

Second Quarter 2023

EGW Notes - Lesson 3, 8 – 14 April

The Everlasting Gospel



Sabbath Afternoon, April 8

God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount.

The great principles of love to God, which He set forth as the foundation of the law and the prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy 6:4, 5. "Thou shalt love thy neighbor as thyself." Leviticus 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of His government are the same. For all

proceed from Him “with whom is no variableness, neither shadow of turning.”
James 1:17.

—*Patriarchs and Prophets, p. 373.*

Christ is coming the second time, with power unto salvation. To prepare human beings for this event, He has sent the first, second, and third angels’ messages. These angels represent those who receive the truth, and with power open the gospel to the world.

—*E. G. White Comments, in The SDA Bible Commentary, vol. 7, p. 978.*

This message [the three angels’ message] is a testing message. Received into honest hearts, it will prove an antidote for all the world’s sins and sorrows. No conditions of climate, of poverty, of ignorance, or of prejudice can hinder its efficiency, or lessen its adaptability to the needs of mankind.

The proclamation of the great gospel message is the work of the disciples of Christ. Some will labor for this in one way, and others will carry another branch of the work, as the Lord calls and directs them individually. All have not the same line of work, but all may unite in their efforts. The Word of the living God is to be proclaimed throughout the world. The gospel is to go forth with great power, marked by practical manifestations of the Spirit of God. Our workers are to become a living agency to reveal the purpose of God in calling them to His work. The word of the glorious gospel is to be preached in its divine comprehensiveness. By the living voice, and by kind, compassionate deeds, we are to exemplify the principles of the gospel.

—*The Upward Look, p. 277.*

Sunday, April 9 A Grace-Filled Book of Hope

[As] false doctrines were urged [in the early church], differences sprang up, and the eyes of many were turned from beholding Jesus as the Author and

Finisher of their faith. The discussion of unimportant points of doctrine, and the contemplation of pleasing fables of man's invention, occupied time that should have been spent in proclaiming the gospel. . . . and Satan seemed about to gain the ascendancy over those who claimed to be followers of Christ.

It was at this critical time in the history of the church that John was sentenced to banishment. Never had his voice been needed by the church as now. Nearly all his former associates in the ministry had suffered martyrdom. The remnant of believers was facing fierce opposition. To all outward appearance the day was not far distant when the enemies of the church of Christ would triumph.

But the Lord's hand was moving unseen in the darkness. In the providence of God, John was placed where Christ could give him a wonderful revelation of Himself and of divine truth for the enlightenment of the churches.

In exiling John, the enemies of truth had hoped to silence forever the voice of God's faithful witness; but on Patmos the disciple received a message, the influence of which was to continue to strengthen the church till the end of time.

— *The Acts of the Apostles, pp. 580, 581.*

The book of Revelation . . . especially demands study. Let every God-fearing teacher consider how most clearly to comprehend and to present the gospel that our Saviour came in person to make known to His servant John—“The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.” Revelation 1:1. None should become discouraged in the study of the Revelation because of its apparently mystical symbols. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.” James 1:5.

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

Revelation 1:3.

When a real love for the Bible is awakened, and the student begins to realize how vast is the field and how precious its treasure, he will desire to seize upon every opportunity for acquainting himself with God’s word.

—***Education, p. 191.***

The church history upon the earth and the church redeemed in heaven all center around the cross of Calvary. This is the theme, this is the song, — Christ all and in all, — in anthems of praise resounding through heaven from thousands and ten thousand times ten thousand and an innumerable company of the redeemed host. All unite in this song of Moses and of the Lamb. It is a new song, for it was never before sung in heaven.

—***Testimonies to Ministers and Gospel Workers, p. 433.***

Monday, April 10 The “Everlasting” Gospel

“Everyone that is of the truth,” Christ declared, “heareth My voice.” John 18:37. Having stood in the counsels of God, having dwelt in the everlasting heights of the sanctuary, all elements of truth were in Him and of Him. He was one with God. It means more than finite minds can comprehend to present in every missionary effort Christ and Him crucified. “He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.” Isaiah 53:5. “He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” 2 Corinthians 5:21. Christ crucified for our sins; Christ risen from the dead; Christ ascended on high as our intercessor—this is the science of salvation that we need to learn and to teach. This is to be the burden of our work.

The cross of Christ—teach it to every student over and over again. How many believe it to be what it is? How many bring it into their studies and know its true significance? Could there be a Christian in our world without the cross of Christ? Then keep the cross upheld . . . as the foundation of true education.

—*Counsels to Parents, Teachers, and Students, pp. 22, 23.*

Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. We are to draw from the well of salvation. Christ is the end of law for righteousness to everyone who believeth. In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Romans 5:1, 2).

—*Select Messages, book 1, p. 394.*

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Timothy 1:9.

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created, endowed with power to do the divine will. But the defection of man, with all its consequences, was not hidden from the Omnipotent, and yet it did not deter Him from carrying out His eternal purpose; for the Lord would establish His throne in righteousness. God knows the end from the beginning. Therefore redemption was not an afterthought but an

eternal purpose to be wrought out for the blessing not only of this atom of a world but for the good of all the worlds which God has created.

—***God’s Amazing Grace, p. 129.***

Tuesday, April 11 A Story of Grace

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15). Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.

—***Selected Messages, book 2, p. 106.***

Forasmuch as ye know that you were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Peter 1:18, 19.

The Word of God is the grand instrument which convicts the unconverted, convincing them of their need of the sin-pardoning Saviour.

The plan of salvation combines the holy influences of past and present light. These influences are bound together by the golden chain of loving obedience. Receiving Christ by faith and bowing in submission to God’s will constitutes men and women sons and daughters of God. By the power which the Saviour

alone can give they are made members of the royal family, heirs of God and joint-heirs with Christ.

To love God with all the heart, to be a partaker with Christ in His humiliation and suffering, means more than many understand. The atonement of Christ is the great central truth around which cluster all the truths that pertain to the great work of redemption. The mind of man is to blend with the mind of Christ. This union sanctifies the understanding, giving the thoughts clearness and force.

—*Lift Him Up, p. 229.*

It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts.

Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Emmanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives.

The indwelling of the Spirit will be shown by the outflowing of heavenly love. The divine fullness will flow through the consecrated human agent, to be given forth to others.

—*Christ's Object Lessons, p. 419.*

Wednesday, April 12 Into All the World

The Jewish people had been made the depositaries of sacred truth; but Pharisaism had made them the most exclusive, the most bigoted, of all the human race. Everything about the priests and rulers—their dress, customs, ceremonies, traditions—made them unfit to be the light of the world. They looked upon themselves, the Jewish nation, as the world. But Christ commissioned His disciples to proclaim a faith and worship that would have in it nothing of caste or country, a faith that would be adapted to all peoples, all nations, all classes of men. . . .

Christ commissioned His disciples to do the work He had left in their hands, beginning at Jerusalem. Jerusalem had been the scene of His amazing condescension for the human race. There He had suffered, been rejected and condemned. The land of Judea was His birthplace. There, clad in the garb of humanity, He had walked with men, and few had discerned how near heaven came to the earth when Jesus was among them. At Jerusalem the work of the disciples must begin.

—*The Desire of Ages*, pp. 819, 820.

All who receive the gospel message into the heart will long to proclaim it. The heaven-born love of Christ must find expression. Those who have put on Christ will relate their experience, tracing step by step the leadings of the Holy Spirit—their hungering and thirsting for the knowledge of God and of Jesus Christ whom He has sent, the results of their searching of the Scriptures, their prayers, their soul agony, and the words of Christ to them, “Thy sins be forgiven thee.” It is unnatural for any to keep these things secret, and those who are filled with the love of Christ will not do so.

In proportion as the Lord has made them the depositaries of sacred truth will be their desire that others shall receive the same blessing. And as they make

known the rich treasures of God's grace, more and still more of the grace of Christ will be imparted to them.

—*Christ's Object Lessons, p. 125.*

Christ's last act before leaving the earth was to commission His ambassadors to go to the world with His truth. His last words were spoken to impress the disciples with the thought that they held in trust the message of heaven for the world.

If we but realized how earnestly Jesus worked to sow the world with the gospel seed, we, living at the very close of probation, would labor untiringly to give the bread of life to perishing souls. . . .

We have only a little longer time in which to prepare for eternity. . . . The light which God has given to us as a people is not given that we may treasure it among ourselves. We are to act in harmony with the great commission given to every disciple of Christ, to carry to all the world the light of truth.

—*In Heavenly Places, p. 317.*

Thursday, April 13 A Mission Movement

To us has been committed a great work—the work of proclaiming the third angel's message to every nation, kindred, tongue, and people. We have but few missionaries. From home and abroad are coming many urgent calls for workers. Young men and women, the middle-aged, and in fact all who are able to engage in the Master's service, should be putting their minds to the stretch in an effort to prepare to meet these calls. . . . If we consecrate mind and body to God's service, obeying His law, He will give us sanctified moral power for every undertaking.

—*Counsels to Parents, Teachers, and Students, p. 209.*

God calls upon every church member to enter His service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Everyone must learn to work and to stand in his lot and place as a burden bearer. Every addition to the church should be one more agency for the carrying on of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active, missionary agency. . . .

It is a law of heaven that as we receive we are to impart. The Christian is to be a benefit to others; thus he himself is benefited. “He that watereth shall be watered also himself” (Proverbs 11:25). This is not merely a promise. It is a law of God’s divine administration, a law by which He designs that the streams of beneficence shall be kept, like the waters of the great deep, in constant circulation, perpetually flowing back to their source. In the fulfilling of this law is the power of Christian missions.

—In Heavenly Places, p. 317.

“Ye shall be witnesses unto Me.” [Acts 1:8.] These words of Jesus have lost none of their force. Our Saviour calls for faithful witnesses in these days of religious formalism; but how few, even among the professed ambassadors for Christ, are ready to give a faithful, personal testimony for their Master! Many can tell what the great and good men of generations past have done, and dared, and suffered, and enjoyed. They become eloquent in setting forth the power of the gospel, which has enabled others to rejoice in trying conflicts, and to stand firm against fierce temptations. But while so earnest in bringing forward other Christians as witnesses for Jesus, they seem to have no fresh, timely experience of their own to relate. . . .

. . . You who profess to be proclaiming the last solemn message of mercy to the world, what is your experience in the knowledge of the truth, and what has been its effect upon your own hearts? Does your character testify for Christ? Can you speak of the refining, ennobling, sanctifying influence of the truth as it

is in Jesus? What have you seen, what have you known, of the power of Christ? . . .

Without a living faith in Christ as a personal Saviour, it is impossible to make your faith felt in a skeptical world.

—*Gospel Workers*, pp. 273, 274.

Friday, April 14 For Further Reading

Reflecting Christ, “Justified Souls Walk in the Light,” p. 78;

The Faith I Live By, “A Saviour From Eternity,” p. 76.

Justified Souls Walk In The Light, March 5

God presented him [Christ Jesus] as a sacrifice of atonement, through faith in his blood.... He did it to demonstrate his justice at the present time, so as to be just and the one who justifies the man who has faith in Jesus.

Romans 3:25, 26, N.I.V. {RC 78.1}

“Being justified freely by his grace,” the apostle Paul says, “through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” {RC 78.2}

Here the truth is laid out in plain lines. This mercy and goodness is wholly undeserved. The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God’s forgiving grace.

{RC 78.3}

There is nothing in faith that makes it our saviour. Faith cannot remove our guilt. Christ is the power of God unto salvation to all them that believe. The justification comes through the merits of Jesus Christ. He has paid the price for the sinner's redemption. Yet it is only through faith in His blood that Jesus can justify the believer. {RC 78.4}

The sinner cannot depend upon his own good works as a means of justification. He must come to the point where he will renounce all his sin, and embrace one degree of light after another, as it shines upon his pathway. He simply grasps by faith the free and ample provision made in the blood of Christ. He believes the promises of God which through Christ are made unto him sanctification and righteousness and redemption. {RC 78.5}

And if he follows Jesus, he will walk humbly in the light, rejoicing in the light, and diffusing that light to others. Being justified by faith, he carries cheerfulness with him in his obedience in all his life. Peace with God is the result of what Christ is to him. The souls who are in subordination to God, who honor Him, and are doers of His Word, will receive divine enlightenment. In the precious Word of God, there is purity and loftiness as well as beauty that, unless assisted by God, the highest powers of man cannot attain to.... {RC 78.6}

We are none of us excusable, under any form of trial, for letting our hold upon God become loosened. Although the compassion of man may fail, still God loves and pities, and reaches out His helping hand. God's everlasting arms encircle the soul that turns to Him for aid.... God loves to have His children ask Him, and trust Him to do for them those things which they cannot do for themselves.—The Signs of the Times, May 19, 1898. {RC 78.7}

A Saviour From Eternity, March 11

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Ephesians 1:3, 4. {FLB 76.1}

Since the Fall the Lord has wrought out His will in the plan of redemption, a plan by which He is seeking to restore man to his original perfection. Christ's death on the cross has made it possible for God to receive and pardon every repentant soul. {FLB 76.2}

As the divine Sufferer hung upon the cross, angels gathered about Him, and as they looked upon Him, and heard His cry, they asked, with intense emotion, "Will not the Lord Jehovah save Him?" ... Then were the words spoken: "The Lord hath sworn, and He will not repent. Father and Son are pledged to fulfill the terms of the everlasting covenant. God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ was not alone in making His great sacrifice. It was the fulfillment of the covenant made between Him and His Father before the foundation of the world was laid. With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan's sophistry. {FLB 76.3}

The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. {FLB 76.4}

The more we consider this subject, the greater depths we find, and yet there are depths that we do not reach as we study the Redeemer's glory. It is the

glory of the Prince of life, and the mightiest powers of man cannot reach it. The angels themselves desire to look into this mysterious and wonderful theme, the redemption of the human race. {FLB 76.5}