

that which is inward in the spirit. They had the token of the covenant, but they did not take the God of the covenant to be their God. But the very same thing occurs in the case of baptism.—Baptism has no more virtue to save sinners of itself, than circumcision.—They appear to be of precisely the same import. Hence I infer that they belong to the same covenant of grace.

Thirdly, I infer that the Abrahamic covenant, was the covenant of grace, from the fact that by that covenant he was constituted the father of all believers. “If ye be Christ’s then are ye *Abraham’s seed* and heirs according to the promise.” (Gal. 3. 29.) To what promise does the apostle here refer? To a promise in the Abrahamic covenant. I have made thee a father of many nations (See Rom. 4. 17.) Every true believer on earth, is a son or daughter of Abraham; and their conversion to God is a fulfilment of that promise. Consequently it is still in force, and having been confirmed of God in Christ it can never be done away. God had promised to Abraham not only an Isaac but a numerous seed, who like him should be born, not after the flesh but by virtue of the promise. Hence Paul says “Now we brethren as Isaac was, are the children of promise.” Gal. 4. 28. Now would it not be passing wonderful, if this covenant which constituted Abraham the father of all believers, Jew and Gentile, should be only a temporal covenant; and that it should not require faith nor promise salvation?

Fourthly. I infer, that the Abrahamic covenant was the covenant of grace, from its promises. Its great and comprehensive promise, and which in fact includes every thing else is—“I will be thy God.” That this promise implied a promise of eternal blessedness, is certain from the inference which our Lord draws from it. (Luke 20. 37 and 38 v.) “Now that the dead are raised even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living; for all live unto him.” The promise here referred to, was the promise of the Abrahamic covenant—“I will be thy God.” And our Lord here proved from it against the Sadducees, that it contained a promise of eternal life,