

"a sign," a demand met by the Lord with a portent of death and resurrection (vs. 40, 41); this is followed by the prediction that the "unclean spirit" of Jewish unbelief will seek rest and find none (v. 43), will "return to his house, will find it empty, and swept, and furnished, will take with himself seven other spirits more wicked than himself, and the last state of that man will be worse than the first;" "Even so shall it be to this wicked (race or) generation." From that time forth the Lord "opened his mouth in parables;" this change in the character of the Messiah's teaching led to the enquiry "Why speakest thou to them in parables?" an enquiry which elicited the response "because it is given to you to know the mysteries (secrets) of the kingdom of heaven," (Ch. xiii, 11.) From that period onward we have the material kingdom deferred, (a glimpse of the glories of which is given to three of the disciples, Matt. xvi. 28; xvii. 2), and the church, the believing body, which had been "kept secret from the foundation of the world" introduced, Matt. xvi. 18, 19. Unbelief on man's part, resulted in secrecy on the part of the Holy One—"then charged He his disciples that they should tell no man that he was Jesus, the Messiah." "As the act of opening and producing the treasure would have been the day of Jerusalem's glory, and superiority to every foe, so is the day of its hiding, a time of sorrow, humiliation, and down-treading to Jerusalem and Judea. The discoverer of the treasure could not cover it up again without tears, "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace; but now now they are hidden from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and they shall lay thee even with the ground, and thy

* Psalm lxi. 25. Their palace shall be desolate. Matt. xxiii. 38. Behold your house is left to you desolate.

children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of the of thy visitation." Luke xix. 41-44. The time of the treading down of Jerusalem is also the time of the kingdom in mystery, or of the treasure hidden; for Jerusalem is "the city of the great king," its depressed condition therefore argues that the kingdom is not come, that the treasure continues hidden." The glory of the Messiah, and that of Jerusalem are inseparable, as hosts of such passages as the following indicate,—“For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness hereof shine forth as brightness, and the deliverance thereof as a torch that burneth.” Isa. lxii. 1. Jerusalem in unbelief cannot be the metropolis of the world; it must yet be trodden down by the Gentiles, under the reign of the false Messiah, as certainly as they will be ruled beneath the sceptre of the true. God purposes making "a covenant of peace" with Judah, but such a covenant could not be fulfilled at Christ's first coming, for the Jews rejected him; by-and-bye "they shall look on him whom they have pierced, and shall mourn for him, as one mourneth for his only son, and shall be in bitterness, as one who is in bitterness for his firstborn." Zech. xii. 10.* In that day there will be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. xiii. 1. The hidden purpose of God in purchasing the world through the redemption of Christ, and postponing the period of Israel's glory confounded the Jews; they looked for the fulfilment of such predictions as "Arise, be enlightened for thy light cometh, for the glory of Jehovah is risen on thee . . . and the Gentiles shall come to thy light, and kings to the brightness of thy rising," etc., Isa. lx. 1, 3, but inasmuch as they rejected the Sun, the Lord says, "Yet a little while is the light

* It is worthy of note that Jeremiah (ch. vi. 26), and Amos (ch. viii. 10), each refer to "the only son."