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THE Teachers' Preparation Leaflet

LESSON 8.

AUGUST 19th, 1894.

3rd QUARTER.

— First Disciples of Jesus. John 1: 35-49.

GOLDEN TEXT: "We have found the Messiah, which is, being interpreted, the Christ." John 1: 41.

COMMIT TO MEMORY verses 40-42. Children's Hymnal 84, 49, 87, 141.

PROVE THAT—We should tell others about Jesus. Mark 5: 19.

SHORTER CATECHISM—Quest. 89. How is the word made effectual to salvation?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
John 1: 35-42.	John 1: 43-49	Luke 5: 27-32	Mark 1: 14-20	Luke 9: 57-62	Luke 14: 25-35	Matt. 19: 23-30

NOTES AND EXPLANATIONS.

INTRODUCTORY. John does not give an account of the early years of Jesus. He begins his "Memoir" with the first day of his own acquaintance with him. During the forty days of our Lord's temptation, John had continued baptising at Bethabara, or Bethany, beyond Jordan. Deputations from the chief priests had come to him demanding whether he claimed to be the Christ or not. He refused to arrogate any honor to himself, but seeing Jesus in the crowd, he declared him to be the "the Lamb of God" who was to take away "the sin of the world," stating that he had been pointed out to him by inspiration. They seem to have paid no heed to what he said, but on repeating the same words to two of his own disciples the next day, they turned and followed Jesus. Read the foregoing part of the chapter.

Bethabara, or Bethany, as in the R. V., are probably two names for the same place. The Roman war blotted out the names of many places, so that the latter was lost in the former; the former meaning "Ferry-house," and the latter "Boat-house," see Judges 7: 24. The site was probably near Jericho, on the route travellers would take going eastward. A Roman road led through Jericho, and was continued on the farther side of Jordan by Heshbon. The road, possibly, which our Lord took when going and returning from the wilderness where he was tempted. The choice of the spot may have been determined on this account; perhaps also with some reference to the crossing, about the same place (if not the very same), of the Israelites under Joshua. There may have been in John's mind the idea of a new repentant nation again passing through the river to possess the land, and so prepare for their Messiah-king. (Reith).

LESSON PLAN. I. Pointing Disciples to Christ. vs. 35-39. II. Bringing a Brother to Christ. vs. 40-42. III. Leading a Friend to Christ. vs. 43-49.

I. POINTING DISCIPLES TO CHRIST. 35. The next day—after his testimony to the people. "He counts these never to be forgotten hours one by one." (Lange). **Two of his disciples**—one was Andrew and the other probably John himself. This we infer from the fact that John never names himself in his own Gospel; the account bears all the marks of being that of an eye-witness; and the only reason we can imagine for refraining from giving the name is John's habitual modesty. These two were probably present on the previous day and the impression then made led to their decision now. The first four disciples,—Peter, Andrew, James and John—were more formally called to discipleship afterwards (Matt. 4: 18, 21). Then they "forsook all and followed him." **36. Looking upon—**

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"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

"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."

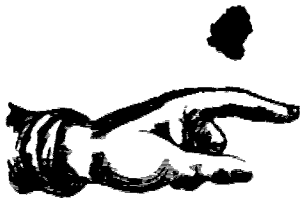
Simon.—By what other name is he best known? What does it mean? Sometimes Peter was not much like a rock. What made him brave and strong? What searching question did Jesus once ask him? (21: 15, 16, 17). How would you answer? Write his name also in the circle of disciples.

Phillip.—Read what is said of him in chaps. 6, 12, 14. "Philip was slow, dubious, wavering, timid, apt to wonder what was right and necessary to do instead of doing something." (Reith). What did Jesus bid him do? Whom did he seek? What did he tell him?

Nathanael.—What does he say about Nazareth? What does Philip tell him to do? What does Jesus call him? What does he call Jesus?

▲ Christ has a place in his circle of disciples for everybody. The bright and clever are no closer to him than the dull and slow if they are loving and faithful. Use this thought for the encouragement of your class as your knowledge of their individual dispositions guides you. Try and speak a word in season to each.

**John
the
Baptist.**



NORMAL DRILL

based on the text-book, "The Sabbath School Teacher's Handbook; or, The Principles and Practice of Teaching, with special reference to the Sabbath School," and prepared by Principal Kirkland of the Toronto Normal School.

PRINCIPLES OF TEACHING. (CHAPTER V).

Definition of Principles. Principles are fundamental truths from which other truths are derived that can be applied as guides to human conduct.

Principle I. In teaching we must always begin with the known and proceed to what is unknown: that is, instruction must always be based upon some idea already in the mind of the pupil.—This principle is of vital importance, and is of universal application in education both sacred and secular. It is an established fact that when the mind receives an impression it refers it to a previous received impression that happens to resemble it. Thus every new impression is interpreted by means of old ones, and nothing can be really known or recognized until reference and comparison have been made to something previously known. Besides the mind has a liking for what it knows, and this liking extends itself to all that can be connected with the object. This principle was employed by the Apostles in addressing the Jews. See Acts 2: 14-36; Acts 13: 17-41; Acts 14: 15-17; Rom. 1: 18-32.

Principle II. The Teacher should understand the order in which the faculties of children are unfolded, because the wisest teaching will be directed to those powers that are conspicuously active at the time. The teacher must adapt his teaching to the age and capacity of the pupils.—This principle may be illustrated from the teaching of the Lord. "I have many things to say unto you, but ye cannot bear them now." John 16: 1-3. See also Matt. 4: 33. The mind of the child consists at first of few active faculties. In young children the memory and imagination are the controlling powers. Comparing, judging and reasoning come at a later period.

Read Chapter V, omitting Section 39.