

Jordan's banks. John Baptizes him. But, lo, the heavens are opened, the Spirit descends, it rests upon the head of the Galilean, embodied and dove-like, and a commanding voice from heaven is distinctly heard, saying, "This is my Son, the Beloved, in whom I am well pleased." Here is the Anointed One—the promised Son—the heir of all things—the Messiah of God—the Mediator of the New Covenant, by whom and in whom the greater promise to Abraham is verified or made good. Thus, on Pentecost at Sinai, in the year of the world 2513 the one promise to Abraham was fulfilled; and at Pentecost at Sion, 4037, the other and larger promise was fulfilled. The Jews—Sinai—Moses—the old covenant are all in one group, and inseparable: all nations—Mount Sion—Jesus—the new covenant—are also associated together; and "what God hath joined let no man put asunder."

And yet the half Jewish and half Christian teachers of our times talk perpetually of "*the promise made to Abraham*," and "*the Abrahamic covenant*." If they will put the *ic* to Abraham's name, why not speak the truth and say "*the Abrahamic two promises*" and the Abrahamic *two covenants*"?

But why speak of one promise and one covenant? The answer is at hand. "Other foundation can no man lay" on which to build a church, to engraft all the infants in creation. The gist of seventy times seven volumes of old stale divinity is just this:—God made a promise to Abraham and confirmed it by covenant; and upon ratifying this covenant, the church was established—the "Abrahamic church." The Abrahamic church was somewhat enlarged and widened by Moses' law; and Christ extended and liberalized the same church still more by his gospel; hence we are still in the Abrahamic covenant, with a splice to it by the Jewish lawgiver, and a second addition by the Christian lawgiver. Kind reader, this is the "sound doctrine" of our own times. This is the issue of the "Abrahamic covenant"!! Papal Rome and Episcopal London, with their millions of votaries, have their origin in this sort of Judaism, mixed with a little heathenism, and duly tinctured with politics.

We do not wonder that three-fourths of all that Paul writes to the churches are taken up with these themes. The Holy Spirit knew that Popery would be born, that Episcopacy would be popular, and that tens of thousands of Judaizing teachers would spring up in the sixteenth, seventeenth, eighteenth, and nineteenth centuries, to amalgamate the covenants and make a puzzle of them; making the church all world, and the world all church, after the fashion of old