ch. iv. 14, If this “*meat*” *remains to  
eternal life,* it must be *spiritual food*.

**which the Son of man shall give unto  
you]** See eh. iv. ib.

**which** agrees  
with “*meat*,” not with “*life*.”

**shall give**, future, because the great Sacrifice was  
not yet offered: so in ch. iv.

**the Son of man**, emphatic here, and belonging to  
this discourse, since it is of His *Flesh* that  
He is about to speak.

**for Him the  
Father sealed, even God]** This rendering  
is made necessary by the grammatical form  
of the original.

**sealed**, by *undoubted  
testimony*, as at His baptism; and since, *by  
His miracles*, see ch. x. 36: not, ‘stamped  
with the image of His Person,’ which is  
altogether beside the present subject, and  
inconsistent with the meaning of the verb.

**28.]** The people understand His  
**working** *literally*, and dwell upon it.  
They quite seem to think that the food  
which is to endure for ever is to be spiritually interpreted ; and they therefore ask  
this question,—referring the “*working*” to  
the works of the law.

**the works of  
God** must not be taken to mean ‘*the works  
which God works*,’ but, as in Jer. xlviii.  
10; 1 Cor.xv.58, **the works well pleasing  
to God**.

**29.]** The meaning is not,—  
that faith is *wrought in us by* God, is *the  
work of God*; but that the truest way of  
working the work of God is to believe on  
Him whom He hath sent.

**work**, not  
*works*, because there is but this one, properly speaking, and all the rest are wrapt  
up in it (see James i. 25).

This is a  
most important saying of our Lord, as containing the germ of that teaching afterwards so fully expanded in the writings of  
St. Paul. “I know not,” says Schleiermacher, “where we can find any passage,  
even in the writings of the Apostles, which  
says so clearly and significantly, that all  
eternal life in men proceeds from nothing  
else than faith in Christ.”

**30, 31.] {30}** This answers to ch. iv. 12, “*Art thou  
greater than our father Jacob*,” &c. Ibis  
spoken in unbelief and opposition; not, as  
many have supposed, as a request for the  
Bread of Life, meaning *it* by the sign, but  
in the ordinary sign-seeking spirit of the  
Jews. Stier says well, “They have been  
hesitating between better and worse  
thoughts, till at last unbelief prevails.”  
The **sign** here demanded is the *sign from  
heaven*, the proof of the sealing by God;  
such a proof would be, in their estimation,  
compared with His present miracles, as the  
manna (bread *from heaven*) was, compared  
to the multiplied loaves and fishes.

{31} The manna was extolled by the Jews, as  
the greatest miracle of Moses. Josephus  
calls it “*a divine and wondrous food*:”  
see also Wisd. xvi. 20, 21. “They forgot  
that their fathers disbelieved Moses almost  
from the time when they began to eat the  
manna; and that the Psalm from which  
they quote most strongly sets forth this;—  
that they despised the manna, and preferred ordinary meat to it.” Stier.

{30} Observe our Lord’s **believe on** *him* in ver.  
29, and their **believe thee**. The former,  
the casting their whole hopes and faith on  
Him, is what He requires: but they will  
not even give the latter, common credence,  
to Him.

Their **what dost thou work?**Meyer remarks, is a retort of our Lord’s  
question, ver. 27. The stress, in these  
words, should be not on the **thou**, which is  
not expressed in the original, but on the **what**.

**32.]** Our Lord lays open the  
course of their argument. They have not