

Hence St. Paul says, "By *faith* he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." But this faith did not respect merely the fulfilment of the *temporal* promise; for the apostle adds, "He looked for a city which hath foundations, whose builder and maker is God." Heb. ii. 9, 10.

The final engagement in the covenant was, that in the seed of Abraham "all the nations of the earth should be blessed." And St. Paul shows that this blessing was nothing less than the justification of all believers in all nations, by faith in Christ: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. iii. 8, 9.

This covenant, therefore, though it had respect to a national seed, *Isaac*, from whom a numerous progeny was to spring, and to an earthly inheritance, *the land of Canaan*, provided for this issue, was nevertheless, under these temporal advantages, to all intents and purposes *the covenant of grace*. This covenant was perpetuated in its visible form by that special covenant which God made with the descendants of Abraham, in the line of Isaac and Jacob, whom He acknowledged as His visible Church.

(2.) *Of the Abrahamic Covenant, circumcision was the sign and seal.*—The children of Jewish parents, under the former dispensation, were not only allowed to be circumcised, *but were positively required to be so*, under penalty of excision from that covenant. "This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in thy house, and he that is bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Gen. xvii. 10—14.

This rule continued from the time of Abraham, throughout all the Jewish dispensation, till the time of Christ.

"Abraham circumcised his son Isaac being eight days old, as God had commanded him." Gen. xxi. 4. And Christ was circumcised on the