

GOSPEL OF JOHN 12D - 12:32-50

And I, if I be lifted up from the earth, will draw all to Myself.”³³But He was saying this, signifying by what manner of death He was about to die.

Fr. Behr: “ὕψωθῶ, which is undoubtedly derived from Isaiah 52:13 (‘my servant shall understand and he shall be exalted and glorified exceedingly.’) so that, although it has the basic meaning of *to lift up*, it is regularly translated as *to exalt* because of its association with glorification. That the lifting up in 12:32 is said to be from the earth thereby showing what death he was to die (12:33), further ties John’s use of ‘lifting up’ with the text of Isaiah (53:8, ‘his life was taken from the earth’)

³⁴The crowd answered Him, “We heard out of the law that the Christ abides forever; and how say You, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

Bp. Gerasimos: “Without the faith of the church, people will always be confused...they ask this because according to Jewish tradition, the Messiah, the Christ, was to remain forever...They wanted the Messiah to always be with them, to secure for them the good things of this life. This is why they were confused when they heard that the Messiah was destined to die.”

³⁵Then Jesus said to them, “Yet a little while is the light with you. Be walking while you have the light, that darkness might not overtake you; and indeed the *one* who walks in the darkness knows not where he goes.

“Come receive the Light, from the Light, that is never overtaken by night, and glorify Christ, who is Risen from the dead.” (Hymn Pashas Night)

Saint Chrysostom: “He signifies that His death is a translation (μετάστασις). (‘By faith Enoch was translated, *so as* not to see death, “and was not found, because God translated him”; for before his translation he hath been borne witness to have well pleased God. Heb. 11:5) For the light of the sun is not destroyed, but having withdrawn for a while appears again. He then says, ‘while you have the light,’ but of what time does He speak of herein? Of the whole present life or of the time before the Cross? I think both, for on account of His ineffable love for mankind many even after the Cross believed. He speaks these things to press them on to the faith.” [Hom. 68, P.G. 59:405 (col. 374).]

Bp. Gerasimos: "When we have the light of Christ, we will not be frightened by the dark things we may encounter in the life. The light of Christ will illumine even the darkest aspect of the world (1:5). This way the man will not be lost in the darkness of sin...but will believe in Him and follow Him with consistency."

³⁶"While you have the light, keep on believing in the light, that ye might become sons of light." Jesus spoke these things, and departed, and was hidden from them.

"Light of Light, true God of true God" (Nicene Creed)

Origen: "The only-begotten Son, therefore, is the glory of this Light (of God), proceeding inseparably from God Himself, just as brightness proceeds from light and illumines all creation...Through this brightness (Christ) human beings understand and experience what Light itself is."

Bp. Gerasimos: "These were the last words of Jesus to the people...the rest of the short time he has will be dedicated to his own disciples (Chpts 13-17)."

³⁷But though He had done so many signs before them, *yet* they kept on not believing in Him, ³⁸that the word of Isaiah the prophet might be fulfilled, which he spoke, "Lord, who believed our report? And to whom was the arm of *the* Lord revealed?" ³⁹On this account they were not able to believe, because Isaiah said again, ⁴⁰"He has blinded their eyes and hardened their heart, that they should not see with *their* eyes and understand with *their* heart and should be converted; and I shall heal them."

Saint Chrysostom: "For it was not because Isaiah spoke that they did not believe. Rather, it was because they were not about to believe, which is why Isaiah spoke (prophesied it would come to pass).

"Lord and Master of my life *grant me not* the spirit of sloth, despair, lust of power and idle talk." (Lenten prayer of St. Ephraim- Fr. Hopko, Lenten Spring)

- ❖ When a person is tempted God allows it (He is the God of everything)
- ❖ If we desire darkness, gives allows us to be given over to it...
- ❖ The prayer is for us to repent of allowing ourselves to have become *indifferent* towards God so that He may kindle in us a love for the Beauty of God again.

Chrysostom: "He does not say that it is the doing of virtue that is impossible for them, but that because they *would* not practice virtue therefore they *cannot* practice it."

⁴¹These things said Isaiah when he saw His glory and spoke concerning Him.

“And he said, “Go, and say to this people: ‘Hear and hear, but do not understand; see and see, but do not perceive.’ 10 Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed.” (Isaiah 6:9-10)

⁴²Yet, nevertheless, from *among* the rulers also many believed in Him, but because of the Pharisees they were not confessing *Him*, lest they should be expelled from the synagogue; ⁴³for they loved the glory of men more than the glory of God.

Nicodemus, was one of the hidden rulers who believed

⁴⁴But Jesus cried and said, “The *one* who believes in Me, believeth not in Me, but in the *One* Who sent Me; ⁴⁵”and the *one* who sees Me, sees the *One* Who sent Me. ⁴⁶“I have come a light into the world, that everyone who believes in Me should not abide in the darkness. ⁴⁷”And if anyone hear My words and believe not, I judge him not; for I came not that I might judge the world, but that I might save the world. ⁴⁸“The *one* who rejects Me and receives not My words, has that which judges him—the word which I spoke, that shall judge him in the last day. ⁴⁹“For I spoke not of Myself, but *the* Father Who sent Me, He Himself gave a commandment to Me, what I should say and what I should speak. ⁵⁰“And I know that His commandment is life everlasting. Therefore, what things I speak, as the Father has said to Me, so I speak.”

Origen: “There are two aspects of the Savior: first *believing* in him, and second, to *behold* (contemplate) the Word and in beholding the Word to behold the Father. Believing occurs even among the multitude of those who come to faith; but to behold the Word, and in Him to regard the Father, does not pertain to all who believe, but only to the pure of heart.”

Augustine: “We gather too from these words that those who have not heard will be judged differently from those who have heard and despised it.”