

Objection 1. It would seem that in Christ there was no wonder. For the Philosopher says (Metaph. i, 2) that wonder results when we see an effect without knowing its cause; and thus wonder belongs only to the ignorant. Now there was no ignorance in Christ, as was said a. 3. Therefore there was no wonder in Christ.

Objection 2. Further, Damascene says (De Fide Orth. ii, 15) that “wonder is fear springing from the imagination of something great”; and hence the Philosopher says (Ethic. iv, 3) that the “magnanimous man does not wonder.” But Christ was most magnanimous. Therefore there was no wonder in Christ.

Objection 3. Further, no man wonders at what he himself can do. Now Christ could do whatsoever was great. Therefore it seems that He wondered at nothing.

On the contrary, It is written (Mat. 8:10): “Jesus hearing this,” i.e. the words of the centurion, “marveled.”

I answer that, Wonder properly regards what is new and unwonted. Now there could be nothing new and unwonted as regards Christ’s Divine knowledge, whereby He saw things in the Word; nor as regards the human knowledge, whereby He saw things by infused species. Yet things could be new and unwonted with regard to

His empiric knowledge, in regard to which new things could occur to Him day by day. Hence, if we speak of Christ with respect to His Divine knowledge, and His beatific and even His infused knowledge, there was no wonder in Christ. But if we speak of Him with respect to empiric knowledge, wonder could be in Him; and He assumed this affection for our instruction, i.e. in order to teach us to wonder at what He Himself wondered at. Hence Augustine says (Super Gen. Cont. Manich. i, 8): “Our Lord wondered in order to show us that we, who still need to be so affected, must wonder. Hence all these emotions are not signs of a disturbed mind, but of a master teaching.”

Reply to Objection 1. Although Christ was ignorant of nothing, yet new things might occur to His empiric knowledge, and thus wonder would be caused.

Reply to Objection 2. Christ did not marvel at the Centurion’s faith as if it was great with respect to Himself, but because it was great with respect to others.

Reply to Objection 3. He could do all things by the Divine power, for with respect to this there was no wonder in Him, but only with respect to His human empiric knowledge, as was said above.