

## ST. THOMAS AQUINAS ON JESUS, ST III Q 16-26

### CHRISTOLOGY

#### Unity of operation (Q 19)

- The operation arises from both natures; thus there are two operations
- The multiple human operations are unified in Christ's humanity as one operation
- Christ merits the presence of God in his body
- Christ's merit pours into the Church

#### Subjection to the Father (Q 20)

- Christ is subject to the Father in his human nature
- The human nature is subject to the divine; thus Christ is subject to himself

#### The prayer of Christ (Q 21)

- To pray is to be human; thus it is proper to Christ to pray
- Christ, like the best of humans, prays in his reason, not his sensuality alone but in his sensuality united to his reason
- Christ prayed for himself by expressing the desire of sensuality and by the desire of his will
- Because his prayer was perfect, it was always heard

#### The Priesthood of Christ (Q 22)

- Christ came to be priest and mediator
- His priesthood is fulfilled in victimhood
- His sacrifice removed the stain of sin and the debt of punishment, the first directly and the second through our cooperation
- Christ did not sacrifice for himself
- The sacrifice of Christ continues in the consumption of the sacrifice, the deification of humanity, which endures forever
- It is said to be of the order of Melchisedech because it is not of the law

#### Adoption as befitting Christ (Q 23)

- The granting of a share in divine life is what is meant by adoption; this makes it exceedingly worthy of God
- Since adopted sons are not the Son, it is right to say they are sons of God (the Trinity)
- The likeness to God is most properly in the rational nature
- To say that Christ's humanity is an adopted Son would be to split his natures and create two hypostases

#### Predestination of Christ (Q 24)

- In so far as God act in history, he acts according to his predestined plan; thus Christ is predestined
- Predestination, though is ascribe to Christ in his human nature
- Christ's predestination is our exemplar as the pattern of ours
- Christ's humanity is the predestination of our salvation in its accomplishment of salvation

### **The adoration of Christ (Q 25)**

- Christ is adored in his person, thus in both natures
- Christ's humanity is adored (latria) as the humanity of the Word but in its perfection it is venerated (dulia)
- The image of Christ in its image property is not revered, as an image of Christ it is adored
- The cross is adored as the instrument of our salvation and as bearing the image of Christ
- The Mother of God is venerated, but to a higher degree than other creatures
- Relics of the saints are venerated and honored

### **Christ as Mediator (Q 26)**

- Because in Christ God and man are united, he then properly acts as mediator
- In his humanity he is mediator because his humanity is the term toward which all humans tend