

with you. Walk while ye have the light, lest darkness come on you." Jno. xii. 35. They "trusted that it had been he who should have *redeemed Israel*," Luke xxiv. 21, and so he did, but the purpose of God extends further, and while Israel is for the present cut off, a "wild olive branch" is brought in; these facts will be best expressed in Biblical words.—"Then began he to upbraid the cities wherein most of his mighty works were done, *because they repented not*. Woe to thee Chorazin! Woe to thee Bethsaida! . . . At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, *because Thou hast hidden these things from the wise and prudent, and hast revealed them to babes*." Matt. xli. 20, 21, 25. As the kingdom remains to this day unmanifested, so is it with the *life* wherewith believers in Christ will participate in the kingdom. "Our *life is hidden* with Christ, in God." Col. iii. 3. To resume the direct consideration of the parable—"for joy thereof (on finding the treasure) he goeth back." A transient flash from the glory of the treasure once gave joy both to the Lord and to the seventy. He had sent them forth with power against demons and diseases, "and the seventy returned again *with joy*, saying, Lord, even the demons are subject to us through Thy name; and He said to them, I beheld Satan as lightning fall from heaven. . . . In that hour *Jesus rejoiced in spirit* and said, I thank Thee O Father," etc., Luke x. 17, 18, 21. The *joy* is more especially that of the discoverer of the treasure, hence another parable describes the time of the kingdom, as that of the Master's *joy*, "Well done, good and faithful servant, enter thou into the *joy* of thy Lord." Matt. xxv. 21, . . . 23. Again, we read (Heb. xii. 2.) that it was "for *the joy* that was set before him, that the Lord endured the cross, despising the shame." The next act described in the parable is that "He goeth back;" the word denotes that *He was away from home, and returned to his home again*; it is the expression that is used almost without exception, in describing the departure of the

Lord from the earth. When the Jews rejected His claims as the Messiah, Jesus exhibited himself in His death as the Saviour of the world. This is the point of time at which the parable of the hidden treasure presents him, as the present tenses used henceforward prove. He has covered up the treasure, He is about to return to the Father; the unbelief of the Jews which resulted in the concealment of the treasure, resulted also in the Lord's leaving earth for heaven. "This is *the heir*; come, *let us kill him*, and the inheritance shall be ours." The first announcement of the Lord's return to the Father, is made after the Jews seek to slay him. "Therefore did the Jews persecute Jesus, and *sought to slay him*; because he not only had broken the Sabbath, but said also that God was his own Father,—making himself equal with God." Jno. v. 16, 18. "Then said Jesus to them, yet a little while am I with you, and *then I go back to him who sent me*." Jno. vii. 33. "*I came forth from the Father, and am come into the world; again I leave the world and go to the Father*." Jno. xvi. 28. The concluding statement of the parable is that "he selleth all that he hath, and buyeth that field." The Lord possessed much, and yet surrendered all; by his righteousness as man, he was entitled to the reward of God. By birth, as son of Abraham, he was heir to the land of Canaan; as son of David, "the Lord God gave to him the throne of His Father;" Luke i. 32. But although he necessarily knew that "he shall reign *over the house of Jacob* forever, and of his kingdom there shall be no end," (Luke i. 33), he relinquished *the immediate possession* of his dominion; he knew that "it was a light thing that he should be God's servant, to raise up the tribes of Jacob, and to restore the desolation of Israel;" that he was "given for a light to the Gentiles, that he should be (the means of) deliverance to the end of the earth." Isa. xlix. 6. The purchase price, though familiar to all believers, is increasingly repudiated at a period of the world's history, of which the Lord Himself has