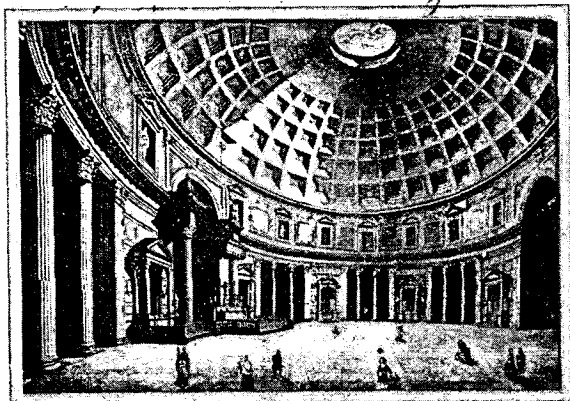


Revised - M. C. Wilson



The Rotunda of the Pantheon, Rome

SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
Fourth Quarter, 1930

The Epistle to the ROMANS

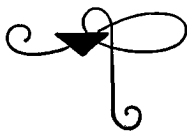
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The Epistle to the Romans

Introductory Note

The epistle of Paul to the Romans is placed first among his writings, perhaps because of its great doctrinal importance. It probably was written in Corinth in the spring of A. D. 57 or 58. It is one of the most systematic and comprehensive of religious treatises, and withal a mighty appeal. It sets forth man's sinful and lost condition, whatever his race or pretension, his hopelessness without God, and God's mercy in justification through Christ Jesus. It shows how God can be just, and yet justify the believing sinner, not that he may continue in sin, but that he may develop a sinless, Christian character. While a profound book, it is not difficult for the heart of faith to apprehend.

Study the book, its chapters, its sections, its verses, its clauses, its phrases, its words. Do not hurry. Do not seek to give a whole verse for an answer to a question when a word will suffice. Use only that part of the scripture necessary to answer the question. Get all you can out of the words of life. Review often. Remember the "therefores" and "wherefores;" and find the reasons for their use. May the study of this wonderful epistle bring the multiplied blessings of faith to all.

Lesson 1—October 4, 1930

SERVANTS OF THE SON

LESSON SCRIPTURE: Romans 1:1-7.

The Lesson

1. What epistle is the basis of our study? By whom was it written? Where and when was it written? To whom is it addressed? For what purpose was it written? Rom. 1:1, 7.

NOTE.—Paul, the former Saul of Tarsus, is the author of the epistle to the Romans. It is quite generally agreed that it was written from Corinth, in A. D. 57 or 58, when the apostle was about to go up to Jerusalem to minister to the saints. "In a room in the house of Gaius, a wealthy Corinthian Christian, Paul the apostle, having at his side his amanuensis Tertius, addresses himself to write to the converts of the mission at Rome."—"The Expositor's Bible," p. 1.

Conybeare and Howson say: "The date of this epistle is very properly fixed by the following statements contained in it:

"(1) St. Paul had never yet been to Rome (chap. 1:11, 13, 15).

"(2) He was intending to go to Rome, after first visiting Jerusalem (chap. 15:23-28). This was exactly his purpose during his three months' residence at Corinth. (See Acts 19:21.)

"(3) He was going to bear a collection of alms from Macedonia and Achaia to Jerusalem (chap. 15:26, 31). This he did carry from Corinth to Jerusalem at the close of his three months' visit. (See Acts 24:17.)

“(4) When he wrote the epistle, Timotheus, Sosipater, Gaius, and Erastus were with him (chap. 16:21, 23); of these, the first three are expressly mentioned in the Acts as having been with him at Corinth during the three months’ visit (see Acts 20:4); and the last, Erastus, was himself a Corinthian, and had been sent shortly before from Ephesus (Acts 19:22) with Timotheus on the way to Corinth. (Compare 1 Cor. 16:10, 11.)”—“Life and Epistles of St. Paul,” People’s Edition, pp. 544, 545.

The object of the epistle is to teach the meaning of salvation through the gospel of Jesus Christ in all its fullness.

2. What does Paul declare himself to be? Verse 1, first phrase.

NOTE.—Read the special call given to the apostle by the Lord in person. Acts 9:1-20; 26:12-19.

“A servant.” God calls His children sons, daughters, saints, friends; but the devoted saint of God finds joy in calling himself “a servant,” literally, a bond servant, a bought slave, purchased by the blood of Christ, and bound to Him by Spirit-born love.

3. What was he called to be? Verse 1, second phrase.

NOTE.—“Called to be an apostle.” The word “apostle” means one who is sent. It is a title that our Lord gave to each of the twelve, and on the failure of Judas Iscariot, to Matthias, who was chosen and numbered with the eleven. But it is a mistake to suppose that apostleship was confined to the twelve, or that Paul was one of the twelve. The twelve were sent to Israel. Paul was an apostle—one authoritatively sent, a messenger—to the Gentiles. Barnabas, Epaphroditus, Timothy, and Silvanus are called apostles also. The first twelve apostles, bearing witness that Jesus was the living Christ, must, as a necessary qualification, have seen the Lord, and Paul refers to his experience to show that he was not behind the other apostles in this respect. (1 Cor. 9:1; 15:8.) But that this is not necessary to apostleship is shown (1) in the calling of Barnabas and others, and (2) in the fact that the gift of apostleship is to be in the church to the end. “The Greek,” says Vincent, “indicates that the writer was actually in the apostolate—a called apostle.”

4. Unto what was he separated? Verse 1.

NOTE.—“Separated unto.” “Separated unto” also implies separated from, a distinct marking off, a cleavage from the mass. So Paul and Barnabas were separated unto God’s work (Acts 13:2), and Paul was set apart for his work from his birth (Gal. 1:15, 16). So God calls every one to some work, and separates him to that in His own good time if he is but submitted to His will.

5. How and when had the gospel been promised? Verse 2.

6. Concerning whom is the gospel? Verse 3, first part.

7. Of what seed was Christ born? Verse 3, last part.

NOTE.—“Of the seed of David.” Christ was, therefore, of the royal line through His mother. But He was more than this; He was the same flesh as the seed of David, in and through which for generations had flowed the blood of sinful humanity—Solomon, and Rehoboam, and Ahaz,

and Manasseh, and Amon, and Jeconiah, and others. The Son of God took this same flesh in order that He might meet temptation for us, and overcome with divine power every trial we must meet. Christ is our Brother in the flesh, our Saviour from sin.

8. What was He declared to be? Verse 4, first part.

NOTE.—“Declared to be.” Jesus was the Son of God before He was born of the Virgin Mary. He was the only-begotten Son of God from the days of eternity. When on earth He was Divinity incarnate, clothed in human flesh with all its weaknesses. To the unbeliever, He was only a man. Selfish hearts could not read His motives; sin-blinded souls could not see His divinity of character. Yet it was there, though the world—nay, His own people—knew it not, and crucified Him. But His resurrection from the dead declared His holiness, His power over sin, His dominion over death, His divinity. Acts 2:24.

9. According to and by what was Jesus declared to be the Son of God? Verse 4, last part.

NOTE.—“The Spirit of holiness.” The Spirit of God moved upon the face of the waters when the world was created. In Christ “the Spirit is life because of righteousness;” and if His Spirit dwell in us, there will be manifest in us the same fruits as were witnessed in the life of Jesus. Rom. 8:10, 11.

10. What had Paul received through this Son? Verse 5, first part.

11. For what purpose was this grace received? Verse 5, last part.

NOTE.—“For obedience to the faith.” Or, as given in the Revised Version, “unto obedience of faith.” “Obedience of faith is the obedience which characterizes and proceeds from faith.”—Vincent.

12. What part have those addressed in this gospel? Verse 6.

NOTE.—“What is ‘called’? Compare the places where the word is used—or where its kindred words are used—in the Epistles, and you will find a certain holy speciality of meaning. ‘Invited’ is no adequate paraphrase. The ‘called’ man is the man who has been invited and has come; who has obeyed the eternal welcome; to whom the voice of the Lord has been effectual.”—“The Expositor’s Bible,” pp. 19, 20.

13. To whom is the epistle addressed? Verse 7, first part.

NOTE.—“Called to be saints.” The word “saints” does not necessarily imply persons already perfect. “The term ‘hagioi,’ saints, is applied to Christians in three senses in the New Testament. 1, As members of a visible and local community (Acts 9:32, 41; 26:10); 2, as members of a spiritual community (1 Cor. 1:2; Col. 3:12); 3, as individually holy (Eph. 1:18; Col. 1:12; Apoc. 13:10).”—“Word Studies,” Vincent. The saints are those who are separated from the world, and set apart to God and His service. As we are called to be saints, the lessons of this epistle are for us.

14. What blessed benediction is pronounced upon the saints? Verse 7, last part.

NOTE.—“Grace,” God’s unmerited favor; “peace,” God’s proclama-

tion to us as rebels. His thoughts toward us are thoughts of mercy and peace. Jer. 29:11.

Supplementary Questions for Home Study

What is the first intimation we have in the Bible of the "glad tidings"?

How did the angels express this good news at the Saviour's birth?

Where, and why, is it called "the everlasting gospel"?

What glad thought do you get from the gospel?

Lesson 2—October 11, 1930

NOT ASHAMED OF THE GOSPEL

LESSON SCRIPTURE: Romans 1:8-17.

The Lesson

1. Through whom, and for what, did Paul thank God? Rom. 1:8.

NOTE.—"I thank God." Paul carried a burden for souls. He was not among those who could preach a sermon and then lightly leave it and the people with the Lord. He not only longed for the conversion of souls, but for their growth and progress as well. For this he labored night and day, that he might present every man perfect in Christ Jesus. Acts 20:19, 20, 26, 27, 31. He rejoiced, therefore, in the prosperity of the church in wicked, idolatrous Rome.

2. How was Paul's interest in the believers manifested? Verse 9.

3. What personal wish did he express? Verse 10.

4. Why did he desire to be with them? Verse 11.

NOTE.—"Some spiritual gift." God sometimes imparted spiritual gifts through His ministers, not to satisfy ambition or to glorify man, but to establish the receiver in the faith. (See Acts 8:17; 19:6; 1 Cor. 1:6-8.)

5. How did he say both parties would be affected by this spiritual bestowment? Verse 12.

NOTE.—"Comforted." It has been suggested that while Paul had not seen Rome, he had met many of the disciples who had been there. This is indicated by the names mentioned in chapter 16. In fact, it is quite probable that many members of the congregation in Rome had been converted through the labors of Paul in other places, and had been brought together by a common faith, as is often the case in large, central cities. He would not have them think his previous statement was a reflection upon them, but that the impartation of the gift would be a comfort to both.

6. What was Paul's purpose in desiring to see them? Why had he not seen them before? Verse 13.

NOTE.—“The work of the apostles of Christ was to educate and train men and women to publish the good tidings of a crucified and risen Saviour. Every soul converted to the gospel felt under solemn obligation to the Lord Jesus, to teach others the way of salvation. This is the spirit that should animate us.”—“Gospel Workers,” p. 375, ed. 1892.

7. To whom did he count himself debtor? Why? Verse 14.

NOTE.—“Debtor.” Paul was “sold under sin,” a bond slave, powerless to help or save himself. The Lord Jesus bought him, redeemed him, purchased him, with His own precious blood. Paul belonged to Christ. But Christ died for all, and made a way whereby all might be saved. Therefore Paul, the purchased, became debtor to do the work of Christ to the fullest extent of his ability and power. Being through Christ debtor to all, Paul was as ready to preach the gospel in Rome as in Jerusalem.

“We owe a great debt, and it is long overdue! ‘I am debtor both to the Greeks, and to the barbarians,’ said Paul. What had he received of them?—Absolutely nothing. But he had what they needed and must have, and he had met that need. We have in our hand a pardon for a man condemned, and we are his debtor until we put it in his hand. It was for this purpose that we received it, and with it went the message, Go quick anywhere!”—“Pastoral and Personal Evangelism,” p. 52.

8. What did Paul say he was willing to do to discharge this debt? Verse 15.

NOTE.—The key word of the book of Romans is “righteousness.” Romans 1:17. “Paul was peculiarly fitted for a great work among the Gentile nations, being by birth a Hebrew, by citizenship a Roman, by culture a Greek. He was divinely chosen to lay the foundations on which rests the whole scheme of salvation. Righteousness or justification is his theme. God’s law is the only standard; God’s righteousness the only righteousness: by sin we have incurred condemnation; by faith we receive justification. All have sinned and come short; but the righteousness of God by faith in Christ, becomes the righteousness of the believer.”—“Handbook for Bible Students,” p. 43.

9. Why was he ready to preach the gospel? Verse 16, first part.

NOTE.—“Not ashamed.” Many things human beings should be ashamed of, but are not. Drinking, smoking, profanity, filthiness, gossip, talebearing, broken promises, falsehood, ill feelings toward others, malice, envy, folly, and a multitude of other sins, are things of which gospel-enlightened, judgment-bound people ought to be ashamed. Of the opposite of these one ought never to be ashamed. No one should be ashamed of being honest, upright, clean, sober, temperate, and true. But it is just such a character as this that the gospel will develop. Why should one be ashamed of the gospel?

10. What is the gospel? Verse 16, second part.

NOTE.—“The gospel.” The word “gospel” means “good tidings.” So the angel calls it in Luke 2:10. (See also Isa. 52:7.) God designed that His message of salvation should ever be “good tidings” to those in sin, in helplessness, and in the shadow of death. The powerlessness of men

to help themselves was seen in the wickedness of the world in the apostle's day, and is set forth in this book. The gospel came with good tidings of available power, even the power of God. The whole material universe is a witness to this power. "The heavens declare the glory of God; and the firmament showeth His handiwork." Ps. 19:1. The moving of the stars in their sublime courses is a manifestation of God's power. "For that He is strong in power; not one faileth." Isa. 40:26. The gospel of God is the good tidings to every soul that this same power is pledged to the salvation of the sinful, the hopeless, the helpless.

11. To how many is the gospel revealed as the power of God? Verse 16, last part.

NOTE.—"To every one that believeth." There is no exception to this. All may be recipients of God's power, if they will but believe His word and submit to His will.

12. What needful thing is revealed in the gospel? Verse 17, first clause.

13. Through what is it revealed? Verse 17, second part.

NOTE.—"From faith to faith." Faith is more than mere belief or assent to a statement. Faith accepts God's forgiveness, or God's covering righteousness, for all past sins. We are justified by faith only. And the faith that accepts this renounces sin and accepts the power of the life of God for holy living, and a new heart which that life creates. The old life of the believer is changed for the life of Christ, and the Father accepts this life as the righteousness of the Divine.

14. What quotation from one of the prophets is cited to prove this? Verse 17, last part.

NOTE.—"An indulgence had been promised by the pope to all who should ascend upon their knees 'Pilate's staircase,' said to have been descended by our Saviour on leaving the Roman judgment hall, and to have been miraculously conveyed from Jerusalem to Rome. Luther was one day devoutly climbing these steps, when suddenly a voice like thunder seemed to say to him, 'The just shall live by faith.' He sprang to his feet, and hastened from the place, in shame and horror. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ. His eyes had been opened, and were never again to be closed, to the delusions of the papacy."—"The Great Controversy," p. 125.

Supplementary Questions for Home Study

How did Paul regard the souls for whom he labored?

What is the condition of all men in the world without Christ?

In whom only is freedom found?

Where is the first promise in the Bible concerning the gospel?

To how many is the gospel available? What alone hinders it?

RESULTS OF REJECTING THE GOSPEL

LESSON SCRIPTURE: Romans 1:18-27.

The Lesson

1. Against what is the wrath of God revealed? Rom. 1:18, first part.

NOTE.—The characteristic feature and the real content of the gospel are clearly defined in verses sixteen and seventeen considered in the last lesson. The connection between these verses and the eighteenth verse is very close. The need of the revelation of the gospel of God's righteousness is emphasized by the fact that God's wrath is revealed against all unrighteousness. Unless there is some way of escape from this wrath, the whole race is doomed, since "there is none righteous, no, not one." The righteousness of God is a gift to faith. That righteousness is personalized in His Son; to believe on the Son is to receive Him; and thus to receive Him by faith is to receive the righteousness of the gospel, and so to escape the wrath to come. It is instructive to note that the teaching of righteousness by faith, which we have been told is the threefold message "in verity," is here set forth as the fundamental truth of the gospel, the only effective remedy for the wrath of God.

2. What is the attitude of all such to the truth? Verse 18, last clause.

NOTE.—"Hold the truth in unrighteousness." Not to hold the truth in the sense of possessing it, for no man really possesses the truth who is unrighteous. The American Revised Version gives the rendering thus, "hinder," that is, to repress the truth. They do not receive the truth into their lives, and by the false profession, often hinder it from reaching other lives.

3. What is manifest to them? How? Verse 19.

NOTE.—"Manifest." God's power and influence are manifest in men, in conscience, in judgment, in reason, in love, in a desire after holiness. His wisdom and power are manifest unto men in sun and stars, in wood and field, in sea and land, in rock and plain, in all His works. And the manifestation of His invisible power in things visible enables thoughtful men to grasp the love, righteousness, and life of God.

4. By what are the invisible things of God perceived? From what time? What are these invisible things? Verse 20, first part.

NOTE.—"Invisible things." There is always enough light and truth for one step more. All the visible things of God that are manifest to us argue the invisible perfection of God, which we cannot see, even His eternal power to save, His divine, everlasting love.

5. How have these manifestations of God's power left men? Verse 20, last clause.

6. Notwithstanding all the revelations of God in creation, what did many who knew God fail to do? Verse 21, first part.

NOTE.—The apostle here indicates that those of whom he speaks have once had the privilege of knowing God. These have chosen to follow their

own ways, glorying in their own accomplishments, and, engrossed in self-seeking, they have lost sight of their Creator. How true is this picture of the great majority in every age! In our own time, as in the past, many who have enjoyed an experience in the things of God, who have even taught others how to find Him, lose sight of Him through pride, through vain imaginations, till, in place of humbly acknowledging the source of all their strength, they choose the phantom of personal vanity to the loss of all touch with God.

7. What came to those who, after the fall, chose their own rather than God's way? Verse 21, last part.

NOTE.—“Heart was darkened.” Darkness does not come from God. “God is light, and in Him is no darkness at all.” Our path becomes darkened when we turn from the light and interpose our own shadow between our pathway and God. Those who knew God might have retained Him in their hearts, and glorified Him. But, instead, by taking glory to themselves, they shut away God's glory, and their foolish hearts were darkened. “He that walketh in darkness knoweth not whither he goeth.”

8. What further statement is made concerning the result of not glorifying God? Verse 22. (Compare 1 Cor. 1:20-25.)

9. How far did their blindness and unbelief lead them? Verse 23.

NOTE.—“When Christ sent forth the disciples with the gospel message, faith in God and His word had well-nigh departed from the world. . . . Satanic agencies took possession of men. The bodies of human beings, made for the dwelling place of God, became the habitation of demons. . . . The very stamp of demons was impressed upon the countenances of men. . . . What is the condition in the world to-day? . . . The corruption that prevails, it is beyond the power of the human pen to describe. . . . Every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. . . . Everywhere there are hearts crying out for something which they have not. They long for a power that will give them mastery over sin, a power that will deliver them from the bondage of evil. . . . The world needs to-day what it needed nineteen hundred years ago,—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished.”—“The Ministry of Healing,” pp. 142, 143.

10. To what did God give them up? Verse 24.

NOTE.—“Gave them up.” When men will not have God, He permits them to have their own way; He leaves them to the power and fruitage of the sin they have chosen.

11. What did they finally do? What did they worship? Verse 25.

NOTE.—“Changed the truth.” The Revised Version reads, “For that they exchanged the truth of God for a lie.” Instead of “changed,” Godet gives “travestied.” Conybeare and Howson say, “This is nearly a quotation from Psalm 106:20 (Septuagint); the phrase used there and here meaning to forsake one thing for another, to change one thing against

another." They utterly perverted the truth of God to degrading, debasing lies. They travestied His truth, and turned from His infinite perfection to the worship of the lowest and basest. Their gods were their passions personified. They "passed by" the Creator. The Revised Version reads that they "worshiped and served the creature rather than the Creator." They deliberately chose sin instead of God.

12. When they turned away from God the Creator, to what did He give them up? Verses 26, 27.

NOTE.—"Gave them up." The expressions in these verses are terrible in their intensity, and ought to help us to see what it means to cast off God. Paul's reserve in writing of these things is in strong contrast with the freedom of pagan writers. (See Eph. 5:12.)

Supplementary Questions for Home Study

What is the difference between "holding the truth" and "holding down the truth"? Who causes the greater harm, the open sinner or the professing hypocrite?

What do the heavens declare of God? Ps. 19:1; Isa. 40:26.

In order to retain the light that comes to us, what must we do? John 12:35.

When men prefer their own opinions and conceptions rather than the statement of God, what do they do? Rom. 1:25.

Lesson 4—October 25, 1930

THE REPROBATE MIND

LESSON SCRIPTURE: Romans 1:28 to 2:5.

The Lesson

1. When men refused to have God in their knowledge, to what did God give them up? Rom. 1:28, first part.

NOTE.—"Gave them up," not "over." This is the third time this expression has appeared in this chapter; more literally, God surrendered them. He held them as long as love could hold, and they would not. The reprobate mind is the last stage of evil. But it was their own choosing.

2. To what would this reprobate mind inevitably lead? Verse 28, last part.

NOTE.—"To do those things." Every kind of mind bears its fruitage. The reprobate mind leads inevitably to the doing of those things which are "not fitting." A. R. V.

3. What are some of the sins of the reprobate mind? Verse 29.

NOTE.—"Filled with all unrighteousness." The list of sins that are given are manifestations of unrighteousness. Study them; they may not belong to the heathen world alone.

"Fornication," transgression of the seventh commandment, which may be in cherished thought.

"Wickedness," evil practices; crime in general.

"Covetousness," greed, "the sinful desire which goes out after things of time and sense of every form and kind."

"Maliciousness," baseness, badness, malice, ill will, a disposition to do evil.

"Full of envy," filled with ill feeling toward those who seem better circumstanced than ourselves.

"Murder," hatred cherished in the heart that leads to murder.

"Debate," "to beat down," strife.

"Deceit," living a lie.

"Malignity," a malicious, actively hating disposition.

"Whisperers," those who make trouble (Prov. 16:28), tattlers, tale-bearers.

4. What further sins are named in the next verse? Verse 30.

NOTE.—"Backbiters," detractors of character, those who say evil things against the person not present.

"Haters of God," not only feeling, but showing hatred, hating God because of His character.

"Despiteful," insolent, arrogant.

"Proud," inordinate self-esteem, undue sense of superiority.

"Boasters," vain boasting of shallow things, "swaggerers."

"Inventors of evil things," "inventors of vices" (Rotherham); new ways of sinning.

"Disobedient to parents," the beginning of a life of disobedience.

5. What sins are next mentioned? How many are named in all? Verse 31.

NOTE.—"Without understanding," God gave them up to such a condition, the fruitage of their own choice.

"Covenant breakers," those who will not keep their word. Failure to keep one's word is a marked feature in the commercial, political, and social worlds.

"Without natural affection," no true love for one's own kin, affection perverted by lust and selfishness.

"Implacable," stubborn in enmity, that which will not be reconciled.

"Unmerciful," cruel, inhuman.

What an awful list of sins,—twenty-two in number! They are descriptive of the heathen world to-day. But are they found there only?

6. What similar list is given elsewhere? When and to whom do they especially apply? 2 Tim. 3:1-5.

NOTE.—This list of sins is here applied to the professed children of God in the last days. These sins are but the product of the natural, unregenerate heart, and can be restrained only by the power of God. The gospel is the only remedy for this condition.

7. Of what were the more enlightened also guilty? Rom. 1:32.

NOTE.—"They which commit such things." Rotherham renders this verse: "Who, indeed, having acknowledged the righteous sentence of God, that they who do such things as these do practice are worthy of

death, not only the same things are doing, but are even delighting together with them who are practicing them."

Some may think that verses 24-32 should have no part in a Sabbath school lesson; but God gave them in all their wretched, awful climaxes, that with unutterable loathing we might turn from the seed sowing of their bondage to the freedom of Christ.

8. What, then, is said of those who, while themselves living in sin, condemn others? Rom. 2:1.

9. What instruction has Jesus given concerning this question? Matt. 7:1, 2; Luke 6:37, 38.

10. Of what may the wicked be assured? Rom. 2:2.

11. What is said concerning the one who condemns things in others, which he himself commits? Verse 3.

NOTE.—"Earnest workers have no time to dwell upon the defects of others. They behold the Saviour, and by beholding become changed into His likeness. He is the One whose example we are to follow in our character building. In His life upon the earth He plainly revealed the divine nature. We should strive to be perfect in our sphere, as He was perfect in His sphere. No longer are the members of the church to remain unconcerned in regard to the formation of right characters. Placing themselves under the molding influence of the Holy Spirit, they are to form characters that are a reflection of the divine character."—"Testimonies," Vol. 8, p. 86.

12. What searching question does the apostle press home? Verse 4, first part.

NOTE.—The apostle Paul frequently uses in his epistles the word "riches" in describing divine goodness and forbearance to usward. Men are quick to appreciate that which they recognize as material riches, and strive to the death to secure them. The riches of grace, of infinitely greater worth, are overlooked or regarded with indifference.

13. What did they need to learn concerning the purpose of God's goodness? Verse 4, last clause.

NOTE.—"It is the assurance of God's love that constrains the sinner to return to God. 'The goodness of God leadeth thee to repentance.' A golden chain, the mercy and compassion of divine love, is passed around every imperiled soul. The Lord declares, 'I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.'"—"Christ's Object Lessons," p. 202.

14. What were such transgressors treasuring up? Verse 5.

NOTE.—The following comment makes the lesson practical: "Those who are most guilty of wrong are the first to see wrong; therefore let every church member see to it that his own heart is pure before God, that his name is not only written on the church books, but registered in the Lamb's book of life. Then he will not be a judge of his brethren, he will not be a despiser of those whom he considers defective."—Mrs. E. G. White, in "Review and Herald," 1893.

Supplementary Questions for Home Study

Does the mere profession of godliness change the heart?

What else is necessary besides a "form of godliness" in order to be a true Christian?

In whose place does that man put himself who assumes to judge others?

Lesson 5—November 1, 1930

CONDEMNATION

LESSON SCRIPTURE: Romans 2:6-16.

The Lesson

1. What did God do in the judgment? Rom. 2:6.

NOTE.—The thought of our individual responsibility to God should ever be kept in mind. We are prone to justify our own misdeeds by pointing to others who are guilty of the same wrongs. The godly character of our most intimate associates, even though they be the best loved of our own households, will not save us. In the judgment hour, the deeds of others will neither excuse nor recommend us. Each person must answer for himself.

2. To whom will He render eternal life? Verse 7.

NOTE.—In speaking of the necessity of "patient continuance" in the Christian race, F. B. Meyer sounds a note of courage and helpfulness: "There will, of course, be difficulties in all our lives to impede our heavenward progress; difficulties from the opposition of our foes; difficulties from within our own hearts. We shall need patience and long forbearance as we tread our appointed track. But there are two sources of comfort open to us.

"Let us remember that the course is set before us by our heavenly Father, who therefore knows all its roughness and straitness, and will make all grace abound toward us, sufficient for our need. To do His will is rest and heaven.

"Let us 'look off unto Jesus.' Away from past failure and success; away from human applause and blame; away from the gold pieces scattered on the path, and the flowers that line either side. Do not look now and again, but acquire the habit of looking always, so that it shall become natural to look up from every piece of daily work, from every room, however small, from every street, however crowded, to His dear, calm, sweet face. . . .

"Above all, remember that where you tread there your Lord once trod, combating your difficulties and sorrows, though without sin; . . . keep your eye fixed, then, on Him as He stands to welcome and reward you; and struggle through all, animated by His smile, and attracted to His side, and you will find weights and unbelief dropping off almost insensibly and of themselves."—"The Way Into the Holiest," pp. 212, 213.

3. To whom will He render "indignation and wrath, tribulation and

anguish"? What awaits those who continue in sin? How impartially will God deal? Verses 8, 9.

NOTE.—"To them." Two classes of persons are in the world. One class is composed of those who by patient continuance in well-doing are seeking God's glory and honor, and the immortality, or incorruption, which He only can give. To all such He will give eternal life. God does this now in answer to faith. (See John 3:16; 1 John 5:11, 12.) In the great day of final reward He will give the believers eternal life absolutely forevermore, and make their frail bodies immortal. To the other class who have been contentious and disobedient He will render the fruitage of their doings. To them belong "indignation and wrath, tribulation and anguish." It is at awful cost that men identify themselves with sin.

4. To whom will God give "glory, honor, and peace"? Verse 10.

NOTE.—God reigns here and now in the hearts of His true followers. This is His kingdom of grace. In those who love Him and are surrendered to Him, He works the miracles of His grace. In them He manifests the glory of His character; them He honors with His Holy Spirit; to them He gives the peace which passes understanding. But soon His kingdom of glory is to be established in the earth; and in the glad day when God shall wipe away all tears, when there shall be no more death, neither sorrow nor crying, when the lion and the lamb shall dwell together, when wars shall cease throughout the earth—in that glad day, under the benign reign of the Prince of Peace, then crowned King of kings, there will indeed be peace in all its fullness, peace that will endure to all eternity. In that day Christ Jesus will receive honor above every name that is named, and will sit upon the throne of His glory. And He has promised to share both His honor and His glory with every soul who, in His name and in His strength, overcomes the wicked one. Even the throne of God itself is not too high an honor to be bestowed upon His followers; and to this supreme honor Christ will lift His saints, not because they are worthy of it, but because He loves them with a love that passes all understanding and comprehension. To all this the apostle Paul calls our attention in his brief statement that God will render "glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile."

5. What may always be said of God's impartial dealing toward men? Verse 11.

NOTE.—By this is no doubt meant the act of showing special favor to one on account of wealth, social standing, personal friendship, or partiality arising from any cause.

"The Jews supposed that they were peculiarly favored by God, and that salvation was not extended to other nations, and that the fact of being a Jew entitled them to this favor."—Barnes.

The partiality, which men show, is illustrated in James 2:2-4.

6. What awaits those who have sinned without the light of God's law? Verse 12, first part.

NOTE.—"Without law." Every responsible human being has some consciousness of wrong. If followed, it will lead to clearer light. If

turned from, it will lead to greater darkness. God watches over those whose heart (not wisdom) is perfect toward Him. (2 Chron. 16:9.) Every soul is given light enough to save him if he will but follow it; and according to the light rejected will he be judged.

7. By what will those be judged who have had the light of His law? Verse 12, last part.

8. Who in the judgment will be just before God? Verse 13.

NOTE.—This verse shows the futility of profession in contrast with surety of reward to the “doers of the law,” the obedient. In the judgment obedience to “the law of God is the standard by which the characters and the lives of men will be tested.”—“The Great Controversy,” p. 482.

“The obedience that Christ rendered God requires from human beings to-day. He served His Father with love, in willingness and freedom. ‘I delight to do Thy will, O My God,’ He declared. . . . Christ counted no sacrifice too great, no toil too hard, in order to accomplish the work which He came to do. . . . Thus we are to serve God. He only serves who acts up to the highest standard of obedience.”—“Christ’s Object Lessons,” pp. 282, 283.

9. What is said of the Gentiles who have not the written law, yet who seek to obey it? Verse 14.

NOTE.—“Those whom Christ commends in the judgment, may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.”—“The Desire of Ages,” p. 638.

10. What do they show by their actions? Verse 15, first part.

11. What monitor accuses or excuses them? Verse 15, last part.

12. When will the Lord render a reward for every deed? Verse 16.

NOTE.—“In the day.” There is a close connection between verses 12 and 16, verses 13 to 15 being simply parenthetical and explanatory. The two classes named in verse 12 “shall be judged . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.” All cherished evil, all human secrets, will be hidden **no longer**. The One by whom we are judged has been over the road before us. Absolute justice will then be done. It is in view of the judgment we should live, not in view of what our neighbor may say or do.

13. What will be considered in the judgment? Matt. 12:36, 37; Eccl. 12:13, 14.

Supplementary Questions for Home Study

To what should God's goodness in revealing to us His truth lead us? If we possess immortality now, would we thus be encouraged to seek for it?

Why was David envious of the wicked, and why was he led to change his opinion concerning them? Ps. 73:1-17.

In what sense do we receive "glory, honor, and peace" from God here and now? John 14:27; 17:22, 23, 10; 1 Sam. 2:30, last part.

In what very much larger sense are we to receive "glory, honor, and peace" from God in the earth made new? 1 Cor. 15:19, 32, 47, 49; Rev. 21:4; Isa. 65:21-25; 11:4-9; John 17:24; Rev. 3:21.

Will wealth or important position have any influence in determining the verdict?

Lesson 6—November 8, 1930

THE TRUE JEW

LESSON SCRIPTURE: Romans 2:17-29.

The Lesson

1. In what did the Jew rest? In whom did he glory? Rom. 2:17.

NOTE.—"Thou art called a Jew." This was an honorable name. The Jews were resting in the law, and glorying in God. But they did this only in form; and an empty form can bring only condemnation. The law referred to is God's primal law, or Decalogue, of which the apostle cites three precepts later on. Verses 21-23.

2. What did the Jew know and approve? Whence did he receive instruction? Verse 18.

NOTE.—"Being instructed." From the outward teaching of the law the Jew had to a great extent learned right doctrine. He approved the excellent things of the law, having learned that the law is an expression of God's will. Ps. 40:7, 8.

3. Of what four things was he confident? Verses 19, 20, first part.

NOTE.—"The person supposed is not only sure of the privileges of Jews in general, but of his own spiritual competency, by virtue simply of his position and light. Surely the apostle is recalling, in part, his own ideas as a Jewish rabbi of 'the straightest sect;' and we may be certain that in the mass of rabbis and their followers of that time all the features of pride and blindness he here draws were at least as strongly marked as in his own past."—Cambridge Bible.

4. What did he have in the law? Verse 20, last clause.

NOTE.—"Form of knowledge . . . in the law." We must not make the mistake with the Jew that the outward form is sufficient; nor should we make an equal mistake with the liberalist, or antinomian, that no form, or rule, is necessary. Paul expressly affirms that the Jew had in

the law "the form of knowledge and of the truth." The form therefore was correct. What was needed was the spirit, the life of the word in the form. A form though it be a true form, if alone, has no life.

5. What personal questions did the apostle Paul then ask? Verses 21, 22.

NOTE.—Do we, professing Christians in these last days, stand entirely exempt from the implication of the apostle's words? "Let us, amidst 'the world' which understands not a little of what we ought to be, and watches us so keenly, and so legitimately—let us take home this message, sent first to the old inconsistent Israel. Do we, professing godliness, show the mind of Christ in our secular intercourse? Do we, on the whole, give the average 'world' cause to expect that 'a Christian,' as such, is a man to trust in business, in friendship? Is the conviction quietly forced upon them that a Christian's temper, and tongue are not as other men's? That the Christian minister habitually lives high above self-seeking? That the Christian tradesman faithfully remembers his customers' just interests, and is true in all his dealings? That the Christian servant, and the Christian master, are alike exceptionally mindful of each other's rights, and facile about their own? That the Christian's time, and his money, are to a remarkable degree applied to the good of others, for Christ's sake? . . . If they are so, God be thanked. If they are not so—who shall weigh the guilt?"—"The Expositor's Bible," pp. 71, 72.

6. Though the law was honored outwardly, what was the result of its transgression? Verse 23.

7. What effect did such conduct have upon the Gentiles? Verse 24.

NOTE.—A form of godliness without the power leads to all manner of sin, and brings reproach upon God's name and cause. If the life of the professed people of God is what it ought to be, we need not fear for the doctrine of truth. It is extremely sad when God's own people by unconsecrated lives dishonor Him.

8. When may circumcision be said to profit? Verse 25, first part.

NOTE.—Circumcision was given as a sign of righteousness, a mark of separation from the world. (Rom. 4:11.) The Jew who boasted of his conformity to that rite declared that he was righteous. The profession of circumcision would have been a true token if the life was in harmony with God. If not, the circumcision was nothing. The circumcised man was a sinner the same as others.

9. What will result if the circumcised be a transgressor? Verse 25, last part.

10. What, after all, is the important thing? What would uncircumcision in such a case be counted? Verse 26.

11. What would be the effect of the obedient life of the uncircumcised upon the disobedient Jew? Verse 27.

NOTE.—The word "judge" is used in the sense of condemn. The obedient though uncircumcised condemned the disobedient though he be circumcised.

12. Who is not a real Jew? Verse 28, first clause.

NOTE.—“Not a Jew.” Merely the name Jew could not save anyone. Outward profession alone counted for nothing in God’s sight.

13. What is not true circumcision? Verse 28, last part.

14. Who is the true Jew? Verse 29, first part.

NOTE.—The true Jew is the one who is Christ’s, a true, converted Christian. The cleansed, loyal heart is alone accepted in God’s sight. The true Jew is the man of faith. The true circumcision is that crucifixion with Christ that separates from sin.

15. What is true circumcision? To whose praise is it? Verse 29, last part.

Supplementary Questions for Home Study

From what is the name Jew derived?

What has God brought to us through the Jews? John 4:22.

What holy standard will help us to approve the things that are excellent?

Show by two scriptures that the law is the great test of character.

Lesson 7—November 15, 1930

STANDING OF HUMANITY BEFORE GOD

LESSON SCRIPTURE: Romans 3:1-19.

The Lesson

1. What pertinent questions does the apostle Paul propound? Rom. 3:1.

2. What answer does he give? Verse 2.

NOTE.—Among the heathen the word oracle meant the response of some god to an inquiry of importance, usually given by some priest supposed to be inspired.

The word rendered oracles in the New Testament occurs but four times: Acts 7:38; Heb. 5:12; 1 Peter 4:11; Rom. 3:2. It is evidently used to denote the Scriptures. To possess these was a high privilege, and no higher favor could be conferred upon a people than to place in their possession the Sacred Scriptures. What wonder if, in reply to the question as to what was the Jews’ advantage, the apostle answered, “Much every way: chiefly, because that unto them were committed the oracles of God.” The Scriptures were given to the Jews that they might be a light to enlighten the Gentiles. Surely it is of great advantage to have access to all the wonderful truth and teaching of God throughout the centuries from the time the Seed was promised till our Lord’s first advent.

3. What further important question does Paul ask? Verse 3.

4. What is the reply? Verse 4.

NOTE.—“Let God be true.” The thought of the text is not that we shall ascribe truth to God at all hazards, whether He speaks truth or not; but that God speaks truth always and forever, whatever man may say or do. Then shall we discern truth in His words, righteousness in His acts, justice in His judgment.

5. What question does Paul next ask? Verse 5.

NOTE.—All things shall work finally to God’s glory. Even the wicked, by doing all God declares they will, by reaping the fruits He declares they will reap, are thus commending the truthfulness and the righteousness of God. When God punishes the wicked, they are only reaping the fruit of that which they have sown.

6. What response does he make to this question? Verse 6.

7. What further questions does Paul continue to ask? Verses 7, 8.

8. What conclusion is drawn? Verses 9, 10.

NOTE.—“All under sin.” All are condemned because of sin. Man, by nature and apart from Christ, is its slave. For proof of his statements, the apostle quotes from the Holy Scriptures.

“Guilty.” That is the verdict written against each one of us: Jew and Gentile, rich and poor, great and small, strong and weak, all are condemned. “There is none righteous, no, not one.” The penalty is death. There is only one door of escape, and that is Jesus Christ. And “now is the accepted time; behold, now is the day of salvation.”

9. What quotation from the psalmist is cited as proof? Verses 11, 12. (Compare Ps. 14:2-4.)

NOTE.—“It was taught by the Jews that before God’s love is extended to the sinner, he must first repent. In their view, repentance is a work by which men earn the favor of heaven. And it was this thought that led the Pharisees to exclaim in astonishment and anger, ‘This man receiveth sinners.’ According to their ideas He should permit none to approach Him but those who had repented. But in the parable of the lost sheep, Christ teaches that salvation does not come through our seeking after God, but through God’s seeking after us.”—“Christ’s Object Lessons,” p. 189.

By a series of quotations from the Scriptures, which the Jews held to be sacred, the apostle proved the sinfulness, depravity, and helplessness of humanity. These scriptures speak of the world without Christ, not of God’s devoted people.

10. What further quotation did he make from the writings of David? Verse 13. (Compare Ps. 5:9.)

NOTE.—Commenting upon the fearful charges made in Romans 3: 10-18, the Cambridge Bible says: “The passages quoted are descriptive of Israelites, some of them of Israelites of the best days of Israel. What at least they establish is that the root of sin was vigorous in Jewish hearts, and that its fruits in Jewish lives were abominable in the sight of God. Meantime we must not narrow the reference too closely. The apostle’s doctrine of human sinfulness is that the worst developments of individual sin only indicate the possibilities of the sinful heart in gen-

eral. Passages like those cited here thus prove, not only what certain men were, but what man is. Jer. 17:9."

11. What third quotation does he make? Verse 14. (Compare Ps. 10:7.)

12. By what fourth and last reference does he prove that all are under sin? Verses 15-18. (Compare Ps. 36:1; Isa. 59:7, 8.)

13. What conclusion is drawn from the Scriptures as to the application of the law? Verse 19, first part.

14. Because of transgression, how does all the world stand before God? Verse 19, last part.

NOTE.—The law is "God's ideal held up before our faces, to show us from what we have fallen. The looking-glass is intended, not to wash the face, but to show how much it needs washing. You may commend your soap, and no one will use it; but if you reveal the discoloring filth, people will be only too glad to avail themselves of the cleansing power which otherwise they would neglect and despise."—F. B. Meyer.

Supplementary Questions for Home Study

If all the universe should prove false, would that affect the truth of God?

How many are shown by Paul to be under sin?

If all are "guilty before God," how extensive must be the jurisdiction of the law!

Lesson 8—November 22, 1930

ESTABLISHING THE LAW

LESSON SCRIPTURE: Romans 3:19-31.

The Lesson

1. To how many does God's law speak? What, then, is the condition of all the world? Rom. 3:19.

NOTE.—"To them who are under the law." Literally, to them "within" the law, that is, subject to its jurisdiction. As all the world have transgressed the law, they have no defense before God, and stand guilty in His sight. A law that condemns all therefore must be universal and uniform in its claims.

2. By what, then, is there no justification? What comes through the law? Verse 20.

NOTE.—It is quite evident to the thoughtful student that no law can justify its transgressor; it can only condemn him. No transgressed human law ever can justify the criminal. It can only pronounce him guilty. It is by the light which shines from the law that the exceeding sinfulness of sin is made known.

"The deeds of the law." The rabbis felt they could enter heaven through their own righteousness; but Jesus declared their righteousness to be insufficient and unworthy. Outward ceremonies and a theoretical knowledge of the truth constituted Pharisaical righteousness. Through their own efforts in keeping the law, the rabbis claimed to be holy, but their works had separated righteousness from their religion. They could never enter the kingdom of heaven by their so-called righteousness.

3. What hope is there, then, for the sinner? By what is this righteousness witnessed? Verse 21.

NOTE.—Man is sin-sick and helpless. The righteousness that will justify must come from without the sinner, apart from his own imperfections. This is the righteousness that comes to us through the gospel (chapter 1:16). But this righteousness must be in harmony with God to be acceptable to Him. It is the gift of God, through faith, apart from works, and is the same righteousness that is in the law. Because of his weakness and sinfulness, man cannot of himself attain unto this righteousness. But thanks be to God, He meets our need, and gives unto us His own eternal righteousness.

4. Whose righteousness is thus manifested? For whom? Is any distinction made? Verse 22.

5. How many have sinned, and stand in need of justification? Verse 23.

6. By what are men justified? Through whom? Verse 24.

NOTE.—There are two sides to justification by faith, man's side and God's side. The publican believed in God, and humbly repented and confessed his sins, believing that God heard and forgave. The Lord did the rest. Jesus entered his heart and drove out all sin, filling it with His own holy presence.

Was the law done away? No, indeed. It was the man's sins that were done away. The law had nothing against him now, and he was free to walk at liberty, because he had been brought into harmony with the law. God's law, therefore, is unchangeable; it is man who must be changed.

7. For what purpose has Christ been set forth? For what is His righteousness declared? Verse 25.

NOTE.—"Set forth." Jesus is the Lamb slain from the foundation of the world. (Rev. 13:8.) His suffering and death were but steps in the great plan of redemption. He was ordained to be a propitiation—a mercy seat—where justice and mercy meet,—and the sin-burdened soul finds forgiveness through Him. But the mercy freely given of God comes only through faith in Jesus' blood as the great sin cleanser. When faith grasps Jesus as the Saviour, His righteousness becomes our righteousness, and all past sins are forgiven. Jesus was "set forth," to do this for all who believe.

8. By faith what does Jesus become to the believer? Verse 26.

9. Where, then, is the boasting, or glorying, of man? Verse 27, first part.

10. By what law is glorying excluded? Verse 27, last part.

NOTE.—“Who can analyze or describe the joy and rest of the soul from which at last is ‘shut out’ the foul inflation of a religious ‘boast’? We have praised ourselves, we have valued ourselves, on one thing or another supposed to make us worthy of the Eternal. We may perhaps have had some specious pretexts for doing so; or we may have ‘boasted’ (such boastings are not unknown) of nothing better than being a little less ungodly, or a little more manly, than some one else. But this is over now forever, in principle; and we lay its practice under our Redeemer’s feet to be destroyed. And great is the rest and gladness of sitting down at His feet, while the door is shut and the key is turned upon our self-applause.”—“The Expositor’s Bible,” pp. 97, 98.

11. What, then, may we conclude? Verse 28.

NOTE.—“There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

“The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.”—“Steps to Christ,” pp. 64, 65.

12. To how many, then, does God bring salvation? Verse 29.

13. How are all justified? Verse 30.

NOTE.—“Because the law of the Lord is perfect, and therefore changeless, it is impossible for sinful men, in themselves, to meet the standard of its requirement. This was why Jesus came as our Redeemer. It was His mission, by making men partakers of the divine nature, to bring them into harmony with the principles of the law of heaven. When we forsake our sins, and receive Christ as our Saviour, the law is exalted. The apostle Paul asks, ‘Do we then make void the law through faith? God forbid; yea, we establish the law.’”—“The Mount of Blessing,” p. 79.

14. How, then, does faith affect the law? Verse 31.

NOTE.—“Establish the law.” Where is the law established? Not in God’s government or plan; for His law is eternally established, whether

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men believe or disbelieve (see verse 3; Ps. 119:89; 111:7, 8). But the law is established in the heart of the believer, and if he goes on from "faith to faith" it is then written in the heart in all its fullness forever.

Supplementary Questions for Home Study

Who are under the jurisdiction of the law? Rom. 3:19.

Can we continue in Christ and at the same time remain under the dominion of sin, and therefore under the condemnation of the law? Rom. 6:11, 14.

Does freedom from the condemnation of the law give us license to transgress any one of God's commandments? Rom. 6:15.

What does the law do for the forgiven sinner?

Through what is the righteousness of God made effective to man?

By what is the righteousness of God by faith witnessed?

Lesson 9—November 29, 1930

JUSTIFIED BY FAITH

LESSON SCRIPTURE: Romans 4:1-12.

The Lesson

1. What important question is asked concerning Abraham? Rom. 4:1.

2. If Abraham's works had justified him in God's sight, what could he have done? Verse 2.

NOTE.—"Hath whereof to glory." If one is saved by his own efforts, he surely can glory in himself. But the apostle adds, "but not before God," for the apostle had before proved that all, both Jews and Gentiles, are under sin. There can be no self-glorification in God's presence.

3. But how was he justified? Verse 3.

NOTE.—"There is no occasion for one to glory over another, or to grudge against another. No one is privileged above another, nor can anyone claim the reward as a right."—"Christ's Object Lessons," pp. 401, 402.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.' Abraham's unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible. To him, faith was 'the substance of things hoped for, the evidence of things not seen.' Relying upon the divine promise, without the least outward assurance of its fulfillment, he abandoned home and kindred and native land, and went forth, he knew not whither, to follow where God should lead. 'By faith he became a sojourner in the land of promise as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.'"—"Patriarchs and Prophets," p. 126.

4. What had the Lord said to Abraham? Gen. 15:3-5. What did Abraham do? What did the Lord do? Verse 6.

NOTE.—Though Abraham could not understand how the promise God made could be fulfilled, yet he believed the word of God. And God counted the faith he had as righteousness. Abraham was therefore made righteous by faith only, and not through works. In like manner are all the children of Abraham justified from sin.

“A check, though signed by the richest man, will not do any good unless one has faith to present it. The doctor cannot cure a man who will not trust him enough to take his medicines and obey his directions. A guide cannot lead us through the forest unless we believe him enough to follow him.”—Peloubet.

5. How is the reward reckoned to him that worketh? Rom. 4:4.

NOTE.—“It is not the length of time we labor, but our willingness and fidelity in the work, that makes it acceptable to God. In all our service a full surrender of self is demanded. The smallest duty done in sincerity and self-forgetfulness, is more pleasing to God than the greatest work when marred with self-seeking. He looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do.”—“Christ’s Object Lessons,” p. 402.

6. For what is faith counted to the one who believes? Whom does the Lord justify? Verse 5.

NOTE.—“Faith is counted for righteousness,” so doubt must be sin. “Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks. It is becoming fashionable to doubt. . . . There are many who seem to feel that it is a virtue to stand on the side of unbelief, skepticism, and infidelity.” “It is a terrible thing to lose faith in God or in His word.” “Unbelief strengthens as it is encouraged.” “There is danger in even once giving expression to doubt.”—“The Great Controversy.”

7. Whom does David describe as being especially blessed? Verse 6.

NOTE.—In studying the experience of one whose faith is counted as righteousness, we may be led to ask, How does faith grow or develop? The answer is, Faith grows as it is exercised in appropriating the word of God. Like the man with the withered hand, we need to stretch out our weak hand of faith in response to God’s words. Without activity our faith will die. Enough promises are in the Bible to keep our faith on the stretch day and night. All the promises are to the believer in the Lord Jesus. Among those promises there is one for this very day, and for this particular place, where he is now encamped.

8. Who are truly blessed? What does the Lord not impute to the man whose sins are forgiven? Verses 7, 8.

NOTE.—This statement is made in Psalm 32:1, 2. How blessed is the assurance that God will not impute iniquity to those who live by faith in the righteousness of Christ! It is thus possible to live day by day without guilt before God. If, after our sins are forgiven, we live constantly with a full purpose of purity and righteousness, God accepts us,

in spite of our mistakes in judgment. This standard of right living is what is required of the remnant people of God.

9. By what question does the apostle press home upon the Jew that the blessedness of sin forgiven and acceptance with God is free both to Jew and Gentile? Verse 9, first part.

10. What did the apostle again affirm was counted to Abraham for righteousness? Verse 9, last part.

11. How, and when, was this righteousness reckoned to Abraham? Verse 10.

12. Of what was circumcision as given to Abraham a sign? Verse 11, first part.

13. What was God's purpose in giving and recording this gift of righteousness? Verse 11, last part.

NOTE.—Abraham believed God,—believed His promise, His power, His love. His faith was reckoned unto him as the righteousness of God. Even so it is reckoned unto us if we believe. Abraham is set forth as an example as the father of all them that believe. By the same faith in Christ we become His children.

14. Of whom is Abraham the father? Verse 12; Gal. 3:29.

Supplementary Questions for Home Study

What were Abraham's first plans with reference to the fulfillment of God's promise that he should have an heir? Gen. 15:2-4; 16:1, 2.

Under what great test was his faith made perfect? Gen. 22:1-18.

How only can a man whose sins have been forgiven develop a righteous character? Heb. 11:6.

Lesson 10—December 6, 1930

AN EXAMPLE AND A FATHER

LESSON SCRIPTURE: Romans 4:13-25.

The Lesson

1. How much did the promise to Abraham include? Through what did the promise not come? Through what did Abraham receive this glorious promise? Rom. 4:13.

NOTE.—“Heir of the world.” This is the ultimate of God's promise in both type and declaration. The earth was given to man in the beginning. Gen. 1:26; Ps. 115:16. Adam lost it through sin, but our Lord bought it back by sacrifice. Luke 19:10. The holy seed are to inherit it, of whom the preëminent One is Christ Jesus our Lord. The usurper possesses it for a time, for man by transgression lost to the enemy the dominion given him in Eden. Gen. 3:6, 7; Luke 4:5, 6. But the Seed will at last crush the serpent's head and cleanse the kingdom. Gen. 3:15;

Rom. 16:20. This was promised to Abraham repeatedly. After his great test he was told that his seed should possess the gate—the place of judgment and power—of his enemies. Gen. 22:16-18. And all this will be wrought out through Christ when He comes again. At the close of the one thousand years of Revelation 20, the saints will possess the earth made new, and God's will will be done in earth as in heaven.

2. If those who sought righteousness by the works of the law were heirs, what would be made void? How would it affect the promise? Verse 14.

NOTE.—“Of the law” and “through the law” mean through the works of the law. There would be no need of God's promise if man could work out his own salvation. But man can neither work righteousness nor earn his inheritance, for he is a sinner “without strength.”

3. What does the law work? Verse 15, first part.

NOTE.—“Worketh wrath.” God did not give the law for this purpose; it was “ordained to life.” Gravitation is a beneficent force. It holds things stable and in equilibrium on the earth. But if man should hurl himself from a high cliff, the force of gravitation would prove his destruction. Electricity in proper channels may be and is one of the most useful agents in the world to-day; but, misdirected, it proves destructive. The heart in harmony with God's law finds it a lamp to the feet and a light to the path; but the heart set against that law finds it working wrath—condemnation and death.

4. What shows that the claims of the law are universal? Verse 15, last part. (Compare 1 John 3:4.)

NOTE.—“No law . . . no transgression.” Transgression has existed in this world since Adam sinned. There must, therefore, have been law. As sin has ever been against our heavenly Father, the law transgressed must be God's law. And as the sin has been universal, so far as man is concerned, the law must be a universal law.

5. Of what, then, is the promise? Why? What is made sure to the seed? Whom does the seed include? Verse 16.

NOTE.—If man's justification depended on his works, he would never know when he had done enough to satisfy the demands of the law; but when his faith accepts the perfect righteousness of Christ, he knows that is sufficient. There is no uncertainty as to his standing before God. “Therefore it is of faith, that it might be by grace; to the end the promise might be sure.” In this world of uncertainty, there is consolation in the word “sure.”

“Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations the sustaining strength of God becomes real to us through an abiding trust.”—“Education,” p. 255.

6. Of whom did the Lord say Abraham would be a father? Verse 16, last part; verse 17, first part. (Compare Gen. 17:5.)

7. What is Abraham's God able to do? Verse 17, last part.

NOTE.—“Who quickeneth the dead.” “Who giveth life to the dead” (A. R. V.). All that is in God's purpose is to Him a reality. All those

who sleep in Him are counted as living, because in His purpose they live. He calleth things that are not as though they were, because in His purpose they are, and when He speaks they exist.

8. How strong was Abraham's faith? Upon what did his faith take hold? Verse 18.

9. What obstacles did he ignore? Verse 19.

10. At what did he not stagger? In what was he strong? To whom did he give glory? Verse 20.

11. Of what did his faith assure him respecting God's promise? Verse 21.

NOTE.—The apostle, in setting forth the strong faith of Abraham, passes over the trials of Abraham's faith as recorded in the book of Genesis.

"God had called Abraham to be the father of the faithful, and his life was to stand as an example of faith to succeeding generations. But his faith had not been perfect. He had shown distrust of God in concealing the fact that Sarah was his wife, and again in his marriage with Hagar. That he might reach the highest standard, God subjected him to another test, the closest which man was ever called to endure. In a vision of the night he was directed to repair to the land of Moriah, and there offer up his son as a burnt offering upon a mountain that should be shown him. At the time of receiving this command, Abraham had reached the age of a hundred and twenty years."—"Patriarchs and Prophets," p. 147.

12. For what was such faith reckoned? Verse 22.

13. For whose sake was this record given? Verses 23, 24, first part.

NOTE.—"The sacrifice required of Abraham was not alone for his own good, nor solely for the benefit of succeeding generations; but it was also for the instruction of the sinless intelligences of heaven and of other worlds. . . . God desired to prove the loyalty of His servant before all heaven, to demonstrate that nothing less than perfect obedience can be accepted, and to open more fully before them the plan of salvation."—Id., pp. 154, 155.

14. What is necessary on our part that we may be included in the promise? Verse 24, last part.

NOTE.—Consider some practical thoughts gleaned from Abraham's test of faith:

a. Everything must be tested before put to use, such as ships, cannon, engines, bridges. Man, too, is tested to see if he will bear the strain of a load.

b. The Lord tells us why we are tried. It is "to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no." Deut. 8:2.

c. Trials are to prove what we are. A rope is tested by a weight, not to break it, but to see if it will hold a valuable load.

d. Abraham was tested to see if he was worthy to be the father of a great nation.

e. In like manner we are tested to see if we can be trusted with some sacred trust.

f. Fire makes the gold purer. The oak tree is toughened by storms.

15. For what was our Lord delivered? For what was He raised from the dead? Verse 25.

NOTE.—“Our justification.” All the promises and blessings of the past and the present center in our blessed Lord. He died to deliver us from our sins, from our trespasses against Him. He was raised for our justification to righteousness, to life and power. All this was written for our sake, that we might hope in Him.

Supplementary Questions for Home Study

Is the Jew an heir of the promise to Abraham because by race he is a Jew?

Of whom is Abraham the true father?

When was the earth given to man?

How did man lose the dominion given him?

To whom did man yield the dominion?

In whom do all God's promises center?

Lesson 11—December 13, 1930

SAVED BY HIS LIFE

LESSON SCRIPTURE: Romans 5:1-11.

The Lesson

1. By what are we justified? Rom. 5:1, first clause.

NOTE.—“Justified by faith.” A very simple, clear, direct definition of true faith is here given: perfect faith is “the surrender of self to God, simple trust in His pledged word. . . . It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. But saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.”—“Gospel Workers,” pp. 260, 261.

2. Being justified, what do we have? Verse 1, second part.

NOTE.—“We have peace.” Faith sees the holiness of God's law, sees sin as evil, denies self, and confesses and renounces sin. Faith yields all to God, and lays hold of the righteousness of God in the place of sin. Then there is peace. Peace is not merely a feeling; it is more, it is a condition. When the soul surrenders to God, there is peace. It is found in Christ; and if Christ is ours, we have peace.

3. Through whom does this peace come? Verse 1, last phrase. (Compare Eph. 2:14.)

NOTE.—“We are without excuse if we fail to avail ourselves of the ample provisions made for us that we might be wanting in nothing. Shrinking from hardships, complaining under tribulation, makes the servants of God weak and inefficient in bearing responsibilities and burdens.”—“Testimonies,” Vol. 2, p. 510.

4. To what does faith give access? Rom. 5:2, first part.

NOTE.—“Have access.” Through faith we have entrance to the great treasures of God’s grace. Faith in Christ admits us into the audience chamber of the Most High, and introduces us, also, into God’s marvelous storehouse of riches. Through Christ we may enter and partake freely of all things.

5. In what do we rejoice? Verse 2, last clause.

NOTE.—“All who stand unshrinkingly in the forefront of the battle, must feel the special warfare of Satan against them. As they realize his attacks, they will flee to the Stronghold. They feel their need of special strength from God, and they labor in His strength; therefore the victories they gain do not exalt them, but lead them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and they are joyful in the tribulation which they experience while pressed by the enemy. These willing servants are gaining an experience and forming a character which will do honor to the cause of God.”—Ibid.

6. In what do we glory? Verse 3, first part.

NOTE.—“Tribulation.” The English word comes from the old Latin word “tribulum,” a threshing instrument, used to pound out the grain. The Greek word means to squeeze, or press. So God permits the pounding, the threshing, the squeezing, to separate the chaff, to press out the choice wine, or oil of rich experience. Only in trial and tribulation can we obtain experience; only in the testing of experience can we obtain hope. Therefore let us rejoice in tribulation.

7. Why do we rejoice in tribulation? Verse 3, last part.

NOTE.—“Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storms; and he that will venture out without this to make him sail even and steady will certainly make shipwreck and drown himself, first in the cares and sorrows of this world, and then in perdition.”—Hopkins.

8. What does patience, or steadfastness, work? What does experience work? Verse 4.

9. What does hope not do? Why? Verse 5, first part.

10. Through what do we receive God’s love in the heart? Verse 5, last part.

NOTE.—“The love of God.” The love of God is what many long for. They desire to serve God, but confess that they do not love Him nor His service. They are trying to do this by human effort, which is doomed to

failure. The love of God is of heavenly birth, and must be fed on heavenly manna. Do we really desire it? It comes by the indwelling of His Spirit. Do we desire the Spirit? We have the answer in Luke 11:9-13.

11. When and for whom did Christ die? Verse 6.

NOTE.—There are times in the experience of every child of God when the sense of our lost, awful condition almost overwhelms us, and we are tempted to feel that there is no hope for us. But be of good courage. It was for sinners, for the most ungodly, that Jesus died, for those who are lost, who have strayed the farthest from the Father's house. Every returning prodigal will find a welcome and a father's blessing.

12. What expression of love is seldom seen among men? Verse 7.

13. How does God's love commend itself to us? Verse 8.

14. If Christ has justified us by His death, of what have we assurance? Verse 9.

15. When were we reconciled? By what are we reconciled? By what saved? Verse 10.

NOTE.—“Starting from faith, the staircase mounts from peace to hope (verse 2); from hope to love (verse 5); from reconciliation to salvation and life and joy in God (verses 9-11); so that whatever He does, as well as whatever He is, awakens in our hearts responsive admiration and glad consent. Stand on these successive terraces in the mountain climb to take your breath and behold the far-spread landscape. Let us not be content with the ladder foot when all these rounds of light invite us. Especially ponder verse 10, where the apostle distinguishes between reconciliation and salvation. What music there is in that wonderful phrase, Saved by His life! By His life for us in heaven and in us by His Spirit.”—F. B. Meyer.

16. In what, then, may we find joy? Why? Verse 11.

NOTE.—“Atonement.” “Reconciliation” is given in the margin. Surely there is reason to be joyful in God. It was while we were enemies that He died to save us. Much more, when reconciled, we shall be saved by His life. When reconciliation to Him brings all the blessings named and gives access to all the blessings we need, why should not our hearts be filled with thanksgiving to God?

Supplementary Questions for Home Study

Is peace a feeling or a condition?

What is the purpose of tribulation?

For whom did Jesus die? (See 1 Tim. 1:15.)

If Jesus died for our sins, is it necessary that we die for our own sins?

By what are we saved?

When the Holy Spirit sheds the love of God abroad in our hearts, what will be our attitude toward sinners? What will be our attitude toward our enemies?

Lesson 12—December 20, 1930

ABOUNDING GRACE

LESSON SCRIPTURE: Romans 5:12-21.

The Lesson

1. How did sin enter into the world? What came as a result of sin? Rom. 5:12, first part.

2. Upon how many did the sentence of death pass? Why? Verse 12, last part.

NOTE.—“In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained obedient to God, he would have continued to enjoy free access to this tree, and would have lived forever. But when he sinned, he was cut off from partaking of the tree of life, and he became subject to death. The divine sentence, ‘Dust thou art, and unto dust shalt thou return,’ points to the utter extinction of life.

“Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race, had not God, by the sacrifice of His Son, brought immortality within their reach.”—“The Great Controversy,” pp. 532, 533.

3. By what does the apostle show the universality of law and sin in this world? Verse 13.

NOTE.—“Until the law.” These words do not mean that there was no law before God spoke His law at Sinai, but “until the law” was given in written form at that time. As God imputed sin to Adam in the garden, the law spoken at Sinai must have been known to Adam.

4. What reigned from Adam to Moses? Verse 14, first part.

NOTE.—“Death reigned.” That the law existed previous to Sinai is shown by the fact that death reigned from the time Adam sinned. But sin is the transgression of God’s law. 1 John 3:4; Rom. 7:7. Therefore God’s law existed unchangeably from the beginning. Every commandment of the Decalogue may be traced either in its observance or transgression previous to Sinai. Apart from law there is no transgression, therefore if no law was given to man before the Decalogue was spoken from Mt. Sinai, there were no sinners previous to that time, for there was no law to transgress. But death reigned, and therefore there was sin, and being sin, a law.

5. Of what was Adam a type? Verse 14, last clause.

NOTE.—“A figure.” Adam was the head and father of the fleshly race, which follow him into sin and death. Christ Jesus is the head of the spiritual race of men, which follow Him in righteousness and life.

6. What is not as the offense? Verse 15, first part.

7. What contrast is made between sin and grace? Verse 15, last part.

NOTE.—The free gift is not to be compared to the trespass. In that one trespass Satan thought to destroy the race forevermore; but the unspeakable gift of Jesus Christ, the grace of God that was manifest in Him, abounded unto the many over the trespass. The one trespass led to many sins; the one free gift brought deliverance and victory over many trespasses. The glory of God's grace is triumphant over all the multiplied powers of sin.

8. What is the gift not according to? Verse 16, first part.

9. What contrast is drawn between condemnation and the free gift? Verse 16, last part.

NOTE.—“The Gift exceeds the ruin; for while the result of Adam's sin was just the lawful reign of death over men as sinners, the result of Christ's work shall be not a mere reversal of this, but the reign of justified men over death in glory.”—The Cambridge Bible.

10. How is abounding grace and the gift of righteousness by faith set over against the condemnation? Verse 17.

11. What did the one trespass of Adam do? Verse 18, first part.

12. What did Christ's righteousness bring to all men? Verse 18, last part.

NOTE.—The unreserved giving of Himself by Jesus Christ involved and included in principle all His righteous life. The one giving of all things brought life and justification to all men, and it has ever been the privilege of all men to lay hold of them.

13. What came by the one man's disobedience? Verse 19, first part.

14. What came through the obedience of One? Verse 19, last part.

NOTE.—“By the obedience of One.” By “the obedience of the One” reads the Revised Version. Obedience to what? Obviously the law which it was and is men's duty to obey. Even then the law of God enters into our salvation. In truth, we are saved by obedience to God's law, but not our obedience, but by the righteousness wrought out in the perfect, loving obedience of Jesus Christ.

15. For what purpose did the law enter? Where sin abounded, what does much more abound? Verse 20.

NOTE.—“Much more.” We not infrequently hear persons say, “If I but possessed the nature Adam did before he fell, I might win the victory.” But if we could be victorious then, we can be now. God was to Adam no more than He is now to Adam's sons and daughters. Above all the abounding sin, “grace did abound more exceedingly.” A. R. V.

16. Unto what did sin reign? Verse 21, first part.

NOTE.—Sin reigns; grace reigns,—two great antagonists indeed. We know from experience the reigning power of the former; it is for us to know from experience the reigning power of the latter. And note the comforting assurance: “Where sin abounded [that is, in your heart and mine, where the tyrant sin has reigned], grace shall much more abound,” or reign. Blessed assurance indeed!

17. Through what will grace reign? Unto what? By whom? Verse 21, last part.

NOTE.—In this lesson we find five kings mentioned:

- a. Sin: "Sin reigned unto death."
- b. Death: "Death reigned from Adam to Moses."
- c. Grace: "So might grace reign."
- d. Jesus: "Grace reigns through Jesus Christ our Lord."
- e. Saints: Those who have received abundance of grace and of the gift of righteousness "shall reign in life by One, Jesus Christ."

Supplementary Questions for Home Study

If Christ died for all, does it follow that all will be saved? Why not? Is man compelled to accept the free gift of Christ?

Lesson 13—December 27, 1930

THE REVIEW

LESSON SCRIPTURE: Romans 1 to 5.

Epistle Written

1. Place: Corinth.
2. Time: A. D. 57 or 58. During Paul's third missionary journey.

Connection

This epistle has a close logical connection with the epistles to the Galatians and Corinthians. Paul "wrote First Corinthians before leaving Ephesus; Second Corinthians on his way to Corinth; and Galatians at Corinth, where also he wrote Romans. Hence the resemblance in style and substance."—Bible Cyclopaedia.

Occasion

1. Paul had intended to visit Rome. Rom. 1:10, 13.
2. Being unable to do so, he sent this epistle by Phebe, a deaconess, who was going to Rome. Rom. 16:1, 2.
3. The epistle was written by Tertius, doubtless at Paul's dictation. Rom. 16:22.

Topical Outline

1. The theme: the gospel to all men. Rom. 1:16, 17.
2. Personal references. Rom. 1:1-15.
3. Heathen and Jews alike under condemnation. Rom. 1:16 to 2:1-29.
4. Some objections answered. Rom. 3:1-8.
5. The truth vindicated by Scripture. Verses 9-20.

6. Revelation of God's righteousness to the believer. Verses 21-26.
7. Boasting excluded. Verses 27-31.
8. Abraham an example. Romans 4.
9. Justification gives peace and joy. Rom. 5:1-11.
10. Adam, the head of fallen humanity; Christ, the head of redeemed humanity. Verses 12-19.
11. Sin came by Adam; grace came by Christ. Verses 20, 21.

Questions

1. What is an apostle? Has the Lord true apostles now? Who wrote the epistle to the Romans? To whom was it especially addressed? By what event was Christ declared to be the Son of God? Rom. 1:1-4.

2. How extensively was the church at Rome known? Being purchased by Christ, to whom do we become a debtor? What is the gospel? What does it reveal to the believer? Verses 14-17.

3. What is revealed in creation? What has been the result of man's turning from the truth of God? Verses 20-24.

4. Whom do we condemn when we assume to judge another? What warning is given those who commit the things they condemn in others? What is the result of retaining sin in the heart? Rom. 2:1-5.

5. What will the Lord render to every man in the judgment? By what will each be judged? What things will be considered in the judgment? Verses 6-11.

6. What did the Jew know and approve? Who is the true Jew before God? What is true circumcision? Verses 17-20, 28, 29.

7. What chief advantage had the Jew according to the flesh? What is the condition of all by nature? To how many does the law of God speak? Rom. 3:1, 2, 10, 19.

8. How only can man be justified? For what purpose has Christ been set forth? How does faith affect the law in the heart of the believer? Verses 20-24, 31.

9. What was faith reckoned to Abraham? What is it reckoned to the children of Abraham? What great promise was made to Abraham? Rom. 4:1-3, 8, 9, 13.

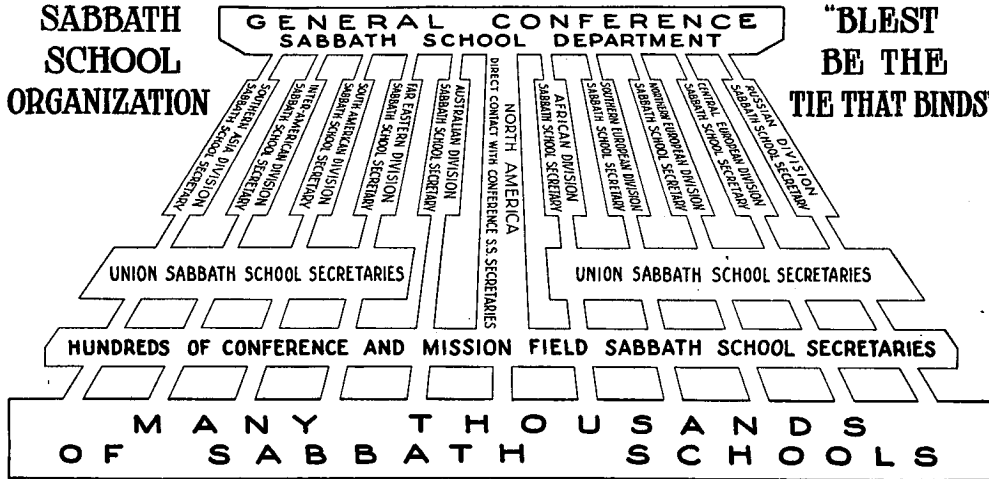
10. What does this promise to Abraham mean to us? What relation, or condition, does faith establish between the sinner and God? How numerous did the Lord say the seed of Abraham would be? How did Abraham receive this promise? Of what was he persuaded? Verses 16, 17, 20, 21.

11. By what are we justified? What condition does this bring into the heart? Through whom do we have peace? By what are we reconciled? By what are we saved? In whom only is true joy found? Rom. 5:1, 2, 9-11.

12. How did sin enter the world? When only is sin imputed? Why did the law enter? Where does grace abound? What should reign in the heart of the believer? Verses 12-21.

**SABBATH
SCHOOL
ORGANIZATION**

**"BLEST
BE THE
TIE THAT BINDS"**



[36]

THE Sabbath school work is well organized throughout the world. Outside of North America, ten great Divisions have been created. In each of these are capable Division Sabbath school secretaries. Union secretaries form a link in the chain of organization in these Divisions, and thus a direct channel of communication is possible between headquarters and the Sabbath schools in far-away countries. Each conference in the United States and Canada is also served by a Sabbath school secretary, who deals directly with the General Conference Sabbath School Department. This chain does not bind or chafe; it supports and strengthens. It makes possible unity of action, similarity of plan, uniformity in method, and a well-defined objective.