33—4l1. ST. JOIN. 611   
   
 37 And the Father himself, which hath   
 hath me, ®hath borne witness of me.   
 heard his voice at any time, "nor seen his Ye shape. neither ¢ iii.a7:   
 ye have not his word abiding in you: for whom hee’) ¥   
   
   
 [P hath] sent, him ye believe not. °° ia Search the scrip- , } Js   
 tures; for in them ye think ye have eternal life: and   
 \* they are they which testify of me. 49!\* dud ye will not , Keivx   
 1.   
 come to me, that ye might have life. 41 ™I receive not Piss, xviii.   
 27. ch. 45, Joh. 11: iif.19, m ver. $4. Thess. 6,   
   
 P omit. 4 or, Ye search : see note.   
 T render, And yet ye are not willing to.   
   
 87—39.] The connexion of these guage, took them (with one remarkable   
 verses has been much disputed. I believe exception, Cyril of Alexandria) as impe-   
 it will be found to be this: ‘The works of rative. And I believe the imperative sense   
 which I have spoken, are only indirect only will be found to cohere with the pre-   
 testimonies ; the Father Himself, who sent vious verses :—see above, where I have given   
 Me, has given direct testimony concerning the context. And no other sense will suit   
 Me. Now that testimony cannot be de- the word search: which cannot be used, as   
 rived by you, nor any man, by direct com- in the indicative it would be, with blame   
 munication with Him; for ye have never attached to it,—‘ye make nice and fri-   
 heard His voice nor seen His shape. (Or volous search into the letter of Scripture ;?   
 perhaps,—have not heard His voice, as but implies a thorough search (see also   
 fathers did from Sinai,—nor seen His 1 Pet. i. 11) into the contents and spirit   
 visional appearance, as the Prophets did.) Seripture. Ye (emphatic) imagine   
 Nor (ver. 38), in your case, has it been that in them (emphatic) ye have eternal   
 given by that inward witness (ch. iii. 5 life. We may find testimonies to this   
 1 Jobn iv. 18, 14) which those have (and from the Rabbis: “ He who acquires the   
 had in a measure, even before the gift of words of the law, acquires for himself   
 the Spirit—see, among other places, Ps. li. eternal life,’ &c. But they, like all   
 11), in whom His word abides ; for ye have other secondary ordinances, havea spiritual   
 not His word abiding in you, not believing end in view, and that end is to testify,   
 on Him whom He hath sent. Yet (ver. 39) from first to last (it their office); they   
 there is a form of this direct testimony are they that testify of Mx. 40.) 1   
 of the Father, accessible even to you;— would connect these words with the former,   
 « Search the Scriptures,” &c? Chrysostom and regard them as describing the incon-   
 and others understand the word voice to sisteney of those who think that they have   
 refer to the voice at our Lord’s baptism : life in the Scriptures, and yet will not   
 but, as Liicke observes, the addition, at come to Him of whom they testify, that   
 any time, forbids this. Observe that the they may have life. Observe, this   
 testimony in the Scriptures is not the only, command to the Jews to search their   
 nor the chief one, intended in ver. 37, but Scriptures, applies even more strongly to   
 the direct testimony in the heart of the Christians; who are yet, like them, in   
 believer ;—which, as the Jews have not, danger of idolizing a mere written book,   
 they are directed to another form of the believing that in the Bible they have   
 Father’s testimony, that in the Scriptures. eternal life, and missing the personal   
 39.] The word Search may be txdica~ knowledge of Him of whom the Scriptures   
 tive, Ye search: then the sense will ‘ Ye testify. The words Ye are not willing   
 search the Scriptures, for ye believe ye to come here set forth strikingly the free   
 have &e., and they are they that testify of dom of the will, on which the unbeliever’s   
 Me: and (yet, ver. 40) ye will not come condemnation rests : see ch. 19.   
 to Me that ye may have life:’ or tmpera- 41—44.] The connexion seems to be ;—   
 tive, as in the text, which case generally the standing-points of our Lord and of the   
 a period has been placed after me, and a Jews were not only different, but were   
 fresh sentence begins at And yet ye are inconsistent with and exclusive of one   
 not willing .... Authorities are very another. He sought not glory from below,   
 divided between these: the Greck Fathers, from man’s praise or report: the Father   
 who should best understand their own lan- testified to Him, in all ways which have