

## Jesus, the Bread of Life.

JUNE 6.

JOHN vi. ; 22-40.

*Golden Text, John 6 : 34.*

ON the morning of the day after the miracle of the loaves, a number of people still remained on the spot. They noticed that Jesus did not go with His disciples in the boat, and fancied he was yet on their side of the lake. Meanwhile, a number of boats had come across from Tiberias, in which they embarked and crossed over to Capernaum, seeking for Him. V. 25. *Rabbi*—Master, or Teacher. *When*—They could not imagine when nor *how*, he had come from Bethsaida, V. 26. It seems probable, from v. 59, that this discourse was delivered in the synagogue. The purpose of it was to teach them the true lesson of the miracle they had witnessed—to make them understand that it had a far deeper significance than that of merely satisfying their hunger. *Verily*—a solemn truth I am now about to announce. V. 27. *Labour not for the meat which perisheth*—which supports your perishing bodies. What Christ reproved was not honest and necessary labour for one's livelihood, but that excessive all-engrossing toil and worry exhibited by men of the world, to the exclusion of all thought of the life to come. V. 28. *What shall we do?*—Is there any new ceremonial that we can engage in, other than we have been accustomed to, that will qualify us for a share in the new kingdom of which you speak? They would do almost anything. Saul asked the same question, also the gaoler of Philippi, Acts 9 : 6 ; 16 : 30, v. 29. Nowhere in all the Bible is the great Protestant doctrine of Justification by Faith more clearly insisted upon. What is Faith? See Sh. Cat., 86. Vs. 30-31. *What sign?*—thinking over the miracle of yesterday, they would not forget the impression left on their minds, nor their rash proposal to make Him their King, but they are startled by the new claims advanced by Jesus; that they should accept *Him* as their pattern of life and object of belief is more than they are prepared to accord to Him. To convince them of that they would require as stupendous a miracle to be wrought by Christ as that attributed to Moses. Vs. 32-33. Jesus refutes them by shewing (1) that God sent the manna, not Moses; (2) that the manna of the wilderness was not the true bread of which He had been speaking. *The bread of God*—is not for forty years, but for all time; it is not for the Jews only, but for the whole world. V. 34. In this they see a promise which they cannot understand; they still think of the meat that perisheth. Vs. 35-40. *I am the bread of life*, connect with that central truth what follows, "*he that cometh to Me*," and you have a grand conception of the Divine and human agency working together for man's salvation. God provides the bread of life. Man must come and by faith receive it.—John 3 : 16.

## Jesus, the Christ.

JUNE 13.

JOHN vii. : 37-52.

*Golden Text, Matt. 16 : 16.*

JESUS had been eighteen months in Galilee without visiting Judea. He had not even attended during that time any of the three great annual feasts which every pious Jew was expected to do; but now He did go to the Feast of Tabernacles in the face of danger from the Pharisees. This feast was held from the 15th to the 22nd of October—the first and last days being Sabbaths. See Lev. 23 ; 34-44. It commemorated the tent life of Israel in the wilderness, and came also to be observed as a joyous "harvest-home." People came in crowds to Jerusalem from all parts of the country, and during the whole week lived in booths made of green boughs, erected on the flat roofs of the houses and in the streets and fields. Jerusalem never looked so gay and picturesque as when this feast was going on. Jesus had come alone,—*incognito*, as we would say—not wishing for notoriety, v. 10. His non-appearance was the cause of general remark in private circles, though few ventured to mention His name for fear of excommunication. Suddenly, when the feast was at its height, Jesus is seen standing in the Temple porch preaching to the crowds that gathered about him. Just then a procession swept along. The priest was carrying a golden pitcher with water from the fountain of Siloam, to be poured on the altar of sacrifice. V. 37. There was a momentary pause in the ceremonies; the music had ceased; Jesus, feeling that this was His opportunity, summoned all His vocal strength and gave solemn utterance to those memorable words:—"If any man thirst, let him come unto Me!" "That water which you have just drawn from Siloam is but a type. I am come to give you the living water, of which if a man drink he shall never thirst," ch. 4 : 14. See Isa. 55 : 1-3. Our Saviour must have had that prophecy vividly in His mind. V. 39. *The Holy Ghost was not yet given*—rather, was not manifested as it would be after Christ's ascension, and as we know it was at Pentecost. The Holy Ghost is co-existent with the Father and the Son, Matt. 28 : 19 ; 2 Cor. 13 : 14 ; 1 Thess. 4 : 8 ; 1 Jno. 5 : 6, 7. V. 41. *This is the Christ*—Messiah (Hebrew) and Christos (Greek) mean the same, "Anointed." V. 41-42. Did they not know that Jesus was born in Bethlehem? Their quotations substantiated Christ's claims, for He literally fulfilled their O. T. predictions, Micah 5 : 2. V. 46. *The officers*—the Temple police, overawed by the majesty and excellence of His discourse, give noble testimony to Christ's power over the hearts and consciences of men. V. 50. Nicodemus answers the question in v. 48 with characteristic caution, yet very wisely. *No prophet out of Galilee?* Wrong again, for both Jonah and Elijah were of Galilee. Ashamed to confess Christ! Rom. 1 : 16.