

"house of fishing," or "fishville." 45. **Findeth**—When and where we are not told, but since Jesus is next found at Cana, where Nathanael dwelt, and refers in verse 48 to a circumstance which seems to have taken place in a spot to which Nathanael was accustomed to resort, we naturally infer that he was not brought to Jesus until they came near to Cana. **Nathanael**—Supposed with good reasons to be the same as Bartholomew ("son of Tolmai.") The name means the same as the Greek "Theodore," "the gift of God." They were probably old friends, and are always named together in the lists of the Apostles. He belonged to Cana, ch. 21: 2. **Moses . . . and the prophets**—(Deut. 18: 15), the whole Old Testament is full of Christ. He is the one theme of promise, and sacrifice, and sacred song. **Jesus of Nazareth, the son of Joseph**—He identifies Jesus with the promised Messiah. He uses the common name and probably does not yet know about his miraculous birth. John, as a faithful historian, reports, not what Philip ought to have said, and would have said from his subsequent higher knowledge, but what he actually did say in the twilight of his first acquaintance, and in accordance with the prevailing belief. The mystery of the supernatural conception was a pearl not to be thrown before the multitude who would have misunderstood and abused it. (Schaff.) 46. Nazareth is not mentioned by any writer outside of the N. T., so that we have no evidence as to the ground of Nathanael's surprise at the statement that it should have produced the Messiah. It is assumed that the expression "any good thing" refers to a low reputation for morals. Compare John 7: 52. Nathanael's poor opinion of the people of Nazareth is confirmed by their conduct towards Christ. Luke 4: 28-30; Mark 6: 6; Matt. 13: 58. **Come and see**—the only way to find the

worth of Jesus is to come to him yourself. **Facts will dispel prejudices.** 47. **An Israelite indeed**—"Truly an Israelite," one whose moral nature corresponds to the ideal of the nation. Rom. 9: 6; 2: 29. Again Jesus shews himself to be the searcher of hearts. **No guile**—Nothing of Jacob "the supplanter"—a son of Israel "the prince of God." A truly sincere man, not sinless but guileless. His heart was a kindly soil in which all excellent graces will flourish. Christ read, as often as he needed to read, not merely the present thoughts, but also so much as he desired of the past histories of those who came in contact with him; and this he did not merely by that natural divination, that art of looking through countenances into souls, interpreting the inner life from the outer bearing, which all men in a greater or less degree possess, and he doubtless in the largest measure of all (Isa. 11: 3); but "in his spirit." (Mark 2: 8), by the exercise of that divine power, which was always in him, though not always active in him. It was thus, for example, that he could read the life-story of that Samaritan woman (John 4: 17, 18, comp. v. 14), where it is impossible to presume a previous acquaintance. It was thus, far most probably, in the instance before us. (Trench.) 48. **Under the fig tree**—in his own garden, engaged in prayer or devout meditation. "The" fig tree denotes that this place had been an accustomed oratory. Some suggest that the meeting with Nathanael took place at or near Peniel, and that this gives point to the reference to prayer and the name Israelite. 49. The reference of Jesus shewed Nathanael that He knew what he had supposed was known only to God. His most secret and sacred thoughts were "naked and opened" to him. Hence his devout reply. It denotes an unre-served acceptance of him as the Messiah.

SUMMARY AND REVIEW.

Our lesson brings six persons before us in their relation to the newly discovered Messiah.

John the Baptist.—By questioning, find out how much your class know about him. He lived not for himself, but for Christ. How did he know that Jesus was the Christ? What did he say when people asked him who he was? When Jesus came back from the Temptation what did John call him? What does he say of himself in comparison with Christ? John's mission was to prepare for and point out Christ. Draw an index hand and write on it "John the Baptist."

John the Apostle.—Is he named here? How do we know that he was one of the two? Can you tell anything about John? Where was he when Jesus was on the cross? Describe his character, earnest loving, sympathetic, spiritual. Draw a five pointed star and write "Jesus" in the centre: Write John between two of the points.

Andrew.—What do we know about him? (6: 8 f; 12: 22). Notice with what joyful alacrity he hastened to find his brother. He was easily impressed, interested in others, unselfish, wise and practical. Place his name in the circle around "Jesus."

Simon.—By what other name is he best known? What does it mean? Sometimes Peter was not much like a rock. What made him brave and strong? What searching question did Jesus once ask him? (21: 15, 16, 17). How would you answer? Write his name also in the circle of disciples.