

"fixing his eyes upon." Denotes a penetrating look, "a look in the face." The only other instance in which John uses this word is in verse 42, "when Jesus beheld Peter." As he walked—lit. "walking about," conversing with those accompanying him. From the Greek verb here used comes the term "peripatetic," applied to certain philosophers at Athens who taught their scholars as they walked up and down with them. **Behold the Lamb of God**—verse 29, where he adds "which taketh away the sin of the world." He refers to Isa. 53: 7, "the Lamb who was to make his soul an offering for sin as God had appointed." Doubtless he had explained what he meant by this, and so prepared the two disciples for a decisive step. "The lambs offered in the temple only represented the taking away of sin in behalf of the offerers; God's Lamb actually takes away sin, yea, that of the world. He provides a sufficient atonement for all mankind, and every one who accepts it by faith will find forgiveness and salvation." (*S. S. Times*). By his death he made satisfaction to divine justice, and by his Spirit he is overcoming sin and eradicating it from the world—"taking it away." **37. They followed Jesus**—They went after him in his walk. They attached themselves to the little group of listeners walking by his side in order to know him more intimately. **38. What seek ye?**—But Jesus recognizes at once his future apostles (2:25) and gives them the opportunity they desire. Similarly he opened conversations in Matt. 4: 10-16; 21: 5; Luke 24: 17. **Rabbi**—the title given to religious teachers. It is a Hebrew word and Luke translates it for his Roman readers. **Where dwellest thou?**—Where are you staying? or, lodging. This indicated a desire for a private interview. **39. Come and ye shall see** (R. V.).—Jesus invited them to come home with him at once. He was about repairing thither himself. **The tenth hour**—John did not write this until about sixty years after it happened, but he could never forget the very day and hour in which he first talked with Jesus. It is generally agreed that John counts the hours after the Roman method, which was the same as ours. In that case this would be ten o'clock in the forenoon. Reckoning by the Jewish method it would be four in the afternoon. They stayed with him until the evening.

## II. BRINGING A BROTHER TO CHRIST.

**40. Andrew**—He belonged to Bethsaida, and afterwards resided at Capernaum (Mark 1: 29). Very little is said about him in the Gospels, and we do not know certainly about his missionary work. He is said to have been crucified on a cross shaped like the letter X. The narrative takes for granted that Peter was the better known of the two. **41. He findeth first** (R. V.).—Both the disciples hastened to find their brothers, and Andrew finds Simon, before John can find James. Both are an example to us. Our brothers and

sisters have the first claim upon us. **Messiah** is Hebrew, and **Christ** is Greek, both mean "anointed." The word was applied originally to the king or priest anointed with the holy oil of consecration, the symbol of the Spirit of God, and gradually came to be exclusively applied to the promised king who should deliver Israel from all enemies and sorrow, and reign in righteousness and peace forever. (Reith). **42. He brought him to Jesus**—See others whom he brought to Christ. John 6: 8; 12: 22. **Beheld him**—"looked upon him fixedly." He read him through and through. He named him before Andrew had time to introduce him. **Jona**—R. V. "John." **Cephas**—in the language of Palestine in our Lord's day, this meant "a stone" and corresponded to the Greek name *Peter*. The root of his character was firmness, which, however, needed to be chastened before Simon could be the man of rock. He did not always shew this firmness, but it was in him to be the thing, and Jesus holds up to him his ideal, that he may ever aspire to it and believe in himself because Christ believed in him. Of this new name Jesus made use when receiving those confessions (John 6: 68; Matt. 16: 16) which was a fulfilment of this prophecy (Acts 2). Thou shalt be called, because thou shalt be the thing. (Reith). Give other instances of a change of name (Gen. 17: 5; 22: 28).

## III. LEADING A FRIEND TO CHRIST.

**43. The day following**—This would be the fourth day after verse 19. (Compare vs. 29 and 35). **Would go forth**—"Resolved to set out for Galilee." Why? It was still his home; it was to be the chief scene of his ministry; it was remote from the prejudiced leaders of religious thought in Jerusalem; his work would not be confounded with that of John; and he would rest a little before announcing himself at the coming passover. We next hear of him at Cana. **Philip**—At the time of his setting, Jesus probably found him conversing with his two friends; whereupon he invited him to join himself to them. (Godet). He with the others had come to hear John's preaching. **Follow me**—He was the first who was told to do so. The words indicate a more or less close discipleship. "This 'follow me' might seem at first sight no more than an invitation to accompany him on that journey from the banks of the Jordan to Galilee, on which he was just setting forward. It meant this (Compare Matt. 9: 9; Luke 5: 27); but at the same time how much more. It was an invitation to follow the blessed steps of his most holy life (Matt. 10: 24; John 8: 12; 12: 26; 21: 19; Rev. 14: 4), to be a partaker at once of his cross and his crown. How much of this Philip may have understood at the moment it is impossible to say; but whether much or little, he is not disobedient to the heavenly calling." (Trench). **44. Bethsaida**—situated at the mouth of the river Jordan where it enters the sea of Galilee. The name mean