18—24. ST. JOHN. 507   
   
 doeth : and he will shew him greater works than these,   
 that ye may marvel. \*! For as the Father raiseth up the   
 dead, and quiekeneth them ; 'even so P the Son quickeneth Ubuke vii.   
 whom he will. °® For tke Father judgeth no man, but %\*\*\*   
   
   
 ™hath committed all judgment unto the Son: % F¢hat ™™   
 all men should honour the Son, even as they honour the   
 Father. "He that honoureth not the Son honoureth not 2:   
 the Father which [8 /ath] sent him. 1P   
 Isay unto you, °He that heareth my word, Verily, believeth oa   
   
   
 P render, the Son also.   
 4 render, neither doth the Father judge any man.   
 T render, that all may. 5 omit.   
   
 secret counsel;—for with the Father, any, but commits all quickening power   
 doing is willing; it is only the Son who to the Son:—so is it with judgment also.   
 acts in time); and this manifestation will And judgment contains eminently in itself   
 go on increasing in majesty, that the the “whom He will,”—when the act of   
 wonder which now is excited in you b; quickening is understood—as it must be   
 these works may be brought out to its full now—of bestowing everlasting life. Again,   
 measure (in the acceptation or rejection of the raising of the outwardly dead is to be   
 the Son of God—wonder leading naturally understood as a sign that He who works   
 to the “honour” of ver. 23). 21.) It it is appointed Judge of quick and dead,   
 is very important to observe the distinction for it is a part of the office of that   
 here between the working of the Eternal Judge :—in the vivifying, the judgment   
 Son (in creation, e.g.) He is “én heaven” is made: sce below, ver.’ 29, and Ps,   
 with God, and His working in the state of Ixxii. 1—4, 23.) This being so, the   
 His humiliation, in which the Father should end of all is, the honour of the Father   
 by degrees advance Him to exaltation and in and by the Son. He (the Son) is the   
 put His enemies under His feet. Of the Lord of life, and the Judge of the world;   
 latter of these mention is made (ver. 20) —all must honour Him with equal honour   
 in the future, of the former in the present. to that which they pay to the Father:—   
 The former belong to the Son as His and whosoever does not, however he may   
 proper and essential work: the latter are imagine that he honours or approaches   
 opened out before Him in the process of God, does not honour Him at all;—be-   
 His passing onward in the humanity which cause He can only be known or honoured   
 He has taken. And the unfolding of these by us as ‘THE FaTHER wHo sENT His   
 latter shall all be in the direction of, and Son.’ 24.) What follows, to ver.   
 in aceordance with, the eternal attributes inclusive, an expansion of the two asser-   
 of the Son: see ch. xvii. 6; resulting in tions in vv. 21, 22,—the quickening and   
 His being exalted to the right hand of the the judging,—intimately bound upas they   
 Father. So here,—as it is the Father’s are together. There is a parallelism in   
 essential work to vivify dead (see Rom. verses 24 and 25 which should be noticed   
 viii, 11; 1 Sam. ii.6 so the Son vivifies for the right understanding of the words.   
 whom He will: this whom He will uot “ He that heareth my word,” in the one,   
 implying any selection out of mankind, nor answers to “the dead shall hear the voice   
 said merely to remove the Jewish prejudice of the Son of God” in the other. It isa   
 that their own nation alone should rise Kind of hearing which awakens to life,—   
 from the dead,—but meaning, that in one accompanied by “believing Him that   
 every instance where His will is to vivify, sent Me.” And this last is not barely   
 the result invariably follows. Observe, «Him who sent Me,’ but Him, the very   
 this quickeneth (maketh alive) lays hold essence of belief in Whom is in this,   
 . of life in its innermost and deepest sense, He sent Mz (see ch. xii. 44). And the   
 and thus finds its in the waking expression believeth Him (not ‘on Him,”   
 both of the outwardly and the spiritually which is quite by the original)   
 dead. 22.] In the words neither doth expresses that belief in the ¢estimony of   
 is implied, that as the Father does not God that He hath sent His Son, which is   
 Himself, by His own proper act, vivify dwelt ou so much 1 John v. 9—12, where,