

## logion 108

Jesus said:

*“He who drinks from my mouth will become like me,  
and I will become him,  
and the hidden things will be revealed to him.”*

### Commentary

**1.** The logion is concerned with the realization of perfect unity, which Jesus called for in his Priestly Prayer: *May they be completely one.*<sup>1</sup>

The realization of perfect unity is the task assigned to mankind, and work towards the accomplishment of that purpose must be the main aim of life, which will otherwise be largely meaningless.

All of this follows quite obviously from the doctrine of the Gospels; and for some, the whole logic of reality clearly points in the same direction: the true Way of man is to realize complete unity. Failure to encompass this purpose must mean that whatever steps a man takes in life will be devoid of a higher, redeeming plan; this amounts to living in a void, without the inspiration that leads to the blessed deed of accomplishing the work of unity for which all men were born.

The realization of perfect unity can be accomplished only if the steps towards that unity are well directed towards revealing what lies hidden: the immanent, transcendent Son of Man.

If the Son of Man is said to be *hidden*, it is because the consciousness of *natural* man remains unaware of him, despite the fact that he is man's *very self*. To reveal him means to evoke the capacity to *see* the Son of Man with the eternal eyes of knowledge as *the very self* of all men. This is to discover the one true link with perfect unity.

Discovery is not realization. We discover with the higher vision of knowledge, yet, at this still superficial level of

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<sup>1</sup> John 17:23

knowing, many things must die before we can attain consummation. The true knowing that may then follow is identical to *being*, it is a deep knowledge that entails direct realization. From that there follows a transformation that makes manifest that which was hidden.

Transformation is the realization whereby everyone comes to be what he is and not what he wished to be or thought he was. This is a *being* outside time. It is to know and directly to fulfil the true name of God: *I am that I am*; the name which the Son of Man rightfully claims for himself when he says: *I am*.

In the New Testament revelation, this direct realization is called *eating*, or also *drinking*, for both forms concern the food of Life which man must receive and assimilate in order to arrive at that transformation which makes manifest the real Being, until then hidden. This realization is the bread of heaven which every man needs to receive daily in order to become transformed; it is the water that wells up for eternal Life when sought in copious fountainheads, the water which calms thirst forever.

Realization is also served by spirit and Life,<sup>2</sup> the true flesh and blood, of which it was said: *If you do not eat the flesh of the Son of Man and drink his blood, you will not have Life in you.*<sup>3</sup> The Son of Man serves as food and he bleeds in truth, that the unity which consists of realizing oneself to be *I am that I am* may be attained by all.

To eat and to drink the spirit and the Life, to receive and to assimilate the Son of Man—the Lamb of God—to the point of becoming *one*, that is what the logion expresses as *to drink from the mouth* of Jesus the Living One. As it was written in the Gospel, the piece of bread dipped in the dish and given by Jesus served to cast the Prince of this World into outer darkness. This expulsion is the necessary precondition for the Glory that the Father gave the Son to engulf man and make him perfectly one.<sup>4</sup>

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<sup>2</sup> John 6:63

<sup>3</sup> John 6:53

<sup>4</sup> John 17:22-23

This is what Jesus confirmed on that *night* when Judas-Satan took the piece of bread dipped in the dish that Jesus gave him, this was what made it possible for the *rabbuni* then to say: *Now has the Son of Man been glorified, and in him God has been glorified.*<sup>5</sup>

2. The explanation of perfect unity which the logion provides is two-way: *He will become like me and I will become him.*

Glory is the cloak of light in which the Father is wrapped, and consequently the Glory, his radiant splendor, is the Son, whose nature, being identical to that of the Father, is light and wisdom. That is why the author of the Letter to the Hebrews says that the Son is the radiant light of the Father's Glory<sup>6</sup>—and so, Glory being radiance—the Father is *light of light*.

All of this is known to manifest exegetics. However, what we are endeavoring to speak of here is not knowledge, since such knowing is only the first step towards cognizance, while here we are speaking of *being*, of becoming *one*, through feeding on and assimilating the radiance of Glory which is the Son of Man. This consummation must have begun to take place in Paul when the Apostle said: *I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, that is waiting for us.*<sup>7</sup>

The Paul who *suffered* at that time was, it seems, those contents of himself still separated without being consumed in unity; and the Glory perceived or assimilated was the Son of Man already manifest within him, even if he was only at the early stage of lifting a corner of the veil.

Of the two kinds of unity mentioned by the logion, the one that explains how *I [Christ] will become like him* is the subjective view that John the Baptist speaks of when he says: *He must grow greater, I must grow smaller.*<sup>8</sup>

The Baptist was sometimes taken by the Evangelists for a *figure* of man's *natural* consciousness, but one already alert,

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<sup>5</sup> John 13:31

<sup>6</sup> Heb. 1:3

<sup>7</sup> Rom. 8:18

<sup>8</sup> John 3:30

awakened, vigilant; the consciousness in many of us that does not want to stay asleep, but to *speak for the light*,<sup>9</sup> so that many should come to believe in the light.

It is, however, this natural consciousness that must in the end die, must grow smaller, that the light of the Glory hidden within us since the beginning may become manifest. This is what Jesus meant when he affirmed: *I have given them the glory you gave to me*.<sup>10</sup>

If this Glory given us by the Son of Man, which shows us to be identical to him in essential nature, had not always been present in us, although hidden, realization of this manifestation of Glory, which is unity, would not be possible; for unity implies limitless radiance. Our true nature cannot be transformed, only revealed.

When the text says that the Son of Man gives us glory, what this means is that he enables the transition, so that the seed hidden within us—hidden, just as the Son of Man's presence is hidden from our natural consciousness—may become the fruit of transformation. This is what the Baptist explained when he warned: *A man can lay claim only to what is given him from heaven*.<sup>11</sup>

This perhaps needs to be stressed, because it is of primordial importance: transformation consists of the revelation of the hidden Glory, which is like an image that cannot be distinguished under muddied water. Only the action of faith and knowledge can open up the way to its manifestation; yet the image is not transformed, it becomes lifted up to the surface. The Apostle explains this well: *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory*.<sup>12</sup>

In the language of Saint John, this *growing smaller* that the Son of Man may grow greater becomes a torrent of Glory that floods man's consciousness and transforms him. Jesus explains

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<sup>9</sup> John 1:7

<sup>10</sup> John 17:22

<sup>11</sup> John 3:27

<sup>12</sup> 2 Cor. 3 :18

it thus: *If anyone loves me he will keep my word, and my Father will love him, and we shall come to him and make our home with him.*<sup>13</sup>

When the Father and the Son, who are one, make their home, this means that the good seed that was sown in the beginning has manifested at last, and borne fruit. The soul that has renounced herself and become *as nothing* will have received the light to become *as all* and to fulfil the word of the Living Jesus: *I will become him.*

The other, objective, sign of perfect unity which the logion mentions consists of acquiring that subtle, spiritual beholding that enables vision in transparency. Jesus, the Living One, describes this sign of unity: *He will become like me.*

For this sign of unity, consciousness must directly realize *the fullness of him who fills the whole creation*,<sup>14</sup> thus knowing the blissful reality that the entire universe is full of God's presence.

The author of the Letter to the Ephesians must have contemplated this *presence* and thus come to behold the love of Christ (hidden and manifest) which is beyond all knowledge, whereby we may be *filled with the utter fullness of God*.<sup>15</sup>

*The grass withers,  
the flower fades,  
but the word of our God remains for ever.*

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<sup>13</sup> John 14:23

<sup>14</sup> Eph. 1:23

<sup>15</sup> Eph. 3:19