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 my blood, hath eternal life; and I will raise him up at the   
 last day. 55 For my flesh is ™ meat indeed, and my blood   
 is 8 drink indeed. °6 He that eateth my flesh, and drinketh   
 my blood, ® dwelleth in me, and Tin him. 57 As the living   
 n1 John iii, Father hath sent me, and I live °éy the Father: so he   
 243 iv. that eateth me, Peven he shall live °4y me. 58 ° This is   
 16. 4 that bread which came down from heaven: not as your   
 © ver, 49, 51. did eat [? manna], and Sare dead: he that eateth   
 [tof] this bread shall live for ever. \* These things   
 said he in the synagogue, as he taught in Capernaum.   
 60 Many therefore of his diseiples, when they [\* ad]   
 heard this, said, ¥ This is an hard saying ; who can hear   
 it? Sly When Jesus knew in himself that his disciples   
 p ver.   
 Matt. 21.6.   
   
   
 10 murmured at it, [% Ze] said unto them, Doth this offend   
 6298 What and if ye » shall see the Son of man   
 9.   
 te iv. 8. you 2   
 m yead, true meat. 2 read, true drink.   
 © render, because of. P render, he also.   
 4 render, the. T omit, § render, died.   
 t omit. U omit. X render, This saying is hard.   
 Y reader, But Jesus knowing. Z omit.   
 4 render, What then if. b render, should behold.   
   
 54.] to the resurrection in the true sense :’ conclusion of the discourse, referring back   
 see above, ver. 44, and notice again the to the Bread with which it began and to   
 solemn refrain. 55.] The sense is not its difference from the perishable food   
 here, ‘ My Flesh is the true meat &e.,’ but which they had extolled: —and setting   
 My Flesh is true meat, i.e. really To BE forth the infinite superiority of its effects   
 EATEN, which they doubted. The adverb, over those of that sustenance. which   
 “meat indeed,” or “ drink indeed,” as in “came down,—past, zow: because He has   
 A. V., falls short of the depth of the ad- clearly identified it with Himself.   
 jective. his verse is decisive against all 60—65.] Murmuring of some of the   
 explaining away or metaphorizing the pas- disciples at the foregoing discourse, and   
 sage. Food and drink, are not here mere the answer of Jesus to them. 60.] It   
 metaphors ;—rather are our common ma~- has been shewn by Lampe, that the word   
 terial food and drink mere shadows and rendered hard signifies not so much ab-   
 imperfect types of this only real reception surdity as impiety. It seems clear that it   
 of refreshment and nourishment into the was not the difficulty, so much as the   
 being. 56.] He who thus lives upon strangeness of the saying, which scanda-   
 Me, abides in Me (sce ch. xv. 5 and note); lized them. It is the whole discourse,—   
 —and I (that living power and nourish- the turn given to it,—the doctrine of the   
 ment conveyed by the bread of life, Bread of Life,—the giving His Flesh and   
 is the Lord Himself) abide in him, Blood to eat,—at which they take offence.   
 57.] The same expanded further—see ch. who can hear it? i.e. who can   
 y. 26. The two branches of the feeding on listen to it }—\* Who can stay and hear such   
 Christ are now united under the gencral sayings as this?’ not, Who can under-   
 expression, eateth ME. because of stand it? 61.] in himself, by Ilis   
 expresses the efficient cause. ‘The Father divine knowledge. 62.] What then   
 is the Fountain of all Life: the Son lives if ye see . . not meaning ‘will ye not then   
 in and by the Father: and all ereated be much more scandalized 2’ or, ‘what will   
 being generally, lives (in the lower sense) ye say (or do), then?’—but appealing to   
 in and by Him; but he that eateth Him, an event which they should witness, as a   
 shall (elernally and in the highest sense) certain proof of one part of the “hard   
 live by Him. 58.) forms the solemn saying,” with which indeed the rest of it