383—45. ST. JOHN.   
 ® Lord, who hath believed our report? and to whem hath \*   
 Tea,   
 the arm of the Lord been revealed? %9 ™ Therefore they Rom.   
 eould not believe, because that Esaias said ag TIsa. vi. 10.   
 hath blinded their eyes, and hardened their heart; 401 that Matt,   
 MW.   
 they should not sce with their eyes, ® zor understand with   
 their heart, and be converted, and I should heal them.   
 41m These things said Esaias, ° when he saw his glory, and m1.v.1.   
   
 spake of him.   
 4 Nevertheless Pamong the chief rulers also many be-   
   
 lieved on him; but "beeause of the Pharisees they did act. vis:   
 not confess 4 Zim, lest they should be put out of the syna- re 22,   
 gogue: 43 °for they loved "dhe praise of men more than oen.v.4.   
   
 8 the praise of God.   
 44 t Jesus cried and said, ? He that believeth on me, pM«tix   
 believeth not on me, but on him that sent me. 43 And   
   
 ™ render, For this cause. D render, And.   
   
 © read and render, because he saw his glory: and he spake of him.   
 P render, even of the rulers.   
 q better, it: not expressed in the original.   
 T render, the glory that is of men.   
 § render, the glory that is of God. t render, But Jesus.   
   
 will not bear. 39.] For this cause that of the Son, Who is the brightness   
 refers to the last verse, and because sets (shining forth) of the glory of the Father,   
 forth the reason more in detail: see ch. v. Whom no eye hath seen, The last clause   
 16: 1 John iii. Matt. xxiv. 44. is independent of “Jecause,” and contains   
 they could not believe] i.e. it was another assertion, ~ and he spake concern-   
 otherwise ordained in the divine counsels. ing Him. 42] For example, Nieo-   
 No attempt to eseape this meaning (as demus, Joseph, and others like them.   
 “they would not believe,’ Chrysostom On the putting out of the synagogue, see   
 and others) will agree with the pro- note, ch. ix. 22. 43.] is a reference to   
 pheey cited ver. 40. But the inability, ch. vy. 44. 44—50.] Proof of the   
 as thus stated, is coincident with the full- guilt of their unbelief, from the words of   
 est freedom of the human will: compare Jesus Himself. It was by the older Com-   
 “Ye have no mind to come to Me,” ch. v. mentators generally thought, that these   
 40. Then, in what follows, a more special verses formed part of some other discourse   
 ground is alleged why they could not delivered at this period. But this is im-   
 Delieve:—see above. 40.] The pro- probable, from no occasion being specified,   
 pheey is freely eited, after neither the —from ver. 36,—and from the form and   
 Hebrew nor the LXX, which is followed contents of the passage, and its reference   
 in Matt. xiii, 14 f. What God bids the to the foregoing remarks of the Evan-   
 prophet do, is here described as doze, and gelist. I take it—with almost all modern   
 by Himself: which is obviously implied in Commentators—to be a continuation of   
 the Hebrew text. 41. because he those remarks substantiating them by the   
 saw] “This apocalyptic vision was the testimony of the Lord Himself. The   
 occasion of that prophecy.” Meyer. words are taken mostly, but not alto-   
 his glory: i.c. the glory of Christ. The gether, from discourses already given in   
 Evangelist is giving his judgment,—having this Gospel. 44, 45.] On the close   
 (Luke xxiv. 45) had his understanding connexion with the Father, see eh. v. 24,   
 opened to understand the Scriptures,— 38; vill, 19, 42; xiv. 10. The words   
 that the passage in Isaiah 1s spoken of are in logical sequence to ver. in which   
 Christ. And indeed, strictly considered, the Evangelist has said that the glory of   
 the glory which Isaiah saw could only be Jehovah and His glory were the same.