

Objection 1. It would seem that Christ, as Man, is God. For Christ is God by the grace of union. But Christ, as Man, has the grace of union. Therefore Christ as Man is God.

Objection 2. Further, to forgive sins is proper to God, according to Is. 43:25: “I am He that blot out thy iniquities for My own sake.” But Christ as Man forgives sin, according to Mat. 9:6: “But that you may know that the Son of Man hath power on earth to forgive sins,” etc. Therefore Christ as Man is God.

Objection 3. Further, Christ is not Man in common, but is this particular Man. Now Christ, as this Man, is God, since by “this Man” we signify the eternal suppositum which is God naturally. Therefore Christ as Man is God.

On the contrary, Whatever belongs to Christ as Man belongs to every man. Now, if Christ as Man is God, it follows that every man is God—which is clearly false.

I answer that, This term “man” when placed in the reduplication may be taken in two ways. First as referring to the nature; and in this way it is not true that Christ as Man is God, because the human nature is distinct from the Divine by a difference of nature. Secondly it may be taken as referring to the suppositum; and in this way, since the suppositum of the human nature in Christ is the Person of the Son of God, to Whom it essentially belongs to be God, it is true that Christ, as Man, is God. Nevertheless because the term placed in the reduplication signifies the

nature rather than the suppositum, as stated above (a. 10), hence this is to be denied rather than granted: “Christ as Man is God.”

Reply to Objection 1. It is not with regard to the same, that a thing moves towards, and that it is, something; for to move belongs to a thing because of its matter or subject—and to be in act belongs to it because of its form. So too it is not with regard to the same, that it belongs to Christ to be ordained to be God by the grace of union, and to be God. For the first belongs to Him in His human nature, and the second, in His Divine Nature. Hence this is true: “Christ as Man has the grace of union”; yet not this: “Christ as Man is God.”

Reply to Objection 2. The Son of Man has on earth the power of forgiving sins, not by virtue of the human nature, but by virtue of the Divine Nature, in which Divine Nature resides the power of forgiving sins authoritatively; whereas in the human nature it resides instrumentally and ministerially. Hence Chrysostom expounding this passage says*: “He said pointedly ‘on earth to forgive sins,’ in order to show that by an indivisible union He united human nature to the power of the Godhead, since although He was made Man, yet He remained the Word of God.”

Reply to Objection 3. When we say “this man,” the demonstrative pronoun “this” attracts “man” to the suppositum; and hence “Christ as this Man, is God, is a truer proposition than Christ as Man is God.”

* Implicitly. Hom. xxx in Matth; cf. St. Thomas, Catena Aurea on Mk. 2:10