

"God be thanked that (*though*) ye were the servants of sin." Every teacher can name great men who were truly "wise and prudent" and to whom certainly the revelation was made. But the point is this: the "wise and prudent" *must become as babes*. (See Matt. xviii. 3; Mark x. 15; 1 Peter ii. 2.) And what is meant by this? A little child is characteristically docile, submissive, trustful; it thinks little of itself, is content to be thought little of, has no wish for great honors, does as it is bid, trusts in those that are older and wiser. *That* is what all must become who would be taught of God; and whoever will not become so must not find fault with God if nothing is revealed to him.

To illustrate this: Suppose a father about to show his boys the moon or the planets through a telescope. Harry is a little boy, and is content to look through the telescope while his father holds it for him ready focussed. Robert is a big lad, vain and self-sufficient; he insists on managing it for himself, and resolutely looks through the wrong end. To Harry the celestial glories are "revealed;" whose fault is it that they are completely "hid" from Robert? *Let Robert become like Harry*, and he will see as Harry sees.

This illustration may be carried further, to show the connection of the "gracious call" with the preceding verses. Robert tries the telescope all manner of ways without success, till he is utterly "weary;" then the father says, "*Come to me*," and now he is willing to be taught in the father's way. Let us put it to our scholars—"Are you trying to find the way to be happy? Every effort will fail—you will only get wearied out—till you come to Christ. You will be more than weary; you will be *heavy-laden*, burdened with a sense of your sin and ingratitude in not having come before: therefore come *now*, and you will not be cast out."

And what an example we have to humble ourselves as little children! The Son of God "humbled himself" (Phil. ii. 8)—became literally a child—nay, more, took the form of a slave and died the death of a slave—to win happiness, not for himself, but for us. Well may he say, "Learn of me, for I am meek and lowly in heart!"

#### Berean Notes.

##### I. GENERAL STATEMENT.

God's grace as free to the poor and unlearned as to the rich and wise. In Jesus the weary may find rest

##### II. TOPICAL AND EXPOSITORY NOTES.

*Topic*: The invitation—gracious, full, rich, and free.

1. THE GOSPEL FOR THE HUMBLEST AND WEAKEST, vers. 25, 26. (1.) *Thanksgiving*. AT THAT TIME. After the woes pronounced in verses 21-24. ANSWERED. Gives a brighter picture. I THANK THEE. The Greek includes the idea of concurrence. If Chorazin is cursed for her pride, there are blessings for those who count themselves neither WISE nor PRUDENT. (2.) *The Gospel's heavenly origin*. LORD OF HEAVEN—and thus having the right to curse or to bless. AND EARTH. Uniting love with authority, God makes his plans for man's highest good. Earth shall share with heaven. (3.) *Exaltation of the lowly*. The would-be "wise" in philosophy, in science, or in religion, exalt themselves even above Divine wisdom. God passes them by. To them heavenly THINGS are HID. Eternal wisdom is REVEALED—made known—UNTO BABES—unto the humble, the simple-hearted, those willing to learn. Heb. v. 13; 1 Cor. xiii. 11; xiv. 20. "These things" must remain unknown without a "revelation." Matt. xvi. 17. (*Illus. 1.*)

2. THE OMNISCIENT SON OF GOD, ver. 27. (1.) *Jesus equal to the Father*. ALL THINGS. All plans, purposes, secrets, and thoughts in God's mind are equally known to Jesus—being DELIVERED to him, not "revealed." No limit to his knowledge," Col. ii. 9. "I and my (the) Father are one," John x. 30; Eph. i. 22. (2.) *The finite cannot fully know the Infinite*. NO MAN can comprehend the "mystery" of the divine Sonship. 1 Tim. iii. 16. BUT THE FATHER. Only Omniscience can fully grasp omniscience. NEITHER can finite man know THE infinite FATHER in the fullness and glory of his Godhead. But THE SON knoweth, because in all things equal to the Almighty. John i. 1-5, 14. (3.) *Jesus the Mediator*. Between a holy God and our unholy race is an infinite separation. Jesus brings us nigh. Eph. ii. 13. Our ignorance cannot find God—he is to us "THE UNKNOWN GOD," Acts xvii. 23. Jesus WILL REVEAL HIM to any who ask in sincerity. John xiv. 6, 14; vii. 17; 1 John v. 20. (*Illus. 2, 3.*)

3. THE INVITATION OF GRACE AND MERCY, ver. 28. (1.) *It is tender*. COME TO ME. A whisper of love. The door of heaven open.