

sions, till the seed should come to whom the promise was made."

Added to what? Added to the Gospel, which before that time had been preached unto Abraham, and also to ancient Israel. But the Israelites under Moses, were unable to live the perfect law of the Gospel, were not strong enough to overcome evil with good, as the Gospel requires, so a law of carnal commandments was "added" to the Gospel—a law which included the principle of "an eye for an eye, a tooth for a tooth"—a law which was suited to their capacity. Paul still speaking of this subject in the same chapter of Galatians, already quoted (23rd verse), says:

"Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

"But after that faith has come, we are no longer under a schoolmaster."

From these passages of Scripture, we learn this: The Gospel was preached to Abraham, and also to ancient Israel. The Israelites were unable to live the law of the Gospel—so a law of carnal commandments, known as the law of Moses, was given as a schoolmaster to bring them up to the higher law: Christ came and introduced that higher law—the Gospel, explained its precepts, and pointed out the difference between it and the law of Moses. The Gospel took the place of the law of Moses, which was laid aside, having fulfilled the object for which it was added to the Gospel. If then the law of Moses was not an everlasting covenant, this prophecy of Isaiah's, which we are considering, does not relate to it, as the prophecy

of Isaiah was concerning an everlasting covenant.

We find in Hebrews xiii, 20, the following: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect," etc.

From this we learn that Christ's blood is called the blood of the everlasting covenant. Paul in writing to Titus, gives us to understand that he lived "In hope of eternal life, which God, who cannot lie, promised before the world began," and this immortal life which God had promised—this everlasting covenant which God had made with man before the world began, was sealed by the blood of Christ, and this life and immortality were brought to light through the Gospel—and is called in the Scripture, the everlasting Gospel or covenant; and Isaiah says that the laws of the everlasting covenant, or the Gospel laws, shall be transgressed, the Gospel ordinances shall be changed: and in consequence of these serious transgressions, the earth is to be burned, and few men left; which judgment still is hanging over the inhabitants of the earth. Having proven then that this prophecy of Isaiah's refers to the Gospel, and not to the law of Moses, let us remember that Jesus said, "Though heaven and earth pass away, not one jot or tittle of my word shall fail, but all shall be fulfilled." Either Isaiah was mistaken when he spake as moved upon by the Holy Ghost, in relation to the world departing from that order of things inaugurated by the Savior, or else the Christian world is incorrect in maintaining that the Gospel in all that is essential, has continued from the days of Jesus to the present time.