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 un-
der Moses, were unable to live the per-
fect law of the Gospel, were not strong
enough to overcome evil with good, as
the Gospel requires, so a law of car-
nal commandments was "added" to the
Gospel—a law which included the prin-
ciple of "an eye for an eye, a tooth for a
tooth"—a law which was suited to their
capacity. Paul still speaking of this sub-
ject in the same chapter of Galatians, al-
ready quoted (23rd verse), says:

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

"Wherefore the law was our school-
master 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 Is-
rael. 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 school-
master 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 fol-
lowing: "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 ever-
lasting 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 ever-
lasting 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 trans-
gressions, 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 mis-
taken when he spake as moved upon by
the Holy Ghost, in relation to the world
departing from that order of things inau-
gurated by the Savior, or else the Chris-
tian world is incorrect in maintaining
that the Gospel in all that is essential,
has continued from the days of Jesus to
the present time.