

Objection 1. It would seem that this knowledge was not greater in Christ than in the angels. For perfection is proportioned to the thing perfected. But the human soul in the order of nature is below the angelic nature. Therefore since the knowledge we are now speaking of is imprinted upon Christ's soul for its perfection, it seems that this knowledge is less than the knowledge by which the angelic nature is perfected.

Objection 2. Further, the knowledge of Christ's soul was in a measure comparative and discursive, which cannot be said of the angelic knowledge. Therefore the knowledge of Christ's soul was less than the knowledge of the angels.

Objection 3. Further, the more immaterial knowledge is, the greater it is. But the knowledge of the angels is more immaterial than the knowledge of Christ's soul, since the soul of Christ is the act of a body, and turns to phantasms, which cannot be said of the angels. Therefore the knowledge of angels is greater than the knowledge of Christ's soul.

On the contrary, The Apostle says (Heb. 2:9): "For

we see Jesus, Who was made a little lower than the angels, for the suffering of death, crowned with glory and honor"; from which it is plain that Christ is said to be lower than the angels only in regard to the suffering of death. And hence, not in knowledge.

I answer that, The knowledge imprinted on Christ's soul may be looked at in two ways: First, as regards what it has from the inflowing cause; secondly, as regards what it has from the subject receiving it. Now with regard to the first, the knowledge imprinted upon the soul of Christ was more excellent than the knowledge of the angels, both in the number of things known and in the certainty of the knowledge; since the spiritual light, which is imprinted on the soul of Christ, is much more excellent than the light which pertains to the angelic nature. But as regards the second, the knowledge imprinted on the soul of Christ is less than the angelic knowledge, in the manner of knowing that is natural to the human soul, i.e. by turning to phantasms, and by comparison and discursion.

And hereby the reply to the objections is made clear.