

For the Sabbath School.

International S. S. Lesson.

LESSON VIII.—Aug. 19.—JOHN I., 35-49.

(First Disciples of Jesus.)

GOLDEN TEXT.—"We have found the Messiah, which is, being interpreted, the Christ."—John i: 41.

EXPLANATORY.—THE DEPUTATION FROM JERUSALEM.—Vs. 19-28. *February, A.D. 27*, about the close of the forty days of temptation, the religious authorities at Jerusalem hearing of the wonderful effects of John's preaching, sent to inquire who he was, whether he claimed to be the Messiah, or the expected prophet. John testified to Jesus, who was then standing unknown among the crowds.

JOHN THE BAPTIST POINTS OUT JESUS AS THE LAMB OF GOD.—Vs. 29-31. *The next day after the deputation, some Friday in February, according to Edersheim, John seeing Jesus among his hearers, recognized him, and pointed him out as "the Lamb of God which taketh away the sin of the world"; and as the one who should baptize with the Holy Ghost. Then he declares how this was made known to him. John saw in Jesus the fulfillment of Isaiah's prophecy, in his fifty-third chapter, of one who should be led as a lamb to the slaughter; the one prefigured by the Passover Lamb, and the Lamb of the daily sacrifice.*

THE FIRST DISCIPLES OF JESUS.—Vs. 35-39. *Saturday, the Jewish Sabbath. At Bethabara.* "The next day," after the previous testimony of John the Baptist to Jesus. "Two of his disciples." One was Andrew (v. 40). The other was probably the Apostle John himself. He recollects the event very plainly, even to the day and hour, even after sixty years when he wrote this gospel. "His whole life," says Dods, "seems to date from that hour." It was his spiritual birthday.

"Looking upon" (the word expresses a fixed, earnest gaze) "Jesus, as he walked," or was taking a walk. "Behold the Lamb of God!" The words he had used the day before (v. 29). See above.

"The two disciples heard him speak. What John had said was really his implied permission for his disciples to leave him and become followers of the Master. They might otherwise have hesitated as if to do so were to dishonor John.

"And they followed Jesus" Literally, followed him in his walk. But it was the beginning of a spiritual following. This day was really their conversion, the beginning of their Christian life. "(1) Promptly; (2) inquiringly; (3) finally, perseveringly; (4) exemplarily."

"Come and see." His answer to their suggestion was prompt and cordial. "They came and saw where he dwelt." It must have been some temporary lodging-place; for his home was yet in Galilee, and he left this region for Galilee the next day. "And abode with him that day." The remainder of the day, from ten o'clock till evening. Edersheim thinks this was the Sabbath. Of course it was spent in religious conversation. "It was about the tenth hour," i.e., about four o'clock p.m., according to Jewish reckoning from sunrise to sunset ;

or ten o'clock a.m., according to the Roman reckoning, which is the one we now use, counting from midnight to midday. This latter is by far the most probable.

Contrast this simple, natural, quiet coming to Christ with the sudden conversion. Either way is good, if only we really come to Christ.

"Come and See." This is the true way to treat the claims of Christ.

First. LOOK. See what Christ has done for others.

Second. INQUIRE. Learn the experience of others.

Third. EXPERIENCE. Only by going to Christ, and experiencing for ourselves, is it possible to understand the fulness of blessing, the glory and peace of the soul that loves him with all the heart. This test never fails.

THE NEW DISCIPLES OF JESUS BRING OTHERS TO THEIR SAVIOUR.—Vs. 40-42. "One of the two" the other was probably John himself, who with his usual modesty refrains from mentioning his own name. "Andrew." A name of Greek origin, signifying *man*. He belonged to Bethsaida (v. 44), and was a disciple of John the Baptist. He resided afterward at Capernaum (Mark i: 29). Of his subsequent history and labors nothing is certainly known.

WHY HE WENT TO GALILEE.—(1) That was his home, (2) There he could best gather around him a few chosen disciples, and prepare for the beginning of his Messianic ministry. (3) He would naturally inaugurate this ministry at Jerusalem, and at a Passover; but that was several weeks beyond this time. "Findeth Philip." Who was of the same region with Andrew, Peter, and John, and no doubt was here at Bethabara, like them, to listen to John the Baptist.

"Now Philip was of Bethsaida." Philip the Apostle is not to be confounded with Philip the deacon, mentioned in Acts vi: 5; viii: 5-12, etc. Philip is a Greek name, meaning *lover of horses*. Of the labors and death of Philip nothing is certainly known.

"Philip findeth Nathanael." Doubtless an old acquaintance. It is not stated where he found him, but they met somewhere on the journey. Observe that the young disciple does not wait, but as soon as he has found Christ begins to declare his discovery to others. So with Andrew above (41), with the woman of Samaria (chap. 4: 28-29), with Paul after his conversion (Acts 9: 20). "We have found him, of whom Moses in the law." The Pentateuch, the five books of Moses, thus distinguished from the other books of the Old Testament (see Gen. xlix: 10; Num. xxiv: 19-19; Deut. xviii: 15). "And the prophets did write" (Isa. vii: 14; ix: 6, 7; lii: 13-15; liii: 1-12; Ez. xxxiv: 23-31; Dan. ix: 24-27).

"Can there any good thing come out of Nazareth?" Nathanael was surprised; (1) Nazareth was but a small, unimportant village. (2) Nazareth is not mentioned in the Old Testament, nor is there any prophecy that a prophet would come from that place. It was proverbial that "out of Galilee ariseth no prophet." (3) All would naturally expect that the Messiah would come from the city of David, or from Jerusalem, the religious centre of the Jews, and where were offered the sacrifices he was to fulfil.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894.			THIRD QUARTER.										1894		
1894.			BIBLE LESSON			PROVE THAT			COMMIT TO MEMORY						
									PROOF.		GOLDEN TEXT.		CATECHISM.		
													QUESTIONS.		
July	1	The Birth of Jesus.....	Luke	2:	1-6	Jesus is the Promised Messiah.....	Acts	17:	3	Luke	2:	21	83		
"	8	Presentation in the Temple.....	Luke	2:	25-38	God answers Prayer.....	Matt.	21:	23	Luke	2:	33	84		
"	15	Visit of the Wise Men.....	Matt.	2:	1-12	We should offer our best to God.....	2 Sam.	24:	24	Matt.	2:	21	85		
"	22	Flight into Egypt.....	Matt.	2:	13-23	God watches over His people.....	Ps.	121:	3	Ps.	121:	8	86		
"	29	The Youth of Jesus.....	Matt.	2:	40-52	Children should obey their parents.....	Eph.	6:	1	Luke	2:	52	87		
Aug.	5	The Baptism of Jesus.....	Mark	1:	1-11	We should confess our sins to God.....	1 John	1:	9	Mark	1:	11	88		
"	12	Temptation of Jesus.....	Matt.	4:	1-11	We should search the Scriptures.....	J-hn	5:	39	Heb.	4:	12	89		
"	19	First Disciples of Jesus.....	John	1:	35-49	We should tell others about Jesus.....	Mark	5:	10	John	1:	41	90		
"	26	First Miracle of Jesus.....	John	2:	1-12	Jesus is all powerful.....	Matt.	23:	13	John	2:	11	91		
Sept.	2	Jesus Cleansing the Temple.....	John	8:	12-19	Christ rose from the dead.....	Mark	16:	6	John	2:	16	92		
"	9	Jesus and Nicodemus.....	John	3:	1-16	We need new hearts.....	Ps.	51:	10	John	3:	16	93		
"	16	Jesus at Jacob's Well.....	John	4:	1-30	Jesus knows all things.....	J-hn	8:	24	John	4:	14	94		
"	23	Daniel's Abstinence.....	Dan.	1:	1-16	Intemperance excludes from heaven.....	1 Cor.	6:	10	Dan.	1:	8	95		
"	30	REVIEW				Christ's kingdom is everlasting.....	Ps.	145:	13	Mark	12:	35	REVIEW.		

Fleming H. Revell Co., Toronto.