

GOD'S EVERLASTING COVENANT

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I Ask that you will consider the "Sabbath School Lessons on God's Everlasting Covenant," as given in the Sabbath School Lesson Quarterly, senior division, third quarter, 1907. I ask you to look at these lessons themselves, in the very wording of the lessons, repeatedly given, and study them for yourselves a little while to see what they really teach. I ask you to consider the lessons-- p. 1, Para. 3, [EC].

1. In view of the plainest and simplest facts, p. 1, Para. 4, [EC].

2. In view of the plain Scriptures; and then, p. 1, Para. 5, [EC].

3. In another way which at least no Seventh-day Adventist should be unwilling to face. p. 1, Para. 6, [EC].

First, in point of fact: This lesson pamphlet makes God's everlasting covenant to be "Obey and Live." And this covenant of "Obey and Live," which is made to be the everlasting covenant the Lesson Quarterly also makes to be "universal:" comprehending not only Adam but the angels and all creatures of all worlds. Read it:-- p. 1, Para. 7, [EC].

"The angels must have lived under the same covenant as man, namely, 'Obey and Live,'" Note 2 to lesson 1, pages 3, 4. p. 1, Para. 8, [EC].

"Since harmony can exist only when all wills, all choices, are in accord with one supreme will, it is apparent that death must be the result to the one who persists in wrong choosing. Hence, the covenant is 'Obey and Live.'" Note 4 to lesson 2, pages 5, 6. p. 1, Para. 9, [EC].

We have found the condition of the covenant between God and His creatures to be "Obey and Live, Note 1 to lesson 3, page 7." p. 2, Para. 1, [EC].

Accordingly under "e" of notes to Lesson 1, the Lesson

Quarterly says:-- p. 2, Para. 2, [EC].

"The compact, or covenant, under which Adam began his existence was that God promised life only on condition of Adam's obedience." p. 2, Para. 3, [EC].

Note that what that says is that Adam "began his existence" under a "compact," which is an agreement, between him and God; the terms of that compact being that "God promised him life ONLY on condition of Adam's obedience." p. 2, Para. 4, [EC].

Now, as a matter of simplest, plainest fact, is it true that Adam began his existence under an agreement between him and God. The only possible way in which it could be true that Adam "began his existence" under an agreement, of any kind whatever, would have to be that he entered into that agreement *before* he existed. For if his existence began before the agreement was made; then it is a plain open and shut that he did not *begin* his existence under that agreement. And if it be true that Adam began his existence under that agreement, then it is equally a plain open and shut that the *agreement existed* before he did: and the only way that the agreement between him and God could exist before he existed, would, in the nature of things, have to be that he entered into that agreement before he existed: p. 2, Para. 5, [EC].

Note also that according to the Lesson Quarterly this agreement was that "God promised, life ONLY on *condition* of Adam's obedience." As certainly then as life was promised him only on a *condition*, so certainly he did not already have life; and not having life, he agreed to obey in order that he might have it; as it was "only" on that "condition" that he could have life. This again demonstrates that by these lessons Adam entered into this agreement before he had life, that is, before he existed; and did really "begin his existence" under that compact or agreement into which he entered before he began his existence. p. 2, Para. 6, [EC].

But how could Adam, or even an angel, enter into an agreement, even with God, *before his existence began*? Where was Adam before his existence began? What was he before his existence began? Does anybody who has any capacity, or sufficient courage, to think, need to be told that such a thing as that is, in every conceivable sense, an absolute

impossibility? And can any such one fail to see that in point of fact the material and fundamental proposition of this Lesson Quarterly is not in any sense true? p. 3, Para. 1, [EC].

Since Adam, angels, and every other intelligence must necessarily be alive before they could possibly enter into any compact, it follows in the nature of things that each one began his existence with *life*, and not with any such thing as an *agreement to do something* in order to get life or to have it: Therefore, the simple and plain fact, and the plain Scripture truth, is that Adam and angels began their existence with life; and that this life was, by the gift of the grace of God, in creating them living souls; and was not, in any sense, under, nor was it by virtue of, any compact or bargain or condition or anything of the kind. p. 3, Para. 2, [EC].

Further: As the central proposition of this whole Lesson Quarterly as to God's everlasting covenant is that it is "Obey and Live," let us look at this on its own merit. This says that to Adam and angels God promised life "only on condition of obedience;" and this was a "compact," an agreement, a contract, upon a "condition" or proviso, between God and His creatures. p. 4, Para. 1, [EC].

According to these lessons, then, on God's part He promised to give to them life *provided* that they would obey; and on their part they promised to *obey* so that they could have that life. Then when they promised to do it, so that they could have the life, and *had* to do it *before* they could have the *life*, then when they did do it and so *got the life*, how was it in fact and in truth that they got the life? There is only one possible answer, and that answer is perfectly clear: It is that they got life by their own works. p. 4, Para. 2, [EC].

When God promised life only on condition of obedience, then it is positive and plain that their hope of life rested only on their obedience. And since God's part could not come in till their part was fulfilled; since God's promise could not come in till their promise was made good in obedience, it follows that their hope of obedience rested only on the virtue of their own promise to obey. And thus by this Lesson Quarterly, God's everlasting covenant is made to rest on the promise of His creatures. p. 4, Para. 3, [EC].

In perfect consistency with this is the suggestion all through the lessons of God's eternal or everlasting covenant being "broken" and "renewed." "Broken" and "renewed." For if the covenant were God's indeed and rested on God's promise only, then it never was broken and never could be broken. For God neither will nor can break His own promise; and no creature can break God's promise. And since the teaching of these lessons throughout as to the everlasting covenant, is that it was "broken" and "renewed", and that it had to be "renewed" because it had been broken; it follows that, in perfect consistency the teaching of these lessons as to the everlasting covenant is that it was in truth only a creature's covenant because its real basis was only the creature's promise. p. 4, Para. 4, [EC].

This is all natural enough and perfectly consistent, when, as the lessons teach, this covenant was the creatures' agreement or compact and their promise was, that they would obey the law of God, the Ten Commandments, in order that they might have righteousness and life. For Lesson IV, page 8, says that: p. 5, Para. 1, [EC].

"We must conclude... that God has one eternal, universal covenant, the center of which is His law;" and Lesson III, page G, shows that this is "the Ten Commandments." According to these lessons, then, the compact or agreement between God, and Adam and the angels. God's everlasting covenant of "Obey and Live," was that God promised them life "only on condition" that they would keep the law. And they agreed to keep the law in order to have righteousness and life. Their righteousness, therefore could be nothing else than righteousness, by the works of the law. p. 5, Para. 2, [EC].

Further, The Lesson Quarterly says that "righteousness and life go together." That is the truth. But in this connection see what it is made to tell: As Adam and angels all could have life only by their own works, in fulfillment of their own promise to obey; and as righteousness and life go together, it is positive and plain that they got righteousness by their own works in fulfillment of their own promise, and so this righteousness was absolutely and exclusively their own righteousness. And since their promise of obedience must be fulfilled before God's promise of life could come in or be of effect, it also follows that

the righteousness of their own works upon their own promise was entirely their own righteousness and not the righteousness of God at all. It was absolutely righteousness by works and not by faith; it was exclusively *their own* righteousness, by *their own works*, upon their own promise and not in any sense the righteousness of God which is by faith. p. 5, Para. 3, [EC].

It is worth noting also the sheer thoughtlessness of such a notion as that God's covenant should be renewed because it has been broken. Instead of the covenant needing to be renewed, in such case it is the *person who broke it* that would need to be renewed: In Lesson III, question 4, God's covenant is made identical with his law of Ten Commandments. But what notion is this that suggests that God's law must be renewed when it is broken? And is it renewed every time that it is broken? Why should not the real gospel thought be recognized that it is the sinner, and not the law, that needs to be renewed? that it is the *person who fails*, and not the Covenant that cannot possibly fail, that needs to be renewed. But this teaching of the lessons only the more confirms the truth that what these lessons make to be God's "everlasting covenant" is nothing else than a covenant that can fail, and so a covenant whose final basis is the promise of the creatures. p. 6, Para. 1, [EC].

But worse than all this even: such a conception presents to us God as being one who did not have enough confidence in His own goodness or the merit of His own truth or the worth of His own grace, to lead Him to trust to this to win their free confidence and loving obedience; but, to secure it, must put them under bonds of a legal system of bargain and "compact," of "condition" and proviso! p. 6, Para. 2, [EC].

But that is not God at all. That is not the God and Father of our Lord Jesus Christ. The very inherent name of the true God is "The Lord, the Lord God; merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." And he has enough confidence in His own mercy and grace, and long suffering and goodness and truth and forgivingness, to depend upon this alone to secure eternally the spontaneous free-flowing, grateful service of His created intelligences. And this was all settled for eternity before ever there was a creature or any creation

at all. p. 7, Para. 1, [EC].

See it: Intelligence is essential to virtue. Freedom of choice is essential to intelligence, and freedom of choice is essential to virtue. God made angels and men intelligent. He made them to be moral. He therefore made them free to choose; and He eternally respects that freedom of choice. He made all intelligences free to choose Him. This perfect freedom of choice to glorify Him, comes in itself the freedom of choice not to do so. But for any intelligence to choose not to glorify God is sin. Therefore, in the nature of things, freedom of choice involves the possibility of sin. p. 7, Para. 2, [EC].

Then as God, created angels and men free to choose, and thus free to choose to sin if they should choose, did He not therefore have to provide against this possible choice before they were created? Did He not have to provide for the possibility of sin, before ever a single creature was created? Most assuredly; *and He did so*. And this provision which He then made is an essential part of that eternal purpose which He purposed in Christ Jesus our Lord and which is revealed in the preaching of the everlasting Gospel. p. 8, Para. 1, [EC].

Let us go back to when there was no created thing; back to the eternal counsels of the Godhead. The existence of God is not a self-satisfied existence. His love is not self-love. His joy is not fulfilled in wrapping Himself within Himself and sitting solitary and self-centered. His love is satisfied only in flowing out to those who will receive it and enjoy it to the full. His joy is fulfilled only in carrying to an infinite universe full of blessed intelligences the very fullness of eternal joy. p. 8, Para. 2, [EC].

Standing then, in thought with Him before there was a single intelligent creature created, He desires that the universe shall be full of intelligences enjoying His love to the full. In order to do this; they must be free to choose Him and to choose to serve Him. But in their freedom to choose to serve Him lies also the freedom to choose not to serve Him, free to choose not to enjoy His love. They must be free to choose Him or themselves, life or not life. For to choose not Him is to choose not life, and to choose not life is to choose death. p. 8, Para. 3, [EC].

But this involves the possibility of the entrance of sin, the possibility that some will choose not to serve Him; that some will choose the way of sin. Shall He then refuse to create, because if He does it must be with the possibility that sin may enter; which is the very opposite of His very nature? This would be but eternally to remain self-centered and solitary. More than this, such a shrinking would in itself be but to cease to be God. For what would be the worth of a God who cannot do what He desires? Who cannot fulfill His own will? p. 8, Para. 4, [EC].

So, then, since he is God He is Creator and He will create realms of intelligences. But, lo! He is to create them free to choose, and therefore with the possibility of their choosing not His way, and therefore with the possibility of their sinning. Shall he then seek to guard against the entrance of sin by putting them all under bonds to keep the peace? under bonds of a bargain and "compact," upon "condition" and proviso, that they will obey, that they will keep His law, that they will not sin? and this all in order that they may secure life from Him? No, eternally, no! Such a thing as that would be the surest possible guaranty of the entrance of sin. And even until sin might enter, the service would be only the service of legality; their obedience only their own, upon their own promise, and their righteousness only of themselves and of the law. That, therefore, is eternally not the way of God. p. 9, Para. 1, [EC].

No, thank the Lord, such as that is not the God and Father or our Lord Jesus Christ. He made all intelligences free to choose, and to *think as they choose*; and therefore free to sin if they choose. And at the same time, in His infinite love and eternal righteousness, He purposed to give *himself a sacrifice to redeem all* who should sin; and give them even a *second freedom* to choose Him or themselves, to choose life or death. And those who the second time and against all this would choose not Him who is their life, let them have what they have chosen, which could be only death. And those who would choose life, the universe full of them, let them enjoy to the full that which they have chosen, even eternal life, the fullness of perfect love, and the dear delights of unalloyed virtue and joy forevermore. p. 9, Para. 2, [EC].

This is God, the living God; the God of love, the God and

Father of our Lord Jesus Christ, who is fully able to do whatsoever He will, and yet leave all His creatures free. This is He who from the days of eternity "worketh all things after the counsel of His own will." And this is "the mystery of His will, which He hath purposed in Himself; that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." and that "God may be all" in each one and "in all." This is "the eternal purpose which He purposed in Christ Jesus our Lord"; and of which the Gospel in this world is only the revelation: Eph. 3:8-11; 1 Peter 1:12. p. 10, Para. 1, [EC].

And this is simply why it is that whosoever, cherub, angel, or man, hardens himself against all this infinity of the goodness, mercy, and grace of God in confirming to the limit his choice not to love Him, thereby makes of himself only a very devil. p. 10, Para. 2, [EC].

Second: In view of the plain Scriptures,-- p. 10, Para. 3, [EC].

Again I ask, What were the angels, and what was Adam when they began. their existence? Intellectually, morally, and spiritually were they mere bodies of pulp? Were they putty people that could receive impressions and take shape only by pressure from without? p. 11, Para. 1, [EC].

What saith the Scriptures? Adam was created in the image of God. *Gen. 1:26, 27.* He was clothed and crowned with glory and honor. *Ps. 8:5; Heb. 2:7.* In the very first hours of his existence he stood in a mind of such compass, of such penetrative power, of such flexibility, and yet of such precision, that he could read instantly each created thing, and run in succession through the whole realm of beast and fowl and at sight, catch the secret of the very nature of each, and express the thought of God as therein manifested. In heart and mind, in thought and will, he was so at one with God in the Spirit of God that every faculty was but the faculty of the divine mind; and all this upon his own free choice. *Gen. 2:18-20.* And even he was a "lower than the angels." *Heb. 2:7.* p. 11, Para. 2, [EC].

And now these lessons would have us believe that such splendid intelligences as those, who in thought and will and spirit were so perfectly at one with God in the very

thought and will and Spirit of God that these splendid intelligences were held up by God *for a bargain*, for a "compact," *for a promise*, upon *condition* and proviso that they would obey *so that they could have life*, and that "God *promised* them life ONLY on *condition* of obedience!" p. 11, Para. 3, [EC].

No, eternally, no. They already *had* life *from the Author of life*. They dwelt joyously in the very presence of Him who of Himself was their life, and with Whom is the Fountain of life. *Deut. 30:20; Ps. 36:9*. They beheld the [glory] of Him. Who is also the Fountain of light, and in Whose light they saw light. And as they with open face thus beheld His glory they were changed into the same image from glory to glory, even as by the Spirit of the Lord. *Matt. 18:10; 2 Cor. 3:11*. Their life was from Him; and since "righteousness and life go together," their righteousness was from Him. They lived, from Him and by Him and in Him and with Him; and they were righteous, from Him, and by Him and in Him. Thus their righteousness was the righteousness of God, and not of themselves; not their own righteousness which was of the law, but the righteousness of God which is by faith. p. 11, Para. 4, [EC].

They knew no such thing as "Obey and Live"; much less did they know any such thing as a bargain, a "compact," or any hard-and-fast "condition" upon which "only" they could have life. No; they lived. And they knew only to live from God and in God. They lived from Him who was their life. They lived by Him and in Him and with Him who is the Fountain of Life. And in the *very living* thus, obedience was manifested in the very manifestation of the life and righteousness of God in them. It was not an obedience of outward compliance; nor of legalistic form: It was an obedience of the inspiration of the life and love of God; an obedience freely and unconsciously flowing from within because of the possession of the life and love and righteousness of God in the fullness of the possession of the holy Spirit of God. p. 12, Para. 1, [EC].

Now please bear in mind that I am not in any conceivable way either saying or intimating that Adam and the angels did not keep the law of God before they sinned. What I *am* saying, and saying with an eternal emphasis is, that: p. 12, Para. 2, [EC].

(a) Not one of them ever did it in order to be righteous,

nor in order to get life, nor to have life. p. 13, Para. 1, [EC].

(b) Not one of them ever *promised* to obey or keep the law in order that he might have righteousness, nor in order that he might have life nor for any other purpose, nor for any reason whatever. p. 13, Para. 2, [EC].

(c) God never held them up on a bargain or agreement or any "condition" requiring of them a *promise of obedience* before they could have life. p. 13, Para. 3, [EC].

By the direct, and the only teaching of this Lesson Quarterly as to God's everlasting covenant, we are thus brought face to face with the awful fact that these lessons make God's everlasting covenant, in fact and in principle, in letter and in spirit, to be identical with the covenant from Sinai which the Scriptures declare to be a covenant of bondage; and which this Lesson Quarterly itself correctly recognizes to be "the covenant of bondage."--Pages 14-18. Please see this for yourself. p. 13, Para. 4, [EC].

Question 10, page 15, is "What proposition and promise did God make to them at Sinai?" And the answer is given "Ex. 19:5, 6," which runs thus: "Now therefore, if ye will, obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." This, taken with the same thing as referred to in Jer. 7:23, "Obey my voice, and I will be your God, and ye shall be my people" and Jer. 11:4, "Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God," makes it plain that the covenant at Sinai, which these lessons themselves recognize as the covenant of bondage was in very substance simply and only "Obey and Live." p. 13, Para. 5, [EC].

Question 11, page 15, of these lessons is, "What did God set before them as a principal part: of the covenant?" and the answer is -- "*Ex. 20:1-17*": that is, the Ten Commandments. p. 14, Para. 1, [EC].

Question 12 of this same lesson is, "What did the people say when Moses submitted the matter to them?" And the answer is *Ex. 19:7, 8; 24:3, 4, 7*: which is, "All that the Lord hath said will we do;" and "All that the Lord hath

said will we do, and *be obedient.*" p. 14, Para. 2, [EC].

And that which is shown by these three questions and their Scripture answers is nothing else than that the transaction at Sinai was a "compact or covenant under which God promised life only on "condition of obedience." p. 14, Para. 3, [EC].

It was nothing else than a compact or covenant of "Obey and Live." p. 14, Para. 4, [EC].

Of this compact or covenant at Sinai no one can intelligently or truthfully say anything else than what these lessons say about the everlasting covenant"--that under it "God promised life only on condition of obedience. Of this covenant at Sinai no one can intelligently or truthfully say other than what these lessons say of God's everlasting covenant--that it is "Obey and live." p. 14, Para. 5, [EC].

Of this covenant at Sinai no one can intelligently or truthfully say other than that since they could have what ever God promised us on condition of their obedience: then God's promise could not come in until their promise was fulfilled in the obedience which they promised; therefore the real basis of this covenant at Sinai was the *promise of the people*; the obedience and the righteousness was altogether their own, by *their own works* upon their own promise; and therefore all the righteousness that this covenant could know was their own righteousness, and not God's righteousness; their own righteousness by their own works of the law, and not at all the righteousness of God which is by faith. p. 14, Para. 6, [EC].

And that in very substance and in very process is just what we have found that these lessons teach concerning God's everlasting covenant. There is therefore no room for doubt or question that these lessons make God's everlasting covenant to be in very substance the same as the covenant from Sinai, and therefore a covenant of bondage. p. 15, Para. 1, [EC].

Therefore these lessons do, in fact, and in doctrine, make God's everlasting covenant to be a covenant of bondage, God's kingdom a kingdom of bondage, and His service a service of bondage. It is identical with Abraham's plea, "O, that Ishmael might live before thee!" But that plea

could not stand with God, even from blessed Abraham. Instead of it Isaac was promised, and from the promise and grace of God alone. And of Isaac God said, "I will establish my covenant with him for an everlasting covenant, and with his seed after him." *Gen. 17:18, 19*: Isaac was a child of the *promise of God altogether and alone; a child of the promise of God only*; in the very beginning of his existence and through all the existence that followed, in righteousness. The universe of God is not a universe of bondage, but of perfect freedom. It is not a universe of the works of the law, but of grace through faith by the promise of God alone and altogether and forever. p. 15, Para. 2, [EC].

But why was the covenant at Sinai a covenant of bondage? Didn't they promise to obey and keep his law, -- the Ten Commandments? -- Certainly. p. 16, Para. 1, [EC].

And is not obedience to God in the keeping of his law a good thing? -- Unquestionably. Then wasn't it a good thing that they promised? -- Most assuredly. p. 16, Para. 2, [EC].

Then what was the difficulty? Where was the fault?--The difficulty was not in the thing that they promised to do, but in their promise to do that thing. The covenant from Sinai is declared by the Scriptures to have been faulty: that it was faulty in the promises, and that the fault was found "with them." *Heb. 8:7, 8*. Yet all that they did was to promise that they would obey the voice of God and keep The Commandments. Therefore by the plain word of the Scriptures it was a fault for the people at Sinai to promise to obey God's voice and keep His law in order to have God be their God, and they to be His people. And this simply for the reason that they could not do it. It was therefore a fault for them to enter into a compact of obey and live. p. 16, Para. 3, [EC].

It will doubtless: be said, "Of course this was true: of them because they were sinners; but it could not be true of angels and of Adam at the beginning of their existence and before they were sinners." p. 16, Para. 4, [EC].

Now I am going to be just as bold as the awful error of these lessons demands. For the time has come: the time to have the truth stand out clear and distinct just as it is in the naked truth of God itself. For fifteen years it has

been waiting for this plain, positive, and wide-open statement of it, lest the people might not be able to bear it. But now this crisis demands that this shall be so no longer; but that this truth be told, independent of all considerations except that of the truth alone. p. 17, Para. 1, [EC].

Therefore, I now say deliberately and forever that it is a fault for any person in the universe, either angel or man, at the beginning of his existence or at any other time, to promise to obey the law of God in order that he may have life or righteousness, or for any other purpose or for any reason whatever. It is a fault for either angels or men ever to enter into any compact of "Obey and Live," or to offer to God obedience as the satisfaction of a "condition" upon which "only" they can secure the promise of life. And this for the reason that under such "compact" and upon such "condition" their obedience and therefore their righteousness would be only of themselves and of the law. And self-righteousness is no more true righteousness, and no more acceptable to God in a heavenly angel than it is in an earthly Pharisee: p. 17, Para. 2, [EC].

Why, the Lord Jesus Himself, the Creator and Lord of all, the glory of God and the Light of the universe, when He came down to this world and took "the form of a servant," could not manifest his own righteousness, righteousness of himself but must "empty Himself" and must "do nothing" of Himself; and this in order that the righteousness of God might appear the righteousness of God by faith. *Phil. 2:5-7; John 5:30; 12:49; 14:10*. And when the Lord of glory "in the form of a servant" could not do this, then no angel (all of Whom in fact are but servants; *Rev. 19:10; 22:9*), could, or can, ever do it. And when the Lord of glory Himself could not do it in "the form of a servant" on earth, no angel could ever do it in heaven. p. 17, Para. 3, [EC].

What then? Just this: The Lord of glory, emptying Himself, and doing nothing of Himself, in order that not even His own righteousness should appear; but only the righteousness of God, as the mighty and glorious "Leader" that He is, He has, in this, revealed the way, has set the pace, and has lifted the true standard, to all the universe, of the only Way, to the only righteousness that can ever be acceptable to God--the righteousness of God alone; the righteousness of God which is by faith of Jesus Christ. p. 18, Para. 1,

[EC].

For when in truth did God give Christ, and give Himself in Him? When in truth, did Christ offer Himself? When did He "empty Himself"? The answer is, "Before the foundation of the world". (1 Pet. 1:20) before there was any creature, yea, even before there was any creation. p. 18, Para. 2, [EC].

Creation itself rests upon the grace of God who denies Himself, who gives Himself; who empties Himself, for the life, the joy, and the good of His creatures. And the divine thing of emptying Himself that God might appear all in all, this divine thing that was done in truth before there was any creation, and that was done in very fact on the cross of Calvary this divine thing it is, that is the only way of righteousness anywhere in the wide universe, or in eternity. p. 18, Para. 3, [EC].

Thus the way of righteousness of the angels and of Adam at the beginning of their existence was only the way of righteousness of God which is by faith of Jesus Christ. This is now the third time in this study today that I have spoken of the righteousness of Adam and the angels from the beginning, as being only the righteousness of God which is by faith, and not by works of the law. And now in the word of the Holy Scriptures I read it with all the solemn glory and Christian delight of personal experience: "I do not frustrate the grace of God; for, (whether to angels or to men) if righteousness come by the law, then Christ is dead in vain." Gal. 2:20. p. 19, Para. 1, [EC].

Righteousness, whether to men, to angels, to bright seraphim, or to exalted cherubim, comes not by obedience of their own, from their own "promise" under a "compact," upon "condition" and proviso. It comes only from the grace of God through the faith of Jesus Christ; never their own righteousness which is of the law, but always only "that which is through the faith of Christ, the righteousness which is of God by faith." p. 19, Para. 2, [EC].

And in this word "faith" I mean not a mere theoretical notion, but "faith" in its only true meaning of the will submitted to Him, the heart yielded to Him, and the affections fixed upon Him. This only is faith; and this itself by the grace and gift of God. And this faith, of the will submitted to God through Christ, of the heart yielded

to God in Christ, and the affections fixed upon God by Christ--this is the faith of angels as truly as of men. And by this faith and in this faith of the Lord Jesus, all the glad array of holy angels, bright seraphim, and beatified cherubim, as well as men, empty themselves of all thought of self, of all thought of any righteousness of self or of law, and receive the righteousness of God, which is by faith of Jesus Christ, through his boundless grace. p. 19, Para. 3, [EC].

And "Obey"?--Of course they obey. But the obedience is not an outward compliance, or of law; but the inward free-flowing service of love, which is the only true obedience in heaven or earth. And in this obedience, of course, they live; for it is the very expression of the life and righteousness of God which is in them by the faith of Jesus Christ through the grace of God. p. 20, Para. 1, [EC].

Therefore according to the simple facts and the plain Scriptures, these lessons are fundamentally wrong and inculcate ultra and destructive error; error that is subversive of souls, in that it is subversive of God's everlasting covenant, of grace, and the free gift of life, and righteousness. p. 20, Para. 2, [EC].

Now, I come to that "other way" of considering this matter, that way which at least no Seventh-day Adventist should be unwilling to face or to follow. I mean that now I ask you to consider these lessons by the writing of the Spirit of Prophecy. p. 20, Para. 3, [EC].

I have here "Desire of Ages," "Patriarchs and Prophets," "Steps to Christ," and "Mount of Blessing." With the loud and exacting professions of loyalty to the Spirit of Prophecy that have for the past five years been so generally made in the Seventh-day Adventist denomination what these books tell ought to be acceptable to every Seventh-day Adventist. And I say to you these books show that these Sabbath School Lessons on the Everlasting Covenant are just what I have said, and what I have shown from the facts and the Scriptures, that they are; fundamentally wrong and destructive of the very foundations. Anybody can read in these books in plain words the very thought of every point upon which I have challenged these lessons and shown that they are fundamentally wrong and destructive of the very foundations of the universe of the God of love and liberty. p. 20,

Para. 4, [EC].

Yet please bear distinctly in mind that I do not bring these books to prove, what I have said. That is proved from the Scriptures. What I have said is the very thought and word of the Scriptures and so is final. What I bring these books for is that you may see that in these lessons the Seventh-day Adventist denomination has swung entirely away from the true Seventh-day Adventist ground, as well as from the true Christian ground. p. 21, Para. 1, [EC].

I say "the Seventh-day Adventist denomination," for when for nearly five years it has been so strenuously urged that everything must be "denominational"; that no institution can have any recognition unless it is specifically and confessedly Seventh-day Adventist "denominational"; that even individuals must have their business specifically and confessedly Seventh-day Adventist "denominational" or they cannot have the recognition of the denomination; and when individual Christians, who are as truly Seventh-day Adventists as any other, cannot have any, recognition of "the denomination" unless they are exclusively and ultra Seventh-day Adventist "denominational"; then how is it possible to conceive that these Sabbath School Lessons could not be supremely "denominational" when they are issued by "the denomination" for the instruction and the indoctrinating of the whole denomination? p. 21, Para. 2, [EC].

These Sabbath School Lessons are first written by someone officially chosen or approved for the purpose; then the lessons are submitted for examination and approval to a large committee of representatives of "the denomination"; then they are published by a "denominational publishing house"; then they are issued by the Sabbath School department of the "denomination" under whose oversight and superintendency every step in the issuing of the lessons is taken. Therefore, if these lessons are not in the completest sense fully Seventh-day Adventist "denominational"; if these lessons do not give the religious and doctrinal position of the Seventh-day Adventist "denomination"; and if it is not the Seventh-day Adventist "denomination" that has done this; then it is simply impossible for anything to be denominational and impossible for the denomination to do anything; or occupy any position, or stand for any religious doctrine. p. 22, Para. 1, [EC].

Now on each point that I have discussed, I shall read from these books of the writing of the Spirit of Prophecy passages that tell exactly what I have made plain from the facts and the Scriptures. p. 22, Para. 2, [EC].

First: I read from "Patriarchs and Prophets," page 372 that the covenant from Sinai was a covenant of "Obey and Live." Discussing the covenant at Sinai this writing says: "The terms of the 'old covenant' were, 'Obey and Live.'" p. 22, Para. 3, [EC].

That is in very words just what these lessons say that God's everlasting covenant, is. The covenant at Sinai then, was "Obey and Live." That was a covenant of bondage and gendered to bondage. Gal. 4:24. These lessons make God's everlasting covenant to be Obey and Live. Therefore; according to the word of the Spirit of Prophecy, as well as the Scriptures, these lessons make God's everlasting covenant to be a covenant of bondage and that gendereth to bondage. p. 22, Para. 4, [EC].

But this word of the Spirit of Prophecy does not stop with only the statement that the covenant from Sinai was a covenant of "Obey and Live." This word tells specifically just what is the meaning of such a covenant. Please listen carefully while I read it slowly:-- p. 23, Para. 1, [EC].

"God brought them to Sinai; He manifested His glory; He gave them His law, with the *promise* of great blessings on *condition of obedience*; 'If ye will obey my voice, indeed, and keep my covenant, then ye shall be unto me a kingdom of priests and a holy nation.' p. 23, Para. 2, [EC].

Note now. the unescapable parallel between this statement and that of these lessons:-- p. 23, Para. 3, [EC].

Of God's everlasting covenant these lessons say:-- p. 23, Para. 4, [EC].

"God *promised* life only on condition of Adam's obedience" to the law. p. 23, Para. 5, [EC].

Of the covenant at Sinai the word of the Spirit of Prophecy says:-- p. 23, Para. 6, [EC].

"God brought them to Sinai... He gave them His law, with

the promise of great blessings on condition of obedience." p. 23, Para. 7, [EC].

The covenant from Sinai was a covenant of bondage: These lessons make God's everlasting covenant to be in very words the same as the covenant from Sinai. Therefore, tested by the Spirit of Prophecy, as well as by the Scriptures, these lessons make God's everlasting covenant to be a covenant of bondage. p. 23, Para. 8, [EC].

Again: I read now the words of this book further: what the covenant from Sinai meant and *why the people entered into it*. p. 24, Para. 1, [EC].

"The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God."--Pages 371,372. p. 24, Para. 2, [EC].

Why, then, did those people at Sinai enter into covenant with God that they would, "Obey and Live?" into that covenant of "promise... on condition of obedience?"-- Answer: Because they did not realize.. that without Christ it was impossible for them to keep God's law." But that covenant is in very words exactly what these lessons make to be God's everlasting covenant with the angels and Adam. It follows; therefore, as tested by the words of the Spirit of Prophecy; as well as by the Scriptures, that these lessons make God's everlasting covenant to be a covenant into which the angels and Adam entered "without Christ," and therefore itself a covenant without Christ. And since they entered into it "without Christ;" and it was a covenant without Christ, it is certain that the obedience and the righteousness were altogether their own; arid of the law, and not the righteousness of God which is by faith of Jesus Christ. p. 24, Para. 3, [EC].

But Oh, Oh, Oh, my soul! Oh, people saved by the Lord! What awful thing is this that God's everlasting covenant shall be made to be a covenant without Christ! p. 24, Para. 4, [EC].

This is confirmed by the further word and next sentence in "Patriarchs and Prophets," thus:-- p. 24, Para. 5, [EC].

"Feeling that they were able to establish their own righteousness, they declared, All that the Lord hath said

will we do and be obedient." Page 372. p. 24, Para. 6, [EC].

Why then, did they at Sinai enter into that covenant of "Obey and Live?" that covenant of "promise of great blessings, on condition of obedience"?--Answer: Because of their "feeling that they were able to establish their own righteousness." According to the lessons, then, why alone could the angels and Adam have ever entered into a covenant of "Obey and Live;" a covenant of promise "of life, ONLY on condition of obedience"? Plainly enough, only because of their "feeling that they were able to establish their own righteousness." Therefore, again, it is plain that as tested by the words of the Spirit of Prophecy as well as by the Scriptures, these lessons teach that the righteousness of God's everlasting covenant is the creatures' own righteousness, established by themselves, and so is self-righteousness only. p. 25, Para. 1, [EC].

Now I read the Spirit of Prophecy on the point that the obedience and service of the angels is not of compact nor of their own promise, that it is not an obedience or righteousness of themselves nor of the law. This I read from "Mount of Blessing," page 161. Please note it carefully as I read:-- p. 25, Para. 2, [EC].

"The will of God is expressed in the precepts of His Holy Law, and the principles of this law are the principles of Heaven: The angels of Heaven attain unto no higher knowledge than to know the will of God; and to do His will is the highest service that can engage their powers. p. 25, Para. 3, [EC].

"But in Heaven service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy." p. 25, Para. 4, [EC].

Note that it was only by the suggestion of Satan in his rebellion that there was brought to the angels "the thought that there was a law"; and that this thought came to them "almost as an awakening to something unthought of." Then that beautiful sentence, "what could possibly more plainly

show that the service of angels and Adam was indeed only the free-flowing service of the life and love and righteousness of God manifested in them and received by them without the law, yet ever witnessed by the law." p. 26, Para. 1, [EC].

And than that splendid sentence, what could more beautifully illustrate that transcendent truth, that "the law is not made for the righteous," "but for the unholy and profane, for murderers," etc.; when Satan was the originator of unholiness and profanity and was a "murderer from the beginning?" p. 26, Para. 2, [EC].

Again note the sentence that "in heaven service is not rendered in the spirit of legality:" A holy angel, of his own choice, rendering service by the law would be "legality." But for angels to be constrained by bargain and "compact," upon condition and proviso, to render service, by the law and in order to get life or to have life--that would change it from "ity" to "ism" and make it only legalism, And for sinful men to render service by the law is also only legalism: Now these lessons make the service of the angels and of Adam at the beginning of their existence to be only a service of the law under "compact," upon "condition" and proviso that "ONLY on condition of obedience" could they have life, exactly as the service offered by sinful men at Sinai. Therefore, these lessons do positively reduce God's everlasting covenant and God's universe to a system of legalism only. It would be bad enough to reduce it to a covenant of legality only, but to reduce it to a covenant of legalism only, is infinitely worse. And thus in these Sabbath School lessons regularly produced by "the denomination," and used by the denomination for the religious and doctrinal instruction of the denomination, it stands undisputable that the Seventh-day Adventist "denomination" stands so committed to sheer legalism that they have involved in it the very universe of God. Will the people of the Seventh-day Adventists stand for it? Will the very "denomination" itself that has issued the lessons stand for it? p. 26, Para. 3, [EC].

Next I read from the word of the Spirit of Prophecy as published in an article entitled "Religious Liberty," in the *Southern Watchman*, May 1, 1906, an article that I have three times asked the "Religious Liberty Bureau" of the "denomination" to publish in leaflet form to be scattered like the leaves of autumn. From this I read on the point of

God's creating intelligences free to choose in view of the possibility of the entrance of sin. The words are as follows, and the italics as in the original:-- p. 26, Para. 4, [EC].

"It is true that all liberty comes through keeping God's law; but God Himself, who wrote that law in the hearts of men in the beginning, who spoke it amid the thunders of Sinai, that all might hear and obey, who waits through the new covenant to rewrite it in every trusting soul--God Himself who did all this, still made man as free to disobey these precepts as to obey them: Why did God allow all this fearful iniquity that man might be made free? To this there can be but one answer. It was because He knew the worthlessness of all forced obedience, and that, therefore, the freedom to sin was absolutely necessary to the possibility of righteousness. p. 27, Para. 1, [EC].

After having made men free to sin, that the internal principle of love might work itself out in outward acts of righteousness unhindered by force after having made men thus, has God given to any human authority the right to take away that freedom, and so thwart His plans?" p. 28, Para. 1, [EC].

Compare that with what I have said on the same point in this study, and that has been in print for ten years, and it will be seen that the very thought of it is exactly what I have given. p. 28, Para. 2, [EC].

Now I read from the word of the Spirit of Prophecy in "Steps to Christ" the following splendid definition of faith:-- p. 28, Para. 3, [EC].

"When we speak of faith there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts, that even Satan and his hosts cannot at heart deny. The Bible says that 'The devils also believe, and tremble'; but this is not faith.--Where there is not only a belief in God's word, but a submission of the will to Him; where, the heart is yielded to Him, the affections fixed upon, Him, there is faith." p. 69. p. 28, Para. 4, [EC].

Compare that with what I have said in this study as to the angels having the righteousness of God which is by faith

and you will see that the two are in perfect agreement. p. 28, Para. 5, [EC].

Now: I read from the word of the Spirit of Prophecy again, in "Steps to Christ," the following excellent definition of obedience:-- p. 28, Para. 6, [EC].

"But notice here that obedience is not a mere outward compliance But the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in Heaven and in earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, "I will put my laws into their hearts, and in their minds will I write them." And if the law is written in the heart, will it not shape the life? Obedience--the service and allegiance of love--is the true sign of discipleship. ... Obedience is the fruit of faith."--pp. 64, 65. [This should be pages 60 and 61, of the SC now in circulation] p. 28, Para. 7, [EC].

Compare this with what I have said on that point and they will be seen to be exactly the same; and that, therefore, the obedience of the angels, as well as of men, is only by faith of Jesus Christ. p. 29, Para. 1, [EC].

I could go on in these books for hours, reading still the same things, in perfect agreement with what I have given to you in this study today. But I cannot do that here. I have said enough from the facts and the Scriptures, and I have read enough from these books already, to make plain enough to any mind that the Sabbath School lessons on "God's Everlasting Covenant" issued by "the denomination" for this present quarter are fundamentally wrong and destructive in their error; and that they are directly the opposite of the plain words and the true thought of the writings of the Spirit of Prophecy. p. 29, Para. 2, [EC].

However, please let me call your attention again to what I said awhile ago: I have not read from these books of the Spirit of Prophecy for the purpose of proving to you the truth of what I said from the facts and from the Scripture. p. 29, Para. 3, [EC].

What I have read from these books of the Spirit of Prophecy for, is to make it plain to you that what I have shown from the facts and the Scriptures is sound and true Seventh-day Adventist truth, as certainly as the Spirit of Prophecy shall be held as a standard of truth by Seventh-day Adventists. Secondly, I have read from these words of the Spirit of Prophecy in the hope of enabling the people to see that, in these Sabbath School lessons issued officially by the denomination, for the instruction of the denomination in religion and doctrine, the Seventh-day Adventist denomination has absolutely abandoned the true Seventh-day Adventist ground as tested by the writings of the Spirit of Prophecy as I have made it plain that the Seventh-day Adventist denomination has abandoned the true Christian ground as tested by the plain facts and plain words and the universal thought of the holy Scriptures. And for this awful fact, no one can possibly be more sorry than I. Oh, will "the denomination," will the Seventh-day Adventist people return to, their true ground, to the true Christian ground, and to the true ground of God's everlasting covenant and righteousness by faith of Jesus Christ? p. 29, Para. 4, [EC].

Last Sabbath, I asked the superintendent of the Sabbath School to let me have this time today. I did this expressly for the purpose for which I have now used the time. Though the Sabbath School lessons as in the Lesson Quarterlies, for more than a year, have been of a very inferior quality, they could be allowed, to pass without any particular harm because the defects--of the lessons could be made up from the Scriptures, and still the lessons stand. But now it is not so. The present lessons destroy the very foundations. It is therefore time. Today I have begun to speak, and I am never going to quit. p. 30, Para. 1, [EC].

Twenty years ago God sent to the Seventh-day Adventist denomination the message of the righteousness of God which is by faith of Jesus Christ to deliver them from any appearance of liability to the charge of legalism. This righteousness of God, which is by faith, was then treated with contempt by "the administration" of the "organized work of the denomination." By the then president of the General Conference it was flouted as "the much-vaunted doctrine of justification by faith." At Minneapolis, in 1888, the General Conference "administration" did its very best to have the denomination committed by a vote of the

General Conference to the covenant of "Obey and Live," to righteousness by works. The attempt failed then; but from that day till this, that spirit and that element have never ceased that endeavor; though when they found that they could not accomplish it just then, they apparently and professedly accepted righteousness by faith. But they never did accept it in the truth that it is. They never did accept it as life and righteousness from God, but only as "a doctrine" to be put in a list or strung on a string with "other doctrines," and preached as a "subject" with other "doctrinal subjects." p. 31, Para. 1, [EC].

And now at last in the Sabbath School lessons in this Lesson Quarterly, senior division, third quarter, 1907, that spirit and that element have most signally triumphed, in having got not only the "administration," the "organization," and the "denomination" committed body, soul, and spirit, to the covenant of "Obey and Live," but, so far as in their power lies, have actually committed the created universe and even the Creator Himself to that same covenant of bondage of self-righteousness. And this after fifteen years of profession of Religious Liberty and righteousness by faith!! But though this committal may hold the "denomination" and the "organized work of the denomination," thank the Lord it cannot hold for a moment the universe nor the Creator. Thank the Lord, also, there are those who in those years have been rejoicing in the glorious truth and joyful salvation of righteousness by faith received in the truth that it is. These too, that committal of the denomination to the covenant of bondage of self-righteousness can never for a moment hold. p. 31, Para. 2, [EC].

And because by never a hair's breadth would I yield to the demands of that element, to compromise or modify--that is, to abandon--the sure ground of that eternal truth. I have been held as only an unreasonable extremist--until they could endure it no longer, but, upon deliberate action taken, must publish broadcast concerning me that: p. 32, Para. 1, [EC].

"We hereby declare that he does not now properly represent this denomination before the public;" and that he is "no longer authorized by this body to do so." p. 32, Para. 2, [EC].

I bless the Lord for that. Since it is true that against

the plain facts, and plain Scriptures; and the plain writings of the Spirit of Prophecy, these Sabbath School lessons, originated and issued by the denomination, commit the denomination and even God Himself to a covenant of bondage, to a covenant "without Christ;"--then it is the happiest thing that ever came to me from this earth, that this denomination itself should officially notify the world that I do not properly represent them. Since these Sabbath School lessons are supremely denominational and make so perfectly plain that the denominational doctrine and position, is that God's everlasting covenant is a covenant of law, of works and of bondage, instead of a covenant of grace, of life, and of liberty in and by Christ, then that I do not represent that denomination is the blessed truth. For I know in very certainty that God's everlasting covenant in truth is a covenant of blood; and that the blood of Christ the Creator giving Himself up to death for his creatures. *Zech. 9:11; Heb. 13:20*. I should be eternally disgraced if I did truly represent a denomination that makes God's everlasting covenant to be a covenant of bondage, a covenant "without Christ"; and especially would this be so after twenty years of profession of belief in religious liberty and righteousness by faith of Christ. p. 32, Para. 3, [EC].

In fact and in substance this authoritative and representative teaching of the Seventh-day Adventist denomination is over again the very thing by which "the Pharisees which believed" sought to remove people from the grace of Christ unto "another gospel which is not another," but "would pervert the gospel of Christ"; and against which Paul exclaimed, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain"; and "though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." p. 33, Para. 1, [EC].

It is the very thing over again by which prominent ones in the days of the Reformation sought to subvert the gospel of Christ, and against which Luther was compelled to protest saying: "The thing which displeases me in Erasmus, that man of vast erudition, is, that by the righteousness of works or of the law, of which the apostle speaks; he understands the fulfillment of the ceremonial law. The justification of the law consists not in ceremonies only, but in all the works of the decalogue. When these works are performed without faith in Christ, they may, it is true, make

Fabriciuses, Regulses, the other men of strict integrity in the eyes of the world; but then they as little deserve to be called righteousness, as the fruit of a medlar to be called a fig. For we do not become righteous, as Aristotle pretends, by doing works of righteousness, but when we have become righteous we do such works. p. 33, Para. 2, [EC].

Please now let no one think that I am putting myself in the company or on a level with either Paul or Luther. But with the small ability and devotion that I have, as compared with them, I am most glad to honor them both by standing in my day for the same thing for which each of those noble men and Christian heroes stood in his day. p. 34, Para. 1, [EC].

The denomination may denounce all this as "apostasy," but I know that it is nothing else than the gospel of the eternal God. and the eternal gospel of God. p. 34, Para. 2, [EC].

They may publish that the preaching of it is "antagonistic to "the organized work of the denomination." Since these lessons give the doctrinal position and religious aim of "the organized work of the denomination," then that the preaching of the everlasting gospel of the everlasting covenant is "antagonistic to the organized work of the denomination" is certainly true. And this is just what I said more than a year ago. I then said that I have no kind of opposition to make to the denomination nor to what the denomination is doing other than such opposition as must necessarily be in the plain preaching of the simple gospel; and that the strongest possible opposition that could be made to the denomination in the present course which it has been pursuing is the plain preaching of the simple gospel. (See "Some History, Some Experience, and Some Facts," pp. 23, 24.) In these Sabbath School lessons, that is now made perfectly plain by "the denomination" itself. But shall the preaching of the everlasting gospel be stopped because it is "antagonistic to the organized work of the denomination?" Shall that be claimed? It may be claimed. But I simply never will recognize any such thing. While God gives to me breath and grace to speak, the glorious gospel of his everlasting covenant shall never be subverted to a covenant of bondage of self-righteousness and of legalism, without my voice being heard everywhere and in every way possible in behalf of the everlasting covenant of perfect liberty in the grace and life and love and righteousness of

God which is by faith of Jesus Christ. p. 34, Para. 3, [EC].

And when I preach everywhere only this blessed gospel of eternal salvation, liberty, righteousness, and joy, and publish it just as I am preaching it today, will they then publish that this is "antagonistic to the organized work of the denomination," and that I am "making war on the denomination?" And even if they do, then must I stop preaching this everlasting gospel of the eternal grace and purpose of God? Must I, or any other, for such a reason as that or for any possible reason, cease to preach the unsearchable riches of Christ--to make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known through the church the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord in whom we have boldness and access with confidence by the faith of HIM? That can never be war on anything or anybody. It is only the full salvation of everybody from everything that is wrong. p. 35, Para. 1, [EC].

No, no. Let not "the administration" and "the organized work of the denomination" hold the denomination in an attitude or to a doctrine, in which the preaching of the everlasting gospel shall be counted as "antagonistic to the organized work of the denomination," or as "making war on the denomination." Far rather let the denomination repudiate these lessons on God's everlasting covenant, and reverse the erroneous effect and influence that the lessons have had on the minds of those who have studied and received them as the truth. Let "the administration" and "organized work of the denomination" now tell to all the people that those lessons are wrong. p. 36, Para. 1, [EC].

The people must be told this by somebody, for as certainly and as long as the people accept the teaching of those lessons, they never can know peace. p. 36, Para. 2, [EC].

Will then those who are responsible for the issuing of those lessons, now recall them and tell to all the people who have studied the lessons, that the lessons are fundamentally wrong? Will "the administration" and "the organized work" now undo this wrong that has been done and set the denomination right by presenting the true and

everlasting gospel of God's everlasting covenant in truth? Or will they refuse to do this, and leave this blessed work for others to do? and then themselves defend the awful error of the lessons, and charge with "apostasy" and with "warring on the denomination," all those who will preach the true and everlasting gospel of God's everlasting covenant in truth? p. 36, Para. 3, [EC].

Which will they do? p. 37, Para. 1, [EC].

Which will you do? p. 37, Para. 2, [EC].

As for me, I will now go everywhere, preaching to every creature the everlasting gospel of the unsearchable riches of Christ in God's everlasting covenant as that everlasting covenant is in "the Truth." p. 37, Para. 3, [EC].

And as certainly as the "administration" or "the organized work of the denomination" or the denomination itself, or any individual, will do this same thing, it is eternally certain that they will nevermore have any difficulty of any kind with me or on my account. p. 37, Para. 4, [EC].

And whosoever will, let him come along. p. 37, Para. 5, [EC].

And "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 in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ to whom be glory forever and ever. Amen." p. 37, Para. 6, [EC].

For the continuance of this subject read the book of Galatians *through*. p. 37, Para. 7, [EC].