16—27. ST. JOHN. 517   
   
 the other side of the sea saw that there was none other   
 boat there, save [¥ that] one [\* whereinto his disciples were   
 entered], and that Jesus went not with his disciples into   
 the %doat, but that his disciples twere gone away alone;   
 23 (howbeit there came other boats from Tiberias nigh   
 unto the place where they did eat dread after that the   
 Lord had given thanks :) \*4 when the \* people therefore   
 saw that Jesus was not there, neither his disciples, ¥ éhey   
 also took shipping, and came to Capernaum, secking for   
 Jesus. 5 And when they had found him on the other   
 side of the sea, they said unto him, Rabbi, when camest   
 thou hither? 26 Jesus answered them and said, Verily,   
 verily, I say unto you, Ye seck me, not because ye saw erer.st eh.   
 {# the] miracles, but because ye did eat of the loaves, and ‘¥, :   
 were filled. °7 ® Labour not for the meat which perisheth, but   
 for that meat which endureth unto everlasting life, which   
 the Son of man shall give unto you: ‘for him > hath God   
   
   
   
   
   
   
 T omit. 5 read, ship. t render, went.   
 U vender, the bread. X render, multitude.   
   
 Y read and render, they entered into the ships.   
 2 omit. ® better, Work not: sce note.   
 » render, the Father sealed, even God.   
   
 tion, but very characteristic of the minute And from this low desire of mere satisfac-   
 care with which the Evangelist will account tion of their carnal appetite, He takes oc-   
 for every circumstance which is essential casion in the following discourse to raise   
 to his purpose in the narrative. the them to spiritual desire after HiasrLr,   
 multitude] We are not to understand the THE Bread or Lire. The discourse forms   
 whole multitude who were fed,—but that a parallel with that in ch. iv. 27.   
 portion of them which had remained on Work not for] The A. V., ‘Labour not   
 the coast over the night. Many had pro- for,’ does not give the sense. They had   
 bably dispersed to the villages about, or not laboured in this case for meat that   
 perhaps taken up their night quarters more perisheth, but it had been furnished mira-   
 inland. on the other side of the sea culously. A better rendering would be,   
 i.e. on the east coast. We are suppose Busy not yourselves about,—Do not weary   
 to be at Capernaum. The other boats yourselves for,—which they were doing,   
 had perhapsbrought some of them thither : by thus coming after our Lord: but best   
 or the spot nigh unto the place where they of all, not for, beeause in the original   
 ate the bread, §c., might have been some the root of the word is the same in verses   
 landing-place of merchandise. 25.] on 27, 29, 30. “The meat whose nourish-   
 the other side of the sea is now the west ing power passes away,” De Wette. Better   
 bank ;—we have been crossing the sea with literally, which perisheth, as in text :—   
 the multitude. when? as Stier re- the useless part of it, in heing cast out ;—   
 marks, includes “ow?” in its meaning. the useful, in becoming part of the body   
 Our Lord leaves the question unanswered, which perishes (see 1 Cor. vi. 13).   
 because it was not for a sign to people but for that meat] It is important to bear   
 that He had miraculously crossed the lake. in mind that the “working for” spoken   
 26.] The seeking Him, on the part of above, which also applies to this, was   
 of these people,—to Him, who saw the not a ‘labouring for,’ or ‘bringing about   
 hearts,—was merely a low desire to profit of, but a following Christ in order to ob-   
 by His wonderful works,—not a reasonable tain. So the meaning will be, but seek   
 consequence of deduction from His miracles to obtain, hy following after Me... .   
 that He was tho Saviour of the world. which epdureth unto everlasting life] See   
 Vou. I. M