

are comparable to the difference between a bond woman and a free woman, or between Mount Sinia in Arabia and Mount Sion in Canaan.

Of these seven capital items, we select only three on which to remark at length for our present purpose. And first, the promises to Abraham. Our patience has been tried and our heart satiated by learned disquisitions upon the "Abrahamic covenant," as though only one promise was made to the great father of the faithful, and this one promise partially fulfilled by the lawgiver Moses, and the balance by the Lawgiver Jesus—as if God had made a covenant with Abraham like a promissory note, part payable at Sinai, 2513, and the rest at Sion, 4037. It is here where the cardinal error commences, which multiplies into ten thousand times ten thousand. The Abrahamic covenant, as used by the popular divines, is a pure figment, as we shall immediately attempt to show; and if we appear presumptuous in paying so little respect to the ponderous influence of learned theology which props the subject in its present popular form, we can only appeal to Moses and Paul for redress in the premises; for though the one is in the old school and the other in the new, they will both give evidence in our favor.

"I will make of thee a great nation; I will give unto thee all the land of Canaan; I will bless or curse them that bless or curse thee or thy seed" were the grand items of the first or fleshly promise to Abraham, which formed the basis of a covenant, ratified, as may be seen, Gen. xvii. "In thee shall all the families of the earth be blessed, or, as Paul has it, "In thee shall all the nations of the earth be blessed"—constituted the promise concerning Christ, which was the single sublime idea of the other covenant. An oath confirms both promises as presented in Gen xxii. That these two covenants were entirely distinct is clearly evident from a sentence from Moses and a few words from Paul. When the family of Abraham was on their journey to Canaan, God's language to them was "I will bring you into the land concerning the which I did swear that I would give it to Abraham, to Isaac, and to Jacob." Ex. vi 8. The consolidation of Abraham's children into a nation—their national code called the law—and their being put in possession of the land of Canaan—were all linked and connected with the promise to Abraham respecting his natural posterity, their greatness and glory. Now hear Paul: "The promise that he should be the heir of the world [or that in him all the nations of the earth should be blessed] was not to Abraham or his seed through the law." Rom. iv. Hence the law grew out of