

John C. B. D. The Jews said they can't give  
ever more give us this water  
of life. The objection of if Gospel will come it  
is rooted Enmity against it - but such an  
objection arose for a partial view of  
of truth, or for carnal notions - many pretend to  
love God under the Idea of he is such an one  
as themselves, that he proposes the various objects  
of the human mind. Thus the woman of Samaria  
who came to fetch well when Jes. was  
sitting there, to draw water - when Jes. entered  
into a conversation to her about the water  
in Jeeds well - in order to convey divine  
instruction into her mind, told this woman  
whoever drinketh of of water of I shall  
give him shall never thirst the woman  
said unto him, give me this water of  
thirst not, nor come hither to draw - can  
he had a spiritual meaning in what he  
said, but the sinner, took what he said  
on a natural sense, as if Jesus was  
a well, of water, of which he would



in this respect and save her the trouble of  
coming to Jacob's well - Thus also the  
People whom our Lord was now addressing  
understood him in a natural sense -  
He had been feeding five thousand men  
with five barley loaves and two small  
fishes - they had seen of miracle &c. &c. &c.  
which led to a conversation upon the  
manna by which the Israelites were  
miraculously supported for the space  
of 40 years in the wilderness. &c. &c. &c.  
of Moses on God by Moses gave them foretastes  
of bread from heaven - and intimates to them  
that if manna was only a type of the  
bread of life, or of the true &c. &c. &c.  
all the nations of the Earth were to obtain  
spiritual life - The bread of God is he who  
cometh down from heaven, and giveth life  
unto us &c. Those who heard our Lord seem  
to have misapprehended his meaning -  
they had desired him to continue his  
divine mission by some miracle

equal to if it were Moses had wrought for  
them forefathers in the wilderness - our  
Fathers say they eat manna in the wilderness  
&c. for he gave bread from heaven - our F.  
asked if he was the true bread of life.  
if manna was only a shadow - they little  
knew what they asked for when they desired  
him to give them of manna of which  
they spoke - The Petition however in itself  
was good when they said unto Jesus in the  
words of our text, &c. ever more give us  
this bread - in order that you may  
offer up your Petition for this bread of  
life in a more intelligent manner  
we will set before you, 1. The Excellency of  
this bread -  
2. The means by which it is to be obtained  
1. our F. in the discourse before us enters  
very minutely into this subject - he  
establishes a comparison between if manna  
and himself as if bread of life, and  
shows the superiority of the true bread



1. in its origin - The Jews supposed the manna  
came down from Heaven - whereas it came  
only from clouds, and was as earthly in  
its nature as if it had been formed like  
common bread - but X. himself really  
came down from Heaven, he was of true  
bread - I am sure he that bread of life  
His whole for all eternally had been out of  
proportion of his Father, and he was now come  
down from Heaven to be of Manual Food  
of his People - This is evident from what  
he says in 31. Verse - I am of living  
bread wh. came down from Heaven - If  
any man eat of this bread he shall  
live for ever - and the bread of I will  
give is my flesh, wh. I will give for the  
life of the world - This bread was excellent not  
only in its origin as coming down from  
Heaven, but also in its properties -  
The manna like any other bread was  
suited only to the body, nor could it give  
life to it but only maintain its life

for a time, and after all of this it  
perished, and died at last - This our F. reminded  
the Jews of. as our Fathers did eat manna  
in of wilderness, and are dead - tho the  
manna supported them for a time yet  
they died like others who were not fed  
in that miraculous manner - but the  
true bread was intended for the body to  
preserve its everlasting life - The soul of  
is quickened by this bread shall never die  
This is of bread says our Lord if we eat  
down from Heaven, if a man may eat  
 thereof and not die - and then he adds  
he if eat of this bread shall live for  
ever - X. himself shall be their life -  
for he says. as of living Father both sent  
me, and I live by of Father, so he if ~~eat~~  
eat of <sup>ever</sup> me, he shall live by me -  
such shall live to X. ever for ever - This  
the Ap. declares - when X. who is our life  
shall appear, then shall we also appear to  
him in glory -



This Bread of Life is not only excellent in  
its Properties, but also in its uses - The  
manna was very combined as to its use  
it was for one nation only, and of but a  
short time, none, but the Israelites were  
fed with the manna, and they only  
while in of wilderness. whereas if  
true bread is intended for the benefit of  
all mankind - The bread of L<sup>d</sup> is he of  
cometh down from heaven and giveth  
Life to all that is to all nations - all  
the nations of the Earth are comprehended  
in the term L<sup>d</sup> have - all who shall be  
saved thro' Jes. - and he is for L<sup>d</sup> even to  
of ends of the Earth - all nations shall  
remember and ~~see~~ turn unto him -  
The Israelites might as easily have been supplied  
by other food - and we can find many  
substitutes for bread, but no man worth  
L<sup>d</sup> can live - Verily, Verily I say unto you  
says our Lord, except ye eat the flesh  
of the Son of man and drink his

blood. ye have no life in you - neither  
Earth nor heaven can bind a substitute for  
L<sup>d</sup>. For there is no other name under Heaven  
He - This Bread of Life is equally needed  
by every Child of man. It is also more  
entirely suitable - Persons may be  
so disordered as to be incapable of enjoying  
or even digesting common bread - but  
in whatever state we may be L<sup>d</sup> is of  
proper food of the soul. and ~~will~~ will  
always be precious to L<sup>d</sup> of before under  
all circumstances - He is a bread, L<sup>d</sup> is  
sifted both as milk for babes, and strong  
meat to them of age - who eateth  
my flesh, and drinketh my blood hath  
eternal life, and I will raise him up  
at of last day - for my flesh is meat indeed  
and my blood is drink indeed - he of  
eateth my flesh, and drinketh my  
blood I dwell in me and I in him  
He is more entirely satisfying -



The manna could only supply one want  
It could only relieve them from the pain  
of hunger - It could not heal the bite of  
the serpents - nor could it remove the  
pestilence from their bodies or any other  
disorder under which they might be  
afflicted - we all know of whatever  
abundance of bread we may have  
we need also a variety of other things  
for want of which we may even  
perish - bread cannot cure us of the  
plague, or a fever or the gout - but  
if we have the bread of life, if we  
have Christ, we have all things to him  
we can want nothing if it is good for body  
or soul, but he can abundantly supply  
both here and the Kingdom of glory -  
now can we want any thing if related to  
the soul. Is not the bread of life  
yes. he that cometh unto me shall

never hunger. And he that believeth in  
me shall never thirst - he is food to the  
hungry, drink to the thirsty, clothing to  
the naked - riches to the poor, health to  
the sick, light to the blind - life to the dead -  
He all in all to us if we believe in his name  
and is made of God unto them wisdom  
&c. Thus we see the excellency of this  
bread, what it is in its origin, in its  
properties, in its uses - This glorious account  
is given of it by the Father himself - let us then  
in the 2<sup>d</sup> place enquire the means by which  
it may be obtained -  
Every provision for the body must be  
obtained by labor - with the sweat of his  
face man is doomed to eat bread till he  
return to the dust from whence he was  
taken - but this manna, this true food  
for the soul, this true bread is to be  
obtained as a free gift - we are naturally  
extremely prone to stand indebted to -



can then for our spiritual substance  
we sh<sup>d</sup> be much better pleased to earn it by  
our own exertions. This was of course to of  
Jews of old. They w<sup>d</sup> not submit themselves to  
the righteousness of God, and therefore went  
about to establish their own in consequence  
of which they perished in rebellion. If we  
think like them, if we can by our own  
exertions, work out a righteousness of our  
own, we shall be dreadfully disappointed  
in the end. If we were to draw our interest  
in X<sup>p</sup> by our own works, salvation w<sup>d</sup> no  
longer be of grace. But we are told  
by the Ap<sup>l</sup>. that it is by grace we are  
saved, and that not of ourselves. We get of  
God alone is eternal life. we are therefore  
cautioned against every attempt to gain  
salvation by the deeds of the Law -  
The Ap<sup>l</sup>. when writing to the Gal<sup>s</sup>,  
he warns them against this sin -  
as the Jews were anxious to retain

the ceremonial Law, and endeavored to  
persuade the Gentile converts, that unless  
they were circumcised, and kept the Law of  
Moses they could not be saved - We Ap<sup>l</sup>.  
say unto them - Behold I Paul say unto you  
if ye be circumcised, X<sup>p</sup> shall profit you  
nothing, for I testify unto every man  
that is circumcised, if he is a Jew to do of  
whole Law. Salvation the Ap<sup>l</sup>. argues in  
his Epistle to the Romans is either of grace  
or by the deeds of the Law - if it is by the  
deeds of the Law, it is no longer by grace  
it is by grace, it is no longer by the deeds  
of the Law - it must be by one or the  
other, it cannot be by them both jointly  
and then if X<sup>p</sup> contends it is wholly by  
grace, about the deeds of the Law -  
we are told if the Jews were left forever  
desolate of this bread of life, because they  
would persist in these self-righteous methods  
of obtaining it



We sh. to the Romans when drawing  
the distinction between the Righteousness  
of the Law, and that of Faith. ~~and~~  
showing how the one is accompanied  
with holiness, and the other runs  
to the just. serves, what shall we  
say then - of the Gentiles who followed  
not after Righteousness, have attained  
unto Righteousness even the Righteous-  
ness of Faith - The Gentiles were ignorant  
of God, and the way of Salvation, they  
had neither the ceremonial Law nor  
the moral Law to guide and instruct  
them in the knowledge of the only  
true God, and were left entirely to the  
Law of nature - but when it was  
preached unto them as the Law  
of the world, they believed the  
Record that was given of him

in Gods holy word when they became  
acquainted with the Doctrine of the  
Gospel. but Paul says the sh. that  
is the whole Jewish nation who were  
God's chosen People, which he had set  
apart for himself, and who had every  
religious advantage being instructed  
of the Law and the Prophets, and  
having God's ministers continually  
with them, tho' they outwardly professed  
to seek after the Law of Righteousness  
it is of means of Salvation, yet they did not  
attain unto the Law of Right. and then  
he asks the Heaven - because says he  
they sought it not by faith, but as it were  
by the works of the Law - for they  
stumbled at that stumbling Stone -  
The Stone at which they stumbled  
was Christ. They rejected him, and



They rejected him, and therefore God rejected  
them, and left them to perish in their  
own unbelief. Salvation, as free and  
full salvation is offered unto us in the  
Gospel - we are exhorted to receive it  
without money and without price.  
God gives it freely to poor sinners  
as the purchase of the blood of Jhs.  
and all who believe in him shall  
obtain this salvation of whatever nation  
they may be - It is to be received by faith  
at the hands of God with a thankful  
Heart. ~~that have now shown~~

And we are to receive ~~but~~ by faith  
it is not the seed of the Law, yet we are  
not to decline all kind of labor for it -  
we are to seek this Bread of Life in  
Prayer - what says our text - And ever  
more give us this Bread - when we  
come to the footstool of Divine

mercy with this Prayer in our Hearts  
And ever more give us this Bread. God  
will be exceedingly gracious to our souls  
we shall then be included in the number  
of those hungry souls whom Jhs. calls  
to good things - we are to use all Gods  
appointed ordinances to obtain this  
Bread of Life. God gave the Israelites  
the manna from Heaven - but they  
had to labour to gather it up - God could  
as easily have deposited the manna in  
their pockets, while in their tents as have  
scattered it upon the ground - The  
manna <sup>was</sup> given as a free gift from G.  
it was not a natural production from  
the Earth raised by the Israelites own  
industry - yet they must gather it, and  
eat it, or they can derive no benefit from  
it. The true Bread of God is his free  
gift - yet we must come to him,  
we must wait for his blessings in



his appointed way, or we can, I think not  
benefit from all that he hath done  
for us. we are to exert ourselves in order  
to obtain his salvation; as if the acquisition  
of it were <sup>the</sup> ~~sole~~ effects of our own labor -  
but we are at the same time to depend as  
much upon God for it, as if we used no  
endeavour whatever to procure it -  
our Lord himself says labour for the meat  
which the Son of man shall give you -  
God both gives us many great and  
precious Promises, but for the fulfilment  
of all these Promises, he will be  
inquired of by us - Have we not the bread  
of life, tho' we cannot purchase it, and  
none can bestow it upon us but God  
alone, yet if we come as hungry  
Beggars he will bestow it upon us -  
If an hungry man crave food from us  
and we give him what he wants - he

cannot claim our bounty as a debt, but  
must receive it as a gift. So we have  
nothing to claim from God but his mercy  
as a free gift - we cannot purchase it -  
we may all say with ~~us~~ the Prophet  
Isaiah - whereunto shall I come before  
the Lord, and bow myself before the  
most high God? Shall I come before him  
with burnt offerings - with calves of a year  
old - will of I? he pleased in thousands of  
rams, or with ten thousands kidneys of  
oil, shall I give my first born for  
my transgression - the fruit of my  
body for the sin of my soul - all  
these things the Prophet was aware  
had he the means of offering them to  
God would avail nothing towards his  
salvation - we are all equally unable to  
the Prophet to offer any sacrifice to God  
but that of a broken heart - that will  
be accepted by him -



we have now shown the means by which  
of bread of life is to be obtained, as well  
as its origin its properties and uses -  
It must be received as a free gift, tho at  
the same time we are not to neglect the  
appointed means for obtaining it, but we  
are to labour to ~~gather~~<sup>get</sup> it in God's ~~order~~<sup>order</sup>  
as the Israelites of old gathered the  
manna in the wilderness. we  
shall now conclude in a short Address  
let us all seek this bread of life by  
prayer and faith - let us be thankful  
that it is sent us in such rich abundance.  
The Israelites never wanted a supply of  
manna for forty years. Always fell  
at the appointed hour - we read of some  
who were compelled to go without manna for  
the want of it - God knew how many  
mouths he had to feed in the wilderness  
and he sent them food brought

none even want the heavenly manna  
without receiving it - let us gather it fresh every  
day and hour - The Lord commanded the Israelites  
when he sent them the manna, gather every  
man according to his eating - and the  
Children of Israel did so some more and  
some less - all were abundantly supplied -  
they gathered as much as they liked - we  
need not to hoard it up for future use - it will  
be sent to make the attempt - The same  
command applies to us in a spiritual  
sense that was given to the Israelites  
and Moses said unto the Israelites let  
no man leave of the manna till the  
morning - Some who might relish the  
manna very much, might wish to  
reserve a little till the next day, fearing  
at least, that on the morrow the Lord should  
not send a fresh supply - This distrust or  
spring from a root of bitter ness, that is  
unbelief which is in every man's breast



we find that notwithstanding the command  
of Moses - some of the Israelites put by  
some of the manna till the morning  
and it bred worms and stank - and  
manna was worth - because all who had  
kept the manna till the morning  
had shewed such a distrust in God -  
Let us beware of unbelief - There is a  
fulness in X<sup>p</sup> to satisfy every want  
and that fully - the Bread of Life will  
fill about our souls fully if we depend  
upon him. we should always remember  
that the grace we profess to day will  
not supply our souls to morrow -  
we must receive out of X<sup>p</sup> fulness  
fully supplies of grace or we cannot  
stand - our souls must be fed daily  
with grace from Heaven, as well as  
our souls with earthly bread - we  
N<sup>o</sup> our strength would decay

our bodies would become weak and feeble  
if we were not supplied with daily food  
so with our souls hunger if they are  
not fed with true bread from Heaven  
we shall never be saved. This true bread  
from Heaven - if we plead it as we  
ought to do - we read in the Gospel of  
St. Matthew of a poor woman in deep  
distress coming to Jes. and saying unto  
him Lord help me - but Jes. answered and  
said it is not meet to take the Childrens  
bread and cast it to the dogs. true  
Let us remember that in our heavenly  
Fathers House there is bread enough and  
to spare - all who eat this Bread of Heaven  
shall live for ever - all who believe in  
X<sup>p</sup> shall never die - He is infinitely  
more to the believing soul than  
what the manna was to the  
hungry Israelites in the wilderness



Learn then my brethren to him -  
ye hungry weary faint sick souls come  
to Jes. and your souls shall live - Oh  
how long have ye <sup>waited</sup> for naught?  
and your money for what which  
is not bread? how long have you  
been seeking happiness in the  
creature, and have met it nothing  
but vexation, disappointment and  
sorrow? how long have you  
been like the Prodigal son feeding  
upon the husks of the swine? Do  
eat, or perishing of hunger, and  
neglecting this heavenly manna -  
however poor, however wretched, however  
hungry, however naked you may be  
Jes. is ready this day to receive  
you if you are only willing to  
come to him - and he will  
give you the bread of life

he will impart unto you himself, he  
who is the bread of life. and you  
will find his promise true, not only  
now, but when pain and sickness  
and death shall come upon you,  
and also in the great and awful day  
of judgement - whose ~~will~~ <sup>will</sup> eateth  
my flesh and drinketh my blood  
hath eternal life, and I will raise him  
up in the last day - he will raise him  
up in the last day, not merely as the  
wicked are raised up, but he will  
raise him up at the last day to  
enjoy that eternal life, which is now  
begun in time - he will bring him  
in the end to everlasting glory  
and he shall remain for ever amongst  
the blessed in those celestial mansions  
may God in his infinite mercy  
enable us all now to put  
a proper estimate upon this bread.



Bread of Life; now to eat the flesh of  
Christ by faith and drink his blood  
if we may be one to  $\chi$  and  $\chi$  is  
now - and that at the last day we  
may be found acceptable before him  
and received by him it cometh of  
the Father and without the  
Father we have no prayer from  
our Father of  $\phi$   $\phi$