

which "if any man eat, he shall live for ever." Fill your mind and heart full of the Master's teachings there; then can you speak of the *Bread of Life*. Now to gather up the teachings.

Incidental Lessons.—That compassion for others may cause us, like the Master and His disciples, to forego the rest we need.

That they who wait upon the Lord will not be sent empty away.

That Jesus can use the small things of His people as instruments for His mighty works.

That, like Jesus, we should thank the Giver of our daily food, and seek a blessing upon it.

That our daily food is a daily miracle.

That this miracle illustrates the spirit of Christianity in ministering to the physical as well as the spiritual wants of man.

That in all things order and economy are well pleasing to God.

Main Lesson.—*The Bread of Life*, given by God, all may take—he who takes shall live for ever. See John 6, as noted above, in connection with Matt. 5:6, and James 1:17.

April 23, 1882. } **CHRIST WALKING ON THE SEA.** { Mark 6: 45-56.

GOLDEN TEXT.—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isaiah 43:2.

TIME.—Night following the day of last lesson.

PLACE.—The Sea of Galilee.

PARALLELS.—Matt. 14:22-36; John 6:15-21.

Notes and Comments.—Ver. 45. "Straightway:" immediately after feeding the multitude; "constrained:" the disciples did not want to leave the Master; "other side:" of the Lake, from whence they had come, though not exactly to same place; "to Bethsaida:" marg. "over against." We agree with Meyer as against Lange, that it was the western Bethsaida. John says (6:17) Capernaum and the places were nigh.

Ver. 46. He needed rest, but sought it in prayer rather than sleep. He would not even have His disciples with Him in His communion with His Father. Do you need strength for your work? seek it as the Master did.

Vers. 47, 48. "When even was come:" the second evening—the first commenced at 3 o'clock, the other at sunset. "In the midst—sea." John says, 6:19, that they had rowed twenty-five or thirty furlongs, about three miles; "toiling in rowing—wind contrary:" Rev. "distressed in rowing"—lit. tormented—wind violent, sailing out of question. It is supposed they had been seven hours rowing that short distance. "Fourth watch:" which began at 3 a.m. and ended at 6 a.m. This was the Roman division of four watches—formerly the Jews had three. "Cometh:" the night had not hidden them from Him, nor were they for a moment beyond His care. "Walking upon the sea:" a new miracle, one that would come to the disciples with as mighty a force as stilling the storm; "would have passed:" to let them call for Him; so the two disciples—Luke 24:28.

Vers. 49-51. "A spirit:" a phantom; Rev., "apparition." Their fears were excited, and in the darkness and tempest they did not recognize the dim outline of the Master; besides, walking on the sea was thought impossible, and was, in fact, the old Egyptian symbol for an impossibility. Their weak faith made the approach of their Deliverer the climax

of their fears. "Be of good cheer:" take courage; "it is I," and there need be no fear where I am. They might mistake the form of Jesus, but they could not His voice and words of cheer. "The wind ceased:" there is present deliverance with a present Christ. "Amazed—wondered." Should this have been? How "slow of heart to believe!" John adds (6:21) that they willingly received Him, and immediately the ship was at the port where they went. Safety and success with Christ.

Ver. 52. "Considered not:" did not understand or value as they should have done; "for their heart:" not now alone, but through the life of their Master, right along there was dullness, hardness, unbelief.

Ver. 53. "The land of Gennesaret:" a small strip at the north-west end of the lake, embracing Capernaum, said to be at that time very fertile.

Ver. 54. "When they:" Jesus and the disciples; "straightway they:" the populace.

Vers. 55, 56. These two verses describe a state of intense excitement attending the movements of Jesus right through the district. The description is most vivid, and can easily be made telling by a skilful teacher. For "streets," the Rev. reads "marketplaces," the special places of resort in Eastern towns. "Might touch—but the border:" as chapter 5:27, "touched him," or "it," i.e., the hem. So Bengel.

HINTS TO TEACHERS.

Dangers.—Ver. 49, if not guarded, will be an open door for a profitless talk on apparitions, ghosts, etc. Children are fond of the marvellous, and are as fond of telling as of hearing. The wise teacher will check this, and save the precious time for more profitable talk. So verse 48. Don't let your scholars for a moment imagine that there was anything unkind or deceptive in the action of Jesus.

Topical Analysis.—(1) Jesus alone in the mountain (vers. 45, 46). (2) The disciples alone on the sea (vers. 47, 48). (3) Fear, recognition, safety (vers. 49-52). (4) The Healer at work (vers. 53-56).

On the first topic—Jesus had taught His disciples that prayer was to be in secret—that they were to enter into their closet (Matt. 6:6); and often to we find Him practising what He thus taught. He made the desert His closet—the mountain His secret chamber. Even Jesus felt constantly the need of being alone—of communion thus with His Father in heaven. Man He was, truly and really; and as man He needed the support and strength that God alone can give. So we may teach, that as the Master, is the disciple. If we would do the work we have been given to do—if we would be strengthened for the trials and battles of life—we must go where alone strength can be found—in lonely intercourse with God. Public prayer is right—ought never to be neglected (Jesus set us an example there); but it is in the special needs that every soul feels, and in the way of receiving, that we come into special sympathy and fellowship with our elder brother.

On the second topic—The teaching here is in some respects similar to that in Lesson XI., yet there are points of difference you may note. In that, Christ was with them, but asleep; in this, He is absent, but through the darkness sees them toiling and rowing. In both trials they were crossing the sea by His command, and should have felt that in that was safety. In the first miracle they went to Him in their danger; in this they do not appear to have thought of Him, and did not recognize Him even when He came to their help, as He did. We may teach from these verses that though, while in the path of duty, we may be overtaken by trials and danger, yet the eye of our Lord is upon us, and we must toil on, as did the disciples—sure that Christ will come, and watch for the coming.

On the third topic we can show how the very methods