

babie, too, that he was only known when he chose to be known. "There is a significance to be found in the words *"Jesus showed,"* or manifested *"himself,"* that his body, after the resurrection, was only visible by a distinct act of his will. From that time the disciples did not, as before, *see* Jesus, but Jesus *appeared unto* or *was seen by them*. The language is changed, and in language of this kind all his appearances after the resurrection are related. It is the same with angels and all heavenly manifestations; men do not *see* them, as though it lay in their will to do so or not; such language would be inappropriate; but they *appear* to men; are only visible to those for whose sakes they are vouchsafed, and to whom they are willing to shew themselves." (French).

5. Jesus saith—"It has been supposed that our Lork asked this question in the character of a trader who had been waiting for the return of the boats that he might buy, or that it was with the natural interest every one takes in the success of a person that is fishing." (Dods). Children—A familiar name, equivalent to "lads." As the form of the question shews that a negative answer was expected we might render it "Lads, you haven't caught anything, have you?" Jesus uses the universal familiar language of sea-faring men. Meat—The word Jesus used was a polite word for "fish" and means nearly the same as our "relish," something eaten as an appetizer with the more substantial part of the meal.

6. Cast the net—(Comp. Luke 5: 4, 6, 7). The disciples may have supposed that the stranger on the shore observed signs of fishes there which they could not perceive. To draw it—i. e. out of the water into the boat. They had to drag it ashore after them with the small boat.

7. Therefore—The former miracle seems at once to have recurred to the memory of John. That disciple whom Jesus loved—John never mentions his own name but thus modestly refers to himself (13: 23; 20: 2). He was a very aged man when he wrote his gospel, but the memory of the days when he lay on Jesus' bosom could never fade. Saith to Peter—Opposite as they were in disposition Peter and John seem to have been always associated together as intimate friends. When Simon Peter heard—The dispositions of the two men come out in this verse, John, quick of perception, Peter, impulsive and energetic. His fisher's coat—A loose sack-like garment without sleeves. He put this on out of respect to Jesus. "Here in this hot climate, it is common to fish with nothing but a sort of shawl or napkin tied round the waist. The fisher's coat which he girt about him was the short *abayeh* which they now wear, and which they very often lay aside when fishing. They can doff and don it in a moment. When worn it is girt tight about the loins, and Peter did this when hastening to meet the Lord." (The Land and the Book).

Cast himself into the sea. A vivid description of his rapid action. This was characteristic of the eager, loving Peter. He could not wait for the launching of the "dingey."

8. A little ship—The skiff, or dingey, belonging to the larger vessel. Two hundred cubits—about three hundred feet.

II. THE MEAL. 9. A fire of coals—probably of charcoal, which is still much used in Palestine. Fish—The generic term, a mess of fish. Bread—R. V. marg. "a loaf." This was a simple meal provided by Jesus for himself and he invites the disciples to contribute their share and join him at breakfast.

10. Bring of the fish—(Rev. 3: 20). This was the first "love feast" of the church.

11. Simon Peter went up—R. V. marg. "aboard." The boat was in shallow water on the beach. He was ever the leader in speech or action. The others doubtless assisted. The whole narrative bears the marks of having been written by an eye witness. Great fishes—The naive simplicity of the writer is noteworthy. The counting of the number and noting that they were large fish and yet the net was unbroken shews the lively interest what the disciples took in the miracle. The attempts to make the number 153 symbolical, are extremely fanciful, e. g. 100 = the Gentiles, 50 = the Jews, and 3 = the Trinity.

12. Dine—R. V. "break your fast." The morning meal is referred to. Durst ask him—R. V. "inquire of him," "presumed to question him." They were withheld by reverential awe. The old familiarity is not resumed after the resurrection. There is no diminution of reciprocal affection between Jesus and his disciples but the "Touch me not" spoken to Mary indicates that he has entered upon a new state into which they cannot at present follow (John 4: 27).

13. Jesus probably ate with the disciples as in Luke 24: 42, 43. He as host dispenses the meal.

14. The third time—The other two occasions are found in John 20: 19-29. He had shewn himself on four other occasions to individuals. While we must not rob this simple, graphic and beautiful story of its historical reality, we cannot help seeing that it is full of instructive suggestions. It is not an object lesson, or acted parable, but we cannot read it without perceiving marvellous analogies in the spiritual sphere. The following remarks of Dean Alford are judicious—"Without agreeing with all the allegorical interpretations of the fathers, I cannot but see much depth and richness of meaning in this whole narrative. The Lord appears to his disciples, busied about their occupation for their daily bread; speaks and acts in a manner wonderfully similar to his words and actions on a former memorable occasion, when we know that by their toiling long and taking nothing, but at his words enclosing a multitude of fishes, was set forth what should befall them as fishers of men. Can we miss that