

HOME STUDY LEAFLET.

LESSON 9.

AUGUST 26th 1894.

3rd QUARTER.

First Miracle of Jesus. John 2: 1-11.

GOLDEN TEXT: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." John 2: 11.

COMMIT TO MEMORY verses 1-5. Children's Hymnal 12, 8, 228, 81.

PROVE THAT—Jesus is all-powerful. Matt. 28: 18.

SHORTER CATECHISM—Quest. 90. How is the word to be read and heard that it may become effectual to salvation?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
John 2: 1-11	Mark 7: 1-9	John 15: 8-14	Mark 2: 14-20	Matt. 11: 1-6	John 17: 1-11	Rev. 3: 14-22

To the Teacher.—Do not credit any Scholar with having prepared the lesson who does not at least try to answer the questions. Take the leaflet home and assign a value to each answer, announcing the result on the following Sabbath. Take, or send, the Leaflet to absent scholars.

Always bring your Bible and Shorter Catechism to the Sabbath School.

HELPS IN STUDYING.

INTRODUCTORY. The intervening days were occupied in the journey, a distance of about sixty miles. On the third day from the calling of Philip and Nathanael, Jesus arrives at Nazareth with his new disciples. Finding himself invited with his companions to a wedding at the not far distant village of Cana, whither his mother had already gone, he repairs thither. His first public act is to sanction with his presence the sacred relations of the home; and his first miracle is one of kindness, setting the stamp of his approval upon innocent joy.

LESSON PLAN. I. Jesus Sharing our Sorrow. vs. 1-2. II. Jesus Observing our Wants. vs. 3-5. III. Jesus Supplying our Need. vs. 6-11.

I. JESUS SHARING OUR JOY. 1. The third day—from the calling of Philip and Nathanael. There was a marriage—the whole feast would last several days. See the weddings of Jacob (Gen. 29: 22) and Samson (Judges 14: 12.) Cana of Galilee—There was another Cana in the tribe of Asher, (Josh. 19: 28.) Some think that it lay seven miles N. E. of Nazareth and is now called *Cana el Jelti*. Others, with more probability, place it about four and a half miles N. E. at *Kefr Kenna*. This last is the traditional spot. Only ruins now remain at either place. The mother of Jesus—We would naturally infer that she was there because of the wedding. John never names her, perhaps because she was one of his own household so, long. See

ch. 19: 26, 27. The brothers of Jesus were also present (verse 12.) From the fact that Joseph is not mentioned it is supposed that he was dead. Mary gives instructions to the servants like one who was more than a stranger guest. 2. Jesus was called—(R. V.) "bidden," invited. Every wedding, or other social gathering, should be such that we could invite Jesus there. His disciples—The five already mentioned, with the addition of James perhaps. Nathanael may have been acquainted with the family but the others were from another part of the country, and were probably invited as being friends of Jesus. In this marriage feast, "which he adorned and beautified with his presence," Jesus sets the stamp of his approval upon the sweet relationships

of the home. He shows that monks and nuns are far from realizing the ideal of a religious life which he would most richly bless. He sanctions too all innocent pleasure, and gives the approval of his presence to festive occasions of a proper kind.

II. **JESUS OBSERVING OUR WANTS; 3. When they wanted wine**—R. V. "when the wine failed." Evidently the family had no wine cellar. They were not accustomed to the lavish use of wine, and had made a miscalculation when laying in a supply for the occasion. They would feel mortified to think that the guests might say that they were stingy. Mary's words "they are short of wine," convey a tacit request that Jesus would do something to relieve their embarrassment. **4. Woman**—not a disrespectful term. He uses it when on the cross (ch. 19: 26, 27). Still it intimated that in this matter her rights as a mother had no place. **What have I to do with thee?**—lit. "What is there to thee and me." "There is nothing in our relations as Son and mother which gives you a right to make suggestions in regard to the exercise of my miraculous powers as Messiah." He has now begun his ministry and asserts his right to absolute freedom from human control. No doubt the tone and manner in which the words were spoken took away the harshness that they seem to wear. Compare 2 Sam. 16: 10; 19: 22. **Mine hour**—"When the proper time comes I shall act." **5. Mary is not hurt at his answer, but understands it as a promise.** She is willing to bide his time, and

tells the servants to do his bidding without question. The whole narrative refutes the notion that Mary is to receive religious reverence.

III. **JESUS SUPPLYING OUR NEED** | **6. Waterpots**—Stone jars used for holding water. They were set where they would be convenient for the ceremonial washings of the company. Compare Matt. 15: 2; Luke 11: 38; Mark 7: 3; John 3: 25. **Firkin**—About nine gallons. The six pitchers together would hold between 108 and 162 gallons. This was a very large quantity of wine. God's blessings never come in stinted measure. Wine was the ordinary beverage of the country. Whether this was intoxicating or not will always be a matter of discussion. **7. The duty of Christians to abstain from alcoholic drinks in our day is not affected by the decision of the point.** Granting that it was intoxicating, it does not follow that Jesus would approve of the use of wine now when so much harm is done by it. **8. The governor**—lit. "the tablemaster." He was the chief of the servants, and it belonged to his office to taste the meats and drinks before they were placed on the table. **9. His testimony was impartial.** **10. Have well drunk**—R. V. "have drunk freely." The statement does not imply that any one then present was the worse of wine. We may be quite sure that Jesus would not have sanctioned by his presence any such abuse of his gift. **11. This was Christ's first miracle.** It proved that he was indeed the Son of God, and the faith of his disciples was confirmed.

To the Scholar.—Study the lesson carefully, turning up the marginal references and reading the "Daily Portions." Then close your Bible and try to answer in writing the questions following *without accepting aid from any quarter* after you have begun to write. Then bring this leaflet to Sabbath School with you on the day of its date. If you cannot come, fill out the blank and send the leaflet (with the answers written out) to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

- 1.—On what occasion and where was the first miracle of Christ performed? (3)
- 2.—What did he reply to Mary when she told him that the supply of wine had run short? (4)
- 3.—What did he tell the servants to do? (4)
- 4.—How much wine did he make? (5)
- 5.—What did the "governor of the feast" say about its quality? (3)
- 6.—How did this miracle manifest the glory of Jesus? (6)

Name, _____

Dear Teacher,—Please excuse my absence from Sabbath School to-day, I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.