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ENTERING THE KINGDOM.

GOLDEN TEXT.

"Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."—Luke 18: 17.

EXPLANATORY.

I. CHILDREN AND THE KINGDOM OF GOD. 15. *And they*, doubtless the mothers, *brought unto Him*, in some house where He was stopping (Mark 10: 10) *also infants*, Rev. Ver., babes. The Greek is the specific word for babes, including the very earliest stages of childhood (Luke 2: 12, 16). *That He would touch them.* To impart a blessing on them, by putting His hands upon them and praying (Matt. 19: 13). The prayer and the touch of Jesus would have real power, and would be an influential memory all their lives.

THE ATTRACTIVENESS OF JESUS. There is no little danger that we shall fail to realize the attractiveness of the man, Christ Jesus. Some have said that Jesus never smiled. How do they know? It is not said in the Bible that any person smiled, for the word *smile* is not in the Bible. But it does not follow that the world existed 4,000 years without a smile. Jesus drawing little children to Him, taking them in His arms and blessing them; Jesus in such a home as that at Bethany, is a revelation of His attractiveness and love, which still draws men towards Him.

BRINGING CHILDREN TO JESUS. We bring children to Jesus (1) by daily, constant, earnest prayer on their behalf; (2) by teaching them the truth; (3) by consecrating them to God for this life and the life to come; (4) by training them up for Christ from their earliest years, and not waiting till "the plastic nature of childhood is hardened into stone." *But when His disciples saw it, they rebuked them:* found fault with them, and bade them keep away. They probably thought it beneath Jesus' dignity, and that He ought not to stop His important teachings, merely to bless a few children. For Jesus was in the midst of a most solemn and important discourse to older people (Matt 19: 3-12), and the disciples did not wish Him to be interrupted by children; but Jesus knew that this very interruption was one of the best enforcements of His teaching.

HINDERING CHILDREN FROM COMING TO JESUS. There is still need of this rebuke of Jesus in some of our modern churches. Children are hindered (1) by teaching that children cannot become Christians young; (2) by neglect of their religious training; (3) by the example of parents who are more interested in worldly things than in religion, who neglect family prayer, and the church and Sabbath-school; (4) by "all conduct on the part of the church, the teacher, or the parent which tends to repress, chill, or check the enthusiasm of childhood for Christ, and darken its simple faith in Him;" (5) by fault-finding with the church and good people in their presence, thus lessening their respect and reverence for them. (6) Children are hindered from coming to Christ by building the audience-rooms, conducting the worship, forming the choir, almost solely for the benefit of the adults, and doing very little for the convenience and instruction of the children.

16. *But Jesus*, moved with indignation (Mark 10: 14) because they so misunderstood His character and His work as to hinder any who wished to come to Him, especially children, the hope of the church, and the mothers the best workers for His kingdom, *called them unto Him*, taking the children in His arms, and blessing them (Mark). *And said, Suffer* (permit) *little children to come unto Me.* Because He wanted the little children, and the children needed Him. Children may know that they are welcome, for they have a special invitation to Jesus. *And forbid them not. For of such is the kingdom of God.* The kingdom of God is composed of children, and of such as are, in respect of their humble and teachable disposition, like unto children.

CHILDREN IN THE KINGDOM OF GOD IN HEAVEN. If Jesus so loves little children, we may well trust to His loving care in His beautiful home those of our children whom He takes from us to Himself. Jesus' love of children soothes much of the sorrow in their death. These children in heaven are saved in Christ, even as are older people. Christ must remove the nature that would otherwise bear fruit in sin, and must conform their nature to His own holy character.

CHILDREN IN THE KINGDOM OF GOD ON EARTH. (1) Little children are the true wards of the church, and ought to be welcomed, cherished, and valued highly. (2) Children need a spiritual change, a new birth (John 3: 3-5); but it is not necessary that it should be definite to their consciousness, any more than that one should be able to mark by his feelings the exact day or week when spring begins. (3) But childhood is the most hopeful time for bringing people into God's kingdom. (4) Children who give evidence of loving and trusting Jesus should early be brought into church-fellowship and care. "Of the many boys and girls whom we have received into church-fellowship, I can say of them all that they have gladdened my heart, and I have never received any with greater confidence that I have these. And this I have noticed about them, they have greater joy and rejoicing than any others. Among those I have had at any time to exclude from church-fellowship, out of a church of 2,700 members, I have never had to exclude a single one who was received while yet a child." (5) It is beneficial to the spirit of the church. It brings youthful enthusiasm and hope. It influences the preaching, and the form in which the doctrines are expressed, so as to be best for the older ones because adapted to the young.

17. *Whosoever shall not receive the kingdom of God as a little child.* Trusting God, as a child trusts his parents, willing to learn, willing to be led, ready to obey. *Shall in no wise enter therein.* (1) Because he will not, without the child-like characteristics. He will be self-confident, and go his own way, and not God's. (2) Because he cannot; for the kingdom of God is a state of childlike trust in God and loving obedience to God: and till one has these qualities he is by the necessity of the case, outside of that kingdom.

II. A YOUNG MAN SEEKING ETERNAL LIFE. 18. *And a certain ruler*: who came running in his earnestness, to Jesus, after He had left the house where He had blessed the children (Mark 10: 17), and kneeled to Him. By a comparison with Matthew and Mark we learn that he was (1) a ruler, probably of a synagogue; a leading man in Jewish religious circles. (2) He was young. (3) He was very rich. (4) Religiously trained. (5) He had heard of Jesus and listened to His teachings, or he would not have come to Him in this way. (6) He had a loving disposition (Mark 10: 21).

HIS CHARACTER. (1) He seems to have had from a worldly point of view an irreproachable moral character. He had resisted the overt and frequently corrupting influences around him. (2) He was a candid enquirer, breaking away from the routine religion of his synagogue, and recognizing truth and goodness wherever he saw it. *Good Master* (or teacher), *what shall I do?* In Matthew, what good thing shall I do, what act of sacrifice or heroism, what large gift, what suffering. *Inherit eternal life.* That is, he wished to be a child of God, and as a child inherit from his Heavenly Father, and so have lasting possession of eternal life.

ETERNAL LIFE. (1) Eternal life is the true spiritual life of the soul,—that which is natural to it in its highest state. (2) It is the divine life which is implanted in us when we are born of the Spirit and become children of God. (3) Being divine and natural, it endures forever. (4) It is the life which belongs to heaven, which inspires all heavenly beings and makes heaven what it is. As Dr. John Brown beautifully says, "The perfect (tense) of the verb to live is to love." (5) It is the condition of all the highest blessings. These cannot even be known without the spiritual life. All pleasures and delights are nothing to the dead. (6) Eternal life, from its very nature, produces a perfect morality, the noblest conduct. (7) Of all things in the world eternal life is most worth the seeking.

III. THE CONDITIONS OF ETERNAL LIFE. 19 *And Jesus said unto him, Why callest thou Me good?* The young man used the common title of respect for a teacher; but Christ would ask him whether he looks upon Him merely as any other teacher; or does he recognize Him as a divine teacher,—the only one who is truly good; the "good master" who knows all things, and whose teaching is eternally true. *None is good, save one, that is God.* But Christ is God, and so does not deny His own goodness, but "reminds him that all goodness in man must flow from God," and guards him against the very error he afterwards expressed, that he himself was already good.

Thus we see the first step in the upward path,—a high ideal, which convinces of sin, while it points to God as his Son Jesus. 20. *Thou knowest the commandments.* This implies what Matthew expresses, If thou wilt enter into life, keep the commandments. The young man asks which? Of what kind? What special and great commandment do you refer to? Then Jesus replies by enumerating those in this verse. *Do not commit adultery, Do not kill*, etc. All these belong to the second table of the law, which teaches the duties of man to man. Jesus, it would seem, desired to show the man the true nature, the living soul, of ordinary daily life; that mere outward keeping of the commandments was not enough. The perfect keeping of these was really dependent on keeping the first table of the law.

21. *And he said, All these have I kept from my youth up.* "The young man's reply testifies, undoubtedly, great moral ignorance, but also noble sincerity. He knows not the spiritual meaning of the commandments, and thinks he has really fulfilled them."

22. *Now when Jesus heard these things. He said unto him, yet lackest thou one thing.* He was very near the kingdom, but one link of the chain was gone, and that broke the whole chain.

The one thing lacking was love and faith, its Siamese twin,—faithful love and loving faith. It was like the sun lacking light, or a fire lacking heat, or a man lacking a soul. *Sell all that thou hast and distribute unto the poor.* Jesus here touched the centre of the young man's difficulty. He was willing to commit to God everything except his property. That he was not ready to trust to God's direction.

The principle is the same for us as for him,—that we are to give up every thing to Christ—our property, our time, all—to use as He would have us. We are to give so much as He directs; to leave all, and be missionaries, if he demands; to suffer the loss of all, if that is needful, in order that we may do right; to spend upon our families, our business, our pleasures, just as Christ would have us. But the special form differed in this case from that required in many others. This is the only case where this form of the command was given, except to the twelve disciples, and from Matt. 8: 14, Luke 5: 29, John 19: 27, it is inferred that some of them still held some control over property.

IV. HINDRANCES TO ETERNAL LIFE. 23. *And when he heard this he was very sorrowful*: because of two things his heart was set upon, he must give up one or the other, and his soul was rent with the struggle to decide. *For he was very rich.* He went away reluctantly, after a great struggle, but he went. He wanted eternal life, but he wanted his possessions more, and he could not have both. He could never again look upon them without seeing on them, in flaming letters, like those on the barrels in Deacon Giles' distillery, "This cost me eternal life!" Whether he ever came back again we do not know. Here is a seeker after good, the pearl is found; will he not sell all that he hath and buy it?

Why is it so difficult for the rich to enter into the kingdom of God? (1) Because they feel that they have so much to give up to Christ. (2) Because of the tendency to trust to riches, and not to feel the need of a Saviour. (3) Because riches are apt to engender pride that will not stoop to the humble service of God. (4) Because rich men are apt to be allied in business and socially with many who are not Christians, and it requires great courage and faith to break away. (5) Because in many cases they will have to restore ill-gotten riches, to change their business or methods of business and sources of gain, which are not truly Christian.

— The Grand Army of the Republic is a unique organization. In the words of a past commander-in-chief: "No child can be born into it; no proclamation of President, edict of King, or ukase of Czar can command admission; no university or institution of learning can issue a diploma authorizing its holder to entrance: no act of Congress or Parliament secures recognition; the wealth of a Vanderbilt cannot purchase the position; its doors swing open only upon presentation of the bit of paper, torn, worn, begrimed it may be, which certifies to an honorable discharge from the armies or navies of the nation during the war against rebellion." And unlike any other association, no "new blood" can come in; there are no growing ranks from which recruits can be drawn into the Grand Army of the Republic. With the consummation of peace through victory, its rolls were closed forever. Its lines are steadily and swiftly growing thinner, and the ceaseless tramp of its columns is with ever lessening tread; the gaps in the picket line grow wider; day by day details are made from the reserve, summoned into the shadowy regions to return to touch elbows no more; until by and by, only a solitary sentinel shall stand guard, waiting till the bugle call from beyond shall muster out the last comrade of the Grand Army of the Republic.—*From "The Grand Army of the Republic, by George S. Merrill, in the New England Magazine for August*, 1890.

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