

The Gospel of John - 1.d

⁹That was the true Light, which gives light to every man coming into the world.

Saint Chrysostom: “But if ‘He gives light to every man coming into the world,’ how is it that so many continue unenlightened? For not all have known the majesty of Christ. How then does He give light to every man? He gives light to all as far as in him lies. But if some who are unwilling should close the eyes of their mind, and refuse the rays of this light, their darkness is not from the nature of the light, but their own wickedness when they turn themselves away from the light.” [Hom. 8, P.G. 59:48 (col. 65).]

Saint Gregory of Nyssa: “We shall become as the light, in our nearness to Christ’s true light, if we leave this dark atmosphere of the earth and dwell above; and we shall be light, as our Lord says [Jn. 9:5, 1:9], if the true light that shines in the dark comes down even to us—unless, that is, any foulness of sin spreading over our hearts should dim the brightness of our light.” [On *Virginity*, Ch. XI, in *Nicene*, 2nd Ser., V:356.]

⁸For ye were once darkness, but now are ye light in the Lord; be walking as children of light— ⁹for the fruit of the Spirit is in all goodness and righteousness and truth— ¹⁰proving what is well-pleasing to the Lord. ¹¹And cease having fellowship with the unfruitful works of darkness, but rather even reprove them. ¹²For it is shameful even to speak of the things which are done by them in secret. ¹³But all things which are reprovèd are made manifest by the light; for all which is made manifest is light. ¹⁴Wherefore, He said, “Rouse thyself, thou who sleep, and arise from the dead, and the Christ shall shine on thee.” [Eph. 5:8-14]

¹⁰He was in the world, and the world came into being through Him, and the world knew Him not. ¹¹He came to His own, and His own received Him not.

The very chosen people of God rejected Him – *the crucifixion before the crucifixion*

²¹because, having known God, they glorified Him not as God, nor were thankful, but were brought to nought in their reasonings, and their heart, void of understanding, was darkened; ²²asserting to be wise, they became foolish, [Rom. 1:21,22]

²⁵“O righteous Father, indeed the world did not know Thee, but I knew Thee, and these knew that Thou didst send Me forth. [Jn. 17:25]

The World (Κοσμος, *kósmos*, literally, "something ordered" – properly, an "ordered system" (like the universe, creation, the *world*.) and can be used in various ways: (Bishop Gerasimos, Abydos)

- a.) All of the material universe
- b.) Human beings in general who make the world a ‘cosmos’
- c.) The people estranged from God
- d.) The people who hate God and do not believe in Him.

Jesus gives the reason why the Jews nor anyone else in the world does not believe in Him

²³And He said to them, “You are from beneath; I am from above. You are of this world; I am not of this world. [Jn. 8:23]

God the Logos and Creator seeks to complete His work, ‘Let us make’ implies a project of God that is in process and require our freedom to bring it to completion – He needs our “let it be so”

“In order to know God it is necessary to have a personal relationship with God, and this personal relationship demands free will and love. (Bishop Gerasimos, Abydos).”

¹²But as many as received Him, to them He gave power to become children of God, to those who believe in His name: ¹³who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Children of God (*téknon* – properly, a *child*; (figuratively) anyone living in *full dependence* on the heavenly *Father*, i.e. fully (*willingly*) relying upon the Lord in *glad submission*. This prompts God to *transform* them into *His likeness*.

téknon ("a *child* living in *willing dependence*") illustrates how we must all live in utter *dependence* upon the Lord (moment-by-moment), drawing guidance (care, nurture) from our heavenly Father. (*téknon*) emphasizes the childlike (*not childish*) *attitude of heart* that willingly (gladly) submits to the Father's plan. We profoundly learn this as we are receptive to Christ speaking His *rhēma*-word within to impart faith (cf. Ro 8:16,17 with Ro 10:17, Gk text).

¹⁴For as many as are led by the Spirit of God, these are sons of God. ¹⁵For ye did not receive a spirit of bondage again to fear, but ye received a Spirit of adoption, whereby we cry, "Abba, Father." ¹⁶The Spirit Himself bears witness with our spirit, that we are children of God: ¹⁷And if children, also heirs—on the one hand heirs of God, on the other hand joint-heirs of Christ, if indeed we suffer with Him, in order that we might also be glorified together. [Rom. 8:16,17]

Chrysostom: "Why then, did He not say that 'He made them sons of God,' instead if 'He gave them power to become children of God.?' He did so to show how much zeal is needed to keep the image of Sonship that was impressed upon us in baptism and to keep it all the way through without spot or soiling. He also wanted to show us:

- ❖ No one will be able to take this power from us, unless we first deprive ourselves of it
- ❖ It's God's part to give grace and the persons' part to supply faith
- ❖ The spiritual life is marked by a perseverance in the cultivation of virtue, purity, we must display a life worthy of the gift of baptism and display the Light.
- ❖ This then is God's work in us

Cyril of Alexandria: "They who have been to faith in Christ to sonship with God put off the littleness of their own nature, adorned with the grace of Him who honors them as with a splendid robe – they mount up to a dignity above nature."

¹⁴And the Logos became flesh and tabernacled among us, and we beheld His glory, *the* glory as of an only-begotten from *the* Father, full of grace and truth.

ἐσκήνωσεν - skēnōō – properly, to pitch or live in a tent, "denoting much more than the mere general notion of dwelling" (M. Vincent). For the Christian, (skēnōō) is dwelling in intimate communion with the resurrected Christ – even as He who Himself lived in unbroken communion with the Father during the days of His flesh

Heavenly King Comforter Spirit of Truth... come and abide (σκήνωσον εν ημίν - tabernacle within us) and cleanse us....

Archbishop Andrew of Caesarea: "The tabernacle of God is the dwelling of God the Logos in the flesh—that is, His Incarnation and repose in the saints..."

³And I heard a loud voice out of the throne saying, "Behold, the tabernacle of God is with men, and He shall tabernacle with them, and they themselves shall be His people, and God Himself shall be with them. [Rev. 21:3]