

## QUESTION 59

### Christ's Power to Judge

Next we have to consider Christ's power to judge (*de iudiciaria potestate*). And on this topic there are six questions: (1) Should the power to judge be attributed to Christ? (2) Is this power fitting for Him as a man? (3) Did He acquire this power through merit? (4) Is His power to judge universal with respect to all men? (5) In addition to the judgment that He exercises at the present time, should it be expected that He will carry out a future universal judgment? (6) Does His power to judge also extend to the angels?

It will be more appropriate to consider the execution of the final judgment when we consider those things that pertain to the end of the world (*Supplement*, q. 88). For now it is sufficient to touch upon only those things that involve Christ's authority (*pertinent ad Christi dignitatem*).

### Article 1

#### Should the power to judge be specifically attributed to Christ?

It seems that the power to judge should not be specifically attributed to Christ (*iudiciaria potestas non sit specialiter attribuenda Christo*):

**Objection 1:** Judging individuals seems to belong to the Lord; hence, Romans 14:4 says, "Who are you to judge the servant of another?" But being the Lord of creatures is common to the whole Trinity. Therefore, the power to judge should not be attributed specifically to Christ.

**Objection 2:** Daniel 7:9 says, "The Ancient of Days took His seat," and later it adds, "... the court sat in judgment and the books were opened" (7:10). But 'the Ancient of Days' signifies the Father, since, as Hilary puts it, "Eternity resides in the Father." Therefore, the power to judge should be attributed to the Father rather than to Christ.

**Objection 3:** It seems that the role of judging belongs to the same individual whose role is to convict (*eiusdem videtur iudicare cuius est arguere*). But it is the Holy Spirit whose role it is to convict; for in John 16:8 our Lord says, "When He comes," i.e., the Holy Spirit, "He will convict the world of sin and of righteousness and of judgement." Therefore, the power to judge should be attributed to the Holy Spirit rather than Christ.

**But contrary to this:** Acts 10:42 says of Christ, "He it is who has been established by God as the judge of the living and the dead."

**I respond:** Three things are required in order to render judgment:

First of all, the *power to coerce the subjects*; hence, Ecclesiasticus 7:6 says, "Do not seek to become a judge unless you are able to extirpate iniquities by your strength."

The second requirement is a *zeal for rectitude*, so that the individual renders judgment not out of hatred or malice, but instead out of a love for justice—this according to Proverbs 3:12 ("For the one whom the Lord loves He chastises, and He is pleased with him like a father is pleased in his son").

The third requirement is *wisdom*, in accord with which the judgment is formed; hence, Ecclesiasticus 10:1 says, "The wise judge will render judgment on his people."

Now the first two requirements are prerequisites for rendering a judgment, whereas the third requirement is, properly speaking, that from which the formal character of the judgment is taken, since the very standard of judgment (*ipsa ratio iudicii*) is the law of wisdom or truth, in accord with which a judgment is rendered.

And since the Son is begotten Wisdom and Truth, who proceeds from the Father and represents Him perfectly, it follows that the power to judge is properly attributed to the Son of God. Hence, in *De*

*Vera Religione* Augustine says, “This is the unchangeable Truth that is correctly called the law of all arts and the art of the Omnipotent Craftsman. And just as we, and all rational souls, judge correctly [when we judge] in accord with the truth about lower things, so does that Truth alone render [correct] judgment about us when we come into contact with Him. But the Father does not render judgment on Him, since He is not less than the Father. Consequently, what the Father judges, He judges through that Truth.” And later he concludes, “Therefore, the Father does not render judgment on anyone, but instead hands all judgment over to the Son.”

**Reply to objection 1:** This argument proves that the power to judge is common to the whole Trinity—which is true. Yet, as has been explained, the power to judge is attributed to the Son through a certain appropriation.

**Reply to objection 2:** As Augustine explains in *De Trinitate* 6, *eternity* is attributed to the Father because of the commendation *principle*, which is likewise included in the notion *eternity*. In the same place Augustine claims that the Son is the “art of the Father.” So, then, the authority to judge is attributed to the Father insofar as He is the principle of the Son, who is the art and wisdom of the Father—so that, more specifically, just as the Father made all things through His Son insofar as the Son is the Father’s art or craft, so, too, the Father renders judgment on all things through His Son insofar as the Son is the Father’s wisdom and truth.

And this is signified in Daniel 7, when it is first said (7:9), “The Ancient of Days took His seat,” and later (7:13-14), “The Son of Man came up to the Ancient of Days, and He was given the power and the honor and the kingdom.” One is thereby given to understand that the *authority* to render judgment lies with the Father, from whom the Son receives the *power* to render judgment.

**Reply to objection 3:** As Augustine explains in *Super Ioannem*, Christ said that the Holy Spirit would “‘convict the world of sin’, as if to say, ‘He will diffuse charity in your hearts’. For when fear is driven away, you will have the freedom to convict.” So, then, judgment is being attributed to the Holy Spirit not as regards the standard of judgment, but as regards the desire to judge that men have.”

## Article 2

### Is the power to judge fitting for Christ insofar as He is man?

It seems that the power to judge is not fitting for Christ insofar as He is man (*iudiciaria potestas non conveniat Christo secundum quod est homo*):

**Objection 1:** In *De Vera Religione* Augustine explains that judgment is attributed to the Son insofar as He is the very law of the First Truth. But this belongs to Christ insofar as He is God. Therefore, the power to judge is fitting for Christ insofar as He is God and not insofar as He is a man.

**Objection 2:** The power to judge involves rewarding those who act well and punishing evildoers. But the reward for good works is eternal beatitude, which is granted only by God. For in *Super Ioannem* Augustine says, “A soul is beatified by participating in God and not by participating in a holy soul.” Therefore, it seems that the power to judge is fitting for Christ insofar as He is God and not insofar as He is a man.

**Objection 3:** Christ’s power to judge involves judging the hidden secrets of hearts—this according to 1 Corinthians 4:5 (“Do not judge before the time of the coming of the Lord, who will bring to light things hidden in the shadows and make manifest the counsels of hearts”). But this belongs to God’s power alone—this according to Jeremiah 17:9-10 (“The heart of man is perverse and inscrutable; who can know it? I am the Lord, who searches hearts and probes what is inside; I give to each one according

to his ways”). Therefore, the power of judging is fitting Christ insofar as He is God and not insofar as He is a man.

**But contrary to this:** John 5:27 says, “He has given Him the power to render judgment, because He is the Son of Man.”

**I respond:** In *Super Ioannem* Chrysostom seems to be of the opinion that the power to judge is fitting for Christ not insofar as He is a man, but only insofar as He is God. Hence, he explains the passage just cited from John in the following way: “‘He has given Him the power to render judgment. For He is the Son of Man. Do not wonder at this ...’. For the reason why He has received [the power of] judging is not that He is the Son of Man; instead, the reason why He is the judge is that He is the ineffable Son of God. But since the things that were being said were greater than what accords with a human being, He said in reply to this thought, ‘Do not wonder at’ the fact that He is the Son of Man; for He is also the Son of God.” He proves this through an effect of the resurrection by adding, “For the hour is coming in which all who are in the tombs shall hear the voice of the Son of God” (John 5:28).

However, notice that even though the primeval authority of judging remains with God, the power of judging is nonetheless entrusted to men with respect to those who are subject to their jurisdiction. Hence, Deuteronomy 1:16 says, “Judge what is just,” and later (1:17) it adds, “The judgment belongs to God, by whose authority you yourselves judge.” Now it was explained above (q. 8, aa. 1 and 4, and q. 20, a. 1) that Christ, even in His human nature, is the head of the whole Church, and that God has “put all things under His feet” (Psalm 8:8). Hence, it likewise belongs to Him, even with respect to His human nature, to have the power to judge. Because of this it seems that the aforementioned passage from the gospel (John 5:27) should be interpreted as follows: “He has given Him the power to render judgment because He is the Son of Man”—not, to be sure, because of the condition of [human] nature, since, as Chrysostom protests, *all* men have power of this sort; instead, this has to do with the *grace of being the head*, which Christ has received in His human nature.

Now there are three reasons why the power to judge is fitting for Christ in this way with respect to His human nature:

First of all, because of *His conformity with and affinity to men*. For just as God works through mediating causes as causes that are closer to the effects, so He judges men through the man Christ, in order that the judgment might be more agreeable to men (*ut sit suavius iudicium hominibus*). Hence, in Hebrews 4:15-16 the Apostle says, “We do not have a high priest who cannot have compassion on our infirmities, but one tried similarly in all things, without sin. Therefore, let us draw near with confidence to the throne of His grace.”

Second, as Augustine explains in *Super Ioannem*, because “in the final judgment there will be *a resurrection of the bodies of the dead*, which God raises through the Son of Man, just as He raises their souls through the same Christ insofar as He is the Son of God.”

Third, because, as Augustine puts it in *De Verbis Domini*, “It was right that those who were to be judged *should see their judge*. But those to be judged were both good and bad. It follows that in the judgment the form of a servant was to be shown to both the good and the bad, while the form of God was to be kept for the good alone.”

**Reply to objection 1:** Judgment involves truth just as it involves a standard of judgment, but it also involves a man who is imbued with the truth in the sense that he is in some way one with the truth itself—a sort of animate truth, as it were, and a sort of animate justice. Hence, in the same place Augustine introduces what is said in 1 Corinthians 2:15, “The spiritual man judges all things.” But it is the soul of Christ that, beyond the rest of creatures, is more united to the truth and more filled with the truth—this according to John 1:14 (“We have seen Him full of grace and truth”). And on this score, it pertains especially to Christ’s soul to judge all things.

**Reply to objection 2:** It belongs to God alone to beatify souls by participation in Him. But it

belongs to Christ to lead men to beatitude insofar as He is the head and author of their salvation—this according to Hebrews 2:10 (“For it became Him ... who had brought many sons into glory, to perfect the author of their salvation through suffering”).

**Reply to objection 3:** To know the hidden secrets of hearts and to judge them belongs in its own right to God alone, but by an overflow of the divine nature into the soul of Christ, it likewise belongs to that soul to know and to judge the hidden secrets of the heart—in the way that was explained above (q. 10, a. 2) when we were discussing Christ’s knowledge. And this is why Romans 2:16 says, “... on the day when God will judge the hidden secrets of men through Jesus Christ.”

### Article 3

#### Did Christ acquire the power to judge by His merits?

It seems that Christ did not acquire the power to judge by His merits (*Christus non ex meritis fuerit adeptus iudiciariam potestatem*):

**Objection 1:** The power to judge has a regal dignity—this according to 20:8 (“The king who sits on the throne of judgment dissipates every evil with his look”). But Christ attained His regal dignity without merit, since it belonged to Him by the fact that He is the only-begotten of God; for Luke 1:32 says, “The Lord God will give him the throne of David his father, and He will reign over the house of Jacob forever.” Therefore, Christ did not obtain His power to judge by His merits.

**Objection 2:** The power to judge is fitting for Christ insofar as He is our head. But the grace of being the head does not belong to Christ by His merits; instead, it follows upon the personal union of the divine and human natures. Thus, John 1:14 says, “We saw His glory, as of the only-begotten of the Father, full of grace and of truth, and of His fulness we have all received,”—which has to do with the character of being the head. Therefore, it seems that Christ did not have His power to judge by His merits.

**Objection 3:** 1 Corinthians 2:15 says, “The spiritual man judges all things.” But a man becomes spiritual through grace, which does not come from merits; “otherwise, it would no longer be grace,” as Romans 11:6 says. Therefore, it seems that it is not because of merits, but because of grace, that the power to judge belongs to Christ or to anyone else.

**But contrary to this:** Job 36:17 says, “Your case was judged like that of the wicked; you will recoup the judgment and the case.” And in *De Verbis Domini* Augustine says, “The one who stood under judgment will sit as the judge; He who was falsely found guilty will condemn those who are really guilty.”

**I respond:** There is nothing to prevent an individual from being entitled to one and the same thing for different reasons (*unum et idem deberi alicui ex causis diversis*), in the way that Christ was entitled to the glory of His risen body not only because of its congruence with His divine nature and because of the glory of His soul, but also because of the merit that stemmed from the humility of His passion.

And, similarly, one should reply that (a) the power to judge is fitting for the man Christ because of His divine personhood, and because of the dignity of being the head (*propter capitis dignitatem*), and because of the fullness of His habitual grace—and yet that (b) He likewise obtained the power to judge because of His merit. That is, according to God’s justice, the judge would be the one who had fought and overcome on behalf of God’s justice and who had Himself been judged unjustly. Hence, Apocalypse 3:21 says, “I have overcome and have sat on the throne of my Father.” But ‘on the throne’ points to the power

to judge—this according to Psalm 9:5 (“He sits on the throne and renders righteous judgment”).

**Reply to objection 1:** This argument goes through with respect to the power of judging insofar as Christ is entitled to it because of His very union with the Word of God.

**Reply to objection 2:** This argument goes through on the basis of the grace of being the head.

**Reply to objection 3:** This argument goes through on the basis of the habitual grace that perfects Christ’s soul.

However, the fact that Christ is in these [three] ways entitled to the power to judge does not rule out His being entitled to it by His merit.

#### Article 4

##### Does the power of judging belong to Christ with respect to all human affairs?

It seems that the power of judging does not belong to Christ with respect to all human affairs (*ad Christum non pertineat iudiciaria potestas quantum ad omnes res humanas*):

**Objection 1:** As we read in Luke 12:13-14, when someone out of the crowd said, “Tell my brother to divide the inheritance with me,” our Lord replied, “Man, who has appointed me judge or arbitrator over you.” Therefore, He does not have judgment over all human affairs.

**Objection 2:** No one has judgment except over those things that are subject to him. But as Hebrews 2:8 points out about Christ, “But we do not now see all things subject to Him as yet.” Therefore, it seems that Christ does not have judgment over all human affairs.

**Objection 3:** In *De Civitate Dei* 20 Augustine explains that divine judgment involves good individuals sometimes being afflicted in this world and sometimes prospering, and similarly for bad individuals. But this was likewise the case before Christ’s incarnation. Therefore, not all of God’s judgments concerning human affairs belong to Christ’s power to judge.

**But contrary to this:** John 5:22 says, “The Father has handed over all judgment to the Son.”

**I respond:** If we are speaking of Christ with respect to His divine nature, then it is clear that every judgment by the Father belongs to the Son. For just as the Father makes all things by His Word, so, too, He judges all things by His Word.

But even if we are speaking of Christ with respect to His human nature, it is likewise clear that all human affairs are subject to His judgment:

And this is clear, first of all, if we consider *the relation of Christ’s soul to the Word of God*. For if, as 1 Corinthians 2:15 asserts, “the spiritual man judges all things” because his mind adheres to God, then, *a fortiori*, Christ’s soul, which is full of the truth of the Word of God, has judgment over all things.

Second, the same thing is clear from *the merit of His death*. For as Romans 14:9 says, “To this end Christ died and rose again, that He might be Lord both of the living and of the dead.” And so He has judgment over all men. That is why the Apostle adds in the same place (14:10), “We will all stand before the tribunal of Christ,” and why Daniel 7:14 says, “[The Ancient of Days] gave Him the power, and the honor, and the kingdom; and all peoples, tribes, and tongues shall serve Him.”

Third, the same thing is clear from *a comparison of human affairs with the goal of human salvation*. For whatever the principal is committed to, that which is subordinated to it is likewise committed to. But all human affairs are ordered toward the end of beatitude, i.e., toward eternal salvation. And as is clear from Matthew 25:31ff., it is by Christ’s judgment that men are admitted to eternal salvation—or excluded from it as well.

And so it is clear that Christ’s power to judge involves all human affairs.

**Reply to objection 1:** As has been explained (a. 3, obj. 1), the power to judge follows upon regal dignity. But even though Christ was set up as a king by God, nonetheless, while living on earth He did want to administer an earthly kingdom in time. Hence, in John 18:36 He says, “My kingdom is not of this world.” Similarly, He likewise did not want to exercise the power to judge over temporal matters, since He had come to move men toward divine things. As Ambrose puts it in commenting on Luke 12:13-14, “He who had descended for the sake of divine matters did well to turn away from earthly things. Nor does He who has judgment over the living and the dead and jurisdiction over merits deign to be the judge of disputes and an arbitrator over property.”

**Reply to objection 2:** All things are indeed subject to Christ with respect to the *power* that He received over all things from the Father—this according to Matthew 28:18 (“All power in heaven and on earth has been given to me”). However, it is not yet the case that all things are subject to Him with respect to the *execution* of His power. This will come in the future, when He will fulfill His will with respect to all men by saving some and punishing others.

**Reply to objection 3:** Before the incarnation, judgments of the sort in question were exercised through Christ insofar as He is Word of God—and the soul which, through the incarnation, was united to the Word of God in a person, became a participant in His power [to judge].

## Article 5

### Does there still remain a general judgment in addition to the judgment that is carried out in the present time?

It seems that there does not remain a general judgment in addition to the judgment that is carried out in the present time (*post iudicium quod in praesenti tempore agitur, non restat aliud iudicium generale*):

**Objection 1:** After the final distribution of rewards and punishments (*post ultimam retributionem praemiorum et poenarum*), it would be useless to apply another judgment. But in this present time there is a distribution of rewards and punishments; for in Luke 23:43 our Lord says to the thief on the cross, “Today you shall be with me in paradise,” and Luke 16:22 says, “The rich man died and was buried in hell.” Therefore, it is useless to look forward to a final judgment.

**Objection 2:** Nahum 1:9 says, according to an alternate translation, “God will not render judgment on the same thing a second time.” But in the present time God’s judgment is exercised both with respect to temporal matters and also with respect to spiritual matters. Therefore, it seems that one should not look forward to some other final judgment.

**Objection 3:** Reward and punishment correspond to merit and demerit. But merit and demerit do not belong to the body except insofar as it is an instrument of the soul. Therefore, neither reward nor punishment is owed to the body except because of the soul. Therefore, no other judgment is required at the end in order for a man to be rewarded or punished in his body—that is, no other judgment beyond that by which the soul is now being punished or rewarded.

**But contrary to this:** John 12:48 says, “The word that I have spoken to you will judge you on the last day.” Therefore, there will be a judgment on the last day in addition to the judgment that is carried out in the present time.

**I respond:** The judgment of a mutable matter cannot be given completely before the consummation of that matter. For instance, the judgment of how things stand with respect to an individual *action* cannot be completely given before action is consummated both in itself and in its

effects. For there are many actions which seem to be advantageous and which are shown to be harmful because of their effects. Similarly, the judgment of an individual *man* cannot be rendered completely as long as his life is not\* at its end, since there are many ways in which it can be changed from good to bad or vice versa, or from good to better or from bad to worse. Hence, in Hebrews 9:27 the Apostle says, “It is appointed to men to die once and after this comes the judgment.”

However, notice that even though a man’s temporal life is in its own right (*secundum se*) terminated by death, it nonetheless remains dependent in some ways (*secundum quid*) on future things:

In one way, insofar as he still lives in the memories of men in whom he remains with a good or bad reputation that is contrary to the truth.

In a second way, with respect to his children, who are, as it were, a part of their parents—this according to Ecclesiasticus 30:4 (“His father is dead, and it is as if he were not dead, for he has left one behind him that is like himself”). And yet many good men have bad children, and vice versa.

In a third way, with respect to the effects of his own works, in the way that unbelief springs forth from the deceptions of Arius and other seducers until the end of the world, and in the way that the Faith grows from the preaching of the apostles until then.

In the fourth way, with respect to his body, which is sometimes buried with honor and which is sometimes left unburied and in the end altogether reduced to dust.

In the fifth way, with respect to the things upon which a man sets his desires, e.g., upon certain temporal matters, some of which quickly lapse, while others endure for a longer time.

All of these things are subject to the estimation of divine judgment. And so a clear and complete judgment of them all cannot be had as long as the course of time goes on. And that is why it is necessary for there to be a final judgment on the last day, in which whatever pertains to each man in any way is judged clearly and completely.

**Reply to objection 1:** Some have been of the opinion that before the day of judgment, the souls of the saints are not rewarded in heaven, and the souls of the damned are not punished in hell. But this is seen to be false from what the Apostle says in 2 Corinthians 5:8: “We have the courage, along with the good will, to be exiled from the body and to be present with the Lord”—which is already not “to walk by faith” but “by sight,” as is clear from what follows. And this is to see God through His essence, which, as is clear from John 17:3, is what “eternal life” consists in. Hence, it is clear that souls separated from their bodies abide in eternal life.

And so one should reply that, after death, a man is assigned a sort of immutable status as regards what belongs to his soul. And so, as regards the soul’s reward, it is not necessary for a further judgment to be deferred. But since there are certain other matters pertaining to a man which are done through the whole course of time and which are not irrelevant to God’s judgment, it is necessary for all these things to be brought to judgment again at the end of time. For even though a man neither merits nor demerits with respect to these things, they nonetheless in some way involve his reward or punishment (*tamen pertinent ad aliquod eius praemium vel poenam*). Hence, all these things have to be taken into account in the final judgment.

**Reply to objection 2:** God will not judge the same thing twice, i.e., in the same respect. But it is not unfitting for God to judge the same thing twice in different respects.

**Reply to objection 3:** Even though the body’s reward or punishment depends on the soul’s reward or punishment, nonetheless, since the soul is not mutable except incidentally (*per accidens*) because of the body, a soul that is separated from its body immediately has the status of being immutable and receives its own judgment. But the body remains subject to mutability up to the end of time. And so it is then that it has to receive its own reward or punishment in the final judgment.

## Article 6

### Does Christ's power to judge extend to the angels?

It seems that Christ's power to judge does not extend to the angels (*potestas Christi iudiciaria non se extendat ad angelos*):

**Objection 1:** Angels, both good and bad, were judged at the beginning of the world, when some of them fell into sin and others were confirmed in beatitude. But those who have been judged do not need to be judged again. Therefore, Christ's power to judge does not extend to the angels.

**Objection 2:** Judging and being judged do not belong to the same individual. But the angels will come when Christ is about to judge—this according to Matthew 25:31 (“When the Son of Man comes in His majesty, and all His angels with Him ...”). Therefore, it seems that the angels are not going to be judged by Christ.

**Objection 3:** Angels are higher than other creatures. Therefore, if Christ is the judge not only of men but also of the angels, then by parity of reasoning He will be the judge of all creatures. But this seems false, since judging all creatures is proper to God's providence; hence, Job 34:13 says, “Whom else has He appointed over the earth? Or whom has He set over the world that He made?” Therefore, it seems that Christ is not the judge of the angels.

**But contrary to this:** In 1 Corinthians 6:3 the Apostle says, “Do you not know that we shall judge angels?” But the saints judge only by the authority of Christ. Therefore, *a fortiori*, Christ has the power to judge the angels.

**I respond:** The angels are subject to Christ's power of judging—not only with respect to His divine nature, insofar as He is the Word of God, but also by reason of His human nature. This last point is clear from three things:

First of all, from the *closeness of His assumed nature to God*, since as Hebrews 2:16 says, “It is not the angels that He has laid hold upon; instead, He has laid hold upon the seed of Abraham.” And so Christ's soul is more replete with the truth of God's Word than any of the angels is. Hence, as Dionysius says in *De Celesti Hierarchia*, “It likewise illuminates the angels.” Thus, [Christ's soul] has the power to judge them.

Second, because, through the humility of the passion, *the human nature in Christ merited to be exalted above the angels*, with the result that, as Philippians 2:10 says, “At the name of Jesus every knee should bend, in heaven and on earth and under the earth.” And that is why Christ has the power to render judgment on even the good and bad angels. As a sign of this, Apocalypse 7:11 says, “And all the angels were standing round about the throne.”

Third, by reason of the *things that are done with respect to men, of whom Christ is the head in a special way*. Hence, Hebrews 1:14 says, “Are they not all ministering spirits, sent for service, for the sake of those who will obtain the inheritance of salvation?”

One way in which the angels are subject to Christ's judgment is with respect to the arrangement of the things that are done by them. This arrangement is likewise effected by the man Christ, to whom “the angels ministered,” as Matthew 4:15 reports, and from whom the demons begged to be sent into the swine, as Matthew 8:31 reports.

Second, the angels are subject to Christ's judgment with respect to other incidental rewards obtained by the good angels, viz., the joys they have concerning the salvation of men—this according to Luke 15:10 (“There is joy among the angels of God over one sinner who repents”), and also with respect to incidental punishments inflicted on the demons, who are either tortured here on earth or confined to hell. And this also belongs to the man Christ. Hence, Mark 1:24 reports that the demon shouted out,



“What have you to do with us, Jesus of Nazareth? Have you come to destroy us?”

Third, the angels are subject to Christ’s judgment with respect to the essential reward of the good angels, which is eternal beatitude, and with respect to the essential punishment of the bad angels, which is eternal damnation. But this was done through Christ insofar as He is the Word of God, at the beginning of the world.

**Reply to objection 1:** This argument goes through regarding the judgment rendered with respect to the essential reward and principal punishment.

**Reply to objection 2:** As Augustine explains in *De Vera Religione*, even though “the spiritual man judges all things” (1 Corinthians 2:15), he is nonetheless judged by the Truth Himself. And so even though the angels will render judgment because they are spiritual, they are nonetheless judged by Christ insofar as He is the Truth.

**Reply to objection 3:** Christ has judgment not only over the angels but also over the administration of every creature. For as Augustine explains in *De Trinitate* 3, if lower things are ruled by God in a certain order through higher things, then one must claim that all things are ruled by Christ’s soul, which is above every creature. Hence, in Hebrews 2:5 the Apostle says, “For it is not to the angels that God has subjected the world”—Gloss: “namely, it is subject to Him of whom we are speaking, i.e., to Christ.” Yet it is not thereby the case that God has set up someone else over the earth. For God and the man, our Lord Jesus Christ, are one and the same.

What has been said of the mystery of the Incarnation (qq. 1-59) is enough for now.