

## John 5:31-47 (5D)

**<sup>31</sup>“If I bear witness concerning Myself, My witness is not true. <sup>32</sup>“It is Another Who bears witness concerning Me, and I know that the testimony which He bears witness to concerning Me is true.**

Tertullian: “No one who comes on the authority of another establishes that authority as his own but rather guards against such an understanding, for first must come the support of the One Who gives Him His authority. Now Christ will not be acknowledged as the Son if the Father never calls Him this.”

**<sup>33</sup>“You have sent away to John, and he has borne witness to the truth. <sup>34</sup>“But I receive not testimony from man. But I say these things that you might be saved. <sup>35</sup>“That one was the lamp that burns and shines, and you became willing to rejoice for an hour in his light.**

Ephrem the Syrian: “But if the Lord did not accept witness from human beings, why then did he go to John to receive witness from him? John was sent from God, as we learn from the words, (*“And I knew Him not, but the One Who sent me to baptize in water, that One said to me, ‘Upon whomsoever thou shalt see the Spirit descending and abiding on Him, this is the One Who baptizes in the Holy Spirit.’ [Jn. 1:33]*) The Father testifies to Christ through John, just as Moses too wrote about me.”

Augustine: “All people are ‘lamps’ because they can both be ignited and extinguished... Only Christ is not a ‘lamp’... (*That was the true Light, which gives light to every man coming into the world. [Jn. 1:9]*). Therefore, the apostles, too are lamps. And they give thanks because they both have been kindled by the light of truth and burn with the spirit of love, and the oil of God’s grace is available to them.”

**<sup>36</sup>“But I have the testimony greater than *that* of John; for the works which the Father gave to Me in order that I should finish them, the very works which I do, bear witness concerning Me that the Father has sent Me forth.**

**Christ is sent for the salvation of the world - <sup>16</sup>“For God so loved the world that He gave His only-begotten Son, that everyone who believeth in Him should not perish, but may have everlasting life. [Jn. 3:16]**

**<sup>37</sup>“And *the* Father Who sent Me, Himself has borne witness concerning Me. You have neither heard His voice at any time, nor have seen His form. <sup>38</sup>“And you have not His word abiding in you, for *He* Whom that One sent forth, this One you believe not.**

Bishop Gerasimos, Abydos: “The voice of God we hear with our heart, and His word remains in the heart of the faithful... God is beyond forms and words... That the Pharisees do not have the word of God in their heart ... is indicated by the fact that they do not believe and accept the one sent by God.”

Chrysostom: “He means to impress upon them the understanding that God has neither voice nor shape but is superior to such modes of speaking about Him. For in saying, ‘You have never heard His voice,’ he does not mean to say that he has a voice but that they just cannot hear it... when he says, ‘Nor have you ever seen His form,’ no tangible, sensible or visible shape is implied to belong to God.”

**<sup>39</sup>“Keep on searching the Scriptures, for in them you think to have eternal life; and these are they which testify concerning Me. <sup>40</sup>“And yet you are not willing to come to Me in order that you may have life**

<sup>27</sup>*And beginning from Moses and from all of the prophets, He went on interpreting to them in all the Scriptures the things concerning Himself. [Lk. 24:27]*

Saint Chrysostom: “Therefore, Christ, when He referred the Jews to the Scriptures, sent them not to a mere reading, but a careful and observant search; for He said not, ‘Keep on reading the Scriptures,’ but, ‘Keep on searching the Scriptures.’”

**41“I receive not glory from man. 42“But I know you, that you have not the love of God in yourselves.**

**43“I have come in the name of My Father, and you receive Me not;**

Eusebius of Caesarea: “Holy Scripture records that this prophecy was fulfilled when our Lord and Savior entered Jerusalem... ‘Blessed is he that comes in the name of the LORD: we have blessed you out of the house of the LORD. God [is] the LORD, which has shewed us light (Psalm 118:26-7).

**if another should come in *his* own name, that one you will receive.**

Saint Ambrose: “At the same time He showed that the oneness of the divine name must be taught, not the difference, since Christ came in the oneness of the name, but Antichrist will come in his own name, as it is written [Jn. 5:43].”

Saint John of Damascus: “It should be known that the Antichrist is bound to come. Everyone, therefore, who confesses not that the Son of God came in the flesh and is perfect God and became perfect Man, after being God, is Antichrist. But in a peculiar and special sense he who comes at the consummation of the age is called Antichrist....The Jews accordingly did not receive the Lord Jesus Christ Who was the Son of God and God, but shall receive the impostor who calls himself God.” [*Exposition of the Orthodox Faith*, Bk. IV, Ch. XXVI, in *Nicene*, 2<sup>nd</sup> Ser.,

**44“How are you able to believe, who receive glory from one another, and seek not the glory which is from the only God?**

Bp. Gerasimos: “Consequently, the main causes of unbelief are vainglory and selfishness. These are the things that kill faith, not the lack of rational proofs. How very difficult it is to turn definitely toward God, the only source of glory, when we are enslaved by vainglory and overcome by selfishness!”

Cyril of Alexandria: “It is almost always necessarily the case that those who hunt for honors from people fail when it comes to the glory that comes from above and from the only God.

**45“Cease thinking that I will accuse you to the Father; there is *one* who accuses you—Moses, in whom you have hoped. 46“For if you had believed Moses, you would have believed Me; for concerning Me that one wrote. 47“But if you believe not the writings of that one, how shall you believe My words?”**

Irenaeus: “Christ here indicates in the clearest possible way that the writings of Moses are His words...”

Bp. Gerasimos: “ The dialogue began with the accusation that Christ despises the Law, but in the end the Law becomes the judge of the Jews, because they take it to be a goal in itself and they interpret it literally, as they wish...Christ, as one sent by God...is challenging all the people (not only the Jews) to decide their destiny: either to believe and be saved or to disbelieve and be judged.”