

# THE EVERLASTING GOSPEL

## WHAT IS IT? — IT'S POWER

REVIEW QUESTIONS — (a) In what period of the world's history are we living? (b) What is the condition of the religious world? (c) What is necessary that the church may be ready for the Lord?

1. Repeat the message given in Rev. 14:6, 7.

2. What is symbolized by the angel?

3. At what time in this world's history is this message due?

*Ans.* — The last days. See last lesson.

4. What expression in the message shows that it relates to the closing work of the gospel? See Rev. 14:7 and Note 1.

5. What message had been given to the world previous to 1844? See Note 2.

6. What was to follow this message, and to what extent? Rev. 10:11; 14:6.

7. What is the message called? - *Id.* See Note 3.

8. What does the apostle declare the gospel to be? Rom. 1:16.

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9. How great is the power of God? Ps. 147:5; Jer. 10:12.
10. For what purpose is it manifested in the gospel? Rom. 1:16.
11. What is the condition of all men? Rom. 3:23.
12. What is sin? 1 John 3:4; Rom. 7.
13. Being sinners, what is the inevitable doom of mankind? James 1:15; Rom. 6:23. See Note 4.
14. By whom alone is man redeemed from this curse of sin? Gal. 3:13.
15. From what besides death does Christ redeem us? Titus 2:14.
16. What does God give to the believer in place of his sins? Rom. 3:22.
17. By what means and power is this change wrought? John 15:3. See Note 5.
18. What is this power of the word and Spirit which thus changes the sinner? Eph. 2:10.
19. What power, therefore, is pledged to all in the everlasting gospel? Isa. 40:28, 29.
20. For whom, then, is there hope? John 3:16.

## NOTES

1. **THE JUDGMENT** – The people represented by this, angel do not, like Paul, predict a judgment to come (Acts 17:31; 24:25), but that the hour of God's judgment *is come*. The judge is already on the judgment seat. The cases are already called. That judgment began in the investigation of the cases of the righteous in 1844.

2. **PREVIOUS** to this God had given the world the great advent message of 1840-44, symbolized by the angel of Revelation 10, clothed with a cloud, with a rainbow upon his head, and having great power. The cloud indicated obscurity. It was supposed that the Lord would come in 1844; the truth concerning the nature of that event was hidden to try those who professed it. The joy of believing, and the bitterness of disappointment, experienced in that movement are symbolized by the little book – first sweet, and then bitter. The power of the message is indicated by the mighty angel, his great voice, and by the fact that he came down from heaven to earth. But, though the message was obscure and the disappointment bitter, hope was held out before God's people in the covenant bow. The angel of chapter 10 symbolized the power and effect of the 1840–44 message. The angel of chapter 14:6 in its fullest sense represents the gospel message in its clearness, a part of the great threefold message of God to man, beginning in 1844.

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3. IT is the same message which God has given to sinful man since the fall. It is "the everlasting gospel" of the "everlasting covenant." Isa. 55:3; Heb. 13:20. It was preached to man after the fall, and the faith of the righteous was shown in the shedding of the typical blood. It was preached to Abraham (Gal. 3:8), and with him was the everlasting covenant confirmed. It was preached to the children of Israel (Heb. 4:2; 1 Cor. 10: 1-9). 1 Chron. 16:7-35 is but an expansion of the thought expressed in Rev. 14:6, 7. Note especially verses 23 to 33. It is the same message of salvation to all the world; it is given by the same true and living God, to whom is due the same fear and honor and worship, the One who will judge the earth and reign forever.

4. THE result is in the first sin. The oak tree is in the acorn. In the very beginning of sin is death. God knows it and would save us from it. Unbelieving men will not believe that death is in sin. They hope to enjoy the sin and evade the death. Faith will believe God now, and evade death by abstaining through grace from sin.

5. GOD does not force us to obey, or compel us to believe in Him. He manifests love that He may win us, but, whether we believe or not, we have our own choice. Our relation to God is wholly voluntary. This point it is well to bear in mind all through this lesson study. God, in His love, pleads, but He will not compel. Whatever it be that seeks to compel religious belief or practice is not of God.