

## GOSPEL OF JOHN 8 C (21-36)

**21 Then Jesus said to them again, “I am going away (*death, resurrection and ascension*), and you shall seek Me, and shall die in your sin. Where I am going, you are not able to come.”**

**22 Then the Jews were saying, “He will not kill Himself, will He, because He said, ‘Where I am going, you are not able to come?’”**

Origen: “You may answer that ‘seeking’ was also said of those who plotted against Him...”

Augustine: “Dying in one’s sins happens to those who seek Christ wrongly. It happens to those who hate the One through Whom alone salvation could be found.”

Clement of Alexandria: “We are those who bear about with us, in the living and moving image of our human nature, the likeness of God. It is a likeness that lives with us, takes counsel with us, associates with us, is a guest with us, feels with us and feels for us. We have become a consecrated offering to God for Christ’s sake.”

**23 And He said to them, “You are from beneath; I am from above. You are of this world; I am not of this world. 24 “I said therefore to you that you shall die in your sins; for if you do not come to believe that I am, you shall die in your sins.” 25 Then they were saying to Him, “You, Who are You?” And Jesus said to them, “Altogether that which even I am saying to you.**

Augustine: “...there is much implied by His only saying ‘I AM,’ for God had used the same words with Moses, ‘I AM Who I AM’ (Ex. 3:14). For all excellence, whatever kind it is, if it is changeable, it does not truly exist... (Who are You) He answered, ‘The Beginning’ Here is the existence that always is. The beginning cannot be changed. The Beginning is self-abiding and all-originating...”

Saint Chrysostom: “Then they were saying, ‘You, Who are You?’ O the want of understanding! After such a long time, and such signs and teachings, they inquire, ‘You, Who are You?’ What then says Christ? ‘Altogether that which even I am saying to you.’ What He is saying is such as this, ‘You are not worthy to hear My words at all, much less to learn Who I am. For you say all that you do, trying to tempt Me; and you give no heed to even one of My sayings. And all these things I am now able to prove against you.’

**26 “I have many things to say and to judge concerning you, but the *One Who sends Me is true; and what I heard from Him, these things I speak to the world.*” 27 They knew not that He was speaking to them *of the Father.***

“This expression of Jesus is like an oath confirming that what He said about Himself and against the Jews is true and comes from the testimony of God the Father. (Bishop Gerasimos, Abydos)

**28 Then Jesus said to them, “Whenever you lift up the Son of Man, then you shall know that I am, and I do nothing of Myself; but even as the Father taught Me, these things I speak.**

According to St. Chrysostom, “He said not, ‘Then you shall know *Who* I am’; but that ‘Then you shall know that I AM,’ that is, the Christ, the Son of God, Who carries and leads all things, and I am not opposed

to that *One*.... ‘For you shall know both My strength and oneness of mind with the Father.’ Because He says, ‘I do nothing of Myself; but even as the Father taught Me, these things I speak,’ on this account He declares His essence is exactly alike and that He utters nothing except what is in the Father’s mind.”

**<sup>29</sup>“And the *One* Who sent Me is with Me. The Father did not leave Me alone, for I always do the things pleasing to Him.” <sup>30</sup>As He spoke these things, many believed in Him. <sup>31</sup>Then Jesus was saying to the Jews who had believed Him, “If you abide in My word, truly you are My disciples; <sup>32</sup>“and you shall know the truth, and the truth shall set you free.”**

Chrysostom: “When he brought His speech down to a more human level, many believed in Him.”

“If you take my words seriously, if you enter deeply into my teaching, if you comprehend the spirit of my words and if you live having my teaching as the primary guide of your life, then you will become real disciples of mine and not simply be drawn to me by external momentary enthusiasms. (Bishop Gerasimos of Abydos).”

St. Cyprian: “We must endure and persevere, so that once we have the hope of truth and freedom, we may actually attain them. For the very fact that we are Christians is the substance of faith and hope. But if hope and faith are going to achieve their result, there must be patience...so that we may fulfill what we have begun to be and may receive what we believe and hope for according to God’s own appearing.”

### **Christ is the Truth, the Truth is the person Christ.**

“When we remain faithful to the word of Christ, we come to know the truth, not as a rational comprehension or as a formulation of certain doctrines, but as our experience of and our relationship with God, as a relationship of creature to its Creator, as a relationship of children to their Father. This knowledge, a more sublime and self-understanding, liberates us from the darkness of ignorance, of prejudice or superstition, and of anxiety of the soul over sin and death. This knowledge secures for us eternal life (John 17:3). (Bishop Gerasimos of Abydos).”

Augustine: “They believed, not because they knew but so that they might come to know...For what is faith, but believing what you do not see?...Truth is seeing what you have believed...If you abide in what is believed, you shall attain to what is seen.”

**<sup>33</sup>They answered Him, “We are Abraham’s seed, and have never yet been enslaved to anyone; how do You say, ‘You shall become free?’”**

Augustine: “If you were never in bondage to anyone, ungrateful people, why is it that God is continually reminding you that he delivered you from the house of bondage...How then were you now paying tribute to the Romans?”

**<sup>34</sup>Jesus answered them, “Verily, verily, I say to you, that everyone who does sin is a slave of sin. <sup>35</sup>“And the slave abides not in the house forever; the Son abides forever. <sup>36</sup>“If therefore the Son should set you free, verily you shall be free.**

“When Christ, the only Son, liberates us from the slavery of sin, then indeed not only does he redeem us (from the sin that controls us) and we are thus liberated from sin, but he also makes us

sons and daughters who can rightfully abide in the house of the Father (Gal 4:4-7). The term house presupposes the Fall and the exile from Paradise. In this passage the Messiah comes to liberate not from the Romans, but from sin and spiritual death (which is separation from God). The One who is uniquely free, he alone can provide spiritual freedom from the spiritual slavery of sin and from death. (Bishop Gerasimos of Abydos).”