**28.] Marvel not at this**, as in  
ch. iii, 7, introduces a matter of even  
*greater* wonder to them ;—the astounding  
proof which shall be given in the face of  
the universe that this is so.

**the hour cometh**, but not “*and now is*” this  
time,—because He is *now speaking* of the  
great day of the resurrection: when not  
merely “*the dead*,” but **all that are in the  
graves**, shall hear His voice, and “*they  
that have heard*” are not specified, because *all* shall *hear* in the fullest sense.  
Observe that here, as elsewhere, when  
the judgment according to *works* is spoken  
of, it is the great *general* resurrection  
of Matt. xxv. 31—46, which (and the  
notes) compare. So here we have not  
“*they that have believed*,” and “*they  
that have not believed*,” but the descriptions reach far wider, including indeed  
in this most general form the first resurrection unto life also—and the two  
great classes are described as *they that  
have done (wrought) good* and *they that  
have done (practised*, see on ch. iii. 20,  
21) evil (*vain, worthless things*).

Observe that *life* and *judgment* stand opposed here, as in ver. 24:—not that there  
is *no such thing* as a *resurrection of death*,  
but that *it is involved in this judgment*.  
Olshausen observes that this, and Acts  
xxiv. 15, are the only *direct* declarations  
in the N. T. of a *bodily resurrection of the  
unjust* as well as of the just. It is implied  
in some places, e.g. Matt. x. 28, and less  
plainly in Matt. xxv. 34 ff.: Rev. xx 5,  
12, and directly asserted in the O.T.,  
Dan. xii. 2. In 1 Cor. xv.,—as the object  
was to convince *believers in Christ* of the  
truth of the resurrection of *their* bodies, —  
no allusion is made to those who are not  
believers.

**30.]** Here begins *the  
second part of the discourse*,—but bound  
on most closely to the first (ver. 23),—  
treating of the *testimony by which these  
things were substantiated, and which they  
ought to have received*. This verse is,  
however, perhaps rather a point of transition to the next, at which the testimony  
is first introduced.

As the Son does  
nothing of Himself,—but His working and  
His judgment all spring from His deep  
unity of will and being with the Father,—  
this His great and last judgment, and all  
His other ones, will be just and holy (He  
being not separate from God, but one with  
Him); and therefore His witness given of  
Himself ver. 17, and called by them blasphemy, is true and holy also.

Observe, the discourse here passes into the  
*first person*, which was *understood* before,  
because He had called himself the Son of  
God,—but is henceforth used *expressly*.

**31.]** This assertion is not to be  
trifled away by an accommodation, or supposed to be introduced by ‘*Ye will say to  
Me*:’—see by all means ch. viii, 12—14  
and notes.

The words are said in all  
earnestness, and are *strictly true*. If such  
a separation, and independent testimony,  
as is here supposed, *could take place*, it  
would be a falsification of the very conditions of the Truth of God as manifested  
by the Son, Who being the Word, speaks,  
not of himself, but of the Father. And in  
this sense ch. viii. 14 is eminently true  
also, the *light* being the “*brightness of  
the Father’s glory*.”

**32.]** This  
**other** can, by the inner coherence of the  
discourse, be no other than THE FATHER,  
of Whom so much has been said in the  
former part, but Who is hinted at rather  
than mentioned in *this* (the word “*Father*”  
in ver. 80 being spurious). *It cannot be  
John,*—from whom (ver. 34) our Lord *took  
not his testimony*. Similar modes of alluding to the Father occur ch. 50:  
see also ch. viii. 18, and Matt. x. 28 and