ver. 10, we have the same expression, “*he  
that believeth not God*,” even in the A. V.

**hath everlasting life**: so 1 John  
y. 12,13. The **believing**, and the **having  
everlasting life**, are *commensurate*:—where  
the faith is, the possession of eternal life  
is:—and when the one remits, the other is  
forfeited. But here the faith is set before  
us as an *enduring faith*, and its effects  
described *in their completion* (see Eph. i.  
19, 20).

**cometh not into judgment]***Judgment* being the *separation*, —the effect  
of which is to gather out of the Kingdom  
*all that offendeth*;—and thus regarding  
especially the *damnatory* part of judgment,—he who believes *comes not into*,  
has no concern with, judgment. Compare  
Ps. cxliii. 2. The reckoning which ends  
with “*Well done, good servant*,” is not  
*judgment: the reward is of free grace.*In this sense, the believers in Christ will  
not be judged according to their works:  
they are justified before God by faith, and  
*by God—God is he that justifieth, who  
is he that condemneth?* Their ‘passage  
over’ from death into life *has already  
taken place*,—from the state of spiritual  
death into that *everlasting life*, which in  
their believing state they *have* already.  
It is to be observed that our Lord speaks  
in very similar terms of the unbelieving  
being *condemned already*, in ch. iii. 18.

The *perfect* sense of the word **hath  
passed** must not be weakened nor explained away.

**25.]** This verse continues to refer to *spiritual* awakening  
from the dead. The words **The hour is  
coming, and now is** are an expression used  
of those things which are to characterize  
the spiritual Kingdom of Christ, which  
was even now begun among men, but not  
yet brought (until the day of Pentecost,  
Acts ii.) to its completion. ‘Thus **it cometh**,  
in its fulness,—and **even now is begun**.  
  
**the dead**,—in reference to the words  
“*out of death*” of the preceding verse—  
the *spiritually* **dead**:—see below on ver.  
28.

**the voice of the Son of God]** His  
*call to awake*, in its widest and deepest  
sense ;—by His own preaching, by His  
Apostles, His ministers, &c. &c. In all  
these He speaks to the spiritually dead.  
Not merely, “*and when they have heard  
it, they shall live*:” but, and THEY  
WHO **have heard it** (or, **who hear it**)  
**shall live**. *This determines the verse to  
be spoken of spiritual, not bodily* awakening.

**they that have heard** are the  
persons to whom the Lord cried so often  
“*he that hath ears to hear, let him hear*:”  
—the persons who stand opposed to those  
addressed in ver. 40.

**shall live** is  
explained in the next verse.

**26, 27.]** {26} We have here again *vivifying* and  
*judging* bound together as the two great  
departments of the Son’s working ;—the  
former, as substantiating the word “*shall  
live*” just uttered; the latter, as leading  
on to the great announcement of the next  
verse, But the two departments spring  
from *two distinct sources*, united in the  
Person of the Incarnate Son of God. The  
Father hath given Him to have life in  
Himself, *as He is* THE SON OF GOD. We  
have none of us *life in ourselves*: *in Him*we live and move and have our being.  
But He, as the Father is, is the *source* of  
Life. {27}Then again the Father hath given  
Him power to pass judgment, *because He  
is* THE SON OF MAN; man is to be judged  
by Man,—by that Man whom God hath  
appointed, who is the inclusive Head of  
humanity, and to whom mankind, and  
man’s world, pertain by right of covenant-purchase. This *executing judgment* leads  
the thought to the *great occasion* when  
judgment shall be executed ; which accordingly is treated of in the next verse.