

of life and immortality. Did Abraham have it? Yes, if Paul told the truth, he did. What does he mean when he says, “God, foreseeing that he would justify the heathen through faith, preached before the gospel unto Abraham?” What does he mean when he tells us about Moses and the children of Israel? Says he: “We have the gospel preached unto us, as well as they: but the word preached unto them did not profit them, not being mixed with faith in those who heard it; wherefore the law was added because of transgression.” What was it added to? Why, to the Gospel, for they had the Gospel before, and the law was added not as a peculiar kind of a blessing that some people speak of, but as a peculiar kind of a curse—the law of carnal commandments—“a yoke that we nor our fathers were able to bear.” And when Jesus came, what did he bring? Why, the Gospel, and with that Gospel light and revelation and communication with God, and ministering of angels and the gifts of tongues and healing and prophecy, and the power of God made manifest among the people as it was in former times. Life and immortality were again brought to light, the heavens were again unveiled, angels ministered to man, and they had a knowledge of things to come. The law was added because of transgression, and when the Gospel came, it came not to do away with the law or the Prophets, but to fulfil them. It was not a law of carnal commandments and ordinances, but “the law of the spirit of life in Christ Jesus, which makes us free from the law of sin and death;” the law of the Gospel whereby men were adopted into the family of God, and became “heirs of God and joint heirs with Jesus Christ,” that “if we suffer with him,” as he once said,

“we shall also reign with him, that both may be glorified together.” It was a thing that adopted them into the family of God, and made them heirs of God and joint heirs with Christ his Son, and one of the principles of eternal life, and like all other revelations, was adapted peculiarly to the position that they then occupied. It was called the Gospel, and there was a Priesthood connected with it, and what was that called? Why, the Melchizedek Priesthood. What did the Melchizedek Priesthood do? It held the keys of the mysteries of the revelations of God. And who was Christ? He was a Priest forever after the order of Melchizedek. And what did he introduce? The Gospel. And who was Melchizedek? A man that blessed Abraham we are told, and to whom Abraham paid tithes of all that he possessed; and Paul tells us that, “Verily the less is blessed of the greater,” and this Melchizedek was greater than Abraham was, although Abraham was the father of the faithful. What kind of a thing did Jesus introduce when he came? He introduced the Gospel; he had the Priesthood after the order of Melchizedek. What did Melchizedek have? Why, the Priesthood after the order of the Son of God, if you please. If Christ’s Priesthood was after his order, the Melchizedek Priesthood must be after the order of the Son of God. And if Christ introduced the Gospel, Melchizedek had the Gospel, and Melchizedek blessed Abraham, and he had the Gospel preached to him, so says the Bible that the Christians profess to believe in.

Well, then, if this has been the way of God’s dealing with the human family in all ages, it would seem that he would continue to deal with men on the same principle now.

John the Revelator speaks of a