

## II. The Next Two Disciples.

V. 43. Jesus had gone to Judea to be baptized by John; He is now "minded" (R.V.) to return to Galilee. "*He findeth Philip.*" Whether before setting out or by the way is immaterial. "*Fol low me,*" be My disciple, imitate Me, learn of Me, take part and lot with Me.

V. 44. This is evidently given as one reason why Philip was called.

V. 45. "*Of whom Moses in the law . . . . did write*" (see Gen 3: 15; 22: 18; Deut. 18: 15, 18); and of whom "*the prophets*" did write, (see Isa. 53, etc., etc.). "*The son of Joseph,*"

as He was then commonly supposed to be, His divinity and supernatural conception were as yet known to but few. "*Of Nazareth,*" the place where Joseph and Mary lived and where Jesus was brought up.

V. 46. "*Can any good thing, etc.?*" (Cf. ch. 8: 52.) Nazareth was an out-of-the-way place, not once referred to in the Old Testament, nor in Josephus.

"*Come and see*" is the best answer to such prejudice. Nathanael had an open mind; he came and saw for himself.

## ILLUSTRATION AND APPLICATION

"*Looking* (gazing intently) *upon Jesus,*" v. 36. So must every one contemplate Jesus who would direct others to Him. The witness of John was very simple and brief. "It was a small seed, but it has had a mighty growth."

"*Behold the Lamb of God,*" v. 36. This is what might be called the first gospel sermon. It was short and the congregation was small, but it was effective. The whole congregation was converted. Significantly enough, the sermon struck straight for the central truth of Christianity, a crucified Saviour.

The mission of the teacher, as of the minister, is to point others to the Lamb of God. John the Baptist was, in this respect, a model. A famous preacher has said, "Never preach a sermon by which a soul could not find its way to Christ." The teacher should as constantly keep the leading of souls to Christ in view as the preacher.

"*They followed Jesus,*" v. 37. This is what made them disciples; not simply following Him in the way, but all that it led to. It may seem to us it was easy for these two to follow Jesus. It should be far easier for us. "Blessed are those that have not seen, and yet have believed." Why have you not followed on to know the Lord? Is any work more important than working out your own salvation; is any companionship more delightful than communion with the Christ? If you reject the Lamb of God, who will bear away your sin?

"*What seek ye?*" v. 38. "This was the first breath of the winnowing fan." Jesus asks them why they follow, because He wants them to look into themselves. So much depends on the motive, the why. Their answer reveals the need of the question.

"*Where dwellest thou?*" v. 38. "They cannot all at once put their hearts' yearnings and high hopes into words. They want to know more of Him and to see their way more clearly before they commit themselves, before they confess their new-found, half-formed faith.

"*Come and see,*" v. 38. A gracious invitation at once accepted. If the Master was thus accessible how much more should the servant be? He wants all His to echo this precious invitation. The one who comes and sees will almost certainly abide and follow.

"*They abode with him,*" v. 39. As His home was at Nazareth, He was probably the guest of some Judean friend or relative, or possibly, making the best of some cave in the rocks. "The Son of Man hath not where to lay his head." What would curiosity not give for a phonographic record of their talk that evening!

"*He first findeth his own brother,*" v. 41. The first disciple becomes immediately a missionary. One of the surest proofs that we have found the Christ is our desire to bring others to Him, so truly is the missionary spirit the spirit of the true Christian.

"*We have found,*" v. 41, implies John's faith as well as Andrew's. It seems also to imply that they had been seeking. "They that seek me diligently shall find me," Prov. 8: 17. "Seek ye the Lord while he may be found," Isa. 55: 6.

"*He brought him to Jesus,*" v. 42. This implies something more than mere telling. Andrew was thoroughgoing, finishing what he began. He was able to bring Simon because he had come himself. The teacher who can merely tell his class about Jesus has little power. He must be