

redemption, all that He was then doing through the Incarnate One Who knew every detail and feature of His own work and sufferings and death, and all that He was about to do in the future developments of the Kingdom. In our Lord's disclosures as to the future glory of that kingdom and His own Second Coming there is one remarkable reservation. He not only refuses to give any answer to the enquiries as to the time of His Second Advent, but He expressly declares that the Son of Man Himself is in ignorance of it (Mark xiii : 32). It is not difficult to see why this limitation was here placed upon his human knowledge. The time of the Second Advent was in the Divine Wisdom excluded from the Revelations made by Jesus. "It is not," He declares, "for you to know the day and seasons which the Father hath set in His own authority." (Act i : 7).

Yet from this solitary and exceptional case, we have endeavored to deduce a general principle and apply it, as we have seen, to our Lord's knowledge in the Old Testament.

2. What then were our Lord's relations to the Old Testament? He certainly never asserted ignorance in regard to it, as He did in regard to His Second coming.

Moreover, the two subjects are entirely distinct in their nature and in their bearing upon the Christian life. The whole moral and disciplinary value of the truth of the Second Advent depends upon the fact that while its occurrence is certain, the time of the Second Advent is uncertain. On this ground, we are exhorted to be "always ready because we know not when the Son of Man cometh."