

1. A peculiar covenant relation existed between God and his ancient people, as parents.

This is fully and plainly stated in the history of Abraham.

In Gen. 17: 7, we are told that God entered into covenant with this distinguished patriarch. "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

This covenant plainly comprehended *spiritual*, as well as temporal blessings. It is not promised that Abraham and his seed shall have the land of Canaan for a possession, but it is *added*, "I will be a God unto thee, and unto thy seed after thee." "I will be their God." When Christians exclaim with joyful exultation, as did the Psalmist, Ps. 48: 14, "This God is our God for ever and ever," it is not a mere *earthly* interest in his love that gladdens their souls. The terms of the ancient covenant, and the manner in which it is frequently alluded to, clearly show that it embraced blessings of a spiritual nature.

This covenant was also *mutual*.

The obligation resting on Abraham in connexion with this solemn compact, is thus expressed: "Walk before me, and be thou perfect;" and Jehovah on his part, engages to be his God.

Further, this covenant embraced *his children*. His "seed" are particularly named; and to them, as we shall soon have occasion to observe, the seal of the covenant was applied, in token of their participation in its blessings.

This interesting relation was not limited to Abraham.—The same covenant was formally renewed with Isaac, Jacob and others. Indeed, we have frequent references to it, and traces of it throughout the Old Testament.

2. This same covenant relation between Christian parents and the Infinite God, exists under the gospel dispensation. Its blessings are just as accessible now, as in ancient times. This will plainly appear from the following considerations. When first made, the Divine declaration was, that it should be "an everlasting covenant;" and we have no account of its having been altered or annulled; nay, it is said to have been "*confirmed in Christ*." This is distinctly taught,