

SUNDAY SCHOOL LESSON

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LESSON FOR NOVEMBER 30

JESUS TEACHES PETER TRUE GREATNESS.

LESSON TEXT—John 12:1-16.
GOLDEN TEXT—The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mat. 20:28.
ADDITIONAL MATERIAL—Mark 10:35-45; Rom. 12:3-8; Phil. 2:5-11; I Peter, 5:2-11.
PRIMARY TOPIC—Jesus Washing the Disciples' Feet.
JUNIOR TOPIC—Jesus Taking the Place of a Servant.
INTERMEDIATE TOPIC—The Dignity of Common Tasks.

I. Christ's Amazing Love for His Own (vv. 1-3).

Jesus was fully conscious of what was upon him. He knew that the cross with all its anguish was just before him. He knew that his disciples would shamefully forsake him in a few hours. He knew that one of that number would be the instrument in the hands of the devil in his betrayal. He knew that all things were in his hands; was fully conscious of his deity. Notwithstanding all this, he displayed patient and untiring love. He did not withdraw his love from them because of their weakness and the shameful failure which he knew would soon be made manifest.

II. Christ Washing His Disciples' Feet (vv. 4-11).

This act is symbolic of his amazing love for his disciples. Jesus did not regard his hands as too holy to do this menial service. The true Christian does not allow his rank in society to keep him from acts of lowly service.

1. Steps in this service: (1) He rose from supper, (2) laid aside his garments, (3) took a towel and girded himself, (4) poured water into a basin, (5) washed his disciples' feet, (6) wiped them with a towel where-with he was girded. These steps symbolize Christ's entire work of redemption. His rising from supper represents his rising from his place of enjoyment in the heavenly glory; his laying aside his garments, his putting aside his vesture of majesty (Phil. 2:7, 8); his girding himself, his taking the form of a servant (Phil. 2:7); the water in the basin, his cleansing blood; his washing of their feet, his actual cleansing of men through his Word (John 15:3; Eph. 5:26); his taking his garments again, his return to his place and position of glory.

2. Peter's impetuous ignorance. He goes from one extreme to another. It is his failure to understand the significance of this service that caused him to behave so strangely.

3. The significance of this service to those who participate in it. (1) It is a spiritual cleansing (v. 8). Fellowship with Jesus is only possible as we are continually cleansed from our sins. "He that is washed needeth not save to wash his feet, but is clean every whit" (v. 10). The cleansing here is not the washing of regeneration, but that of sanctification. Even regenerate folks need the continual cleansing of Christ's blood in order to have fellowship with him. He that is regenerated—washed in the blood of Christ, symbolized by baptism—does not need a repetition of the act; he only needs the cleansing of sanctification, symbolized by the washing of the feet. As we go through this world after regeneration we are contaminated by its sins. He is willing always to cleanse us of our sins if we allow him. (2) A badge of brotherly affection. This act showed his abandonment to the service of his own. This is a lesson that is much needed today. We need more and more the fullness of brotherly love. This love needs to be manifested so that it may be seen and realized. True love can only be proved by the service it renders. (3) A proof of humility. This is a lesson much needed by us all. The disciples had just been disputing as to who should be the greatest in the kingdom; their selfish ambition was expressing itself. Today, on every hand, we see expressions of pride, vanity, and even arrogance on the part of those who are professed followers of the lowly Jesus. If the Son of God was not ashamed to stoop to lowly service his disciples should not regard it beneath their dignity to follow in his steps. (4) Equalization. As they would thus stoop to serve each other in the name of Christ there would be sure destruction of caste among them. The Spirit of Christ in this service is the great leveler of humanity.

III. An Example for Us (vv. 12-18).

The disciples of the Lord are under obligation to do unto each other as he did unto them. This obligation rests upon his Lordship (v. 14). All who call him Lord in sincerity will obey him. To refuse to obey him is to put one's self above his Lord.

Bearing the Burden.

As to the burden, be content to bear it, until thou come to the place of deliverance; for there it will fall from thy back of itself.—Bunyan.

Our Troubles.

All our troubles come from our sense of separateness from the infinite source.—Orison Swett Marden.

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Special to The Dispatch-News.
Pelion, Nov. 17.—The newest enterprise to be launched at Pelion is Roof's garage, of which J. W. Roof is proprietor. A commodious new building has been erected to house the concern. Accessories, parts, gasoline, etc., will be carried. This should prove a great convenience.

Mr. Albert Hartley is erecting an addition to his large store.

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Cannot Praise this Remedy too Highly

THE WAY ONE LADY FEELS AFTER SUFFERING TWO YEARS

Judging from her letter, the misery and wretchedness endured by Mrs. Charlie Taylor, R. F. D. No. 1, Box 144, Dillon, S. C., must have been terrible. No one, after reading her letter, can continue to doubt the great healing power of PE-RU-NA for troubles due to catarrh or catarrhal conditions in any part of the body. Her letter is an inspiration to every sick and suffering man or woman anywhere. Here it is: "I suffered two years with catarrh of the head, stomach and bowels. Tried two of the best doctors, who gave me up. I then took PE-RU-NA and can truthfully say I am well. When I began to use PE-RU-NA, I weighed one hundred pounds. My weight now is one hundred and fifty. I cannot praise PE-RU-NA too highly, for it was a Godsend to me. I got relief from the first half bottle and twelve bottles cured me. I advise all sufferers to take PE-RU-NA."

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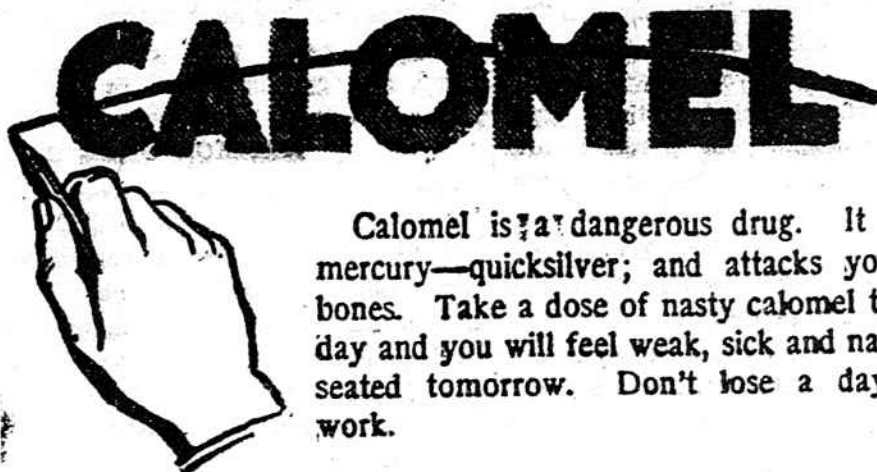
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