

years before Messiah's birth, have direct reference to the Kingdom of Heaven—the christian institution. But should any lack faith on this point, let them open the prophecy of Daniel, and read the second chapter. Hear this holy man of God making known to the proud King of Babylon the progress and destiny of his own kingdom; the rise and fall of several subsequent nations, which, in their time, rose to control the destinies of millions. Hear him particularly delineate that “fourth kingdom,” that “iron,” dynasty; then place your eye attentively on the 44th verse, and hear him say, “And in the days of these kings, (of this fourth kingdom), shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever!” Here you perceive, that which Isaiah calls “the mountain of the Lord’s house,” Daniel calls a kingdom. He also places it in the future:—“shall the God of Heaven set up.” Thus we learn that “mountain,” “Lord’s house,” and “kingdom,” are used to denote one and the same institution. But *what* particular institution? Hear the Apostle of the Gentiles, (1 Tim. iii. 15,)—“*The house of the God, which is the Church of the Living God, the pillar and ground of the truth.*” This fact, then, is proven, viz.: That the House of the Lord and mountain, spoken of by Isaiah and Micah; the kingdom of Daniel; that which was the burthen of the preaching of the Baptist, the Saviour, and the Apostles; and the Church of the Living God, by Paul, all have reference to one institution—The Church of the Lord Jesus Christ—The kingdom of heaven.

Already the fact is established that this kingdom did not exist in the days of Isaiah or Daniel, for they both speak of it as yet to be established. The latter places its commencement after the rise and fall of three kingdoms, (and these future,) and during the administration of the fourth; which would lead us naturally to conclude that it would be several ages subsequent to his time. He wrote about six hundred years before Messiah’s advent. This kingdom was not set up during the ministry of John the Baptist; for he preached, “the kingdom of heaven is at hand.” *Neither did the kingdom come during the personal ministry of the Lord Jesus!* If the kingdom was set up during his sojourn in the flesh, why send out the Twelve and the Seventy to proclaim it, “at hand?” The year in which he was crucified, in fact, when he was about making preparation to go up to Jerusalem, to eat the last passover, he said to Peter, “I will give (yet future) unto the keys of the kingdom of heaven.”—Matt. xvi. 19. Here we see that the keys (secrets) of the kingdom had *not yet* been committed to man. By the way, we would ask, how can a kingdom be established until its ministers become acquainted with its laws?

The Jewish dispensation was in existence until the death of the Saviour; and the Lord has never yet had two dispensations in existence at the same time. Our Lord recognised the authority of Moses; he came to “fulfil the law.” He submitted to circumcision—he ate the passover—he sent the cleansed leper to the priest in accordance with the law of Moses—he called the Jewish Temple his father’s house, when