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SUNDAY SCHOOL LESSON

MAY 31. WHIT-SUNDAY.
THE REVEALING SPIRIT.

GOLDEN TEXT. 1 Corinthians ii. 10.

"But unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God."

THE NARRATIVE.

In this wonderful chapter there are many lines of important teaching. The one which is suggested by the title chosen for our lesson, "The Revealing Spirit," is certainly the uppermost, and to that, therefore, we shall confine our attention. The Golden Text selected from the end of the lesson, constitutes our starting point. Taken alone, it is a declaration of the fact that God has revealed to us—that is, to those who are called saints—things which are hidden from man in his natural wisdom; and it also gives a reason why the Spirit is able to searcheth all things, yea, the deep things of God.

Let us endeavor to discover from this chapter what the things are which are thus revealed, how these things are revealed to us; how we are to receive them, and how to proclaim them. This is not the order of treatment in the chapter, but I think it is the one which will best enable us to study it.

First then, as to the things revealed. The apostle insists upon it that so far as the wisdom of the world is concerned, they are hidden things. Had they been known to the Jews, they would not have crucified the Lord of glory. Quoting from the prophecy of Isaiah, the apostle declared that they are things which cannot be observed by the seeing of the eye, nor apprehended by the hearing of the ear, and that they are not entered into the heart of man; that is, that man unaided by revelation cannot discover them.

Isaiah was referring to God's activity on behalf of His people. He described Him as "a God, whose worketh or him that waiteth for Him." The same thought was in the mind of Paul, as in other words he yet quoted the spirit of Isaiah's declaration, he things referred to were those which "God prepared for them that love Him." Working our way back through the argument we find that the apostle spoke of God's wisdom in a mystery, and in the earlier part of the chapter, of the mystery of God. The things, then, are those of human redemption, for these are the things of God's wisdom, as the final words of the previous chapter reveal.

"Christ Jesus, Who was made unto us wisdom from God, and righteousness and sanctification and redemption." These are hidden things from the wisdom of the world, and yet they are fundamental things in human life.

Notwithstanding the fact that these words of Paul from Isaiah are constantly quoted as though they referred merely to the life after death, and in order to emphasize the statement that we cannot know these things, they really do not refer to that subject at all, save as it is necessarily included in that of redemption; and the idea that they each that they cannot be known is entirely false both to Isaiah and Paul. Isaiah was insisting upon the fact that the people of God did know by experience what God was able to do, his declaration being that men had neither heard nor seen a God beside him. Paul quoted the passage in order to declare that these things, hidden from the natural man, are revealed to us, that it is possible, therefore, for us to know them; that dead, in Christ we do know them, he teaching, however, of importance that the son of God necessarily knows the things of God, as the spirit of a man knows the things of the man; and that this Spirit is now given to us through Christ for the specific purpose of bringing this knowledge to us.

How, then, are we to receive these things? By receiving the Spirit, and in no other way. All the wisdom which is possible to men apart from the direct revelation of the Spirit is obtainable in three ways. The first is that of observation, investigation and seeing of the eye. The second is that of instruction, the receiving

of others what they themselves already know; the hearing of the ear. The third is that strange and yet wonderful inward process by which sometimes apart from investigation or instruction, the mind apprehends the truth, that which we often describe as intuition, a truth entering the heart.

Now the things of God's redemption of man cannot be discovered in either of these ways. They can only be apprehended as the Spirit makes them known directly to the soul. The realization of this fundamental truth at once gives us to understand the only method by which it is possible to proclaim these things to men. This cannot be done with excellence of speech or of wisdom—that is, not by the perfected expression and aided activity of human intelligence; nor by persuasive words of ill illuminate and convince. Indeed, the proclamation of these things depends on the part of the preacher a sense of weakness and fear and trembling concerning himself, and an entire dependence upon the Spirit—that upon the Spirit to make plain and to bring conviction.



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10. June 7.

THE COMING OF THE KINGDOM.

LESSON. Luke xvii. 21.

GOLDEN TEXT. Luke xvii. 21.

"Neither shall they say, Lo, hope! or, There! for lo, the kingdom of God is within you."

THE NARRATIVE.

This lesson consists in the main of Christ's teaching of His own discip-

les. The occasion of that teaching is revealed in the first two verses. The Pharisees asked Him when the Kingdom of God cometh. It is so evident that the question was superficial, unbelieving, and partook of the nature of a scoff. It is as though they had said to Him, You have talked much about the Kingdom of God; when is it coming?

His reply was characteristically brief and clear, and patently of the nature of a rebuke, based upon His perfect understanding of their failure to apprehend the truth concerning the Kingdom, or the method of its coming. He declared that the Kingdom would not come with observation—that is, not with trumpet and drum, not with the kind of proclamation that they expected. At its coming men would say, "Lo, here! or, There," that is to say that its advent would not be of that partial and incomplete spectacular nature which would arrest the attention of some so as to compel them to call the attention of others thereto. Indeed, He declared that the Kingdom of God was already come—as He said, "The Kingdom of God is in the midst of you." The reading, "The Kingdom of God is within you," is not inaccurate, as meaning that the Kingdom already existed in the individual lives of these men. In His subsequent teaching of His disciples, as we shall see, He referred to another and final coming of the Kingdom, associating it with another and final coming of the Son of man. His intention here was to declare that the Kingdom of God, concerning which they asked their question, was already there in the midst of them.

(Continued on page three.)

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