

# THE LIFE OF JESUS IN ST. THOMAS, ST III Q 13-18

## CHRISTOLOGY

### Question 13: Power of Christ's Soul

Article 1: Omnipotence

Article 2: Transmutation of creatures

Article 3: Power over the body

Article 4: Execution of will

### Question 14: The Defects of the Body

Article 1: Propriety of assuming bodily defects

Article 2: Necessity of being subject to defects

Article 3: Contraction of defects

Article 4: Necessity of assuming all defects

### Question 15: The Defects of the Soul

Article 1: Sin

Article 2: Inclination to sin

Article 3: Ignorance

Article 4: Passible soul

Article 5: Sensible pain

Article 6: Sorrow

Article 7: Fear

Article 8: Wonder

Article 9: Anger

Article 10: Condition of Christ's soul

### Question 16: Christ in Being and Becoming

Article 1: "God is man"

Article 2: "Man is God"

Article 3: Lordly man

Article 4: Predicating human qualities of God

Article 5: Predicating human qualities of the divine nature

Article 6: "God was made man"

Article 7: "Man was made God"

Article 8: "Christ is a creature"

Article 9: Beginning of the man Christ

Article 10: "Christ as man is a creature"

Article 11: "Christ as man is God"

Article 12: "Christ as man is a hypostasis or a person"

### Christ in his person (Q 16)

- "God is man" and "man is God" are both legitimate statements because nature applies to the suppositum

- Jesus is not properly said to be “divine” or “lordly” because he is God and Lord
- To separate properties in Jesus is to be Nestorian. There is a sharing of properties (*communicatio idiomatum*)
- God is said to be made man because a new predicate is applied truthfully, even though no change occurs in the divine
- Man is not said to be made God because only the human nature is deified; a human person is not made divine
- Properly speaking, Christ is a creature because he shares in the properties of creatureliness in his human nature, but since the phrase is of particularly Arian provenance it is best not to use it; it is proper to say “Christ as man is a creature” but not “Christ as man is God”
- Christ cannot be said to begin to be, unless “as man” is included in the phrase
- It cannot be said that “Christ as man is a person”

### **Unity in Christ (Q 17)**

- Christ is one, even though he is in two
- Christ is only one being because being only exists in hypostasis.

### **Unity of will (Q 18)**

- There are two wills in Christ
- The human will in Christ is of reason and of sensuality
- The will in Christ is unified, thus only one will of reason
- Christ has free will
- The will of sensuality had to be conformed to the divine will
- The wills were always in harmony