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A Trick.
Hez—I've often thought what a dan dy partition a donkey would make.
Silas—Walls have ears, you know.

INTERNATIONAL SUNDAY SCHOOL LESSON

By O. E. BELLERS, Director of Evening Department The Moody Bible Institute of Chicago.

LESSON FOR JUNE 7

COMING OF THE KINGDOM.
LESSON TEXT—Luke 17:20-37.
GOLDEN TEXT—"Lo, the Kingdom of God is within you." Luke 17:21.

I. The Kingdom Present, vv. 20, 21. The Pharisees held some peculiar ideas about the coming of the kingdom. Contrary to their ideas there are no special outward signs to herald its coming. The word "observation" v. 20, is an astronomical one and suggests that the kingdom was to come in a bodily shape from the sky, a current expectation on the part of the Pharisees.

In answer to the boastful Pharisees (v. 20) Jesus plainly told them that he himself is the kingdom, and that that kingdom was in their midst or "among you," see (v. 21) margin. Their question was a flippant one, one of unbelief, and to it Jesus makes a characteristically brief, but clear reply, that partook of the nature of a rebuke. The kingdom would not come with trumpets and drum. They could not say, "Lo here! lo there!" Its coming was not to be spectacular, arresting the attention of some who in turn brought it to the attention of others. The authorized rendering "within you" does not imply that the kingdom already existed in the individual lives of his questioners. Subsequent teaching of Jesus shows that he here refers to another and a final coming of the kingdom, at the time of the final coming of the son of man.

II. The Visible Son of Man, vv. 22-24. The kingdom in its outward form was rejected by the Jews, John 1:26, 27. In its spiritual form it is now in the hearts of believers (Rom. 14:17), but he who was rejected with contempt will one day be sought after, though in vain, Matt. 23:37-39. During the time of his absence many shall claim to be Christ (v. 23), but we are not to believe such claims. History has abundantly proved and fulfilled this prophecy. When he really comes there will be a sudden publicity (v. 24), that shall flash from one corner to the other of the heavens, Matt. 24:27; then "every eye shall behold him." "So shall the son of man be in his day." This instruction Jesus gives to his disciples. Men shall search for him, a time when he shall not be present as he then was. After the false ones will come a day of revelation when the whole heavens will reveal him and all will know it.

Finality of Events.
III. The Day of the Son of Man, vv. 25-37. Before that day comes, however, he must suffer and be rejected, but following that rejection men will marry, carry on merchandising and merriment as in the days of Noah and those of Lot. In the days of Noah and of Lot there came a sudden halt in these activities and a judgment of flood and fire, even so "after the same manner shall it be in the day that the son of man is revealed," v. 30. This refers to the finality of events when the kingdom of God comes by way of judgment. Here Jesus sets his seal upon the truthfulness of these two events which preceded his first advent. If they be not true then he is a false teacher. Like as men discredit those events they likewise would set aside his teaching about his second advent. Many claim that verse 31 refers to the destruction of Jerusalem; the context to us clearly disproves any such interpretation. Verses 32 and 33 must be taken together. The folly of Lot's wife turning back is all too apparent, but if we are to gain true life we must lose, turn our backs upon, a worldly life. Attention has been called to the fact that the word "lose" (v. 33) is the one ordinarily translated "destroy," proving that the Bible word "destruction" does not mean annihilation. We might well call verses 34 and 35 the account of a "silent migration." At his first return there will be some strange separations. One taken, another left. Such separations often have been realized when men accept Christ; when Christians find themselves separated from their old companions, for his sake, but most of all "will be when Christ shall burst upon the world at his second coming. Jesus' reference to the "body" (v. 37) means the dead and corrupt state of things and "the eagles" to the instruments of judgment.

Summary. Quite emphatically this passage is a teaching on the subject of the coming of the kingdom of God. That kingdom came when Christ came in grace. It will come when he comes in judgment. It is coming constantly between the two advents. Remember his reading of Isaiah's prophecy, Luke 4:18, 19; cf. Isa. 61:1-9. In his first advent he did come to preach the acceptable year, the year of grace. That day is still with us. In his second advent he will proclaim the day of the vengeance of God. He will establish the kingdom, will build the waste places and raise desolations. Today the kingdom of God is among us in power through the presence of Christ by the spirit in the living church.

To the Pharisees he said: "Neither shall they say, lo here! lo there! for the kingdom is in your midst." To his disciples he said: "They shall say lo here! lo here! go not away nor follow them." We cannot localize the kingdom. On an ancient Syrian fragment the words of Luke 1:33 read, "and to his kingdom there shall be no frontier." On the lips of the Pharisees, kingdom meant a political organization and empire. With Jesus it means a spiritual realm universal in extent, a rule of righteousness, and peace and joy in the holy spirit. When he appears all will know and know that others know. When men say that the kingdom of God is to be somewhere and suddenly and perfectly set up, they are wrong.

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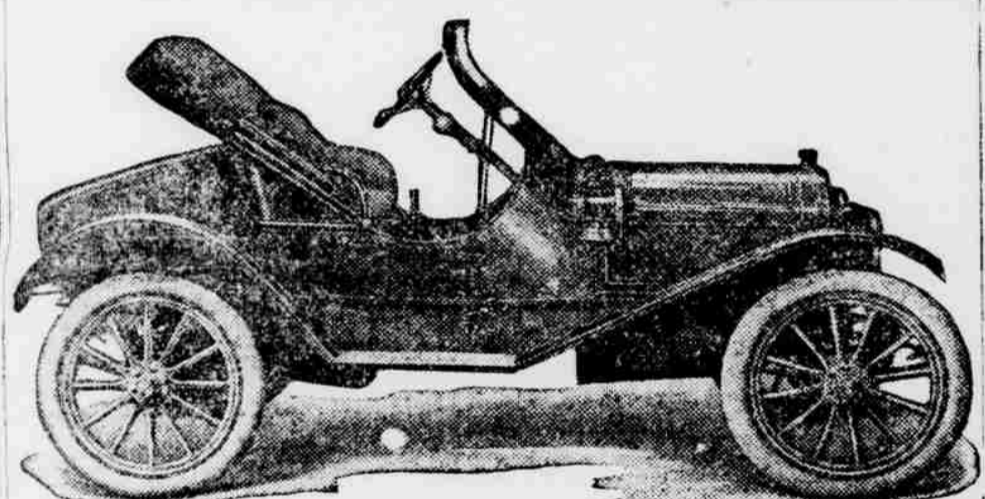
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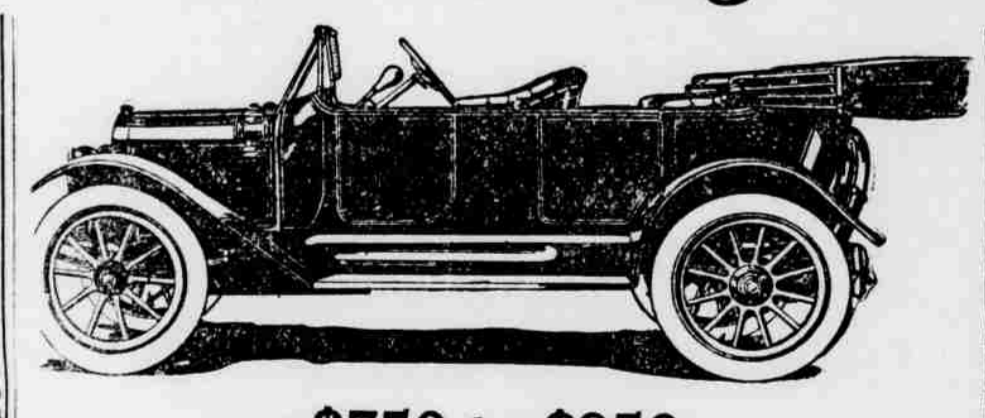
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Maw Has the Last Word.

Willie—Paw, is there a man in the moon?
Paw—No, my son. It is a woman.
Willie—But maw says there is a man in the moon.
Paw—Your maw is wrong. If it was a man it wouldn't change so often.
Maw—You go to bed, Willie.

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