

38. I came down from heaven. From this lofty claim Jesus of Nazareth never swerved. **Not to do mine own will.** In other words, his will and the Father's will were one, and he carried out completely God's purpose of redemption and salvation for men. (9) *Let us choose God's will as fully as our Saviour chose it.*

39. All which he hath given me. God has given to Christ all who believe on him, and not one can be lost except by his own will; and

even from the weakness of our own wills Christ's power is an adequate preservative. **Raise it up.** At the glorious consummation, at the end of all things, in the judgment.

40. Which seeth the Son. "Who contemplates" him; who looks at Christ with the eyes of the soul. **Believeth on him.** Believes on him once, and continues to believe on him ever. **Raise him up.** For the life of God is in such, and he cannot be hidden of death.

CAMBRIDGE NOTES.

This discourse to the half-enlightened but not hostile "multitude" must be clearly distinguished from that to the "Jews," beginning at verse 41. These malevolent foes probably heard of the miracle and our Lord's words to the multitude, and hurried back to Galilee after the passover. In the synagogue at Capernaum, probably some days later, occurred the argument which still further inflamed the rulers' hostility. The conditions of the first discourse may be seen in the rather difficult verses, 22-25. The multitude remained at Bethsaida Julias through the night of the storm, and gathered in the morning, eagerly questioning where to find Jesus. He had not departed with the twelve in the evening, for they had seen them go without him. Nor had the disciples returned to fetch him, for the one little boat on the shore would not hold twelve men. Nor had he gone to Tiberias, for the boatmen who came over in the morning had not seen him. So they searched the place around them, and finding no trace of him could only suppose that he had gone away on foot to Capernaum during the night, whither his disciples had sailed. So they obtained possession of the boats which had come from Tiberias and hurried to seek Jesus at Capernaum. Most of the people would presumably have to walk round the head of the lake, but the rush for the boats shows the eagerness to find the Master. They find him, and amazedly ask when he could have traveled thither. He answers the spirit of eager search, and tries to lead them to a higher view of what he had done.

Verse 26. They saw One who could satisfy earthly needs and fulfill earthly ambition. They therefore saw the "signs" of the loaves and of the healings, but yet did not see them in their full sense.

Verse 27. Work not. It is important to keep this word as one of the two key-words of the passage—"work" and "give." Comp. Isa. 55. 1. Their toilsome search after Jesus points his warning. "The food which is perishing" (comp. Col. 2. 22, where the word is, however, different) was what they sought from him, and whosoever ate of that bread would hunger again. It can only perform its limited and temporary function by "perishing," undergoing a complete dissolution. Not so

the true food, which becomes within the man an unchanging nourishment, producing life for evermore. The parallelism with chap. 4. 14, is very close, and both passages must be interpreted by each other's help. One result seems to be that "unto eternal life" belongs not to the word "abideth," but to that translated "meat;" literally, "eating"—that is, food appropriated. The purpose and result of this appropriation is "eternal life." **Life which.** The comma is best omitted, showing that "which" refers to life, not to meat. Comp. chap. 10. 28; 17. 2; 3. 14. It is given, not earned, yet it is only they who work for it who are fit to receive it. It is the divine paradox of Phil. 2. 12, 13. **For.** "For him the Father sealed, even God"—such is the expressive order of the Greek. The Father set him apart and imprinted on his personality the credentials of his mission.

28. They have taken in the command to "work," the thought most easily comprehended by a Jew, and it is natural for them to ask what the unexplained "work" should be. The unsatisfying ceremonialism of Judaistic religion was driving many earnest inquirers to seek what they might do to be "saved," to "inherit eternal life." **The works.** The phrase, echoing the LXX. describes external actions, such as are especially pleasing to God.

29. The work. The one work that comprehends all that pleases God. Here, as every-where, faith is an energy. "Faith is the life of works; works are the necessity of faith" (W.). **That ye believe.** The constant pursuit after faith is the idea contained in the words, just as "the pursuit of the knowledge of God" (chap. 17. 3) is the definition of eternal life. It is a truth which should claim a foremost place in Christian teaching, all the more as it tends to be obscured by the necessarily one-sided doctrine of those whose work is directed toward the first awakening of spiritual life. Faith has its crises, and "conversion" is the greatest of them. But its essence is the unceasing struggle forward to a goal that flies—the effort to attain what when attained is only a means of attaining something more. And the blessedness of the Christian hope is, that in all eternity that goal will never be won, for it is nothing less than the infinite.