CHAPTER V: How the redemption of man could not be effected by any other being but God.

Boso. If this deliverance were said to be effected somehow by any other being than God (whether it were an angelic or a human being), the mind of man would receive it far more patiently. For God could have made some man without sin, not of a sinful substance, and not a descendant of any man, but just as he made Adam, and by this man it should seem that the work we speak of could have been done.

Anselm. Do you not perceive that, if any other being should rescue man from eternal death, man would rightly be adjudged as the servant of that being? Now if this be so, he would in no wise be restored to that dignity which would have been his had he never sinned. For he, who was to be through eternity only the servant of God and an equal with the holy angels, would now be the servant of a being who was not God, and whom the angels did not serve.

CHAPTER XI: What it is to sin, and to make satisfaction for sin.

Anselm. We must needs inquire, therefore, in what manner God puts away men's sins; and, in order to do this more plainly, let us first consider what it is to sin, and what it is to make satisfaction for sin.

Boso. It is yours to explain and mine to listen.

Anselm. If man or angel always rendered to God his due, he would never sin.

Boso. I cannot deny that.

Anselm. Therefore to sin is nothing else than not to render to God his due.

Boso. What is the debt which we owe to God?

Anselm. Every wish of a rational creature should be subject to the will of God.

Boso. Nothing is more true.

Anselm. This is the debt which man and angel owe to God, and no one who pays this debt commits sin; but every one who does not pay it sins. This is justice, or uprightness of will, which makes a being just or upright in heart, that is, in will; and this is the sole and complete debt of honor which we owe to God, and which God requires of us. For it is such a will only, when it can be exercised, that does works pleasing to God; and when this will cannot be exercised, it is pleasing of itself alone, since without it no work is acceptable. He who does not render this honor which is due to God, robs God of his own and dishonors him; and this is sin. Moreover, so long as he does not restore what he has taken away, he remains in fault; and it will not suffice
merely to restore what has been taken away, but, considering the contempt offered, he ought to restore more than he took away. For as one who imperils another's safety does not enough by merely restoring his safety, without making some compensation for the anguish incurred; so he who violates another's honor does not enough by merely rendering honor again, but must, according to the extent of the injury done, make restoration in some way satisfactory to the person whom he has dishonored. We must also observe that when any one pays what he has unjustly taken away, he ought to give something which could not have been demanded of him, had he not stolen what belonged to another. So then, every one who sins ought to pay back the honor of which he has robbed God; and this is the satisfaction which every sinner owes to God.

Boso. Since we have determined to follow reason in all these things, I am unable to bring any objection against them, although you somewhat startle me.

CHAPTER XII: Whether it were proper for God to put away sins by compassion alone, without any payment of debt.

Anselm. Let us return and consider whether it were proper for God to put away sins by compassion alone, without any payment of the honor taken from him.

Boso. I do not see why it is not proper.

Anselm. To remit sin in this manner is nothing else than not to punish; and since it is not right to cancel sin without compensation or punishment; if it be not punished, then is it passed by undischarged.

Boso. What you say is reasonable.

Anselm. It is not fitting for God to pass over anything in his kingdom undischarged.

Boso. If I wish to oppose this, I fear to sin.

Anselm. It is, therefore, not proper for God thus to pass over sin unpunished.

Boso. Thus it follows.

Anselm. There is also another thing which follows if sin be passed by unpunished, viz., that with God there will be no difference between the guilty and the not guilty; and this is unbecoming to God.

Boso. I cannot deny it.

Anselm. Observe this also. Every one knows that justice to man is regulated by law, so that, according to the requirements of law, the measure of award is bestowed by God.

Boso. This is our belief.
Anselm. But if sin is neither paid for nor punished, it is subject to no law.

Boso. I cannot conceive it to be otherwise.

Anselm. Injustice, therefore, if it is cancelled by compassion alone, is more free than justice, which seems very inconsistent. And to these is also added a further incongruity, viz., that it makes injustice like God. For as God is subject to no law, so neither is injustice.

Boso. I cannot withstand your reasoning. But when God commands us in every case to forgive those who trespass against us, it seems inconsistent to enjoin a thing upon us which it is not proper for him to do himself.

Anselm. There is no inconsistency in God's commanding us not to take upon ourselves what belongs to Him alone. For to execute vengeance belongs to none but Him who is Lord of all; for when the powers of the world rightly accomplish this end, God himself does it who appointed them for the purpose.

Boso. You have obviated the difficulty which I thought to exist; but there is another to which I would like to have your answer. For since God is so free as to be subject to no law, and to the judgment of no one, and is so merciful as that nothing more merciful can be conceived; and nothing is right or fit save as he wills; it seems a strange thing for us to say that he is wholly unwilling or unable to put away an injury done to himself, when we are wont to apply to him for indulgence with regard to those offences which we commit against others.

Anselm. What you say of God's liberty and choice and compassion is true; but we ought so to interpret these things as that they may not seem to interfere with His dignity. For there is no liberty except as regards what is best or fitting; nor should that be called mercy which does anything improper for the Divine character. Moreover, when it is said that what God wishes is just, and that what He does not wish is unjust, we must not understand that if God wished anything improper it would be just, simply because he wished it. For if God wishes to lie, we must not conclude that it is right to lie, but rather that he is not God. For no will can ever wish to lie, unless truth in it is impaired, nay, unless the will itself be impaired by forsaking truth. When, then, it is said: "If God wishes to lie," the meaning is simply this: "If the nature of God is such as that he wishes to lie;" and, therefore, it does not follow that falsehood is right, except it be understood in the same manner as when we speak of two impossible things: "If this be true, then that follows; because neither this nor that is true;" as if a man should say: "Supposing water to be dry, and fire to be moist," for neither is the case. Therefore, with regard to these things, to speak the whole truth: If God desires a thing, it is right that he should desire that which involves no unfitness. For if God chooses that it should rain, it is right that it should rain; and if he desires that any man should die, then is it right that he should die. Wherefore, if it be not fitting for God to do anything unjustly, or out of course, it does not belong to his liberty or compassion or will to let the sinner go unpunished who makes no return to God of what the sinner has defrauded him.

Boso. You remove from me every possible objection which I had thought of bringing against you.
Anselm. Yet observe why it is not fitting for God to do this.

Boso. I listen readily to whatever you say.

CHAPTER XIV: How the honor of God exists in the punishment of the wicked.

Boso. But I wish to hear from you whether the punishment of the sinner is an honor to God, or how it is an honor. For if the punishment of the sinner is not for God's honor when the sinner does not pay what he took away, but is punished, God loses his honor so that he cannot recover it. And this seems in contradiction to the things which have been said.

Anselm. It is impossible for God to lose his honor; for either the sinner pays his debt of his own accord, or, if he refuse, God takes it from him. For either man renders due submission to God of his own will, by avoiding sin or making payment, or else God subjects him to himself by torments, even against man's will, and thus shows that he is the Lord of man, though man refuses to acknowledge it of his own accord. And here we must observe that as man in sinning takes away what belongs to God, so God in punishing gets in return what pertains to man. For not only does that belong to a man which he has in present possession, but also that which it is in his power to have. Therefore, since man was so made as to be able to attain happiness by avoiding sin; if, on account of his sin, he is deprived of happiness and every good, he repays from his own inheritance what he has stolen, though he repay it against his will. For although God does not apply what he takes away to any object of his own, as man transfers the money which he has taken from another to his own use; yet what he takes away serves the purpose of his own honor, for this very reason, that it is taken away. For by this act he shows that the sinner and all that pertains to him are under his subjection.

CHAPTER XVI: The reason why the number of angels who fell must be made up from men.

Anselm. It was proper that God should design to make up for the number of angels that fell, from human nature which he created without sin.

Boso. This is a part of our belief, but still I should like to have some reason for it.

Anselm. You mistake me, for we intended to discuss only the incarnation of the Deity, and here you are bringing in other questions.

Boso. Be not angry with me; "for the Lord loveth a cheerful giver;" and no one shows better how cheerfully he gives what he promises, than he who gives more than he promises; therefore, tell me freely what I ask.

Anselm. There is no question that intelligent nature , which finds its happiness, both now and forever, in the contemplation of God, was foreseen by him in a certain reasonable and complete number, so that there would be an unfitness in its being either less or greater. For either God did not know in what number it was best to create rational beings, which is false; or, if he did know, then he appointed such a number as he perceived was most fitting. Wherefore, either the angels
who fell were made so as to be within that number; or, since they were out of that number, they
could not continue to exist, and so fell of necessity. But this last is an absurd idea.

Boso. The truth which you set forth is plain.

Anselm. Therefore, since they ought to be of that number, either their number should of
necessity be made up, or else rational nature, which was foreseen as perfect in number, will
remain incomplete. But this cannot be.

Boso. Doubtless, then, the number must be restored.

Anselm. But this restoration can only be made from human beings, since there is no other source.

CHAPTER XVII: How other angels cannot take the place of those who fell.

Boso. Why could not they themselves be restored, or other angels substituted for them?

Anselm. When you shall see the difficulty of our restoration, you will understand the
impossibility of theirs. But other angels cannot be substituted for them on this account (to pass
over its apparent inconsistency with the completeness of the first creation), because they ought to
be such as the former angels would have been, had they never sinned. But the first angels in that
case would have persevered without ever witnessing the punishment of sin; which, in respect to
the others who were substituted for them after their fall, was impossible. For two beings who
stand firm in truth are not equally deserving of praise, if one has never seen the punishment of
sin, and the other forever witnesses its eternal reward. For it must not for a moment be supposed
that good angels are upheld by the fall of evil angels, but by their own virtue. For, as they would
have been condemned together, had the good sinned with the bad, so, had the unholy stood firm
with the holy, they would have been likewise upheld. For, if, without the fall of a part, the rest
could not be upheld, it would follow, either that none could ever be upheld, or else that it was
necessary for some one to fall, in order by his punishment to uphold the rest; but either of these
suppositions is absurd. Therefore, had all stood, all would have been upheld in the same manner
as those who stood; and this manner I explained, as well as I could, when treating of the reason
why God did not bestow perseverance upon the devil.

Boso. You have proved that the evil angels must be restored from the human race; and from this
reasoning it appears that the number of men chosen will not be less than that of fallen angels. But
show, if you can, whether it will be greater.

CHAPTER XX: That satisfaction ought to be proportionate to guilt; and that man is of himself
unable to accomplish this.

Anselm. Neither, I think, will you doubt this, that satisfaction should be proportionate to guilt.
Boso. Otherwise sin would remain in a manner exempt from control (inordinatum), which cannot be, for God leaves nothing uncontrolled in his kingdom. But this is determined, that even the smallest unfitness is impossible with God.

Anselm. Tell me, then, what payment you make God for your sin?

Boso. Repentance, a broken and contrite heart, self-denial, various bodily sufferings, pity in giving and forgiving, and obedience.

Anselm. What do you give to God in all these?

Boso. Do I not honor God, when, for his love and fear, in heartfelt contrition I give up worldly joy, and despise, amid abstinence and toils, the delights and ease of this life, and submit obediently to him, freely bestowing my possessions in giving to and releasing others?

Anselm. When you render anything to God which you owe him, irrespective of your past sin, you should not reckon this as the debt which you owe for sin. But you owe God every one of those things which you have mentioned. For, in this mortal state, there should be such love and such desire of attaining the true end of your being, which is the meaning of prayer, and such grief that you have not yet reached this object, and such fear lest you fail of it, that you should find joy in nothing which does not help you or give encouragement of your success. For you do not deserve to have a thing which you do not love and desire for its own sake, and the want of which at present, together with the great danger of never getting it, causes you no grief. This also requires one to avoid ease and worldly pleasures such as seduce the mind from real rest and pleasure, except so far as you think suffices for the accomplishment of that object. But you ought to view the gifts which you bestow as a part of your debt, since you know that what you give comes not from yourself, but from him whose servant both you are and he also to whom you give. And nature herself teaches you to do to your fellow servant, man to man, as you would be done by; and that he who will not bestow what he has ought not to receive what he has not. Of forgiveness, indeed, I speak briefly, for, as we said above, vengeance in no sense belongs to you, since you are not your own, nor is he who injures you yours or his, but you are both the servants of one Lord, made by him out of nothing. And if you avenge yourself upon your fellow servant, you proudly assume judgment over him when it is the peculiar right of God, the judge of all. But what do you give to God by your obedience, which is not owed him already, since he demands from you all that you are and have and can become?

Boso. Truly I dare not say that in all these things I pay any portion of my debt to God.

Anselm. How then do you pay God for your transgression?

Boso. If in justice I owe God myself and all my powers, even when I do not sin, I have nothing left to render to him for my sin.

Anselm. What will become of you then? How will you be saved?
Boso. Merely looking at your arguments, I see no way of escape. But, turning to my belief, I hope through Christian faith, "which works by love," that I may be saved, and the more, since we read that if the sinner turns from his iniquity and does what is right, all his transgressions shall be forgotten.

Anselm. This is only said of those who either looked for Christ before his coming, or who believe in him since he has appeared. But we set aside Christ and his religion as if they did not exist, when we proposed to inquire whether his coming were necessary to man's salvation.

Boso. We did so.

Anselm. Let us then proceed by reason simply.

Boso. Though you bring me into straits, yet I very much wish you to proceed as you have begun.
First Part, Question 10, The Eternity of God

Article 1: Whether this is a good definition of eternity, "The simultaneously-whole and perfect possession of interminable life"?

Objection 1: It seems that the definition of eternity given by Boethius (De Consol. v) is not a good one: "Eternity is the simultaneously-whole and perfect possession of interminable life." For the word "interminable" is a negative one. But negation only belongs to what is defective, and this does not belong to eternity. Therefore in the definition of eternity the word "interminable" ought not to be found.

Objection 2: Further, eternity signifies a certain kind of duration. But duration regards existence rather than life. Therefore the word "life" ought not to come into the definition of eternity; but rather the word "existence."

Objection 3: Further, a whole is what has parts. But this is alien to eternity which is simple. Therefore it is improperly said to be "whole."

Objection 4: Many days cannot occur together, nor can many times exist all at once. But in eternity, days and times are in the plural, for it is said, "His going forth is from the beginning, from the days of eternity" (Micah 5:2); and also it is said, "According to the revelation of the mystery hidden from eternity" (Rom. 16:25). Therefore eternity is not omni-simultaneous.

Objection 5: Further, the whole and the perfect are the same thing. Supposing, therefore, that it is "whole," it is superfluously described as "perfect."

Objection 6: Further, duration does not imply "possession." But eternity is a kind of duration. Therefore eternity is not possession.

I answer that, As we attain to the knowledge of simple things by way of compound things, so must we reach to the knowledge of eternity by means of time, which is nothing but the numbering of movement by "before" and "after." For since succession occurs in every movement, and one part comes after another, the fact that we reckon before and after in movement, makes us apprehend time, which is nothing else but the measure of before and after in movement. Now in a thing bereft of movement, which is always the same, there is no before or after. As therefore the idea of time consists in the numbering of before and after in movement; so likewise in the apprehension of the uniformity of what is outside of movement, consists the idea of eternity.

Further, those things are said to be measured by time which have a beginning and an end in time, because in everything which is moved there is a beginning, and there is an end. But as whatever is wholly immutable can have no succession, so it has no beginning, and no end.
Thus eternity is known from two sources: first, because what is eternal is interminable—that is, has no beginning nor end (that is, no term either way); secondly, because eternity has no succession, being simultaneously whole.

Reply to Objection 1: Simple things are usually defined by way of negation; as "a point is that which has no parts." Yet this is not to be taken as if the negation belonged to their essence, but because our intellect which first apprehends compound things, cannot attain to the knowledge of simple things except by removing the opposite.

Reply to Objection 2: What is truly eternal, is not only being, but also living; and life extends to operation, which is not true of being. Now the protraction of duration seems to belong to operation rather than to being; hence time is the numbering of movement.

Reply to Objection 3: Eternity is called whole, not because it has parts, but because it is wanting in nothing.

Reply to Objection 4: As God, although incorporeal, is named in Scripture metaphorically by corporeal names, so eternity though simultaneously whole, is called by names implying time and succession.

Reply to Objection 5: Two things are to be considered in time: time itself, which is successive; and the "now" of time, which is imperfect. Hence the expression "simultaneously-whole" is used to remove the idea of time, and the word "perfect" is used to exclude the "now" of time.

Reply to Objection 6: Whatever is possessed, is held firmly and quietly; therefore to designate the immutability and permanence of eternity, we use the word "possession."

Article 2: Whether God is eternal?

Objection 1: It seems that God is not eternal. For nothing made can be predicated of God; for Boethius says (De Trin. iv) that, "The now that flows away makes time, the now that stands still makes eternity;" and Augustine says (Octog. Tri. Quaest. qu. 28) "that God is the author of eternity." Therefore God is not eternal.

Objection 2: Further, what is before eternity, and after eternity, is not measured by eternity. But, as Aristotle says (De Causis), "God is before eternity and He is after eternity": for it is written that "the Lord shall reign for eternity, and beyond [*Douay: 'for ever and ever']" (Ex. 15:18). Therefore to be eternal does not belong to God.

Objection 3: Further, eternity is a kind of measure. But to be measured belongs not to God. Therefore it does not belong to Him to be eternal.

Objection 4: Further, in eternity, there is no present, past or future, since it is simultaneously whole; as was said in the preceding article. But words denoting present, past and future time are applied to God in Scripture. Therefore God is not eternal.
On the contrary, Athanasius says in his Creed: "The Father is eternal, the Son is eternal, the Holy Ghost is eternal."

I answer that, The idea of eternity follows immutability, as the idea of time follows movement, as appears from the preceding article. Hence, as God is supremely immutable, it supremely belongs to Him to be eternal. Nor is He eternal only; but He is His own eternity; whereas, no other being is its own duration, as no other is its own being. Now God is His own uniform being; and hence as He is His own essence, so He is His own eternity.

Reply to Objection 1: The "now" that stands still, is said to make eternity according to our apprehension. As the apprehension of time is caused in us by the fact that we apprehend the flow of the "now," so the apprehension of eternity is caused in us by our apprehending the "now" standing still. When Augustine says that "God is the author of eternity," this is to be understood of participated eternity. For God communicates His eternity to some in the same way as He communicates His immutability.

Reply to Objection 2: From this appears the answer to the Second Objection. For God is said to be before eternity, according as it is shared by immaterial substances. Hence, also, in the same book, it is said that "intelligence is equal to eternity." In the words of Exodus, "The Lord shall reign for eternity, and beyond," eternity stands for age, as another rendering has it. Thus it is said that the Lord will reign beyond eternity, inasmuch as He endures beyond every age, i.e. beyond every kind of duration. For age is nothing more than the period of each thing, as is said in the book De Coelo i. Or to reign beyond eternity can be taken to mean that if any other thing were conceived to exist for ever, as the movement of the heavens according to some philosophers, then God would still reign beyond, inasmuch as His reign is simultaneously whole.

Reply to Objection 3: Eternity is nothing else but God Himself. Hence God is not called eternal, as if He were in any way measured; but the idea of measurement is there taken according to the apprehension of our mind alone.

Reply to Objection 4: Words denoting different times are applied to God, because His eternity includes all times; not as if He Himself were altered through present, past and future.

Article 3: Whether to be eternal belongs to God alone?

Objection 1: It seems that it does not belong to God alone to be eternal. For it is written that "those who instruct many to justice," shall be "as stars unto perpetual eternities [*Douay: 'for all eternity']" (Dan. 12:3). Now if God alone were eternal, there could not be many eternities. Therefore God alone is not the only eternal.

Objection 2: Further, it is written "Depart, ye cursed into eternal [Douay: 'everlasting'] fire" (Mat. 25:41). Therefore God is not the only eternal.

Objection 3: Further, every necessary thing is eternal. But there are many necessary things; as, for instance, all principles of demonstration and all demonstrative propositions. Therefore God is not the only eternal.
On the contrary, Jerome says (Ep. ad Damasum. xv) that "God is the only one who has no beginning." Now whatever has a beginning, is not eternal. Therefore God is the only one eternal.

I answer that, Eternity truly and properly so called is in God alone, because eternity follows on immutability; as appears from the first article. But God alone is altogether immutable, as was shown above (Q[9], A[1]). Accordingly, however, as some receive immutability immutable, as was shown above (Q[9], A[1]). Accordingly, however, as some receive immutability from Him, they share in His eternity. Thus some receive immutability from God in the way of never ceasing to exist; in that sense it is said of the earth, "it standeth for ever" (Eccles. 1:4). Again, some things are called eternal in Scripture because of the length of their duration, although they are in nature corruptible; thus (Ps. 75:5) the hills are called "eternal" and we read "of the fruits of the eternal hills." (Dt. 33:15). Some again, share more fully than others in the nature of eternity, inasmuch as they possess unchangeableness either in being or further still in operation; like the angels, and the blessed, who enjoy the Word, because "as regards that vision of the Word, no changing thoughts exist in the Saints," as Augustine says (De Trin. xv). Hence those who see God are said to have eternal life; according to that text, "This is eternal life, that they may know Thee the only true God," etc. (Jn. 17:3).

Reply to Objection 1: There are said to be many eternities, accordingly as many share in eternity, by the contemplation of God.

Reply to Objection 2: The fire of hell is called eternal, only because it never ends. Still, there is change in the pains of the lost, according to the words "To extreme heat they will pass from snowy waters" (Job 24:19). Hence in hell true eternity does not exist, but rather time; according to the text of the Psalm "Their time will be for ever" (Ps. 80:16).

Reply to Objection 3: Necessary means a certain mode of truth; and truth, according to the Philosopher (Metaph. vi), is in the mind. Therefore in this sense the true and necessary are eternal, because they are in the eternal mind, which is the divine intellect alone; hence it does not follow that anything beside God is eternal.

Article 4: Whether eternity differs from time?

Objection 1: It seems that eternity does not differ from time. For two measures of duration cannot exist together, unless one is part of the other; for instance two days or two hours cannot be together; nevertheless, we may say that a day or an hour are together, considering hour as part of a day. But eternity and time occur together, each of which imports a certain measure of duration. Since therefore eternity is not a part of time, forasmuch as eternity exceeds time, and includes it, it seems that time is a part of eternity, and is not a different thing from eternity.

Objection 2: Further, according to the Philosopher (Phys. iv), the "now" of time remains the same in the whole of time. But the nature of eternity seems to be that it is the same indivisible thing in the whole space of time. Therefore eternity is the "now" of time. But the "now" of time is not substantially different from time. Therefore eternity is not substantially different from time.
Objection 3: Further, as the measure of the first movement is the measure of every movement, as said in Phys. iv, it thus appears that the measure of the first being is that of every being. But eternity is the measure of the first being---that is, of the divine being. Therefore eternity is the measure of every being. But the being of things corruptible is measured by time. Time therefore is either eternity or is a part of eternity.

On the contrary, Eternity is simultaneously whole. But time has a "before" and an "after." Therefore time and eternity are not the same thing.

I answer that, It is manifest that time and eternity are not the same. Some have founded this difference on the fact that eternity has neither beginning nor an end; whereas time has a beginning and an end. This, however, makes a merely accidental, and not an absolute difference because, granted that time always was and always will be, according to the idea of those who think the movement of the heavens goes on for ever, there would yet remain a difference between eternity and time, as Boethius says (De Consol. v), arising from the fact that eternity is simultaneously whole; which cannot be applied to time: for eternity is the measure of a permanent being; while time is a measure of movement. Supposing, however, that the aforesaid difference be considered on the part of the things measured, and not as regards the measures, then there is some reason for it, inasmuch as that alone is measured by time which has beginning and end in time. Hence, if the movement of the heavens lasted always, time would not be of its measure as regards the whole of its duration, since the infinite is not measurable; but it would be the measure of that part of its revolution which has beginning and end in time.

Another reason for the same can be taken from these measures in themselves, if we consider the end and the beginning as potentialities; because, granted also that time always goes on, yet it is possible to note in time both the beginning and the end, by considering its parts: thus we speak of the beginning and the end of a day or of a year; which cannot be applied to eternity. Still these differences follow upon the essential and primary differences, that eternity is simultaneously whole, but that time is not so.

Reply to Objection 1: Such a reason would be a valid one if time and eternity were the same kind of measure; but this is seen not to be the case when we consider those things of which the respective measures are time and eternity.

Reply to Objection 2: The "now" of time is the same as regards its subject in the whole course of time, but it differs in aspect: for inasmuch as time corresponds to movement, its "now" corresponds to what is movable; and the thing movable has the same one subject in all time, but differs in aspect a being here and there; and such alteration is movement. Likewise the flow of the "now" as alternating in aspect is time. But eternity remains the same according to both subject and aspect; and hence eternity is not the same as the "now" of time.

Reply to Objection 3: As eternity is the proper measure of permanent being, so time is the proper measure of movement; and hence, according as any being recedes from permanence of being, and is subject to change, it recedes from eternity, and is subject to time. Therefore the being of things corruptible, because it is changeable, is not measured by eternity, but by time; for time measures not only things actually changed, but also things changeable; hence it not only
measures movement but it also measures repose, which belongs to whatever is naturally movable, but is not actually in motion.

**Article 5: The difference of aeviternity and time**

**Objection 1:** It seems that aeviternity is the same as time. For Augustine says (Gen. ad lit. viii, 20,22,23), that "God moves the spiritual through time." But aeviternity is said to be the measure of spiritual substances. Therefore time is the same as aeviternity.

**Objection 2:** Further, it is essential to time to have "before" and "after"; but it is essential to eternity to be simultaneously whole, as was shown above in the first article. Now aeviternity is not eternity; for it is written (Ecclus. 1:1) that eternal "Wisdom is before age." Therefore it is not simultaneously whole but has "before" and "after"; and thus it is the same as time.

**Objection 3:** Further, if there is no "before" and "after" in aeviternity, it follows that in aeviternal things there is no difference between being, having been, or going to be. Since then it is impossible for aeviternal things not to have been, it follows that it is impossible for them not to be in the future; which is false, since God can reduce them to nothing.

**Objection 4:** Further, since the duration of aeviternal things is infinite as to subsequent duration, if aeviternity is simultaneously whole, it follows that some creature is actually infinite; which is impossible. Therefore aeviternity does not differ from time.

**On the contrary,** Boethius says (De Consol. iii) "Who commandest time to be separate from aeviternity."

**I answer that,** Aeviternity differs from time, and from eternity, as the mean between them both. This difference is explained by some to consist in the fact that eternity has neither beginning nor end, aeviternity, a beginning but no end, and time both beginning and end. This difference, however, is but an accidental one, as was shown above, in the preceding article; because even if aeviternal things had always been, and would always be, as some think, and even if they might sometimes fail to be, which is possible to God to allow; even granted this, aeviternity would still be distinguished from eternity, and from time.

Others assign the difference between these three to consist in the fact that eternity has no "before" and "after"; but that time has both, together with innovation and veneration; and that aeviternity has "before" and "after" without innovation and veneration. This theory, however, involves a contradiction; which manifestly appears if innovation and veneration be referred to the measure itself. For since "before" and "after" of duration cannot exist together, if aeviternity has "before" and "after," it must follow that with the receding of the first part of aeviternity, the after part of aeviternity must newly appear; and thus innovation would occur in aeviternity itself, as it does in time. And if they be referred to the things measured, even then an incongruity would follow. For a thing which exists in time grows old with time, because it has a changeable existence, and from the changeableness of a thing measured, there follows "before" and "after" in the measure, as is clear from Phys. iv. Therefore the fact that an aeviternal thing is neither inveterate, nor subject to innovation, comes from its changelessness; and consequently its
measure does not contain "before" and "after." We say then that since eternity is the measure of a permanent being, in so far as anything recedes from permanence of being, it recedes from eternity. Now some things recede from permanence of being, so that their being is subject to change, or consists in change; and these things are measured by time, as are all movements, and also the being of all things corruptible. But others recede less from permanence of being, forasmuch as their being neither consists in change, nor is the subject of change; nevertheless they have change annexed to them either actually or potentially. This appears in the heavenly bodies, the substantial being of which is unchangeable; and yet with unchangeable being they have changeableness of place. The same applies to the angels, who have an unchangeable being as regards their nature with changeableness as regards choice; moreover they have changeableness of intelligence, of affections and of places in their own degree. Therefore these are measured by aeviternity which is a mean between eternity and time. But the being that is measured by eternity is not changeable, nor is it annexed to change. In this way time has "before" and "after"; aeviternity in itself has no "before" and "after," which can, however, be annexed to it; while eternity has neither "before" nor "after," nor is it compatible with such at all.

Reply to Objection 1: Spiritual creatures as regards successive affections and intelligences are measured by time. Hence also Augustine says (Gen. ad lit. viii, 20,22,23) that to be moved through time, is to be moved by affections. But as regards their nature they are measured by aeviternity; whereas as regards the vision of glory, they have a share of eternity.

Reply to Objection 2: Aeviternity is simultaneously whole; yet it is not eternity, because "before" and "after" are compatible with it.

Reply to Objection 3: In the very being of an angel considered absolutely, there is no difference of past and future, but only as regards accidental change. Now to say that an angel was, or is, or will be, is to be taken in a different sense according to the acceptation of our intellect, which apprehends the angelic existence by comparison with different parts of time. But when we say that an angel is, or was, we suppose something, which being supposed, its opposite is not subject to the divine power. Whereas when we say he will be, we do not as yet suppose anything. Hence, since the existence and non-existence of an angel considered absolutely is subject to the divine power, God can make the existence of an angel not future; but He cannot cause him not to be while he is, or not to have been, after he has been.

Reply to Objection 4: The duration of aeviternity is infinite, forasmuch as it is not finished by time. Hence, there is no incongruity in saying that a creature is infinite, inasmuch as it is not ended by any other creature.

Article 6: Whether there is only one aeviternity?

Objection 1: It seems that there is not only one aeviternity; for it is written in the apocryphal books of Esdras: "Majesty and power of ages are with Thee, O Lord."

Objection 2: Further, different genera have different measures. But some aeviternal things belong to the corporeal genus, as the heavenly bodies; and others are spiritual substances, as are the angels. Therefore there is not only one aeviternity.
Objection 3: Further, since aeviternity is a term of duration, where there is one aeviternity, there is also one duration. But not all aeviternal things have one duration, for some begin to exist after others; as appears in the case especially of human souls. Therefore there is not only one aeviternity.

Objection 4: Further, things not dependent on each other do not seem to have one measure of duration; for there appears to be one time for all temporal things; since the first movement, measured by time, is in some way the cause of all movement. But aeviternal things do not depend on each other, for one angel is not the cause of another angel. Therefore there is not only one aeviternity.

On the contrary, Aeviternity is a more simple thing than time, and is nearer to eternity. But time is one only. Therefore much more is aeviternity one only.

I answer that, A twofold opinion exists on this subject. Some say there is only one aeviternity; others that there are many aeviternities. Which of these is true, may be considered from the cause why time is one; for we can rise from corporeal things to the knowledge of spiritual things.

Now some say that there is only one time for temporal things, forasmuch as one number exists for all things numbered; as time is a number, according to the Philosopher (Phys. iv). This, however, is not a sufficient reason; because time is not a number abstracted from the thing numbered, but existing in the thing numbered; otherwise it would not be continuous; for ten ells of cloth are continuous not by reason of the number, but by reason of the thing numbered. Now number as it exists in the thing numbered, is not the same for all; but it is different for different things. Hence, others assert that the unity of eternity as the principle of all duration is the cause of the unity of time. Thus all durations are one in that view, in the light of their principle, but are many in the light of the diversity of things receiving duration from the influx of the first principle. On the other hand others assign primary matter as the cause why time is one; as it is the first subject of movement, the measure of which is time. Neither of these reasons, however, is sufficient; forasmuch as things which are one in principle, or in subject, especially if distant, are not one absolutely, but accidentally. Therefore the true reason why time is one, is to be found in the oneness of the first movement by which, since it is most simple, all other movements are measured. Therefore time is referred to that movement, not only as a measure is to the thing measured, but also as accidant is to subject; and thus receives unity from it. Whereas to other movements it is compared only as the measure is to the thing measured. Hence it is not multiplied by their multitude, because by one separate measure many things can be measured.

This being established, we must observe that a twofold opinion existed concerning spiritual substances. Some said that all proceeded from God in a certain equality, as Origen said (Peri Archon. i); or at least many of them, as some others thought. Others said that all spiritual substances proceeded from God in a certain degree and order; and Dionysius (Coel. Hier. x) seems to have thought so, when he said that among spiritual substances there are the first, the middle and the last; even in one order of angels. Now according to the first opinion, it must be said that there are many aeviternities as there are many aeviternal things of first degree. But according to the second opinion, it would be necessary to say that there is one aeviternity only; because since each thing is measured by the most simple element of its genus, it must be that the
existence of all aeviternal things should be measured by the existence of the first aeviternal thing, which is all the more simple the nearer it is to the first. Wherefore because the second opinion is truer, as will be shown later (Q[47], A[2]); we concede at present that there is only one aeviternity.

Reply to Objection 1: Aeviternity is sometimes taken for age, that is, a space of a thing's duration; and thus we say many aeviternities when we mean ages.

Reply to Objection 2: Although the heavenly bodies and spiritual things differ in the genus of their nature, still they agree in having a changeless being, and are thus measured by aeviternity.

Reply to Objection 3: All temporal things did not begin together; nevertheless there is one time for all of them, by reason of the first measured by time; and thus all aeviternal things have one aeviternity by reason of the first, though all did not begin together.

Reply to Objection 4: For things to be measured by one, it is not necessary that the one should be the cause of all, but that it be more simple than the rest.

First Part of the Second Part, Question 114, Article 3

Whether a man in grace can merit eternal life condignly?

Objection 1: It would seem that a man in grace cannot merit eternal life condignly, for the Apostle says (Rom. 8:18): "The sufferings of this time are not worthy [condignae] to be compared with the glory to come, that shall be revealed in us." But of all meritorious works, the sufferings of the saints would seem the most meritorious. Therefore no works of men are meritorious of eternal life condignly.

Objection 2: Further, on Rom. 6:23, "The grace of God, life everlasting," a gloss says: "He might have truly said: 'The wages of justice, life everlasting'; but He preferred to say 'The grace of God, life everlasting,' that we may know that God leads us to life everlasting of His own mercy and not by our merits." Now when anyone merits something condignly he receives it not from mercy, but from merit. Hence it would seem that a man with grace cannot merit life everlasting condignly.

Objection 3: Further, merit that equals the reward, would seem to be condign. Now no act of the present life can equal everlasting life, which surpasses our knowledge and our desire, and moreover, surpasses the charity or love of the wayfarer, even as it exceeds nature. Therefore with grace a man cannot merit eternal life condignly.

On the contrary, What is granted in accordance with a fair judgment, would seem a condign reward. But life everlasting is granted by God, in accordance with the judgment of justice, according to 2 Tim. 4:8: "As to the rest, there is laid up for me a crown of justice, which the
Lord, the just judge, will render to me in that day." Therefore man merits everlasting life condignly.

I answer that, Man's meritorious work may be considered in two ways: first, as it proceeds from free-will; secondly, as it proceeds from the grace of the Holy Ghost. If it is considered as regards the substance of the work, and inasmuch as it springs from the free-will, there can be no condignity because of the very great inequality. But there is congruity, on account of an equality of proportion: for it would seem congruous that, if a man does what he can, God should reward him according to the excellence of his power.

If, however, we speak of a meritorious work, inasmuch as it proceeds from the grace of the Holy Ghost moving us to life everlasting, it is meritorious of life everlasting condignly. For thus the value of its merit depends upon the power of the Holy Ghost moving us to life everlasting according to Jn. 4:14: "Shall become in him a fount of water springing up into life everlasting." And the worth of the work depends on the dignity of grace, whereby a man, being made a partaker of the Divine Nature, is adopted as a son of God, to whom the inheritance is due by right of adoption, according to Rom. 8:17: "If sons, heirs also."

Reply to Objection 1: The Apostle is speaking of the substance of these sufferings.

Reply to Objection 2: This saying is to be understood of the first cause of our reaching everlasting life, viz. God's mercy. But our merit is a subsequent cause.

Reply to Objection 3: The grace of the Holy Ghost which we have at present, although unequal to glory in act, is equal to it virtually as the seed of a tree, wherein the whole tree is virtually. So likewise by grace of the Holy Ghost dwells in man; and He is a sufficient cause of life everlasting; hence, 2 Cor. 1:22, He is called the "pledge" of our inheritance.

Second Part of the Second Part, Question 35

Article 1: Whether sloth is a sin?

Objection 1: It would seem that sloth is not a sin. For we are neither praised nor blamed for our passions, according to the Philosopher (Ethic. ii, 5). Now sloth is a passion, since it is a kind of sorrow, according to Damascene (De Fide Orth. ii, 14), and as we stated above (FS, Q[35], A[8] ). Therefore sloth is not a sin.

Objection 2: Further, no bodily failing that occurs at fixed times is a sin. But sloth is like this, for Cassian says (De Instit. Monast. x, [*De Institutione Caecobiorum]): "The monk is troubled with sloth chiefly about the sixth hour: it is like an intermittent fever, and inflicts the soul of the one it lays low with burning fires at regular and fixed intervals." Therefore sloth is not a sin.

Objection 3: Further, that which proceeds from a good root is, seemingly, no sin. Now sloth proceeds from a good root, for Cassian says (De Instit. Monast. x) that "sloth arises from the fact
that we sigh at being deprived of spiritual fruit, and think that other monasteries and those which are a long way off are much better than the one we dwell in": all of which seems to point to humility. Therefore sloth is not a sin.

**Objection 4:** Further, all sin is to be avoided, according to Ecclus. 21:2: "Flee from sins as from the face of a serpent." Now Cassian says (De Instit. Monast. x): "Experience shows that the onslaught of sloth is not to be evaded by flight but to be conquered by resistance." Therefore sloth is not a sin.

**On the contrary,** Whatever is forbidden in Holy Writ is a sin. Now such is sloth [acedia]: for it is written (Ecclus. 6:26): "Bow down thy shoulder, and bear her," namely spiritual wisdom, "and be not grieved [acedieris] with her bands." Therefore sloth is a sin.

I answer that, Sloth, according to Damascene (De Fide Orth. ii, 14) is an oppressive sorrow, which, to wit, so weighs upon man's mind, that he wants to do nothing; thus acid things are also cold. Hence sloth implies a certain weariness of work, as appears from a gloss on Ps. 106:18, "Their soul abhorred all manner of meat," and from the definition of some who say that sloth is a "sluggishness of the mind which neglects to begin good."

Now this sorrow is always evil, sometimes in itself, sometimes in its effect. For sorrow is evil in itself when it is about that which is apparently evil but good in reality, even as, on the other hand, pleasure is evil if it is about that which seems to be good but is, in truth, evil. Since, then, spiritual good is a good in very truth, sorrow about spiritual good is evil in itself. And yet that sorrow also which is about a real evil, is evil in its effect, if it so oppresses man as to draw him away entirely from good deeds. Hence the Apostle (2 Cor. 2:7) did not wish those who repented to be "swallowed up with overmuch sorrow."

Accordingly, since sloth, as we understand it here, denotes sorrow for spiritual good, it is evil on two counts, both in itself and in point of its effect. Consequently it is a sin, for by sin we mean an evil movement of the appetite, as appears from what has been said above (Q[10], A[2]; FS, Q[74], A[4]).

**Reply to Objection 1:** Passions are not sinful in themselves; but they are blameworthy in so far as they are applied to something evil, just as they deserve praise in so far as they are applied to something good. Wherefore sorrow, in itself, calls neither for praise nor for blame: whereas moderate sorrow for evil calls for praise, while sorrow for good, and again immoderate sorrow for evil, call for blame. It is in this sense that sloth is said to be a sin.

**Reply to Objection 2:** The passions of the sensitive appetite may either be venial sins in themselves, or incline the soul to mortal sin. And since the sensitive appetite has a bodily organ, it follows that on account of some bodily transmutation a man becomes apt to commit some particular sin. Hence it may happen that certain sins may become more insistent, through certain bodily transmutations occurring at certain fixed times. Now all bodily effects, of themselves, dispose one to sorrow; and thus it is that those who fast are harassed by sloth towards mid-day, when they begin to feel the want of food, and to be parched by the sun's heat.
Reply to Objection 3: It is a sign of humility if a man does not think too much of himself, through observing his own faults; but if a man contemns the good things he has received from God, this, far from being a proof of humility, shows him to be ungrateful: and from such like contempt results sloth, because we sorrow for things that we reckon evil and worthless. Accordingly we ought to think much of the goods of others, in such a way as not to disparage those we have received ourselves, because if we did they would give us sorrow.

Reply to Objection 4: Sin is ever to be shunned, but the assaults of sin should be overcome, sometimes by flight, sometimes by resistance; by flight when a continued thought increases the incentive to sin, as in lust; for which reason it is written (1 Cor. 6:18): "Fly fornication"; by resistance, when perseverance in the thought diminishes the incentive to sin, which incentive arises from some trivial consideration. This is the case with sloth, because the more we think about spiritual goods, the more pleasing they become to us, and forthwith sloth dies away.

Article 2: Whether sloth is a special vice?

Objection 1: It would seem that sloth is not a special vice. For that which is common to all vices does not constitute a special kind of vice. But every vice makes a man sorrowful about the opposite spiritual good: for the lustful man is sorrowful about the good of continence, and the glutton about the good of abstinence. Since then sloth is sorrow for spiritual good, as stated above (A[1]), it seems that sloth is not a special sin.

Objection 2: Further, sloth, through being a kind of sorrow, is opposed to joy. Now joy is not accounted one special virtue. Therefore sloth should not be reckoned a special vice.

Objection 3: Further, since spiritual good is a general kind of object, which virtue seeks, and vice shuns, it does not constitute a special virtue or vice, unless it be determined by some addition. Now nothing, seemingly, except toil, can determine it to sloth, if this be a special vice; because the reason why a man shuns spiritual goods, is that they are toilsome, wherefore sloth is a kind of weariness: while dislike of toil, and love of bodily repose seem to be due to the same cause, viz. idleness. Hence sloth would be nothing but laziness, which seems untrue, for idleness is opposed to carefulness, whereas sloth is opposed to joy. Therefore sloth is not a special vice.

On the contrary, Gregory (Moral. xxxi, 45) distinguishes sloth from the other vices. Therefore it is a special vice.

I answer that, Since sloth is sorrow for spiritual good, if we take spiritual good in a general way, sloth will not be a special vice, because, as stated above (FS, Q[71], A[1]), every vice shuns the spiritual good of its opposite virtue. Again it cannot be said that sloth is a special vice, in so far as it shuns spiritual good, as toilsome, or troublesome to the body, or as a hindrance to the body's pleasure, for this again would not sever sloth from carnal vices, whereby a man seeks bodily comfort and pleasure.

Wherefore we must say that a certain order exists among spiritual goods, since all the spiritual goods that are in the acts of each virtue are directed to one spiritual good, which is the Divine good, about which there is a special virtue, viz. charity. Hence it is proper to each virtue to
rejoice in its own spiritual good, which consists in its own act, while it belongs specially to charity to have that spiritual joy whereby one rejoices in the Divine good. In like manner the sorrow whereby one is displeased at the spiritual good which is in each act of virtue, belongs, not to any special vice, but to every vice, but sorrow in the Divine good about which charity rejoices, belongs to a special vice, which is called sloth. This suffices for the Replies to the Objections.