

latter event is also to precede the personal coming of Christ. But there are other passages which prove this. Matt. xxiv., 14—"And thir gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." We have shown above that although the end of the world may primarily mean the end of the Jewish polity, yet the language swells out till it finds its highest fulfilment in the end of the present order of things.—Granted, therefore, that the gospel was preached in all the known world () for its reception by the Gentiles, and its reception or rejection by the Jews, yet this is not the ultimate fulfilment of the verse, although we admit it was fulfilled primarily; but its primary fulfilment became a type of, and foreshadowed the ultimate and higher fulfilment to the present world. We are justified, therefore, as a church, in considering the commission of our Saviour to his disciples—"Go ye therefore and disciple all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost," as extending to and binding upon us; and we see the church acting upon it. Hence we are driven to the conclusion that the prophecy in Daniel, ii., 34—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces," signifies the Church of God and its triumphant extension over the world, and is yet to be completely fulfilled before the second personal coming of our Lord; verse 35—"And the stone that smote the image became a great mountain and filled the whole earth."—That the stone refers to the Messiah and his kingdom is plain from the following passage: Gen. xlix., 54—"But his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob," (from thence is the Shepherd the stone of Israel). Psalm cxviii., 22—"The stone which the builders refused is become the head-stone of the corner." Isaiah xxviii., 16—"Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Acts, iv., 11—Isaiah, viii., 16—"It was cut out of the mountain without hands," referring to the divine agency and the invisibility of the Spirit's mode of operation. The Kingdom of God cometh not with observation. That it is to become a great mountain and fill the whole earth refers to the preaching of the gospel to all nations. Matt. xxiv., 14—"It is to smite the image first."—But the stone had not smitten the image upon his feet at the end of the Jewish polity, for the Roman power symbolized by the legs and feet had not been divided into the ten kings or kingdoms symbolized by the ten toes in Dan. ii., 42, or the ten horns of Daniel, vii. Hence the stone's becoming a great mountain and filling the whole earth was to be after the destruction of Jerusalem, and therefore the preaching of the gospel to all nations, which it signifies, (Matthew,