

Summa Theologiae Prima Secundae

Question 71 Articles 4, 5, and 6

Articulus 4

I^a-IIae q. 71 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod actus vitiosus, sive peccatum, non possit simul esse cum virtute. Contraria enim non possunt esse simul in eodem. Sed peccatum quodammodo contrariatur virtuti, ut dictum est. Ergo peccatum non potest simul esse cum virtute.

arg. 2 Praeterea, peccatum est peius quam vitium, idest actus malus quam habitus malus. Sed vitium non potest simul esse in eodem cum virtute. Ergo neque peccatum.

arg. 3 Praeterea, sicut peccatum accidit in rebus voluntariis, ita et in rebus naturalibus, ut dicitur in II Physic. Sed nunquam in rebus naturalibus accidit peccatum nisi per aliquam corruptionem virtutis naturalis, sicut monstra accidunt corrupto aliquo principio in semine, ut dicitur in II Physic. Ergo etiam in rebus voluntariis non accidit peccatum nisi corrupta aliqua virtute animae. Et sic peccatum et virtus non possunt esse in eodem.

Sed contra est quod philosophus dicit, in II Ethic., quod per contraria virtus generatur et corrumpitur. Sed unus actus virtuosus non causat virtutem, ut supra habitum est. Ergo neque unus actus peccati tollit virtutem. Possunt ergo simul in eodem esse.

Corpus . Respondeo dicendum quod peccatum comparatur ad virtutem sicut actus malus ad habitum bonum. Aliter autem se habet habitus in anima, et forma in re naturali. Forma enim naturalis ex necessitate producit operationem sibi convenientem, unde non potest esse simul cum forma naturali actus formae contrariae; sicut non potest esse cum calore actus infrigidationis, neque simul cum levitate motus descensionis, nisi forte ex violentia exterioris moventis. Sed habitus in anima non ex necessitate producit suam operationem, sed homo utitur eo cum voluerit. Unde simul habitu in homine existente, potest non uti habitu, aut agere contrarium actum. Et sic potest habens virtutem procedere ad actum peccati. Actus autem peccati, si comparetur ad ipsam virtutem prout est habitus quidam, non potest

1 Whether sin is compatible with virtue?

Objection 1: It would seem that a vicious act, i.e. sin, is incompatible with virtue. For contraries cannot be together in the same subject. Now sin is, in some way, contrary to virtue, as stated above (Article [1]). Therefore sin is incompatible with virtue.

Objection 2: Further, sin is worse than vice, i.e. evil act than evil habit. But vice cannot be in the same subject with virtue: neither, therefore, can sin.

Objection 3: Further, sin occurs in natural things, even as in voluntary matters (Phys. ii, text. 82). Now sin never happens in natural things, except through some corruption of the natural power; thus monsters are due to corruption of some elemental force in the seed, as stated in Phys. ii. Therefore no sin occurs in voluntary matters, except through the corruption of some virtue in the soul: so that sin and virtue cannot be together in the same subject.

On the contrary, The Philosopher says (Ethic. ii, 2,3) that “virtue is engendered and corrupted by contrary causes.” Now one virtuous act does not cause a virtue, as stated above (Question [51], Article [3]): and, consequently, one sinful act does not corrupt virtue. Therefore they can be together in the same subject.

I answer that, Sin is compared to virtue, as evil act to good habit. Now the position of a habit in the soul is not the same as that of a form in a natural thing. For the form of a natural thing produces, of necessity, an operation befitting itself; wherefore a natural form is incompatible with the act of a contrary form: thus heat is incompatible with the act of cooling, and lightness with downward movement (except perhaps violence be used by some extrinsic mover): whereas the habit that resides in the soul, does not, of necessity, produce its operation, but is used by man when he wills. Consequently man, while possessing a habit, may either fail to use the habit, or produce a contrary act; and so a man having a virtue may produce an act of sin. And this sinful act, so long as there is but one, cannot corrupt virtue, if we compare the act to the virtue itself as a habit: since, just

ipsam corrumpere, si sit unus tantum, sicut enim non generatur habitus per unum actum, ita nec per unum actum corrumpitur, ut supra dictum est. Sed si comparetur actus peccati ad causam virtutum, sic possibile est quod per unum actum peccati aliquae virtutes corrumpantur. Quodlibet enim peccatum mortale contrariatur caritati, quae est radix omnium virtutum infusarum, inquantum sunt virtutes, et ideo per unum actum peccati mortalis, exclusa caritate, excluduntur per consequens omnes virtutes infusae, quantum ad hoc quod sunt virtutes. Et hoc dico propter fidem et spem, quarum habitus remanent informes post peccatum mortale, et sic non sunt virtutes. Sed peccatum veniale, quod non contrariatur caritati nec excludit ipsam, per consequens etiam non excludit alias virtutes. Virtutes vero acquisitae non tolluntur per unum actum cuiuscumque peccati. Sic igitur peccatum mortale non potest simul esse cum virtutibus infusis, potest tamen simul esse cum virtutibus acquisitis. Peccatum vero veniale potest simul esse et cum virtutibus infusis, et cum acquisitis.

ad 1 Ad primum ergo dicendum quod peccatum non contrariatur virtuti secundum se, sed secundum suum actum. Et ideo peccatum non potest simul esse cum actu virtutis, potest tamen simul esse cum habitu.

ad 2 Ad secundum dicendum quod vitium directe contrariatur virtuti, sicut et peccatum actui virtuoso. Et ideo vitium excludit virtutem, sicut peccatum excludit actum virtutis.

ad 3 Ad tertium dicendum quod virtutes naturales agunt ex necessitate, et ideo, integra existente virtute, nunquam peccatum potest in actu inveniri. Sed virtutes animae non producantur actus ex necessitate, unde non est similis ratio.

Articulus 5

arg. 1 Ad quintum sic proceditur. Videtur quod in quolibet peccato sit aliquis actus. Sicut enim meritum comparatur ad virtutem, ita peccatum ad vitium comparatur. Sed meritum non potest esse absque aliquo actu. Ergo nec peccatum potest esse absque aliquo actu.

arg. 2 Praeterea, Augustinus dicit, in libro de Lib.

1 as habit is not engendered by one act, so neither is it destroyed by one act as stated above (Question [63], Article [2], ad 2). But if we compare the sinful act to the cause of the virtues, then it is possible for some virtues to be destroyed by one sinful act. For every
5 mortal sin is contrary to charity, which is the root of all the infused virtues, as virtues; and consequently, charity being banished by one act of mortal sin, it follows that all the infused virtues are expelled “as virtues.” And I say on account of faith and hope,
10 whose habits remain unquickened after mortal sin, so that they are no longer virtues. On the other hand, since venial sin is neither contrary to charity, nor banishes it, as a consequence, neither does it expel the other virtues. As to the acquired virtues, they are not destroyed by one act of any kind of sin.

15 Accordingly, mortal sin is incompatible with the infused virtues, but is consistent with acquired virtue: while venial sin is compatible with virtues, whether infused or acquired.

20 **Reply to Objection 1:** Sin is contrary to virtue, not by reason of itself, but by reason of its act. Hence sin is incompatible with the act, but not with the habit, of virtue.

25 **Reply to Objection 2:** Vice is directly contrary to virtue, even as sin to virtuous act: and so vice excludes virtue, just as sin excludes acts of virtue.

30 **Reply to Objection 3:** The natural powers act of necessity, and hence so long as the power is unimpaird, no sin can be found in the act. On the other hand, the virtues of the soul do not produce their acts of necessity; hence the comparison fails.

Whether every sin includes an action?

35 **Objection 1:** It would seem that every sin includes an action. For as merit is compared with virtue, even so is sin compared with vice. Now there can be no merit without an action. Neither, therefore, can there be sin without action.

40 **Objection 2:** Further, Augustine says (De Lib. Arb. iii, 18) [*Cf. De Vera Relig. xiv.]: So “true is it that every sin is voluntary, that, unless it be voluntary, it is no sin at all.” Now nothing can be voluntary, save through an act of the will. Therefore every sin
45

Arb., quod *omne peccatum adeo est voluntarium, quod si non sit voluntarium, non est peccatum*. Sed non potest esse aliquid voluntarium nisi per actum voluntatis. Ergo omne peccatum habet aliquem actum.

arg. 3 Praeterea, si peccatum esset absque aliquo actu, sequeretur quod ex hoc ipso quod aliquis cessat ab actu debito, peccaret. Sed continue aliquis cessat ab actu debito, ille scilicet qui nunquam actum debitum operatur. Ergo sequeretur quod continue peccaret, quod est falsum. Non ergo est aliquid peccatum absque actu.

Sed contra est quod dicitur Iac. IV, *scienti bonum facere et non facienti, peccatum est illi*. Sed non facere non importat aliquem actum. Ergo peccatum potest esse absque actu.

Corpus. Respondeo dicendum quod quaestio ista principaliter movetur propter peccatum omissionis, de quo aliqui diversimode opinantur. Quidam enim dicunt quod in omni peccato omissionis est aliquis actus vel interior vel exterior. Interior quidem, sicut cum aliquis vult non ire ad Ecclesiam quando ire tenetur. Exterior autem, sicut cum aliquis illa hora qua ad Ecclesiam ire tenetur, vel etiam ante, occupat se talibus quibus ab eundo ad Ecclesiam impeditur. Et hoc quodammodo videtur in primum redire, qui enim vult aliquid cum quo aliud simul esse non potest, ex consequenti vult illo carere; nisi forte non perpendat quod per hoc quod vult facere, impeditur ab eo quod facere tenetur; in quo casu posset per negligentiam culpabilis iudicari. Alii vero dicunt quod in peccato omissionis non requiritur aliquis actus, ipsum enim non facere quod quis facere tenetur, peccatum est. Utraque autem opinio secundum aliquid veritatem habet. Si enim intelligatur in peccato omissionis illud solum quod per se pertinet ad rationem peccati, sic quandoque omissionis peccatum est cum actu interiori, ut cum aliquis vult non ire ad Ecclesiam, quandoque vero absque omni actu vel interiori vel exteriori, sicut cum aliquis hora qua tenetur ire ad Ecclesiam, nihil cogitat de eundo vel non eundo ad Ecclesiam. Si vero in peccato omissionis intelligantur etiam causae vel occasiones omittendi, sic necesse est in peccato omissionis aliquem actum esse. Non enim est peccatum omissionis nisi cum aliquis praetermittit quod potest facere et non facere. Quod autem aliquis declinet ad non faciendum illud quod potest facere

1 implies an act.

Objection 3: Further, if sin could be without act, it would follow that a man sins as soon as he ceases doing what he ought. Now he who never does something that he ought to do, ceases continually doing what he ought. Therefore it would follow that he sins continually; and this is untrue. Therefore there is no sin without an act.

On the contrary, It is written (James 4:17): “To him . . . who knoweth to do good, and doth it not, to him it is a sin.” Now “not to do” does not imply an act. Therefore sin can be without act.

I answer that, The reason for urging this question has reference to the sin of omission, about which there have been various opinions. For some say that in every sin of omission there is some act, either interior or exterior---interior, as when a man wills “not to go to church,” when he is bound to go---exterior, as when a man, at the very hour that he is bound to go to church (or even before), occupies himself in such a way that he is hindered from going. This seems, in a way, to amount to the same as the first, for whoever wills one thing that is incompatible with this other, wills, consequently, to go without this other: unless, perchance, it does not occur to him, that what he wishes to do, will hinder him from that which he is bound to do, in which case he might be deemed guilty of negligence. On the other hand, others say, that a sin of omission does not necessarily suppose an act: for the mere fact of not doing what one is bound to do is a sin.

Now each of these opinions has some truth in it. For if in the sin of omission we look merely at that in which the essence of the sin consists, the sin of omission will be sometimes with an interior act, as when a man wills “not to go to church”: while sometimes it will be without any act at all, whether interior or exterior, as when a man, at the time that he is bound to go to church, does not think of going or not going to church.

If, however, in the sin of omission, we consider also the causes, or occasions of the omission, then the sin of omission must of necessity include some act. For there is no sin of omission, unless we omit what we can do or not do: and that we turn aside so as not to do what we can do or not do, must needs

et non facere, non est nisi ex aliqua causa vel occasione coniuncta vel praecedente. Et si quidem causa illa non sit in potestate hominis, omissio non habet rationem peccati, sicut cum aliquis propter infirmitatem praetermittit ad Ecclesiam ire. Si vero causa vel occasio omittendi subiaceat voluntati, omissio habet rationem peccati, et tunc semper oportet quod ista causa, in quantum est voluntaria, habeat aliquem actum, ad minus interiorem voluntatis. Qui quidem actus quandoque directe fertur in ipsam omissionem, puta cum aliquis vult non ire ad Ecclesiam, vitans laborem. Et tunc talis actus per se pertinet ad omissionem, voluntas enim cuiuscumque peccati per se pertinet ad peccatum illud, eo quod voluntarium est de ratione peccati. Quandoque autem actus voluntatis directe fertur in aliud, per quod homo impeditur ab actu debito, sive illud in quod fertur voluntas, sit coniunctum omissioni, puta cum aliquis vult ludere quando ad Ecclesiam debet ire; sive etiam sit praecedens, puta cum aliquis vult diu vigilare de sero, ex quo sequitur quod non vadat hora matutinali ad Ecclesiam. Et tunc actus iste interior vel exterior per accidens se habet ad omissionem, quia omissio sequitur praeter intentionem; hoc autem dicimus per accidens esse, quod est praeter intentionem, ut patet in II Physic. Unde manifestum est quod tunc peccatum omissionis habet quidem aliquem actum coniunctum vel praecedentem, qui tamen per accidens se habet ad peccatum omissionis. Iudicium autem de rebus dandum est secundum illud quod est per se, et non secundum illud quod est per accidens. Unde verius dici potest quod aliquod peccatum possit esse absque omni actu. Alioquin etiam ad essentiam aliorum peccatorum actualium pertinerent actus et occasiones circumstantes.

ad 1 Ad primum ergo dicendum quod plura requiruntur ad bonum quam ad malum, eo quod *bonum contingit ex tota integra causa, malum autem ex singularibus defectibus*, ut Dionysius dicit, IV cap. de Div. Nom. Et ideo peccatum potest contingere sive aliquis faciat quod non debet, sive non faciendo quod debet, sed meritum non potest esse nisi aliquis faciat voluntarie quod debet. Et ideo meritum non potest esse sine actu, sed peccatum potest esse sine actu.

ad 2 Ad secundum dicendum quod aliquid dicitur voluntarium non solum quia cadit super ipsum actus voluntatis, sed quia in potestate nostra est ut fiat vel non fiat, ut dicitur in III Ethic. Unde etiam ipsum

1 be due to some cause or occasion, either united with the omission or preceding it. Now if this cause be not in man's power, the omission will not be sinful, as when anyone omits going to church on account of sickness: but if the cause or occasion be subject to the will, the omission is sinful; and such cause, in so far as it is voluntary, must needs always include some act, at least the interior act of the will: which act sometimes bears directly on the omission, as when a man wills «not to go to church,» because it is too much trouble; and in this case this act, of its very nature, belongs to the omission, because the volition of any sin whatever, pertains, of itself, to that sin, since voluntariness is essential to sin. Sometimes, however, the act of the will bears directly on something else which hinders man from doing what he ought, whether this something else be united with the omission, as when a man wills to play at the time he ought to go to church---or, precede the omission, as when a man wills to sit up late at night, the result being that he does not go to church in the morning. In this case the act, interior or exterior, is accidental to the omission, since the omission follows outside the intention, and that which is outside the intention is said to be accidental (Phys. ii, text. 49,50). Wherefore it is evident that then the sin of omission has indeed an act united with, or preceding the omission, but that this act is accidental to the sin of omission.

Now in judging about things, we must be guided by that which is proper to them, and not by that which is accidental: and consequently it is truer to say that a sin can be without any act; else the circumstantial acts and occasions would be essential to other actual sins.

35 **Reply to Objection 1:** More things are required for good than for evil, since “good results from a whole and entire cause, whereas evil results from each single defect,” as Dionysius states (Div. Nom. iv): so that sin may arise from a man doing what he ought not, or by his not doing what he ought; while there can be no merit, unless a man do willingly what he ought to do: wherefore there can be no merit without act, whereas there can be sin without act.

45 **Reply to Objection 2:** The term “voluntary” is applied not only to that on which the act of the will is brought to bear, but also to that which we have the power to do or not to do, as stated in Ethic. iii, 5.

non velle potest dici voluntarium, in quantum in potestate hominis est velle et non velle.

ad 3 Ad tertium dicendum quod peccatum omissionis contrariatur praecepto affirmativo, quod obligat semper, sed non ad semper. Et ideo solum pro tempore illo aliquis cessando ab actu peccat, pro quo praeceptum affirmativum obligat.

Articulus 6

arg. 1 Ad sextum sic proceditur. Videtur quod inconvenienter definiatur peccatum, cum dicitur, peccatum est *dictum vel factum vel concupitum contra legem aeternam*. Dictum enim, vel factum, vel concupitum, importat aliquem actum. Sed non omne peccatum importat aliquem actum, ut dictum est. Ergo haec definitio non includit omne peccatum.

arg. 2 Praeterea, Augustinus dicit, in libro de duabus animabus, *peccatum est voluntas retinendi vel consequendi quod iustitia vetat*. Sed voluntas sub concupiscentia comprehenditur, secundum quod concupiscentia largo modo sumitur, pro omni appetitu. Ergo suffecisset dicere, peccatum est concupitum contra legem aeternam; nec oportuit addere, dictum vel factum.

arg. 3 Praeterea, peccatum proprie consistere videtur in aversione a fine, nam bonum et malum principaliter considerantur secundum finem, ut ex supradictis patet. Unde et Augustinus, in I de Lib. Arb., per comparisonem ad finem definit peccatum, dicens quod *peccare nihil est aliud quam, neglectis rebus aeternis, temporalia sectari*, et in libro octoginta trium quaest., dicit quod *omnis humana perversitas est uti fruendis et frui utendis*. Sed in praemissa definitione nulla fit mentio de aversione a debito fine. Ergo insufficienter definitur peccatum.

arg. 4 Praeterea, ex hoc dicitur aliquid esse prohibitum, quia legi contrariatur. Sed non omnia peccata sunt mala quia prohibita, sed quaedam sunt prohibita quia mala. Non ergo in communi definitione peccati debuit poni quod sit contra legem Dei.

arg. 5 Praeterea, peccatum significat malum hominis actum, ut ex dictis patet. Sed malum hominis est contra rationem esse, ut Dionysius dicit, IV cap. de Div. Nom. Ergo potius debuit dici quod peccatum

1 Hence even not to will may be called voluntary, in so far as man has it in his power to will, and not to will.

5 **Reply to Objection 3:** The sin of omission is contrary to an affirmative precept which binds always, but not for always. Hence, by omitting to act, a man sins only for the time at which the affirmative precept binds him to act.

10 **Whether sin is fittingly defined as a word, deed, or desire contrary to the eternal law?**

15 **Objection 1:** It would seem that sin is unfittingly defined by saying: “Sin is a word, deed, or desire, contrary to the eternal law.” Because “Word,” “deed,” and “desire” imply an act; whereas not every sin implies an act, as stated above (Article [5]). Therefore this definition does not include every sin.

20 **Objection 2:** Further, Augustine says (De Duab. Anim. xii): “Sin is the will to retain or obtain what justice forbids.” Now will is comprised under desire, in so far as desire denotes any act of the appetite. Therefore it was enough to say: “Sin is a desire contrary to the eternal law,” nor was there need to add “word” or “deed.”

30 **Objection 3:** Further, sin apparently consists properly in aversion from the end: because good and evil are measured chiefly with regard to the end as explained above (Question [1], Article [3]; Question [18], Articles [4],6; Question [20], Articles [2],3): wherefore Augustine (De Lib. Arb. i) defines sin in reference to the end, by saying that “sin is nothing else than to neglect eternal things, and seek after temporal things”: and again he says (Qq. lxxxii, qu. 30) that “all human wickedness consists in using what we should enjoy, and in enjoying what we should use.” Now the definition in question contains no mention of aversion from our due end: therefore it is an insufficient definition of sin.

40 **Objection 4:** Further, a thing is said to be forbidden, because it is contrary to the law. Now not all sins are evil through being forbidden, but some are forbidden because they are evil. Therefore sin in general should not be defined as being against the law of God.

sit contra rationem, quam quod peccatum sit contra legem aeternam.

Sed Contra. In contrarium sufficit auctoritas Augustini.

Corpus. Respondeo dicendum quod, sicut ex dictis patet, peccatum nihil aliud est quam actus humanus malus. Quod autem aliquis actus sit humanus, habet ex hoc quod est voluntarius, sicut ex supradictis patet, sive sit voluntarius quasi a voluntate elicited, ut ipsum velle et eligere; sive quasi a voluntate imperatus, ut exteriores actus vel locutionis vel operationis. Habet autem actus humanus quod sit malus, ex eo quod caret debita commensuratione. Omnis autem commensuratio cuiuscumque rei attenditur per comparationem ad aliquam regulam, a qua si diverstat, incommensurata erit. Regula autem voluntatis humanae est duplex, una propinqua et homogenea, scilicet ipsa humana ratio; alia vero est prima regula, scilicet lex aeterna, quae est quasi ratio Dei. Et ideo Augustinus in definitione peccati posuit duo, unum quod pertinet ad substantiam actus humani, quod est quasi materiale in peccato, cum dixit, dictum vel factum vel concupitum; aliud autem quod pertinet ad rationem mali, quod est quasi formale in peccato, cum dixit, contra legem aeternam.

ad 1 Ad primum ergo dicendum quod affirmatio et negatio reducuntur ad idem genus, sicut in divinis genitum et ingenitum ad relationem, ut Augustinus dicit, in V de Trin. Et ideo pro eodem est accipiendum dictum et non dictum, factum et non factum.

ad 2 Ad secundum dicendum quod prima causa peccati est in voluntate, quae imperat omnes actus voluntarios, in quibus solum invenitur peccatum, et ideo Augustinus quandoque per solam voluntatem definit peccatum. Sed quia etiam ipsi exteriores actus pertinent ad substantiam peccati, cum sint secundum se mali, ut dictum est, necesse fuit quod in definitione peccati poneretur etiam aliquid pertinens ad exteriores actus.

ad 3 Ad tertium dicendum quod lex aeterna primo et principaliter ordinat hominem ad finem, consequenter autem facit hominem bene se habere circa ea quae sunt ad finem. Et ideo in hoc quod dicit contra legem aeternam, tangit aversionem a fine, et omnes alias inordinationes.

ad 4 Ad quartum dicendum quod, cum dicitur quod

1 **Objection 5:** Further, a sin denotes a bad human act, as was explained above (Article [1]). Now man's evil is to be against reason, as Dionysius states (Div. Nom. iv). Therefore it would have been better to say that sin is against reason than to say
5 that it is contrary to the eternal law.

On the contrary, the authority of Augustine suffices (Contra Faust. xxii, 27).

10 **I answer that,** As was shown above (Article [1]), sin is nothing else than a bad human act. Now that an act is a human act is due to its being voluntary, as stated above (Question [1], Article [1]), whether it be voluntary, as being elicited by the will, e.g. to will or to choose, or as being commanded by
15 the will, e.g. the exterior actions of speech or operation. Again, a human act is evil through lacking conformity with its due measure: and conformity of measure in a thing depends on a rule, from which if that thing depart, it is incommensurate. Now there
20 are two rules of the human will: one is proximate and homogeneous, viz. the human reason; the other is the first rule, viz. the eternal law, which is God's reason, so to speak. Accordingly Augustine (Contra Faust. xxii, 27) includes two things in the definition
25 of sin; one, pertaining to the substance of a human act, and which is the matter, so to speak, of sin, when he says "word," "deed," or "desire"; the other, pertaining to the nature of evil, and which is the form, as it were, of sin, when he says, "contrary to the eternal law."

30 **Reply to Objection 1:** Affirmation and negation are reduced to one same genus: e.g. in Divine things, begotten and unbegotten are reduced to the genus "relation," as Augustine states (De Trin. v, 6,7): and
35 so "word" and "deed" denote equally what is said and what is not said, what is done and what is not done.

40 **Reply to Objection 2:** The first cause of sin is in the will, which commands all voluntary acts, in which alone is sin to be found: and hence it is that Augustine sometimes defines sin in reference to the will alone. But since external acts also pertain to the substance of sin, through being evil of themselves, as stated, it was necessary in defining sin to include something referring to external action.

45 **Reply to Objection 3:** The eternal law first and foremost directs man to his end, and in consequence,

non omne peccatum ideo est malum quia est prohibitum, intelligitur de prohibitione facta per ius positivum. Si autem referatur ad ius naturale, quod continetur primo quidem in lege aeterna, secundo vero in naturali iudicatorio rationis humanae, tunc omne peccatum est malum quia prohibitum, ex hoc enim ipso quod est inordinatum, iuri naturali repugnat.

ad 5 Ad quintum dicendum quod a theologis consideratur peccatum praecipue secundum quod est offensa contra Deum, a philosopho autem morali, secundum quod contrariatur rationi. Et ideo Augustinus convenientius definit peccatum ex hoc quod est contra legem aeternam, quam ex hoc quod est contra rationem, praecipue cum per legem aeternam regulemur in multis quae excedunt rationem humanam, sicut in his quae sunt fidei.

1 makes man to be well disposed in regard to things which are directed to the end: hence when he says, “contrary to the eternal law,” he includes aversion from the end and all other forms of inordinateness.

5 **Reply to Objection 4:** When it is said that not every sin is evil through being forbidden, this must be understood of prohibition by positive law. If, however, the prohibition be referred to the natural law, which is contained primarily in the eternal law, but secondarily in the natural code of the human reason, 10 then every sin is evil through being prohibited: since it is contrary to natural law, precisely because it is inordinate.

15 **Reply to Objection 5:** The theologian considers sin chiefly as an offense against God; and the moral philosopher, as something contrary to reason. Hence Augustine defines sin with reference to its being “contrary to the eternal law,” more fittingly than with reference to its being contrary to reason; the 20 more so, as the eternal law directs us in many things that surpass human reason, e.g. in matters of faith.