

God Came Down

(The Fourth Gospel)

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Jesus in Galilee (6:1-71)

Feeding of the Five Thousand (6:1-15)

Some time after this, Jesus crossed to the far shore of the Sea of Galilee, ²and a great crowd of people followed him because they saw the miraculous signs he had performed on the sick. ³Then Jesus went up on a mountainside and sat down with his disciples. ⁴The Jewish Passover Feast was near. ⁵When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" ⁶He asked this only to test him, for he already had in mind what he was going to do. ⁷Philip answered him, "Eight months' wages [Greek- two hundred denari] would not buy enough bread for each one to have a bite!" ⁸Another of his disciples, Andrew, Simon Peter's brother, spoke up, ⁹"Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?" ¹⁰Jesus said, "Have the people sit down." There was plenty of grass in that place, and the men sat down, about five thousand of them. ¹¹Jesus then took the loaves, gave thanks, and distributed to those who were seated, as much as they wanted. He did the same with the fish. ¹²When they had all had enough to eat, he said to his disciples, "Gather the pieces that are left over. Let nothing be wasted." ¹³So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten. ¹⁴After the people saw the miraculous sign that Jesus did, they began to say, "Surely this is the Prophet who is to come into the world." ¹⁵Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

The players are Jesus, a great crowd of people, his disciples, (Philip, Andrew), and a boy with five loaves of bread and two small fish. The scene is the shore of the Sea of Galilee, and a mountainside near the sea and the time is April of 29 AD, according to 6:4, the second Passover mentioned by John. This marks a year for the ministry of Jesus. The action is that of Jesus being followed by a large crowd, a discussion between Jesus and his disciples, the discovery of a boy with some food, the miracle of Jesus multiplying the bread and the fish, the distribution of the food, the gathering of the left over food, and the reaction of the people who realized what Jesus had done. The dialogue is that of a conversation between Jesus and his disciples about feeding the crowd, the instruction of Jesus to seat the crowd, his instruction to gather the left over food, and the comments of the people concerning the identity of Jesus. The themes are Jesus' popularity, his concern for the hunger of the people, the test of the disciples, Philip's reaction, Andrew's discovery of a boy with bread and fish, the number of the people making up the crowd, Jesus' multiplication of the bread and the fish, the concern for the leftovers, the reaction of the people, and Jesus' reaction to their desire to take him by force and make him king.

According to Mark's account of this event (Mark 6:30-56), Jesus had earlier been informed of the death of John the Baptist, the disciples had returned from their excursion of preaching the coming of the reign of God, and he and his disciples were surrounded by a large crowd of people. Jesus said to the twelve, "Come with me by yourselves to a quiet place and get some rest" (Mark 6:31). Jesus and the disciples left Capernaum and made their way over to the other side of the Sea of Galilee, which was about four miles. After making shore, Jesus went up into the hills off the shore and was sitting there with his disciples. The crowds, however, seeing the direction of the disciples' boat, took a land route around the north side of the shore and were waiting on Jesus when he reached shore. Seeing the great crowd, Jesus began teaching them (Mark 6:34). As the day wore on, the disciples came to him and encouraged him to send the crowds away before dark so that they could find something to eat. Jesus told Philip, "You give them something to eat" (Mark 6:37). Philip replied that there's not enough food around there to feed that many people and, if there were, it would cost a fortune. Then Andrew discovers a boy with five barley loaves and two little fishes. Concerning this bread and fish, William Barclay says,

Barley bread was the cheapest of all bread and was considered the

bread of the poor. Pickled fish from Galilee were known all over the Roman Empire. In those days fresh fish was an unheard-of luxury, for there was no means of transporting it any distance and keeping it in an eatable condition. Small sardine-like fish swarmed in the Sea of Galilee. They were caught and pickled and made into a kind of savory. The boy had his little pickled fish to help the dry barley bread down. (William Barclay, *John 6*, Liguori Faithware)

Many of the particulars of this feeding episode are not known, but what we do know is that Jesus asked his disciples how they were going to feed all those people. Philip saw no way that such a thing could be done. Andrew went looking for food and found only a boy with five loafs of bread and two fish. What is worthy of note is that he brought to boy to Jesus. That seems to have been Andrew's lot, to bring people to Jesus, as was the case with his brother Peter. The text then tells us that, "Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish" (John 6:11). There were 5,000 people there and, "They all had enough to eat" (verse 12).

Some scholars try to explain this event by suggesting that when Jesus began to feed the people with this little amount of food, the crowd, which was in pilgrimage to Jerusalem for Passover, took out their own lunches and began to eat. It would seem that the crowd would have known that they were eating their own food, if that is what they were doing, but their reaction betrays such an explanation. "After the people saw the miraculous sign that Jesus did," the text says, "they began to say, 'Surely this is the Prophet who is to come into the world.'" "So much were they convinced they had seen Jesus perform a miraculous multiplication of food that they, "intended to come and make him king by force" (verse 15). On this turn of events (i.e., of verse 15), William Barclay has a thought provoking comment concerning the motive of this crowd of Jews:

. . . they wished to use him for their own purposes and to mould him to their own dreams. They were waiting for the Messiah; but they visualized him in their own way. They looked for a Messiah who would be king and conqueror, who would set his foot upon the eagle's neck and drive the Romans from the land. They had seen what Jesus could do; and the thought in their minds was: 'This man has power, marvelous power. If we can harness him and his power to our dreams, things will begin to happen.' If they had been honest,

they would have had to admit that they wished to make use of him.
(William Barclay, *John 6*, Liguori Faithware)

Scene Two (6:16-21): Jesus Walks on the Water

When evening came, his disciples went down to the lake, ¹⁷where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them. ¹⁸A strong wind was blowing and the waters grew rough. ¹⁹When they had rowed three or three and a half miles, they saw Jesus approaching the boat, walking on the water; and they were terrified. ²⁰But he said to them, "It is I; don't be afraid." ²¹Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.

The players are Jesus and his disciples. The scene is the Sea of Galilee. The action is that of the disciples sailing across the Sea of Galilee to Capernaum, the development of a storm, Jesus approaching the boat walking on the water, the reaction of the disciples and Jesus' reaction to them. The dialogue is limited to one line from Jesus, "It is I, don't be afraid." The themes are the storm, the disciples efforts to cope with the storm, Jesus coming to them in the midst of the storm, the miracle of Jesus' walking on the water, Jesus' words of encouragement to his disciples, the ceasing of the storm, and the arrival of the disciples at their destination once Jesus was in the boat with them.

During the night, Jesus sent the disciples back across the sea while he remained behind. John's text tells us that he "withdrew again to a mountain by himself." Mark's account says that, he dismissed the crowd and went into the hills (Mark 6:45-46). Jesus often separated himself from everyone in order to have time to himself for musing the events of the day, for reflection on his messianic agenda, and for communication with the Father through recall of the Scriptures which were his guide in what he was doing, and through his prayers, which appear to have been very involved and very extensive. His prayers to the Father seem to have been critical to his inner strength and insights with reference to his purpose.

Since Jesus had sent the disciples across the Sea of Galilee, he most likely intended to walk around the North Shore of the sea on land and meet them on the shore near Capernaum. The distance across the water at the

North end of the sea was about four miles, and John tells us that the disciples had rowed about three and a half miles. They were about one half mile off the shore. Mark's account says that Jesus was alone on the land when he sighted the disciples (6:47). Mark gives us more details than that of John.

When evening came, the boat was in the middle of the lake, and he was alone on land. ⁴⁸He saw the disciples straining at the oars, because the wind was against them. About the fourth watch of the night he went out to them, walking on the lake. He was about to pass by them, ⁴⁹but when they saw him walking on the lake; they thought he was a ghost. They cried out, ⁵⁰because they all saw him and were terrified. ⁵¹Immediately he spoke to them and said, "Take courage! It is I. Don't be afraid." Then he climbed into the boat with them, and the wind died down. They were completely amazed. (Mark 6:47-51)

Mark's account says that Jesus went out to them walking on the sea (6:48). The Greek text here reads, "*peripaton epi tes thalasses.*" John's account says that the disciples saw Jesus, "walking on the sea (*peripatounta epi tes thalasses.*)" There can be no doubt but that the disciples saw Jesus walking on water. Some scholars suggest that the Greek expression here can mean that the disciples saw Jesus on the seashore (John 21:1) and the befuddled disciples, not realizing that they were on shore, assumed he was walking out to them on the water. Mark says, however, that Jesus went out to them walking on the sea, not that they landed on shore and saw Jesus standing there and were amazed. The Greek expression used here can mean walking on the seashore as is the case in John 21:1, but this is not the primary meaning of the word *thalassas* (sea), which can only mean seashore by association (i.e., if the shore is implied by the use of the term "*thalassas/sea*"), which is not the case in either Mark 6 or John 6.

The context clearly intends to say that the disciples (John included) saw Jesus walking toward them on the sea in the midst of heavy wind. When they saw him they thought he was an apparition or ghost (Greek – *phantasma*). Mark says that everyone saw him and was terrified (*etarachthesan* – from *tarasso*, to be shaken or filled with terror), and after he got into the boat the wind stopped and they were *existanto* (i.e., beside themselves). John says that as Jesus was coming near the boat, they were afraid (*phobethesan* – filled with fear). It is hard to believe that such an experience was just a misunderstanding and Jesus wasn't walking on water

at all, they were just on shore and didn't know it. The biblical account, as it stands, clearly has more credulity or believability.

Scene Three (6:22-24): Setting of the Bread of Life Discourse

The next day the crowd that had stayed on the opposite shore of the lake realized that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone.²³ Then some boats from Tiberius landed near the place where the people had eaten the bread after the Lord had given thanks.²⁴ Once the crowd realized that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

The players are Jesus and the crowd of people he had fed the previous day. The scene is the shore of the Sea of Galilee near Tiberius. The action is that of the crowd's search for Jesus and their reaction at realizing that he had gone to the other side of the Sea of Galilee. There is no dialogue. The theme is that of the crowd's search for Jesus and their determination to follow him to the other side of the Sea of Galilee.

Scene Four (6:25-65): Discourse on the Bread of Life.

This block of material contains five separate texts of dialogue exchanges between Jesus and the crowd. The players are Jesus and the crowd he had fed the previous day that had followed him to the other side of the Sea. The scene is a location on the eastern side of the Sea of Galilee where Jesus and his disciples had come during the night. The action is that of a conversation between Jesus and that part of the crowd he had fed the previous day that had now discovered him on the other side of the Sea. The dialogue is a conversation between Jesus and the crowd. The themes have to do with Jesus' concern with the crowd's motives for following him, his challenge to them to search for deeper and more rewarding motives for following and believing in him, the desire for the food that gives eternal life, the Son of Man, God the Father, the divine seal of approval, the belief/disbelief theme, the significance of miraculous signs, Moses and the manna given their forefathers, the bread of heaven, and the bread of God "who" is the one come down from heaven. All of this is played out in this scene titled, *The Discourse on the Bread of Life (6:25-65)*. Each of the dialogue exchanges is discussed under this scene heading with the themes of each dialogue exchange discussed under the text containing the dialogue.

(1) Jesus' Accusation and Their Reaction (6:25-34)

When they found him on the other side of the lake, they asked him, "Rabbi, when did you get here?"²⁶ Jesus answered, "I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill.²⁷ Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval."²⁸ Then they asked him, "What must we do to do the works God requires?"²⁹ Jesus answered, "The work of God is this: to believe in the one he has sent."³⁰ So they asked him, "What miraculous sign then will you give that we may see it and believe you? What will you do?"³¹ Our forefathers ate the manna in the desert; as it is written: 'He gave them bread from heaven to eat' [Exodus 16:4; Nehemiah. 9:15; Psalm 78:24,25] "³² Jesus said to them, "I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven.³³ For the bread of God is he who comes down from heaven and gives life to the world."³⁴ "Sir," they said, "From now on give us this bread."

Here Jesus makes an accusation that began a verbal exchange between certain of the multitude and himself. "You seek me because you ate your fill of the loaves." How many today are following Jesus for what they can get out of him? Not in terms of salvation and transformation of life, but in terms of the "bread" involved.

In verse 28, the question is asked, "What must we do that we may work the works of God?" Humanity, in seeking an answer to this question, has reasoned itself into a morass of doctrines, dogmas, creeds, articles of faith, theological systems and practices rather than listen to the clear answer Jesus gives - "believe in him." What do we make of Jesus' statement here in verse 29 that belief is a work of God?

In verses 30-31 we see the thinking of these people that may give us some insight as to their true motives for following Jesus to this location. There was a first century belief that when the Messiah came, he would renew the miracle of the manna. Perhaps their logic here was that Moses fed the whole nation of Israel in the wilderness for forty years, when the Messiah came he would do greater things than Moses. If this Jesus of Nazareth was the

Messiah, they thought they should see greater deeds than those done by Moses. "Show us more signs (*semeion*) that we may believe on you." Notice the parallel between this situation and the one of John 4; the woman at the well asked for water, these people asked for bread; she drank, they would not. Why "belief" in her case, and "disbelief" in theirs? Also, a major Christological argument is found here in verses 32-34; he is that bread which has "come down from heaven." What does this statement imply?

(2) Jesus' Response to Their Reaction (6:35-40)

Then Jesus declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. ³⁶But as I told you, you have seen me and still you do not believe. ³⁷All that the Father gives me will come to me, and whoever comes to me I will never drive away. ³⁸For I have come down from heaven not to do my will but to do the will of him who sent me. ³⁹And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. ⁴⁰For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."

"I am the bread of life," Jesus declares. In the Greek text, this phrase begins with *ego eimi*, the same expression found in Exodus 3:14 in the Greek OT/LXX for the name of God; see also John 8:12; 10:7-9; 10:11, 14; 11:25; 14:6; 15:1. Verse 40 poses some interesting questions. The word "behold/see" in the expression, "everyone who beholds/sees the Son," is not the usual Greek word(s) used for "seeing" (*blepo, eido*). The word used here is *theoreo*, which means, "to perceive, or see in the sense of understanding;" our word "theory" is taken from this Greek word. Perhaps, here in this word, we may gain an insight as why Jesus begins to make such claims as would surely lead to controversy and conflict. He proclaims to them, "I am the bread which came down from heaven," and "I am the bread of life," knowing that such statements are going to bring almost violent reactions. These claims are followed with other such statements as, "everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day," and, "everyone who listens to the Father and learns from him comes to me," "I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world," and, perhaps, the most startling of all, "whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the

last day?"

He must have known that such statements would have his audience in an uproar, that such claims would scandalize the typical Jewish audience. But it is likely the case that this is exactly what he intended to do. We have noticed the evangelistic scenario in the earlier chapters of this gospel. Jesus appears to say and do things with the intention of arousing interest in his identity. The arousal of interest as to 'who he is' usually leads to an investigation or inquiry on the part of the one in whom the interest is aroused. This investigation, when pursued, usually led to a decision that Jesus was indeed the Messiah. The arousal of interest, however, is the beginning of the process, and Jesus seems to go to great lengths to arouse such interest as concerns his identity, either by his words or his claims. Once sufficient interest is aroused as to his true identity, the inquirer is always encouraged to a deeper level of interest by means of inquiry. This scenario is seen again and again in Jesus' response to the crowd that followed him from across the Sea of Galilee.

(3) Their Second Reaction and Jesus' Response (6:41-51)

At this the Jews began to grumble about him because he said, "I am the bread that came down from heaven." ⁴²They said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I came down from heaven'?" ⁴³"Stop grumbling among yourselves," Jesus answered. ⁴⁴"No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. ⁴⁵It is written in the Prophets: 'They will all be taught by God' [Isaiah 54:13]. Everyone who listens to the Father and learns from him comes to me. ⁴⁶No one has seen the Father except the one who is from God; only he has seen the Father. ⁴⁷I tell you the truth, he who believes has everlasting life. ⁴⁸I am the bread of life. ⁴⁹Your forefathers ate the manna in the desert, yet they died. ⁵⁰But here is the bread that comes down from heaven, which a man may eat and not die. ⁵¹I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

In verse 41 (and verse 52) those reacting to Jesus' discourse are designated as "the Jews," which usually means the Jewish leadership. These, along with Jesus are the major **players** in this scene. The **action** and **dialogue**

consists of a “reaction” on the part of the Jews, called, "murmuring," *gogguzo* in the Greek text, which means a humming or buzzing sound, as of bees (cf., also verse 43). This word is used throughout the Pentateuch with reference to the “murmuring” of Israel in the wilderness. See also 1 Cor 10:10; Phil 2:14; and Jude 16 for similar uses of this term. Notice also verse 42, where one major reason for their disbelief comes into play. They know who Jesus is, or, at least, they think they do.

It is very important that verses 44-45 be correctly understood. The word "draw" is the Greek *elkuo* (to pull, to draw, attract) rather than *suro*, which means, “to drag along or take by force.” The idea here is "attraction" as with a magnet, or a personality, or with a concept that arouses one’s interest. Here Jesus is not talking about dragging someone along against his will, but, rather, the drawing of one by arousing or attracting him by the power of interest, which can take the form of intellectual curiosity, a sense of wonder, or an insight or sense of something unique or special about Jesus that causes one to want to know more. This is clearly indicated by the appositional structure of the following statement, “It is written in the Prophets: 'They will all be taught by God;' everyone who listens to the Father and learns from him comes to me,” (verse 45). A statement in apposition to what precedes it functions to further explain that statement. This is the function of verse 45 here. The way one is drawn by the Father is by being taught of him, listening to his word, and, as a result, discovering who Jesus is and coming to him. Verse 37 also reinforces this understanding of verses 44-45. Here is how one comes to Jesus. He is drawn or attracted by God’s revelation of himself in the person of Jesus of Nazareth. How is one drawn? By being taught of God. By hearing the Father and learning what he has to say to us by means of the Son.

There is a further point here of no little significance. It is not necessarily the case that everyone who claims learning in Scripture has been taught of God (i.e., has heard and learned what God has revealed), or has believed what he has studied. Among the ranks of biblical scholarship, there are thousands who have studied the Scriptures, written books containing their knowledge, and yet are not believers (i.e., they have not heard and learned what God has revealed). Too often they have learned (and believed) not what God has taught, but what certain "learned ones" have taught. It is not the person who knows a great deal about the Bible who has truly been taught of God; rather, it is the one who knows a great deal about Jesus of Nazareth (which implies a great deal of knowledge of Scripture) who has been taught of

God; i.e., has heard and learned what God has revealed.

(4) *Their Third Reaction and Jesus' Response (6:52-59)*

Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?" ⁵³*Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.* ⁵⁴*Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.* ⁵⁵*For my flesh is real food and my blood is real drink.* ⁵⁶*Whoever eats my flesh and drinks my blood remains in me, and I in him.* ⁵⁷*Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.* ⁵⁸*This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever."* ⁵⁹*He said this while teaching in the synagogue in Capernaum.*

The angry murmurs of the Jews now broke into outward conflict. They disputed among themselves. The Greek term here is *machomai*, "to fight, contend in battle, to oppose or withstand." In fact, weapons of warfare were taken from this word; a *machaira* is a sword, a *machairidion* is a dagger or knife. The murmuring had now broken into open contention, as in a meeting or public debate where the audience goes into an uproar.

The meaning of verses 52-58 has been the subject of much discussion and debate, especially as relates to the question of whether Jesus' words here are to be understood in connection with the Lord's Supper. We do know that, in the total context of this discourse, he is teaching that one must be willing to receive him as the Jewish fathers did the manna God sent them in the wilderness. Perhaps he was setting forth, "in principle," what he later set forth, "in practice," in the Lord's Supper. However, such an interpretation as this would not have been apparent to his immediate audience. Another consideration is the fact that the Passover was approaching and these people would soon be eating the paschal lamb and drinking fruit of the vine (eating and drinking in remembrance of God's deliverance), as the Passover was a religious festival or celebration of God's salvation. Jesus was the very incarnation of God, who would sacrifice his life as a paschal lamb; to receive him was to receive God's ultimate gift of deliverance. Here is the crisis of this whole encounter, before them was God's greatest gift to the world, and all they were interested in was, "more

barley bread and fish."

(5) Their Fourth Reaction and Jesus' Response (6:60-65)

On hearing it, many of his disciples said, "This is a hard teaching. Who can accept it?" ⁶¹Aware that his disciples were grumbling about this, Jesus said to them, "Does this offend you? ⁶²What if you see the Son of Man ascend to where he was before! ⁶³The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life. ⁶⁴Yet there are some of you who do not believe." For Jesus had known from the beginning which of them did not believe and who would betray him. ⁶⁵He went on to say, "This is why I told you that no one can come to me unless it has been given to him from the Father."

Their reaction to Jesus' words, "This is a hard (*skleros* - objectionable) saying, who is able to hear this?" They didn't like what they heard and began to murmur again. If this were hard for them to accept, then they would have had a much harder time accepting other aspects of Jesus' messiahship. If they were not willing to follow him when he refused to give them bread, what would they have done at realizing that the messianic kingdom of which Jesus spoke was to be a spiritual reign of God (*basileia to theou*) within the hearts of men rather than a re-establishment of the Davidic kingdom upon the earth. Jesus was talking about matters of the spirit and they were talking about matters of the flesh. His words were full of spirit and imbued with life-giving power (verse 63); their reaction to his words, they wanted nothing to do with them (verse 64).

Scene Five (6:66-71): Belief and Disbelief

From this time many of his disciples turned back and no longer followed him. ⁶⁷"You do not want to leave too, do you?" Jesus asked the Twelve. ⁶⁸Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. ⁶⁹We believe and know that you are the Holy One of God." ⁷⁰Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!" ⁷¹(He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

This scene consists of Jesus, the crowd, and now his disciples as

players. The action concerns the reaction of the crowd and then the twelve. The dialogue is the question of the hour for the twelve, and the themes center in belief and disbelief concerning the identity of Jesus. "After this, many followed him no more." Why? The theme of belief and disbelief culminates here? This is what man has the tendency to do. When Jesus began to talk of spiritual things, the people wanted nothing to do with him. He was asking them to believe something they didn't want to believe. Is this not the case today? If believing in Christ makes demands on us we don't like, we quit him and follow him no more.

Then he turns to the twelve and asks "What about you?" If one can envision the scene here, he can see something of the crisis the twelve faced. The place was in an uproar, the people were walking out on Jesus. For months he had aroused the people's interest, and had captured their fascination; now they wanted nothing else to do with him. Had he made a mistake? Obviously, this thought must have entered the minds of the twelve. Peter's answer rings with the beauty and simplicity of the obvious, "Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, they you are the Holy One of God." Here is a lesson of no little significance. When the whole world seems to be going in a completely different direction than we are, it may be good for us to ask, "Where are they going?" He, and only he, has the words of eternal life. There simply is nowhere else to go.

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