will not bear.

**39.] For this cause**  
refers to the last verse, and **because** sets  
forth the reason more in detail: see ch. v.  
16: 1 John iii. 1: Matt. xxiv. 44.

**they could not believe]** i.e. it was  
otherwise ordained in the divine counsels.  
No attempt to escape this meaning (as  
“they *would* not believe,’ Chrysostom  
and others) will agree with the prophecy cited ver. 40. But the *inability*,  
as thus stated, is coincident with the fullest freedom of the human will: compare  
“*Ye have no mind to come to Me*,” ch. v.  
40. Then, in what follows, a more special  
ground is alleged why they could not  
believe:—see above.

**40.]** The prophecy is freely cited, after neither the  
Hebrew nor the LXX, which is followed  
in Matt. xiii, 14 f. What God *bids* the  
prophet *do,* is here described as *done,* and  
by Himself: which is obviously *implied* in  
the Hebrew text.

**41. because he  
saw]** “This apocalyptic vision was the  
occasion of that prophecy.” Meyer.

**his glory:** i.e. *the glory of Christ.* The  
Evangelist is giving his judgment,—having  
(Luke xxiv. 45) had his understanding  
opened to understand the Scriptures,—  
*that the passage in Isaiah is spoken of  
Christ.* And indeed, strictly considered,  
the glory which Isaiah saw *could only* be  
that of the Son, Who is the *brightness*  
(shining forth) *of the glory* of the Father,  
Whom no eye hath seen, The last clause  
is independent of “*because*,” and contains  
another assertion,**—and he spake concerning Him.**

**42]** For example, Nicodemus, Joseph, and others like them.  
On the putting out of the synagogue, see  
note, ch. ix. 22.

**43.]** is a reference to  
ch. v. 44.

**44—50.]** *Proof of the  
guilt of their unbelief, from the words of  
Jesus Himself.* It was by the older Commentators generally thought, that these  
verses formed part of some other discourse  
delivered at this period. But this is improbable, from no occasion being specified,—from ver. 36,—and from the form and  
contents of the passage, and its reference  
to the foregoing remarks of the Evangelist. I take it—with almost all modern  
Commentators—to be a *continuation of  
those remarks substantiating them by the  
testimony of the Lord Himself.* The  
words are taken mostly, but not altogether, from discourses *already given* in  
this Gospel.

**44, 45.]** {44} On the close  
connexion with the Father, see ch. v. 24,  
38; viii, 19, 42; xiv. 10. The words  
are in logical sequence to ver. 41, in which  
the Evangelist has said that *the glory of  
Jehovah* and His *glory* were *the same.*