25—82. ST. JOHN. 573   
 29 The   
 T have both glorified it, and will glorify it again.   
 » people therefore, that stood by, and heard it, said that it 73g!   
 thundered: others said, An angel ¢ spate to him. 80 Jesus 2 Matt.   
 answered and said, ¥This voice eame not 4 because of me, East   
 31 Now is the judgment of this world: xi   
 now for your the prince of this world be cast out.   
 aif I be lifted up from the earth, will draw ° all men And I, «4   
 :   
 18,   
 b render, multitude. © render, hath spoken. » Hi.   
   
 4 render, for my sake.   
 ‘yoiee’ can no otherwise be understood, tered the hour of His passion, and views   
 than as a plain articulate sound, miracu- the result as already come. the   
 lonsly spoken, heard by all, variously judgment of this world is not, as Chrysos-   
 interpreted. So all the ancients, and the tom, Augustine, and others think, ‘the   
 best of the modern expositors. On the deliverance of this world from the devil ;’   
 saying of the crowd (ver. 29) has been —nor, ‘decision concerning this world,’   
 built the erroneous and unworthy notion, who is to possess it :—but (see ch.   
 that it was only thunder, but understood xvi. 11) judgment, properly so called, the   
 by the Lord and the disciples to mean as work of the Spirit who was to come, on   
 here stated. I have glorified it] In the world, of which it is said that “the   
 the manifestation hitherto made of the whole world lieth in wickedness (the wicked   
 Son of God, imperfect as it was (see Matt. one),” 1 Joun y. 19. the prince of   
 xvi. 16, 17); in all Old Testament type this world] The “prince of the age” of   
 and prophecy; in Creation; and indeed the Jews, Satan, the “ god of this world”   
 before the world was made. The word of 2 Cor. iv. 4: see also Eph. ii. vi- ae   
 again here implies no mere repetition, but Observe it is shall be cast out, not “i   
 an intensification, of the glo cast out,” becanse the casting out shall ik   
 yet once more: and this time fully and gradual, as the drawing in the next verse.   
 finally. 29.] Some heard words, but But after the death of Christ the casting   
 did not apprehend their meaning; others out began, and its firstfruits were, the   
 @ sound, but no words. T should rather coming in of the Gentiles into the Church.   
 believe this difference to have been pro- 32. if I be lifted up} See the   
 portioned to each man’s inner relation to references. Here there is more perhaps   
 Christ, than fortuitous. 30.] The implied than in either of those places:   
 voice had been heard by those, who did viz. the Death, with all its consequences.   
 not apprehend its meaning, as thunder. The Saviour crucified, is in faet the   
 But the words, this voice, could not by any Savionr glorified ; so that the exalting to   
 possibility have been said to them, if ¥ God’s right hand is set forth by that   
 had only thundered. Our Lord does uplifting on the Cross. There is a fine   
 not say that the assurance was not made tonch of pathos, corresponding to the   
 for is sake:—He had prayed, and His feeling of ver. 27, in the words, if I be   
 prayer had been answered :—but that it lifted up. The Lord Jesus, though know-   
 had not been thus owdwardly expressed ing that the lifting up would really take   
 for His, but for their sake. ‘This is like- place, yet in the weakness of His humanity,   
 wise true in the case of all testimonies to puts Himself into this seeming doubt, © if   
 Him; and especially of those two other is so to be: ef. Matt. xxvi. 42. All   
 voices from heaven,—at His Baptism and missed by the shallow and un-   
 His Transfiguration. Those addressed arlike rendering “ken 1 shall be   
 in the words, for your sakes, are the lifted up,” which the original will not   
 whole multitude, not merely the disciples. bear. will draw all men unto me}   
 All heard, and all might have understood By the diffusion of the Spirit in the   
 the voice: see ch, xi. 42. 31.) All Church: manifested in the preaching of   
 this is 1 on the declaration, that the Word mediately, and the pleading of   
 the hour was come, ver. 23: and now a the Spirit immediately. Before the glori-   
 different side of the subject is taken up, fication of Christ, the Father drew men   
 and one having immediate reference to the to the Son (see ch. vi. 44 and note), but   
 oceasion: viz. the drawing of the Gentile now the Sou Himself to Himself. Then   
 world to Him. Now... now] He it was “no man can come exeept the   
 speaks of Himself as having actually en- Father draw him :” now the Son draws