522 ST. JOHN. VI.   
   
 “gllatut Father. 47 Verily, verily, I say unto you, °He that be-   
 lieveth on me hath everlasting life. 48 ¢T am ¢ ¢hat bread   
 d ver. 35,   
 ever.31. of life. 49 Your fathers did eat f manna in the wilder-   
 tver.51,58. ness, and 8 are dead. 50fThis is the bread which cometh   
 chilis — down from heaven, that a man may eat thereof, and not   
   
 51 J am the living bread, ® which came down from   
 heaven: if any man eat of this bread, he shall live for   
 hieb.x.5,10. ever: Band the bread that I will give is my flesh,   
   
 ® render, the. f render, the manna.   
 & render, they died. h render, Yea and.   
   
 His knowledge of the Father is complete eulty arising, when we come to enquire   
 and immediate; ours, partial, and de- into their application to His own Person.   
 rived through Him only. 47.) Our The Bread of Life is Himself: and, strictly   
 Lord now recurs to the subject of their treated, when we come to enquire what, of   
 murmurs, and gives the answer for which that body, soul, and spirit, which consti-   
 He has been preparing the way, repeating tuted Himself, this Bread specifically is,   
 nearly ver. 40 and adding, 48.) If we have His answer that it is His Flesh,   
 so, (see ver. 47,) there is full reason for which He will give (for this will be the   
 my naming Myself the Bread of Life. meaning, whether the words “which Iwill   
 49.] That bread from heaven had give” are to be regarded as part of the text   
 no power to keep off death, and that, death or not) on behalf of the life of the world.   
 owing to unbelief :—our Lord by thus We are then specifically directed to His   
 mentioning your fathers and their death, Flesh as the answer. ‘Then, what does   
 certainly hints at the similar unbelief of that Flesh import? The flesh of animals   
 these Jews. And the same dubious sense is the ordinary food of meu: but not the   
 of “dying” prevails in ver. 50. Death is blood. The blood, which is the life, is   
 regarded as being swallowed up in the spilt at death, and is not in the flesh   
 glory of the resurrection, and the second when eaten by us. Now this distinction   
 death—which was hidden iu the former must be earefully borne in mind. The   
 term died—has over him who eats this flesh here, (see ver. 53,) the eating of   
 Bread of Life, xo power: nay, he is the flesh, are distinct from the blood, and   
 brought, even here into a resurrection the drinking of the blood. We have no   
 state from sin and death; see Rom. vi. 1 generalities merely, to interpret as we   
 ff. and Col. iii. ff. 51.] the living please: but the terms used are precise and   
 bread; ‘containing life in not merely technical. It is then only through or after   
 supplying the waste of life with lifeless the Death of the Lord, that by any pro-   
 matter: see on ch. iv. 18, 14. yea, priety of language, His Flesh could be said   
 and the bread that I will give] From this to be eaten. Then another distinction   
 time we hear no more of dread: this must be remembered: The flesh of animals   
 figure is dropped, and the reality takes whieh we eat is dead flesh. It is already   
 its place. Some diffieult questions the prey of corruption; we eat it, and die   
 arise regarding the sense and reference of (ver. 49). But this Bread, is Bread ;   
 this saying of our Lord. (1) Does it refer not dead flesh, but living Flesh, And   
 to His Dear? and, (2) is there any therefore manducation by the teeth mate-   
 reference to the ORDINANCE OF THE rially is not to be thought of here; but   
 Lorp’s SurrEr? (1) In treating some kind of eating by which the living   
 this question I must at once reject all Flesh of the Son of God is made the living   
 metaphorical and side-interpretations, as, sustenance of those who partake of it.   
 that the teaching of Christ is the Bread, Now His Flesh and Blood were sundered   
 and to be taught by Him is feeding upon by Death. Death was the shedding of His   
 it (so Grotius, and the modern rationalists): precious Blood, which (most probably) He   
 that the divine Nature of Christ, or His did not afterwards resume : see ch. xx. 27,   
 sending of the Holy Spirit, or His whole and Luke xxiv. 39. His Flesh is the glo-   
 life of doing good on earth, can be meant: rified substance of His Resurrection-Body,   
 all such have against them the plain sense now at the right hand of God. It is then   
 of the words, which, as Stier observes, are in His Resurrection form only that His   
 very simple ordinary words ; the only difli- Flesh ean be eaten, and be living food for