25—32. ST. JOHN. 509   
   
 he is the Son of man. 23 Marvel not at this: for the hour   
   
 is coming, in the which all that are in the graves shall   
 hear his voice, 29tand shall come forth; "they that ‘Paz,   
 have done good, unto the resurrection of life; and they 10”   
 that have done evil, unto the resurrection of 4 damnation. u Dan, xii.   
 80 x T can of mine own self do nothing: as I hear, I judge : 7 Matt,   
 and my judgment is just; because YI seek not mine own wheat 46.   
 will, but the will of [@ ¢he Father] which [f Aath] sent me.   
 31 Tf I bear witness of myself, my witness is not true. \*   
   
   
 ch, 18.   
 828There is another that beareth witness of me; and jf   
 4 render, judgment. ® +ead, him.   
   
 f omit,   
   
 28.] Marvel not at this, as in treating of the testimony by which these   
 ch. iii, 7, introduces a matter of even things were substantiated, and which they   
 greater wonder to them ;—the astounding ought to have received. This verse is,   
 proof which shall be given in the face of however, perhaps rather a point of trans-   
 the universe that this is so. the ition to the next, at which the testimony   
 hour cometh, but not “and now is” this is first As the Son does   
 time,—because He is now speaking of the nothing of Himself,—but His working and   
 great day of the resurrection: when not His judgment all spring from His deep   
 merely “ the dead,” but all that are in the unity of will and being with the Father,—   
 graves, shall hear His voice, and “they this His great and last judgment, and all   
 that have heard” are not specified, be- His other ones, will be just and holy (He   
 cause ail shall ear in the fullest sense. being not separate from God, but one with   
 Observe that here, as elsewhere, when Him); and therefore His witness given of   
 the judgment according to works is spoken Himself ver. 17, and called by them blas-   
 of, it is the great general resurrection phemy, is true and holy also. Ob-   
 of Matt. xxv. 31—46, which (and the serve, the discourse here passes into the   
 notes) compare. So here we have not first person, which was understood before,   
 “they that have believed,” and “they because He had called himself the Son of   
 that have not believed,” but the descrip- God,—but is henceforth used expressly.   
 tions reach far wider, including indeed 81.] This assertion is not to be   
 in this most general form the first re- trifled away by an accommodation, or sup-   
 surrection unto life also—and the two posed to be introduced by ‘ Ye will say to   
 great classes are described as they that Me :’—see by all means ch. viii, 12—14   
 have done (wrought) good and they that and notes. The words are said in all   
 have done (practised, see on ch. iti. 20, earnestness, and are strictly true. If such   
 21) evil (vain, worthless things). a’ separation, and independent testimony,   
 Observe that life and judgment stand op- as is here supposed, could take place, it   
 posed here, as in ver. 24:—not that there would be a falsification of the very con-   
 is no such thing asa resurrection of death, ditions of the Truth of God as manifested   
 but that é¢ is énvolved in this judgment. by the Son, Who being the Word, speaks,   
 Olshausen observes that this, and Acts not of himself, but of the Father. And in   
 xxiv. 15, are the only direct declarations this sense ch. viii. 14 is eminently true   
 in the N. T. ofa bodily resurrection of the also, the light being the “brightness of   
 unjust as well as of the just. It is implied the Father’s glory.” 32.] This   
 in some places, e.g. Matt. x. 28, and less other can, by the inner coherence of the   
 plainly in Matt. xxv. 34 ff.: Rev. xx 5, discourse, be no other than THE FaTHER,   
 12, and directly asserted in the O. T., of Whom so much has been said in the   
 Dan. xii. 2. In 1 Cor. xv..—as the object former part, but Who is hinted at rather   
 was to convince believers in Christ of the than mentioned in this (the word “ Father”   
 truth of the resurrection of their bodies, — in ver. 80 being spurious). Zé cannot be   
 no allusion is made to those who are not John,—from whom (ver. 34) Lord took   
 believers, 30.] Here begins the not his testimony. Similar modes of al-   
 second part of the discourse,—but bound luding to the Father occur ch. 50:   
 on most closely to the first (ver. 23),— sce also ch. viii. and Matt. x. 28 and