

Objection 1. It would seem that there was hope in Christ. For it is said in the Person of Christ (Ps. 30:1): “In Thee, O Lord, have I hoped.” But the virtue of hope is that whereby a man hopes in God. Therefore the virtue of hope was in Christ.

Objection 2. Further, hope is the expectation of the bliss to come, as was shown above (IIa IIae, q. 17, a. 5, ad 3). But Christ awaited something pertaining to bliss, viz. the glorifying of His body. Therefore it seems there was hope in Him.

Objection 3. Further, everyone may hope for what pertains to his perfection, if it has yet to come. But there was something still to come pertaining to Christ’s perfection, according to Eph. 4:12: “For the perfecting of the saints, for the work of the ministry, for the building up [Douay: ‘edifying’] of the body of Christ.” Hence it seems that it befitted Christ to have hope.

On the contrary, It is written (Rom. 8:24): “What a man seeth, why doth he hope for?” Thus it is clear that as faith is of the unseen, so also is hope. But there was no faith in Christ, as was said above (a. 1): neither, consequently, was there hope.

I answer that, As it is of the nature of faith that one assents to what one sees not, so is it of the nature of hope that one expects what as yet one has not; and as faith, forasmuch as it is a theological virtue, does not regard everything unseen, but only God; so likewise hope, as a theological virtue, has God Himself for its object, the fruition of Whom man chiefly expects by the virtue of hope; yet, in consequence, whoever has the virtue of hope may ex-

pect the Divine aid in other things, even as he who has the virtue of faith believes God not only in Divine things, but even in whatsoever is divinely revealed. Now from the beginning of His conception Christ had the Divine fruition fully, as will be shown (q. 34, a. 4), and hence he had not the virtue of hope. Nevertheless He had hope as regards such things as He did not yet possess, although He had not faith with regard to anything; because, although He knew all things fully, wherefore faith was altogether wanting to Him, nevertheless He did not as yet fully possess all that pertained to His perfection, viz. immortality and glory of the body, which He could hope for.

Reply to Objection 1. This is said of Christ with reference to hope, not as a theological virtue, but inasmuch as He hoped for some other things not yet possessed, as was said above.

Reply to Objection 2. The glory of the body does not pertain to beatitude as being that in which beatitude principally consists, but by a certain outpouring from the soul’s glory, as was said above (Ia IIae, q. 4, a. 6). Hence hope, as a theological virtue, does not regard the bliss of the body but the soul’s bliss, which consists in the Divine fruition.

Reply to Objection 3. The building up of the church by the conversion of the faithful does not pertain to the perfection of Christ, whereby He is perfect in Himself, but inasmuch as it leads others to a share of His perfection. And because hope properly regards what is expected by him who hopes, the virtue of hope cannot properly be said to be in Christ, because of the aforesaid reason.