

Cambridge University Press

978-0-521-02958-2 - Summa Theologiae: Volume 50 - The One Mediator,  
(3a. 16-26)

Colman E. O'Neill O.P.

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The *Summa Theologiae* ranks among the greatest documents of the Christian Church, and is a landmark of medieval western thought. It provides the framework for Catholic studies in systematic theology and for a classical Christian philosophy, and is regularly consulted by scholars of all faiths and none, across a range of academic disciplines. This paperback reissue of the classic Latin/English edition first published by the English Dominicans in the 1960s and 1970s, in the wake of the Second Vatican Council, has been undertaken in response to regular requests from readers and librarians around the world for the entire series of 61 volumes to be made available again. The original text is unchanged, except for the correction of a small number of typographical errors.

The original aim of this edition was not narrowly ecclesiastical. It sought to make this treasure of the Christian intellectual heritage available to theologians and philosophers of all backgrounds, including those who, without claiming to be believers themselves, appreciate a religious integrity which embodies hardbitten rationalism and who recognise in Thomas Aquinas a master of that perennial philosophy which forms the bedrock of European civilisation. Because of this the editors worked under specific instructions to bear in mind not only the professional theologian, but also the general reader with an interest in the 'reason' in Christianity. The parallel English and Latin texts can be used successfully by anybody with a basic knowledge of Latin, while the presence of the Latin text has allowed the translators a degree of freedom in adapting their English version for modern readers. Each volume contains a glossary of technical terms and is designed to be complete in itself to serve for private study or as a course text.

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E. THOMAS MEHRLE O.P.

*Superior Domus S. Alberti Magni Friburgi Helvetiorum*

die 7 januarii 1965

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TH. PERROUD

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ST THOMAS AQUINAS  
SUMMA  
THEOLOGIAE

Latin text and English translation,  
Introductions, Notes, Appendices  
and Glossaries



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JOANNIS

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ALLOCUTIO

PAULI

PP. VI

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## HIS HOLINESS POPE PAUL VI

WAS PLEASED to grant an audience, on 13 December 1963,  
to a group, representing the Dominican Editors and the  
combined Publishers of the new translation of the *Summa  
Theologiæ* of St Thomas, led by His Eminence Michael  
Cardinal Browne, of the Order of Preachers, and the Most  
Reverend Father Aniceto Fernandez, Master General of the  
same Order.

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## AT THIS AUDIENCE

THE HOLY FATHER made a cordial allocution in which he first welcomed the representatives of a project in which he found particular interest. He went on to laud the perennial value of St Thomas's doctrine as embodying universal truths in so cogent a fashion. This doctrine, he said, is a treasure belonging not only to the Dominican Order but to the whole Church, and indeed to the whole world; it is not merely medieval but valid for all times, not least of all for our own.

His Holiness therefore commended the enterprise of Dominicans from English-speaking Provinces of the Order and of their friends; they were undertaking a difficult task, less because the thought of St Thomas is complicated or his language subtle, than because the clarity of his thought and exactness of language is so difficult to translate. Yet the successful outcome of their efforts would undoubtedly contribute to the religious and cultural well-being of the English-speaking world.

What gave him great satisfaction was the notable evidence of interest in the spread of divine truth on the part of the eminent laymen concerned, members of different communions yet united in a common venture.

For these reasons the Holy Father wished it all success, and warmly encouraged and blessed all those engaged. He was happy to receive the first volume presented to him as a gesture of homage, and promised that he would follow with interest the progress of the work and look forward to the regular appearance of all the subsequent volumes.



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## GENERAL PREFACE

BY OFFICIAL APPOINTMENT THE SUMMA PROVIDES THE FRAMEWORK for Catholic studies in systematic theology and for a classical Christian philosophy. Yet the work, which is more than a text-book for professional training, is also the witness of developing tradition and the source of living science about divine things. For faith seeks understanding in the contemplation of God's Logos, his wisdom and saving providence, running through the whole universe.

The purpose, then, of this edition is not narrowly clerical, but to share with all Christians a treasury which is part of their common heritage. Moreover, it consults the interests of many who would not claim to be believers, and yet appreciate the integrity which takes religion into hard thinking.

Accordingly the editors have kept in mind the needs of the general reader who can respond to the reasons in Christianity, as well as of technical theologians and philosophers.

Putting the Latin text alongside the English is part of the purpose. The reader with a smattering of Latin can be reassured when the translator, in order to be clear and readable, renders the thought of St Thomas into the freedom of another idiom without circumlocution or paraphrase.

There are two more reasons for the inclusion of the Latin text. First, to help the editors themselves, for the author's thought is too lissom to be uniformly and flatly transliterated; it rings with analogies, and its precision cannot be reduced to a table of terms. A rigid consistency has not been imposed on the editors of the different volumes among themselves; the original is given, and the student can judge for himself.

Next, to help those whose native tongue is not English or whose duty it is to study theology in Latin, of whom many are called to teach and preach through the medium of the most widespread language of the world, now becoming the second language of the Church.

The Latin is a sound working text, selected, paragraphed, and punctuated by the responsible editor. Important variations, in manuscripts and such major printed editions as the Piana and Leonine, are indicated. The English corresponds paragraph by paragraph and almost always sentence by sentence. Each of the sixty volumes, so far as is possible, will be complete in itself, to serve as a text for a special course or for private study.

THOMAS GILBY O.P.

T. C. O'BRIEN O.P.

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## EDITORIAL NOTES

### THE LATIN TEXT

THE VARIANTS noted by the Leonine editors indicate how slightly the manuscripts and the editions differ among themselves as far as this section of the *Summa* is concerned. Apart from the reply added in the Piana edition (22, 2 ad 3), only one case occurs where significant alternative versions are to be found (17, 1 ad 3). At this point only does the text of the present volume depart substantially from that of the Leonine edition, though considerable freedom has been exercised in paragraphing, and certain modifications have been introduced to match the general style adopted for this edition.

### THE TRANSLATION

No particular theory on St Thomas's use of words or on Scholastic vocabulary in general guided the translation. A simple attempt was made to put what the author says into intelligible English. At times this permitted literal translation; at times a more or less free version was called for. Serious difficulty with technical language arose only in Question 16, where the rules of Scholastic logic are applied to statements about Christ. I must record my gratitude to Father Vincent Ryan, O.P., Professor of Logic at the University of St Thomas, Rome, for his help with the word *tenetur* and with the intractable fourth reply of 16, 7.

### FOOTNOTES

Those indicated by 1. *numerals*: when not introduced by 'cf', these supply, usually in expanded form, the references given or suggested by St Thomas himself; when introduced by 'cf', the references are editorial; 2. *letters*: contain editorial notes; 3. *an asterisk*: give variants considered of importance or interest, with justification of the choice made for the text.

### REFERENCES

Biblical references are to the Vulgate, bracketed numbers to the Psalms are those of versions based on the Hebrew text. Patristic references are to Migne (PG, Greek Fathers; PL, Latin Fathers). Abbreviations to St Thomas's works are as follows:

*Summa Theologiae*, without title. Part, question, article, reply; e.g. 1a. 3, 2 ad 3. 1a2æ. 17, 6. 2a2æ. 180, 10. 3a, 35, 8.

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*Summa Contra Gentiles*, CG. Book, chapter; e.g. CG I, 28.

*Scriptum in IV Libros Sententiarum*, *Sent.* Book, distinction, question, article, solution or *quaestiuicula*, reply; e.g. III *Sent.* 25, 2, 3, ii ad 3.

*Compendium Theologiae*, *Compend. Theol.*

Commentaries of Scripture (*lecturae*, *expositiones*): Job, *In Job*; Psalms, *In Psal.*; Isaiah, *In Isa.*; Jeremiah, *In Jerem.*; Lamentations, *In Thren.*; St Matthew, *In Matt.*; St John, *In Joan.*; Epistles of St Paul, e.g. *In Rom.* Chapter, verse, *lectio* as required.

Philosophical commentaries: On the *Liber de Causis*, *In De causis*. Aristotle: *Peri Hermeneias*, *In Periherm.*; Posterior Analytics, *In Poster.*; Physics, *In Physic.*; *De Caelo et Mundo*, *In De Cael.*; *De Generatione et Corruptione*, *In De gen.*; *Meteorologica*, *In Meteor.*; *De Anima*, *In De anima*; *De Sensu et Sensato*, *In De sensu*; *De Memoria et Reminiscentia*, *In De memor.*; *Metaphysics*, *In Meta.*; *Nicomachean Ethics*, *In Ethic.*, *Politics*, *In Pol.* Book, chapter, *lectio* as required, also for Expositions on Boëthius, *Liber de Hebdomadibus* and *Liber de Trinitate*, *In De hebd.* and *In De Trin.*, and on Dionysius, *De Divinis Nominibus*, *In De div. nom.* References to Aristotle give the Bekker annotation.

*Quæstiones quodlibetales (de quolibet)*, *Quodl.*

Main titles are given in full for other works, including the 10 series of *Quæstiones Disputatae*.

#### OTHER ABBREVIATIONS

Denz.-S. H. Denzinger-A. Schönmetzger, S.J., *Enchiridion symbolorum, definitionum et declarationum de rebus fidei et morum*, ed. 32, Barcelona-Freiburg i. B.-Rome-New York, 1963 (with revised numeration).

Glorieux. P. Glorieux, *Pour revaloriser Migne: Tables rectificatives*, Lille, 1952 (*Mélanges de science religieuse*, IX; *Cahier supplémentaire*).

Leonine. *Sancti Thomæ Aquinatis Doctoris Angelici Opera Omnia*, jussu impensaque Leonis XIII P.M. edita, tom. XI, Rome, 1903.

Mansi. Joh. D. Mansi, *Sacrorum Conciliorum nova collectio*, Florence, 1759 ff., Paris-Leipzig, 1901 ff.

Piana. *Divi Thomæ Aquinatis, Doctoris Angelici, ord. Fr. Præd., Opera Omnia*, gratiis privilegisque Pii V. Pont. Max. typ. excus., Rome, 1570.

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## INTRODUCTION

WHAT MUST be grasped from the very beginning is that the *Summa Theologiae* is not an encyclopedia of theology. The usefulness of an encyclopedia is unquestioned. By simple reference to a catch-word a more or less complete general survey of any chosen theme is conveniently at hand. But a *summa* does not offer this. It belongs to an entirely different literary genre, one which was the special achievement of the theological schools of the Middle Ages. It sets out to expose in an orderly manner the basic tenets of sacred teaching.

St Thomas, in the introduction to his *Summa*, explicitly renounces the disorganized and repetitive method which is the unavoidable result of discussing theological questions as they occur in a text—even, and indeed particularly, a scriptural text.<sup>1</sup> This is not at all a rejection of what would now be called biblical theology which, with its historical perspectives and its personalistic approach to revelation, makes so immediate an appeal to the mind and heart of the believer. On the contrary: the thirteenth-century teacher of theology was in the happy position of being able to take for granted that his students were already familiar, at least in summary fashion, with the primary sources of revelation. The intention of St Thomas is the pedagogic one of putting logical order into all that richness of teaching about God and creatures proffered by the living Church. The purpose aimed at is the giving of scientific status—in the Aristotelean sense of the term<sup>2</sup>—to knowledge about God.

The order given the material is, then, of primary importance in a *summa*. It is a structured, articulated whole that is presented to the student; and it is only within the context of this whole that any detail may be justly evaluated in terms of its function in the development of the work's fundamental insight into the order of the universe as it is revealed in the Word of God. This is true in a special way of St Thomas's Christology which, in its whole conception, is in immediate function of the main thrust of the *Summa's* structure.

### *God as Goal*

What must appear to the Christian as the simplicity and self-evidence of St Thomas's fundamental insight are in themselves an indication that this principle of scientific organization which he has chosen is drawn

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<sup>1</sup>cf Ia. Foreword

<sup>2</sup>cf Vol. I, Appendix 6

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directly from revelation. God does not reveal a system of theology to man, nor does he directly reveal himself in this life. He reveals his dealings with men, his plan of salvation, and only in this way does he reveal himself. His culminating revelation is the Word made flesh: *For God so loved the world, as to give his only begotten Son: that whosoever believeth in him may not perish, but may have life everlasting.*<sup>3</sup> God as he is the goal of man's life in life everlasting, God as he is the point to which all our universe is tending, whether unconsciously and in obedience to a law of development written into its being, or consciously and in freedom, and therefore hazardously, with the possibility of eternal frustration—this is the master-concept of the *Summa*.

Implicit in it is the acknowledgment that God is at the beginning, that it is he who is the ground of the dynamism of the universe, that it is he who is the author of the sources of this dynamism which are immanent in our universe, that it is his love that destines man to a life which is everlasting because it is a participation in God's own life, that it is his folly of love that has given us his Son to save us from death and to lead us to that life. God as the goal, God as the beginning, and in a special way with regard to man: *Deus principium rerum et finis earum, et specialiter rationalis creaturae.*<sup>4</sup>

Through the revelation of this mystery we can already discern obscurely the face of God himself, and so may attempt to speak of him as we know him through his promises and through his interventions in our history: *Deus secundum quod in se est.*<sup>5</sup>

### *Man as Image of God*

Precisely because he is set between God and God—issuing from the hand of God, endowed with intelligence and the capacity to love, so that he may return to him—man is the image of God.<sup>6</sup> This concept dominates St Thomas's anthropology and Christology. Adam could speak familiarly with God in the Garden, he could be made God's creative partner in developing the resources of the material world for his own use, he could be called to fulfil his responsibilities to God and to the world in and through association with his fellow-men.<sup>7</sup> In Adam is revealed, through the imagery of the ancients, man's capacity to receive God's invitation to enter into a communion of life with himself. This is to be a life in which knowledge and love

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<sup>3</sup>*John* 3, 16

<sup>4</sup>Ia. 2. Foreword

<sup>5</sup>*ibid*

<sup>6</sup>cf Ia. 93

<sup>7</sup>cf *Genesis* I, 26–30

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of the Blessed Trinity are to find expression in the social and material context of the human situation and to be achieved in the community of those who see God in a new heaven and a new earth.

### *Christ as Image of the Invisible God*

With man's rejection of God's invitation, the image of God is rendered sterile and inoperative. Because the image is no longer fulfilled through grace, man's return to God is arrested, his relations with his fellows are symbolized by the fratricide of Cain, the material world becomes his opponent and threatens to become his master. Into this world God sends his word, the consubstantial *Image of the invisible God, the first-born of* (= before) *every creature*,<sup>8</sup> who becomes a man and through his human service of the Father restores to the created image of God that inner dynamism which bears all creation towards its fulfilment in God.

In Christ's bodily resurrection and in his return to the Father the destiny of the universe is, in principle, achieved; for *he is the head of the body, the Church, who is the beginning, the first-born from the dead: that in all things he may hold the primacy. Because in him it hath well pleased the Father that all fulness should dwell, and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things on earth, and the things that are in heaven.*<sup>9</sup> It is through union with Christ in the Church that the image of God in each man is now to be fulfilled in its Trinitarian, its social and its material dimensions.

*Deus finis*, God the goal of creation: St Thomas's principle of scientific order reveals its validity for organizing the data of revelation and its power of illuminating the whole construct. The mystery of Christ brings a new depth of meaning to be discovered and meditated upon; but the essential line of the pattern remains the same. Pursuing his analysis of the divine economy within the context of his directive concept, St Thomas can devote the whole of his *Secunda Pars* to a consideration of man as he is the image of God and thus responsible for his own action.<sup>10</sup> Christ is mentioned only at intervals less frequent than might well be expected of a Christian moralist. But this whole Part is introduced and dominated by the notion of beatitude or happiness, the final union with God that makes the whole economy intelligible. When, accordingly, the mystery of Christ is explicitly introduced in the *Tertia Pars* its point of insertion in the theological organism is clearly definable. Coming to *save his people from their sins*,<sup>11</sup> our Lord and Saviour, Jesus Christ 'made known in his own person the way of truth, by

<sup>8</sup>*Colossians* 1, 15<sup>10</sup>cf 1a2æ. Foreword<sup>9</sup>*Colossians* 1, 19-20; cf *Ephesians* 1, 18-23<sup>11</sup>*Matthew* 1, 21

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following which we are able to come, through resurrection, to the happiness of immortal life'.<sup>12</sup>

The whole scheme of redemptive Incarnation is already cast, by these words of the Foreword, into a distinctive perspective. The divine Word has come into the world with the purpose of communicating a way of *truth*. This is the specific fashion in which the image of God—man with his capacity to know and love God—must be restored and brought to fulfilment in that vision of the Blessed Trinity which breaks into love. The theme of atonement, impressed so deeply on Western theology by St Anselm, is subordinated to that of God's plan to communicate his own goodness to mankind;<sup>13</sup> and this fundamental taking of position is not in any way modified by the determinative rôle assigned redemption in the present economy.<sup>14</sup>

### *Mediation and the Mediator*

In terms of the theme of the *Summa*, and in conformity with the text of the New Testament, what is of primary importance in the Incarnation is what Christ did and said and suffered together with his exaltation and sending of the Spirit on his Church. Yet a purely 'functional' theology of Christ must be incomplete. To account for the saving power of Christ's mysteries it is necessary to penetrate, so far as human understanding permits, into the fundamental mystery of Christ himself. It is because Christ is both the divine Word and a man that his words and actions introduce into the world the life of God made over to men. It is because Christ's humanity is the sacrament (the efficacious sign) of the divine plan of salvation that his Church, which is his body, disposes of the means of sanctification. St Thomas, accordingly, divides his discussion of Christ the Saviour into two parts:

1. On the mystery of the Incarnation, in which God became a man for our salvation (1-26).
2. On what was done and suffered by our Saviour, that is by God incarnate (27-59).<sup>15</sup>

The present volume concludes the first part of this study of the Saviour, in which the *fact* of God's becoming man is meditated upon in the light of revelation and with such resources as human understanding of reality can provide. It is clear, then, that the content of this volume is not intended to be a complete study of Christ our Mediator. The final Question (26), which

<sup>12</sup>3a. Foreword<sup>13</sup>cf 3a. I, I<sup>14</sup>cf 3a. I, 2<sup>15</sup>cf 3a. Foreword. Numbers in brackets refer to Questions in the *Summa* treatise.

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is specifically devoted to this office of Christ, is among the briefest in the whole *Summa*. This would appear absurdly out of proportion if it were not understood that the whole remaining part of the work, dealing with Christ's mysteries and the Church of faith and of the sacraments, is an examination of Christ's actual mediation. Question 26 simply prepares the way for this, accounting for the scriptural revelation of Christ's mediatorship in terms of the Incarnation itself as the union of God and man in the person of the Word.

Likewise, the present Questions rest immediately on those found in the first fifteen Questions of the *Tertia Pars*. These have the following structure:

On the mystery of the Incarnation:

The theological placement of the Incarnation in the mystery of God's relations with man (1).

How are we to understand the revealed truth that the Word is incarnate?

Understanding the actual union of God and man in the light of the Church's teaching and of philosophy (2).

Considering the mystery from the point of view of the divine Person who assumes a human nature (3).

Considering the mystery from the point of view of what was assumed (4-15):

The human nature and its parts assumed by the Word (4-6).

The qualities characterizing this assumed nature:

its perfections: grace (considered as personal and as capital) (7, 8); knowledge (9-12); power (13).

its weaknesses, accepted in view of the redemptive mission (14, 15).

The present volume (16-26).

From this outline it is already clear that the basic consideration of Christ's person is completed in the first fifteen Questions. The ontological structure of this God-man has been analysed (2-6) and the endowments, both natural and supernatural, of his humanity have been investigated (7-15). St Thomas's effort in his discussion of these endowments is directed, not towards the metaphysical *tour de force* of deducing the qualities and gifts of Christ's humanity from what has been established concerning his ontological structure, but rather towards the theological task of correlating the human features of Christ which emerge from the New Testament and from the meditation of the Church with the inward structure of the God-man.

### *What 'follows on' the Union*

The student of the *Summa* is, then, in possession of a very full picture of Christ when he approaches Questions 16-26. But, in what precise direction



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are these Questions intended to develop this picture? A summary reading of the titles may understandably give the impression that St Thomas is simply touching up the portrait which he has presented, filling in a detail here and another there, unaccountably overlooked in the first fifteen questions. He proposes the following plan for this new section:

*De his quæ consequuntur unionem*, on the implications of the union. Those that affect

Christ himself:

statements relating to him as existing and coming into existence; (16).  
as regards his unity;

(dealt with elsewhere—questions regarding unity or plurality as to knowledge and nativity; cf Question 17, Introduction).

of existence (17),

in volition (18),

in activity (19),

his relations with his Father:

Christ as related to the Father;

subjection (20),

prayer (21),

priesthood (22),

the Father considered as related to Christ;

problem of adoption (23),

predestination (24);

in relation to us;

our adoration of him (25),

his mediation (26).

Here there are problems concerning the application of logical rules to statements about the unique reality that is Christ, leading to the construction of what may justly be called a Christological logic (16), metaphysical problems arising out of philosophical presuppositions regarding existence (17), theological problems having their origin in Christological heresies, mainly after the Council of Chalcedon (18, 19, 20, 24, 25), problems immediately concerned with biblical theology (21, 22, 23, 24, 26). There is no lack of variety; but the question remains: what principle of unity justifies grouping all of these problems together?

The cryptic introduction to these eleven questions, *Deinde considerandum est de his quæ consequuntur unionem*, does not, in itself, clarify the problem; for *consequi*, even in St Thomas's own usage, has as broad a significance as the English, *to follow*.<sup>16</sup> In the context, however, it is clear that a choice has

<sup>16</sup>L. Schütz, *Thomas-Lexikon*, Paderborn, 1895, lists four senses of *consequi* in St Thomas's works: (a) follow on, accompany (folgen auf etwas, nachfolgen, begleiten); (b) follow from (folgen aus, die Folge von etwas sein, sich aus etwas ergeben); (c) achieve, obtain (erreichen, erlangen); (d) be achieved (erreicht werden, erfolgen).



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to be made between two senses; to follow on *physically* (as natural properties do) or *logically*. Does this section of the *Summa* discuss properties or functions of Christ *objectively deriving from* what we already know of him; or is it question of *logical deductions* which may be made from what has already been established?

The presence of Question 16, on statements relating to Christ, suggests at once that the second sense is the correct one. For statements about Christ are clearly not properties of Christ; but the formulation to be given our statements about him is a logical consequence of what we know about his ontological structure—logical, evidently, not because the construction of statements has to do with logic, but because we can *logically deduce* a Christological logic from our Christological ontology. So, in 16, 1, the validity of the statement, ‘God is a man’, is demonstrated by an appeal to what Christ is:

Consequently, assuming, as the Catholic faith requires, that the true divine nature is united with a true human nature, not simply in the person but also in the ontological subject or hypostasis, we affirm . . .

A similar procedure is followed in the following places:

17, 1 (is Christ one or two?):

Since we, on the contrary, as is clear from what has gone before, attribute to Christ one person and one subsisting subject, we logically affirm . . .

18, 1 (Christ has a human will):

No other solution was possible. We start with the evidence that the human nature assumed by the Son of God was integral; this has already been shown.

19, 1 (distinction between divine and human activity in Christ):

In Christ, accordingly, his human nature has its own form and possibility of action. Consequently . . .

19, 4 (Christ’s merit for others):

Grace was in Christ, as has already been said, not simply as in an individual man, but as Head of the whole Church. . . . In consequence . . .

Likewise, Christ’s subjection to the Father and his prayer are related logically to his possession of a human nature (20, 1; 21, 1). His priesthood is linked with his fulness of grace (22, 1 ad 3). The question of adoption is solved in terms of Christ’s divine sonship (23, 4); those concerning the predestination and the adoration of Christ by reference to the implications

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of the hypostatic union (24, 1; 25, 1). Finally, Christ's office as mediator is placed in relation with his fulness of grace (26, 2).<sup>17</sup>

It would, however, be false to describe the Questions in this volume as a series of conclusions, virtually contained in the principles which are established in Questions 2-15, as though a rigorously demonstrative process could render them explicit. This is no doubt true of Question 16 on statements or Question 17 in which a single existence is attributed to Christ. Here the theologian, in possession of what he holds to be certain philosophical principles, applies them to the mystery of the Incarnation. But the other questions show a theologian in contact with the teaching of the Scriptures and of the Church, accepting it as a datum of his science, and demonstrating how it is to be harmonized with an ontological understanding of the mystery. St Thomas is not so much concerned with producing new theological conclusions as with discovering the unity and harmony of revealed truth.

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<sup>17</sup>cf L.-B. Gillon, O.P., 'La notion de conséquence de l'union hypostatique dans le cadre de III<sup>a</sup>, qq. 2-26', *Angelicum* xv (1938), pp. 17-34. What follows in the text modifies Fr Gillon's conclusions.