**54.]** to the resurrection in the true sense:’  
see above, ver. 44, and notice again the  
solemn *refrain*.

**55.]** The sense is not  
here, ‘*My Flesh is the true meat* &c.,’ but  
**My Flesh is true meat**, i.e. *really* TO BE  
EATEN, which they doubted. The adverb,  
“*meat indeed*,” or “*drink indeed*,” as in  
A.V., falls short of the depth of the adjective. This verse is decisive against all  
explaining away or metaphorizing the passage. Food and drink, are not here mere  
metaphors;—rather are our common material food and drink mere shadows and  
imperfect types of this only real reception  
of refreshment and nourishment into the  
being.

**56.] He who thus lives upon  
Me, abides in Me** (sce ch. xv. 5 and note);  
—**and I** (that living power and nourishment conveyed by the *bread of life*, which  
is the Lord Himself) **abide in him.**

**57.]** The same expanded further—see ch.  
v. 26. The two branches of the feeding on  
Christ are now united under the general  
expression, *eateth ME*.

**because of** expresses the *efficient cause*. ‘The Father  
is the Fountain of all Life: the Son lives  
in and by the Father: and all created  
being generally, lives (*in the lower sense*)  
in and by Him; but he that eateth Him,  
shall (*eternally and in the highest sense*)  
live by Him.

**58.]** forms the solemn  
conclusion of the discourse, referring back  
to the Bread with which it began and to  
its difference from the perishable food  
which they had extolled: —and setting  
forth the infinite superiority of its effects  
over those of that sustenance.

**which came down**,—past, *now*: because He has  
clearly identified it with *Himself*.

**60—65.]** *Murmuring of some of the  
disciples at the foregoing discourse, and  
the answer of Jesus to them.*

**60.]** It has been shewn by Lampe, that the word  
rendered **hard** signifies not so much *absurdity as impiety*. It seems clear that it  
was not the *difficulty*, so much as the  
*strangeness* of the saying, which scandalized them. It is the whole discourse,—  
the turn given to it,—the doctrine of the  
Bread of Life,—the giving His Flesh and  
Blood to eat,—at which they take offence.

**who can hear it?** i.e. **who can  
listen to it?**—‘Who can stay and hear such  
sayings as this?’ not, *Who can understand it?*

**61.] in himself**, by His  
divine knowledge.

**62.] What then  
if ye see** . . . not meaning ‘*will ye not then  
be much more scandalized’* or, *‘what will  
ye say* (or *do*), *then*?’—but appealing to  
an event which they should witness, as a  
*certain proof of one part of the “hard  
saying*,” with which indeed *the rest of it*