

**Lectio 3**

16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται: ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. 19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα. 20 πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ τὰ ἔργα αὐτοῦ: 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.

Supra dominus assignavit causam spiritualis regenerationis quantum ad descensum filii, et exaltationem filii hominis, et posuit fructum, scilicet vitam aeternam, qui quidem fructus incredibilis videbatur hominibus habentibus necessitatem moriendi: et ideo dominus hoc manifestat, et primo probat magnitudinem fructus ex magnitudine divini amoris; secundo excludit quamdam responsionem, ibi *non enim misit Deus filium suum in mundum, ut iudicet mundum.*

**LECTURE 3**

16 "For God so loved the world that he gave his Only Begotten Son, so that whoever believes in him should not perish, but have eternal life. 17 God did not send his Son into the world to judge the world, but that the world might be saved through him. 18 Whoever believes in him is not judged; but whoever does not believe is already judged, since he does not believe in the name of the Only Begotten Son of God. 19 The judgment of condemnation is this: the light came into the world, and men loved darkness more than the light, because their deeds were evil. 20 Everyone who practices evil hates the light, and does not approach the light for fear that his deeds might be exposed. 21 But everyone who practices the truth comes to the light, to make clear that his deeds are done in God."

476 Above, the Lord assigned as the cause of spiritual regeneration the coming down of the Son and the lifting up of the Son of Man; and he set forth its fruit, which is eternal life. But this fruit seemed unbelievable to men laboring under the necessity of dying. And so now the Lord explains this. First, he proves the greatness of the fruit from the greatness of God's love. Secondly, he rejects a certain reply (v 17).

Notandum est autem, quod omnium bonorum nostrorum causa est dominus et divinus amor. Amare enim proprie est velle alicui bonum. Cum ergo voluntas Dei sit causa rerum, ex hoc provenit nobis bonum, quia Deus amat nos. Et quidem amor Dei est causa boni naturae; Sap. XI, 25: *diligis omnia quae sunt* et cetera. Item est causa boni gratiae; Jer. XXXI, 3: *in caritate perpetua dilexi te, ideo attraxi te*, scilicet per gratiam. Sed quod sit etiam dator boni gloriae, procedit ex magna caritate. Et ideo ostendit hic, hanc Dei caritatem esse maximam ex quatuor.

Primo namque ex persona amantis, quia Deus est qui diligit, et immense; et ideo dicit *sic Deus dilexit*; Deut. XXXIII, 3: *dilexit populos: omnes sancti in manu illius sunt*. Secundo ex conditione amati, quia homo est qui diligitur, mundanus scilicet, corporeus, idest in peccatis existens; Rom. V, 10: *commendat Deus suam caritatem in nobis: quoniam cum adhuc inimici essemus, reconciliati sumus Deo per mortem filii eius*. Et ideo dicit *mundum*. Tertio ex magnitudine munerum: nam dilectio ostenditur per donum, quia, ut dicit Gregorius probatio dilectionis, exhibitio operis est. Deus autem maximum donum nobis dedit, quia filium suum unigenitum; et ideo dicit *ut filium suum unigenitum daret*; Rom. VIII, 32: *proprio filio suo non pepercit, sed pro nobis omnibus tradidit illum*.

Et dicit *suum*, idest filium naturalem, sibi consubstantialem, non adoptivum: de quibus in Ps. LXXXI, 6: *ego dixi, dii estis*. Et per hoc patet falsitas Arii: quia si filius Dei esset creatura, ut ipse dicebat, non posset in eo ostendi immensitas divini amoris, per susceptionem infinitae bonitatis, quam nulla creatura recipere potest. Dicit etiam *unigenitum*, ut ostendat Deum non divisum amorem habere ad plures filios, sed totum in filio, quem dedit ad comprobandum immensitatem sui amoris; infra V, 20: *pater diligit filium, et omnia demonstrat ei*.

477 Here we should note that the cause of all our good is the Lord and divine love. For to love is, properly speaking, to will good to someone. Therefore, since the will of God is the cause of things, good comes to us because God loves us. And God's love is the cause of the good of nature: "You love everything which exists" (Wis 11:2 5). It is also the cause of the good which is grace: "I have loved you with an everlasting love, and so I have drawn you" i.e., through grace (Jer 3 1:3). But it is because of his great love that he gives us the good of glory. So he shows us here, from four standpoints, that this love of God is the greatest.

First, from the person of the one loving, because it is God who loves, and immeasurably. So he says, **For God so loved**: "He has loved the people; all the holy ones are in his hand" (Dt 33:3). Secondly, from the condition of the one who is loved, because it is man, a bodily creature of the world, i.e., existing in sin: "God shows his love for us, because while we were still his enemies, we were reconciled to God by the death of his Son" (Rom 5:8). Thus he says, **the world**. Thirdly, from the greatness of his gifts, for love is shown by a gift; as Gregory says: "The proof of love is given by action." But God has given us the greatest of gifts, his Only Begotten Son, and so he says, **that he gave his Only Begotten Son**. "God did not spare his own Son, but delivered him up for all of us" (Rom 8:32).

He says his Son, i.e., his natural Son, consubstantial, not an adopted son, i.e., not those sons of which the Psalmist says: "I said: You are gods" (Ps 81:6). This shows that the opinion of Arius is false: for if the Son of God were a creature, as he said, the immensity of God's love through the taking on of infinite goodness, which no creature can receive, could not have been revealed in him. He further says **Only Begotten**, to show that God does not have a love divided among many sons, but all of it is for that Son whom he gave to prove the immensity of his love: "For the Father loves the Son, and shows him everything that he does" (below 5:20).

Quarto ex fructus magnitudine, quia per eum habemus vitam aeternam, unde dicit *ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam*: quam acquisivit nobis per mortem crucis.

Sed numquid ad hoc dedit eum ut moreretur in cruce? Dedit quidem eum ad mortem crucis, in quantum dedit voluntatem patiendi in ea: et hoc dupliciter. Primo quia in quantum filius Dei, ab aeterno habuit voluntatem assumendi carnem, et patiendi pro nobis, et hanc voluntatem habuit a patre. Secundo vero quia animae Christi inspirata est a Deo voluntas patiendi.

Nota autem, quod dominus supra loquens de descensu qui competit Christo secundum divinitatem, nominavit eum filium Dei; et hoc est ratione unius suppositi in duabus naturis, sicut supra dictum est. Et ideo divina possunt praedicari de supposito humanae naturae, et humana de supposito divinae, non tamen secundum eandem naturam; sed divina secundum divinam naturam, et humana secundum humanam. Specialis autem causa quare hic nominavit eum filium Dei est quia ipse proposuit donum istud in signum divini amoris, per quem provenit nobis fructus vitae aeternae. Tali ergo nomine nominandus erat, cui competeret indicare virtutem factivam vitae aeternae, quae non est in Christo in quantum filius hominis, sed in quantum filius Dei; I Io. ult., 20: *hic est verus Deus, et vita aeterna*; supra I, 4: *in ipso vita erat*.

Sed nota, quod dicit *non pereat*. Perire namque dicitur aliquid quod impeditur ne perveniat ad finem ad quem ordinatur. Homo autem ordinatur ad finem, qui est vita aeterna; et quamdiu peccat, avertit se ab ipso fine. Et licet dum vivit omnino non pereat, ita quod non possit restaurari, tamen quando moritur in peccato, tunc perit omnino; Ps. I, 6: *iter impiorum peribit*.

Fourthly, from the greatness of its fruit, because through him we have eternal life. Hence he says, **so that whoever believes in him should not perish, but have eternal life**, which he obtained for us through the death of the cross.

478 But did God give his Son with the intention that he should die on the cross? He did indeed give him for the death of the cross inasmuch as he gave him the will to suffer on it. And he did this in two ways. First, because as the Son of God he willed from eternity to assume flesh and to suffer for us; and this will he had from the Father. Secondly, because the will to suffer was infused into the soul of Christ by God.

479 Note that above, when the Lord was speaking about the coming down which belongs to Christ according to his divinity, he called him the Son of God; and this because of the one *suppositum* of the two natures, as was explained above. And so divine things can be said about the *suppositum* of the human nature, and human things can be said about the *suppositum* of the divine nature, but not with reference to the same nature. Rather, divine things are said with reference to the divine nature, and human things with reference to the human nature. Now the specific reason why he here calls him the Son of God is that he set forth that gift as a sign of the divine love, through which the fruit of eternal life comes to us. And so, he should have been called by that name which indicates the power that produces eternal life; and this power is not in Christ as Son of Man but as Son of God: “This is the true God and eternal life,” as we read in 1 John (5:20); “In him was life” (above 1:4).

480 Note also that he says, **should not perish**. Someone is said to be perishing when he is hindered from arriving at the end to which he is ordained. But the end to which man is ordained is eternal life, and as long as he sins, he turns himself from that end. And although while he is living he cannot entirely perish in the sense that he cannot be restored, yet when he dies in sin, then he entirely perishes: “The way of the wicked will perish” (Ps 1:7).

In hoc autem quod dicit *habeat vitam aeternam*, indicatur divini amoris immensitas: nam dando vitam aeternam, dat seipsum. Nam vita aeterna nihil aliud est quam frui Deo. Dare autem seipsum, magni amoris est indicium; Eph. II, 5: *Deus autem, qui dives est in misericordia, convivificavit nos in Christo*, id est fecit nos habere vitam aeternam.

Hic excludit dominus objectionem quae posset fieri. In veteri enim lege promittebatur quod dominus esset venturus ad iudicandum; Is. III, 14: *dominus ad iudicium veniet* et cetera. Unde posset aliquis dicere, quod non venerat filius Dei, ut det vitam aeternam, sed ut iudicet mundum: et ideo hoc excludens dominus, primo ostendit se non venisse ad iudicandum; secundo probat, ibi *qui credit in eum, non iudicatur*.

Dicit ergo: non enim venit filius Dei ad iudicandum, quia *non misit Deus filium suum*, scilicet quantum ad primum adventum, *ut iudicet mundum, sed ut salvetur mundus*. Simile habetur infra XII, 47: *non enim veni ut iudicem mundum, sed ut salvificem mundum*.

Salus autem hominis est ut perveniat ad Deum; Ps. LXI, 8: *in Deo salutare meum*. Pervenire autem ad Deum est consequi vitam aeternam: unde idem est salvari quod habere vitam aeternam. Nec debent homines esse pigri, et abutentes Dei misericordia, propter hoc quod dicit *non veni ut iudicem mundum* licentiam sibi indulgere peccandi, quia etsi in primo adventu non venerit ad iudicandum, sed ad dimittendum; in secundo tamen veniet ad iudicandum, sed non ad dimittendum, ut Chrysostomus dicit. Ps. LXXIV, 3: *cum accepero tempus, ego iustitias iudicabo*.

Contra est, quod dicitur infra IX v. 39: *in iudicium ego veni*. Sed dicendum est, quod duplex est iudicium. Unum est discretionis; et ad hoc venit filius Dei in primo adventu: quia eo veniente homines discreti

He indicates the immensity of God's love in saying, **have eternal life**: for by giving eternal life, he gives himself. For eternal life is nothing else than enjoying God. But to give oneself is a sign of great love: "But God, who is rich in mercy, has brought us to life in Christ" (Eph 2:5), i.e., he gave us eternal life.

481 Here the Lord excludes an objection that might be made. For in the old law it was promised that the Lord would come to judge: "The Lord will come to judge" (Is 3:14). So someone might say that the Son of God had not come to give eternal life but in order to judge the world. The Lord rejects this. First, he shows that he has not come to judge. Secondly, he proves it (v 18).

482 So he says: The Son of God has not come to judge, because **God did not send his Son**, referring to his first coming, **into the world to judge the world, but that the world might be saved through him**. The same thing is found below (12:47): "I did not come to judge the world, but to save the world."

Now man's salvation is to attain to God: "My salvation is in God" (Ps 61:8). And to attain to God is to obtain eternal life; hence to be saved is the same as to have eternal life. However, because the Lord says, "I did not come to judge the world," men should not be lazy or abuse God's mercy, or give themselves over to sin: because although in his first coming he did not come to judge but to forgive, yet in his second coming, as Chrysostom says, he will come to judge but not to forgive. "At the appointed time I will judge with rigor" (Ps 74:3).

483 However, this seems to conflict with what is said below (9:39): "I came into this world to judge." I answer that there are two kinds of judgment. One is the judgment of distinction, and the Son has come for this in his first coming; because with his coming men are

sunt, quidam per caecitatem, quidam per lumen gratiae. Aliud est condemnationis; et in hoc quantum de se non venit.

Hic probat quae dixerat, quasi per locum a divisione, hoc modo. Quicumque iudicabitur, aut erit fidelis, aut infidelis; sed non veni ad iudicandum infideles, quia iam iudicati sunt: ergo a principio *non misit Deus filium suum, ut iudicet mundum*. Primo ergo ostendit, quod fideles non iudicantur; secundo quod nec infideles, ibi *qui autem non credit, iam iudicatus est*.

Dicit ergo: *non veni ut iudicem mundum*: quia non venit ad iudicandum fideles, quia *qui credit in eum, non iudicatur*, scilicet iudicio condemnationis, quo nullus credens in eum fide formata iudicatur; infra c. V, 24: *in iudicium non venit, sed transit a morte in vitam*: sed iudicabitur iudicio praemiationis et approbationis, de quo dicit apostolus I Cor. IV, 4: *qui autem iudicat me, dominus est*.

Sed numquid multi fideles peccatores non damnabuntur? Respondeo dicendum, quod quidam haeretici dixerunt, quod nullus fidelis, quantumcumque peccator, damnabitur; sed salvabitur merito fundamenti, scilicet fidei, licet aliquam poenam patiat. Et erroris sui fundamentum sumunt ex hoc quod dicit apostolus I Cor. c. III, 11: *fundamentum aliud nemo potest ponere*; et infra: *si cuiusquam opus arserit, ipse tamen salvus erit, quasi per ignem*.

Sed hoc manifeste est contra apostolum ad Gal. V, 19: *manifesta sunt opera carnis, quae sunt fornicatio, immunditia, impudicitia et cetera. Qui talia agunt, regnum Dei non possidebunt*. Dicendum est ergo, quod fundamentum non est fides informis, sed formata, quae per caritatem operatur. Et ideo signanter non dicit dominus qui credit ei,

distinguished, some by blindness and some by the light of grace. The other is the judgment of condemnation; and he did not come for this as such.

484 Now he proves what he had said, as though by a process of elimination, in the following way: Whoever will be judged will be either a believer or an unbeliever. But I have not come to judge unbelievers, because they are already judged. Therefore, from the outset, God did not send his Son to judge the world. So first he shows that believers are not judged. Secondly, that unbelievers are not judged (v 18).

485 He says therefore: I have not come to judge the world: because he did not come to judge believers, for **Whoever believes in him is not judged**, with the judgment of condemnation, with which no one who believes in him with faith informed by love is judged: "Whoever believes ... will not encounter judgment, but will pass from death to life" (below 5:24). But he is judged with the judgment of reward and approval, of which the Apostle says: "It is the Lord who judges me" (1 Cor 4:4).

486 But will there be many believing sinners who will not be damned? I reply that some heretics [e.g., Origen] have said that no believer, however great a sinner he may be, will be damned, but he will be saved by reason of his foundation of salvation, namely, his faith, although he may suffer some [temporary] punishment. They take as the basis of their error the statement of the Apostle: "No one can lay a foundation other than the one that has been laid, that is, Jesus Christ" (1 Cor 3:11); and further on: "If a man's building burns ... he himself will be saved as one fleeing through fire" (3:15).

But this view is clearly contrary to what the Apostle says in Galatians (5:1): "It is obvious what proceeds from the flesh: lewd conduct, impurity, licentiousness ... Those who do such things will not inherit the kingdom of God." Therefore we must say that the foundation of salvation is not faith without charity (unformed faith), but faith

sed *qui credit in eum*; idest, qui credendo in eum, per caritatem tendit, *non iudicatur*; et hoc, quia non peccat mortaliter, per quod tollitur fundamentum.

Vel, secundum Chrysostomum, omnis qui male agit, non credit; ad Tit. I, 16: *confitentur se nosse Deum, factis autem negant*; sed qui bene agit, Iac. II, 18: *ostende mihi ex operibus fidem tuam*: et talis non iudicatur et non condemnatur propter infidelitatem.

Hic ostendit quod infideles non iudicantur. Et primo ponit suam sententiam; secundo manifestat eam, ibi *hoc autem est iudicium et cetera*.

Sciendum est autem circa primum, secundum Augustinum, quod non dicit Christus: qui non credit, iudicatur; sed dicit *non iudicatur*: quod potest tripliciter exponi. Secundum Augustinum enim qui non credit non iudicatur, quia iam iudicatus est, non in re, sed in Dei praescientia; idest, iam praecognitus est apud Deum condemnandus; II Tim. c. II, 19: *novit dominus qui sunt eius*. Alio modo, secundum Chrysostomum, *qui non credit iam iudicatus est*; idest, hoc ipsum quod non credit, est sibi ad condemnationem: non credere enim, est non adhaerere lumini, quod est esse in tenebris; et haec est magna condemnatio; Sap. XVII, 17: *una catena tenebrarum omnes erant colligati*; Tob. V, 12: *quale gaudium mihi erit qui in tenebris sedeo, et lumen caeli non video?* Tertio modo secundum eundem, *qui non credit*, non iudicatur, idest, iam condemnatus est; idest, iam manifestam causam condemnationis habet. Et simile est ac si diceretur de aliquo qui manifestam causam mortis habet, ante etiam quam feratur sententia mortis contra eum, quia iam mortuus est.

informed by charity. Significantly therefore the Lord did not say, “whoever believes him,” but **whoever believes in him**, that is, whoever by believing tends toward him through love **is not judged**, because he does not sin mortally, thereby removing the foundation.

Or one could say, following Chrysostom, that everyone who acts sinfully is not a believer: “They profess to know God, but they deny him by their actions” (Ti 1:16); but only one who acts worthily: “Show me your faith by your works” (Jas 2:18). It is only such a one who is not judged and not condemned for unbelief.

487 Here [the Lord] shows that unbelievers are not judged. First he makes the statement; secondly, he explains it (v 19).

488 Concerning the first we should note, according to Augustine, that Christ does not say, “whoever does not believe is judged,” but rather **is not judged**. This can be explained in three ways. For, according to Augustine, whoever does not believe is not judged, because he is already judged, not in fact, but in God’s foreknowledge, that is, it is already known to God that he will be condemned: “The Lord knows who are his” (2 Tim 2:19). In another way: according to Chrysostom, **whoever does not believe is already judged**, that is, the very fact that he does not believe is for him a condemnation: for not to believe is not to adhere to the light—which is to live in darkness, and this is a momentous condemnation: “All were bound with one chain of darkness” (Wis 17:17). “What kind of joy can I have, I who sit in darkness and do not see the light of heaven?” (Tb 5:12). In a third way: also according to Chrysostom, **whoever does not believe is not judged**, that is, being already condemned, he displays the obvious reason for his condemnation. This is like saying that a person who is proven guilty of death is already dead, even before the sentence of death has been passed on him, because he is as good as dead.

Unde Gregorius dicit quod in iudicio duplex est ordo. Quidam etenim iudicabuntur iudicio discussionis, illi videlicet qui habent aliquid condemnationi repugnans, scilicet bonum fidei, scilicet fideles peccatores. Sed infideles, quorum damnatio est manifesta, absque discussione damnantur; et de istis dicitur *qui non credit, iam iudicatus est*, Ps. I, 5: *non resurgent impii in iudicio*, scilicet discussionis.

Sciendum est autem, quod iudicari idem est quod condemnari; condemnari autem est a salute excidere, ad quam una sola via pervenitur, scilicet per nomen filii Dei; Act. IV, 12: *non est aliud nomen datum sub caelo, in quo oporteat nos salvos fieri*. Et in Ps. LIII, 3: *Deus in nomine tuo salvum me fac*. Qui ergo non credunt in filium Dei, excidunt a salute, et manifesta est in eis causa damnationis.

Hic manifestat dominus suam sententiam, scilicet quod causa condemnationis manifesta est in infidelibus: et primo ponit manifestans signum; secundo ostendit signi convenientiam, ibi *omnis enim qui male agit, odit lucem*.

In signo autem proposito tria facit: primo enim proponit Dei beneficium; secundo perversitatem mentis infidelium; tertio perversitatis causam.

Dicit ergo: manifeste apparet quod *qui non credit, iam iudicatus est*, quod apparet ex Dei beneficio: quia *lux venit in mundum*. Homines enim erant in tenebris ignorantiae, quas quidem tenebras Deus destruxit, mittens lucem in mundum, ut homines cognoscerent veritatem; infra VIII, 12: *ego sum lux mundi: qui sequitur me non ambulat in tenebris, sed habebit lumen vitae*; Lc. I, 78: *visitavit nos oriens ex alto. Illuminare his qui in tenebris et in umbra mortis sedent*. Sed ista venit in mundum, scilicet lux, quia homo ad eam accedere non poterat: nam *lucem habitat inaccessibilem, quam nemo hominum vidit, sed nec videre potest*. I Tim. VI, 16.

Hence Gregory says that in passing judgments there is a twofold order. Some will be sentenced by a trial; such are the ones who have something not deserving of condemnation, namely, the good of faith, that is, sinners who believe. But unbelievers, Whose reason for condemnation is manifest, are sentenced without trial; and of these it is said, **whoever does not believe is already judged**. “In judgment the wicked will not stand” (Ps 1:6), that is, stand in trial.

489 It should be noted that to be judged is the same as to be condemned; and to be condemned is to be shut out from salvation, to which only one road leads, that is, the name of the Son of God: “There is no other name under heaven given to men, by which we are saved” (Acts 4:12); “O God, save me by your name” (Ps 53:3). Therefore, those who do not believe in the Son of God are cut off from salvation, and the cause of their damnation is evident.

490 Here the Lord explains his statement that unbelievers have an evident cause for their condemnation. First, he sets forth the sign which shows this. Secondly, the fittingness of this sign (v 20).

491 In the sign he sets forth he does three things. First, he mentions the gift of God. Secondly, the perversity of mind in unbelievers. Thirdly, the cause of this perversity.

So he says: It is abundantly clear that **whoever does not believe is already judged**, because **the light came into the world**. For men were in the darkness of ignorance, and God destroyed this darkness by sending a light into the world so that men might know the truth: “I am the light of the world. He who follows me does not walk in darkness, but will have the light of life” (below 8:12); “To enlighten those who sit in darkness and in the shadow of death” (Lk 1:78). Now the light came into the world because men could not come to it: for “He dwells in inaccessible light, whom no man has seen or is able to see” (1 Tim 6:16).

Apparet etiam ex perversitate mentis infidelium, qui *dilexerunt magis tenebras quam lucem*, idest, magis voluerunt esse in tenebris ignorantiae quam instrui per Christum; Iob c. XXIV, 13: *ipsi fuerunt rebelles lumini*: Is. c. V, 20: *vae qui ponunt lucem tenebras et cetera*.

Cuius quidem perversitatis causa est quia *erant eorum mala opera*: quae a luce dissonant et tenebras quaerunt; Rom. XIII, 12: *abiiciamus opera tenebrarum*, idest peccata, quae tenebras quaerunt; I Thess. ult., 7: *qui dormiunt, nocte dormiunt*; Iob XXIV, 15: *oculus adulteri observat caliginem*. Ex hoc autem aliquis non credit luci, quod ei repugnat, discedendo.

Sed numquid omnes infideles habent mala opera? Videtur quod non: nam multi gentiles secundum virtutem operati sunt; puta Cato, et alii plures. Sed dicendum, secundum Chrysostomum, quod aliud est bene operari ex virtute, aliud ex aptitudine et dispositione naturali. Nam aliqui ex dispositione naturali bene operantur, quia ex eorum dispositione non inclinantur ad contrarium. Et hoc modo etiam infideles potuerunt bene operari: sicut quod aliquis caste vixit, quia non impugnabatur a concupiscentia, et sic de aliis. Illi autem ex virtute bene operantur, qui, etsi inclinantur ad vitium contrarium, tamen ex rectitudine rationis, et bonitate voluntatis a virtute non declinant et hoc est proprium fidelium.

Vel dicendum, quod licet infideles bona facerent, non tamen faciebant propter amorem virtutis, sed propter inanem gloriam. Nec etiam omnia bene operabantur, quia Deo cultum debitum non reddebant.

Consequenter dicit *omnis enim qui male agit, odit lucem*, ostendit propositi signi convenientiam: et primo quidem quantum ad malos;

It is also clear from the perversity of mind in unbelievers who **loved darkness more than the light**, i.e., they preferred to remain in the darkness of ignorance rather than be instructed by Christ: "They have rebelled against the light" (Jb 24:13); "Woe to you who substitute darkness for light, and light for darkness" (Is 5:20).

And the cause of this perversity is that **their deeds were evil**: and such deeds do not conform to the light but seek the darkness: "Let us cast off the works of darkness" (Rom 13:12), i.e., sins, which seek the darkness; "Those who sleep, sleep at night" (1 Thes 5:7); "The eye of the adulterer watches for the darkness," as we read in Job (24:15). Now it is by withdrawing from the light, which is unpleasant to him, that one does not believe the light.

492 But do all unbelievers produce evil works? It seems not: for many Gentiles have acted with virtue; for example, Cato, and many others. I answer, with Chrysostom, that it is one thing to work by reason of virtue, and another by reason of a natural aptitude or disposition. For some act well because of their natural disposition, because their temperament is not inclined in a contrary way. And even unbelievers can act well in this way. For example, one may live chastely because he is not assailed by concupiscentia; and the same for the other virtues. But those who act well by reason of virtue do not depart from virtue, in spite of inclinations to the contrary vice, because of the rightness of their reason and the goodness of their will; and this is proper to believers.

Or, one might answer that although unbelievers may have done good things, they do not do them for love of virtue but out of vainglory. Further, they did not do all things well; for they failed to render to God the worship due him.

493 Then when he says, **Everyone who practices evil hates the light**, he shows the appropriateness of the sign he used. First, with respect to those who are evil. Secondly, with respect to the good.



secundo quantum ad bonos, ibi *qui autem facit veritatem venit ad lucem*.

Dicit ergo: ideo non dilexerunt lucem, quia *erant eorum mala opera*. Et hoc patet, quia *omnis qui male agit, odit lucem*. Non autem dicit egit sed *agit*: quia si quis male egit, tamen poenitens, et videns se male fecisse, dolet, non odit lucem, sed ad lucem venit. Sed *omnis qui male agit*, idest in malo perseverat, non dolet, nec ad lucem venit, sed eam odit: non in quantum veritatis quidem est manifestativa, sed in quantum per eam peccatum hominis manifestatur. Diligit enim malus homo cognoscere lucem et veritatem; sed odit per eam manifestari; Iob XXIV, 17: *si subito apparuerit aurora, arbitrantur umbram mortis*. Et ideo *non venit ad lucem*. Et hoc *ut non arguantur opera eius*: nullus enim homo, qui non vult malum deserere, vult reprehendi; sed fugit, et odit; Amos V, 10: *odio habuerunt corripientem in porta*; Prov. XV, 12: *non amat pestilens eum qui se corripit*.

Hic ostendit idem quantum ad bonos facientes veritatem, idest bona opera. Veritas enim non solum in cogitatione et dictis consistit, sed et in factis. *Venit ad lucem*.

Sed numquid aliquis ante Christum fecit ita? Videtur quod non. Ille enim facit veritatem, qui non peccat; sed *ante Christum omnes peccaverunt*: ut dicitur Rom. III, 23. Respondeo dicendum, secundum Augustinum, quod ille facit veritatem in seipso, cui displicet malum quod fecit; et relictis tenebris, observat se a peccatis, et de praeteritis poenitens *venit ad lucem*, ad hoc ut specialiter *manifestentur opera eius*.

Sed contra est, quod nullus debet publicare bona quae facit: unde Pharisei de hoc a domino reprehenduntur. Dicendum est, quod licitum

494 So he says: The reason why they did not love the light is that their works were evil. And this is plain because **Everyone who practices evil hates the light**. He does not say, “practiced,” but rather practices: because if someone has acted in an evil way, but has repented and is sorry, seeing that he has done wrong, such a person does not hate the light but comes to the light. But Everyone who practices evil, i.e., persists in evil, is not sorry, nor does he come to the light, but he hates it; not because it reveals truth, but because it reveals a person’s sins. For an evil person still wants to know the light and the truth; but he hates to be unmasked by it. “If the dawn suddenly appears, they regard it as the shadow of death” (Qb 24:17). And so he **does not approach the light**; and this **for fear that his deeds might be exposed**. For no one who is unwilling to desert evil wants to be rebuked; this is fled from and hated. “They hate the one who rebukes at the city gate” (Am 5:10); “A corrupt man does not love the one who rebukes him” (Prv 15:12).

495 Now he shows the same things with respect to the good, who practice the truth, i.e., perform good works. For truth is found not only in thought and words. but also in deeds. Everyone of these **comes to the light**.

But did anyone practice the truth before Christ? It seems not, for to practice the truth is not to sin; and “before Christ all have sinned” (Rom 3:23). I answer, according to Augustine, that he practices the truth in himself who is displeased at the evil he has done; and after leaving the darkness, keeps himself from sin, and repenting of the past, **comes to the light**, with the special intention of making his actions known.

496 But this conflicts with the teaching that no one should make public the good he has done; and this was a reason why the Lord rebuked

est velle manifestare opera sua coram Deo, ut approbentur, secundum quod dicitur II Cor. X, 18: *non enim qui seipsum commendat, ille probatus est, sed quem Deus commendat.* Et Job XVI, 20: *ecce in caelo est testis meus.* Velle etiam manifestari in sua conscientia ut gaudeat; secundum quod dicitur II Cor. I, 12: *gloria nostra haec est, testimonium conscientiae nostrae.* Velle autem manifestari hominibus ad laudem, vel gloriam propriam, reprehensibile est. Nihilominus tamen sancti viri bona quae faciunt, manifestari desiderant hominibus propter honorem Dei et propter utilitatem fidei; Matth. V, 16: *sic luceat lux vestra coram hominibus ut videant opera vestra bona, et glorificent patrem vestrum qui in caelis est.* Sed veniunt *ad lucem, ut manifestentur opera eorum, quoniam in Deo sunt facta,* idest secundum mandatum Dei, vel per gratiam Dei. Quicquid enim boni facimus, sive vitando peccatum, seu poenitendo de commissis, sive bona operando, totum est a Deo, iuxta illud Is. XXVI, 12: *omnia opera nostra operatus es in nobis.*

the Pharisees. I answer that it is lawful to want one's works to be seen by God so that they may be approved: "It is not the one who commends himself who is approved, but the one whom God commends" (2 Cor 10:18); "My witness is in heaven," as is said in Job (16:20). It is also lawful to want them to be seen by one's own conscience, so that one may rejoice: "Our glory is this: the testimony of our conscience" (2 Cor 1:12). But it is reprehensible to want them to be seen by men in order to be praised or for one's own glory. Yet, holy persons desire that their good works be known to men for the sake of God's glory and for the good of the faith: "Let your light so shine before men that they may see your good works, and glorify your Father in heaven" (Mt 5:16). Such a person **comes to the light to make clear that his deeds are done in God**, that is, according to God's commandment or through the grace of God. For whatever good we do, whether it be avoiding sin, repenting of what has been done, or doing good works, it is all from God: "You have accomplished all our works" (Is 26:12).