

HOME STUDY LEAFLET.

LESSON-8.

AUGUST 19th, 1894.

3rd QUARTER.

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

GOLDEN TEXT: "We have found the Messias, 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	Math. 19: 28-30

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. 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 Bathabara, 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.

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. Two of his disciples—one was Andrew and the other probably John himself. 36. Looking upon—"fixing his eyes upon." 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." 37. They followed Jesus—They went after him in his walk. They did become his disciples afterwards. 38. What seek ye?—What do you want with me? Rabbi—the title given to religious teachers. Where dwellest thou?—Where are you staying? or, lodging. This indicated a desire for a private interview.

39. Jesus invited them to come home with him. 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. **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. **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*. This re-naming is referred to in Matt. 16: 18.

III. BRINGING A FRIEND TO CHRIST. **43. Would go forth**—Proposed to return to Galilee. We next hear of him at Cana. **Philip**—He with the others had come to hear John's preaching. **Follow me**—He was the first who was told to do so. **44. Bethsaida**—situated at the mouth of the river Jordan where it enters the sea of Galilee. The name means "house of fishing," or "fishville." **45. Nathaniel**—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 al-

ways named together in the lists of the Apostles. He belonged to Cana, ch. 2: 1-2. **Moses... and the prophets**—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. **46. Nathaniel'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**—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**—A truly sincere man, not sinless but guileless. **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. **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 unreserved acceptance of him as the Messiah.

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.—By what name did John point out Christ? (3)

2.—What two disciples heard him do this? (5)

3.—Who was the next disciple mentioned, and what new name was given him? (4)

4.—Who brought Nathanael to Christ? (3)

5.—What did Jesus say when he saw him coming? (5)

6.—What was Nathanael's confession? (5)

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.