

**Objection 1.** It would seem that the gratuitous graces were not in Christ. For whoever has anything in its fulness, to him it does not pertain to have it by participation. Now Christ has grace in its fulness, according to Jn. 1:14: “Full of grace and truth.” But the gratuitous graces would seem to be certain participations, bestowed distributively and particularly upon divers subjects, according to 1 Cor. 12:4: “Now there are diversities of graces.” Therefore it would seem that there were no gratuitous graces in Christ.

**Objection 2.** Further, what is due to anyone would not seem to be gratuitously bestowed on him. But it was due to the man Christ that He should abound in the word of wisdom and knowledge, and to be mighty in doing wonderful works and the like, all of which pertain to gratuitous graces: since He is “the power of God and the wisdom of God,” as is written 1 Cor. 1:24. Therefore it was not fitting for Christ to have the gratuitous graces.

**Objection 3.** Further, gratuitous graces are ordained to the benefit of the faithful. But it does not seem that a habit which a man does not use is for the benefit of others, according to Ecclus. 20:32: “Wisdom that is hid and treasure that is not seen: what profit is there in them both?” Now we do not read that Christ made use of these gratuitously given graces, especially as regards the gift of tongues. Therefore not all the gratuitous graces were in Christ.

**On the contrary,** Augustine says (Ep. ad Dardan. cclxxxvii) that “as in the head are all the senses, so in Christ were all the graces.”

**I answer that,** As was said above (Ia IIae, q. 3, Aa. 1,4), the gratuitous graces are ordained for the manifestation of faith and spiritual doctrine. For it behooves him who teaches to have the means of making his doctrine clear; otherwise his doctrine would be useless. Now Christ is the first and chief teacher of spiritual doctrine and faith, according to Heb. 2:3,4: “Which having

begun to be declared by the Lord was confirmed unto us by them that heard Him, God also bearing them witness by signs and wonders.” Hence it is clear that all the gratuitous graces were most excellently in Christ, as in the first and chief teacher of the faith.

**Reply to Objection 1.** As sanctifying grace is ordained to meritorious acts both interior and exterior, so likewise gratuitous grace is ordained to certain exterior acts manifestive of the faith, as the working of miracles, and the like. Now of both these graces Christ had the fulness. since inasmuch as His soul was united to the Godhead, He had the perfect power of effecting all these acts. But other saints who are moved by God as separated and not united instruments, receive power in a particular manner in order to bring about this or that act. And hence in other saints these graces are divided, but not in Christ.

**Reply to Objection 2.** Christ is said to be the power of God and the wisdom of God, inasmuch as He is the Eternal Son of God. But in this respect it does not pertain to Him to have grace, but rather to be the bestower of grace. but it pertains to Him in His human nature to have grace.

**Reply to Objection 3.** The gift of tongues was bestowed on the apostles, because they were sent to teach all nations; but Christ wished to preach personally only in the one nation of the Jews, as He Himself says (Mat. 15:24): “I was not sent but to the sheep that are lost of the house of Israel”; and the Apostle says (Rom. 15:8): “I say that Christ Jesus was minister of the circumcision.” And hence it was not necessary for Him to speak several languages. Yet was a knowledge of all languages not wanting to Him, since even the secrets of hearts, of which all words are signs, were not hidden from Him, as will be shown (q. 10, a. 2). Nor was this knowledge uselessly possessed. just as it is not useless to have a habit, which we do not use when there is no occasion.