

**Objection 1.** It would seem that Christ did deliver some of the lost from hell, because it is written (Is. 24:22): “And they shall be gathered together as in the gathering of one bundle into the pit, and they shall be shut up there in prison: and after many days they shall be visited.” But there he is speaking of the lost, who “had adored the host of heaven,” according to Jerome’s commentary. Consequently it seems that even the lost were visited at Christ’s descent into hell; and this seems to imply their deliverance.

**Objection 2.** Further, on Zech. 9:11: “Thou also by the blood of Thy testament hast sent forth Thy prisoners out of the pit wherein is no water,” the gloss observes: “Thou hast delivered them who were held bound in prisons, where no mercy refreshed them, which that rich man prayed for.” But only the lost are shut up in merciless prisons. Therefore Christ did deliver some from the hell of the lost.

**Objection 3.** Further, Christ’s power was not less in hell than in this world, because He worked in every place by the power of His Godhead. But in this world He delivered some persons of every state. Therefore, in hell also, He delivered some from the state of the lost.

**On the contrary,** It is written (Osee 13:14): “O death, I will be thy death; O hell, I will be thy bite”: upon which the gloss says: “By leading forth the elect, and leaving there the reprobate.” But only the reprobate are in the hell of the lost. Therefore, by Christ’s descent into hell none were delivered from the hell of the lost.

**I answer that,** As stated above (a. 5), when Christ descended into hell He worked by the power of His Passion. Consequently, His descent into hell brought the fruits of deliverance to them only who were united

to His Passion through faith quickened by charity, whereby sins are taken away. Now those detained in the hell of the lost either had no faith in Christ’s Passion, as infidels; or if they had faith, they had no conformity with the charity of the suffering Christ: hence they could not be cleansed from their sins. And on this account Christ’s descent into hell brought them no deliverance from the debt of punishment in hell.

**Reply to Objection 1.** When Christ descended into hell, all who were in any part of hell were visited in some respect: some to their consolation and deliverance, others, namely, the lost, to their shame and confusion. Accordingly the passage continues: “And the moon shall blush, and the sun be put to shame,” etc.

This can also be referred to the visitation which will come upon them in the Day of Judgment, not for their deliverance, but for their yet greater confusion, according to Sophon. i, 12: “I will visit upon the men that are settled on their lees.”

**Reply to Objection 2.** When the gloss says “where no mercy refreshed them,” this is to be understood of the refreshing of full deliverance, because the holy Fathers could not be delivered from this prison of hell before Christ’s coming.

**Reply to Objection 3.** It was not due to any lack of power on Christ’s part that some were not delivered from every state in hell, as out of every state among men in this world; but it was owing to the very different condition of each state. For, so long as men live here below, they can be converted to faith and charity, because in this life men are not confirmed either in good or in evil, as they are after quitting this life.