

**Objection 1.** It would seem that the gifts were not in Christ. For, as is commonly said, the gifts are given to help the virtues. But what is perfect in itself does not need an exterior help. Therefore, since the virtues of Christ were perfect, it seems there were no gifts in Him.

**Objection 2.** Further, to give and to receive gifts would not seem to belong to the same; since to give pertains to one who has, and to receive pertains to one who has not. But it belongs to Christ to give gifts according to Ps. 67:19. “Thou hast given gifts to men [Vulg.: ‘Thou hast received gifts in men’].” Therefore it was not becoming that Christ should receive gifts of the Holy Ghost.

**Objection 3.** Further, four gifts would seem to pertain to the contemplation of earth, viz. wisdom, knowledge, understanding, and counsel which pertains to prudence; hence the Philosopher (Ethic. vi, 3) enumerates these with the intellectual virtues. But Christ had the contemplation of heaven. Therefore He had not these gifts.

**On the contrary,** It is written (Is. 4:1): “Seven women shall take hold of one man”: on which a gloss says: “That is, the seven gifts of the Holy Ghost shall take hold of Christ.”

**I answer that,** As was said above (Ia IIae, q. 68, a. 1), the gifts, properly, are certain perfections of the

soul’s powers, inasmuch as [9] these have a natural aptitude to be moved by the Holy Ghost, according to Luke 4:1: “And Jesus, being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert.” Hence it is manifest that in Christ the gifts were in a pre-eminent degree.

**Reply to Objection 1.** What is perfect in the order of its nature needs to be helped by something of a higher nature; as man, however perfect, needs to be helped by God. And in this way the virtues, which perfect the powers of the soul, as they are controlled by reason, no matter how perfect they are, need to be helped by the gifts, which perfect the soul’s powers, inasmuch as these are moved by the Holy Ghost.

**Reply to Objection 2.** Christ is not a recipient and a giver of the gifts of the Holy Ghost, in the same respect; for He gives them as God and receives them as man. Hence Gregory says (Moral. ii) that “the Holy Ghost never quitted the human nature of Christ, from Whose Divine nature He proceedeth.”

**Reply to Objection 3.** In Christ there was not only heavenly knowledge, but also earthly knowledge, as will be said (q. 15, a. 10). And yet even in heaven the gifts of the Holy Ghost will still exist, in a certain manner, as was said above (Ia IIae, q. 68, a. 6).