

“Again the kingdom of heaven is like treasure which had been hidden in the field, which a man having found, hid, and for joy thereof, goeth back, and selleth all that he hath, and buyeth that field.” We have but to look back six verses in the chapter, to learn from the highest authority that “The field is the world:” it will be necessary, on account of the brief space at our disposal, to assume “that the kingdom of heaven” described, is that kingdom which the prophets predicted when they “testified beforehand the sufferings of the Messiah and the glory which should follow.” 1 Peter i. 11. We will not do such violence to the common-sense of our readers as to suggest that such institutions as the collective churches of the nineteenth century were the “glories” which engrossed the attention of the Seers of Israel. *Treasures* are the glories of a kingdom, and reference to 1 Chron. xxvii. 25; Isa. xxxix. 2; Eccles. ii. 8; and Josh. vi. 19, 24; will indicate that they were so regarded. “The connexion between treasure and the kingdom of God was seen in the reigns of David, Solomon and Hezekiah; for as these were the best of the kings of Judah, so was the kingdom peculiarly glorious in their times; of other kings we read that they voluntarily sent away, or were robbed of the treasures of the Lord’s house, and of the king’s house respectively. These alone are stated to have possessed and retained them. The treasures of these kings were *open*, because this was the period when the Most High gave a glimpse of the glory of the coming kingdom of the Messiah. The treasure *of the parable* had been hidden, which was the case with regard to the kingdom of Israel when Christ came. Promises had been given to Israel of a time of glory and dominion, in which the Jew was to have the pre-eminence over all nations. But, although there were, in the days of David and Solomon, some glimpses of such a kingdom, when Christ came, they had all vanished. David’s line had long been cut off from the throne. The Jews were not even an independent nation. An

Edomite was their ruler, and they were impoverished and oppressed by the Romans.

Although the word of God assured them of a kingdom which should be theirs, and the nation believed in this treasure, and sighed for it, there was no appearance of it being near at hand. There were, indeed, rumors of hidden riches, but the expectants were poor. The royal treasure was hidden from the oppressed Jew, although Judea was the spot wherein the treasure lay, and the region to be specially glorified by its being brought forth to light. But if the treasure were hidden, *who* hid it, and *when*? As the kingdom is God’s, so did *He* hide it. “It is the glory of God to conceal a thing,” Prov. xxv. 2. When the Almighty hides, he digs deep—“*O the depth of the riches of God; how unsearchable are His judgments, and His ways past finding out.*” Romans xi. 33. That much wealth is laid up for future display, is expressed by the Apostle Paul in his epistle to the Ephesians—“That in the ages to come he might show *the exceeding riches of his grace.*” Ch. ii. 7. The time of the treasure’s concealment was the creation of the world. “Then shall the King say to those on His right hand, come ye blessed of my Father, inherit *the kingdom* prepared for you, from the foundation of the world.” Matt. xxv. 34. The parable especially concerns the children of the kingdom; it is therefore addressed to the disciples *in the house*. “*A man found*” this kingdom, and none but a man could find it, “For unto angels hath He not put into subjection the habitable world in its future state, whereof we are speaking. But one in a certain place testified, saying, What is *man* that Thou art mindful of him? or *the son of man* that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands. Thou hast put all things in subjection under his feet.” Heb. ii. 5-8; Psa. viii. 4-6. The apostle in-