

THE KINGDOM OF HEAVEN.

No. 2.

But as the root of all the subsequent dispensations of God's mercy and favor to man was planted in the Patriarchal Institution, it is necessary to our plan, before we advance farther, to pay some attention to one of these Patriarchs, who stands enrolled in the annals of time, as **THE FRIEND OF GOD**. The intelligent reader needs not to be informed that we now call his attention specially to

Abraham.

Reader, attend! "I am the God of Abraham, the God of Isaac, and the God of Jacob: this is my name forever, and this is my memorial to all generations." And shall not the name, the calling, the blessing, and the history of Abraham, always occupy a large space in the records of God's government of man, and in all the details of his redemption!

Because of his unprecedented faith in God's promises and exalted piety, he was constituted the *father of all believers*; and his whole life is made a model for all the children of God, as far as walking by faith in God's promises is an ornament to human character.

Sufficient then to our present purpose, we observe, that during the family worship institution, a little after the commencement of the third Millennium, about the 75th year of his life, God appeared to Abraham while he yet lived in Ur of Chaldea, and commanded him to depart out of that country, and that he would do for him certain things. Abraham obeyed. God gratuitously tendered to him *two promises*, not only interesting and valuable to Abraham himself, but to all the human race.

These two promises were intended to be the basis of a two-fold relation to God, and the foundation of two distinct religious institutions, called "the Old Testament and the New," "the Old Covenant and the New," "the Two Covenants," and "the Covenant of Promise." There was contemplated in them, the constitution for a temporal, and a spiritual kingdom of God—a kingdom of God of this world, and a kingdom of God not of this world. Be it, however, always remembered, when we attempt to form correct and comprehensive views of the whole economy of God's redemption, that these two promises were made while the Patriarchal institution was yet standing and several centuries before its close. What, then, it will be asked, are these

Two Promises.

We find them in their most simple form in the beginning of the 12th chapter of Genesis.