

Since the gift of a universe ought not to tempt us to omit a single duty, it is evident that each duty outweighs the universe, and for each omission of duty we owe to God more than a universe. Evidently, therefore, we cannot ourselves satisfy God for our past sin. But satisfaction must be made, or punishment inflicted; for only by punishing sin, or receiving satisfaction for sin, can God's honor be maintained. That it ought to be maintained is evident; since as there is nothing in the universe greater or better than God, to maintain God's honor is most just, and the best thing for the whole universe. If God were to forgive sin without satisfaction being made for it, it would be a disorder in his kingdom. Sin, in that case, being subject to no law, would enjoy greater freedom than goodness. Now, as God's honor can be preserved in two ways, either by punishing sin, or receiving satisfaction for it, why does God choose satisfaction instead of punishment? Anselm gives two reasons, first, because so sublime a work as man's rational nature should not be created in vain, or suffered to perish: second, because the number of the redeemed being absolutely fixed, and some of the angels having fallen, their number must be supplied from among men. Man must, therefore, be enabled to satisfy God for his sin, in order that he may be saved. But to satisfy God, we have seen that he must give God more than the universe, that is, more than all that is not God. But only God himself is this — therefore God himself must make the satisfaction. But it is man who owes the debt, therefore God must be man to make satisfaction. Hence the necessity of the Incarnation of the Son of God, or of the God-man. To make satisfaction this God-man must pay something which he does not him-