518 ST. JOHN. Wile   
 the Father sealed. %8Then said they unto him, What   
   
   
 shall we do, that we 4 might work the works of God?   
 1 John iii. 29 Jesus answered and said unto them, § This is the work   
 Bs. of God, that ye believe on him whom he hath sent.   
   
 h Matt. 30 They said therefore unto him, " What sign shewest   
 38: xvi. thou then, that we may see, and believe thee? what dost   
 Mark viii, work? 311 Qur fathers did eat f manna in the   
 Ne 1 Cor. Sdesert; as it is written, \*He gave them bread from   
 i Exod.xvi. 32h Then Jesus said unto them, Verily,   
 15. Nun VCore   
 xB x7, Neb, heaven to say unto you, Moses gave you not ‘that bread   
 I, 25.   
   
 © render, must. 4 vender, may.   
 ® render, doest. f render, the manna.   
 & render, wilderness, as in verse 49,   
 h render, Jesus therefore. i render, the.   
   
 ch. iv. 14, If this “meat” remains to even in the writings of the Apostles, which   
 eternal life, it be spiritual food. says so clearly and significantly, that all   
 which the Son of man shall give unto eternal life in men proceeds from nothing   
 you] See eh. iv. ib. which agrees else than faith in Christ.” 30, 31.)   
 with “meat,” not with “life.” shall This answers to ch. iv. 12, “Art thou   
 give, future, because the great Sacrifice greater than our father Jacob,” &e. Ibis   
 not yet offered: so in ch. iv. the Son spoken in unbelief and opposition; not, as   
 of man, emphatic here, and belonging to many have supposed, as a request for the   
 this discourse, it is of His Flesh that Bread of Life, meaning éé by the sign, but   
 He is about to speak. for Him the in the ordinary sign-secking spirit of the   
 Father sealed, even God] This rendering Jews. \* Stier says well, “They have been   
 is made necessary by the grammatical form hesitating between better and worse   
 of the original. sealed, by undoubted thoughts, till at last unbelief prevails.”   
 testimony, as at His baptism; and since, by The sign here demanded is the sign from   
 Ilis miracles, see ch. x. 36: not, ‘stamped heaven, the proof of the sealing by God;   
 with the image of His Person,’ which is such a proof would be, in their estimation,   
 altogether beside the present subject, and compared with His present miracles, as the   
 inconsistent with the meaning of the verb. manna (bread from heaven) was, compared   
 28.] The people understand His to the multiplied loaves and fishes.   
 working literally, and dwell upon it. The manna was extolled by the Jews, as   
 They quite seem to think that the food the greatest miracle of Moses. Josephus   
 which is to endure for ever is to be spiri- calls it ‘‘a@ divine and wondrous food :”   
 tually interpreted ; and they therefore ask see also Wisd. xvi. 20, 21. “They forgot   
 this question,—referring the “working” to that their fathers disbelieved Moses almost   
 the works of the law. the works of from the time when they began to eat the   
 God must not be taken to mean ‘the works manna; and that the Psalm from which   
 which God works, bnt, as in Jer. xlviii. they quote most strongly sets forth this   
 10; 1 Cor.xv.58, the works well pleasing that they despised the manna, and pre-   
 to God. 29.] The meaning is not,— ferred ordinary meat to it.” Stier.   
 that faith is wrought in us by God, is the Observe our Lord’s believe on him in ver.   
 work of God ; but that the truest way of 29, and their believe thee. The former,   
 working the work of God is to believe on the casting their whole hopes and faith on   
 Him whom He hath sent. work, not Him, is what He requires: but they will   
 works, beeause there is but this one, pro- not even give the latter, credence,   
 perly speaking, and all the rest are wrapt to Him. Their what dost thou work?   
 up in it (see James i. 25). This is a Meyer remarks, is a retort of our Lord’s   
 most important saying of our Lord, as con- question, ver. 27. The stress, in tliese   
 taining the germ of that teaching after- words, should be not on the thou, which is   
 wards so fully expanded in the writings of not expressed in the original, but on the   
 St. Paul. “I know not,” says Schleier- what, 82.] Our Lord lays open the   
 macher, “where we can find anygpassage, course of their argument. They have not