

Feed me till I want no more - Notes from Commentaries

Paulienⁱ writes about the connection between the first and final appearance of manna in the wilderness and suggests that this was related to the start of Passover. The events as recorded in Jn 6 are thought to be timed immediately prior to Passover.

Henriksenⁱⁱ considers the manna in the wilderness to be the *type* of which Jesus is the *antitype*.

Moloneyⁱⁱⁱ provides insight gained from examination of the original text and comments on the “eating of Jesus’ flesh” as well as various other words and phrases used by John.

Milne^{iv} adds some useful observations

Vs	Milne	Hendriksen	Moloney	Paulien
27	Crowd obsessed by material world. Ref to 1-day-a-week Christians. Set seal – ref to baptism of Jesus?	Parallels with the Woman of Sychar but with bread instead of water	Note the change of word from <i>food</i> to <i>manna</i> to <i>bread</i> as the dialog continues	
29				On Believe p.140 “The work that God approves of, the only work that ultimately matters, is to believe in Jesus. [This] is the prerequisite to all acceptable obedience. We don’t satisfy God by the work we do. We satisfy God by the One in whom we believe. All growth in pleasing God is based on accepting Jesus claims about himself.”
33		Bread of life sustains spiritual life and banishes spiritual death....leading to resurrection on the last day. P. 240 One must <i>eat</i> , not merely <i>taste</i> . See Heb 6:1-6. (see also Moloney on this)	The people’s idea: Moses, manna and Torah gives life to Israel. What sign can Jesus provide that is <i>better</i> than those? Jesus’ answer: the True Bread from Heaven - Himself “The idea that the Law was consumed and absorbed like food is not foreign to Jewish texts” p.224	On True Bread p.140 “... the true bread from Heaven is a person who comes down out of heaven and brings life to the world. [The crowd is] looking for a Cosmic sign that Jesus is the Messiah, He answers, ‘I am the Cosmic sign that proves I am the Messiah’.”
34			“Give us this bread <i>always</i> ” = continually. [Jesus replies “I am” – present continuous tense = continually = The <i>Living Presence</i> of God]	

35		On “Never be hungry or thirsty” p.234 ... a person will receive complete and enduring spiritual satisfaction, perfect peace of soul.”	Strong emphasis on the never: will <i>Never ever</i> be hungry/thirsty	On “I am” p. 137 John uses “I am” to link back to prologue Uses of “I am” a. Human level – it’s me b. Divine qualities – = Bread of Life, Word of Life, Good Shepherd, Way Truth and Life c. Absolute sense ≡ God (truly God made flesh) Critical belief (8:24): We HAVE to believe otherwise we’ll die. On “Bread of Life” p.141 “Just as food must be constantly eaten to sustain physical life, so it is necessary to invite Jesus into our daily experience if we are to sustain spiritual life. ‘Believing’, in the gospel of John, always has a continual sense. We do not believe only once. Faith must be an ongoing and daily experience”
41		“murmuring”: dissatisfied grumbling in whispers; speaking in sullen tones		
49-50			<i>They died</i> [after eating manna in the wilderness] but <i>whoever</i> eats [my bread] will <i>live forever</i>	
51		The bread which <i>I myself shall give</i> for the life of the world is <i>my</i> (emp) flesh. (shall = future tense) Bread from heaven: God gives Jesus, Jesus gives himself.	The Jews were unable to see beyond the physical. Jesus moves to the spiritual interpretation. Jesus ‘feeds’ the world with Himself	

53-57	<p>“His broken body, and blood poured out, on the cross, need to be personally appropriated in an act of faith in Jesus which is akin to the personal act of eating food...”</p> <p>“No explicit reference to [the sacrament of the Lord’s Supper] in this passage”</p> <p>Augustine: “believe, and you have eaten”</p>	<p>Drink my blood. P.242-3</p> <p>This idea was Anathema to the Jew (Gen 9:4, Lev 3:17; 17:10-14); note Lev 17:11.</p> <p>“He who accepts, appropriates and assimilates my vicarious sacrifice as the only ground for salvation remains in me and I in him”</p> <p>“As [food and drink] are assimilated by the body, so this sacrifice is assimilated by the soul.”</p> <p>“... eating me ~ coming to me ~ believing in me...”</p>	<p>Note the ‘eat’ words:</p> <p>6:5 Refers to general eating of food</p> <p>6:54 Literally those who ... nibble, bite, chew over with the teeth, munch ... my flesh</p> <p>In the physical case of eating meat the munching by the teeth causes separation of the flesh from the blood leading to total absorption of both</p> <p>“chewing over my bread” quoted as a colloquialism signifying close comradeship</p> <p>The ‘belief in’ (as verbal assent) develops into ‘continual living relationship’</p>	<p>On “Eating my flesh...” p.142</p> <p>“[This] is a graphic way of expressing that only through [an] intimate relationship with Jesus, as close as [that which] food that has been eaten [has] to the body, can one gain the life that He promises.”</p> <p>“As our food becomes incorporated with ourselves, so Christ and those who ‘eat his flesh and drink his blood’ become spiritually one life, though personally distinct.”</p> <p>(Possibly implied) ... The wilderness manna experience is symbolic of Christians ‘feeding’ on Christ in the wilderness of life.</p>
60 ff	Eating his flesh as Offensive language	<p>Does this offend you? p246</p> <p>= cause you to fall into a trap, cause you to sin</p>		

ⁱJon Paulien: John. Abundant Life Bible Amplifier. Pacific Press

ⁱⁱ William Hendriksen: John. New Testament Commentary series. Banner of Truth Trust

ⁱⁱⁱ Francis Moloney: The Gospel of John. Sacra Pagina series. Liturgical Press

^{iv} Bruce Milne: The Message of John. Bible Speaks Today series. Inter-Varsity Press