

Shorter Catechism—Review Questions 12-20.
Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 1 (Ps. Sel.), 313, 26, 317, 176.

Special Scripture Reading—Acts 9: 32-43; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 524, Book of Praise; given also in Departmental Graded Quarterlies.
Lantern Slides—For Lesson, B. 1430, "I Am the Bread of Life." For Question on Missions, H.M. 911, Free Dispensary, Jewish Mission, Toronto. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—The day after the feeding of the Five Thousand; Capernaum.

Connecting Links—When Jesus and his disciples had landed on the western side of the lake, they went again to Capernaum.

I. A Gracious Invitation, 24-29.

Vs. 24, 25. The multitude who had been fed, when they found that Jesus had left the eastern shore of the lake, followed him in boats to Capernaum. Having found him, they asked, in wonder, how he had crossed the lake, knowing that the disciples had gone away without him.

V. 26. *Jesus Answered*. The answer is given, not to their question (v. 25), but to the condition of their minds. *Verily, verily*; words used in solemn statements. *Not because . . . miracles*; Rev. Ver., "signs." Jesus' mighty works were meant to point to something deeper lying behind them. His feeding of the multitude (last lesson, ch. 6: 1-14) ought to have suggested his ability to satisfy their souls. *Did eat . . . and were filled*. They are impressed simply because he has miraculously supplied them with food, food which they have got for nothing.

V. 27. *Labour not for the meat (food) which perisheth*. The food he had given them had disappeared. There was nothing to show for it. Why toil for what cannot last? Rather, let them earnestly seek that nourishment which endures, which builds up the highest life. *The Son of man shall give*. He who, in compassion, gave them the perishing bread, has the more precious gift at his disposal for those who have insight to understand. "Son of man" meant king in the kingdom of God. *Him hath God the Father sealed*. The miracle proved that the Father was with him. That is a guarantee that he can bestow the higher gift.

Vs. 28, 29. *What shall we do?* Jesus had bidden them work, that is, take trouble, for the enduring food. The word "work" appeals to the legal Jewish instinct. "What

kind of efforts shall we make, so as to do the things pleasing in God's sight?" Compare the exact parallel in Mark 10: 17, etc. *This is the work . . . believe*. The first duty which God lays upon them is to put their trust in him who is the messenger and revealer of God.

II. A Wonderful Gift, 30-33.

V. 30. *What sign shewest thou . . . ?* Jesus, as the sent of God, had claimed their faith. This they refuse, unless he can do some greater thing than the miracle they had already witnessed. (See also Matt. 12: 38; Luke 11: 16, and compare 1 Cor. 1: 22, "The Jews require a sign.") Jesus invariably refused to gratify such curiosity. He himself was God's sign to humanity. The mention of the manna perhaps suggests that they wished him to repeat the miraculous feeding.

V. 31. *Our fathers did eat manna*. They remind him of what God had done for their ancestors through Moses, Ex. 16: 15. If he is to win their confidence, he must at least come up to Moses. There was an expectation among the Jews that the Messiah should feed them with bread from heaven. (Compare Ps. 78: 24.)

V. 32. *Moses gave you not that bread from heaven*. In his reply, Jesus corrects their ideas on two points: (1) It was not Moses, but his Father, who had fed Israel. The provision made for their fathers was due to the very God who had sent him, and whom he sought to reveal to them. (2) The manna, while sent from heaven, was not *the true bread from heaven*.

V. 33. *The bread of God*. A remarkable description of "the bread of God," "the true bread," follows: it *cometh down from heaven*, that is, has God for its source, and it *giveth life*, that is, does far more than satisfy momentary hunger,—becomes the permanent basis of enduring spiritual vigor and health. *Unto the world*. The bread of God is not limited to any particular nation: it is meant for mankind.