

V. 18. "*The Jews sought the more to kill Him.*" They persecuted Him because He had told the man on Sabbath to carry his bed, no doubt citing Ex. 31: 14, 15. They sought the more to kill Him because "*He called God His own Father,*" R.V. He was a blasphemer, they said, in thus making Himself equal with God. Blasphemy was punishable with death. Lev. 24: 11-16. The question is, was Jesus guilty of blasphemy in this bold claim of His to oneness with God? He proceeds to vindicate Himself by unfolding the relation between the Father in Heaven and Himself, the Son of God.

### II. Its Explanation, 19, 20.

V. 19. "*The Son can do nothing of Himself.*" What an unexpected line of defence! They looked for Him either to back down from the claim made, or to affirm more confidently still His Divine authority.—"I am equal with the Father, I am one with God." He does neither the one nor the other, but says, "I cannot act independently of the Father in Heaven. It is only what I see Him do that I do. His will and His way are mine." The Jews were keen enough to perceive that this manner of speaking implied on Jesus' part an absolute confidence that He and God were really one, that it was a stronger re-affirmation of His equality with the Father than any formal attempt to prove it would have been. How different, too, this self-effacing spirit—the Father all and the Son doing as the Father does—from the spirit which possessed His accusers, v. 44.

V. 20. "*For.*" This explains the community of thought and action on the part of the Father and the Son. Love is the key to the mystery. "*The Father loveth the Son.*" "This is the relation of the very heart of the Godhead, i.e., the heart of the Father to the Son, whence flows all Divine love to ourselves—words that tax theologians; words that speak home to the hearts of children." (Reith.)

"*Greater works*": healing and life for the soul as we shall presently see.

### III. Its Details, 21-27.

V. 21. "*Quickeneth.*" Giveth life, and life in the fullest sense, Rom. 4: 17; 8: 11.

"*The Son quickeneth.*" See ch. 6: 33; 11: 25; 1 Cor. 15: 45.

V. 22. "*Hath committed all judgment.*" The giving of life is one of the "greater works." The judging of men is another. Jesus Christ is to be the judge (Acts 10: 42; Rom. 14: 10; Matt. 25: 31, 32).

V. 23. "*That all men should honor the Son.*" "The great peril threatening the Jews was that [failing to recognize Jesus as the Messiah] they should deny honor to the Son and thereby incur the guilt of refusing honor to the Father." (Dods.) The highest honor we can pay the Father is to believe on Him whom He has sent to reveal Himself to us.

V. 24. "*Have everlasting life.*" The steps to life are "hearing" and "believing" (Rom. 10: 17). This life is a present possession. As we now hear and believe, so we now have eternal life, ch. 3: 15; 36. All men must appear before the judgment seat of Christ (2 Cor. 5: 10). But the judgment of believers is already determined in the act of giving them life (Rom. 8: 1). They "*shall not come unto condemnation.*" Their resurrection will not be the "resurrection of damnation" but the "resurrection of life" (v. 29).

V. 25. "*The hour*"; "epoch." "Is coming," will fully come and is already here in its beginnings. "*The dead shall hear.*" Those who are in the realms of death, the spiritually dead, as in vs. 28, 29. "*They that hear.*" Literally "Those hearing," the construction in the Greek indicating that not all, but only a certain class, of the "dead" are meant. "All the dead hear, but not all give ear" (Weiss), and those alone that give ear shall live.

V. 26. "*The Father hath life in himself.*" We have not life in ourselves, but God has. That life is in Him and His Son. His Son as Mediator is for us the source of life. The source of life is not higher up than the Son. It is in Him. He says, "ye will not come to Me, that ye might have life." He is the fountain of life.

V. 27. "*Because he is the Son of man.*" The judge of men has, not only Divine attributes, but also human sympathies. It is our Elder Brother who is to be our judge.