

perfection of Christ! Progress, then, will never cease to be the law of life, and ideals will inspire the Christian in the hereafter no less than in the here.

30. Jesus has now claimed far more than a prophet's due, and the multitude rightly ask for a sign great enough to accredit One far more exalted. They forgot that any work beyond the powers of man proved God's presence with the worker, and therefore attested whatever claim he made. **Believe thee.** The first step toward "believing in" him.

31. The manna was always regarded by the Jews as the greatest of the exodus miracles, and it was expected that Messiah would repeat it. Jesus had only given them one miraculous meal, and they were now seeking him because they expected that he would at least repeat what Moses did. **Written.** In Psa. 78. 24, with the important change "out of heaven" introduced from Exod. 16. 4. **He.** God, not Moses, as the originals both show. Our Lord's reply does not suggest that they attributed it to Moses.

32. Paraphrase thus: "The 'bread out of heaven' is not the manna which God gave through Moses. It was only the symbol of that to which the name in reality belongs. That bread is no temporary gift, long since withdrawn. It is present and perennial, and it comes down out of heaven as a gift from my Father." That manna was not the "true bread out of heaven" was clearly shown by the Mosaic revelation itself (Deut. 8. 3). **My Father.** The title is used to prepare for the declaration of verse 35. **True.** Again see note on chap. 1. 9.

33. That which. The Authorized Version is proved less likely by the evident ignorance of the multitude that a Person has been named; a new truth would not have been stated ambiguously. **World.** While the manna was only for "the fathers." Comp. chap. 3. 16, and 4. 42.

34. Comp. chap. 4. 15. They are no longer seeking mere earthly sustenance, though they cannot tell what the strange gift may be. The Lord therefore enlightens them. Their "evermore" answers to the Samaritan woman's "that I thirst not."

35. I am. Study the picture of the Lord's work presented thus in John's gospel. See verses 41, 48, 51; chapters 8, 12; 10, 7, 9, 11, and 14; 11. 25; 14. 6; 15. 1, 5. **The bread of life.** Compare "tree of life," "water of life," "fountain of life," and "words of life." It is bread which not only *has*, but *is*, and therefore gives, life. **Cometh.** Literally, "is coming." It is the same precious truth as that of Luke 15. 20. The Greek of the two clauses slightly differs in form, describing respectively the instantaneous and the abiding results. "He who is coming to me shall at once have ceased from hunger; he that trusts in

me shall in no wise ever thirst," for there is a continuous presence of that which quenches it. The twofold presentation makes the truth more complete; but it also corresponds to the passover thoughts developed later. The discourses of this chapter are the exposition of the Lord's Supper, whose institution it was unnecessary for John to tell again.

36. Said. Apparently in verse 26. Their own words in verse 30 justify his reproof. The reproof is an appeal, for he tells them how certainly the gift would follow faith.

37. All that which. The collective totality is put first, then the individuals. So verses 39 and 40 and chap. 17. 2; also 1 John 5. 4, 5. The words express his yearning over human souls. He cannot pronounce the "believe not" without adding the assurance that some of them must belong to the class which will come to him. **Giveth.** Comp. verse 44. The Father "draws" all men through the Spirit, and he "gives" to the Son those who yield to his gracious influence. The fact that the Son cannot give life to all is presented here by referring to the Father's election; but as we saw before (note on chap. 5. 21), the choice is determined by man's will. **Come.** Literally, "shall reach me, and him that is coming."

38. This eager love is not his alone. His will is also the will of the Father who "loved the world."

39. Lose nothing. Compare his retrospect (chap. 17. 12). **Raise.** Eternal life is not given then, but perfected by the raising of the body. **The last day.** A phrase peculiar to John.

40. Beholdeth. This profound word is illustrated by 1 John 3. 2. **I will.** It is the last work of the Mediator's reign, before the triune God becomes forever "all in all" (1 Cor. 15. 28).

The Lesson Council.

Question 4. *How is Christ "the bread of life?"*

The term "bread" in Scripture is frequently used for food in general, both vegetable and animal. The purpose of eating food is twofold: 1. The satisfying of hunger. 2. The sustenance and support of life. The desires of the soul are figuratively spoken of as hunger and thirst. That, therefore, which satisfies the desires and meets the needs of the soul or spiritual nature of man is figuratively denominated "bread." Christ satisfies the desires and meets the needs of the soul by his doctrines and by his Holy Spirit. He is, therefore, appropriately called "The bread of life."—Rev. George W. Townsend, B.D.

The central idea of the teaching here is in verse 29. Belief in Christ is the one work acceptable to God. Nowhere else in Scripture is the necessity for this faith more strongly put. "Bread is the