

**Aquinas**

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**Treatise on  
Law**

Translated, with Introduction,  
Notes, and Glossary, by  
Richard J. Regan

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*Thomas Aquinas , Richard J. Regan*

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# Treatise on Law

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**Treatise on Law** Thomas Aquinas , Richard J. Regan

This new translation of the *Treatise on Law* offers fidelity to the Latin in a readable new version that will prove useful to students of the natural law tradition in ethics, political theory, and jurisprudence, as well as to students of Western intellectual history.

## Treatise on Law Details

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## Nick Shelton says

Four stars, Maybe closer to five.

It's hard not to give the Summa five stars.

To be honest, I thought I would hate this book. I read it originally for Phil & Eth.

Aquinas gets a bad rap for strawmaning arguments and to be sure, he does that way too much for comfort, but his style demands he always has another argument so it kinda demands that.

With that. Crisp political writing and solid argumentation. He even admits that political philosophy may progress over time. He sets up executive authority and I think lays the groundwork for republicanism.

Certainly a thrill to read.

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## Thordur says

Tómas af Aquina var uppi á 13. öld. Á sama tíma og hann var að skrifa þessa bók þá geysaði Sturlungaöld á Íslandi. Þessi bók fjallar um lög, ýmiskonar lög. T.d. fjallar hún um mannalög, náttúrulög, og eilíf lög. Hvenær getum við fylgt lögum, hvaða lögum, og hverra er að fylgja lögum og hvenær er það ekki hægt? Tómas talar um þetta allt og á köflum þá verður þetta nokkuð flókið.

Ég velti fyrir mér þýðingum á svona efni. Stundum virðist hugmyndin óskiljanleg eða að það vanti eitthvað inni. Tapaðist eitthvað við þýðingu eða er maður sjálfur ekki nógu glöggur til að skilja hvert verið sé að leiða mann? Gott samt að renna í gegnum þetta. Það situr alltaf eitthvað eftir.

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## Marc Schaeffer says

brilliant! but I'm going to have to re-read it before concluding it is actually 100% correct.

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## Luke Adams says

Foundational stuff.

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## Amy says

Aquinas believes law ideally creates good people by imposing moral obligations rather than forcing subjects to do or not do something. Human law is derived from natural law which comes from divine law, which is good. So all law, ideally, should be good because it comes from God and makes people want to be good.

"Laws framed by men are either just or unjust. If they be just, they have the power of binding in conscience, from the eternal law whence they are derived.."

Also, "the rules and measure of human acts is the reason, which is the first principle of human acts..Consequently it follows that law is something pertaining to reason".

Yeah, kinda dry, so it was slow reading. I don't think I'll seek out any Aquinas again, but that's just personal preference.

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### **Adam Cherson says**

I rate this book a 4.0 on a scale of 1 to 5 with 5 being best. A very interesting emphasis on the practical, as opposed to the speculative, as being the best foundation for the creation of laws. Suggests that the best type of government combines all the others and also that the appropriate response to tyrannical government is the 'other cheek' approach.

There are some laws which may be ignored when there is a greater good for the community to be achieved. All laws commend acts of virtue but not all acts of virtue are commanded by laws since some virtuous acts are for the private good and laws are not made for the private good. Laws are better made by lawmakers than by judges, but judges are essential to work out details.

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### **Pam Seale says**

Difficult read for me, but thought provoking.

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### **Jenna says**

Aquinas theological theory, "Treatise On Law" was that all law is came from the highest-----which is God. That by creation God sets limited being in existence apart from Himself. He also mentioned that there is no eternal law, because every law was exercise by someone. Since, there is no someone existing: that God alone is the eternity.

The words alone above is enough for me to understand his theory, I'm not going to criticize Aquinas it's basically a fundamental idea that I grow up with, and I'm however familiar with his law. Yes, I disagree with it completely, because his theory does not have enough proof to exercise with.

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### **Erik Graff says**

This was the first book I completed upon enrolling into Loyola University Chicago's philosophy program, presumably for David Ozar's class on ethics. In this class we discussed Natural Law, Deontological and Utilitarian ethical systems, Aquinas being representative of the former. So far as Natural Law was concerned

most class discussion concerned the position of the Catholic Church as regards abortion.

Natural Law ethics is rather moribund today thanks to the general acceptance of evolutionary theory. The Thomistic position, however, is that every thing has a nature prefigured in the mind of the creator and that the goal of human behavior ought be to realize the harmonious perfection of these natures.

The only person I have ever met who ostensibly subscribed to Natural Law ethics was Father Piderit, a Jesuit who served for a few disastrously tumultuous years as president of the university.

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### **Luke Langley says**

Treatise on Law covers Questions 90–97 of the Summa Theologica Part 1, it is a short but extraordinary set of questions from the 'Summa Theologica' treating the origins and nature of Law, human, natural, and divine law. Aquinas gives a definition of law (a certain dictate of reason, for the common good, made by him who has the care of the community and promulgated) followed by proofs for the founding authority of law, the limiting extents of law, and most importantly the purpose of law- "Law is given for the purpose of directing human acts, and insofar as human acts conduce to virtue, to that extent does law make man good." (Q-92)

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### **Muath Aziz says**

I read this book to dig deep into Christianity and also Christianity's prospective of Judaism. Now I'm more familiar of the christian language and resources and issues and way of thinking and so on.

Both Judaism complete society system and Christ complete personality is seen comprehensively in Islam. I'm not being dogmatic, at least I always try to avoid that, I'm just trying to make a full account of religions meanings and means.

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### **Simon says**

Good!

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