‘voice’ can no otherwise be understood,  
than as a plain articulate sound, miraculously spoken, heard by all, and variously  
interpreted. So all the ancients, and the  
best of the modern expositors. On the  
saying of the crowd (ver. 29) has been  
built the erroneous and unworthy notion,  
that it *was* only thunder, but understood  
by the Lord and the disciples to mean as  
here stated.

**I have glorified it]** In  
the manifestation hitherto made of the  
Son of God, imperfect as it was (see Matt.  
xvi. 16, 17); in all Old Testament type  
and prophecy; in Creation; and indeed  
before the world was made.

The word  
**again** here implies no mere repetition, but  
an intensification, of the glorification a **yet once more:** and this time fully and  
finally.

**29.]** Some *heard words,* but  
did not apprehend their meaning; others  
*a sound,* but no words. I should rather  
believe this difference to have been proportioned to each man’s inner relation to  
Christ, than fortuitous.

**30.]** The  
voice had been heard by those, who did  
not apprehend its meaning, *as thunder.*But the words, **this voice,** could not by any  
possibility have been said to them, *if it  
had only thundered.*

Our Lord does  
not say that the assurance was *not made*for *His* sake:—He had prayed, and His  
prayer had been answered:—but that it  
had not been thus *outwardly expressed*for *His,* but for *their* sake. This is likewise true in the case of all testimonies to  
Him; and especially of those two other  
voices from heaven,—at His Baptism and  
His Transfiguration.

Those addressed  
in the words, **for your sakes,** are the  
whole multitude, not merely the disciples.  
All heard, and all *might have* understood  
the voice: see ch, xi. 42.

**31.]** All  
this is a comment on the declaration, that  
**the hour was come,** ver. 23: and now a  
different side of the subject is taken up,  
and one having immediate reference to the  
occasion: viz. the drawing of the Gentile  
world to Him.

**Now... now]** He  
speaks of Himself as having actually entered the hour of His passion, and views  
the result as already come.

**the  
judgment of this world** is not, as Chrysostom, Augustine, and others think, ‘the  
*deliverance* of this world from the devil;’—nor, ‘decision concerning this world,’  
*who* is to possess it (Bengel):—but (see ch.  
xvi. 11) **judgment**, properly so called, the  
work of the Spirit who was to come, on  
the world, of which it is said that “*the  
whole world lieth in wickedness (the wicked  
one),*” 1 John v. 19.

**the prince of  
this world]** The “*prince of the age*” of  
the Jews, Satan, the “*god of this world*”  
of 2 Cor. iv. 4: see also Eph. ii. 2; vi. 12.  
Observe it is **shall be cast out,** not “*is cast out*,” because the casting out shall be  
gradual, as the *drawing* in the next verse.  
But after the death of Christ the casting  
out *began*, and its firstfruits were, the  
coming in of the Gentiles into the Church.

**32. if I be lifted up]** See the  
references. Here there is more perhaps  
implied than in either of those places:  
viz. *the Death, with all its consequences.*The Saviour crucified, is in fact the  
Saviour glorified; so that the exalting to  
God’s right hand is set forth by that  
uplifting on the Cross. There is a fine  
touch of pathos, corresponding to the  
feeling of ver. 27, in the words, **if I be  
lifted up**. The Lord Jesus, though *knowing that the lifting up would really take  
place,* yet in the weakness of His humanity,  
puts Himself into this seeming doubt, ‘if  
is so to be:’ cf. Matt. xxvi. 42. All  
missed by the shallow and unscholarlike rendering “*when* I shall be  
lifted up,” which the original will not  
bear.

**will draw all men unto me]**By the diffusion of the Spirit in the  
Church: manifested in the preaching of  
the Word mediately, and the pleading of  
the Spirit immediately. Before the glorification of Christ, the Father drew men  
to the Son (see ch. vi. 44 and note), but  
now the Son Himself to Himself. Then  
it was “no man can come except the  
Father draw him:” now the Son draws