

# The Gift of Wisdom

“The spiritual man judges all things” (1 Cor 2:15)

# Infinite Goodness

- Each gift has its own individual manner of bringing us near to God. The gift of understanding looks at him as the supreme end of man and, because of its consideration of that end, it penetrates into the supernatural truths. But do we know how the gift of wisdom makes us draw near to him? **It reveals him as infinite goodness, tasted and experienced.**

# Infinite Goodness as an Experience

- There is a remarkable analogy between the object of charity and the object of the gift of wisdom. **The object of wisdom is that same goodness, but as an experience, as something savored.** Through charity we love God in himself; through the gift of wisdom we know his infinite goodness because we taste and experience it.

# From Charity and Back

- The gift of wisdom, which comes forth from charity, also leads back to it. The light of this gift is not cold and lifeless like the light of human wisdom. It is glowing and life-giving like the rays of the sun, which of its essence pours forth light, warmth, and energy. The light of the gift of wisdom sets the heart on fire with love and in that way returns to the principle from which it emanated, completing the divine circle.

# Judging All Things Through the Eyes of the Beloved

- Truly, the field of the gift of wisdom is wide, very wide. It encloses all the objects of faith, divine and human: “The spiritual man judges all things” (1 Cor 2:15). Nothing escapes the eye of supernatural wisdom. But its proper object, its primary object, is God; the eyes of wisdom view the depths of divinity through contemplation. And because they contemplate the divine, as already said, they see “through the eyes of the Beloved,” and from that vantage point discover all the things that must be known in the supernatural order.

# Blessed are the Peacemakers

- The seventh beatitude is the fruit of the gift of wisdom: “Blessed are the peacemakers, for they shall be called children of God” (Mt 5:9). The gift of wisdom produces this peace, which the Apostle called the “peace of God which surpasses all understanding” (Phil 4:7): peace that surpasses all that we can perceive through our senses, that is above all human peace.

# Degrees

- The **first degree**, which the soul possesses from the moment it possesses the gift, makes us cling to God. Because we cling to him we have a right judgment, a supernatural rectitude for judging divine things, and the power to use divine norms in the regulation of our activities.
- In the **second degree**, we feel a special delight in divine things. Let us recall the words of St. Paul, which Holy Church repeats to us during the Easter season: “If you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Mind the things that are above, not the things that are on earth” (Col 3:1-2). Mind the things that are above! The function of the gift of wisdom is to **give us a taste for these divine things**. It also makes us know what a **treasure suffering is and gives us a lively desire for it**.

# Degrees

- In the highest degree of the gift of wisdom, **souls live as if in heaven.** They begin to taste the delights of the Beloved and no longer seek the things of earth, for now they **see everything in relation to the heavenly kingdom.** This is what St. Bernard has to say about it: “Whatever you may write, it cannot delight me unless I read in it the name of Jesus. However you may argue or converse, your words cannot give me pleasure unless I hear in them the name Jesus. For Jesus is sweetness to the taste, music to the ear, joy to the heart.” Such souls begin to contemplate in this life something of God; they see all things with the eyes of the Beloved, and their vision of the universe comes from the lofty throne of divinity.

# Cultivating Wisdom

- To cultivate the gift of Wisdom, then, it is necessary to have a pure heart, for as Jesus says: “Blessed are the pure of heart, for they shall see God.” The great lens through which one may distinctly view the magnificence of God is precisely purity of the soul, of the heart, and of the senses.