

The healed could not at first tell the Jews who cured him, but having seen Him afterwards, he informed them. This no doubt he did in honor of the healer and with no intention of exciting the hostility of His foes.

LESSONS.

1. This passage suggests the truth that in our natural condition we are morally impotent. We cannot save ourselves.
2. We should desire to be saved from our sins. What is disease of body compared with disease of soul?
3. Christ can save. He is able to save even to the uttermost. He is willing to save all who go to Him. He is the true Bethesda. The pool at Jerusalem could heal only one at a time, but Christ can save multitudes and yet have room.
4. It is right to perform works of mercy on the Sabbath.

THIRD SABBATH.

SUBJECT:—*The Bread of Life*, John 6: 4-58.

Christ had performed the miracle of feeding thousands with a few loaves and fishes, and had recrossed the sea of Galilee to Capernaum. Many of the people had followed him. Their motives however were not good. They sought him because they had eaten and were filled. Christ told them so, and urged them to be more anxious about the meat which endureth unto everlasting life than about the meat that perisheth.

The people asked Christ what proof he could give that he had a right to demand of them faith in Him, stating that Moses furnished a proof of his mission by giving Manna from Heaven. Christ replied that it was God not Moses who gave the Manna. He showed further that the Manna was not what He himself was, viz., the true bread. The Jews murmured because He called Himself the true bread. Nevertheless He persisted in the claim, and showed that everyone who believes on Him has everlasting life.

V. 48-51.—The Jews had mentioned the Manna which their fathers ate in the wilderness. Christ tells them that this food did not render the body immortal, although the Jews ate of it eventually they died. But, as bread, the living bread, He could give eternal life to the soul—so that it would never die. He became food for the soul by his death as an atonement for sin: "the bread which I will give, looking forward to the cross. By eating the living bread, or the flesh of Christ is meant believing on Him—receiving the blessings of His sacrifice.

V. 52.—The Jews understood Christ literally.

V. 53.—Christ was the same figure to press the truth that without faith in Him no man can be saved.

V. 55, 56.—The Lord's Supper is not meant here, for it is not the matter under discussion. There is no ground here for the

monstrous doctrine of transubstantiation. The words were suggested by the miracle recorded in the first part of the chapter, and by the subsequent mention of Manna. By eating and drinking we receive that which supports the body; so by believing in Christ, who shed His blood upon the cross for the sins of men, our souls are saved. Light is thrown upon the meaning of such figurative language by the 35th verse: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Here "coming" to Christ, and "believing" on Christ are equivalent to eating His flesh and drinking His blood.

V. 57.—"Just as the Son, though equal to the Father as touching His Godhead, does live in an ineffable and inscrutable way, through and by the Father, the Son never being without the Father nor the Father without the Son—so in like manner the man who feeds on Christ enjoys spiritual life, only through and by Christ."

LESSONS.

1. How foolish to look to any earthly portion as the highest good. At best it is but poor food for an immortal soul. Compare Is. 55: 2, and the 27th verse of this chapter.
2. A crucified Saviour affords the only bread that can satisfy the soul. Christ gave His flesh for us,—for us He shed His precious blood. Here alone we have help.
3. To be saved we must believe in Him, i. e., receive Him as our Saviour. There is no other way of salvation than by vital union with Christ.

FOURTH SABBATH.

SUBJECT:—*Jesus the Christ*, John 7: 40-46.

Jesus went up from Galilee to Jerusalem about the midst of the Feast of Tabernacles, and taught in the temple. Notwithstanding the bitter hatred of the Scribes and Pharisees, He publicly claimed to be the sent of God, and offered to give the water of life to every thirsty soul. Very general attention was directed towards him by the multitudes who had come up to the feast. The people were very much divided in their estimate of Him and in their feeling towards Him. Those whom the Scribes and Pharisees influenced, especially the people in Jerusalem, regarded Him with no kindly feeling, whilst others were powerfully impressed with His teaching and with the mighty deeds which they had seen him perform, or of which they had heard.

V. 40.—"The saying" is that contained in the verses immediately preceding. Most impressive were these words. How high the claim! This class regarded Him not as the Messiah, but as the great prophet like unto Moses predicted in Deut. 18: 15, 18. They did not know that "the Prophet" was the Messiah.

V. 41.—At this time there was a very general expectation of the Messiah; and the pious among the people saw in Jesus of Nazareth—in His life, teaching and miracles, that which convinced them that He was the Messiah.