*mentioned* Moses,—nor was the giving of  
the manna a miracle performed by Moses;—  
but He knew that the comparison between  
Moses and Himself was in their minds, and  
answers by exposing the error which represented Moses as the giver of the manna.  
Neither again was that the true bread  
from heaven. It was, in one sense, bread  
from heaven;—but not in *this* sense. It  
was a type and shadow of the true bread  
from heaven, **which my Father is giving**(or perhaps the abstract present,—signifying that it is His office to give it) **to you**.  
Our Lord does not here *deny*, but *asserts*the miraculous character of the manna.

**33.] the bread of God** answers to  
“*the bread which my Father giveth.*” The  
words **that which cometh down from  
heaven**.... are the predicate of **the bread**,  
and do *not apply, in the construction of  
this verse, to Christ personally,* however  
truly they apply to Him in fact. The  
A. V. is here wrong: it should be, **The  
bread of God is** *that* (not *He*) **which  
cometh**, &c. *Not till ver*. 35 does Jesus  
first say, ‘I AM the bread of life.’ The  
*manna* is still kept in view, which ‘when  
the dew fell on the camp .... *fell* (the  
Greek word in the LXX is the same as  
here, **came down**) upon it,’ Num. xi. 9.  
And the present tense, here used in reference to the manna, is dropped when the  
Lord Himself is spoken of: see vv. 38, 41,  
58, and especially the distinction between  
ver. 50 and ver. 51.

**34.]** ch. iv. 15  
is exactly parallel. The Jews understand  
this bread, as the Samaritan woman understood the water, to be some miraculous  
kind of sustenance which would bestow  
life everlasting :—perhaps they thought of  
the heavenly manna, which the Rabbis  
speak of as prepared for the just in the  
future world ;—see Rev. ii. 17.

**evermore]** emphatic :—not now only, but always.

**35.]** As in ch. v. 30, so here,  
our Lord passes from the indirect to the  
direct form of speech. Henceforward it is  
‘I,’ ‘Me,’ throughout the discourse.

In the genitive **of life**, is implied, “*which  
came down from heaven and giveth life  
unto the world*.” So *living water* in ch.  
iv.

On the assurance of *never hungering or thirsting*, see note at ch. iv. 14.  
It is possible that our Lord placed the all-satisfying bread of life in contrast to the  
manna, which was *no sooner given*, Exod.  
xvi., *than* the people *began to thirst*, Exod.  
xvii.;—but I would not lay any stress on  
this.

**he that cometh to me** is in the  
same sense as in ch. v. 40—that of acceptance of and faith in Him.

**36. I said unto you]** “When did He say this to  
them ? perhaps it was said, but has not been  
recorded.” Euthymius. But perhaps the  
reference may be to ch. v. 37—44, and  
**unto you** may be said generally. Stier  
and others think that ver. 26 is referred  
to: but this is far-fetched.

We have  
instances of reference to sayings not recorded, in ch. x. 26; xii. 34.

**have even seen]** ‘Ye have seen the true  
Bread from heaven, the *sign* greater  
than the manna, *even Me Myself*: and yet  
have not believed.’

**37.]** The whole  
body of believers on Christ are spoken of  
by Him, here and in ch. xvii, *as given  
to Him by the Father*. But Bengel’s observation is very important: ‘**all that  
which**—a most significant expression, and,  
compared with what follows, most worthy  
of consideration. For in our Lord’s discourses, that, which the Father hath given Him, is spoken of in the singular number  
and neuter gender, “*all that which*:”  
whereas they who come to Him, the Son,  
are spoken of in the masculine gender, and  
sometimes also in the plural number:  
“*every man*,” or “*all they*.” The Father