

## GOSPEL OF JOHN 7B (7:19-36)

**19“Moses has given you the law, has he not? And yet not one of you does the law. Why do you seek to kill Me?”**

Jesus attacks them for being guilty of the very thing they are accusing him, the law specifically says, *You shall not kill...* (On this account therefore the Jews were seeking the more to kill Him, because He not only was breaking the sabbath, but was also calling God His own Father, making Himself equal to God. [Jn. 5:18]) (Bp. Gerasimos)

**20The crowd answered and said, “You have a demon! Who seeks to kill You?”**

The crowd feels he is possessed; they seem to not know the stance of the Jewish leaders who had a solid reason for wanting to kill him. (Bp. Gerasimos).”

**21Jesus answered and said to them, “I did one work, and you all wonder on this account. 22“Moses has given you circumcision—not that it is of Moses, but of the fathers (Abraham, Isaac, Jacob)—and on a sabbath you circumcise a man. 23“If a man receive circumcision on a sabbath, in order that the law of Moses should not be broken (it was indeed allowed), are you bilious because I made a whole man sound on a sabbath (the man born blind)!**

“Are ye bilious (χολᾶτε)?” Strictly the verb means “to be full of bile,” hence melancholically mad or bitter. “I made a whole man sound (ὅλον ἄνθρωπον ὑγιῆ ἐποίησα).”

St. Irenaeus notes that the action by which Jesus healed the man born blind parallels the action by which God created human beings at the beginning, taking clay from the earth and mixing his own power with it, so that, as this is done ‘the works of God might be made manifest in him’, Irenaeus can conclude ‘the work of God is fashioning the human being.’ (Fr. Behr)

### Christ is the Sabbath

St. Irenaeus: “For He did not make void but fulfilled the law by performing the offices of the high priest, conciliating God for people, and cleansing the lepers, healing the sick and himself suffering death, that exiled people might go forth from condemnation and might return without fear to their own inheritance.”

**24“Cease judging according to appearance, but judge the righteous judgment.”**

Theodore of Mopsuestia: “If a transgressor of the law is one who performs something on the Sabbath, the first one to be blamed should be Moses. But if Moses is not considered to be a transgressor of the Law, my action is the more excellent and I am even more above reproach.”

**25Then some of those from Jerusalem were saying, “This is the One Whom they seek to kill, is it not? 26“But behold, He speaks boldly, and they say nothing to Him. Can it be that the rulers indeed came to know that this is truly the Christ?**

Saint Chrysostom: “For the greatest display of miracles had been performed there (Jerusalem). And there the people were in the worst state, seeing the strongest proofs of His divinity and yet

willing to give up all to the judgment of their corrupt rulers. Was it not a great miracle that those who raged for His life, now that they had him in their grasp, all of a sudden became quiet?”

**27“But we know from what place this One is; but the Christ, whenever He may be coming, no one knows where He is from.” 28Then Jesus cried out in the temple, teaching and saying, “You both know Me, and you know from what place I am; and I have not come of Myself, but the *One* Who sent Me is true, Whom you know not.**

Saint Chrysostom: “For the ‘you know from what place I am’ does not here denote place, as is clear from what follows: ‘I have not come of Myself, but the *One* Who sent Me is true, Whom you know not,’ referring here to the ignorance shown by their works; as Paul says, ‘They confess to know God, but in works deny *Him* [Tit. 1:16].’ For their fault came not merely of ignorance, but of wickedness, and an evil opinion and judgment, because even though they knew this, they wanted to be ignorant.”

Saint Chrysostom: “For to say, ‘I have not come of Myself,’ intimates to them that they knew that He was sent by the Father, though they would not disclose it. He censures them in a twofold manner: first, what they said in secret He published aloud, so as to put them to shame, and He revealed what was in their hearts. For whereas they kept on saying, ‘*No one knows where He is from,*’ He proves from this that He Himself is the Christ...His words concerning the Father, ‘You know Him not,’ exasperated them. For to rebuke them thus because knowing they pretended to be ignorant, was sufficient to sting and upbraid them.” [Hom. 50, P.G. 59:295 (cols. 279, 280).]

**29“But I know Him; for I am from Him, and that One sent Me forth.”**

“No mere human knowledge is sufficient as the basis for faith...such human knowledge may become the cause of disbelief...If we do not come to know the Father who sent Christ, we will not be able to know anything about Christ. (Bp. Gerasimos).”

**30Then they began seeking to lay hold of Him; but no one laid *his* hand upon Him, because His hour had not yet come.**

The leaders had made it known they were seeking to arrest Jesus (Bp. Gerasimos)

**31And many out of the crowd believed in Him, and were saying, “Whenever the Christ should come, He will not do more signs that this One did, will He?”**

“Many saw the signs of Jesus and considered them to be worthy of the Messiah whom they expected to come. But the people were divided, and each group rejected the opinion of the other.” (Bp. Gerasimos)

**32The Pharisees heard the crowd murmuring these things concerning Him; and the Pharisees and the chief priests sent forth officers in order that they might lay hold of Him.**

The officers were probably given instructions to wait for the appropriate circumstances to arrest Jesus. (Bp. Gerasimos)

**33**Then Jesus said to them, “Yet a little time am I with you, and then I go away to the One Who sent Me. **34**“You shall seek Me and shall not find Me; and where I am you are not able to come.”

Theodore of Mopsuestia: “Indeed after my death, I go to my Father, and by directing myself to Him, I will certainly withdraw from you...the Jews did not understand a single word of this...not even the disciples could understand the words that were spoken at that time.”

“For us today Christ is present in the Church and is reminding us *I shall be with you a little longer*. The life span of each person is short, and in order to be saved we must believe in Christ during the short period of time of our life; thus we will be found together with Him one day. (Bp. Gerasimos)

**35** Then the Jews said among themselves, “Where is this One about to go that we shall not find Him? He is not about to go to the dispersion of the Greeks and to teach the Greeks, is He? **36** “What is this utterance which He said, ‘You shall seek Me, and shall not find Me’ and ‘Where I am you are not able to come’?”