

- (d) This covenant included the infant seed of believers

Genesis 17:9-12 -- "God said further to Abraham, "Now as for you, you shall keep My covenant, you and your seed after you throughout their generations. This is My covenant, which you shall keep, between Me and you and your seed after you: every male among you shall be circumcised. And you shall be circumcised in the flesh of your foreskin; and it shall be the sign of the covenant between Me and you. And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your seed."

- (e) This covenant was signified and sealed by the external rite of circumcision

- (f) This covenant was not annulled by the imposition of the Mosaic Covenant

Galatians 3:17-18 -- "What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise."

- (g) This Covenant of Promise, a grace covenant, made by God with Abraham and with his seed, remains, in its spiritual aspects, in full force today

Romans 4:16 -- "For this reason it is by faith, that it might be in accordance with grace, in order that the promise may be certain to all the seed, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all."

- (h) Where and when were infants excluded from this grace covenant?

God's pattern of working throughout the Old Testament dispensation was through families; i.e., it included the infants of believers. Where and when did God change His pattern?

The sign and seal of the covenant was changed (ritual circumcision to ritual baptism), but where is there evidence that the subjects were changed, in that the infant seed of believers were excluded?

It is sometimes objected that this is an argument from silence. However, it is not an argument from complete silence, since the pattern was already established during the Old Testament dispensation. The question is, Where and when was this already-accomplished pattern changed

It would seem reasonable, when a change is to be made in an existing pattern, to expect that some directive stipulating that