

Objection 1. It would seem that there was not in Christ another infused knowledge besides the beatific knowledge. For all other knowledge compared to the beatific knowledge is like imperfect to perfect. But imperfect knowledge is removed by the presence of perfect knowledge, as the clear “face-to-face” vision removes the enigmatical vision of faith, as is plain from 1 Cor. 13:10,12. Since, therefore, in Christ there was the beatific knowledge, as stated above (a. 2), it would seem that there could not be any other imprinted knowledge.

Objection 2. Further, an imperfect mode of cognition disposes towards a more perfect, as opinion, the result of dialectical syllogisms, disposes towards science, which results from demonstrative syllogisms. Now, when perfection is reached, there is no further need of the disposition, even as on reaching the end motion is no longer necessary. Hence, since every created cognition is compared to beatific cognition, as imperfect to perfect and as disposition to its term, it seems that since Christ had beatific knowledge, it was not necessary for Him to have any other knowledge.

Objection 3. Further, as corporeal matter is in potentiality to sensible forms, so the possible intellect is in potentiality to intelligible forms. Now corporeal matter cannot receive two forms at once! one more perfect and the other less perfect. Therefore neither can the soul receive a double knowledge at once, one more perfect and the other less perfect; and hence the same conclusion as above.

On the contrary, It is written (Col. 2:3) that in Christ “are hid all the treasures of wisdom and knowledge.”

I answer that, As stated above (a. 1), it was fitting that the human nature assumed by the Word of God should not be imperfect. Now everything in potentiality is imperfect unless it be reduced to act. But the passive intellect of man is in potentiality to all intelligible things. and it is reduced to act by intelligible species, which are its complete forms, as is plain from what is said De Anima iii, 32,38. And hence we must admit in the soul of Christ an infused knowledge, inasmuch as the Word of God imprinted upon the soul of Christ, which is personally united to Him, intelligible species of all things to which the possible intellect is in potentiality; even as in the beginning of the creation of things, the Word of God imprinted intelligible species upon the angelic mind, as is clear from

Augustine (Gen. ad lit. ii, 8). And therefore, even as in the angels, according to Augustine (Gen. ad lit. iv, 22,24,30), there is a double knowledge—one the morning knowledge, whereby they know things in the Word; the other the evening knowledge, whereby they know things in their proper natures by infused species; so likewise, besides the Divine and uncreated knowledge in Christ, there is in His soul a beatific knowledge, whereby He knows the Word, and things in the Word; and an infused or imprinted knowledge, whereby He knows things in their proper nature by intelligible species proportioned to the human mind.

Reply to Objection 1. The imperfect vision of faith is essentially opposed to manifest vision, seeing that it is of the essence of faith to have reference to the unseen, as was said above (IIa IIae, q. 1, a. 4). But cognition by infused species includes no opposition to beatific cognition. Therefore there is no parity.

Reply to Objection 2. Disposition is referred to perfection in two ways: first, as a way leading to perfection; secondly, as an effect proceeding from perfection; thus matter is disposed by heat to receive the form of fire, and, when this comes, the heat does not cease, but remains as an effect of this form. So, too, opinion caused by a dialectical syllogism is a way to knowledge, which is acquired by demonstration, yet, when this has been acquired, there may still remain the knowledge gained by the dialectical syllogism, following, so to say, the demonstrative knowledge, which is based on the cause, since he who knows the cause is thereby enabled the better to understand the probable signs from which dialectical syllogisms proceed. So likewise in Christ, together with the beatific knowledge, there still remains infused knowledge, not as a way to beatitude, but as strengthened by beatitude.

Reply to Objection 3. The beatific knowledge is not by a species, that is a similitude of the Divine Essence, or of whatever is known in the Divine Essence, as is plain from what has been said in the Ia, q. 12, a. 2; but it is a knowledge of the Divine Essence immediately, inasmuch as the Divine Essence itself is united to the beatified mind as an intelligible to an intelligent being; and the Divine Essence is a form exceeding the capacity of any creature whatsoever. Hence, together with this super-exceeding form, there is nothing to hinder from being in the rational mind, intelligible species, proportioned to its nature.