

The Sabbath School.

LESSONS FOR OCTOBER.

FIRST SABBATH.

SUBJECT: *Jesus lifted up.*—John XII, 23, 32. *Golden Text,* John XII, 32. *Par. Passages,* John I, 29; I. Tim. I, 15; Heb. II, 9.

This most interesting and affecting discourse of Jesus was occasioned by the desire of some Greek strangers, and perhaps heathens,—who being in Jerusalem, and hearing of the wonderful events which had occurred during the last few days—to see Him by whom such things were done. This application brought before the mind of Jesus the speedy approach of the time when his glory should be manifested by the diffusion of the Gospel and the extension of his kingdom among all nations. His own ministry had been spent within the limits of a small and obscure people, and few had believed in him; but his death was now so near that the hour might be said to have come. His disciples would then be commissioned to go to all the world; and we may well believe that He rejoiced at the thought of the thousands who would believe in him through their word.

In V. 24 He passes to the means by which this glory was to be attained—His death, illustrating its necessity and its results by the beautiful figure of a grain of corn, which, when planted, multiplies its value manifold by its own decay. In Vv. 25 and 26 He points to himself as a pattern, declaring that they would serve him truly must be ready even to lay down life itself in his service.

As he speaks the darkness and agony of the Cross seem, in V. 26, to descend upon his spirit, even as they did in Gethsemane. It is both affecting and instructive to mark that in the two cases the struggle, the prayer and the victory are similar and follow in the same order. Compare "My soul is exceedingly sorrowful," with "Now is my soul troubled." Then the prayer, "Father let this cup pass from me," with "Father, save me from this hour;" and then the triumph "Not as I will, but as thou wilt," with "For this cause came I unto this hour; Father, glorify thy name." To understand the intensity of the Saviour's sufferings in both instances, we must remember, first, that while men who are called on to endure great suffering, usually know very little of what is before them; Jesus could realize the severity of every pang. Secondly, that His Father's wrath against sin, more terrible than all the other ingredients in His cup of woe, was never yet endured in its fulness by any human being but Himself.

V. 28 gives the answer of the Father to the appeal of the Son. Twice before—at

the baptism in Jordan and at the transfiguration—loud and majestic as a peal of thunder had this voice been heard. So sudden and unexpected was it that few could catch the words; but enough would hear to be witnesses of its purport. God's name had been glorified by the advent, mighty works and precious sayings of His Son, and would be still more honored by the diffusion of the Gospel after his ascension.

The darkness was now dispelled, and in Vv. 31 and 32 He reverts to the glorious results of His death. Hitherto Satan seemed to have been the ruler of this world, but by this judgment of God the usurper was now to be dethroned; and the death of Jesus, exerting a power far mightier than his, was to draw all men away from him. The expression "lifted up," evidently refers to the brazen serpent, which was a striking type of Christ's death.

LESSONS.

1. Self-sacrifice is the duty of every follower of Jesus.
2. Prayer is our surest refuge in the time of trouble.
3. All who come to Jesus are drawn to Him.

SECOND SABBATH.

SUBJECT: *Washing the disciples' feet.* John XIII, 1-9.

This passage contains a touching proof of our Lord's love to His disciples, and is complete with instruction for His people in ages.

V. 1. This was Christ's last passover, he was now on the eve of dying. He had his disciples to the end of his life, and knowledge that he must soon leave the world, induced him, in washing their feet, to give them a proof of His love, as well as to teach them the duty of performing the same service for one another.

V. 2. A better rendering is, "And as supper was going on," or "during supper." In verse 12th we read that Christ sat down and reclined at the table again. In verse 13th the supper is still going on. Instigated by Satan Judas had already covenanted with the Sanhedrim to betray him, (Luke XXII, 3).

Vs. 3, 4. Christ performed the service with a perfect consciousness of the value and dignity of His own person. His garments—His upper garments.

V. 5. We must remember they were reclining at the table if we would see how complete an act of washing could be performed.

V. 6. This was very like Peter. He was always ready to speak; a warm-hearted, impulsive man. He could not bear to see Christ performing so lowly an act. His word is emphatic.