

miracles, and desired healing from sin and nourishment with the Bread of Life, but because he could feed them and give them free meals, and minister to their temporal need, ease and ambition. How many seek Christ from similar motives still. They value religion simply as ministering to their temporal comfort their social standing, or worldly plans.

27. Labor—R. V. "work," the word is used properly for agricultural labor, then for work in general. "There is here a double paradox, (1) that they should not work for the perishable food, which is the very thing they must get by working; (2) that they should work for the heavenly food which is not to be earned by work." (Lange.) **The meat which perisheth**—It perishes in the using, and the body it goes to support decays. **The meat which abideth unto eternal life**, R. V.—(See vs. 54-58; Jer. 15: 16. Compare John 4: 14; 12: 25.) The doctrines of the gospel by which the Holy Spirit quickens, renews, sanctifies, strengthens, comforts the soul (Isa. 40: 31). The food thus imparted fits the soul for heaven. The life that Christ gives is not extinguished by death. **Which the Son of man shall give you**—Salvation, and all that it includes, is the free gift of Jesus, purchased by his death for all who come to him. (John 6: 54; 4: 14; 3: 16; 10: 28.) "This notion of giving seems at first glance in contradiction to the order to work. But the work by which man procures for himself this truly life-giving food does not consist in creating it, but in making himself fit to receive it, by believing on the divine messenger who brings it to him. The human *work* would remain useless without the divine *gift*, as also the divine gift remains inefficacious without the internal work by means of which the man appropriates it to himself." (Godet.) **For him hath the Father sealed even God**—This is the order of the words in the original. Emphasis is laid upon the divine commission to dispense the Living Bread. A seal authenticates a signature as genuine. So God has solemnly certified to the divine nature and Messiahship of Jesus, both by the voice at his baptism (Matt. 3: 17; 17: 5; 2 Pet. 1: 17), and by the miracles which he wrought (Acts 2: 22). Seals were used instead of signatures before the art of writing came into general use, and custom still retains some representative of the seal, a red wafer for example, in addition to the signature in legal documents.

28. What shall we do—"If we are to work, what must we do?" They understand quite well that this eternally-enduring food is spiritual, but their legal way of regarding spiritual things leads them to imagine that it is to be obtained by obedience to some precept of the law. The question came naturally from them. Compare similar ones, Matt. 19: 16; Luke 10: 25. **Works of God**—fulfil the conditions necessary for obtaining this bread—the works which God requires us to do (Jer. 48: 10; 1 Cor. 15: 58). See Mark 10: 17. "This was the spirit of their time and country. To them, as well as the Pharisees, their models, morality

was composed of a greater or smaller number of practices and observances; and the difficulty was to know them all, in order not to neglect any, even in their slightest details. Work after work, nothing but works, namely, those external acts which the hand does and the eye sees. Such to them was the spirit of morality; such to the best of them was virtue." (Vinet.) "The idea of *doing* something to *merit* salvation is one of the last that the anxious sinner ever surrenders." (Barnes.) Read Micah 6: 6-8; Luke 3: 12-14.

II. BREAD FROM HEAVEN. **29. This is the work of God**—the one moral act which will render you well-pleasing to him. "Because (1) faith is the principle which produces good works, is the tree on which they naturally grow, the fountain from which they naturally flow. And (2) because no works are really good which do not spring from faith. What are acts of love if there is no love in them. What are outward acts of morality if there is no virtuous heart behind them?" (Peloubet.) "He uses the singular, 'work,' because there is but this one, properly speaking, and all the rest are wrapped up in it." (Jas. 1: 25.) (Alford.) **Believe**—This fundamental requirement is repeated in verses 35, 36, 40, 47. See also John 3: 15; 18: 36; 5: 24, 40; 1 John 3: 23; Acts 16: 31.

30. What sign shewest thou?—R. V. "What then doest thou for a sign?" They wanted some proof direct from heaven that God had sent him. The manna was "bread from heaven, but what Jesus gave them was earthly bread. They did not think it proof enough that he was "come down from heaven," especially since he refused to be made such a king as they expected the Messiah to be. In their estimation the miracle of the loaves and fishes did not raise him to the height of Moses. Christ always refused to respond to such a demand (Matt. 12: 38; 16: 1). If the heart and conscience were not touched he would not compel belief by such wonders as they craved for.

31. Manna—(Ex. 16; Num. 11: 7, 8; Neh. 9: 15; 1 Cor. 10: 3; Ps. 78: 24, 25). In their estimation Christ's miracle did not come up to that of Moses. (1) The manna came morning and evening for forty years, Christ gave but one meal. (2) The manna was "angels' food" from heaven, Christ used earthly loaves and fishes. (3) The manna fed 2,000,000 people, Christ fed but 5,000. (4) Manna was something far superior to coarse barley bread and salt fish. The manna was a substance wholly miraculous in its nature and origin.

32. It was not Moses (R. V.)—Every word in this verse is emphatic. Jesus denies (1) that the manna was the gift of Moses, and (2) that it was Bread from heaven. He affirms (1) that His Father was the real giver, and (2) that from him comes also the genuine Bread from heaven. He declines to be put on a level with Moses. Moses was only God's instru-