



# The Full Gospel

*Hope for Eternal Life for All*

DO YOU KNOW: That many preach what they call "the full gospel," but that it usually lacks some very important and heart-cheering parts of the full "glorious gospel" of God and Christ (1 Tim. 1: 11; 2 Cor. 4: 4)?

- That the word *gospel* means "good tidings," "good news," "good message" and that all need the Bible's glorious "good news"?

DO YOU KNOW: That the Gospel has been preached in a brief form ever since Abraham's day (over 2,000 years B.C.)—that the Bible says that God "preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3: 8; Gen. 12: 3; Heb. 6: 13-18)?

- That God expanded this great Abrahamic Gospel promise in Gen. 22: 16-18, saying, "By myself have I sworn ... that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of earth be blessed?"

- That Abraham's seed means not only his fleshly descendants but especially all Christians who have strong faith in God, such as Abraham had (Rom. 4: 1-25; Heb. 11: 8-19; James 2: 23)?

- That the Bible says Abraham's primary seed "is Christ" and "if ye be Christ's [His true followers], then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 16, 29; Acts 3: 25, 26; Eph. 2: 15; 3: 6)?

- That this glorious Gospel promise shows that there will be two kinds of seed: one to live in heaven—"as the stars of heaven"—and the other to live on earth—"as the sand which is by the sea shore"—and that there will be "new heavens and a new earth [God's Kingdom on earth—Matt. 6: 10], wherein dwelleth righteousness" (Isa. 65: 17; 2 Pet. 3: 13), in which especially the heavenly seed will bless greatly all the families of the earth (Acts 15: 14-17)?

DO YOU KNOW: That God commends His great love to mankind, in that "while we were yet sinners, Christ died for us," "for the ungodly," that thus Jesus "gave himself a ransom *for all, to be testified in due time,*" "the propitiation [satisfaction] for our sins: and not for ours only, but also for the sins of *the whole world*" (Rom. 5: 6-11; 1 Tim. 2: 3-6; 1 John 2: 2)?

- That therefore Jesus is "the way, the truth, and the life"; that none can come to God but by faith in Jesus (John 3: 14-17, 36; 14: 6; 10: 9; Acts 4: 12; 16: 31; 1 John 5: 10-12)?

- That to become Abraham's seed all must believe in God's existence and rewards, repent for sin and believe in Jesus as the One whom God has sent into the world to be our Savior from our sins (Heb. 11: 6; Matt. 1: 21; Acts 17: 30; 16: 31; 20: 21; 26: 20)—and that thus only can anyone

have "peace with God" and "access by faith [by giving up self-will and accepting God's will as one's own, *i.e.*, by consecration, or dedication] into this grace [of God] wherein we stand" (Rom. 5: 1, 2)?

- That all true Gospel-Age believers who have had the blessings of Heb. 6: 4, 5 have been on trial for eternal life in heaven or eternal death—the Second Death (Rev. 20: 13, 14; 21: 8), with no future opportunity to attain eternal life?

- That the vast majority of mankind, the non-elect, have not heard (or have heard little) of the glorious Gospel message of God's love through Christ, nor had the blessings of Heb. 6: 4, 5, and so they have not in this life been on trial for eternal life or eternal death (Jude 12)?

DO YOU KNOW: That God "will have all men to be saved [from Adamic sin condemnation], and to come unto the knowledge of the truth," to know Him (Jer. 31: 34; 1 Tim. 2: 4-6; 4: 10)?

- That the Elect's judgment day is the Gospel Age, but that for the non-elect, God "hath appointed a [1000-year] day in which [by Christ] he will judge the world in righteousness"—in "the times of restoration of all things" (1 Pet. 4: 17; Acts 3: 19-21, ASV; 17: 31; 2 Pet. 3: 7, 8; Isa. 25: 6-7; 26: 9; 35: 1-10)?

- That in that great Millennial judgment day, when the Christ is fully lifted up, He will draw all men to Him, and all who have not had a full opportunity for salvation in this life will have it after being raised from the dead—and that judgment includes instruction, testing, correction and finally a decision, either eternal life on earth or eternal cutting off in death (Matt. 25: 31-46)?

- That thus the true, glorious and full Gospel of God gives one full opportunity for salvation for all, through faith in Christ, whereas what some call the "full gospel" is really very limited, saving only comparatively a very few?