diverse from ordinary generation. Meyer  
gathers from the word **we know**, that  
our Lord’s reputed father was then still  
alive. But surely the verb will bear the  
sense of knowing, as matter of fact, *who  
they were*, and need not be confined to  
personal knowledge.

**43.]** Our Lord  
does not answer their objection, because it  
lay far from His present purpose to disclose  
aught of those mysteries which the answer  
must have indicated. It was not till the  
faith of the apostolic Christians was fully  
fixed on Him as the Son of God, and the  
outline of the doctrine of His Person was  
firmly sketched out, that the Spirit brought  
out those historical records which assure us  
of His supernatural conception.

**44.]** The connexion seems to be this:  
They were not to murmur among themselves because He had said this; for the  
right understanding of what He had said  
is only to be gained by being taught of  
God, by being drawn by thé Father, who  
alone can give the desire to come to  
Christ, and bring a man to Him. That  
this ‘drawing’ is not *irresistible grace*, is  
confessed even by Augustine himself, the  
great upholder of the doctrines of grace.  
“If a man is drawn, says an objector, he  
comes against his will. (We answer) if  
he comes unwillingly, he does not believe:  
if he does not believe, he does not come.  
For we do not run to Christ on our feet,  
but by faith; not with the movement of  
the body, but with the free will of the  
heart ... Think not that thou art drawn  
against thy will: the mind can be drawn  
by love.” Calvin and others understand  
*irresistible grace* to be here meant: “It is  
false and profane,” says Calvin, ‘to say that  
only the willing are drawn.”’ The Greek expositors take the view which I have adopted  
above. Chrysostom says, “ This expression  
does not remove our part in the coming,  
but rather shews that we want help to  
come.” See Article X. of the Church of  
England, at the end.

This *drawing  
towards Christ* may be exemplified in the  
legal dispensation, which was to the Jews  
a *schooling for Christ*. It now is being  
exerted on all the world,—in accordance  
with the Lord’s prophecy ch. xii. 32 (see  
note there), and His command Matt.  
xxviii. 19, 20,—by Christian preaching  
and missions; but, after all, the *individual*  
*will* must be turned to Christ by the  
Father, Whose covenanted promise is,  
that He will so turn it in answer to  
prayer. “Art thou not yet drawn? pray  
that thou mayest be drawn.” Augustine.  
The same solemn and joyous *refrain*,  
as Meyer well calls it, follows, as in vv.  
39, 40.

**45.] in the prophets** may  
be a general form of citation (Mark i. 2.  
Acts vii. 42; xiii. 40), or may mean  
that the sense is found in several places  
of the prophets: see especially Jer. xxxi.  
33, 34. This clearly intimates the *kind  
of drawing* meant in the last verse:—  
the opening the eyes of the mind by  
divine teaching.

**hath heard** and  
**hath learned** are expansions of the  
word **taught** in the citation from the  
prophets.

**cometh unto me]** This  
is the final decision of the human will,  
acted on by the divine attraction to  
Christ. *The beginning* is, The Father  
draws him: *the progress*, he hears and  
Jearns— here is the consenting will—  
‘Speak, Lord, for thy servant heareth:’—  
*the end*, he cometh to Christ—here is the  
will acting on the whole man.

**46.]** The connexion is: the mention of  
**hearing from the Father** might lead them  
to think of a personal communication from  
the Father to each man, and thus the  
necessity of the mission of the Son might  
be invalidated. This was the only way in  
which a Jew could misunderstand ver. 45;  
he could not dream of a seeing of the  
Father with bodily eyes.

**he which is of God, is Jesus Himself**; see ch. vii. 29.