying of the Apostle (Rom. viii. 17): *And if sons, heirs also: heirs indeed of God, and joint heirs with Christ; yet so if we suffer with Him, that we may be also glorified with Him.*

FOURTH ARTICLE.

WHETHER WE WERE RECONCILED TO GOD THROUGH CHRIST'S PASSION?

We proceed thus to the Fourth Article :—

Objection 1. It would seem that we were not reconciled to God through Christ's Passion. For there is no need of reconciliation between friends. But God always loved us, according to Wisd. xi. 25: *Thou lovest all the things that are, and hatest none of the things which Thou hast made.* Therefore Christ's Passion did not reconcile us to God.

Obj. 2. Further, the same thing cannot be cause and effect: hence grace, which is the cause of meriting, does not come under merit. But God's love is the cause of Christ's Passion, according to Jo. iii. 16: *God so loved the world as to give His only-begotten Son.* It does not appear, then, that we were reconciled to God through Christ's Passion, so that He began to love us anew.

Obj. 3. Further, Christ's Passion was completed by men slaying Him; and thereby they offended God grievously. Therefore Christ's Passion is rather the cause of wrath than of reconciliation to God.

On the contrary, The Apostle says (Rom. v. 10): *We are reconciled to God by the death of His Son.*

I answer that, Christ's Passion is in two ways the cause of our reconciliation to God. In the first way, inasmuch as it takes away sin by which men became God's enemies, according to Wisd. xiv. 9: *To God the wicked and his wickedness are hateful alike ;* and Ps. v. 7: *Thou hatest all the workers of iniquity.* In another way, inasmuch as it is a most acceptable sacrifice to God. Now it is the proper effect of sacrifice to appease God: just as man likewise overlooks an offence committed against him on account of some pleasing act of homage shown him. Hence it is written (1 Kings xxvi. 19): *If the Lord stir thee up against me, let Him accept of sacrifice.* And in like fashion Christ's voluntary suffering was such a good act that, because of its

being found in human nature, God was appeased for every offence of the human race with regard to those who are made one with the crucified Christ in the aforesaid manner (A. 1 *ad* 4).

Reply Obj. 1. God loves all men as to their nature, which He Himself made; yet He hates them with respect to the crimes they commit against Him, according to Ecclus. xii. 3: *The Highest hateth sinners.*

Reply Obj. 2. Christ is not said to have reconciled us with God, as if God had begun anew to love us, since it is written (Jer. xxxi. 3): *I have loved thee with an everlasting love;* but because the source of hatred was taken away by Christ's Passion, both through sin being washed away and through compensation being made in the shape of a more pleasing offering.

Reply Obj. 3. As Christ's slayers were men, so also was the Christ slain. Now the charity of the suffering Christ surpassed the wickedness of His slayers. Accordingly Christ's Passion prevailed more in reconciling God to the whole human race than in provoking Him to wrath.

FIFTH ARTICLE.

WHETHER CHRIST OPENED THE GATE OF HEAVEN TO US BY HIS PASSION?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that Christ did not open the gate of heaven to us by His Passion. For it is written (Prov. xi. 18): *To him that soweth justice, there is a faithful reward.* But the reward of justice is the entering into the kingdom of heaven. It seems, therefore, that the holy Fathers who wrought works of justice, obtained by faith the entering into the heavenly kingdom even without Christ's Passion. Consequently Christ's Passion is not the cause of the opening of the gate of the kingdom of heaven.

Obj. 2. Further, Elias was caught up to heaven previous to Christ's Passion (4 Kings ii.). But the effect never

precedes the cause. Therefore it seems that the opening of heaven's gate is not the result of Christ's Passion.

Obj. 3. Further, as it is written (Matth. iii. 16), when Christ was baptized the heavens were opened to Him. But His baptism preceded the Passion. Consequently the opening of heaven is not the result of Christ's Passion.

Obj. 4. Further, it is written (Mich. ii. 13): *For He shall go up that shall open the way before them.* But to open the way to heaven seems to be nothing else than to throw open its gate. Therefore it seems that the gate of heaven was opened to us, not by Christ's Passion, but by His Ascension.

On the contrary is the saying of the Apostle (Heb. x. 19): *We have* (Vulg., *having a*) *confidence in the entering into the Holies*—that is, of the heavenly places—*through the blood of Christ.*

I answer that, The shutting of the gate is the obstacle which hinders men from entering in. But it is on account of sin that men were prevented from entering into the heavenly kingdom, since, according to Isa. xxxv. 8: *It shall be called the holy way, and the unclean shall not pass over it.* Now there is a twofold sin which prevents men from entering into the kingdom of heaven. The first is common to the whole race, for it is our first parents' sin, and by that sin heaven's entrance is closed to man. Hence we read in Gen. iii. 24 that after our first parents' sin God *placed . . . cherubim and a flaming sword, turning every way, to keep the way of the tree of life.* The other is the personal sin of each one of us, committed by our personal act.

Now by Christ's Passion we have been delivered not only from the common sin of the whole human race, both as to its guilt and as to the debt of punishment, for which He paid the penalty on our behalf; but, furthermore, from the personal sins of individuals, who share in His Passion by faith and charity and the sacraments of faith. Consequently, then, the gate of heaven's kingdom is thrown open to us through Christ's Passion. This is precisely what the Apostle says (Heb. ix. 11, 12): *Christ being come a high-priest of the good things to come . . . by His own blood entered*

once into the Holies, having obtained eternal redemption. And this is foreshadowed (Num. xxxv. 25, 28), where it is said that the slayer* *shall abide there*—that is to say, in the city of refuge—*until the death of the high-priest, that is anointed with the holy oil: but after he is dead, then shall he return home.*

Reply Obj. 1. The holy Fathers, by doing works of justice, merited to enter into the heavenly kingdom, through faith in Christ's Passion, according to Heb. xi. 33: The saints *by faith conquered kingdoms, wrought justice,* and each of them was thereby cleansed from sin, so far as the cleansing of the individual is concerned. Nevertheless the faith and righteousness of no one of them sufficed for removing the barrier arising from the guilt of the whole human race: but this was removed at the cost of Christ's blood. Consequently, before Christ's Passion no one could enter the kingdom of heaven by obtaining everlasting beatitude, which consists in the full enjoyment of God.

Reply Obj. 2. Elias was taken up into the atmospheric heaven, but not into the empyrean heaven, which is the abode of the saints: and likewise Enoch was translated into the earthly paradise, where he is believed to live with Elias until the coming of Antichrist.

Reply Obj. 3. As was stated above (Q. XXXIX., A. 5), the heavens were opened at Christ's baptism, not for Christ's sake, to whom heaven was ever open, but in order to signify that heaven is opened to the baptized, through Christ's baptism, which has its efficacy from His Passion.

Obj. 4. Christ by His Passion merited for us the opening of the kingdom of heaven, and removed the obstacle; but by His ascension He, as it were, brought us to the possession of the heavenly kingdom. And consequently it is said that by ascending He *opened the way before them.*

* The Septuagint has *slayer,* the Vulgate, *innocent—i.e.,* the man who has slain *without hatred and enmity.*

Sixth Article.

WHETHER BY HIS PASSION CHRIST MERITED TO BE EXALTED?

We proceed thus to the Sixth Article :—

Objection 1. It seems that Christ did not merit to be exalted on account of His Passion. For eminence of rank belongs to God alone, just as knowledge of truth, according to Ps. cxii. 4: *The Lord is high above all nations, and His glory above the heavens.* But Christ as man had the knowledge of all truth, not on account of any preceding merit, but from the very union of God and man, according to Jo. i. 14: *We saw His glory . . . as it were of the Only-Begotten of the Father, full of grace and of truth.* Therefore neither had He exaltation from the merit of the Passion, but from the union alone.

Obj. 2. Further, Christ merited for Himself from the first instant of His conception, as stated above (Q. XXXIV., A. 3). But his love was no greater during the Passion than before. Therefore, since charity is the principle of merit, it seems that He did not merit exaltation from the Passion more than before.

Obj. 3. Further, the glory of the body comes from the glory of the soul, as Augustine says (*Ep. ad Dioscor.*). But by His Passion Christ did not merit exaltation as to the glory of His soul, because His soul was beatified from the first instant of His conception. Therefore neither did He merit exaltation, as to the glory of His body, from the Passion.

On the contrary, It is written (Phil. ii. 8): *He became obedient unto death, even the death of the cross ; for which cause God also exalted Him.*

I answer that, Merit implies a certain equality of justice: hence the Apostle says (Rom. iv. 4): *Now to him that worketh, the reward is reckoned according to debt.* But when anyone by reason of his unjust will ascribes to himself something beyond his due, it is only just that he be deprived of some-

thing else which is his due; thus, *when a man steals a sheep he shall pay back four* (Exod. xxii. 1). And he is said to deserve it, inasmuch as his unjust will is chastised thereby. So likewise when any man through his just will has stripped himself of what he ought to have, he deserves that something further be granted to him as the reward of his just will. And hence it is written (Luke xiv. 11): *He that humbleth himself shall be exalted.*

Now in His Passion Christ humbled Himself beneath His dignity in four respects. In the first place as to His Passion and death, to which He was not bound; secondly, as to the place, since His body was laid in a sepulchre and His soul in hell; thirdly, as to the shame and mockeries He endured; fourthly, as to His being delivered up to man's power, as He Himself said to Pilate (Jo. xix. 11): *Thou shouldst not have any power against Me, unless it were given thee from above.* And, consequently, He merited a fourfold exaltation from His Passion. First of all, as to His glorious Resurrection: hence it is written (Ps. cxxxviii. 1): *Thou hast known my sitting down*—that is, the lowliness of My Passion—*and My rising up.* Secondly, as to His ascension into heaven: hence it is written (Eph. iv. 9): *Now that He ascended, what is it; but because He also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens.* Thirdly, as to the sitting on the right hand of the Father and the showing forth of His Godhead, according to Isa. lii. 13: *He shall be exalted and extolled, and shall be exceeding high: as many have been astonished at him, so shall His visage be inglorious among men.* Moreover (Phil. ii. 8) it is written: *He humbled Himself, becoming obedient unto death, even to the death of the cross: for which cause also God hath exalted Him, and hath given Him a name which is above all names*—that is to say, so that He shall be hailed as God by all; and all shall pay Him homage as God. And this is expressed in what follows: *That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.* Fourthly, as to His judiciary power: for

it is written (Job xxxvi. 17: *Thy cause hath been judged as that of the wicked, cause and judgement Thou shalt recover.*

Reply Obj. 1. The source of meriting comes of the soul, while the body is the instrument of the meritorious work. And consequently the perfection of Christ's soul, which was the source of meriting, ought not to be acquired in Him by merit, like the perfection of the body, which was the subject of suffering, and was thereby the instrument of His merit.

Reply Obj. 2. Christ by His previous merits did merit exaltation on behalf of His soul, whose will was animated with charity and the other virtues; but in the Passion He merited His exaltation by way of recompense even on behalf of His body: since it is only just that the body, which from charity was subjected to the Passion, should receive recompense in glory.

Reply Obj. 3. It was owing to a special dispensation in Christ that before the Passion the glory of His soul did not shine out in His body, in order that He might procure His bodily glory with greater honour, when He had merited it by His Passion. But it was not beseeming for the glory of His soul to be postponed, since the soul was united immediately with the Word; hence it was beseeming that its glory should be filled by the Word Himself. But the body was united with the Word through the soul.

QUESTION L.

OF THE DEATH OF CHRIST.

(In Six Articles.)

WE have now to consider the death of Christ; concerning which there are six subjects of inquiry: (1) Whether it was fitting that Christ should die? (2) Whether His death severed the union of Godhead and flesh? (3) Whether His Godhead was separated from His soul? (4) Whether Christ was a man during the three days of His death? (5) Whether His was the same body, living and dead? (6) Whether His death conduced in any way to our salvation?

FIRST ARTICLE.

WHETHER IT WAS FITTING THAT CHRIST SHOULD DIE?

We proceed thus to the First Article :—

Objection 1. It would seem that it was not fitting that Christ should die. For a first principle in any order is not affected by anything contrary to such order: thus fire, which is the principle of heat, can never become cold. But the Son of God is the fountain-head and principle of all life, according to Ps. xxxv. 10: *With Thee is the fountain of life.* Therefore it does not seem fitting for Christ to die.

Obj. 2. Further, death is a greater defect than sickness, because it is through sickness that one comes to die. But it was not beseeming for Christ to languish from sickness, as Chrysostom* says. Consequently, neither was it becoming for Christ to die.

Obj. 3. Further, our Lord said (Jo. x. 10): *I am come that they may have life, and may have it more abundantly.*

* Athanasius, *Orat. de Incarn. Verbi.*

But one opposite does not lead to another. Therefore it seems that neither was it fitting for Christ to die.

On the contrary, It is written (Jo. xi. 50): *It is expedient that one man should die for the people, . . . that the whole nation perish not:* which words were spoken prophetically by Caiphas, as the Evangelist testifies.

I answer that, It was fitting for Christ to die. First of all to satisfy for the whole human race, which was sentenced to die on account of sin, according to Gen. ii. 17: *In what day soever ye shall* (Vulg., *thou shalt*) *eat of it, ye shall* (Vulg., *thou shalt*) *die the death.* Now it is a fitting way of satisfying for another to submit oneself to the penalty deserved by that other. And so Christ resolved to die, that by dying He might atone for us, according to 1 Pet. iii. 18: *Christ also died once for our sins.* Secondly, in order to show the reality of the flesh assumed. For, as Eusebius says (*Orat. de Laud. Constant.* xv.), *if, after dwelling among men Christ were suddenly to disappear from men's sight, as though shunning death, then by all men He would be likened to a phantom.* Thirdly, that by dying He might deliver us from fearing death: hence it is written (Heb. ii. 14, 15) that He communicated *to flesh and blood, that through death He might destroy him who had the empire of death and might deliver them who, through the fear of death, were all their lifetime subject to servitude.* Fourthly, that by dying in the body to the likeness of sin—that is, to its penalty—He might set us the example of dying to sin spiritually. Hence it is written (Rom. vi. 10): *For in that He died to sin, He died once, but in that He liveth, He liveth unto God: so do you also reckon that you are dead to sin, but alive unto God.* Fifthly, that by rising from the dead, and manifesting His power whereby He overthrew death, He might instil into us the hope of rising from the dead. Hence the Apostle says (1 Cor. xv. 12): *If Christ be preached that He rose again from the dead, how do some among you say, that there is no resurrection from the dead?*

Reply Obj. 1. Christ is the fountain of life, as God, and not as man: but He died as man, and not as God. Hence

Augustine* says against Felician: *Far be it from us to suppose that Christ so felt death that He lost His life inasmuch as He is life in Himself; for, were it so, the fountain of life would have run dry. Accordingly, He experienced death by sharing in our human feeling, which of His own accord He had taken upon Himself, but He did not lose the power of His Nature, through which He gives life to all things.*

Reply Obj. 2. Christ did not suffer death which comes of sickness, lest He should seem to die of necessity from exhausted nature: but He endured death inflicted from without, to which He willingly surrendered Himself, that His death might be shown to be a voluntary one.

Reply Obj. 3. One opposite does not of itself lead to the other, yet it does so indirectly at times; thus cold sometimes is the indirect cause of heat: and in this way Christ by His death brought us back to life, when by His death He destroyed our death; just as he who bears another's punishment takes such punishment away.

SECOND ARTICLE.

WHETHER THE GODHEAD WAS SEPARATED FROM THE FLESH WHEN CHRIST DIED?

We proceed thus to the Second Article:—

Objection 1. It would seem that the Godhead was separated from the flesh when Christ died. For as Matthew relates (xxvii. 46), when our Lord was hanging upon the cross He cried out: *My God, My God, why hast Thou forsaken Me?* which words Ambrose, commenting on Luke xxiii. 46, explains as follows: *The man cried out when about to expire by being severed from the Godhead; for since the Godhead is immune from death, assuredly death could not be there, except life departed, for the Godhead is life.* And so it seems that when Christ died, the Godhead was separated from His flesh.

Obj. 2. Further, extremes are severed when the mean is removed. But the soul was the mean through which the

* Vigilius Tapsensis.

Godhead was united with the flesh, as stated above (Q. VI., A. 1). Therefore since the soul was severed from the flesh by death, it seems that, in consequence, His Godhead was also separated from it.

Obj. 3. Further, God's life-giving power is greater than that of the soul. But the body could not die unless the soul quitted it. Therefore, much less could it die unless the Godhead departed.

On the contrary, As stated above (Q. XVI., AA. 4, 5), the attributes of human nature are predicated of the Son of God only by reason of the union. But what belongs to the body of Christ after death is predicated of the Son of God—namely, being buried: as is evident from the Creed, in which it is said that the Son of God *was conceived and born of a Virgin, suffered, died, and was buried.* Therefore Christ's Godhead was not separated from the flesh when He died.

I answer that, What is bestowed through God's grace is never withdrawn except through fault. Hence it is written (Rom. xi. 29): *The gifts and the calling of God are without repentance.* But the grace of union, whereby the Godhead was united to the flesh in Christ's Person, is greater than the grace of adoption whereby others are sanctified: also it is more enduring of itself, because this grace is ordained for personal union, whereas the grace of adoption is referred to a certain affective union. And yet we see that the grace of adoption is never lost without fault. Since, then, there was no sin in Christ, it was impossible for the union of the Godhead with the flesh to be dissolved. Consequently, as before death Christ's flesh was united personally and hypostatically with the Word of God, it remained so after His death, so that the hypostasis of the Word of God was not different from that of Christ's flesh after death, as Damascene says (*De Fide Orthod.* iii.).

Reply Obj. 1. Such forsaking is not to be referred to the dissolving of the personal union, but to this, that God the Father gave Him up to the Passion: hence there *to forsake* means simply not to protect from persecutors. Or else He

says there that He is forsaken, with reference to the prayer He had made: *Father, if it be possible, let this chalice pass away from Me*, as Augustine explains it (*De Gratia Novi Test.*).

Reply Obj. 2. The Word of God is said to be united with the flesh through the medium of the soul, inasmuch as it is through the soul that the flesh belongs to human nature, which the Son of God intended to assume; but not as though the soul were the medium linking them together. But it is due to the soul that the flesh is human even after the soul has been separated from it—namely, inasmuch as by God's ordinance there remains in the dead flesh a certain relation to the resurrection. And therefore the union of the Godhead with the flesh is not taken away.

Reply Obj. 3. The soul formally possesses the life-giving energy, and therefore, while it is present, and united formally, the body must necessarily be a living one, whereas the Godhead has not the life-giving energy formally, but effectively; because It cannot be the form of the body: and therefore it is not necessary for the flesh to be living while the union of the Godhead with the flesh remains, since God does not act of necessity, but of His own will.

THIRD ARTICLE.

WHETHER IN CHRIST'S DEATH THERE WAS A SEVERANCE BETWEEN HIS GODHEAD AND HIS SOUL?

We proceed thus to the Third Article:—

Objection 1. It would seem that there was a severance in death between Christ's Godhead and His soul, because our Lord said (Jo. x. 18): *No man taketh away My soul from Me: but I lay it down of Myself, and I have power to lay it down, and I have power to take it up again.* But it does not appear that the body can set the soul aside, by separating the soul from itself, because the soul is not subject to the power of the body, but rather conversely: and so it appears that it belongs to Christ, as the Word of God, to lay down His soul: but this is to separate it from Himself. Consequently, by death His soul was severed from the Godhead.

Obj. 2. Further, Athanasius* says that he is *accursed who does not confess that the entire man, whom the Son of God took to Himself, after being assumed once more or delivered by Him, rose again from the dead on the third day.* But the entire man could not be assumed again, unless the entire man was at one time separated from the Word of God: and the entire man is made of soul and body. Therefore there was a separation made at one time of the Godhead from both the body and the soul.

Obj. 3. Further, the Son of God is truly styled a man because of the union with the entire man. If then, when the union of the soul with the body was dissolved by death, the Word of God continued united with the soul, it would follow that the Son of God could be truly called a soul. But this is false, because since the soul is the form of the body, it would result in the Word of God being the form of the body; which is impossible. Therefore, in death the soul of Christ was separated from the Word of God.

Obj. 4. Further, the separated soul and body are not one hypostasis, but two. Therefore, if the Word of God remained united with Christ's soul and body, then, when they were severed by Christ's death, it seems to follow that the Word of God was two hypostases during such time as Christ was dead; which cannot be admitted. Therefore, after Christ's death His soul did not continue to be united with the Word.

On the contrary, Damascene says (*De Fide Orthod.* iii.): *Although Christ died as man, and His holy soul was separated from His spotless body, nevertheless His Godhead remained unseparated from both—from the soul, I mean, and from the body.*

I answer that, The soul is united with the Word of God more immediately and more primarily than the body is, because it is through the soul that the body is united with the Word of God, as stated above (Q. VI., A. 1). Since, then, the Word of God was not separated from the body at

* Vigil. Tapsens., *De Trin.* vi. Bardenhewer assigns it to St. Athanasius: § 45, iii. The full title is *De Trinitate et Spiritu Sancto.*

Christ's death, much less was He separated from the soul. Accordingly, since what regards the body severed from the soul is affirmed of the Son of God—namely, that it *was buried*—so is it said of Him in the Creed that *He descended into hell*, because His soul when separated from the body did go down into hell.

Reply Obj. 1. Augustine (*Tract.* xlvii. *in Joan.*), in commenting on the text of John, asks, since Christ is Word and soul and body, *whether He putteth down His soul, for that He is the Word? Or, for that He is a soul? or*, again, *for that He is flesh?* And he says that, *should we say that the Word of God laid* down His soul, . . . it would follow that *there was a time when that soul was severed from the Word*—which is untrue. *For death severed the body and soul: . . . but that the soul was severed from the Word I do not affirm. . . . But should we say that the soul laid itself down,* it follows *that it is severed from itself: which is most absurd.* It remains, therefore, that *the flesh itself layeth down its soul and taketh it again, not by its own power, but by the power of the Word dwelling in the flesh:* because, as stated above (A. 2), the Godhead of the Word was not severed from the flesh in death.

Reply Obj. 2. In those words Athanasius never meant to say that the whole man was reassumed—that is, as to all his parts—as if the Word of God had laid aside the parts of human nature by His death; but that the totality of the assumed nature was restored once more in the resurrection by the resumed union of soul and body.

Reply Obj. 3. Through being united to human nature, the Word of God is not on that account called human nature: but He is called a man—that is, one having human nature. Now the soul and the body are essential parts of human nature. Hence it does not follow that the Word is a soul or a body through being united with both, but that He is one possessing a soul or a body.

Reply Obj. 4. As Damascene says (*De Fide Orthod.* iii.): *In Christ's death the soul was separated from the flesh: not one hypostasis divided into two: because both soul and body*

in the same respect had their existence from the beginning in the hypostasis of the Word; and in death, though severed from one another, each one continued to have the one same hypostasis of the Word. Wherefore the one hypostasis of the Word was the hypostasis of the Word, of the soul, and of the body. For neither soul nor body ever had an hypostasis of its own, besides the hypostasis of the Word: for there was always one hypostasis of the Word, and never two.

FOURTH ARTICLE.

WHETHER CHRIST WAS A MAN DURING THE THREE DAYS OF HIS DEATH?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ was a man during the three days of His death, because Augustine says (*De Trin.* iii.): *Such was the assuming* (of nature) *as to make God to be man, and man to be God.* But this assuming (of nature) did not cease at Christ's death. Therefore it seems that He did not cease to be a man in consequence of death.

Obj. 2. Further, the Philosopher says (*Ethic.* ix.) that *each man is his intellect;* consequently, when we address the soul of Peter after his death we say: *Saint Peter, pray for us.* But the Son of God after death was not separated from His intellectual soul. Therefore, during those three days the Son of God was a man.

Obj. 3. Further, every priest is a man. But during those three days of death Christ was a priest: otherwise what is said in Ps. cix. 4 would not be true: *Thou art a priest for ever.* Therefore Christ was a man during those three days.

On the contrary, When the higher (species) is removed, so is the lower. But the living or animated being is a higher species than animal and man, because an animal is a sensible animated substance. Now during those three days of death Christ's body was not living or animated. Therefore He was not a man.

I answer that, It is an article of faith that Christ was truly dead: hence it is an error against faith to assert anything

whereby the truth of Christ's death is destroyed. Accordingly it is said in the Synodal epistle of Cyril:* *If any man does not acknowledge that the Word of God suffered in the flesh, and was crucified in the flesh and tasted death in the flesh, let him be anathema.* Now it belongs to the truth of the death of man or animal that by death the subject ceases to be man or animal; because the death of the man or animal results from the separation of the soul, which is the formal complement of the man or animal. Consequently, to say that Christ was a man during the three days of His death simply and without qualification, is erroneous. Yet it can be said that He was *a dead man* during those three days.

However, some writers have contended that Christ was a man during those three days, uttering words which are indeed erroneous, yet without intent of error in faith: as Hugh of Saint Victor, who (*De Sacram.* ii.) contended that Christ, during the three days that followed His death, was a man, because he held that the soul is a man: but this is false, as was shown in the First Part (Q. LXXV., A. 4). Likewise the Master of the Sentences (iii., D. 22) held Christ to be a man during the three days of His death for quite another reason. For he believed the union of soul and flesh not to be essential to a man, and that for anything to be a man it suffices if it have a soul and body, whether united or separated: and that this is likewise false is clear both from what has been said in the First Part (Q. LXXV., A. 4), and from what has been said above regarding the mode of union (Q. II., A. 5).

Reply Obj. 1. The Word of God assumed a united soul and body: and the result of this assumption was that God is man, and man is God. But this assumption did not cease by the separation of the Word from the soul or from the flesh; yet the union of soul and flesh ceased.

Reply Obj. 2. Man is said to be his own intellect, not because the intellect is the entire man, but because the intellect is the chief part of man, in which man's whole disposition lies virtually; just as the ruler of the city may

* *Act. Conc. Ephes.*, P. I., cap. xxvi.

be called the whole city, since its entire disposal is vested in him.

Reply Obj. 3. That a man is competent to be a priest is by reason of the soul, which is the subject of the character of order: hence a man does not lose his priestly order by death, and much less does Christ, who is the fount of the entire priesthood.

FIFTH ARTICLE.

WHETHER CHRIST'S WAS IDENTICALLY THE SAME BODY LIVING AND DEAD?

We proceed thus to the Fifth Article :—

Objection 1. It would seem that Christ's was not identically the same body living and dead. For Christ truly died just as other men do. But the body of everyone else is not simply identically the same, dead and living, because there is an essential difference between them. Therefore neither is the body of Christ identically the same, dead and living.

Obj. 2. Further, according to the Philosopher (*Metaph.* v., text. 12), things specifically diverse are also numerically diverse. But Christ's body, living and dead, was specifically diverse: because the eye or flesh of the dead is only called so equivocally, as is evident from the Philosopher (*De Anima* ii., text. 9; *Metaph.* vii.). Therefore Christ's body was not simply identically the same, living and dead.

Obj. 3. Further, death is a kind of corruption. But what is corrupted by substantial corruption after being corrupted, exists no longer, since corruption is change from being to non-being. Therefore, Christ's body, after it was dead, did not remain identically the same, because death is a substantial corruption.

On the contrary, Athanasius says (*Epist. ad Epict.*): *In that body which was circumcised and carried, which ate, and toiled, and was nailed on the tree, there was the impassible and incorporeal Word of God : the same was laid in the tomb.* But Christ's living body was circumcised and nailed on the tree; and Christ's dead body was laid in the tomb. Therefore it was the same body living and dead.

I answer that, The expression *simply* can be taken in two senses. In the first instance by taking *simply* to be the same as *absolutely;* thus *that is said simply which is said without addition,* as the Philosopher puts it (*Topic.* ii.): and in this way the dead and living body of Christ was simply identically the same: since a thing is said to be *simply* identically the same from the identity of the subject. But Christ's body living and dead was identical in its suppositum because alive and dead it had none other besides the Word of God, as was stated above (A. 2). And it is in this sense that Athanasius is speaking in the passage quoted.

In another way *simply* is the same as *altogether* or *totally:* in which sense the body of Christ, dead and alive, was not *simply* the same identically, because it was not *totally* the same, since life is of the essence of a living body; for it is an essential and not an accidental predicate: hence it follows that a body which ceases to be living does not remain totally the same. Moreover, if it were to be said that Christ's dead body did continue *totally* the same, it would follow that it was not corrupted—I mean, by the corruption of death: which is the heresy of the Gaianites, as Isidore says (*Etym.* viii.), and is to be found in the Decretals (xxiv., qu. iii.). And Damascene says (*De Fide Orthod.* iii.) that *the term 'corruption' denotes two things: in one way it is the separation of the soul from the body and other things of the sort; in another way, the complete dissolving into elements. Consequently it is impious to say with Julian and Gaian that the Lord's body was incorruptible after the first manner of corruption before the resurrection: because Christ's body would not be consubstantial with us, nor truly dead, nor would we have been saved in very truth. But in the second way Christ's body was incorrupt.*

Reply Obj. 1. The dead body of everyone else does not continue united to an abiding hypostasis, as Christ's dead body did; consequently the dead body of everyone else is not the same *simply,* but only in some respect: because it is the same as to its matter, but not the same as to its form.

But Christ's body remains the same simply, on account of the identity of the suppositum, as stated above.

Reply Obj. 2. Since a thing is said to be the same identically according to suppositum, but the same specifically according to form: wherever the suppositum subsists in only one nature, it follows of necessity that when the unity of species is taken away the unity of identity is also taken away. But the hypostasis of the Word of God subsists in two natures; and consequently, although in others the body does not remain the same according to the species of human nature, still it continues identically the same in Christ according to the suppositum of the Word of God.

Reply Obj. 3. Corruption and death do not belong to Christ by reason of the suppositum, from which suppositum follows the unity of identity; but by reason of the human nature, according to which is found the difference of death and of life in Christ's body.

SIXTH ARTICLE.

WHETHER CHRIST'S DEATH CONDUCED IN ANY WAY TO OUR SALVATION?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that Christ's death did not conduce in any way to our salvation. For death is a sort of privation, since it is the privation of life. But privation has not any power of activity, because it is nothing positive. Therefore it could not work anything for our salvation.

Obj. 2. Further, Christ's Passion wrought our salvation by way of merit. But Christ's death could not operate in this way, because in death the body is separated from the soul, which is the principle of meriting. Consequently, Christ's death did not accomplish anything towards our salvation.

Obj. 3. Further, what is corporeal is not the cause of what is spiritual. But Christ's death was corporeal. Therefore it could not be the cause of our salvation, which is something spiritual.

On the contrary, Augustine says (*De Trin.* iv.): *The one*

death of our Saviour, namely, that of the body, *saved us from our two deaths*, that is, of the soul and the body.

I answer that, We may speak of Christ's death in two ways, *in becoming* and *in fact*. Death is said to be *in becoming* when anyone from natural or enforced suffering is tending towards death: and in this way it is the same thing to speak of Christ's death as of His Passion: so that in this sense Christ's death is the cause of our salvation, according to what has been already said of the Passion (Q. XLVIII.). But death is considered in fact, inasmuch as the separation of soul and body has already taken place: and it is in this sense that we are now speaking of Christ's death. In this way Christ's death cannot be the cause of our salvation by way of merit, but only by way of causality, that is to say, inasmuch as the Godhead was not separated from Christ's flesh by death; and therefore, whatever befell Christ's flesh, even when the soul was departed, was conducive to salvation in virtue of the Godhead united. But the effect of any cause is properly estimated according to its resemblance to the cause. Consequently, since death is a kind of privation of one's own life, the effect of Christ's death is considered in relation to the removal of the obstacles to our salvation: and these are the death of the soul and of the body. Hence Christ's death is said to have destroyed in us both the death of the soul, caused by sin, according to Rom. iv. 25: *He was delivered up* (namely unto death) *for our sins*: and the death of the body, consisting in the separation of the soul, according to 1 Cor. xv. 54: *Death is swallowed up in victory*.

Reply Obj. 1. Christ's death wrought our salvation from the power of the Godhead united, and not considered merely as His death.

Reply Obj. 2. Though Christ's death, considered *in fact* did not effect our salvation by way of merit, yet it did so by way of causality, as stated above.

Reply Obj. 3. Christ's death was indeed corporeal; but the body was the instrument of the Godhead united to Him, working by Its power, although dead.

QUESTION LI.

OF CHRIST'S BURIAL.

(In Four Articles.)

WE have now to consider Christ's burial, concerning which there are four points of inquiry: (1) Whether it was fitting for Christ to be buried? (2) Concerning the manner of His burial. (3) Whether His body was decomposed in the tomb? (4) Concerning the length of time He lay in the tomb.

FIRST ARTICLE.

WHETHER IT WAS FITTING FOR CHRIST TO BE BURIED?

We proceed thus to the First Article:—

Objection 1. It would seem unfitting for Christ to have been buried, because it is said of Him (Ps. lxxxvii. 6): *He is* [Vulg., *I am*] *become as a man without help, free among the dead.* But the bodies of the dead are enclosed in a tomb; which seems contrary to liberty. Therefore it does not seem fitting for Christ to have been buried.

Obj. 2. Further, nothing should be done to Christ except it was helpful to our salvation. But Christ's burial seems in no way to be conducive to our salvation. Therefore, it was not fitting for Him to be buried.

Obj. 3. Further, it seems out of place for God who is above the high heavens to be laid in the earth. But what befalls the dead body of Christ is attributed to God by reason of the union. Therefore it appears to be unbecoming for Christ to be buried.

On the contrary, Our Lord said (Matth. xxvi. 10) of the woman who anointed Him: *She has wrought a good work*

upon Me, and then He added (12)—*for she, in pouring this ointment upon My body, hath done it for My burial.*

I answer that, It was fitting for Christ to be buried. First of all, to establish the truth of His death; for no one is laid in the grave unless there be certainty of death. Hence we read (Mark xv. 44, 45), that Pilate by diligent inquiry assured himself of Christ's death before granting leave for His burial. Secondly, because by Christ's rising from the grave, to them who are in the grave, hope is given of rising again through Him, according to John v. 25, 28: *All that are in their graves shall hear the voice of the Son of God, . . . and they that hear shall live.* Thirdly, as an example to them who dying spiritually to their sins are hidden away *from the disturbance of men* (Ps. xxx. 21). Hence it is said (Col. iii. 3): *You are dead, and your life is hid with Christ in God.* Wherefore the baptized likewise who through Christ's death die to sins, are as it were buried with Christ by immersion, according to Rom. vi. 4: *We are buried together with Christ by baptism into death.*

Reply Obj. 1. Though buried, Christ proved Himself *free among the dead:* since, although imprisoned in the tomb, He could not be hindered from going forth by rising again.

Reply Obj. 2. As Christ's death wrought our salvation, so likewise did His burial. Hence Jerome says (*Super Marc.* xiv.): *By Christ's burial we rise again;* and on Isa. liii. 9: *He shall give the ungodly for His burial*, a gloss says: *He shall give to God and the Father the Gentiles who were without godliness, because He purchased them by His death and burial.*

Reply Obj. 3. As is said in a discourse made at the Council of Ephesus,* *Nothing that saves man is derogatory to God; showing Him to be not passible, but merciful:* and in another discourse of the same Council:† *God does not repute anything as an injury which is an occasion of men's salvation. Thus thou shalt not deem God's Nature to be so vile, as though It may sometimes be subjected to injuries.*

* P. iii., cap. 9. † *Ibid.*, cap. 10.

Second Article.

Whether Christ was buried in a becoming manner?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ was buried in an unbecoming manner. For His burial should be in keeping with His death. But Christ underwent a most shameful death, according to Wisd. ii. 20: *Let us condemn Him to a most shameful death.* It seems therefore unbecoming for honourable burial to be accorded to Christ, inasmuch as He was buried by men of position—namely, by Joseph of Arimathea, who was *a noble counsellor*, to use Mark's expression (xv. 43), and by Nicodemus, who was *a ruler of the Jews*, as John states (iii. 1).

Obj. 2. Further, nothing should be done to Christ which might set an example of wastefulness. But it seems to savour of waste that in order to bury Christ Nicodemus came *bringing a mixture of myrrh and aloes, about a hundred pounds weight*, as recorded by John (xix. 39), especially since a woman came beforehand to anoint His body for the burial, as Mark relates (xiv. 8). Consequently, this was not done becomingly with regard to Christ.

Obj. 3. Further, it is not becoming for anything done to be inconsistent with itself. But Christ's burial on the one hand was simple, because Joseph *wrapped His body in a clean linen cloth*, as is related by Matthew (xxvii. 59), *but not with gold or gems, or silk*, as Jerome observes: yet on the other hand there appears to have been some display, inasmuch as they buried Him with fragrant spices (Jo. xix. 40). Consequently, the manner of Christ's burial does not seem to have been seemly.

Obj. 4. Further, *What things soever were written*, especially of Christ, *were written for our learning*, according to Rom. xv. 4. But some of the things written in the Gospels touching Christ's burial in no wise seem to pertain to our instruction:—as that He was buried *in a garden*, . . . in a tomb which was not His own, which was *new*, and *hewed out in a rock.* Therefore the manner of Christ's burial was not becoming.

On the contrary, It is written (Isa. xi. 10): *And His sepulchre shall be glorious.*

I answer that, The manner of Christ's burial is shown to be seemly in three respects. First, to confirm faith in His death and resurrection. Secondly, to commend the devotion of those who gave Him burial. Hence Augustine says (*De Civ. Dei* i.): *The Gospel mentions as praiseworthy the deed of those who received His Body from the cross, and with due care and reverence wrapt it up and buried it.* Thirdly, as to the mystery whereby those are moulded who *are buried together with Christ into death* (Rom. vi. 4).

Reply Obj. 1. With regard to Christ's death, His patience and constancy in enduring death are commended, and all the more that His death was the more despicable: but in His honourable burial we can see the power of the dying Man, who, even in death, frustrated the intent of His murderers, and was buried with honour: and thereby is foreshadowed the devotion of the faithful who in the time to come were to serve the dead Christ.

Reply Obj. 2. On that expression of the Evangelist (Jo. xix. 40) that they buried Him *as the manner of the Jews is to bury,* Augustine says (*Tract. in Joan.* cxx.): *He admonishes us that in offices of this kind which are rendered to the dead, the custom of each nation should be observed.* Now it was the custom of this people to anoint bodies with various spices in order the longer to preserve them from corruption.* Accordingly it is said in *De Doctr. Christ.* iii. that *in all such things, it is not the use thereof, but the luxury of the user that is at fault;* and, farther on: *what in other persons is frequently criminal, in a divine or prophetic person is a sign of something great.* For myrrh and aloes by their bitterness denote penance, by which man keeps Christ within himself without the corruption of sin; while the odour of the ointments expresses good report.

Reply Obj. 3. Myrrh and aloes were used on Christ's body in order that it might be preserved from corruption, and this seemed to imply a certain need (in the body): hence

* *Cf. Catena Aurea in Joan.* xix.

the example is set us that we may lawfully use precious things medicinally, from the need of preserving our body. But the wrapping up of the body was merely a question of becoming propriety. And we ought to content ourselves with simplicity in such things. Yet, as Jerome observes, by this act was denoted that *he swathes Jesus in clean linen, who receives Him with a pure soul.* Hence, as Bede says on Mark xv. 46: *The Church's custom has prevailed for the sacrifice of the altar to be offered not upon silk, nor upon dyed cloth, but on linen of the earth; as the Lord's body was buried in a clean winding-sheet.*

Reply Obj. 4. Christ was buried *in a garden* to express that by His death and burial we are delivered from the death which we incur through Adam's sin committed in the garden of paradise. But for this *was our Lord buried in the grave of a stranger,* as Augustine says in a sermon (ccxlviii.), *because He died for the salvation of others; and a sepulchre is the abode of death.* Also the extent of the poverty endured for us can be thereby estimated: since He who while living had no home, after death was laid to rest in another's tomb, and being naked was clothed by Joseph. But He is laid in a *new* sepulchre, as Jerome observes on Matth. xxvii. 60, *lest after the resurrection it might be pretended that someone else had risen, while the other corpses remained. The new sepulchre can also denote Mary's virginal womb.* And furthermore it may be understood that all of us are renewed by Christ's burial; death and corruption being destroyed. Moreover, He was buried in a monument *hewn out of a rock,* as Jerome says on Matth. xxvii. 64, *lest, if it had been constructed of many stones, they might say that He was stolen away by digging away the foundations of the tomb.* Hence the *great stone* which was set shows that *the tomb could not be opened except by the help of many hands. Again, if He had been buried in the earth, they might have said: They dug up the soil and stole Him away,* as Augustine observes.* Hilary (*Comment. in Matth.*, cap. xxxiii.) gives the mystical interpretation, saying that

* *Cf. Catena Aurea.*

by the teaching of the apostles, Christ is borne into the stony heart of the gentile ; for it is hewn out by the process of teaching, unpolished and new, untenanted and open to the entrance of the fear of God. And since naught besides Him must enter into our hearts, a great stone is rolled against the door. Furthermore, as Origen says (*Tract.* xxxv. *in Matth.*): *It was not written by hazard : ' Joseph wrapped Christ's body in a clean winding-sheet, and placed it in a new monument,'* and that *' he rolled a great stone,' because all things around the body of Jesus are clean, and new, and exceeding great.*

THIRD ARTICLE.

WHETHER CHRIST'S BODY WAS REDUCED TO DUST IN THE TOMB ?

We proceed thus to the Third Article :—

Objection 1. It would seem that Christ's body was reduced to dust in the tomb. For just as man dies in punishment of his first parent's sin, so also does he return to dust, since it was said to the first man after his sin: *Dust thou art, and into dust thou shalt return* (Gen. iii. 19). But Christ endured death in order to deliver us from death. Therefore His body ought to be made to return to dust, so as to free us from the same penalty.

Obj. 2. Further, Christ's body was of the same nature as ours. But directly after death our bodies begin to dissolve into dust, and are disposed towards putrefaction, because when the natural heat departs, there supervenes heat from without which causes corruption. Therefore it seems that the same thing happened to Christ's body.

Obj. 3. Further, as stated above (A. 1), Christ willed to be buried in order to furnish men with the hope of rising likewise from the grave. Consequently, He sought likewise to return to dust so as to give to them who have returned to dust the hope of rising from the dust.

On the contrary, It is written (Ps. xv. 10): *Nor wilt Thou suffer Thy holy one to see corruption :* and Damascene (*De Fide Orthod.* iii.) expounds this of the corruption which comes of dissolving into elements.

I answer that, It was not fitting for Christ's body to putrefy, or in any way be reduced to dust, since the putrefaction of any body comes of that body's infirmity of nature, which can no longer hold the body together. But as was said above (Q. L., A. 1 *ad* 2), Christ's death ought not to come from weakness of nature, lest it might not be believed to be voluntary: and therefore He willed to die, not from sickness, but from suffering inflicted on Him, to which He gave Himself up willingly. And therefore, lest His death might be ascribed to infirmity of nature, Christ did not wish His body to putrefy in any way or dissolve no matter how; but for the manifestation of His Divine power He willed that His body should continue incorrupt. Hence Chrysostom says (*Cont. Jud. et Gent. quod 'Christus sit Deus'*) that *with other men, especially with such as have wrought strenuously, their deeds shine forth in their lifetime; but as soon as they die, their deeds go with them. But it is quite the contrary with Christ: because previous to the cross all is sadness and weakness, but as soon as He is crucified, everything comes to light, in order that you may learn it was not an ordinary man that was crucified.*

Reply Obj. 1. Since Christ was not subject to sin, neither was He prone to die or to return to dust. Yet of His own will He endured death for our salvation, for the reasons alleged above (Q. LI., A. 1). But had His body putrefied or dissolved, this fact would have been detrimental to man's salvation, for it would not have seemed credible that the Divine power was in Him. Hence it is on His behalf that it is written (Ps. xxix. 10): *What profit is there in my blood, whilst I go down to corruption?* as if He were to say: *If My body corrupt, the profit of the blood shed will be lost.*

Reply Obj. 2. Christ's body was a subject of corruption according to the condition of its passible nature, but not as to the deserving cause of putrefaction, which is sin: but the Divine power preserved Christ's body from putrefying, just as it raised it up from death.

Reply Obj. 3. Christ rose from the tomb by Divine power, which is not narrowed within bounds. Consequently, His

rising from the grave was a sufficient argument to prove that men are to be raised up by Divine power, not only from their graves, but also from any dust whatever.

FOURTH ARTICLE.

WHETHER CHRIST WAS IN THE TOMB DURING ONLY ONE DAY AND TWO NIGHTS?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ was not in the tomb during only one day and two nights; because He said (Matth. xii. 40): *As Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.* But He was in the heart of the earth while He was in the grave. Therefore He was not in the tomb for only one day and two nights.

Obj. 2. Again, Gregory says in a Paschal Homily (*Hom.* xxi.): *As Samson carried off the gates of Gaza during the night, even so Christ rose in the night, taking away the gates of hell.* But after rising He was not in the tomb. Therefore He was not two whole nights in the grave.

Obj. 3. Further, light prevailed over darkness by Christ's death. But night belongs to darkness, and day to light. Therefore it was more fitting for Christ's body to be in the tomb for two days and a night, rather than conversely.

On the contrary, Augustine says (*De Trin.* iv.): *There were thirty-six hours from the evening of His burial to the dawn of the resurrection, that is, a whole night with a whole day, and a whole night.*

I answer that, The very time during which Christ remained in the tomb shows forth the effect of His death. For it was said above (Q. L., A. 6) that by Christ's death we were delivered from a twofold death, namely, from the death of the soul and of the body: and this is signified by the two nights during which He remained in the tomb. But since His death did not come of sin, but was endured from charity, it has not the semblance of night, but of day: consequently it is denoted by the whole day during which Christ was in

the sepulchre. And so it was fitting for Christ to be in the sepulchre during one day and two nights.

Reply Obj. 1. Augustine says (*De Consens. Evang.* iii.): *Some men, ignorant of Scriptural language, wished to compute as night those three hours, from the sixth to the ninth hour, during which the sun was darkened, and as day those other three hours during which it was restored to the earth, that is, from the ninth hour until its setting: for the coming night of the Sabbath follows, and if this be reckoned with its day, there will be already two nights and two days. Now after the Sabbath there follows the night of the first day of the Sabbath, that is, of the dawning Sunday, on which the Lord rose. Even so, the reckoning of the three days and three nights will not stand. It remains then to find the solution in the customary usage of speech of the Scriptures, whereby the whole is understood from the part:* so that we are to take a day and a night as one natural day. And so the first day is computed from its ending, during which Christ died and was buried on the Friday; while the second day is an entire day with twenty-four hours of night and day; while the night following belongs to the third day. *For as the primitive days were computed from light to night on account of man's future fall, so these days are computed from the darkness to the daylight on account of man's restoration* (*De Trin.* iv.).

Reply Obj. 2. As Augustine says (*De Trin.* iv.; *cf. De Consens. Evang.* iii.), Christ rose with the dawn, when light appears in part, and still some part of the darkness of the night remains. Hence it is said of the women that *when it was yet dark* they came *to the sepulchre* (Jo. xx. 1). Therefore, in consequence of this darkness, Gregory says (*Hom.* xxi.) that Christ rose in the middle of the night, not that night is divided into two equal parts, but during the night itself: for the expression *early* can be taken as partly night and partly day, from its fittingness with both.

Reply Obj. 3. The light prevailed so far in Christ's death (which is denoted by the one day) that it dispelled the darkness of the two nights, that is, of our twofold death, as stated above.

QUESTION LII.

OF CHRIST'S DESCENT INTO HELL.

(In Eight Articles.)

WE have now to consider Christ's descent into hell; concerning which there are eight points of inquiry: (1) Whether it was fitting for Christ to descend into hell? (2) Into which hell did He descend? (3) Whether He was entirely in hell? (4) Whether He made any stay there? (5) Whether He delivered the Holy Fathers from hell? (6) Whether He delivered the lost from hell? (7) Whether He delivered the children who died in original sin? (8) Whether He delivered men from Purgatory?

FIRST ARTICLE.

WHETHER IT WAS FITTING FOR CHRIST TO DESCEND INTO HELL?

We proceed thus to the First Article :—

Objection 1. It would seem that it was not fitting for Christ to descend into hell, because Augustine says (*Ep. ad Evod.* cliv.): *Nor could I find anywhere in the Scriptures hell mentioned as something good.* But Christ's soul did not descend into any evil place, for neither do the souls of the just. Therefore it does not seem fitting for Christ's soul to descend into hell.

Obj. 2. Further, it cannot belong to Christ to descend into hell according to His Divine Nature, which is altogether immovable, but only according to His assumed nature. But that which Christ did or suffered in His assumed nature is ordained for man's salvation: and to secure this it does not seem necessary for Christ to descend

into hell, since He delivered us from both guilt and penalty by His Passion which He endured in this world, as stated above (Q. XLIX., AA. 1, 3). Consequently, it was not fitting that Christ should descend into hell.

Obj. 3. Further, by Christ's death His soul was separated from His body, and this was laid in the sepulchre, as stated above (Q. LI.). But it seems that He descended into hell, not according to His soul only, because seemingly the soul, being incorporeal, cannot be a subject of local motion; for this belongs to bodies, as is proved in *Phys.* vi., text. 32; while descent implies corporeal motion. Therefore it was not fitting for Christ to descend into hell.

On the contrary, It is said in the Creed: *He descended into hell:* and the Apostle says (Eph. iv. 9): *Now that He ascended, what is it, but because He also descended first into the lower parts of the earth?* And a gloss adds: *that is—into hell.*

I answer that, It was fitting for Christ to descend into hell. First of all, because He came to bear our penalty in order to free us from penalty, according to Isa. liii. 4: *Surely He hath borne our infirmities and carried our sorrows.* But through sin man had incurred not only the death of the body, but also descent into hell. Consequently, since it was fitting for Christ to die in order to deliver us from death, so it was fitting for Him to descend into hell in order to deliver us also from going down into hell. Hence it is written (Os. xiii. 14): *O death, I will be thy death; O hell, I will be thy bite.* Secondly, because it was fitting when the devil was overthrown by the Passion that Christ should deliver the captives detained in hell, according to Zach. ix. 11: *Thou also by the blood of Thy Testament hast sent forth Thy prisoners out of the pit.* And it is written (Col. ii. 15): *Despoiling the principalities and powers, He hath exposed them confidently.* Thirdly, that as He showed forth His power on earth by living and dying, so also He might manifest it in hell, by visiting it and enlightening it. Accordingly it is written (Ps. xxiii. 7): *Lift up your gates, O ye princes,* which the gloss thus interprets: *that is—Ye princes of hell, take away your power, whereby hitherto you held men fast*

in hell; and so *at the name of Jesus every knee should bow,* not only *of them that are in heaven,* but likewise *of them that are in hell,* as is said in Phil. ii. 10.

Reply Obj. 1. The name of hell stands for an evil of penalty, and not for an evil of guilt. Hence it was becoming that Christ should descend into hell, not as liable to punishment Himself, but to deliver them who were.

Reply Obj. 2. Christ's Passion was a kind of universal cause of men's salvation, both of the living and of the dead. But a general cause is applied to particular effects by means of something special. Hence, as the power of the Passion is applied to the living through the sacraments which make us like unto Christ's Passion, so likewise it is applied to the dead through His descent into hell. On which account it is written (Zach. ix. 11) that *He sent forth prisoners out of the pit, in the blood of His testament,* that is, by the power of His Passion.

Reply Obj. 3. Christ's soul descended into hell not by the same kind of motion as that whereby bodies are moved, but by that kind whereby the angels are moved, as was said in the First Part (Q. LIII., A. 1).

SECOND ARTICLE.

WHETHER CHRIST WENT DOWN INTO THE HELL OF THE LOST?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ went down into the hell of the lost, because it is said by the mouth of Divine Wisdom (Ecclus. xxiv. 45): *I will penetrate to all the lower parts of the earth.* But the hell of the lost is computed among the lower parts of the earth, according to Ps. lxii. 10: *They shall go into the lower parts of the earth.* Therefore Christ, who is the Wisdom of God, went down even into the hell of the lost.

Obj. 2. Further, Peter says (Acts ii. 24) that *God hath raised up Christ, having loosed the sorrows of hell, as it was impossible that He should be holden by it.* But there are no sorrows in the hell of the Fathers, nor in the hell of the

children, since they are not punished with sensible pain on account of any actual sin, but only with the pain of loss on account of original sin. Therefore Christ went down into the hell of the lost, or else into Purgatory, where men are tormented with sensible pain on account of actual sins.

Obj. 3. Further, it is written (1 Pet. iii. 19) that *Christ coming in spirit preached to those spirits that were in prison, which had some time been incredulous:* and this is understood of Christ's descent into hell, as Athanasius says (*Ep. ad Epict.*). For he says that *Christ's body was laid in the sepulchre when He went to preach to those spirits who were in bondage, as Peter said.* But it is clear the unbelievers were in the hell of the lost. Therefore Christ went down into the hell of the lost.

Obj. 4. Further, Augustine says (*Ep. ad Evod.* clxiv.): *If the sacred Scriptures had said that Christ came into Abraham's bosom, without naming hell or its woes, I wonder whether any person would dare to assert that He descended into hell. But since evident testimonies mention hell and its sorrows, there is no reason for believing that Christ went there, except to deliver men from the same woes.* But the place of woes is the hell of the lost. Therefore Christ descended into the hell of the lost.

Obj. 5. Further, as Augustine says in a sermon upon the Resurrection: Christ descending into hell *set free all the just who were held in the bonds of original sin.* But among them was Job, who says of himself (xvii. 16): *All that I have shall go down into the deepest pit.* Therefore Christ descended into the deepest pit.

On the contrary, Regarding the hell of the lost it is written (Job. x. 21): *Before I go, and return no more, to a land that is dark and covered with the mist of death.* Now there is no *fellowship of light with darkness,* according to 2 Cor. vi. 14. Therefore Christ, who is *the light,* did not descend into the hell of the lost.

I answer that, A thing is said to be in a place in two ways. First of all, through its effect, and in this way Christ descended into each of the hells, but in different manner.

For going down into the hell of the lost He wrought this effect, that by descending thither He put them to shame for their unbelief and wickedness: but to them who were detained in Purgatory He gave hope of attaining to glory: while upon the holy Fathers detained in hell solely on account of original sin, He shed the light of glory everlasting.

In another way a thing is said to be in a place through its essence: and in this way Christ's soul descended only into that part of hell wherein the just were detained; so that He visited them *in place*, according to His soul, whom He visited *interiorly by grace*, according to His Godhead. Accordingly, while remaining in one part of hell, He wrought this effect in a measure in every part of hell, just as while suffering in one part of the earth He delivered the whole world by His Passion.

Reply Obj. 1. Christ, who is the Wisdom of God, penetrated to all the lower parts of the earth, not passing through them locally with His soul, but by spreading the effects of His power in a measure to them all: yet so that He enlightened only the just: because the text quoted continues: *And I will enlighten all that hope in the Lord.*

Reply Obj. 2. Sorrow is twofold: one is the suffering of pain which men endure for actual sin, according to Ps. xvii. 6: *The sorrows of hell encompassed me.* Another sorrow comes of hoped-for glory being deferred, according to Prov. xiii. 12: *Hope that is deferred afflicteth the soul:* and such was the sorrow which the holy Fathers suffered in hell, and Augustine refers to it in a sermon on the Passion, saying that *they besought Christ with tearful entreaty.* Now by descending into hell Christ took away both sorrows, yet in different ways: for He did away with the sorrows of pains by preserving souls from them, just as a physician is said to free a man from sickness by warding it off by means of physic. Likewise He removed the sorrows caused by glory deferred, by bestowing glory.

Reply Obj. 3. These words of Peter are referred by some to Christ's descent into hell: and they explain it in this

sense: *Christ preached to them who formerly were unbelievers, and who were shut up in prison*—that is, in hell—*in spirit*—that is, by His soul. Hence Damascene says (*De Fide Orthod.* iii.): *As He evangelized them who are upon the earth, so did He those who were in hell;* not in order to convert unbelievers unto belief, but to put them to shame for their unbelief, since preaching cannot be understood otherwise than as the open manifesting of His Godhead, which was laid bare before them in the lower regions by His descending in power into hell.

Augustine, however, furnishes a better exposition of the text in his Epistle to Evodius quoted above, namely, that the preaching is not to be referred to Christ's descent into hell, but to the operation of His Godhead, to which He gave effect from the beginning of the world. Consequently, the sense is, that *to those* (*spirits*) *that were in prison*—that is, living in the mortal body, which is, as it were, the soul's prison-house—*by the spirit* of His Godhead *He came and preached* by internal inspirations, and from without by the admonitions spoken by the righteous: to those, I say, He preached *which had been some time incredulous—i.e.*, not believing in the preaching of Noe—*when they waited for the patience of God*, whereby the chastisement of the Deluge was put off: accordingly (Peter) adds: *In the days of Noe, when the Ark was being built.*

Reply Obj. 4. The expression *Abraham's bosom* may be taken in two senses. First of all, as implying that restfulness, existing there, from sensible pain; so that in this sense it cannot be called hell, nor are there any sorrows there. In another way it can be taken as implying the privation of longed-for glory: in this sense it has the character of hell and sorrow. Consequently, that rest of the blessed is now called Abraham's bosom, yet it is not styled hell, nor are sorrows said to be now in Abraham's bosom.

Reply Obj. 5. As Gregory says (*Moral.* xiii.): *Even the higher regions of hell he calls the deepest hell. . . . For if relatively to the height of heaven this darksome air is infernal, then relatively to the height of this same air the earth lying*

beneath can be considered as infernal and deep. And again in comparison with the height of the same earth, those parts of hell which are higher than the other infernal mansions, may in this way be designated as the deepest hell.

THIRD ARTICLE.

WHETHER THE WHOLE CHRIST WAS IN HELL?

We proceed thus to the Third Article :—

Objection 1. It would seem that the whole Christ was not in hell. For Christ's body is one of His parts. But His body was not in hell. Therefore, the whole Christ was not in hell.

Obj. 2. Further, nothing can be termed whole when its parts are severed. But the soul and body, which are the parts of human nature, were separated at His death, as stated above (Q. L., AA. 3, 4), and it was after death that He descended into hell. Therefore the whole (Christ) could not be in hell.

Obj. 3. Further, the whole of a thing is said to be in a place when no part of it is outside such place. But there were parts of Christ outside hell; for instance, His body was in the grave, and His Godhead everywhere. Therefore the whole Christ was not in hell.

On the contrary, Augustine says (*De Symbolo* iii.): *The whole Son is with the Father, the whole Son in heaven, on earth, in the Virgin's womb, on the Cross, in hell, in paradise, into which He brought the robber.*

I answer that, It is evident from what was said in the First Part (Q. XXXI., A. 2 *ad* 4), the masculine gender is referred to the hypostasis or person, while the neuter belongs to the nature. Now in the death of Christ, although the soul was separated from the body, yet neither was separated from the Person of the Son of God, as stated above (Q. L., A. 2). Consequently, it must be affirmed that during the three days of Christ's death the whole Christ was in the tomb, because the whole Person was there through the body united with Him, and likewise He was

entirely in hell, because the whole Person of Christ was there by reason of the soul united with Him, and the whole Christ was then everywhere by reason of the Divine Nature.

Reply Obj. 1. The body which was then in the grave is not a part of the uncreated Person, but of the assumed nature. Consequently, the fact of Christ's body not being in hell does not prevent the whole Christ from being there: but proves that not everything appertaining to human nature was there.

Reply Obj. 2. The whole human nature is made up of the united soul and body; not so the Divine Person. Consequently when death severed the union of the soul with the body, the whole Christ remained, but His whole human nature did not remain.

Reply Obj. 3. Christ's Person is whole in each single place, but not wholly, because it is not circumscribed by any place: indeed, all places put together could not comprise His immensity; rather is it His immensity that embraces all things. But it happens in those things which are in a place corporeally and circumscriptively, that if a whole be in some place, then no part of it is outside that place. But this is not the case with God. Hence Augustine says (*De Symbolo* iii.): *It is not according to times or places that we say that the whole Christ is everywhere, as if He were at one time whole in one place, at another time whole in another: but as being whole always and everywhere.*

FOURTH ARTICLE.

WHETHER CHRIST MADE ANY STAY IN HELL?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ did not make any stay in hell. For Christ went down into hell to deliver men from thence. But He accomplished this deliverance at once by His descent, for, according to Ecclus. xi. 23: *It is easy in the eyes of God on a sudden to make the poor man rich.* Consequently He does not seem to have tarried in hell.

Obj. 2. Further, Augustine says in a sermon on the Passion (clx.) that *of a sudden at our Lord and Saviour's bidding all 'the bars of iron were burst'* (*cf.* Isa. xlv. 2). Hence on behalf of the angels accompanying Christ it is written (Ps. xxiii. 7, 9): *Lift up your gates, O ye princes.* Now Christ descended thither in order to break the bolts of hell. Therefore He did not make any stay in hell.

Obj. 3. Further, it is related (Luke xxiii. 43) that our Lord while hanging on the cross said to the thief: *This day thou shalt be with Me in paradise:* from which it is evident that Christ was in paradise on that very day. But He was not there with His body, for that was in the grave. Therefore He was there with the soul which had gone down into hell: and consequently it appears that He made no stay in hell.

On the contrary, Peter says (Acts ii. 24): *Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that He should be held by it.* Therefore it seems that He remained in hell until the hour of the Resurrection.

I answer that, As Christ, in order to take our penalties upon Himself, willed His body to be laid in the tomb, so likewise He willed His soul to descend into hell. But the body lay in the tomb for a day and two nights, so as to demonstrate the truth of His death. Consequently, it is to be believed that His soul was in hell, in order that it might be brought back out of hell simultaneously with His body from the tomb.

Reply Obj. 1. When Christ descended into hell He delivered the saints who were there, not by leading them out at once from the confines of hell, but by enlightening them with the light of glory in hell itself. Nevertheless it was fitting that His soul should abide in hell as long as His body remained in the tomb.

Reply Obj. 2. By the expression *bars of hell* are understood the obstacles which kept the holy Fathers from quitting hell, through the guilt of our first parent's sin; and these bars Christ burst asunder by the power of His Passion on descending into hell: nevertheless He chose to remain in hell for some time, for the reason stated above.

Reply Obj. 3. Our Lord's expression is not to be understood of the earthly corporeal paradise, but of a spiritual one, in which all are said to be who enjoy the Divine glory. Accordingly, the thief descended locally into hell with Christ, because it was said to him: *This day thou shalt be with Me in paradise;* still as to reward he was in paradise, because he enjoyed Christ's Godhead just as the other saints did.

FIFTH ARTICLE.

WHETHER CHRIST DESCENDING INTO HELL DELIVERED THE HOLY FATHERS FROM THENCE?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that Christ descending into hell did not deliver the holy Fathers from thence. For Augustine (*Epist. ad Evod.* clxiv.) says: *I have not yet discovered what Christ descending into hell bestowed upon those righteous ones who were in Abraham's bosom, from whom I fail to see that He ever departed according to the beatific presence of His Godhead.* But had He delivered them, He would have bestowed much upon them. Therefore it does not appear that Christ delivered the holy Fathers from hell.

Obj. 2. Further, no one is detained in hell except on account of sin. But during life the holy Fathers were justified from sin through faith in Christ. Consequently they did not need to be delivered from hell on Christ's descent thither.

Obj. 3. Further, if you remove the cause, you remove the effect. But that Christ went down into hell was due to sin which was taken away by the Passion, as stated above (Q. XLIX., A. 1). Consequently, the holy Fathers were not delivered on Christ's descent into hell.

On the contrary, Augustine says in the sermon on the Passion already quoted that when Christ descended into hell *He broke down the gate and 'iron bars' of hell, setting at liberty all the righteous who were held fast through original sin.*

I answer that, As stated above (A. 4 *ad* 2), when Christ

descended into hell He worked through the power of His Passion. But through Christ's Passion the human race was delivered not only from sin, but also from the debt of its penalty, as stated above (Q. XLIX., AA. 1, 3). Now men were held fast by the debt of punishment in two ways: first of all for actual sin which each had committed personally: secondly, for the sin of the whole human race, which each one in his origin contracts from our first parent, as stated in Rom. v. Of which sin the penalty is the death of the body as well as exclusion from glory, as is evident from Gen. ii. and iii.: because God cast out man from paradise after sin, having beforehand threatened him with death should he sin. Consequently, when Christ descended into hell, by the power of His Passion He delivered the saints from the penalty whereby they were excluded from the life of glory, so as to be unable to see God in His Essence, wherein man's beatitude lies, as stated in the Second Part (I.-II., Q. III., A. 8). But the holy Fathers were detained in hell for the reason, that, owing to our first parent's sin, the approach to the life of glory was not opened. And so, when Christ descended into hell He delivered the holy Fathers from thence. And this is what is written Zach. ix. 11: *Thou also by the blood of Thy testament hast sent forth Thy prisoners out of the pit, wherein is no water.* And (Col. ii. 15) it is written that *despoiling the principalities and powers, i.e.,* 'of hell, by taking out Isaac and Jacob, and the other just souls,' *He led them, i.e.,* 'He brought them far from this kingdom of darkness into heaven,' as the gloss explains.

Reply Obj. 1. Augustine is speaking there against such as maintained that the righteous of old were subject to penal sufferings before Christ's descent into hell. Hence shortly before the passage quoted he says: *Some add that this benefit was also bestowed upon the saints of old, that on the Lord's coming into hell they were freed from their sufferings. But I fail to see how Abraham, into whose bosom the poor man was received, was ever in such sufferings.* Consequently, when he afterwards adds that *he had not yet discovered what Christ's descent into hell had brought to the*

righteous of old, this must be understood as to their being freed from penal sufferings. Yet Christ bestowed something upon them as to their attaining glory: and in consequence He dispelled the suffering which they endured through their glory being delayed: still they had great joy from the very hope thereof, according to John viii. 56: *Abraham your father rejoiced that he might see my day.* And therefore he adds: *I fail to see that He ever departed, according to the beatific presence of His Godhead,* that is, inasmuch as even before Christ's coming they were happy in hope, although not yet fully happy in fact.

Reply Obj. 2. The holy Fathers while yet living were delivered from original as well as actual sin through faith in Christ; also from the penalty of actual sins, but not from the penalty of original sin, whereby they were excluded from glory, since the price of man's redemption was not yet paid: just as the faithful are now delivered by baptism from the penalty of actual sins, and from the penalty of original sin as to exclusion from glory, yet still remain bound by the penalty of original sin as to the necessity of dying in the body, because they are renewed in the spirit, but not yet in the flesh, according to Rom. viii. 10: *The body indeed is dead, because of sin; but the spirit liveth, because of justification.*

Reply Obj. 3. Directly Christ died His soul went down into hell, and bestowed the fruits of His Passion on the saints detained there; although they did not go out as long as Christ remained in hell, because His presence was part of the fulness of their glory.

SIXTH ARTICLE.

WHETHER CHRIST DELIVERED ANY OF THE LOST FROM HELL?

We proceed thus to the Sixth Article:—

Objection 1. It would seem that Christ did deliver some of the lost from hell, because it is written (Isa. xxiv. 22): *And they shall be gathered together as in the gathering of one*

bundle into the pit, and they shall be shut up there in prison: and after many days they shall be visited. But there he is speaking of the lost, who *had adored* the *host of heaven,* according to Jerome's commentary. Consequently it seems that even the lost were visited at Christ's descent into hell; and this seems to imply their deliverance.

Obj. 2. Further, on Zach. ix. 11: *Thou also by the blood of Thy testament hast sent forth Thy prisoners out of the pit wherein is no water,* the gloss observes: *Thou hast delivered them who were held bound in prisons, where no mercy refreshed them, which that rich man prayed for.* But only the lost are shut up in merciless prisons. Therefore Christ did deliver some from the hell of the lost.

Obj. 3. Further, Christ's power was not less in hell than in this world, because He worked in every place by the power of His Godhead. But in this world He delivered some persons of every state. Therefore, in hell also, He delivered some from the state of the lost.

On the contrary, It is written (Osee xiii. 14): *O death, I will be thy death; O hell, I will be thy bite:* upon which the gloss says: *By leading forth the elect, and leaving there the reprobate.* But only the reprobate are in the hell of the lost. Therefore, by Christ's descent into hell none were delivered from the hell of the lost.

I answer that, As stated above (A. 5), when Christ descended into hell He worked by the power of His Passion. Consequently, His descent into hell brought the fruits of deliverance to them only who were united to His Passion through faith quickened by charity, whereby sins are taken away. Now those detained in the hell of the lost either had no faith in Christ's Passion, as infidels; or if they had faith, they had no conformity with the charity of the suffering Christ: hence they could not be cleansed from their sins. And on this account Christ's descent into hell brought them no deliverance from the debt of punishment in hell.

Reply Obj. 1. When Christ descended into hell, all who were in any part of hell were visited in some respect: some to their consolation and deliverance, others, namely, the

lost, to their shame and confusion. Accordingly the passage continues: *And the moon shall blush, and the sun be put to shame*, etc.

This can also be referred to the visitation which will come upon them in the Day of Judgement, not for their deliverance, but for their yet greater confusion, according to Sophon. i. 12: *I will visit upon the men that are settled on their lees.*

Reply Obj. 2. When the gloss says *where no mercy refreshed them*, this is to be understood of the refreshing of full deliverance, because the holy Fathers could not be delivered from this prison of hell before Christ's coming.

Reply Obj. 3. It was not due to any lack of power on Christ's part that some were not delivered from every state in hell, as out of every state among men in this world; but it was owing to the very different condition of each state. For, so long as men live here below, they can be converted to faith and charity, because in this life men are not confirmed either in good or in evil, as they are after quitting this life.

SEVENTH ARTICLE.

WHETHER THE CHILDREN WHO DIED IN ORIGINAL SIN WERE DELIVERED BY CHRIST?

We proceed thus to the Seventh Article:—

Objection 1. It would seem that the children who died in original sin were delivered from hell by Christ's descending thither. For, like the holy Fathers, the children were kept in hell simply because of original sin. But the holy Fathers were delivered from hell, as stated above (A. 5). Therefore the children were similarly delivered from hell by Christ.

Obj. 2. Further, the Apostle says (Rom. v. 15): *If by the offence of one, many died; much more the grace of God and the gift, by the grace of one man, Jesus Christ, hath abounded unto many.* But the children who die with none but original sin are detained in hell owing to their first parent's sin. Therefore, much more were they delivered from hell through the grace of Christ.

Obj. 3. Further, as Baptism works in virtue of Christ's Passion, so also does Christ's descent into hell, as is clear from what has been said (A. 4 *ad* 2, AA. 5, 6). But through Baptism children are delivered from original sin and hell. Therefore, they were similarly delivered by Christ's descent into hell.

On the contrary, The Apostle says (Rom. iii. 25): *God hath proposed Christ to be a propitiation, through faith in His blood.* But the children who had died with only original sin were in no wise sharers of faith in Christ. Therefore, they did not receive the fruits of Christ's propitiation, so as to be delivered by Him from hell.

I answer that, As stated above (A. 6), Christ's descent into hell had its effect of deliverance on them only who through faith and charity were united to Christ's Passion, in virtue whereof Christ's descent into hell was one of deliverance. But the children who had died in original sin were in no way united to Christ's Passion by faith and love: for, not having the use of free will, they could have no faith of their own; nor were they cleansed from original sin either by their parents' faith or by any sacrament of faith. Consequently, Christ's descent into hell did not deliver the children from thence. And furthermore, the holy Fathers were delivered from hell by being admitted to the glory of the vision of God, to which no one can come except through grace; according to Rom. vi. 23: *The grace of God is life everlasting.* Therefore, since children dying in original sin had no grace, they were not delivered from hell.

Reply Obj. 1. The holy Fathers, although still held bound by the debt of original sin, in so far as it touches human nature, were nevertheless delivered from all stain of sin by faith in Christ: consequently, they were capable of that deliverance which Christ brought by descending into hell. But the same cannot be said of the children, as is evident from what was said above.

Reply Obj. 2. When the Apostle says that the grace of God *hath abounded unto many,* the word *many** is to be

* The vulgate reads *plures,* i.e., *many more.*

taken, not comparatively, as if more were saved by Christ's grace than lost by Adam's sin: but absolutely, as if he said that the grace of the one Christ abounded unto many, just as Adam's sin was contracted by many. But as Adam's sin was contracted by those only who descended seminally from him according to the flesh, so Christ's grace reached those only who became His members by spiritual regeneration: which does not apply to children dying in original sin.

Reply Obj. 3. Baptism is applied to men in this life, in which man's state can be changed from sin into grace: but Christ's descent into hell was vouchsafed to the souls after this life, when they are no longer capable of the said change. And consequently by baptism children are delivered from original sin and from hell, but not by Christ's descent into hell.

EIGHTH ARTICLE.

WHETHER CHRIST BY HIS DESCENT INTO HELL DELIVERED SOULS FROM PURGATORY?

We proceed thus to the Eighth Article:—

Objection 1. It would seem that Christ by His descent into hell delivered souls from Purgatory;—for Augustine says (*Ep. ad Evod.* clxiv.): *Because evident testimonies speak of hell and its pains, there is no reason for believing that the Saviour came thither except to rescue men from those same pains: but I still wish to know whether it was all whom He found there, or some whom He deemed worthy of such a benefit. Yet I do not doubt that Christ went into hell, and granted this favour to them who were suffering from its pains.* But, as stated above (A. 6), He did not confer the benefit of deliverance upon the lost: and there are no others in a state of penal suffering except those in Purgatory. Consequently Christ delivered souls from Purgatory.

Obj. 2. Further, the very presence of Christ's soul had no less effect than His sacraments have. But souls are delivered from Purgatory by the sacraments, especially by the sacrament of the Eucharist, as shall be shown later (Suppl. Q. LXXI., A. 9). Therefore much more were

souls delivered from Purgatory by the presence of Christ descending into hell.

Obj. 3. Further, as Augustine says (*De Pœnit.* ix.), those whom Christ healed in this life He healed completely. Also, our Lord says (Jo. vii. 23): *I have healed the whole man on the sabbath-day.* But Christ delivered them who were in Purgatory from the punishment of the pain of loss, whereby they were excluded from glory. Therefore, He also delivered them from the punishment of Purgatory.

On the contrary, Gregory says (*Moral.* xiii.): *Since our Creator and Redeemer, penetrating the bars of hell, brought out from thence the souls of the elect, He does not permit us to go thither, from whence He has already by descending set others free.* But He permits us to go to Purgatory. Therefore, by descending into hell, He did not deliver souls from Purgatory.

I answer that, As we have stated more than once (A. 4 *ad* 2, AA. 5, 6, 7), Christ's descent into hell was one of deliverance in virtue of His Passion. Now Christ's Passion had a virtue which was neither temporal nor transitory, but everlasting, according to Heb. x. 14: *For by one oblation He hath perfected for ever them that are sanctified.* And so it is evident that Christ's Passion had no greater efficacy then than it has now. Consequently, they who were such as those who are now in Purgatory, were not set free from Purgatory by Christ's descent into hell. But if any were found such as are now set free from Purgatory by virtue of Christ's Passion, then there was nothing to hinder them from being delivered from Purgatory by Christ's descent into hell.

Reply Obj. 1. From this passage of Augustine it cannot be concluded that all who were in Purgatory were delivered from it, but that such a benefit was bestowed upon some persons, that is to say, upon such as were already cleansed sufficiently, or who in life, by their faith and devotion towards Christ's death, so merited, that when He descended, they were delivered from the temporal punishment of Purgatory.

Reply Obj. 2. Christ's power operates in the sacraments by way of healing and expiation. Consequently, the sacrament of the Eucharist delivers men from Purgatory inasmuch as it is a satisfactory sacrifice for sin. But Christ's descent into hell was not satisfactory; yet it operated in virtue of the Passion, which was satisfactory, as stated above (Q. XLVIII., A. 2), but satisfactory in general, since its virtue had to be applied to each individual by something specially personal (Q. XLIX., A. 1 *ad* 4, 5). Consequently, it does not follow of necessity that all were delivered from Purgatory by Christ's descent into hell.

Reply Obj. 3. Those defects from which Christ altogether delivered men in this world were purely personal, and concerned the individual; whereas exclusion from God's glory was a general defect and common to all human nature. Consequently, there was nothing to prevent those detained in Purgatory being delivered by Christ from their privation of glory, but not from the debt of punishment in Purgatory which pertains to personal defect. Just as on the other hand, the holy Fathers before Christ's coming were delivered from their personal defects, but not from the common defect, as was stated above (A. 7 *ad* 1; Q. XLIX., A. 5 *ad* 1).

QUESTION LIII.

OF CHRIST'S RESURRECTION.

(In Four Articles.)

WE have now to consider those things that concern Christ's Exaltation; and we shall deal with (1) His Resurrection; (2) His Ascension; (3) His sitting at the right hand of God the Father; (4) His Judiciary Power. Under the first heading there is a fourfold consideration. (1) Christ's Resurrection in itself; (2) the quality of the Person rising; (3) the manifestation of the Resurrection; (4) its causality. Concerning the first there are four points of inquiry: (1) The necessity of His Resurrection. (2) The time of the Resurrection. (3) Its order. (4) Its cause.

FIRST ARTICLE.

WHETHER IT WAS NECESSARY FOR CHRIST TO RISE AGAIN?

We proceed thus to the First Article :—

Objection 1. It would seem that it was not necessary for Christ to rise again. For Damascene says (*De Fide Orthod.* iv.): *Resurrection is the rising again of an animate being, which was disintegrated and fallen.* But Christ did not fall by sinning, nor was His body dissolved, as is manifest from what was stated above (Q. LI., A. 3). Therefore, it does not properly belong to Him to rise again.

Obj. 2. Further, whoever rises again is promoted to a higher state, since to rise is to be uplifted. But after death Christ's body continued to be united with the Godhead, hence it could not be uplifted to any higher condition. Therefore, it was not due to it to rise again.

Obj. 3. Further, all that befell Christ's humanity was ordained for our salvation. But Christ's Passion sufficed for our salvation, since by it we were loosed from guilt and punishment, as is clear from what was said above (Q. XLIX., A. 1, 3). Consequently, it was not necessary for Christ to rise again from the dead.

On the contrary, It is written (Luke xxiv. 46): *It behoved Christ to suffer and to rise again from the dead.*

I answer that, It behoved Christ to rise again, for five reasons. First of all, for the commendation of Divine Justice, to which it belongs to exalt them who humble themselves for God's sake, according to Luke i. 52: *He hath put down the mighty from their seat, and hath exalted the humble.* Consequently, because Christ humbled Himself even to the death of the Cross, from love and obedience to God, it behoved Him to be uplifted by God to a glorious resurrection; hence it is said in His Person (Ps. cxxxviii. 2): *Thou hast known, i.e.,* approved, *my sitting down, i.e.,* My humiliation and Passion, *and my rising up, i.e.,* My glorification in the resurrection; as the gloss expounds.

Secondly, for our instruction in the faith, since our belief in Christ's Godhead is confirmed by His rising again, because, according to 2 Cor. xiii. 4, *although He was crucified through weakness, yet He liveth by the power of God.* And therefore it is written (1 Cor. xv. 14): *If Christ be not risen again, then is our preaching vain, and our* (Vulg., *your*) *faith is also vain:* and (Ps. xxix. 10): *What profit is there in my blood?* that is, in the shedding of My blood, *while I go down,* as by various degrees of evils, *into corruption?* As though He were to answer: *None.* 'For if I do not at once rise again but My body be corrupted, I shall preach to no one, I shall gain no one,' as the gloss expounds.

Thirdly, for the raising of our hope, since through seeing Christ, who is our head, rise again, we hope that we likewise shall rise again. Hence it is written (1 Cor. xv. 12): *Now if Christ be preached that He rose from the dead, how do some among you say, that there is no resurrection of the dead?* And (Job xix. 25, 27): *I know,* that is with certainty

of faith, *that my Redeemer, i.e.*, Christ, *liveth*, having risen from the dead; *and* therefore *in the last day I shall rise out of the earth : . . . this my hope is laid up in my bosom.*

Fourthly, to set in order the lives of the faithful: according to Rom. vi. 4: *As Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life :* and further on; *Christ rising from the dead dieth now no more ; so do you also reckon that you are dead to sin, but alive to God.*

Fifthly, in order to complete the work of our salvation: because, just as for this reason did He endure evil things in dying that He might deliver us from evil, so was He glorified in rising again in order to advance us towards good things; according to Rom. iv. 25: *He was delivered up for our sins, and rose again for our justification.*

Reply Obj. 1. Although Christ did not fall by sin, yet He fell by death, because as sin is a fall from righteousness, so death is a fall from life: hence the words of Micheas vii. 8 can be taken as though spoken by Christ: *Rejoice not thou, my enemy, over me, because I am fallen : I shall rise again.* Likewise, although Christ's body was not disintegrated by returning to dust, yet the separation of His soul and body was a kind of disintegration.

Reply Obj. 2. The Godhead was united with Christ's flesh after death by personal union, but not by natural union; thus the soul is united with the body as its form, so as to constitute human nature. Consequently, by the union of the body and soul, the body was uplifted to a higher condition of nature, but not to a higher personal state.

Reply Obj. 3. Christ's Passion wrought our salvation, properly speaking, by removing evils; but the Resurrection did so as the beginning and exemplar of all good things.

Second Article.

WHETHER IT WAS FITTING FOR CHRIST TO RISE AGAIN ON THE THIRD DAY?

We proceed thus to the Second Article :—

Objection 1. It would seem unfitting that Christ should have risen again on the third day. For the members ought to be in conformity with their head. But we who are His members do not rise from death on the third day, since our rising is put off until the end of the world. Therefore, it seems that Christ, who is our head, should not have risen on the third day, but that His Resurrection ought to have been deferred until the end of the world.

Obj. 2. Further, Peter said (Acts ii. 24) that *it was impossible for Christ to be held fast by hell* and death. But so long as a man is dead he is held fast by death. Therefore it seems that Christ's rising ought not to have been deferred until the third day, but that He ought to have risen at once on the same day; especially since the gloss quoted above (A. 1) says that *there is no profit in the shedding of Christ's blood, if He did not rise at once.*

Obj. 3. The day seems to start with the rising of the sun, the presence of which causes the day. But Christ rose before sunrise: for it is related (Jo. xx. 1) that *Mary Magdalen cometh early, when it was yet dark, unto the sepulchre:* but Christ was already risen, for it goes on to say: *And she saw the stone taken away from the sepulchre.* Therefore Christ did not rise on the third day.

On the contrary, It is written (Matth. xx. 19): *They shall deliver Him to the Gentiles to be mocked, and scourged, and crucified, and the third day He shall rise again.*

I answer that, As stated above (A. 1) Christ's Resurrection was necessary for the instruction of our faith. But our faith regards Christ's Godhead and humanity, for it is not enough to believe the one without the other, as is evident from what has been said (Q. XXXVI., A. 4; *cf.* II.-II; Q. II., AA. 7, 8). Consequently, in order that our faith in

the truth of His Godhead might be confirmed, it was necessary that He should rise speedily, and that His Resurrection should not be deferred until the end of the world. But to confirm our faith regarding the truth of His humanity and death, it was needful that there should be some interval between His death and rising. For if He had risen directly after death, it might seem that His death was not genuine, and consequently neither would His Resurrection be true. But to establish the truth of Christ's death, it was enough for His rising to be deferred until the third day, for within that time some signs of life always appear in one who appears to be dead whereas he is alive.

Furthermore, by His rising on the third day, the perfection of the number *three* is commended, which is *the number of everything*, as having *beginning, middle, and end*, as is said in *De Cœlo* i. Again in the mystical sense we are taught that Christ *by His one death* (*i.e.*, of the body) which was light, by reason of His righteousness, *destroyed our two deaths* (*i.e.*, of soul and body), which are as darkness on account of sin; consequently, He remained in death for one day and two nights, as Augustine observes (*De Trin.* iv.).

And thereby is also signified that a third epoch began with the Resurrection: for the first was before the Law; the second under the Law; and the third under grace. Moreover the third state of the saints began with the Resurrection of Christ: for, the first was under figures of the Law; the second under the truth of faith; while the third will be in the eternity of glory, which Christ inaugurated by rising again.

Reply Obj. 1. The head and members are likened in nature, but not in power; because the power of the head is more excellent than that of the members. Accordingly, to show forth the excellence of Christ's power, it was fitting that He should rise on the third day, while the resurrection of the rest is put off until the end of the world.

Reply Obj. 2. Detention implies a certain compulsion. But Christ was not held fast by any necessity of death, but was *free among the dead :* and therefore He abode a while in

death, not as one held fast, but of His own will, just so long as He deemed necessary for the instruction of our faith. And a task is said to be done *at once* which is performed within a short space of time.

Reply Obj. 3. As stated above (Q. LI., A. 4 *ad* 1, 2), Christ rose early when the day was beginning to dawn, to denote that by His Resurrection He brought us to the light of glory; just as He died when the day was drawing to its close, and nearing to darkness, in order to signify that by His death He would destroy the darkness of sin and its punishment. Nevertheless He is said to have risen on the third day, taking day as a natural day which contains twenty-four hours. And as Augustine says (*De Trin.* iv.): —*The night until the dawn, when the Lord's Resurrection was proclaimed, belongs to the third day. Because God, who made the light to shine forth from darkness, in order that by the grace of the New Testament and partaking of Christ's rising we might hear this—'Once ye were darkness, but now light in the Lord'—insinuates in a measure to us that day draws its origin from night: for, as the first days are computed from light to darkness on account of man's coming fall, so these days are reckoned from darkness to light owing to man's restoration.* And so it is evident that even if He had risen at midnight, He could be said to have risen on the third day, taking it as a natural day. But now that He rose early, it can be affirmed that He rose on the third day, even taking the artificial day which is caused by the sun's presence, because the sun had already begun to brighten the sky. Hence it is written (Mark xvi. 2) that *the women come to the sepulchre, the sun being now risen;* which is not contrary to John's statement *when it was yet dark,* as Augustine says (*De Cons. Evang.* iii.), *because, as the day advances the more the light rises, the more are the remaining shadows dispelled.* But when Mark says *'the sun being now risen,' it is not to be taken as if the sun were already apparent over the horizon, but as coming presently into those parts.*

THIRD ARTICLE.

WHETHER CHRIST WAS THE FIRST TO RISE FROM THE DEAD?

We proceed thus to the Third Article :—

Objection 1. It would seem that Christ was not the first to rise from the dead, because we read in the Old Testament of some persons raised to life by Elias and Eliseus, according to Heb. xi. 35: *Women received their dead raised to life again:* also Christ before His Passion raised three dead persons to life. Therefore Christ was not the first to rise from the dead.

Obj. 2. Further, among the other miracles which happened during the Passion, it is narrated (Matth. xxvii. 52) that *the monuments were opened, and many bodies of the saints who had slept rose again.* Therefore Christ was not the first to rise from the dead.

Obj. 3. Further, as Christ by His own rising is the cause of our resurrection, so by His grace He is the cause of our grace, according to Jo. i. 16: *Of His fulness we all have received.* But in point of time some others had grace previous to Christ,—for instance all the fathers of the Old Testament. Therefore some others came to the resurrection of the body before Christ.

On the contrary, It is written (1 Cor. xv. 20): *Christ is risen from the dead, the first fruits of them that sleep ;—because,* says the gloss, *He rose first in point of time and dignity.*

I answer that, Resurrection is a restoring from death to life. Now a man is snatched from death in two ways: first of all, from actual death, so that he begins in any way to live anew after being actually dead: in another way, so that he is not only rescued from death, but from the necessity, nay more, from the possibility of dying again. Such is a true and perfect resurrection, because so long as a man lives, subject to the necessity of dying, death has dominion over him in a measure, according to Rom. viii. 10: *The body indeed is dead because of sin.* Furthermore, what has the possibility of existence, is said to exist in some

respect, that is, in potentiality. Thus it is evident that the resurrection, whereby one is rescued from actual death only, is but an imperfect one.

Consequently, speaking of perfect resurrection, Christ is the first of them who rise, because by rising He was the first to attain life utterly immortal, according to Rom. vi. 9: *Christ rising from the dead dieth now no more.* But by an imperfect resurrection, some others have risen before Christ, so as to be a kind of figure of His Resurrection.

And thus the answer to the first objection is clear: because both those raised from the dead in the Old Testament, and those raised by Christ, so returned to life that they had to die again.

Reply Obj. 2. There are two opinions regarding them who rose with Christ. Some hold that they rose to life so as to die no more, because it would be a greater torment for them to die a second time than not to rise at all. According to this view, as Jerome observes on Matth. xxvii. 52, 53, we must understand that *they had not risen before our Lord rose.* Hence the Evangelist says that *coming out of the tombs after His Resurrection, they came into the holy city, and appeared to many.* But Augustine (*Ep. ad Evod.* clxiv.) while giving this opinion, says: *I know that it appears to some, that by the death of Christ the Lord the same resurrection was bestowed upon the righteous as is promised to us in the end; and if they slept not again by laying aside their bodies, it remains to be seen how Christ can be understood to be 'the first-born of the dead,' if so many preceded Him unto that resurrection. Now if reply be made that this is said by anticipation, so that the monuments be understood to have been opened by the earthquake while Christ was still hanging on the cross, but that the bodies of the just did not rise then but after He had risen, the difficulty still arises,—how is it that Peter asserts that it was predicted not of David but of Christ, that His body would not see corruption, since David's tomb was in their midst; and thus he did not convince them, if David's body was no longer there; for even if he had risen soon after his death, and his flesh had not seen corruption, his tomb might nevertheless*

remain. Now it seems hard that David, from whose seed Christ is descended, was not in that rising of the just, if an eternal rising was conferred upon them. Also that saying in the Epistle to the Hebrews (xi. 40) *regarding the ancient just would be hard to explain, 'that they should not be perfected without us,' if they were already established in that incorruption of the resurrection which is promised at the end when we shall be made perfect:* so that Augustine would seem to think that they rose to die again. In this sense Jerome also in commenting on Matthew (*loc. cit.*) says: *As Lazarus rose, so also many of the bodies of the saints rose, that they might bear witness to the risen Christ.* Nevertheless in a sermon for the Assumption* he seems to leave the matter doubtful. But Augustine's reasons seem to be much more cogent.

Reply Obj. 3. As everything preceding Christ's coming was preparatory for Christ, so is grace a disposition for glory. Consequently, it behoved all things appertaining to glory, whether they regard the soul, as the perfect fruition of God, or whether they regard the body, as the glorious resurrection, to be first in Christ as the author of glory: but that grace should be first in those that were ordained unto Christ.

FOURTH ARTICLE.

WHETHER CHRIST WAS THE CAUSE OF HIS OWN RESURRECTION?

We proceed thus to the Fourth Article:—

Objection 1. It seems that Christ was not the cause of His own Resurrection. For whoever is raised up by another is not the cause of his own rising. But Christ was raised up by another, according to Acts ii. 24: *Whom God hath raised up, having loosed the sorrows of hell:* and Rom. viii. 11: *He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies.* Therefore Christ is not the cause of His own Resurrection.

* *Ep.* ix. *ad Paul. et Eustoch.* Among the supposititious works ascribed to St. Jerome.

Obj. 2. Further, no one is said to merit, or ask from another, that of which he is himself the cause. But Christ by His Passion merited the Resurrection, as Augustine says (*Tract.* civ. *in Joan.*): *The lowliness of the Passion is the meritorious cause of the glory of the Resurrection.* Moreover He asked the Father that He might be raised up again, according to Ps. xl. 11: *But thou, O Lord, have mercy on me, and raise me up again.* Therefore He was not the cause of His rising again.

Obj. 3. Further, as Damascene proves (*De Fide Orthod.* iv.), it is not the soul that rises again, but the body, which is stricken by death. But the body could not unite the soul with itself, since the soul is nobler. Therefore what rose in Christ could not be the cause of His Resurrection.

On the contrary, Our Lord says (Jo. x. 18): *No one taketh My soul from Me, but I lay it down, and I take it up again.* But to rise is nothing else than to take the soul up again. Consequently, it appears that Christ rose again of His own power.

I answer that, As stated above (Q. L., AA. 2, 3) in consequence of death Christ's Godhead was not separated from His soul, nor from His flesh. Consequently, both the soul and the flesh of the dead Christ can be considered in two respects: first, in respect of His Godhead; secondly, in respect of His created nature. Therefore, according to the virtue of the Godhead united to it, the body took back again the soul which it had laid aside, and the soul took back again the body which it had abandoned: and thus Christ rose by His own power. And this is precisely what is written (2 Cor. xiii. 4): *For although He was crucified through* our *weakness, yet He liveth by the power of God.* But if we consider the body and soul of the dead Christ according to the power of created nature, they could not thus be reunited, but it was necessary for Christ to be raised up by God.

Reply Obj. 1. The Divine power is the same thing as the operation of the Father and the Son; accordingly these two things are mutually consequent, that Christ was raised

up by the Divine power of the Father, and by His own power.

Reply Obj. 2. Christ by praying besought and merited His Resurrection, as man and not as God.

Reply Obj. 3. According to its created nature Christ's body is not more powerful than His soul; yet according to its Divine power it is more powerful. Again the soul by reason of the Godhead united to it is more powerful than the body in respect of its created nature. Consequently, it was by the Divine power that the body and soul mutually resumed each other, but not by the power of their created nature.

QUESTION LIV.

OF THE QUALITY OF CHRIST RISING AGAIN.

(*In Four Articles.*)

WE have now to consider the quality of the rising Christ, which presents four points of inquiry: (1) Whether Christ had a true body after His Resurrection? (2) Whether He rose with His complete body? (3) Whether His was a glorified body? (4) Of the scars which showed in His body.

FIRST ARTICLE.

WHETHER CHRIST HAD A TRUE BODY AFTER HIS RESURRECTION?

We proceed thus to the First Article:—

Objection 1. It would seem that Christ did not have a true body after His Resurrection. For a true body cannot be in the same place at the same time with another body. But after the Resurrection Christ's body was with another at the same time in the same place: since He entered among the disciples *the doors being shut*, as is related in John xx. 26. Therefore it seems that Christ did not have a true body after His Resurrection.

Obj. 2. Further, a true body does not vanish from the beholder's sight unless perchance it be corrupted. But Christ's body *vanished out of the sight* of the disciples as they gazed upon Him, as is related in Luke xxiv. 31. Therefore, it seems that Christ did not have a true body after His Resurrection.

Obj. 3. Further, every true body has its determinate shape. But Christ's body appeared before the disciples *in another shape*, as is evident from Mark xvi. 12. Therefore it seems

that Christ did not possess a true body after His Resurrection.

On the contrary, It is written (Luke xxiv. 37) that when Christ appeared to His disciples *they being troubled and frightened, supposed that they saw a spirit,* as if He had not a true but an imaginary body: but to remove their fears He presently added: *Handle and see, for a spirit hath not flesh and bones, as you see Me to have.* Consequently, He had not an imaginary but a true body.

I answer that, As Damascene says (*De Fide Orthod.* iv.): that is said to rise, which fell. But Christ's body fell by death; namely, inasmuch as the soul which was its formal perfection was separated from it. Hence, in order for it to be a true resurrection, it was necessary for the same body of Christ to be once more united with the same soul. And since the truth of the body's nature is from its form, it follows that Christ's body after His Resurrection was a true body, and of the same nature as it was before. But had His been an imaginary body, then His Resurrection would not have been true, but apparent.

Reply Obj. 1. Christ's body after His Resurrection, not by miracle but from its glorified condition, as some say, entered in among the disciples while the doors were shut, thus existing with another body in the same place. But whether a glorified body can have this from some hidden property, so as to be with another body at the same time in the same place, will be discussed later (Suppl., Q. LXXXIII., A. 4) when the common resurrection will be dealt with. For the present let it suffice to say that it was not from any property within the body, but by virtue of the Godhead united to it, that this body, although a true one, entered in among the disciples while the doors were shut. Accordingly Augustine says in a sermon for Easter (ccxlvii.) that some men argue in this fashion: *If it were a body; if what rose from the sepulchre were what hung upon the tree, how could it enter through closed doors?* And he answers: *If you understand how, it is no miracle: where reason fails, faith abounds.* And (*Tract.* cxxi. *super Joan.*)

he says: *Closed doors were no obstacle to the substance of a Body wherein was the Godhead; for truly He could enter in by doors not open, in whose Birth His mother's virginity remained inviolate.* And Gregory says the same in a homily for the octave of Easter (xxvi. *in Evang.*).

Reply Obj. 2. As stated above (Q. LIII., A. 3), Christ rose to the immortal life of glory. But such is the disposition of a glorified body that it is spiritual, *i.e.*, subject to the spirit, as the Apostle says (1 Cor. xv. 44). Now in order for the body to be entirely subject to the spirit, it is necessary for the body's every action to be subject to the will of the spirit. Again, that an object be seen is due to the action of the visible object upon the sight, as the Philosopher shows (*De Anima* ii.). Consequently, whoever has a glorified body has it in his power to be seen when he so wishes, and not to be seen when he does not wish it. Moreover Christ had this not only from the condition of His glorified body, but also from the power of His Godhead, by which power it may happen that even bodies not glorified are miraculously unseen: as was by a miracle bestowed on the blessed Bartholomew, that *if he wished he could be seen, and not be seen if he did not wish it.** Christ, then, is said to have vanished from the eyes of the disciples, not as though He were corrupted or dissolved into invisible elements; but because He ceased, of His own will, to be seen by them, either while He was present, or while He was departing by the gift of agility.

Reply Obj. 3. As Severianus† says in a sermon for Easter: *Let no one suppose that Christ changed His features at the Resurrection.* This is to be understood of the outline of His members; since there was nothing out of keeping or deformed in the body of Christ which was conceived of the Holy Ghost, that had to be righted at the Resurrection. Nevertheless He received the glory of clarity in the Resurrection: accordingly the same writer adds: *but the semblance is changed, when, ceasing to be mortal, it becomes immortal; so*

* Apocryphal *Historia Apost.* viii. 2.
† Peter Chrysologus: *Serm.* lxxxii.

that it acquired the glory of countenance, without losing the substance of the countenance. Yet He did not come to those disciples in glorified appearance; but, as it lay in His power for His body to be seen or not, so it was within His power to present to the eyes of the beholders His form either glorified or not glorified, or partly glorified and partly not, or in any fashion whatsoever. Still it requires but a slight difference for anyone to seem to appear another shape.

SECOND ARTICLE.

WHETHER CHRIST'S BODY ROSE GLORIFIED ?*

We proceed thus to the Second Article :—

Objection 1. It seems that Christ's body did not rise glorified. For glorified bodies shine, according to Matth. xiii. 43: *Then shall the just shine as the sun in the kingdom of their Father.* But shining bodies are seen under the aspect of light, but not of colour. Therefore, since Christ's body was beheld under the aspect of colour, as it had been hitherto, it seems that it was not a glorified one.

Obj. 2. Further, a glorified body is incorruptible. But Christ's body seems not to have been incorruptible; because it was palpable, as He Himself says in Luke xxiv. 39: *Handle, and see.* Now Gregory says (*Hom. in Evang.* xxvi.) that *what is handled must be corruptible, and that which is incorruptible cannot be handled.* Consequently, Christ's body was not glorified.

Obj. 3. Further, a glorified body is not animal, but spiritual, as is clear from 1 Cor. xv. But after the Resurrection Christ's body seems to have been animal, since He ate and drank with His disciples, as we read in the closing chapters of Luke and John. Therefore, it seems that Christ's body was not glorified.

On the contrary, The Apostle says (Phil. iii. 21): *He will*

* Some editions give this article as the third, following the order of the introduction to the question (see p. 388). But it is evident from the first sentence of the body of A. 3 (A. 2 in the aforesaid editions), that the order of the Leonine edition is correct.

reform the body of our lowness, made like to the body of His glory.

I answer that, Christ's was a glorified body in His Resurrection, and this is evident from three reasons. First of all, because His Resurrection was the exemplar and the cause of ours, as is stated in 1 Cor. xv. 43. But in the resurrection the saints will have glorified bodies, as is written in the same place: *It is sown in dishonour, it shall rise in glory.* Hence, since the cause is mightier than the effect, and the exemplar than the exemplate; much more glorious, then, was the body of Christ in His Resurrection. Secondly, because He merited the glory of His Resurrection by the lowliness of His Passion. Hence He said (Jo. xii. 27): *Now is My soul troubled,* which refers to the Passion; and later He adds: *Father, glorify Thy name,* whereby He asks for the glory of the Resurrection. Thirdly, because as stated above (Q. XXXIV., A. 4), Christ's soul was glorified from the instant of His conception by perfect fruition of the Godhead. But, as stated above (Q. XIV., A. 1 *ad* 2), it was owing to the Divine economy that the glory did not pass from His soul to His body, in order that by the Passion He might accomplish the mystery of our redemption. Consequently, when this mystery of Christ's Passion and death was finished, straightway the soul communicated its glory to the risen body in the Resurrection; and so that body was made glorious.

Reply Obj. 1. Whatever is received within a subject is received according to the subject's capacity. Therefore, since glory flows from the soul into the body, it follows that, as Augustine says (*Ep. ad Dioscor.* cxviii.), the brightness or splendour of a glorified body is after the manner of natural colour in the human body; just as variously coloured glass derives its splendour from the sun's radiance, according to the mode of the colour. But as it lies within the power of a glorified man whether his body be seen or not, as stated above (A. 1 *ad* 2), so is it in his power whether its splendour be seen or not. Accordingly it can be seen in its colour without its brightness. And it was in this

way that Christ's body appeared to the disciples after the Resurrection.

Reply Obj. 2. We say that a body can be handled not only because of its resistance, but also on account of its density. But from rarity and density follow weight and lightness, heat and cold, and similar contraries, which are the principles of corruption in elementary bodies. Consequently, a body that can be handled by human touch is naturally corruptible. But if there be a body that resists touch, and yet is not disposed according to the qualities mentioned, which are the proper objects of human touch, such as a heavenly body, then such body cannot be said to be handled. But Christ's body after the Resurrection was truly made up of elements, and had tangible qualities such as the nature of a human body requires, and therefore it could naturally be handled; and if it had nothing beyond the nature of a human body, it would likewise be corruptible. But it had something else which made it incorruptible, and this was not the nature of a heavenly body, as some maintain, and into which we shall make fuller inquiry later (Suppl., Q. LXXXII., A. 1), but it was glory flowing from a beatified soul: because, as Augustine says (*Ep. ad Dioscor.* cxviii.): *God made the soul of such powerful nature, that from its fullest beatitude the fulness of health overflows into the body, that is, the vigour of incorruption.* And therefore Gregory says (*loc. cit.*): *Christ's body is shown to be of the same nature, but of different glory, after the Resurrection.*

Reply Obj. 3. As Augustine says (*De Civ. Dei* xiii.): *After the Resurrection, our Saviour in spiritual but true flesh partook of meat with the disciples, not from need of food, but because it lay in His power.* For as Bede says on Luke xxiv. 41: *The thirsty earth sucks in the water, and the sun's burning ray absorbs it; the former from need, the latter by its power.* Hence after the Resurrection He ate, *not as needing food, but in order thus to show the nature of His risen body.* Nor does it follow that His was an animal body that stands in need of food.

Third Article.

whether christ's body rose again entire?

We proceed thus to the Third Article:—

Objection 1. It would seem that Christ's body did not rise entire. For flesh and blood belong to the integrity of the body: whereas Christ seems not to have had both, for it is written (1 Cor. xv. 50): *Flesh and blood cannot possess the kingdom of God.* But Christ rose in the glory of the kingdom of God. Therefore it seems that He did not have flesh and blood.

Obj. 2. Further, blood is one of the four humours. Consequently, if Christ had blood, with equal reason He also had the other humours, from which corruption is caused in animal bodies. It would follow, then, that Christ's body was corruptible, which is unseemly. Therefore Christ did not have flesh and blood.

Obj. 3. Further, the body of Christ which rose, ascended to heaven. But some of His blood is kept as relics in various churches. Therefore Christ's body did not rise with the integrity of all its parts.

On the contrary, Our Lord said (Luke xxiv. 39) while addressing His disciples after the Resurrection: *A spirit hath not flesh and bones as you see Me to have.*

I answer that, As stated above (A. 2), Christ's body in the Resurrection was *of the same nature, but differed in glory.* Accordingly, whatever goes with the nature of a human body, was entirely in the body of Christ when He rose again. Now it is clear that flesh, bones, blood, and other such things, are of the very nature of the human body. Consequently, all these things were in Christ's body when He rose again; and this also integrally, without any diminution; otherwise it would not have been a complete resurrection, if whatever was lost by death had not been restored. Hence our Lord assured His faithful ones by saying (Matth. x. 30): *The very hairs of your head are all numbered:* and (Luke xxi. 18): *A hair of your head shall not perish.*

But to say that Christ's body had neither flesh, nor bones, nor the other natural parts of a human body, belongs to the error of Eutyches, Bishop of Constantinople, who maintained that *our body in that glory of the resurrection will be impalpable, and more subtle than wind and air: and that our Lord, after the hearts of the disciples who handled Him were confirmed, brought back to subtlety whatever could be handled in Him.** Now Gregory condemns this in the same book, because Christ's body was not changed after the Resurrection, according to Rom. vi. 9: *Christ rising from the dead, dieth now no more.* Accordingly, the very man who had said these things, himself retracted them at his death. For, if it be unbecoming for Christ to take a body of another nature in His conception, a heavenly one for instance, as Valentine asserted, it is much more unbecoming for Him at His Resurrection to resume a body of another nature, because in His Resurrection He resumed unto an everlasting life, the body which in His conception He had assumed to a mortal life.

Reply Obj. 1. *Flesh and blood* are not to be taken there for the nature of flesh and blood, but, either for the guilt of flesh and blood, as Gregory says (*loc. cit.*), or else for the corruption of flesh and blood: because, as Augustine says (*Ad Consent., De Resur. Carn.*), *there will be neither corruption there, nor mortality of flesh and blood.* Therefore flesh according to its substance possesses the kingdom of God, according to Luke xxiv. 39: *A spirit hath not flesh and bones, as you see Me to have.* But flesh, if understood as to its corruption, will not possess it; hence it is straightway added in the words of the Apostle: *Neither shall corruption possess incorruption.*

Reply Obj. 2. As Augustine says in the same book: *Perchance by reason of the blood some keener critic will press us and say; If the blood was* in the body of Christ when He rose, *why not the rheum?* that is, the phlegm; *why not also the yellow gall?* that is, the gall proper; *and why not the black gall?* that is, the bile, *with which four humours the body is*

* St. Gregory, *Moral. in Job*, xiv. 56.

tempered, as medical science bears witness. But whatever anyone may add, let him take heed not to add corruption, lest he corrupt the health and purity of his own faith; because Divine power is equal to taking away such qualities as it wills from the visible and tractable body, while allowing others to remain, so that there be no defilement, i.e. of corruption, *though the features be there; motion without weariness, the power to eat, without need of food.*

Reply Obj. 3. All the blood which flowed from Christ's body, belonging as it does to the integrity of human nature, rose again with His body: and the same reason holds good for all the particles which belong to the truth and integrity of human nature. But the blood preserved as relics in some churches did not flow from Christ's side, but is said to have flowed from some maltreated image of Christ.

Fourth Article.

Whether Christ's body ought to have risen with its scars?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ's body ought not to have risen with its scars. For it is written (1 Cor. xv. 52): *The dead shall rise incorrupt.* But scars and wounds imply corruption and defect. Therefore it was not fitting for Christ, the author of the resurrection, to rise again with scars.

Obj. 2. Further, Christ's body rose entire, as stated above (A. 3). But open scars are opposed to bodily integrity, since they interfere with the continuity of the tissue. It does not therefore seem fitting for the open wounds to remain in Christ's body; although the traces of the wounds might remain, which would satisfy the beholder; thus it was that Thomas believed, to whom it was said: *Because thou hast seen Me, Thomas, thou hast believed* (Jo. xx. 29).

Obj. 3. Further, Damascene says (*De Fide Orthod.* iv.) that *some things are truly said of Christ after the Resurrection,*

which He did not have from nature but from special dispensation, such as the scars, in order to make it sure that it was the body which had suffered that rose again. Now when the cause ceases, the effect ceases. Therefore it seems that when the disciples were assured of the Resurrection, He bore the scars no longer. But it ill became the unchangeableness of His glory that He should assume anything which was not to remain in Him for ever. Consequently, it seems that He ought not at His Resurrection to have resumed a body with scars.

On the contrary, Our Lord said to Thomas (Jo. xx. 27): *Put in thy finger hither, and see My hands; and bring hither thy hand, and put it into My side, and be not faithless but believing.*

I answer that, It was fitting for Christ's soul at His Resurrection to resume the body with its scars. In the first place, for Christ's own glory. For Bede says on Luke xxiv. 40 that He kept His scars not from inability to heal them, *but to wear them as an everlasting trophy of His victory.* Hence Augustine says (*De Civ. Dei* xxii.): *Perhaps in that kingdom we shall see on the bodies of the Martyrs the traces of the wounds which they bore for Christ's name: because it will not be a deformity, but a dignity in them; and a certain kind of beauty will shine in them, in the body, though not of the body.* Secondly, to confirm the hearts of the disciples as to *the faith in His Resurrection* (Bede, *loc. cit.*). Thirdly, *that when He pleads for us with the Father, He may always show the manner of death He endured for us* (Bede, *loc. cit.*). Fourthly, *that He may convince those redeemed in His blood, how mercifully they have been helped, as He exposes before them the traces of the same death* (Bede, *loc. cit.*). Lastly, *that in the Judgement-day He may upbraid them with their just condemnation* (Bede, *loc. cit.*). Hence, as Augustine says (*De Symb.* ii.): *Christ knew why He kept the scars in His body. For, as He showed them to Thomas who would not believe except he handled and saw them, so will He show His wounds to His enemies, so that He who is the Truth may convict them, saying: 'Behold the man whom you crucified; see the wounds*

you inflicted; recognize the side you pierced, since it was opened by you and for you, yet you would not enter.'

Reply Obj. 1. The scars that remained in Christ's body belong neither to corruption nor defect, but to the greater increase of glory, inasmuch as they are the trophies of His power; and a special comeliness will appear in the places scarred by the wounds.

Reply Obj. 2. Although those openings of the wounds break the continuity of the tissue, still the greater beauty of glory compensates for all this, so that the body is not less entire, but more perfected. Thomas, however, not only saw, but handled the wounds, because as Pope Leo* says: *It sufficed for his personal faith for him to have seen what he saw; but it was on our behalf that he touched what he beheld.*

Reply Obj. 3. Christ willed the scars of His wounds to remain on His body, not only to confirm the faith of His disciples, but for other reasons also. From these it seems that those scars will always remain on His body; because, as Augustine says (*Ad Consent., De Resur. Carn.*): *I believe our Lord's body to be in heaven, such as it was when He ascended into heaven.* And Gregory (*Moral.* xiv.) says that *if aught could be changed in Christ's body after His Resurrection, contrary to Paul's truthful teaching, then the Lord after His Resurrection returned to death; and what fool would dare to say this, save he that denies the true resurrection of the flesh?* Accordingly, it is evident that the scars which Christ showed on His body after His Resurrection, have never since been removed from His body.

* *Cf.* Append. Opp. August., *Serm.* clxii.

QUESTION LV.

OF THE MANIFESTATION OF THE RESURRECTION.

(In Six Articles.)

WE have now to consider the manifestation of the Resurrection: concerning which there are six points of inquiry: (1) Whether Christ's Resurrection ought to have been manifested to all men, or only to some special individuals? (2) Whether it was fitting that they should see Him rise? (3) Whether He ought to have lived with the disciples after the Resurrection? (4) Whether it was fitting for Him to appear to the disciples *in another shape?* (5) Whether He ought to have demonstrated the Resurrection by proofs? (6) Of the cogency of those proofs.

FIRST ARTICLE.

WHETHER CHRIST'S RESURRECTION OUGHT TO HAVE BEEN MANIFESTED TO ALL?

We proceed thus to the First Article:—

Objection 1. It would seem that Christ's Resurrection ought to have been manifested to all. For just as a public penalty is due for public sin, according to 1 Timothy v. 20: *Them that sin reprove before all,* so is a public reward due for public merit. But, as Augustine says (*Tract.* civ. *in Joan.*), *the glory of the Resurrection is the reward of the humility of the Passion.* Therefore, since Christ's Passion was manifested to all while He suffered in public, it seems that the glory of the Resurrection ought to have been manifested to all.

Obj. 2. Further, as Christ's Passion is ordained for our

salvation, so also is His Resurrection, according to Rom. iv. 25: *He rose again for our justification.* But what belongs to the public weal ought to be manifested to all. Therefore Christ's Resurrection ought to have been manifested to all, and not to some specially.

Obj. 3. Further, they to whom it was manifested were witnesses of the Resurrection: hence it is said (Acts iii. 15): *Whom God hath raised from the dead, of which we are witnesses.* Now they bore witness by preaching in public: and this is unbecoming in women, according to 1 Cor. xiv. 34: *Let women keep silence in the churches:* and 1 Timothy ii. 12: *I suffer not a woman to teach.* Therefore, it does not seem becoming for Christ's Resurrection to be manifested first of all to the women, and afterwards to mankind in general.

On the contrary, It is written (Acts x. 40): *Him God raised up the third day, and gave Him to be made manifest, not to all the people, but to witnesses preordained by God.*

I answer that, Some things come to our knowledge by nature's common law, others by special favour of grace, as things divinely revealed. Now, as Dionysius says (*Cæl. Hier.* iv.), the divinely established law of such things is that they be revealed immediately by God to higher persons, through whom they are imparted to others, as is evident in the ordering of the heavenly spirits. But such things as concern future glory are beyond the common ken of mankind, according to Isa. lxiv. 4: *The eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for Thee.* Consequently, such things are not known by man except through Divine revelation, as the Apostle says (1 Cor. ii. 10): *God hath revealed them to us by His spirit.* Since, then, Christ rose by a glorious Resurrection, consequently His Resurrection was not manifested to everyone, but to some, by whose testimony it could be brought to the knowledge of others.

Reply Obj. 1. Christ's Passion was consummated in a body that still had a passible nature, which is known to all by general laws: consequently His Passion could be directly manifested to all. But the Resurrection was

accomplished *through the glory of the Father*, as the Apostle says (Rom. vi. 4). Therefore it was manifested directly to some, but not to all.

But that a public penance is imposed upon public sinners, is to be understood of the punishment of this present life. And in like manner public merits should be rewarded in public, in order that others may be stirred to emulation. But the punishments and rewards of the future life are not publicly manifested to all, but to those specially who are preordained thereto by God.

Reply Obj. 2. Just as Christ's Resurrection is for the common salvation of all, so it came to the knowledge of all; yet not so that it was directly manifested to all, but only to some, through whose testimony it could be brought to the knowledge of all.

Reply Obj. 3. A woman is not to be allowed to teach publicly in church; but she may be permitted to give familiar instruction to some privately. And therefore as Ambrose says on Luke xxiv. 22, *a woman is sent to them who are of her household*, but not to the people to bear witness to the Resurrection. But Christ appeared to the woman first, for this reason, that as a woman was the first to bring the source of death to man, so she might be the first to announce the dawn of Christ's glorious Resurrection. Hence Cyril says on Jo. xx. 17: *Woman who formerly was the minister of death, is the first to see and proclaim the adorable mystery of the Resurrection: thus womankind has procured absolution from ignominy, and removal of the curse.* Hereby, moreover, it is shown, so far as the state of glory is concerned, that the female sex shall suffer no hurt; but if women burn with greater charity, they shall also attain greater glory from the Divine vision: because the women whose love for our Lord was more persistent,—so much so that *when even the disciples withdrew* from the sepulchre *they did not depart*,*—were the first to see Him rising in glory.

* Gregory, *Hom.* xxv. *in Evang.*

Second Article.

Whether it was fitting that the disciples should see Him rise again?

We proceed thus to the Second Article:—

Objection 1. It would seem fitting that the disciples should have seen Him rise again, because it was their office to bear witness to the Resurrection, according to Acts iv. 33: *With great power did the apostles give testimony to the Resurrection of Jesus Christ our Lord.* But the surest witness of all is an eye-witness. Therefore it would have been fitting for them to see the very Resurrection of Christ.

Obj. 2. Further, in order to have the certainty of faith the disciples saw Christ ascend into heaven, according to Acts i. 9: *While they looked on, He was raised up.* But it was also necessary for them to have faith in the Resurrection. Therefore it seems that Christ ought to have risen in sight of the disciples.

Obj. 3. Further, the raising of Lazarus was a sign of Christ's coming Resurrection. But the Lord raised up Lazarus in sight of the disciples. Consequently, it seems that Christ ought to have risen in sight of the disciples.

On the contrary, It is written (Mark xvi. 9): The Lord *rising early the first day of the week, appeared first to Mary Magdalen.* Now Mary Magdalen did not see Him rise; but, while searching for Him in the sepulchre, she heard from the angel: *He is risen, He is not here.* Therefore no one saw Him rise again.

I answer that, As the Apostle says (Rom. xiii. 1): *Those things that are of God, are well ordered* (Vulg., *Those that are, are ordained of God*). Now the divinely established order is this, that things above men's ken are revealed to them by angels, as Dionysius says (*Cœl. Hier.* iv.). But Christ on rising did not return to the familiar manner of life, but to a kind of immortal and God-like condition, according to Rom. vi. 10: *For in that He liveth, He liveth unto God.* And therefore it was fitting for Christ's Resur-

rection not to be witnessed by men directly, but to be proclaimed to them by angels. Accordingly, Hilary (*Comment. in Matth. cap. ult.*) says: *An angel is therefore the first herald of the Resurrection, that it might be declared out of obedience to the Father's will.*

Reply Obj. 1. The apostles were able to testify to the Resurrection even by sight, because from the testimony of their own eyes they saw Christ alive, whom they had known to be dead. But just as man comes from the hearing of faith to the beatific vision, so did men come to the sight of the risen Christ through the message already received from angels.

Reply Obj. 2. Christ's Ascension as to its term wherefrom, was not above men's common knowledge, but only as to its term whereunto. Consequently, the disciples were able to behold Christ's Ascension as to the term wherefrom, that is, according as He was uplifted from the earth; but they did not behold Him as to the term whereunto, because they did not see how He was received into heaven. But Christ's Resurrection transcended common knowledge as to the term wherefrom, according as His soul returned from hell and His body from the closed sepulchre; and likewise as to the term whereunto, according as He attained to the life of glory. Consequently, the Resurrection ought not to be accomplished so as to be seen by man.

Reply Obj. 3. Lazarus was raised so that he returned to the same life as before, which life is not beyond man's common ken. Consequently, there is no parity.

THIRD ARTICLE.

WHETHER CHRIST OUGHT TO HAVE LIVED CONSTANTLY WITH HIS DISCIPLES AFTER THE RESURRECTION?

We proceed thus to the Third Article:—

Objection 1. It would seem that Christ ought to have lived constantly with His disciples, because He appeared to them after His Resurrection in order to confirm their faith in the Resurrection, and to bring them comfort in their dis-

turbed state, according to Jo. xx. 20: *The disciples were glad when they saw the Lord.* But they would have been more assured and consoled had He constantly shown them His presence. Therefore it seems that He ought to have lived constantly with them.

Obj. 2. Further, Christ rising from the dead did not at once ascend to heaven, but after forty days, as is narrated in Acts i. 3. But meanwhile He could have been in no more suitable place than where the disciples were met together. Therefore it seems that He ought to have lived with them continually.

Obj. 3. Further, as Augustine says (*De Consens. Evang.* iii.), we read how Christ appeared five times on the very day of His Resurrection: first *to the women at the sepulchre; secondly to the same on the way from the sepulchre; thirdly to Peter; fourthly to the two disciples going to the town; fifthly to several of them in Jerusalem when Thomas was not present.* Therefore it also seems that He ought to have appeared several times on the other days before the Ascension.

Obj. 4. Further, our Lord had said to them before the Passion (Matth. xxvi. 32):—*But after I shall be risen again, I will go before you into Galilee;* moreover an angel and our Lord Himself repeated the same to the women after the Resurrection: nevertheless He was seen by them in Jerusalem on the very day of the Resurrection, as stated above (*Obj.* 3); also on the eighth day, as we read in John xx. 26. It seems, therefore, that He did not live with the disciples in a fitting way after the Resurrection.

On the contrary, It is written (Jo. xx. 26) that *after eight days* Christ appeared to the disciples. Therefore He did not live constantly with them.

I answer that, Concerning the Resurrection two things had to be manifested to the disciples, namely, the truth of the Resurrection, and the glory of Him who rose. Now in order to manifest the truth of the Resurrection, it sufficed for Him to appear several times before them, to speak familiarly to them, to eat and drink, and let them touch

Him. But in order to manifest the glory of the risen Christ, He was not desirous of living with them constantly as He had done before, lest it might seem that He rose unto the same life as before. Hence (Luke xxiv. 44) He said to them: *These are the words which I spoke to you, while I was yet with you.* For He was there with them by His bodily presence, but hitherto He had been with them not merely by His bodily presence, but also in mortal semblance. Hence Bede in explaining those words of Luke, *while I was with you,* says: *that is, while I was still in mortal flesh, in which you are yet: for He had then risen in the same flesh, but was not in the same state of mortality as they.*

Reply Obj. 1. Christ's frequent appearing served to assure the disciples of the truth of the Resurrection; but continual intercourse might have led them into the error of believing that He had risen to the same life as was His before. Yet by His constant presence He promised them comfort in another life, according to Jo. xvi. 22: *I will see you again, and your heart shall rejoice; and your joy no man shall take from you.*

Reply Obj. 2. That Christ did not stay continually with the disciples was not because He deemed it more expedient for Him to be elsewhere: but because He judged it to be more suitable for the apostles' instruction that He should not abide continually with them, for the reason given above. But it is quite unknown in what places He was bodily present in the meantime, since Scripture is silent, and His dominion is in every place (*cf.* Ps. cii. 22).

Reply Obj. 3. He appeared oftener on the first day, because the disciples were to be admonished by many proofs to accept the faith in His Resurrection from the very outset: but after they had once accepted it, they had no further need of being instructed by so many apparitions. Accordingly one reads in the Gospel that after the first day He appeared again only five times. For, as Augustine says (*De Consens. Evang.* iii.), after the first five apparitions *He came again a sixth time when Thomas saw Him; a seventh time was by the sea of Tiberias at the capture of the fishes;*

the eighth was on the mountain of Galilee, according to Matthew; the ninth occasion is expressed by Mark, 'at length when they were at table,' because no more were they going to eat with Him upon earth; the tenth was on the very day, when no longer upon the earth, but uplifted into the cloud, He was ascending into heaven. But, as John admits, not all things were written down. And He visited them frequently before He went up to heaven, in order to comfort them. Hence it is written (1 Cor. xv. 6, 7) that *He was seen by more than five hundred brethren at once; . . . after that He was seen by James;* of which apparitions no mention is made in the Gospels.

Reply Obj. 4. Chrysostom in explaining Matth. xxvi. 32—*after I shall be risen again, I will go before you into Galilee,* says (*Hom.* lxxxiii. *in Matth.*), *He goes not to some far off region in order to appear to them, but among His own people, and in those very places* in which for the most part they had lived with Him; *in order that they might thereby believe that He who was crucified was the same as He who rose again.* And on this account *He said that He would go into Galilee, that they might be delivered from fear of the Jews.*

Consequently, as Ambrose says (*Expos. in Luc.*), *The Lord had sent word to the disciples that they were to see Him in Galilee; yet He showed Himself first to them when they were assembled together in the room out of fear.* (*Nor is there any breaking of a promise here, but rather a hastened fulfilling out of kindness*)*: *afterwards, however, when their minds were comforted, they went into Galilee. Nor is there any reason to prevent us from supposing that there were few in the room, and many more on the mountain.* For, as Eusebius† says, *Two Evangelists, Luke and John, write that He appeared in Jerusalem to the eleven only; but the other two said that an angel and our Saviour commanded not merely the eleven, but all the disciples and brethren, to go into Galilee. Paul makes mention of them when he says* (1 Cor. xv. 6): *'Then He appeared to more than five hundred brethren at once.'* The truer solution, however, is this, that while they were in

* *Catena Aurea in Lucam,* xxiv. 36.
† Of Cæsarea. *Cf.* Migne, *P. G.,* xxii. 1003.

hiding in Jerusalem He appeared to them at first in order to comfort them; but in Galilee it was not secretly, nor once or twice, that He made Himself known to them with great power, 'showing Himself to them alive after His Passion, by many proofs,' as Luke says (Acts i. 3). Or as Augustine writes (*De Consens. Evang.* iii.): *What was said by the angel and by our Lord,—that He would 'go before them into Galilee,' must be taken prophetically. For if we take Galilee as meaning 'a passing,' we must understand that they were going to pass from the people of Israel to the Gentiles, who would not believe in the preaching of the apostles unless He prepared the way for them in men's hearts: and this is signified by the words 'He shall go before you into Galilee.' But if by Galilee we understand 'revelation,' we are to understand this as applying to Him not in the form of a servant, but in that form wherein He is equal to the Father, and which He has promised to them that love Him. Although He has gone before us in this sense, He has not abandoned us.*

FOURTH ARTICLE.

WHETHER CHRIST SHOULD HAVE APPEARED TO THE DISCIPLES 'IN ANOTHER SHAPE'?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ ought not to have appeared to the disciples *in another shape*. For a thing cannot appear in very truth other than it is. But there was only one shape in Christ. Therefore if He appeared under another, it was not a true but a false apparition. Now this is not at all fitting, because as Augustine says (*QQ.* lxxxiii., *qu.* 14): *If He deceives He is not the Truth; yet Christ is the Truth.* Consequently, it seems that Christ ought not to have appeared to the disciples *in another shape*.

Obj. 2. Further, nothing can appear in another shape than the one it has, except the beholder's eyes be captivated by some illusions. But since such illusions are brought about by magical arts, they are unbecoming in Christ, according to what is written (2 Cor. vi. 15): *What*

concord hath Christ with Belial? Therefore it seems that Christ ought not to have appeared in another shape.

Obj. 3. Further, just as our faith receives its surety from Scripture, so were the disciples assured of their faith in the Resurrection by Christ appearing to them. But, as Augustine says in an Epistle to Jerome (xxviii.), if but one untruth be admitted into the Sacred Scripture, the whole authority of the Scriptures is weakened. Consequently, if Christ appeared to the disciples, in but one apparition, otherwise than He was, then whatever they saw in Christ after the Resurrection will be of less import, which is not fitting. Therefore He ought not to have appeared in another shape.

On the contrary, It is written (Mark xvi. 12): *After that He appeared in another shape to two of them walking, as they were going into the country.*

I answer that, As stated above (AA. 1, 2), Christ's Resurrection was to be manifested to men in the same way as Divine things are revealed. But Divine things are revealed to men in various ways, according as they are variously disposed. For, those who have minds well disposed, perceive Divine things rightly, whereas those not so disposed perceive them with a certain confusion of doubt or error: *for, the sensual man perceiveth not those things that are of the Spirit of God,* as is said in 1 Cor. ii. 14. Consequently, after His Resurrection Christ appeared in His own shape to some who were well disposed to belief, while He appeared in another shape to them who seemed to be already growing tepid in their faith: hence these said (Luke xxiv. 21): *We hoped that it was He that should have redeemed Israel.* Hence Gregory says (*Hom.* xxiii. *in Evang.*), that *He showed Himself to them in body such as He was in their minds: for, because He was as yet a stranger to faith in their hearts, He made pretence of going on farther,* that is, as if He were a stranger.

Reply Obj. 1. As Augustine says (*De Qq. Evang.* ii.), *not everything of which we make pretence is a falsehood; but when what we pretend has no meaning then is it a falsehood.*

But when our pretence has some signification, it is not a lie, but a figure of the truth; otherwise everything said figuratively by wise and holy men, or even by our Lord Himself, would be set down as a falsehood, because it is not customary to take such expressions in the literal sense. And deeds, like words, are feigned without falsehood, in order to denote something else. And so it happened here, as has been said.

Reply Obj. 2. As Augustine says (*De Consens. Evang.* iii.): *Our Lord could change His flesh so that His shape really was other than they were accustomed to behold; for, before His Passion He was transfigured on the mountain, so that His face shone like the sun. But it did not happen thus now.* For not without reason do we *understand this hindrance in their eyes to have been of Satan's doing, lest Jesus might be recognized.* Hence Luke says (xxiv. 16) that *their eyes were held, that they should not know Him.*

Reply Obj. 3. Such an argument would prove, if they had not been brought back from the sight of a strange shape to that of Christ's true countenance. For, as Augustine says (*ibid.*): *The permission was granted by Christ,* namely, that their eyes should be held fast in the aforesaid way, *until the Sacrament of the bread; that when they had shared in the unity of His body, the enemy's hindrance may be understood to have been taken away, so that Christ might be recognized.* Hence he goes on to say that *'their eyes were opened, and they knew Him'; not that they were hitherto walking with their eyes shut; but there was something in them whereby they were not permitted to recognize what they saw. This could be caused by the darkness or by some kind of humour.*

FIFTH ARTICLE.

WHETHER CHRIST SHOULD HAVE DEMONSTRATED THE TRUTH OF HIS RESURRECTION BY PROOFS?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that Christ should not have demonstrated the truth of His Resurrection by proofs. For Ambrose says (*De Fide, ad Gratian.* i.): *Let there be no proofs*

where faith is required. But faith is required regarding the Resurrection. Therefore proofs are out of place there.

Obj. 2. Further, Gregory says (*Hom.* xxvi.): *Faith has no merit where human reason supplies the test.* But it was no part of Christ's office to void the merit of faith. Consequently, it was not for Him to confirm the Resurrection by proofs.

Obj. 3. Further, Christ came into the world in order that men might attain beatitude through Him, according to Jo. x. 10: *I am come that they may have life, and may have it more abundantly.* But supplying proofs seems to be a hindrance in the way of man's beatitude; because our Lord Himself said (Jo. xx. 29): *Blessed are they that have not seen, and have believed.* Consequently, it seems that Christ ought not to manifest His Resurrection by any proofs.

On the contrary, It is related in Acts i. 3, that Christ appeared to His disciples *for forty days by many proofs, speaking of the Kingdom of God.*

I answer that, The word *proof* is susceptible of a twofold meaning: sometimes it is employed to designate any sort *of reason in confirmation of what is a matter of doubt*:* and sometimes it means a sensible sign employed to manifest the truth; thus also Aristotle occasionally uses the term in his works.† Taking *proof* in the first sense, Christ did not demonstrate His Resurrection to the disciples by proofs, because such argumentative proof would have to be grounded on some principles; and if these were not known to the disciples, nothing would thereby be demonstrated to them, because nothing can be known from the unknown. And if such principles were known to them, they would not go beyond human reason, and consequently would not be efficacious for establishing faith in the Resurrection, which is beyond human reason, since principles must be assumed which are of the same order, according to 1 *Poster.* But it was from the authority of the Sacred Scriptures that He proved to them the truth of His Resurrection, which

* Tull., *Topic.* ii.
† *Cf. Prior. Anal.* ii.; *Rhetor.* i.

authority is the basis of faith, when He said: *All things must needs be fulfilled which are written in the Law, and in the prophets, and in the Psalms, concerning Me:* as is set forth Luke xxiv. 44.

But if the term *proof* be taken in the second sense, then Christ is said to have demonstrated His Resurrection by proofs, inasmuch as by most evident signs He showed that He was truly risen. Hence where our version has *by many proofs*, the Greek text, instead of proof has τεκμήριον, *i.e., an evident sign affording positive proof.** Now Christ showed these signs of the Resurrection to His disciples, for two reasons. First, because their hearts were not disposed so as to accept readily the faith in the Resurrection. Hence He says Himself (Luke xxiv. 25): *O foolish and slow of heart to believe:* and (Mark xvi. 14): *He upbraided them with their incredulity and hardness of heart.* Secondly, that their testimony might be rendered more efficacious through the signs shown them, according to 1 Jo. i. 1, 3: *That which we have seen, and have heard, and our hands have handled . . . we declare.*

Reply Obj. 1. Ambrose is speaking there of proofs drawn from human reason, which are useless for demonstrating things of faith, as was shown above.

Reply Obj. 2. The merit of faith arises from this, that at God's bidding man believes what he does not see. Accordingly, only that reason debars merit of faith which enables one to see by knowledge what is proposed for belief: and this is demonstrative argument. But Christ did not make use of any such argument for demonstrating His Resurrection.

Reply Obj. 3. As stated already (*ad* 2), the merit of beatitude, which comes of faith, is not entirely excluded except a man refuse to believe only such things as he can see. But for a man to believe from visible signs the things he does not see, does not entirely deprive him of faith nor of the merit of faith: just as Thomas, to whom it was said (Jo. xx. 29): '*Because thou hast seen Me, Thomas, thou hast*

* *Cf. Prior. Anal.* ii.

*believed,' saw one thing and believed another :** the wounds were what he saw, God was the object of His belief. But his is the more perfect faith who does not require such helps for belief. Hence, to put to shame the faith of some men, our Lord said (Jo. iv. 48): *Unless you see signs and wonders, you believe not.* From this one can learn how they who are so ready to believe God, even without beholding signs, are blessed in comparison with them who do not believe except they see the like.

SIXTH ARTICLE.

WHETHER THE PROOFS WHICH CHRIST MADE USE OF MANIFESTED SUFFICIENTLY THE TRUTH OF HIS RESURRECTION?

We proceed thus to the Sixth Article :—

Objection 1. It would seem that the proofs which Christ made use of did not sufficiently manifest the truth of His Resurrection. For after the Resurrection Christ showed nothing to His disciples which angels appearing to men did not or could not show; because angels have frequently shown themselves to men under human aspect, have spoken and lived with them, and eaten with them, just as if they were truly men, as is evident from Genesis xviii., of the angels whom Abraham entertained; and in the Book of Tobias, of the angel who *conducted* him *and brought* him back. Nevertheless, angels have not true bodies naturally united to them; which is required for a resurrection. Consequently, the signs which Christ showed His disciples were not sufficient for manifesting His Resurrection.

Obj. 2. Further, Christ rose again gloriously, that is, having a human nature with glory. But some of the things which Christ showed to His disciples seem contrary to human nature, as for instance, that *He vanished out of their sight,* and entered in among them *when the doors were shut :* and some other things seem contrary to glory, as for instance, that He ate and drank, and bore the scars of His wounds.

* Gregory, *Hom.* xxvi.

Consequently, it seems that those proofs were neither sufficient nor fitting for establishing faith in the Resurrection.

Obj. 3. Further, after the Resurrection, Christ's body was such that it ought not to be touched by mortal man; hence He said to Magdalen (Jo. xx. 17): *Do not touch Me; for I am not yet ascended to My Father.* Consequently, it was not fitting for manifesting the truth of His Resurrection, that He should permit Himself to be handled by His disciples.

Obj. 4. Further, clarity seems to be the principal of the qualities of a glorified body: yet He gave no sign thereof in His Resurrection. Therefore it seems that those proofs were insufficient for showing the quality of Christ's Resurrection.

Obj. 5.* Further, the angels introduced as witnesses for the Resurrection seem insufficient from the want of agreement on the part of the Evangelists. Because in Matthew's account the angel is described as sitting upon the stone rolled back, while Mark states that he was seen after the women had entered the tomb; and again, whereas these mention one angel, John says that there were two sitting, and Luke says that there were two standing. Consequently, the arguments for the Resurrection do not seem to agree.

On the contrary, Christ, who is the Wisdom of God, *ordereth all things sweetly* and in a fitting manner, according to Wisd. viii. 1.

I answer that, Christ manifested His Resurrection in two ways: namely, by testimony; and by proof or sign: and each manifestation was sufficient in its own class. For in order to manifest His Resurrection He made use of a double testimony, neither of which can be rebutted. The first of these was the angels' testimony, who announced the Resurrection to the women, as is seen in all the Evangelists: the other was the testimony of the Scriptures, which He set before them to show the truth of the Resurrection, as is narrated in the last chapter of Luke.

Again, the proofs were sufficient for showing that the Resurrection was both true and glorious. That it was a true Resurrection He shows first on the part of the body;

* This objection is wanting in the older codices, and in the text of the Leonine edition, which, however, gives it in a note as taken from one of the more recent codices of the Vatican.

and this He shows in three respects; first of all, that it was a true and solid body, and not phantastic or rarefied, like the air. And He establishes this by offering His body to be handled; hence He says in the last chapter of Luke (39): *Handle and see; for a spirit hath not flesh and bones, as you see Me to have.* Secondly, He shows that it was a human body, by presenting His true features for them to behold. Thirdly, He shows that it was identically the same body which He had before, by showing them the scars of the wounds; hence, as we read in the last chapter of Luke (*ibid.*) he said to them: *See My hands and feet that it is I Myself.*

Secondly He showed them the truth of His Resurrection on the part of His soul reunited with His body: and He showed this by the works of the threefold life. First of all, in the operations of the nutritive life, by eating and drinking with His disciples, as we read in the last chapter of Luke. Secondly, in the works of the sensitive life, by replying to His disciples' questions, and by greeting them when they were in His presence, showing thereby that He both saw and heard. Thirdly, in the works of the intellective life by their conversing with Him, and discoursing on the Scriptures. And, in order that nothing might be wanting to make the manifestation complete, He also showed that He had the Divine Nature, by working the miracle of the draught of fishes, and further by ascending into heaven while they were beholding Him: because, according to Jo. iii. 13: *No man hath ascended into heaven, but He that descended from heaven, the Son of Man who is in heaven.*

He also showed His disciples the glory of His Resurrection by entering in among them when the doors were closed: as Gregory says (*Hom.* xxvi. *in Evang.*): *Our Lord allowed them to handle His flesh which He had brought through closed doors, to show that His body was of the same nature but of different glory.* It likewise was part of the property of glory that *He vanished suddenly from their eyes*, as related in the last chapter of Luke; because thereby it was shown that it lay in His power to be seen or not seen; and this belongs to a glorified body, as stated above (Q. LIV., A. 1 *ad* 2, A. 2 *ad* 1).

Reply Obj. 1. Each separate argument would not suffice of itself for showing perfectly Christ's Resurrection, yet all taken collectively establish it completely, especially owing to the testimonies of the Scriptures, the sayings of the angels, and even Christ's own assertion supported by miracles. As to the angels who appeared, they did not say they were men, as Christ asserted that He was truly a man. Moreover, the manner of eating was different in Christ and the angels: for since the bodies assumed by the angels were neither living nor animated, there was no true eating, although the food was really masticated and passed into the interior of the assumed body: hence the angels said to Tobias (xii. 18, 19): *When I was with you . . . I seemed indeed to eat and drink with you; but I use an invisible meat.* But since Christ's body was truly animated, His eating was genuine. For, as Augustine observes (*De Civ. Dei* xiii.), *it is not the power but the need of eating that shall be taken away from the bodies of them who rise again.* Hence Bede says on Luke xxiv. 41: *Christ ate because He could, not because He needed.*

Reply Obj. 2. As was observed above, some proofs were employed by Christ to prove the truth of His human nature, and others to show forth His glory in rising again. But the condition of human nature, as considered in itself, namely, as to its present state, is opposite to the condition of glory, as is said in 1 Cor. xv. 43: *It is sown in weakness, it shall rise in power.* Consequently, the proofs brought forward for showing the condition of glory, seem to be in opposition to nature, not absolutely, but according to the present state, and conversely. Hence Gregory says (*Hom.* xxvi. *in Evang.*): *The Lord manifested two wonders, which are mutually contrary according to human reason, when after the Resurrection He showed His body as incorruptible and at the same time palpable.*

Reply Obj. 3. As Augustine says (*Tract.* cxxi. *super Joan.*), these words of our Lord, '*Do not touch Me, for I am not yet ascended to My Father,*' show *that in that woman there is a figure of the Church of the Gentiles, which did not believe in*

Christ until He was ascended to the Father. Or Jesus would have men to believe in Him, i.e., to touch Him spiritually, as being Himself one with the Father. For to that man's innermost perceptions He is, in some sort, ascended unto the Father, who has become so far proficient in Him, as to recognize in Him the equal with the Father . . . whereas she as yet believed in Him but carnally, since she wept for Him as for a man. But when one reads elsewhere of Mary having touched Him, when with the other women, she '*came up and took hold of His feet,*' *that matters little,* as Severianus says (Chrysologus, *Serm.* lxxvi.), *for, the first act relates to figure, the other to sex; the former is of Divine grace, the latter of human nature.* Or, as Chrysostom says (*Hom.* lxxxvi. *in Joan.*): *This woman wanted to converse with Christ just as before the Passion, and out of joy was thinking of nothing great, although Christ's flesh had become much nobler by rising again.* And therefore He said: *I have not yet ascended to My Father;* as if to say: *Do not suppose I am leading an earthly life; for if you see Me upon earth, it is because I have not yet ascended to My Father, but I am going to ascend shortly.* Hence He goes on to say: *I ascend to My Father, and to your Father.*

Reply Obj. 4. As Augustine says *ad Orosium* (*Dial.* lxv. *Qq.*): *Our Lord rose in clarified flesh; yet He did not wish to appear before the disciples in that condition of clarity, because their eyes could not gaze upon that brilliancy. For if before He died for us and rose again the disciples could not look upon Him when He was transfigured upon the mountain, how much less were they able to gaze upon Him when our Lord's flesh was glorified.* It must also be borne in mind that after His Resurrection our Lord wished especially to show that He was the same as had died; which the manifestation of His brightness would have hindered considerably: because change of features shows more than anything else the difference in the person seen: and this is because sight specially judges of the common sensibles, among which is one and many, or the same and different. But before the Passion, lest His disciples might despise its weakness, Christ meant

to show them the glory of His majesty; and this the brightness of the body specially indicates. Consequently, before the Passion He showed the disciples His glory by brightness, but after the Resurrection by other tokens.

Reply Obj. 5. As Augustine says (*De Consens. Evang.* iii.): *We can understand one angel to have been seen by the women, according to both Matthew and Mark, if we take them as having entered the sepulchre, that is, into some sort of walled enclosure, and that there they saw an angel sitting upon the stone which was rolled back from the monument, as Matthew says; and that this is Mark's expression—'sitting on the right side'; afterwards when they scanned the spot where the Lord's body had lain, they beheld two angels, who were at first seated, as John says, and who afterwards rose so as to be seen standing, as Luke relates.*

QUESTION LVI.

OF THE CAUSALITY OF CHRIST'S RESURRECTION.

(*In Two Articles.*)

WE have now to consider the causality of Christ's Resurrection, concerning which there are two points of inquiry: (1) Whether Christ's Resurrection is the cause of our resurrection? (2) Whether it is the cause of our justification?

FIRST ARTICLE.

WHETHER CHRIST'S RESURRECTION IS THE CAUSE OF THE RESURRECTION OF OUR BODIES?

We proceed thus to the First Article :—

Objection 1. It would seem that Christ's Resurrection is not the cause of the resurrection of our bodies, because, given a sufficient cause, the effect must follow of necessity. If, then, Christ's Resurrection be the sufficient cause of the resurrection of our bodies, then all the dead should have risen again as soon as He rose.

Obj. 2. Further, Divine justice is the cause of the resurrection of the dead, so that the body may be rewarded or punished together with the soul, since they shared in merit or sin, as Dionysius says (*Eccles. Hier.* vii.) and Damascene (*De Fide Orthod.* iv.). But God's justice must necessarily be accomplished, even if Christ had not risen. Therefore the dead would rise again even though Christ did not. Consequently Christ's Resurrection is not the cause of the resurrection of our bodies.

Obj. 3. Further, if Christ's Resurrection be the cause of the resurrection of our bodies, it would be either the exemplar, or the efficient, or the meritorious cause. Now

it is not the exemplar cause; because it is God who will bring about the resurrection of our bodies, according to Jo. v. 21: *The Father raiseth up the dead:* and God has no need to look at any exemplar cause outside Himself. In like manner it is not the efficient cause; because an efficient cause acts only through contact, whether spiritual or corporeal. Now it is evident that Christ's Resurrection has no corporeal contact with the dead who shall rise again, owing to distance of time and place; and similarly it has no spiritual contact, which is through faith and charity, because even unbelievers and sinners shall rise again. Nor again is it the meritorious cause, because when Christ rose He was no longer a wayfarer, and consequently not in a state of merit. Therefore, Christ's Resurrection does not appear to be in any way the cause of ours.

Obj. 4. Further, since death is the privation of life, then to destroy death seems to be nothing else than to bring life back again; and this is resurrection. But *by dying Christ destroyed our death.** Consequently, Christ's death, not His Resurrection, is the cause of our resurrection.

On the contrary, On 1 Cor. xv. 12: *Now if Christ be preached, that He rose again from the dead,* the gloss says: *Who is the efficient cause of our resurrection.*

I answer that, As stated in 2 *Metaphysics,* text 4: *Whatever is first in any order, is the cause of all that come after it.* But Christ's Resurrection was the first in the order of our resurrection, as is evident from what was said above (Q. LIII., A. 3). Hence Christ's Resurrection must be the cause of ours: and this is what the Apostle says (1 Cor. xv. 20, 21): *Christ is risen from the dead, the first-fruits of them that sleep; for by a man came death, and by a man the resurrection of the dead.*

And this is reasonable. Because the principle of human life-giving is the Word of God, of whom it is said (Ps. xxxv. 10): *With Thee is the fountain of life:* hence He Himself says (Jo. v. 21): *As the Father raiseth up the dead, and giveth life; so the Son also giveth life to whom He will.* Now

* *Preface of Mass in Paschal Time.*

the divinely established natural order is that every cause operates first upon what is nearest to it, and through it upon others which are more remote; just as fire first heats the nearest air, and through it it heats bodies that are further off: and God Himself first enlightens those substances which are closer to Him, and through them others that are more remote, as Dionysius says (*Cœl. Hier.* xiii.). Consequently, the Word of God first bestows immortal life upon that body which is naturally united with Himself, and through it works the resurrection in all other bodies.

Reply Obj. 1. As was stated above, Christ's Resurrection is the cause of ours through the power of the united Word, who operates according to His will. And consequently, it is not necessary for the effect to follow at once, but according as the Word of God disposes, namely, that first of all we be conformed to the suffering and dying Christ in this suffering and mortal life; and afterwards may come to share in the likeness of His Resurrection.

Reply Obj. 2. God's justice is the first cause of our resurrection, whereas Christ's Resurrection is the secondary, and as it were the instrumental cause. But although the power of the principal cause is not restricted to one instrument determinately, nevertheless since it works through this instrument, such instrument causes the effect. So, then, the Divine justice in itself is not tied down to Christ's Resurrection as a means of bringing about our resurrection: because God could deliver us in some other way than through Christ's Passion and Resurrection, as already stated (Q. XLVI., A. 2). But having once decreed to deliver us in this way, it is evident that Christ's Resurrection is the cause of ours.

Reply Obj. 3. Properly speaking, Christ's Resurrection is not the meritorious cause, but the efficient and exemplar cause of our resurrection. It is the efficient cause, inasmuch as Christ's humanity, according to which He rose again, is as it were the instrument of His Godhead, and works by Its power, as stated above (Q. XIII., AA. 2, 3). And therefore, just as all other things which Christ did and

endured in His humanity are profitable to our salvation through the power of the Godhead, as already stated (Q. XLVIII., A. 6), so also is Christ's Resurrection the efficient cause of ours, through the Divine power whose office it is to quicken the dead; and this power by its presence is in touch with all places and times; and such virtual contact suffices for its efficiency. And since, as was stated above (*ad* 2), the primary cause of human resurrection is the Divine justice, from which Christ has *the power of passing judgement, because He is the Son of Man* (Jo. v. 27); the efficient power of His Resurrection extends to the good and wicked alike, who are subject to His judgement.

But just as the Resurrection of Christ's body, through its personal union with the Word, is first in point of time, so also is it first in dignity and perfection; as the gloss says on 1 Cor. xv. 20, 23. But whatever is most perfect is always the exemplar, which the less perfect copies according to its mode; consequently Christ's Resurrection is the exemplar of ours. And this is necessary, not on the part of Him who rose again, who needs no exemplar, but on the part of them who are raised up, who must be likened to that Resurrection, according to Phil. iii. 21: *He will reform the body of our lowness, made like to the body of His glory.* Now although the efficiency of Christ's Resurrection extends to the resurrection of the good and wicked alike, still its exemplarity extends properly only to the just, who are made conformable with His Sonship, according to Rom. viii. 29.

Reply Obj. 4. Considered on the part of their efficiency, which is dependent on the Divine power, both Christ's death and His Resurrection are the cause both of the destruction of death and of the renewal of life: but considered as exemplar causes, Christ's death—by which He withdrew from mortal life—is the cause of the destruction of our death; while His Resurrection, whereby He inaugurated immortal life, is the cause of the repairing of our life. But Christ's Passion is furthermore a meritorious cause, as stated above (Q. XLVIII., A. 1).

Second Article.

Whether Christ's Resurrection is the cause of the resurrection of souls?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ's Resurrection is not the cause of the resurrection of souls, because Augustine says (*Tract.* xxiii. *super Joan.*) that *bodies rise by His human dispensation, but souls rise by the Substance of God.* But Christ's Resurrection does not belong to God's Substance, but to the dispensation of His humanity. Therefore, although Christ's Resurrection is the cause of bodies rising, nevertheless it does not seem to be the cause of the resurrection of souls.

Obj. 2. Further, a body does not act upon a spirit. But the Resurrection belongs to His body, which death laid low. Therefore His Resurrection is not the cause of the resurrection of souls.

Obj. 3. Further, since Christ's Resurrection is the cause why bodies rise again, the bodies of all men shall rise again, according to 1 Cor. xv. 51: *We shall all indeed rise again.* But the souls of all will not rise again, because according to Matth. xxv. 46: *some shall go into everlasting punishment.* Therefore Christ's Resurrection is not the cause of the resurrection of souls.

Obj. 4. Further, the resurrection of souls comes of the forgiveness of sins. But this was effected by Christ's Passion, according to Apoc. i. 5: *He washed us from our sins in His own blood.* Consequently, Christ's Passion even more than His Resurrection is the cause of the resurrection of souls.

On the contrary, The Apostle says (Rom. iv. 25): *He rose again for our justification,* which is nothing else than the resurrection of souls: and on Ps. xxix. 6: *In the evening weeping shall have place,* the gloss says, *Christ's Resurrection is the cause of ours, both of the soul at present, and of the body in the future.*

I answer that, As stated above, Christ's Resurrection works in virtue of the Godhead; now this virtue extends not only to the resurrection of bodies, but also to that of souls: for it comes of God that the soul lives by grace, and that the body lives by the soul. Consequently, Christ's Resurrection has instrumentally an effective power not only with regard to the resurrection of bodies, but also with respect to the resurrection of souls. In like fashion it is an exemplar cause with regard to the resurrection of souls, because even in our souls we must be conformed with the rising Christ: as the Apostle says (Rom. vi. 4-11): *Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life:* and as He, *rising again from the dead, dieth now no more, so let us reckon that we* (Vulg., *you*) are dead to sin, that we may *live together with* Him.

Reply Obj. 1. Augustine says that the resurrection of souls is wrought by God's Substance, as to participation, because souls become good and just by sharing in the Divine goodness, but not by sharing in anything created. Accordingly, after saying that souls rise by the Divine Substance, he adds: the soul is beatified by a participation with God, and not by a participation with a holy soul. But our bodies are made glorious by sharing in the glory of Christ's body.

Reply Obj. 2. The efficacy of Christ's Resurrection reaches souls not from any special virtue of His risen body, but from the virtue of the Godhead personally united with it.

Reply Obj. 3. The resurrection of souls pertains to merit, which is the effect of justification; but the resurrection of bodies is ordained for punishment or reward, which are the effects of Him who judges. Now it belongs to Christ, not to justify all men, but to judge them: and therefore He raises up all as to their bodies, but not as to their souls.

Reply Obj. 4. Two things concur in the justification of souls, namely, forgiveness of sin and newness of life through grace. Consequently, as to efficacy, which comes of the Divine power, the Passion as well as the Resurrection of Christ is the cause of justification as to both the above.

But as to exemplarity, properly speaking Christ's Passion and death are the cause of the forgiveness of guilt, by which forgiveness we die unto sin: whereas Christ's Resurrection is the cause of newness of life, which comes through grace or justice: consequently, the Apostle says (Rom. iv. 25) that *He was delivered up—i.e.*, to death—*for our sins—i.e.*, to take them away—*and rose again for our justification.* But Christ's Passion was also a meritorious cause, as stated above (A. 1 *ad* 4, Q. XLVIII., A. 1).

QUESTION LVII.

OF THE ASCENSION OF CHRIST.

(In Six Articles.)

WE have now to consider Christ's Ascension: concerning which there are six points of inquiry: (1) Whether it belonged for Christ to ascend into heaven? (2) According to which nature did it become Him to ascend? (3) Whether He ascended by His own power? (4) Whether He ascended above all the corporeal heavens? (5) Whether He ascended above all spiritual creatures? (6) Of the effect of the Ascension.

FIRST ARTICLE.

WHETHER IT WAS FITTING FOR CHRIST TO ASCEND INTO HEAVEN?

We proceed thus to the First Article :—

Objection 1. It would seem that it was not fitting for Christ to ascend into heaven. For the Philosopher says (*De Cœlo* ii.) that *things which are in a state of perfection possess their good without movement.* But Christ was in a state of perfection, since He is the Sovereign Good in respect of His Divine Nature, and sovereignly glorified in respect of His human nature. Consequently, He has His good without movement. But ascension is movement. Therefore it was not fitting for Christ to ascend.

Obj. 2. Further, whatever is moved, is moved on account of something better. But it was no better thing for Christ to be in heaven than upon earth, because He gained nothing either in soul or in body by being in heaven. Therefore it seems that Christ should not have ascended into heaven.

Obj. 3. Further, the Son of God took human flesh for our salvation. But it would have been more beneficial for men if He had tarried always with us upon earth; thus He said to His disciples (Luke xvii. 22): *The days will come when you shall desire to see one day of the Son of man; and you shall not see it.* Therefore it seems unfitting for Christ to have ascended into heaven.

Obj. 4. Further, as Gregory says (*Moral.* xiv.), Christ's body was in no way changed after the Resurrection. But He did not ascend into heaven immediately after rising again, for He said after the Resurrection (Jo. xx. 17): *I am not yet ascended to My Father.* Therefore it seems that neither should He have ascended after forty days.

On the contrary, Are the words of our Lord (Jo. xx. 17): *I ascend to My Father and to your Father.*

I answer that, The place ought to be in keeping with what is contained therein. Now by His Resurrection Christ entered upon an immortal and incorruptible life. But whereas our dwelling-place is one of generation and corruption, the heavenly place is one of incorruption. And consequently it was not fitting that Christ should remain upon earth after the Resurrection; but it was fitting that He should ascend to heaven.

Reply Obj. 1. That which is best and possesses its good without movement is God Himself, because He is utterly unchangeable, according to Mal. iii. 6: *I am the Lord, and I change not.* But every creature is changeable in some respect, as is evident from Augustine (*Gen. ad lit.* viii.). And since the nature assumed by the Son of God remained a creature, as is clear from what was said above (Q. II., A. 7; Q. XVI., AA. 8, 10; Q. XX., A. 1), it is not unbecoming if some movement be attributed to it.

Reply Obj. 2. By ascending into heaven Christ acquired no addition to His essential glory either in body or in soul: nevertheless He did acquire something as to the fittingness of place, which pertains to the well-being of glory: not that His body acquired anything from a heavenly body by way of perfection or preservation; but merely out of

a certain fittingness. Now this in a measure belonged to His glory; and He had a certain kind of joy from such fittingness, not indeed that He then began to derive joy from it when He ascended into heaven, but that He rejoiced thereat in a new way, as at a thing completed. Hence, on Ps. xv. 11: *At Thy right hand are delights even unto the end*, the gloss says: *I shall delight in sitting nigh to Thee, when I shall be taken away from the sight of men.*

Reply Obj. 3. Although Christ's bodily presence was withdrawn from the faithful by the Ascension, still the presence of His Godhead is ever with the faithful, as He Himself says (Matth. xxviii. 20): *Behold, I am with you all days, even to the consummation of the world.* For, *by ascending into heaven He did not abandon those whom He adopted*, as Pope Leo says (*De Resurrec., Serm.* ii.). But Christ's Ascension into heaven, whereby He withdrew His bodily presence from us, was more profitable for us than His bodily presence would have been.

First of all, in order to increase our faith, which is of things unseen. Hence our Lord said (Jo. xvi.) that the Holy Ghost shall come and *convince the world . . . of justice*, that is, of the justice *of those that believe*, as Augustine says (*Tract.* xcv. *super Joan.*): *For even to put the faithful beside the unbeliever is to put the unbeliever to shame;* wherefore he goes on to say (10): *'Because I go to the Father; and you shall see Me no longer':—For 'blessed are they that see not, yet believe.' Hence it is of our justice that the world is reproved: because 'you will believe in Me whom you shall not see.'*

Secondly, to uplift our hope: hence He says (Jo. xiv. 3): *If I shall go, and prepare a place for you, I will come again, and will take you to Myself; that where I am, you also may be.* For by placing in heaven the human nature which He assumed, Christ gave us the hope of going thither; since *wheresoever the body shall be, there shall the eagles also be gathered together*, as is written in Matth. xxiv. 28. Hence it is written likewise (Mich. ii. 13): *He shall go up that shall open the way before them.*

Thirdly, in order to direct the fervour of our charity to

heavenly things. Hence the Apostle says (Col. iii. 1, 2): *Seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth:* for as is said (Matth. vi. 21): *Where thy treasure is, there is thy heart also.* And since the Holy Ghost is love drawing us up to heavenly things, therefore our Lord said to His disciples (Jo. xvi. 7): *It is expedient to you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you.* On which words Augustine says (*Tract.* xciv. *super Joan.*): *Ye cannot receive the Spirit, so long as ye persist in knowing Christ according to the flesh. But when Christ withdrew in body, not only the Holy Ghost, but both Father and Son were present with them spiritually.*

Reply Obj. 4. Although a heavenly place befitted Christ when He rose to immortal life, nevertheless He delayed the Ascension in order to confirm the truth of His Resurrection. Hence it is written (Acts i. 3), that *He showed Himself alive after His Passion, by many proofs, for forty days appearing to them:* upon which the gloss says that *because He was dead for forty hours, during forty days He established the fact of His being alive again. Or, the forty days may be understood as a figure of this world, wherein Christ dwells in His Church: inasmuch as man is made out of the four elements, and is cautioned not to transgress the Decalogue.*

SECOND ARTICLE.

WHETHER CHRIST'S ASCENSION INTO HEAVEN BELONGED TO HIM ACCORDING TO HIS DIVINE NATURE?

We proceed thus to the Second Article:—

Objection 1. It would seem that Christ's Ascension into heaven belonged to Him according to His Divine Nature. For, it is written (Ps. xlvi. 6): *God is ascended with jubilee:* and (Deut. xxxiii. 26): *He that is mounted upon the heaven is thy helper.* But these words were spoken of God even before Christ's Incarnation. Therefore it belongs to Christ to ascend into heaven as God.

Obj. 2. Further, it belongs to the same person to ascend into heaven as to descend from heaven, according to John iii. 13: *No man hath ascended into heaven, but He that descended from heaven:* and Eph. iv. 10: *He that descended is the same also that ascended.* But Christ came down from heaven not as man, but as God: because previously His Nature in heaven was not human, but Divine. Therefore it seems that Christ ascended into heaven as God.

Obj. 3. Further, by His Ascension Christ ascended to the Father. But it was not as man that He rose to equality with the Father; for in this respect He says: *He is greater than I,* as is said in John xiv. 28. Therefore it seems that Christ ascended as God.

On the contrary, On Eph. iv. 10: *That He ascended, what is it, but because He also descended,* a gloss says: *It is clear that He descended and ascended according to His humanity.*

I answer that, The expression *according to* can denote two things; the condition of the one who ascends, and the cause of his ascension. When taken to express the condition of the one ascending, the Ascension in no wise belongs to Christ according to the condition of His Divine Nature; both because there is nothing higher than the Divine Nature to which He can ascend; and because ascension is local motion, a thing not in keeping with the Divine Nature, which is immovable and outside all place. Yet the Ascension is in keeping with Christ according to His human nature, which is limited by place, and can be the subject of motion. In this sense, then, we can say that Christ ascended into heaven as man, but not as God.

But if the phrase *according to* denote the cause of the Ascension, since Christ ascended into heaven in virtue of His Godhead, and not in virtue of His human nature, then it must be said that Christ ascended into heaven not as man, but as God. Hence Augustine says in a sermon on the Ascension: *It was our doing that the Son of man hung upon the cross; but it was His own doing that He ascended.*

Reply Obj. 1. These utterances were spoken prophetically of God who was one day to become incarnate. Still it can

be said that although to ascend does not belong to the Divine Nature properly, yet it can metaphorically; as, for instance, it is said *to ascend in the heart of man* (*cf.* Ps. lxxxiii. 6), when his heart submits and humbles itself before God: and in the same way God is said to ascend metaphorically with regard to every creature, since He subjects it to Himself.

Reply Obj. 2. He who ascended is the same as He who descended. For Augustine says (*De Symb.* iv.): *Who is it that descends? The God-Man. Who is it that ascends? The self-same God-Man.* Nevertheless a twofold descent is attributed to Christ; one, whereby He is said to have descended from heaven, which is attributed to the God-Man according as He is God: for He is not to be understood as having descended by any local movement, but as having *emptied Himself*, since *when He was in the form of God He took the form of a servant.* For just as He is said to be emptied, not by losing His fulness, but because He took our littleness upon Himself, so likewise He is said to have descended from heaven, not that He deserted heaven, but because He assumed human nature in unity of person.

And there is another descent whereby He descended *into the lower regions of the earth*, as is written Eph. iv. 9; and this is local descent: hence this belongs to Christ according to the condition of human nature.

Reply Obj. 3. Christ is said to ascend to the Father, inasmuch as He ascends to sit on the right hand of the Father; and this is befitting Christ in a measure according to His Divine Nature, and in a measure according to His human nature, as will be said later (Q. LVIII., A. 3).

THIRD ARTICLE.

WHETHER CHRIST ASCENDED BY HIS OWN POWER?

We proceed thus to the Third Article:—

Objection 1. It would seem that Christ did not ascend by His own power, because it is written (Mark xvi. 19) that *the Lord Jesus, after He had spoken to them, was taken up to heaven;* and (Acts i. 9) that, *while they looked on, He was*

raised up, and a cloud received Him out of their sight. But what is taken up, and lifted up, appears to be moved by another. Consequently, it was not by His own power, but by another's that Christ was taken up into heaven.

Obj. 2. Further, Christ's was an earthly body, like to ours. But it is contrary to the nature of an earthly body to be borne upwards. Moreover, what is moved contrary to its nature is nowise moved by its own power. Therefore Christ did not ascend to heaven by His own power.

Obj. 3. Further, Christ's own power is Divine. But this motion does not seem to have been Divine, because, whereas the Divine power is infinite, such motion would be instantaneous; consequently, He would not have been uplifted to heaven *while* the disciples *looked on*, as is stated in Acts i. 9. Therefore, it seems that Christ did not ascend to heaven by His own power.

On the contrary, It is written (Is. lxiii. 1): *This beautiful one in his robe, walking in the greatness of his strength.* Also Gregory says in a Homily on the Ascension (xxix.): *It is to be noted that we read of Elias having ascended in a chariot, that it might be shown that one who was mere man needed another's help. But we do not read of our Saviour being lifted up either in a chariot or by angels, because He who had made all things was taken up above all things by His own power.*

I answer that, There is a twofold nature in Christ, to wit, the Divine and the human. Hence His own power can be accepted according to both. Likewise a twofold power can be accepted regarding His human nature: one is natural, flowing from the principles of nature; and it is quite evident that Christ did not ascend into heaven by such power as this. The other is the power of glory, which is in Christ's human nature; and it was according to this that He ascended to heaven.

Now there are some who endeavour to assign the cause of this power to the nature of the fifth essence. This, as they say, is light, which they make out to be of the composition of the human body, and by which they contend that contrary elements are reconciled; so that in the state

of this mortality, elemental nature is predominant in human bodies: so that, according to the nature of this predominating element the human body is borne downwards by its own power: but in the condition of glory the heavenly nature will predominate, by whose tendency and power Christ's body and the bodies of the saints are lifted up to heaven. But we have already treated of this opinion in the First Part (Q. LXXVI., A. 7), and shall deal with it more fully in treating of the general resurrection (Suppl., Q. LXXXIV., A. 1).

Setting this opinion aside, others assign as the cause of this power the glorified soul itself, from whose overflow the body will be glorified, as Augustine writes to Dioscorus (*Ep.* cxviii.). For the glorified body will be so submissive to the glorified soul, that, as Augustine says (*De Civ. Dei.* xxii.), *wheresoever the spirit listeth, thither the body will be on the instant; nor will the spirit desire anything unbecoming to the soul or the body.* Now it is befitting the glorified and immortal body for it to be in a heavenly place, as stated above (A. 1). Consequently, Christ's body ascended into heaven by the power of His soul willing it. But as the body is made glorious by participation with the soul, even so, as Augustine says (*Tract.* xxiii. *in Joan.*), *the soul is beatified by participating in God.* Consequently, the Divine power is the first source of the ascent into heaven. Therefore Christ ascended into heaven by His own power, first of all by His Divine power, and secondly by the power of His glorified soul moving His body at will.

Reply Obj. 1. As Christ is said to have risen by His own power, though He was raised to life by the power of the Father, since the Father's power is the same as the Son's; so also Christ ascended into heaven by His own power, and yet was raised up and taken up to heaven by the Father.

Reply Obj. 2. This argument proves that Christ did not ascend into heaven by His own power, *i.e.*, that which is natural to human nature: yet He did ascend by His own power, *i.e.*, His Divine power, as well as by His own power, *i.e.*, the power of His beatified soul. And although to

mount upwards is contrary to the nature of a human body in its present condition, in which the body is not entirely dominated by the soul, still it will not be unnatural or forced in a glorified body, whose entire nature is utterly under the control of the spirit.

Reply Obj. 3. Although the Divine power be infinite, and operate infinitely, so far as the worker is concerned, still the effect thereof is received in things according to their capacity, and as God disposes. Now a body is incapable of being moved locally in an instant, because it must be commensurate with space, according to the division of which time is reckoned, as is proved in *Physics* vi. Consequently, it is not necessary for a body moved by God to be moved instantaneously, but with such speed as God disposes.

FOURTH ARTICLE.

WHETHER CHRIST ASCENDED ABOVE ALL THE HEAVENS?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that Christ did not ascend above all the heavens, for it is written (Ps. x. 5): *The Lord is in His holy temple, the Lord's throne is in heaven.* But what is in heaven is not above heaven. Therefore Christ did not ascend above all the heavens.

[*Obj.* 2.* Further, there is no place above the heavens, as is proved in *De Cælo* i. But every body must occupy a place. Therefore Christ's body did not ascend above all the heavens.]

Obj. 3. Further, two bodies cannot occupy the same place. Since, then, there is no passing from place to place except through the middle space, it seems that Christ could not have ascended above all the heavens unless heaven were divided; which is impossible.

Obj. 4. Further, it is narrated (Acts i. 9) that *a cloud received Him out of their sight.* But clouds cannot be uplifted beyond heaven. Consequently, Christ did not ascend above all the heavens.

* This objection with its solution is omitted in the Leonine edition as not being in the original manuscript.

Obj. 5. Further, we believe that Christ will dwell for ever in the place whither He has ascended. But what is against nature cannot last for ever, because what is according to nature is more prevalent and of more frequent occurrence. Therefore, since it is contrary to nature for an earthly body to be above heaven, it seems that Christ's body did not ascend above heaven.

On the contrary, It is written (Eph. iv. 10): *He ascended above all the heavens that He might fill all things.*

I answer that, The more fully anything corporeal shares in the Divine goodness, the higher its place in the corporeal order, which is order of place. Hence we see that the more formal bodies are naturally the higher, as is clear from the Philosopher (*Phys.* iv., and *De Cœlo.* ii.), since it is by its form that every body partakes of the Divine Essence, as is shown in *Phys.* i. But through glory the body derives a greater share in the Divine goodness than any other natural body does through its natural form; while among other glorious bodies it is manifest that Christ's body shines with greater glory. Hence it was most fitting for it to be set above all bodies. Thus it is that on Eph. iv. 8: *Ascending on high,* the gloss says: *in place and dignity.*

Reply Obj. 1. God's seat is said to be in heaven, not as though heaven contained Him, but rather because it is contained by Him. Hence it is not necessary for any part of heaven to be higher, but for Him to be above all the heavens; according to Ps. viii. 2: *For Thy magnificence is elevated above the heavens, O God!*

[*Reply Obj.* 2. A place implies the notion of containing; hence the first container has the formality of first place, and such is the first heaven. Therefore bodies need in themselves to be in a place, in so far as they are contained by a heavenly body. But glorified bodies, Christ's especially, do not stand in need of being so contained, because they draw nothing from the heavenly bodies, but from God through the soul. So there is nothing to prevent Christ's body from being beyond the containing radius of the heavenly bodies, and not in a containing place. Nor is there need for a vacuum to exist outside heaven, since there is no place there, nor is there any potentiality susceptive of a body, but the potentiality of reaching thither lies in Christ. So when Aristotle proves (*De*

Cælo ii.) that there is no body beyond heaven, this must be understood of bodies which are in a state of pure nature, as is seen from the proofs.]

Reply Obj. 3. Although it is not of the nature of a body for it to be in the same place with another body, yet God can bring it about miraculously that a body be with another in the same place, as Christ did when He went forth from the Virgin's sealed womb, also when He entered among the disciples through closed doors, as Gregory says (*Hom.* xxvi.). Therefore Christ's body can be in the same place with another body, not through some inherent property in the body, but through the assistance and operation of the Divine power.

Reply Obj. 4. That cloud afforded no support as a vehicle to the ascending Christ: but it appeared as a sign of the Godhead, just as God's glory appeared to Israel in a cloud over the Tabernacle (Exod. xl. 32; Num. ix. 15).

Reply Obj. 5. A glorified body has the power to be in heaven or above heaven; not from its natural principles, but from the beatified soul, from which it derives its glory: and just as the upward motion of a glorified body is not violent, so neither is its rest violent: consequently, there is nothing to prevent it from being everlasting.

FIFTH ARTICLE.

WHETHER CHRIST'S BODY ASCENDED ABOVE EVERY SPIRITUAL CREATURE?

We proceed thus to the Fifth Article :—

Objection 1. It would seem that Christ's body did not ascend above every spiritual creature. For no fitting comparison can be made between things which have no common ratio. But place is not predicated in the same ratio of bodies and of spiritual creatures, as is evident from what was said in the First Part (Q. VIII., A. 2 *ad* 1, 2; Q. LII., A. 1). Therefore it seems that Christ's body cannot be said to have ascended above every spiritual creature.

Obj. 2. Further, Augustine says (*De Vera Relig.* lv.) that

a spirit always takes precedence over a body. But the higher place is due to the higher things. Therefore it does not seem that Christ ascended above every spiritual creature.

Obj. 3. Further, in every place a body exists, since there is no such thing as a vacuum in nature. Therefore if no body obtains a higher place than a spirit in the order of natural bodies, then there will be no place above every spiritual creature. Consequently, Christ's body could not ascend above every spiritual creature.

On the contrary, It is written (Eph. i. 21): *God set Him above all Principality, and Power, and every name that is named, not only in this world, but also in that which is to come.*

I answer that, The more exalted place is due to the nobler subject, whether it be a place according to bodily contact, as regards bodies, or whether it be by way of spiritual contact, as regards spiritual substances; thus a heavenly place which is the highest of places is becomingly due to spiritual substances, since they are highest in the order of substances. But although Christ's body is beneath spiritual substances, if we weigh the conditions of its corporeal nature, nevertheless it surpasses all spiritual substances in dignity, when we call to mind its dignity of union whereby it is united personally with God. Consequently, owing to this very fittingness, a higher place is due to it above every spiritual creature. Hence Gregory says in a Homily on the Ascension (xxix. *in Evang.*) that *He who had made all things, was by His own power raised up above all things.*

Reply Obj. 1. Although a place is differently attributed to corporeal and spiritual substances, still in either case this remains in common, that the higher place is assigned to the worthier.

Reply Obj. 2. This argument holds good of Christ's body according to the conditions of its corporeal nature, but not according to its formality of union.

Reply Obj. 3. This comparison may be considered either on the part of the places; and thus there is no place so high

as to exceed the dignity of a spiritual substance: in this sense the objection runs. Or it may be considered on the part of the dignity of the things to which a place is attributed: and in this way it is due to the body of Christ to be above spiritual creatures.

SIXTH ARTICLE.

WHETHER CHRIST'S ASCENSION IS THE CAUSE OF OUR SALVATION?

We proceed thus to the Sixth Article :—

Objection 1. It would seem that Christ's Ascension is not the cause of our salvation. For, Christ was the cause of our salvation in so far as He merited it. But He merited nothing for us by His Ascension, because His Ascension belongs to the reward of His exaltation: and the same thing is not both merit and reward, just as neither are a road and its terminus the same. Therefore it seems that Christ's Ascension is not the cause of our salvation.

Obj. 2. Further, if Christ's Ascension be the cause of our salvation, it seems that this is principally due to the fact that His Ascension is the cause of ours. But this was bestowed upon us by His Passion, for it is written (Heb. x. 19): *We have* (Vulg., *Having*) *confidence in the entering into the holies by* His *blood.* Therefore it seems that Christ's Ascension was not the cause of our salvation.

Obj. 3. Further, the salvation which Christ bestows is an everlasting one, according to Isa. li. 6: *My salvation shall be for ever.* But Christ did not ascend into heaven to remain there eternally; for it is written (Acts i. 11): *He shall so come as you have seen Him going into heaven.* Besides, we read of Him showing Himself to many holy people on earth after He went up to heaven; to Paul, for instance (Acts ix.). Consequently, it seems that Christ's Ascension is not the cause of our salvation.

On the contrary, He Himself said (Jo. xvi. 7): *It is expedient to you that I go; i.e.,* that I should leave you and ascend into heaven.

I answer that, Christ's Ascension is the cause of our salvation in two ways: first of all, on our part; secondly, on His.

On our part, in so far as by the Ascension our souls are uplifted to Him; because, as stated above (A. 1 *ad* 3), His Ascension fosters, first, faith; secondly, hope; thirdly, charity. Fourthly, our reverence for Him is thereby increased, since we no longer deem Him an earthly man, but the God of heaven: thus the Apostle says (2 Cor. v. 16): *If we have known Christ according to the flesh—'that is, as mortal, whereby we reputed Him as a mere man,'* as the gloss interprets the words,—*but now we know Him so no longer.*

On His part, in regard to those things which, in ascending, He did for our salvation. First, He prepared the way for our ascent into heaven, according to His own saying (Jo. xiv. 2): *I go to prepare a place for you,* and the words of Micheas (ii. 13), *He shall go up that shall open the way before them.* For since He is our Head the members must follow whither the Head has gone: hence He said (Jo. xiv. 3): *That where I am, you also may be.* In sign whereof He took to heaven the souls of the saints delivered from hell, according to Ps. lxvii. 19 (*cf.* Eph. iv. 8): *Ascending on high, He led captivity captive,* because He took with Him to heaven those who had been held captives by the devil,—to heaven, as to a place strange to human nature; captives indeed of a happy taking, since they were acquired by His victory.

Secondly, because as the high-priest under the Old Testament entered the holy place to stand before God for the people, so also Christ entered heaven *to make intercession for us,* as is said in Heb. vii. 25. Because the very showing of Himself in the human nature which He took with Him to heaven is a pleading for us; so that for the very reason that God so exalted human nature in Christ, He may take pity on them for whom the Son of God took human nature. Thirdly, that being established in His heavenly seat as God and Lord, He might send down gifts upon men, according to Eph. iv. 10: *He ascended above all the heavens, that He might fill all things,* that is, *with His gifts,* according to the gloss.

Reply Obj. 1. Christ's Ascension is the cause of our salvation by way not of merit, but of efficiency, as was stated above regarding His Resurrection (Q. LVI., A. 1 *ad* 3, 4).

Reply Obj. 2. Christ's Passion is the cause of our ascending to heaven, properly speaking, by removing the hindrance which is sin, and also by way of merit: whereas Christ's Ascension is the direct cause of our ascension, as by beginning it in Him who is our Head, with whom the members must be united.

Reply Obj. 3. Christ by once ascending into heaven acquired for Himself and for us in perpetuity the right and worthiness of a heavenly dwelling-place; which worthiness suffers in no way, if, from some special dispensation, He sometimes comes down in body to earth; either in order to show Himself to the whole world, as at the judgement; or else to show Himself particularly to some individual, *e.g.*, in Paul's case, as we read in Acts ix. And lest any man may think that Christ was not bodily present when this occurred, the contrary is shown from what the Apostle says in 1 Cor. xv. 8, to confirm faith in the Resurrection: *Last of all He was seen also by me, as by one born out of due time:* which vision would not confirm the truth of the Resurrection except he had beheld Christ's very body.

QUESTION LVIII.

OF CHRIST'S SITTING AT THE RIGHT HAND OF THE FATHER.

(*In Four Articles.*)

WE have now to consider Christ's sitting at the right hand of the Father, concerning which there are four points of inquiry: (1) Whether Christ is seated at the right hand of the Father? (2) Whether this belongs to Him according to the Divine Nature? (3) Whether it belongs to Him according to His human nature? (4) Whether it is something proper to Christ?

FIRST ARTICLE.

WHETHER IT IS FITTING THAT CHRIST SHOULD SIT AT THE RIGHT HAND OF GOD THE FATHER?

We proceed thus to the First Article:—

Objection 1. It would seem unfitting that Christ should sit at the right hand of God the Father. For right and left are differences of bodily position. But nothing corporeal can be applied to God, since *God is a spirit,* as we read in Jo. iv. 24. Therefore it seems that Christ does not sit at the right hand of the Father.

Obj. 2. Further, if anyone sits at another's right hand, then the latter is seated on his left. Consequently, if Christ sits at the right hand of the Father, it follows that the Father is seated on the left of the Son; which is unseemly.

Obj. 3. Further, sitting and standing savour of opposition. But Stephen (Acts vii. 55) said: *Behold, I see the heavens opened, and the Son of man standing on the right hand of God.* Therefore it seems that Christ does not sit at the right hand of the Father.

On the contrary, It is written in the last chapter of Mark (xvi. 19): *The Lord Jesus, after He had spoken to them, was taken up to heaven, and sitteth on the right hand of God.*

I answer that, The word *sitting* may have a twofold meaning; namely, *abiding* as in Luke xxiv. 49: *Sit* (Douay,—*Stay*) *you in the city:* and royal or judiciary *power,* as in Prov. xx. 8: *The king, that sitteth on the throne of judgement, scattereth away all evil with his look.* Now in either sense it belongs to Christ to sit at the Father's right hand. First of all inasmuch as He abides eternally unchangeable in the Father's bliss, which is termed His right hand, according to Ps. xv. 11: *At Thy right hand are delights even to the end.* Hence Augustine says (*De Symb.* i.): *'Sitteth at the right hand of the Father': To sit means to dwell, just as we say of any man: 'He sat in that country for three years:' Believe, then, that Christ dwells so at the right hand of the Father: for He is happy, and the Father's right hand is the name for His bliss.* Secondly, Christ is said to sit at the right hand of the Father inasmuch as He reigns together with the Father, and has judiciary power from Him; just as he who sits at the king's right hand helps him in ruling and judging. Hence Augustine says (*De Symb.* ii.): *By the expression 'right hand,' understand the power which this Man, chosen of God, received, that He might come to judge, who before had come to be judged.*

Reply Obj. 1. As Damascene says (*De Fide Orthod.* iv.): *We do not speak of the Father's right hand as of a place, for how can a place be designated by His right hand, who Himself is beyond all place? Right and left belong to things definable by limit. But we style, as the Father's right hand, the glory and honour of the Godhead.*

Reply Obj. 2. The argument holds good if sitting at the right hand be taken corporeally. Hence Augustine says (*De Symb.* i.): *If we accept it in a carnal sense that Christ sits at the Father's right hand, then the Father will be on the left. But there*—that is, in eternal bliss, *it is all right hand, since no misery is there.*

Reply Obj. 3. As Gregory says in a Homily on the Ascen-

sion (*Hom.* xxix. *in Evang.*), *it is the judge's place to sit, while to stand is the place of the combatant or helper. Consequently, Stephen in his toil of combat saw Him standing whom He had as his helper. But Mark describes Him as seated after the Ascension, because after the glory of His Ascension He will at the end be seen as judge.*

Second Article.

WHETHER IT BELONGS TO CHRIST AS GOD TO SIT AT THE RIGHT HAND OF THE FATHER?

We proceed thus to the Second Article :—

Objection 1. It would seem that it does not belong to Christ as God to sit at the right hand of the Father. For, as God, Christ is the Father's right hand. But it does not appear to be the same thing to be the right hand of anyone and to sit on his right hand. Therefore, as God, Christ does not sit at the right hand of the Father.

Obj. 2. Further, in the last chapter of Mark (xvi. 19) it is said that *the Lord Jesus was taken up into heaven, and sitteth on the right hand of God.* But it was not as God that Christ was taken up to heaven. Therefore neither does He, as God, sit at the right hand of God.

Obj. 3. Further, Christ as God is the equal of the Father and of the Holy Ghost. Consequently, if Christ sits as God at the right hand of the Father, with equal reason the Holy Ghost sits at the right hand of the Father and of the Son, and the Father Himself on the right hand of the Son; which no one is found to say.

On the contrary, Damascene says (*De Fide Orthod.* iv.): that *what we style as the Father's right hand, is the glory and honour of the Godhead, wherein the Son of God existed before ages as God and as consubstantial with the Father.*

I answer that, As may be gathered from what has been said (A. 1) three things can be understood under the expression *right hand.* First of all, as Damascene takes it, *the glory of the Godhead :* secondly, according to Augustine, *the beatitude of the Father :* thirdly, according to the same

authority, *judiciary power*. Now as we observed (A. 1) *sitting* denotes either abiding, or royal or judiciary dignity. Hence, to sit on the right hand of the Father is nothing else than to share in the glory of the Godhead with the Father, and to possess beatitude and judiciary power, and that unchangeably and royally. But this belongs to the Son as God. Hence it is manifest that Christ as God sits at the right hand of the Father; yet so that this preposition 'at,' which is a transitive one, implies merely personal distinction and order of origin, but not degree of nature or dignity, for there is no such thing in the Divine Persons, as was shown in the First Part (Q. XLII., AA. 3, 4).

Reply Obj. 1. The Son of God is called the Father's *right hand* by appropriation, just as He is called the *Power* of the Father (1 Cor. i. 24). But *right hand of the Father*, in its three meanings given above, is something common to the three Persons.

Reply Obj. 2. Christ as man is exalted to Divine honour; and this is signified in the aforesaid sitting; nevertheless such honour belongs to Him as God, not through any assumption, but through His origin from eternity.

Reply Obj. 3. In no way can it be said that the Father is seated at the right hand of the Son or of the Holy Ghost; because the Son and the Holy Ghost derive their origin from the Father, and not conversely. The Holy Ghost, however, can be said properly to sit at the right hand of the Father or of the Son, in the aforesaid sense, although by a kind of appropriation it is attributed to the Son, to whom equality is appropriated; thus Augustine says (*De Doctr. Christ.* i.) that *in the Father there is unity, in the Son equality, in the Holy Ghost the connection of unity with equality.*

THIRD ARTICLE.

WHETHER IT BELONGS TO CHRIST AS MAN TO SIT AT THE RIGHT HAND OF THE FATHER?

We proceed thus to the Third Article:—

Objection 1. It would seem that it does not belong to Christ as man to sit at the right hand of the Father, because,

as Damascene says (*De Fide Orthod.* iv.): *What we call the Father's right hand is the glory and honour of the Godhead.* But the glory and honour of the Godhead do not belong to Christ as man. Consequently, it seems that Christ as man does not sit at the right hand of the Father.

Obj. 2. Further, to sit on the ruler's right hand seems to exclude subjection, because one so sitting seems in a measure to be reigning with him. But Christ as man is *subject unto* the Father, as is said in 1 Cor. xv. 28. Therefore it seems that Christ as man does not sit at the Father's right hand.

Obj. 3. Further, on Rom. viii. 34: *Who is at the right hand of God,* the gloss adds: *that is, equal to the Father in that honour, whereby God is the Father: or, on the right hand of the Father, that is, in the mightier gifts of God.* And on Heb. i. 3: *sitteth on the right hand of the majesty on high,* the gloss adds, *that is, in equality with the Father over all things, both in place and dignity.* But equality with God does not belong to Christ as man; for in this respect Christ Himself says (Jo. xiv. 28): *The Father is greater than I.* Consequently, it appears unseemly for Christ as man to sit on the Father's right hand.

On the contrary, Augustine says (*De Symb.* ii.): *By the expression 'right hand' understand the power which this Man, chosen of God, received, that He might come as judge, who before had come to be judged.*

I answer that, As stated above (A. 2), by the expression *right hand* is understood either the glory of His Godhead, or His eternal beatitude, or His judicial and royal power. Now this preposition *at* signifies a kind of approach to the right hand; thus denoting something in common, and yet with a distinction, as already observed (*Ibid.*). And this can be in three ways: first of all, by something common in nature, and a distinction in person; and thus Christ as the Son of God, sits at the right hand of the Father, because He has the same Nature as the Father: hence these things belong to the Son essentially, just as to the Father; and this is to be in equality with the Father. Secondly, according to the grace of union, which, on the contrary, implies dis-

tinction of nature, and unity of person. According to this, Christ as man is the Son of God, and consequently sits at the Father's right hand; yet so that the expression *as* does not denote condition of nature, but unity of suppositum, as explained above (Q. XVI., AA. 10, 11). Thirdly, the said approach can be understood according to habitual grace, which is more fully in Christ than in all other creatures, so much so that human nature in Christ is more blessed than all other creatures, and possesses over all other creatures royal and judiciary power.

So, then, if *as* denote condition of nature, then Christ, as God, sits *at the Father's right hand*, that is, *in equality with the Father;* but as man, He sits *at the right hand of the Father*, that is, *in the Father's mightier gifts beyond all other creatures*, that is to say, *in greater beatitude*, and *exercising judiciary power*. But if *as* denote unity of person, thus again as man, He sits at the Father's right hand *as to equality of honour*, inasmuch as with the same honour we venerate the Son of God with His assumed nature, as was said above (Q. XXV., A. 1).

Reply Obj. 1. Christ's humanity according to the conditions of His nature has not the glory or honour of the Godhead, which it has nevertheless by reason of the Person with whom it is united. Hence Damascene adds in the passage quoted: *In which*, that is, in the glory of the Godhead, *the Son of God existing before ages, as God and consubstantial with the Father, sits in His conglorified flesh; for, under one adoration the one hypostasis, together with His flesh, is adored by every creature.*

Reply Obj. 2. Christ as man is subject to the Father, if *as* denote the condition of nature: in which respect it does not belong to Him as man to sit at the Father's right hand, by reason of their mutual equality. But it does thus belong to Him to sit at the right hand of the Father, according as is thereby denoted the excellence of beatitude and His judiciary power over every creature.

Reply Obj. 3. It does not belong to Christ's human nature to be in equality with the Father, but only to the Person

who assumed it; but it does belong even to the assumed human nature to share in God's mightier gifts, in so far as it implies exaltation above other creatures.

FOURTH ARTICLE.

WHETHER IT IS PROPER TO CHRIST TO SIT AT THE RIGHT HAND OF THE FATHER?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that it is not proper to Christ to sit at the right hand of the Father, because the Apostle says (Eph. ii. 4, 6): *God . . . hath raised us up together, and hath made us sit together in the heavenly places through Christ Jesus.* But to be raised up is not proper to Christ. Therefore for like reason neither is it proper to Him to sit *on the right hand* of God *on high* (Heb. i. 3).

Obj. 2. Further, as Augustine says (*De Symb.* i.): *For Christ to sit at the right hand of the Father, is to dwell in His beatitude.* But many more share in this. Therefore it does not appear to be proper to Christ to sit at the right hand of the Father.

Obj. 3. Further, Christ Himself says (Apoc. iii. 21): *To him that shall overcome, I will give to sit with Me in My throne: as I also have overcome, and am set down with My Father in His throne.* But it is by sitting on His Father's throne that Christ is seated at His right hand. Therefore others who overcome likewise, sit at the Father's right hand.

Obj. 4. Further, the Lord says (Matth. xx. 23): *To sit on My right or left hand, is not Mine to give to you, but to them for whom it is prepared by My Father.* But no purpose would be served by saying this, unless it was prepared for some. Consequently, to sit at the right hand is not proper to Christ.

On the contrary, It is written (Heb. i. 13): *To which of the angels said He at any time: Sit thou on My right hand, i.e., 'in My mightier gifts,' or 'as my equal in the Godhead'?**

* The comment is from the gloss of Peter Lombard.

as if to answer: '*To none.*' But angels are higher than other creatures. Therefore, much less does it belong to anyone save Christ to sit at the Father's right hand.

I answer that, As stated above (A. 3), Christ is said to sit at the Father's right hand inasmuch as He is on equality with the Father in respect of His Divine Nature, while in respect of His humanity, He excels all creatures in the possession of Divine gifts. But each of these belongs exclusively to Christ. Consequently, it belongs to no one else, angel or man, but to Christ alone, to sit at the right hand of the Father.

Reply Obj. 1. Since Christ is our Head, then what was bestowed on Christ is bestowed on us through Him. And on this account, since He is already raised up, the Apostle says that God has, so to speak, *raised us up together* with Him, still we ourselves are not raised up yet, but are to be raised up, according to Rom. viii. 11: *He who raised up Jesus from the dead, shall quicken also your mortal bodies:* and after the same manner of speech the Apostle adds that *He has made us to sit together with Him, in the heavenly places;* namely, for the very reason that Christ our Head sits there.

Reply Obj. 2. Since the right hand is the Divine beatitude, then *to sit on the right hand* does not mean simply to be in beatitude, but to possess beatitude with a kind of dominative power, as a property and part of one's nature. This belongs to Christ alone, and to no other creature. Yet it can be said that every saint in bliss is placed on God's right hand; hence it is written (Matth. xxv. 33): *He shall set the sheep on His right hand.*

Reply Obj. 3. By the *throne* is meant the judiciary power which Christ has from the Father: and in this sense He is said *to sit in the Father's throne.* But other saints have it from Christ; and in this respect they are said *to sit on Christ's throne;* according to Matth. xix. 28: *You also shall sit upon twelve seats, judging the twelve tribes of Israel.*

Reply Obj. 4. As Chrysostom says (*Hom.* lxv. *in Matth.*), *that place,* to wit, sitting at the right hand, *is closed not only*

to all men, but likewise to angels: for, Paul declares it to be the prerogative of Christ, saying: 'To which of the angels said He at any time: Sit on My right hand?' Our Lord therefore *replied not as though some were going to sit there one day, but condescending to the supplication of the questioners; since more than others they sought this one thing alone, to stand nigh to Him.* Still it can be said that the sons of Zebedee sought for higher excellence in sharing His judiciary power; hence they did not ask to sit on the Father's right hand or left, but on Christ's.

QUESTION LIX.

OF CHRIST'S JUDICIARY POWER.

(In Six Articles.)

WE have now to consider Christ's judiciary power. Under this head there are six points of inquiry: (1) Whether judiciary power is to be attributed to Christ? (2) Whether it belongs to Him as man? (3) Whether He acquired it by merits? (4) Whether His judiciary power is universal with regard to all men? (5) Whether besides the judgement that takes place now in time, we are to expect Him in the future general judgement? (6) Whether His judiciary power extends likewise to the angels?

It will be more suitable to consider the execution of the Last Judgement when we treat of things pertaining to the end of the world.* For the present it will be enough to touch on those points that concern Christ's dignity.

FIRST ARTICLE.

WHETHER JUDICIARY POWER IS TO BE SPECIALLY ATTRIBUTED TO CHRIST?

We proceed thus to the First Article:—

Objection 1. It would seem that judiciary power is not to be specially attributed to Christ. For judgement of others seems to belong to their lord; hence it is written (Rom. xiv. 4): *Who art thou that judgest another man's servant?* But, it belongs to the entire Trinity to be Lord over creatures. Therefore judiciary power ought not to be attributed specially to Christ.

* See Supplement, QQ. LXXXVIII. seqq.

Obj. 2. Further, it is written (Dan. vii. 9): *The Ancient of days sat;* and further on (verse 10), *the judgement sat, and the books were opened.* But the Ancient of days is understood to be the Father, because as Hilary says (*De Trin.* ii.): *Eternity is in the Father.* Consequently, judiciary power ought rather to be attributed to the Father than to Christ.

Obj. 3. Further, it seems to belong to the same person to judge as it does to convince. But it belongs to the Holy Ghost to convince: for our Lord says (Jo. xvi. 8): *And when He is come, i.e.,* the Holy Ghost, *He will convince the world of sin, and of justice, and of judgement.* Therefore judiciary power ought to be attributed to the Holy Ghost rather than to Christ.

On the contrary, It is said of Christ (Acts x. 42): *It is He who was appointed by God, to be judge of the living and of the dead.*

I answer that, Three things are required for passing judgement: first, the power of coercing subjects; hence it is written (Ecclus. vii. 6): *Seek not to be made a judge unless thou have strength enough to extirpate iniquities.* The second thing required is upright zeal, so as to pass judgement not out of hatred or malice, but from love of justice, according to Prov. iii. 12: *For whom the Lord loveth, He chasteneth: and as a father in the son He pleaseth Himself.* Thirdly, wisdom is needed, upon which judgement is based, according to Ecclus. x. 1: *A wise judge shall judge his people.* The first two are conditions for judging; but on the third the very rule of judgement is based, because the standard of judgement is the law of wisdom or truth, according to which the judgement is passed.

Now because the Son is Wisdom begotten, and Truth proceeding from the Father, and His perfect Image, consequently, judiciary power is properly attributed to the Son of God. Accordingly Augustine says (*De Vera Relig.* xxxi.): *This is that unchangeable Truth, which is rightly styled the law of all arts, and the art of the Almighty Craftsman. But even as we and all rational souls judge aright of the things beneath us, so does He who alone is Truth itself pass judgement*

on us, when we cling to Him. But the Father judges Him not, for He is the Truth no less than Himself. Consequently, whatever the Father judges, He judges through It. Further on he concludes by saying: *Therefore the Father judges no man, but has given all judgement to the Son.*

Reply Obj. 1. This argument proves that judiciary power is common to the entire Trinity, which is quite true: still by special appropriation such power is attributed to the Son, as stated above.

Reply Obj. 2. As Augustine says (*De Trin.* vi.), eternity is attributed to the Father, because He is the Principle, which is implied in the idea of eternity. And in the same place Augustine says that the Son is the art of the Father. So, then, judiciary authority is attributed to the Father, inasmuch as He is the Principle of the Son, but the very rule of judgement is attributed to the Son who is the art and wisdom of the Father, so that as the Father does all things through the Son, inasmuch as the Son is His art, so He judges all things through the Son, inasmuch as the Son is His wisdom and truth. And this is implied by Daniel, when he says in the first passage that *the Ancient of days sat,* and when he subsequently adds that the Son of *Man came even to the Ancient of days, who gave Him power, and glory, and a kingdom:* and thereby we are given to understand that the authority for judging lies with the Father, from whom the Son received the power to judge.

Reply Obj. 3. As Augustine says (*Tract.* xcv. *in Joan.*): *Christ said that the Holy Ghost shall convince the world of sin, as if to say, 'He shall pour out charity upon your hearts.' For thus, when fear is driven away, you shall have freedom for convincing.* Consequently, then, judgement is attributed to the Holy Ghost, not as regards the rule of judgement, but as regards man's desire to judge others aright.

SECOND ARTICLE.

WHETHER JUDICIARY POWER BELONGS TO CHRIST AS MAN?

We proceed thus to the Second Article:—

Objection 1. It would seem that judiciary power does not belong to Christ as man. For Augustine says (*De Vera Relig.* xxxi.) that judgement is attributed to the Son inasmuch as He is the law of the first truth. But this is Christ's attribute as God. Consequently, judiciary power does not belong to Christ as man, but as God.

Obj. 2. Further, it belongs to judiciary power to reward the good, just as to punish the wicked. But eternal beatitude, which is the reward of good works, is bestowed by God alone: thus Augustine says (*Tract.* xxiii. *super Joan.*) that *the soul is made blessed by participation of God, and not by participation of a holy soul.* Therefore it seems that judiciary power does not belong to Christ as man, but as God.

Obj. 3. Further, it belongs to Christ's judiciary power to judge secrets of hearts, according to 1 Cor. iv. 5: *Judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.* But this belongs exclusively to the Divine power, according to Jer. xvii. 9, 10: *The heart of man is perverse and unsearchable, who can know it? I am the Lord who search the heart, and prove the reins: who give to every one according to his way.* Therefore judiciary power does not belong to Christ as man but as God.

On the contrary, It is said (Jo. v. 27): *He hath given Him power to do judgement, because He is the Son of man.*

I answer that, Chrysostom (*Hom.* xxxix. *in Joan.*) seems to think that judiciary power belongs to Christ not as man, but only as God. Accordingly he thus explains the passage just quoted from John: '*He gave Him power to do judgement, because He is the Son of man: wonder not at this.*' *For He received judiciary power, not because He is man; but because He is the Son of the ineffable God, therefore is He judge. But*

since the expressions used were greater than those appertaining to man, He said in explanation: 'Wonder not at this, because He is the Son of man, for He is likewise the Son of God.' And he proves this by the effect of the Resurrection: wherefore He adds: *Because the hour cometh when the dead in their graves shall hear the voice of the Son of God.*

But it must be observed that although the primary authority of judging rests with God, nevertheless the power to judge is committed to men with regard to those subject to their jurisdiction. Hence it is written (Deut. i. 16): *Judge that which is just;* and further on (verse 17): *Because it is the judgement of God,* that is to say, it is by His authority that you judge. Now it was said before (Q. VIII., AA. 1, 4) that Christ even in His human nature is Head of the entire Church, and that God has *put all things under His feet.* Consequently, it belongs to Him, even according to His human nature, to exercise judiciary power. On this account it seems that the authority of Scripture quoted above must be interpreted thus:—*He gave Him power to do judgement, because He is the Son of Man;* not on account of the condition of His nature, for thus all men would have this kind of power, as Chrysostom objects (*loc. cit.*); but because this belongs to the grace of the Head, which Christ received in His human nature.

Now judiciary power belongs to Christ in this way according to His human nature on three accounts. First, because of His likeness and kinship with men; for, as God works through intermediary causes, as being closer to the effects, so He judges men through the Man Christ, that His judgement may be sweeter to men. Hence (Heb. iv. 15) the Apostle says: *For we have not a high-priest, who cannot have compassion on our infirmities; but one tempted in all things like as we are, without sin. Let us go therefore with confidence to the throne of* His *grace.* Secondly, because at the last judgement, as Augustine says (*Tract.* xix. *in Joan.*), *there will be a resurrection of dead bodies, which God will raise up through the Son of Man;* just as by *the same Christ He raises souls,* inasmuch as *He is the Son of God.* Thirdly,

because, as Augustine observes (*De Verb. Dom., Serm.* cxxvii.): *It was but right that those who were to be judged should see their judge. But those to be judged were the good and the bad. It follows that the form of a servant should be shown in the judgement to both good and wicked, while the form of God should be kept for the good alone.*

Reply Obj. 1. Judgement belongs to truth as its standard, while it belongs to the man imbued with truth, according as he is as it were one with truth, as a kind of law and *living justice.** Hence Augustine quotes (*ibid.*) the saying of 1 Cor. ii. 15: *The spiritual man judgeth all things.* But beyond all creatures Christ's soul was more closely united with truth, and more full of truth; according to Jo. i. 14: *We saw Him . . . full of grace and truth.* And according to this it belongs principally to the soul of Christ to judge all things.

Reply Obj. 2. It belongs to God alone to bestow beatitude upon souls by a participation with Himself; but it is Christ's prerogative to bring them to such beatitude, inasmuch as He is their Head and the author of their salvation, according to Heb. ii. 10: *Who had brought many children into glory, to perfect the author of their salvation by His Passion.*

Reply Obj. 3. To know and judge the secrets of hearts, of itself belongs to God alone; but from the overflow of the Godhead into Christ's soul it belongs to Him also to know and to judge the secrets of hearts, as we stated above (Q. X., A. 2), when dealing with the knowledge of Christ. Hence it is written (Rom. ii. 16): *In the day when God shall judge the secrets of men by Jesus Christ.*

THIRD ARTICLE.

WHETHER CHRIST ACQUIRED HIS JUDICIARY POWER BY HIS MERITS?

We proceed thus to the Third Article :—

Objection 1. It would seem that Christ did not acquire His judiciary power by His merits. For judiciary power flows

* v. Arist., *Ethic.* v.

from the royal dignity: according to Prov. xx. 8: *The king that sitteth on the throne of judgement, scattereth away all evil with his look.* But it was without merits that Christ acquired royal power, for it is His due as God's Only-begotten Son: thus it is written (Luke i. 32): *The Lord God shall give unto Him the throne of David His father, and He shall reign in the house of Jacob for ever.* Therefore Christ did not obtain judiciary power by His merits.

Obj. 2. Further, as stated above (A. 2), judiciary power is Christ's due inasmuch as He is our Head. But the grace of headship does not belong to Christ by reason of merit, but follows the personal union of the Divine and human natures: according to Jo. i. 14, 16: *We saw His glory . . . as of the Only-Begotten of the Father, full of grace and truth; . . . and of His fulness we all have received:* and this pertains to the notion of headship. Consequently, it seems that Christ did not have judiciary power from merits.

Obj. 3. Further, the Apostle says (1 Cor. ii. 15): *The spiritual man judgeth all things.* But a man becomes spiritual through grace, which is not from merits; otherwise it *is no more grace,* as is said in Rom. xi. 6. Therefore it seems that judiciary power belongs neither to Christ nor to others from any merits, but from grace alone.

On the contrary, It is written (Job xxxvi. 17): *Thy cause hath been judged as that of the wicked, cause and judgement thou shalt recover.* And Augustine says (*Serm.* cxxvii.): *The Judge shall sit, who stood before a judge; He shall condemn the truly wicked, who Himself was falsely reputed wicked.*

I answer that, There is nothing to hinder one and the same thing from being due to some one from various causes: as the glory of the body in rising was due to Christ not only as befitting His Godhead and His soul's glory, but likewise *from the merit of the lowliness of His Passion.** And in the same way it must be said that judiciary power belongs to the Man Christ on account of both His Divine personality, and the dignity of His headship, and the fulness of His

* *Cf.* August., *Tract.* civ. *in Joan.*

habitual grace: and yet He obtained it from merit, so that, in accordance with the Divine justice, He should be judge who fought for God's justice, and conquered, and was unjustly condemned. Hence He Himself says (Apoc. iii. 21): *I have overcome and am set down in My Father's throne* (Vulg., *with My Father in His throne*). Now judiciary power is understood by *throne*, according to Ps. ix. 5: *Thou hast sat on the throne, who judgest justice.*

Reply Obj. 1. This argument holds good of judiciary power according as it is due to Christ by reason of the union with the Word of God.

Reply Obj. 2. This argument is based on the ground of His grace as Head.

Reply Obj. 3. This argument holds good in regard to habitual grace, which perfects Christ's soul. But although judiciary power be Christ's due in these ways, it is not hindered from being His due from merit.

Fourth Article.

Whether judiciary power belongs to Christ with respect to all human affairs?

We proceed thus to the Fourth Article:—

Objection 1. It would seem that judiciary power concerning all human affairs does not belong to Christ. For as we read in Luke xii. 13, 14: when one of the crowd said to Christ: *Speak to my brother that he divide the inheritance with me; He said to him: Man, who hath appointed Me judge, or divider over you?* Consequently, He does not exercise judgement over all human affairs.

Obj. 2. Further, no one exercises judgement except over his own subjects. But, according to Heb. ii. 8, *we see not as yet all things subject to* Christ. Therefore it seems that Christ has not judgement over all human affairs.

Obj. 3. Further, Augustine says (*De Civ. Dei* xx.) that it is part of Divine judgement for the good to be afflicted sometimes in this world, and sometimes to prosper, and in like manner the wicked. But the same was the case also

before the Incarnation. Consequently, not all God's judgements regarding human affairs are included in Christ's judiciary power.

On the contrary, It is said (Jo. v. 22): *The Father hath given all judgement to the Son.*

I answer that, If we speak of Christ according to His Divine Nature, it is evident that every judgement of the Father belongs to the Son; for, as the Father does all things through His Word, so He judges all things through His Word.

But if we speak of Christ in His human nature, thus again is it evident that all things are subject to His judgement. This is made clear if we consider first of all the relationship subsisting between Christ's soul and the Word of God; for, if *the spiritual man judgeth all things,* as is said in 1 Cor. ii. 15, inasmuch as his soul clings to the Word of God, how much more Christ's soul, which is filled with the truth of the Word of God, passes judgement upon all things.

Secondly, the same appears from the merit of His death; because, according to Rom. xiv. 9: *To this end Christ died and rose again; that He might be Lord both of the dead and of the living.* And therefore He has judgement over all men; and on this account the Apostle adds (*ibid.* 10): *We shall all stand before the judgement seat of Christ:* and (Dan. vii. 14) it is written that *He gave Him power, and glory, and a kingdom; and all peoples, tribes, and tongues shall serve Him.*

Thirdly, the same thing is evident from comparison of human affairs with the end of human salvation. For, to whomsoever the substance is entrusted, the accessory is likewise committed. Now all human affairs are ordered for the end of beatitude, which is everlasting salvation, to which men are admitted, or from which they are excluded by Christ's judgement, as is evident from Matth. xxv. 31, 40. Consequently, it is manifest that all human affairs are included in Christ's judiciary power.

Reply Obj. 1. As was said above (A. 3, *Obj.* 1), judiciary power goes with royal dignity. Now Christ, although established king by God, did not wish while living on earth

to govern temporarily an earthly kingdom; consequently He said (Jo. xviii. 36): *My kingdom is not of this world.* In like fashion He did not wish to exercise judiciary power over temporal concerns, since He came to raise men to Divine things. Hence Ambrose observes on this passage in Luke: *It is well that He who came down with a Divine purpose should hold Himself aloof from temporal concerns; nor does He deign to be a judge of quarrels and an arbiter of property, since He is judge of the quick and the dead, and the arbitrator of merits.*

Reply Obj. 2. All things are subject to Christ in respect of that power, which He received from the Father, over all things, according to Matth. xxviii. 18: *All power is given to Me in heaven and in earth.* But as to the exercise of this power, all things are not yet subject to Him: this will come to pass in the future, when He shall fulfil His will regarding all things, by saving some and punishing others.

Reply Obj. 3. Judgements of this kind were exercised by Christ before His Incarnation, inasmuch as He is the Word of God: and the soul united with Him personally became a partaker of this power by the Incarnation.

FIFTH ARTICLE.

WHETHER AFTER THE JUDGEMENT THAT TAKES PLACE IN THE PRESENT TIME, THERE REMAINS YET ANOTHER GENERAL JUDGEMENT?

We proceed thus to the Fifth Article:—

Objection 1. It would seem that after the Judgement that takes place in the present time, there does not remain another General Judgement. For a judgement serves no purpose after the final allotment of rewards and punishments. But rewards and punishments are allotted in this present time: for our Lord said to the thief on the cross (Luke xxiii. 43): *This day thou shalt be with Me in paradise:* and (*ibid.* xvi. 22) it is said that *the rich man died and was buried in hell.* Therefore it is useless to look forward to a final Judgement.

Obj. 2. Further, according to another (the Septuagint) version of Nahum i. 9, *God shall not judge the same thing a second time.* But in the present time God judges both temporal and spiritual matters. Therefore, it does not seem that another final Judgement is to be expected.

Obj. 3. Further, reward and punishment correspond with merit and demerit. But merit and demerit bear relation to the body only in so far as it is the instrument of the soul. Therefore reward or punishment is not due to the body save as the soul's instrument. Therefore no other Judgement is called for at the end (of the world) to requite man with reward or punishment in the body, besides that Judgement in which souls are now punished or rewarded.

On the contrary, It is said in Jo. xii. 48: *The word that I have spoken, the same shall judge you* (Vulg., *him*) *in the last day.* Therefore there will be a Judgement at the last day besides that which takes place in the present time.

I answer that, Judgement cannot be passed perfectly upon any changeable subject before its consummation: just as judgement cannot be given perfectly regarding the quality of any action before its completion in itself and in its results: because many actions appear to be profitable, which in their effects prove to be hurtful. And in the same way perfect judgement cannot be passed upon any man before the close of his life, since he can be changed in many respects from good to evil, or conversely, or from good to better, or from evil to worse. Hence the Apostle says (Heb. ix. 27): *It is appointed unto men once to die, and after this the Judgement.*

But it must be observed that although man's temporal life in itself ends with death, still it continues dependent in a measure on what comes after it in the future. In one way, as it still lives on in men's memories, in which sometimes, contrary to the truth, good or evil reputations linger on. In another way in a man's children, who are so to speak something of their parent, according to Ecclus. xxx. 4: *His father is dead, and he is as if he were not dead, for he hath left one behind him that is like himself.* And yet many

good men have wicked sons, and conversely. Thirdly, as to the result of his actions: just as from the deceit of Arius and other false leaders unbelief continues to flourish down to the close of the world; and even until then faith will continue to derive its progress from the preaching of the apostles. In a fourth way, as to the body, which is sometimes buried with honour and sometimes left unburied, and finally falls to dust utterly. In a fifth way, as to the things upon which a man's heart is set, such as temporal concerns, for example, some of which quickly lapse, while others endure longer.

Now all these things are submitted to the verdict of the Divine Judgement; and consequently, a perfect and public Judgement cannot be made of all these things during the course of this present time. Wherefore, there must be a final Judgement at the last day, in which everything concerning every man in every respect shall be perfectly and publicly judged.

Reply Obj. 1. Some men have held the opinion that the souls of the saints shall not be rewarded in heaven, nor the souls of the lost punished in hell, until the Judgement-day. That this is false appears from the testimony of the Apostle (2 Cor. v. 8), where he says: *We are confident and have a good will to be absent rather from the body, and to be present with the Lord:* that is, not to *walk by faith* but *by sight*, as appears from the context. But this is to see God in His Essence, wherein consists *eternal life*, as is clear from Jo. xvii. 3. Hence it is manifest that the souls separated from bodies are in eternal life.

Consequently, it must be maintained that after death man enters into an unchangeable state as to all that concerns the soul: and therefore there is no need for postponing judgement as to the reward of the soul. But since there are some other things pertaining to a man which go on through the whole course of time, and which are not foreign to the Divine judgement, all these things must be brought to judgement at the end of time. For although in regard to such things a man neither merits nor demerits, still in a measure

they accompany his reward or punishment. Consequently, all these things must be weighed in the final judgement.

Reply Obj. 2. *God shall not judge twice the same thing, i.e.*, in the same respect; but it is not unseemly for God to judge twice according to different respects.

Reply Obj. 3. Although the reward or punishment of the body depends upon the reward or punishment of the soul, nevertheless, since the soul is changeable only accidentally, on account of the body, once it is separated from the body it enters into an unchangeable condition, and receives its judgement. But the body remains subject to change down to the close of time: and therefore it must receive its reward or punishment then, in the last Judgement.

SIXTH ARTICLE.

WHETHER CHRIST'S JUDICIARY POWER EXTENDS TO THE ANGELS?

We proceed thus to the Sixth Article :—

Objection 1. It would seem that Christ's judiciary power does not extend to the angels, because the good and wicked angels alike were judged in the beginning of the world, when some fell through sin while others were confirmed in bliss. But those already judged have no need of being judged again. Therefore Christ's judiciary power does not extend to the angels.

Obj. 2. Further, the same person cannot be both judge and judged. But the angels will come to judge with Christ, according to Matth. xxv. 31: *When the Son of Man shall come in His majesty, and all the angels with Him.* Therefore it seems that the angels will not be judged by Christ.

Obj. 3. Further, the angels are higher than other creatures. If Christ, then, be judge not only of men but likewise of angels, then for the same reason He will be judge of all creatures; which seems to be false, since this belongs to God's providence: hence it is written (Job xxxiv. 13): *What other hath He appointed over the earth? or whom hath*

He set over the world which He made? Therefore Christ is not the judge of the angels.

On the contrary, The Apostle says (1 Cor. vi. 3): *Know you not that we shall judge angels?* But the saints judge only by Christ's authority. Therefore, much more does Christ possess judiciary power over the angels.

I answer that, The angels are subjects of Christ's judiciary power, not only with regard to His Divine Nature, as He is the Word of God, but also with regard to His human nature. And this is evident from three considerations. First of all, from the closeness of His assumed nature to God; because, according to Heb. ii. 16: *For nowhere doth He take hold of the angels, but of the seed of Abraham He taketh hold.* Consequently, Christ's soul is more filled with the truth of the Word of God than any angel: for which reason He also enlightens the angels, as Dionysius says (*Cœl. Hier.* vii.), and so He has power to judge them. Secondly, because by the lowliness of His Passion, human nature in Christ merited to be exalted above the angels; so that, as is said in Phil. ii. 10: *In the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.* And therefore Christ has judiciary power even over the good and wicked angels: in token whereof it is said in the Apocalypse (vii. 11) that *all the angels stood round about the throne.* Thirdly, on account of what they do for men, of whom Christ is the Head in a special manner. Hence it is written (Heb. i. 14): *They are* (Vulg., *Are they not*) *all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation* (?). But they are submitted to Christ's judgement, first, as regards the dispensing of those things which are done through them; which dispensing is likewise done by the Man Christ, to whom the angels ministered, as related (Matth. iv. 11), and from whom the devils besought that they might be sent into the swine, according to Matth. viii. 31. Secondly, as to other accidental rewards of the good angels, such as the joy which they have at the salvation of men, according to Luke xv. 10: *There shall be joy before the angels of God upon one sinner doing penance:* and

furthermore as to the accidental punishments of the devils wherewith they are either tormented here, or are shut up in hell; and this also belongs to the Man Christ: hence it is written (Mark i. 24) that the devil cried out: *What have we to do with thee, Jesus of Nazareth? art Thou come to destroy us?* Thirdly, as to the essential reward of the good angels, which is everlasting bliss; and as to the essential punishment of the wicked angels, which is everlasting damnation. But this was done by Christ from the beginning of the world, inasmuch as He is the Word of God.

Reply Obj. 1. This argument considers judgement as to the essential reward and chief punishment.

Reply Obj. 2. As Augustine says (*De Vera Relig.* xxxi.): *Although the spiritual man judgeth all things, still he is judged by Truth Itself.* Consequently, although the angels judge, as being spiritual creatures, still they are judged by Christ, inasmuch as He is the Truth.

Reply Obj. 3. Christ judges not only the angels, but also the administration of all creatures. For if, as Augustine says (*De Trin.* iii.) the lower things are ruled by God through the higher, in a certain order, it must be said that all things are ruled by Christ's soul, which is above every creature. Hence the Apostle says (Heb. ii. 5): *For God hath not subjected unto angels the world to come,*—'subject namely to Christ'—*of whom we speak* (Douay,—*whereof we speak*).* Nor does it follow that God set another over the earth; since one and the same Person is God and Man, our Lord Jesus Christ.

Let what has been said of the Mystery of His Incarnation suffice for the present.

* The words in inverted commas are from a gloss.

Printed in Great Britain by
Billing and Sons Ltd., Guildford and Esher

ST. MICHAEL'S COLLEGE
LIBRARY

BX 1749 .T5S913 1911
v.16 SMC
Thomas, Aquinas, Saint,
1225?-1274.
The "Summa theologica"
of St. Thomas Aquinas /
BAI-4800 (awsk)

