

John 5:20-29 (5C)

Behr: “the true Sabbath is Christ’s rest in the tomb, celebrated in the feast of Pascha: God ceases from His work, for His projected is now completed. (pg. 214)”

20“For the Father loves the Son, and shows Him all things which He Himself does; and He will show Him greater works than these, that you may wonder. 21“For even as the Father raises up the dead and makes alive, thus also the Son makes alive whom He will.

St. Basil the Great: “Let us rather, in a sense befitting the Godhead (Father). Perceive a transmission of will, like the reflection of an object in a mirror, passing without note of time from Father to Son.”

Saint Chrysostom: “The expression shows unvarying power...and equality of authority....‘For whatsoever that One may do, these things also the Son in like manner is doing,’ thus declaring that He keeps on doing all that which the Father is doing, and as the Father is doing them, whether you speak of raising the dead, or fashioning bodies, or the remission of sins, or any other matter, He is working in like manner to the One Who begat Him.”

Greater works than these – “Here He alludes to the general resurrection and to those things He will do when He appears (again) to stand in judgment of all things (Theodore of Mopsuestia).”

22“For the Father judges no one, but has given all judgment to the Son, 23“in order that all may honor the Son, even as they are honoring the Father. The one who honors not the Son honors not the Father Who sent Him.

Hilary of Poitiers: “And a Son can possess nothing except as a gift. But all judgment has been given to Him since He gives Life to whomever He wills...For the Son’s whole power of judgment proceeds from the Father’s since it is a gift from Him.”

Ambrose: “Can Christ then condemn you when He redeemed you from death and offered Himself on your behalf?”

Q. Does this teach that all will be saved?

The Gospel reading for funerals

24“Verily, verily, I say to you, that the one who hears My word and believes the One Who sent Me has everlasting life, and comes not into judgment, but has passed over out of death into life.

Christ is avoiding being perceived as being boastful by not saying – ‘who hears my word and believes in me’ but, ‘believes the One Who sent me’ (Chrysostom)

Theodore of Mopsuestia: “Actually he tells what the benefit is for those who honor or believe in Him...the one who obeys, he says, my words and believes is made a participant in eternal life. Such a person will not only avoid the judgment, that is, the tribulation of judgment, but will even be held in honor and will be attributed to him by the judge himself.”

Augustine: “Make the transition of Life now. What is your life? Faith: ‘The just shall live by faith’ ...Christ has enlightened you, and now you believe, passing immediately from death to life. Abide in that to which you have passed, and you shall not come into judgment.”

Augustine: “But notice how one can take endless pains and spend all of his means in order to live a little longer; but when it comes to living forever, he can do nothing...how foolish are they who live in such a way that they lose the eternal day?”

25“Verily, verily, I say to you, that an hour comes (post resurrection message), and now is, when the dead shall hear the voice of the Son of God, and they who hear shall live. 26“For even as the Father has life in Himself, so He also gave to the Son to have life in Himself,

Behr: “...the ‘hour yet to come,’ when Christ affirms that then, indeed, it is ‘finished’ (19:30), for through the Cross life has come through death.”

Augustine: “Those who believe and obeyed it (are the ones who hear) , they are the ones who shall live. So before they believed and obeyed, they were lying there dead; they were walking around and they were dead.”

In Christ is life: ²⁰“I have been crucified with Christ; and I no longer live, but Christ liveth in me; and *the life* that I now live in *the* flesh I live in faith, in that of the Son of God, Who loved me and gave Himself for me. [Gal. 2:20]

Saint Chrysostom: “In these words, ‘I have been crucified with Christ’, he alludes to the Baptism, and in the words, ‘I no longer live, but Christ lives in me’ of our conduct of life afterwards whereby our members are mortified [cf. Col. 3:5]. By saying, ‘Christ lives in me,’ he means nothing is done by me, which Christ does not will. For by speaking of death, he does not mean what is commonly understood, but a death to sin; so by life, he signifies a delivery from sin.” And, “Had not Christ given Himself up to death, and rescued us all from death...and caused us to live by faith.”

27“and He also gave to Him authority to execute judgment. That He is Son of Man, 28“cease marveling at this; for an hour is coming in which all those in the graves shall hear His voice,

“That He is Son of Man” (ὅτι Γῖὸς ἀνθρώπου ἐστίν). Note the absence of the article.

Saint Chrysostom: “He did not receive judgment ‘because’ He was Man...but because He is Son of the ineffable essence, therefore is He Judge. So we must read, ‘That He is Son of Man, cease marveling at this.’

Blessed Theophylact: “Cease marveling because He is Son of Man, but that He is also God; so that judgment He suitably has, as God’s Son. If then He also appears a Man, cease marveling.”

29“and shall go forth—they who did good things to a resurrection of life, but they who practice bad things to a resurrection of condemnation. 30“I am not able to do anything of Myself. Even as I hear, I judge; and My judgment is just, because I seek not Mine own will, but the will of the One Who sent Me, the Father.

Gregory of Nazianzus: “Those who have done good shall go to the resurrection of life, now hidden in Christ and to be manifested hereafter with Him. And those who have done evil shall go into the resurrection of judgment which those who have not believed have been condemned already by the word which judges them. Some will be welcomed by the unspeakable light and the vision of the holy and royal Trinity, which now shines on them with great brilliancy and purity and unites itself wholly to the whole soul...The others...must endure the being outcast from God and the shame of conscience which has no limit.”