

how Ishmael and Esau should be in the covenant of circumcision, yet had no position in the covenant of grace. Nor is it possible for you to obviate the difficulty, that if Abraham be the federal head of his natural and spiritual seed, or of the covenant of grace, whilst Christ is confessedly the head of the same covenant, there must be two heads of that covenant, having as such, collecting titles to superiority. This is the first and great mistake respecting the covenant itself, which perplexes the whole subject,—corrupts all the subsequent reasoning, and confounds things which are essentially different.

Your third and fourth arguments stand thus. "We are told by the Apostle that the covenant made with Abraham was confirmed of God in Christ, Gal. iii. chap. 17th verse, hence the covenant made with Abraham was the covenant of grace." 4th. —It is clear, all believers under the gospel are justified by faith, and the Apostle tells us that in this Abraham was justified." Romans iv. chap. and 3d verse. No covenant did or could admit of justification by faith, except the covenant of grace." Here, I would ask, whether the covenant made with Abraham many years before the covenant of circumcision, namely, that of which the Apostle speaks, as confirmed of God in Christ, four hundred and thirty years before the Law, and which expressly secured spiritual blessings, was the same as the covenant of circumcision which expressly limits its stipulations to temporal blessings? It would be a most extraordinary and unparalleled circumstance, if one covenant should be deemed identical with another, which omits the most desirable and most important of all its promises. Your constant averment, that the communications made to Abraham were substantially the same, is contrary to scripture, for the Apostle does not speak of them as the covenant, but uses the plural number—*covenants*, and *covenants* of promise. Rom. ix. chap. 4th verse, Eph. ii. chap. 12th verse.

Let the reader peruse with attention the covenant of circumcision, recorded in Gen. xvii. chap. 2, 3, 7, 10, and 14 verses. Let him discover if he can, the clause "In thee shall all the families of the earth be blessed." This was expressed only in the first promise to Abraham, which was a republication of the same prediction given to Adam, and of the covenant made with Noah, whose names were thenceforth merged in that of Abraham, the spiritual representative of future believers, through his blessing God, which was accounted to him for righteousness;—a description applied to him with reference to a period long prior to the command respecting circumcision. To employ then, the phrase Abrahamic Covenant, as expressive of two distinct covenants, made at two different, nay, distant periods, and for different purposes, is a manifest confusion of language and misrepresentation of scripture, and to affirm that the covenant of circumcision includes both the temporal and the spiritual promises—when it is obvious that the spiritual promise is entirely exclu-