

d on the day of
the divinely in-
ill to come. It
ent, of that same
s done, and be-
before all those
d tasted death.
d to. To speak
ays would have
besides, He did
sfiguration. In
new we find our
dience of Jews
ith armies, and
near, that those
e to the moun-
come out of it,
s would have a
He calls the
ells them, with
d come to pass
uld pass away,
tanding before
them against
scape the evil
ews who would
s of their reli-
ewish Sabbath
God destroyed

by a divine interposition—formally abrogated the divinely appointed order of the old dispensation—“Pray ye that your flight be not . . . on the *Sabbath day*.” They were not allowed to take a long journey on the Sabbath day. (See Matt. xxiv.) The primary meaning of this is quite clear. The last words of the preceding chapter (xxiii.) had been the wail of the Divine Patriot over the “Beloved City.” In April, 70 A.D., Titus, the Roman general, with 80,000 troops, laid siege to Jerusalem. The city was full of passover pilgrims. This siege stands out as one of the greatest and most awful events in the world’s history. The city became the scene of mad confusion and famine, women slaying and devouring their own children. The Jews fought with frantic courage. When the city was taken, the temple became the centre of the fight, the great altar was covered with the slain; the courts of the temple were covered with streams of human blood; six thousand women and children perished in the burning ruins. The Roman troops adored their ensigns on the spot where the Holy of Holies had stood; one million one hundred thousand human beings perished in the siege, the number of captives taken and sold as slaves was enormous.

This was the awful fiat of the Almighty, the end of the visible economy of the old dispensation. No longer was the struggling Christian Church in danger of becoming a mere sect of Judaism. The Lord, by coming and destroying the whole outward framework of the Mosaic ritual, came to bless and confirm His