38—46. ST. JOHN. 521   
   
 therefore answered and said unto them, Murmur not   
 among yourselves. ##\* No man can come to me, except xcant.t«   
   
 the Father which [# 4atA] sent me draw him: and I will   
 raise him up a¢ the last day. 45yTt is written in the y Isa. 13.   
 prophets, And they shall be all taught of God. yy, Heb. viii.   
 man [? ¢herefore] that © hath heard, and hath learned = Every i saa"   
 46 @ Not that any man hath seen 3 ver.   
 the Father, save unto me. is 49f God, he hath seen the   
   
   
 @ read, In. » omit.   
 2 omit.   
 © render, hath heard from the Father, and hath learned.   
 a render, from.   
   
 diverse from ordinary generation. Meyer England, at the end. This drawing   
 gathers from the word we know, that towards Christ may be exemplified in the   
 our Lord’s reputed father was then still legal dispensation, which was to the Jews   
 alive. But surely the verb will bear the a schooling for Christ. It now is being   
 sense of knowing, as matter of fact, who exerted on all the world,—in accordance   
 they were, and need not be confined to with the Lord’s prophecy ch. xii. 32 (see   
 personal knowledge. 43.] Our Lord note there), and His command Matt.   
 does not answer their objection, because it xxviii. 19, 20,—by Christian preaching   
 lay far from His present purpose to disclose and missions; but, after all, the individual   
 aught of those mysteries which the answer will must be turned to Christ by the   
 inust have indicated. It was not till the Father, Whose covenanted promise is,   
 faith of the apostolic Christians was fully that He will so turn it in answer to   
 fixed on Him as the Son of God, and the prayer. “Art thou not yet drawn? pray   
 outline of the doctrine of His Person was that thou mayest be drawn.” Augustine.   
 firmly sketched out, that the Spirit The same solemn and joyous refrain,   
 out thers historical records which assure us as Meyer well calls it, follows, as in vv.   
 of His supernatural conception. 39, 40. 45.] in the prophets may   
 44.] The connexion seems to be this: be a general form of citation (Mark i. 2.   
 They were not to murmur among them- Acts vii. 42; xiii. 40), or may mean   
 selves because He had said this; for the that the sense is found in several places   
 right understanding of what He had said of the prophets: see especially Jer. xxxi.   
 is only to be gained by being taught of 33, 34. This clearly intimates the kind   
 God, by being drawn by thé Father, who of drawing meant in the last verse:—   
 alone can give the desire to come to the opening the eyes of the mind by   
 Christ, and bring a man to Him. That divine teaching. hath heard and   
 this ‘drawing’ is not irresistible is hath learned are expansions of the   
 confessed even by Augustine himself, the word taught in the citation from the   
 great upholder of the doctrines of grace. prophets. cometh unto me] This   
 “Tf a man is drawn, says an objector, he is the final decision of the human will,   
 comes against his will. (We answer) if acted on by the divine attraction to   
 he comes unwillingly, he does not believe: Christ. The beginning is, The Father   
 if he does not believe, he does not come. draws him: the progress, he hears and   
 For we do not run to Christ on our feet, Jearns— here is the consenting will—   
 but by faith; not with the movement of ‘Speak, Lord, for thy servant heareth ’-—   
 the body, but with the free will of the the end, he cometh to Christ—here is the   
 heart ... Think not that thou art drawn will acting on the whole man.   
 against thy will: the mind can be drawn 46.) The connexion is: the mention of   
 by love.” Calvin and others understand hearing from the Father might lead them   
 irresistible to be here meant: “It is to think of a personal communication from   
 false and profane,” says ‘to say that the Father to each man, and thus the   
 only the willing are drawn.”’ The Greck ex- necessity of the mission of the Son might   
 positors take the view which I have adopted be invalidated. This‘was the only way in   
 above. Chrysostom says, “ This expression which a Jew could misunderstand ver. 45 ;   
 does not remove our part in the coming, he could not dream of a seeing of the   
 but rather shews that we want help to Father with bodily eyes. he which   
 come.” See Article X. of the Church of is of God, is Jesus Himself; see ch. vii.