

Objection 1. It would seem that wisdom is not in all who have grace. For it is more to have wisdom than to hear wisdom. Now it is only for the perfect to hear wisdom, according to 1 Cor. 2:6: "We speak wisdom among the perfect." Since then not all who have grace are perfect, it seems that much less all who have grace have wisdom.

Objection 2. Further, "The wise man sets things in order," as the Philosopher states (Metaph. i, 2): and it is written (James 3:17) that the wise man "judges without dissimulation*." Now it is not for all that have grace, to judge, or put others in order, but only for those in authority. Therefore wisdom is not in all that have grace.

Objection 3. Further, "Wisdom is a remedy against folly," as Gregory says (Moral. ii, 49). Now many that have grace are naturally foolish, for instance madmen who are baptized or those who without being guilty of mortal sin have become insane. Therefore wisdom is not in all that have grace.

On the contrary, Whoever is without mortal sin, is beloved of God; since he has charity, whereby he loves God, and God loves them that love Him (Prov. 8:17). Now it is written (Wis. 7:28) that "God loveth none but him that dwelleth with wisdom." Therefore wisdom is in all those who have charity and are without mortal sin.

I answer that, The wisdom of which we are speaking, as stated above (a. 4), denotes a certain rectitude of judgment in the contemplation and consultation of Divine things, and as to both of these men obtain various degrees of wisdom through union with Divine things. For the measure of right judgment attained by some, whether in the contemplation of Divine things or in directing human af-

fairs according to Divine rules, is no more than suffices for their salvation. This measure is wanting to none who is without mortal sin through having sanctifying grace, since if nature does not fail in necessities, much less does grace fail: wherefore it is written (1 Jn. 2:27): "(His) unction teacheth you of all things."

Some, however, receive a higher degree of the gift of wisdom, both as to the contemplation of Divine things (by both knowing more exalted mysteries and being able to impart this knowledge to others) and as to the direction of human affairs according to Divine rules (by being able to direct not only themselves but also others according to those rules). This degree of wisdom is not common to all that have sanctifying grace, but belongs rather to the gratuitous graces, which the Holy Ghost dispenses as He will, according to 1 Cor. 12:8: "To one indeed by the Spirit is given the word of wisdom," etc.

Reply to Objection 1. The Apostle speaks there of wisdom, as extending to the hidden mysteries of Divine things, as indeed he says himself (2 Cor. 1:7): "We speak the wisdom of God in a mystery, a wisdom which is hidden."

Reply to Objection 2. Although it belongs to those alone who are in authority to direct and judge other men, yet every man is competent to direct and judge his own actions, as Dionysius declares (Ep. ad Demophil.).

Reply to Objection 3. Baptized idiots, like little children, have the habit of wisdom, which is a gift of the Holy Ghost, but they have not the act, on account of the bodily impediment which hinders the use of reason in them.

* Vulg.: "The wisdom that is from above. . . is. . . without judging, without dissimulation"