secret counsel;—for with the Father,  
*doing* is *willing*; it is *only the Son who  
acts in time*); and this manifestation will  
go on increasing in majesty, that the  
wonder which now is excited in you by  
these works may be brought out to its full  
measure (in the acceptation or rejection of  
the Son of God—wonder leading naturally  
to the “*honour*” of ver. 23).

**21.]** It  
is very important to observe the distinction  
here between the working of the Eternal  
Son (in creation, e.g.) as He is “*in heaven*”  
with God, and His working in the state of  
His humiliation, in which the Father should  
by degrees advance Him to exaltation and  
put His enemies under His feet. Of the  
latter of these mention is made (ver. 20)  
in the *future*, of the *former* in the *present*.  
The former belong to the Son as His  
proper and essential work: the latter are  
opened out before Him in the process of  
His passing onward in the humanity which  
He has taken. And the unfolding of these  
latter shall all be in the direction of, and  
in accordance with, the eternal attributes  
of the Son: see ch. xvii. 6; resulting in  
His being exalted to the right hand of the  
Father. So here,—as it is the Father’s  
essential work to vivify the dead (see Rom.  
viii, 11; 1 Sam. ii.6 al.), so the Son vivifies  
whom He will: this last **whom He will** not  
implying any selection out of mankind, nor  
said merely to remove the Jewish prejudice  
that their own nation alone should rise  
from the dead,—but meaning, that in  
every instance where *His will is to vivify*,  
the result invariably follows.

Observe,  
this **quickeneth (maketh alive)** lays hold  
. of life in its innermost and deepest sense,  
and thus finds its illustration in the waking  
both of the *outwardly* and the *spiritually*dead.

**22.]** In the words **neither doth**is implied, that as the Father does not  
Himself, by His own proper act, *vivify*any, but commits all quickening power  
to the Son:—so is it with judgment also.  
And *judgment* contains eminently in itself  
the “*whom He will*,”—when the act of  
*quickening* is understood—as it must be  
*now—of bestowing everlasting life*. Again,  
the raising of the *outwardly dead* is to be  
understood as a sign that He who works  
it is appointed Judge of quick and dead,  
for it is a part of the office of that  
Judge:—*in the vivifying, the judgment  
is made*: see below, ver. 29, and Ps,  
lxxii. 1—4.

**23.]** This being so, the  
end of all is, *the honour of the Father  
in and by the Son*. He (the Son) is the  
Lord of life, and the Judge of the world;  
—all must honour Him with equal honour  
to that which they pay to the Father:—  
and whosoever does not, however he may  
imagine that he honours or approaches  
God, does not honour Him at all;—because *He can only be known or honoured  
by us as* ‘THE FATHER wHO SENT HIS  
SON.’

**24.]** What follows, to ver. 30  
inclusive, is an expansion of the two assertions in vv. 21, 22,—the **quickening** and  
the **judging**,—intimately bound up as they  
are together. There is a parallelism in  
verses 24 and 25 which should be noticed  
for the right understanding of the words.  
“*He that* **heareth** *my word*,” in the one,  
answers to “*the dead shall* **hear** *the voice  
of the Son of God*” in the other. It isa  
Kind of *hearing* which awakens to life,—  
one accompanied by “*believing Him that  
sent Me*.” And this last is not barely  
‘Him who sent Me,’ but Him, *the very  
essence of belief in Whom is in this*, THAT  
HE SENT ME (see ch. xii. 44). And the  
expression **believeth Him** (not *‘on* Him,”  
which is quite unauthorized by the original)  
expresses that belief in the *testimony* of  
God that He hath sent His Son, which is  
dwelt ou so much 1 John v. 9—12, where,