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The Epistle to the ROMANS

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By ELDER M. C. WILCOX

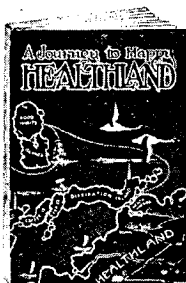
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Introductory Note .

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 — January 3, 1931

The Ordinance of Baptism; Its Meaning

LESSON SCRIPTURE: Romans 6:1-11.

THE LESSON

1. What provision has Infinite Love made to atone for the sins of the world? Rom. 5:20, 21.

NOTE.—"Where sin abounded, grace did abound more exceedingly." R. V.

2. In view of this provision, what important question does the apostle ask? Rom. 6:1.

3. What emphatic reply does he make to the question? Verse 2.

NOTE.—"God forbid." Literally, "Be it not so." It is abhorrent to think of God's forgiving sin that man may continue in sin. Sin is evil and only evil; and if pardoning grace contributes to the transgression of God's law, God, in granting continued forgiveness of unforsaken, unrepented sin, is working against Himself and His own government. Then, too, the sinner who constantly slights the requirements of God is hardening his own heart against both obedience and grace, and becomes his own worst enemy. Rather the pardoned sinner should say, How can I, who am dead to sin, whom sin condemned to die, live any longer therein? Divine grace must not be received in vain. (See Titus 2:11-14.)

"In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The

old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun.”—“The Great Controversy,” p. 468.

4. What should we know concerning baptism? Verse 3.

NOTE.—“Know ye not?” The form of the question implies that in this matter ignorance on the part of Christians is inexcusable. All who were baptized into Christ were baptized into His death, and He died “for our sins.” Gal. 1:4. His death was for us. Baptism shows faith that in His death He saves us from the sin which causes death.

5. With whom, then, are we buried in baptism? Verse 4, first part.

NOTE.—“With Him.” Faith grasps His death for our death, His burial in consequence of sin, for our burial of the old man of sin. We are to reckon the buried man as dead.

6. What does rising from the watery grave in baptism mean? Verse 4, last part.

NOTE.—“Like as Christ.” Thank God, our Lord did not remain dead. The rock tomb could not hold Him. He who died bearing the sins of the world could not be held by death, for He was in His own character righteous. Acts 2:24. By “the power of an endless life” (Heb. 7:16), which is victorious righteousness, Christ came forth from the dead, bearing the character, the glory, of His Father. Rom. 1:4. Even so by that same power we should walk with Him in newness of life.

7. What is promised to those who are thus united with Christ in the likeness of His death? Verse 5.

NOTE.—“We shall be also.” “If we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection.” R. V. United with Christ in the likeness of His death—dying to sin—we may know that the resurrection to life shall be ours. Every true baptism in Christ becomes, therefore, a pledge of the resurrection to life and is to the world the beginning of a life that witnesses to the power of Christ.

“The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit, we are buried in the likeness of Christ’s death, and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his intrusted capabilities, never losing the realization that he bears God’s signature, that He is a subject of Christ’s kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name’s glory.”—“Testimonies,” Vol. 6, pp. 98, 99.

8. What three great facts in the gospel does baptism represent? 1 Cor. 15:3, 4.

9. In man's experience, what is crucified, or dies, with Christ? For what twofold purpose is the old man of sin crucified? Rom. 6:6.

NOTE.—“The body of sin.” The body of sin is equivalent to, or essentially connected with, the old man. It is the sinfulness of human nature. It is that which clings like a clog, which binds like a chain, which imprisons the sinner like stone walls and iron bars, unless his sin is yielded to God, unless it is counted crucified with Christ, and buried forever.

10. From what are those who are dead to sin freed? Verse 7. (See margin.)

11. Of what may we be assured if we die with Christ? Verse 8.

12. What may we know regarding Christ? Why will He never again die? Verse 9.

NOTE.—“Death hath no more dominion.” It is well for us ever to bear in mind why it is that death has no more dominion. When Jesus died, He died for our sins. He lives by the virtue of the righteousness of God. Eph. 1:18-21. That righteousness is everlasting; so also is the life. Nor can death hold long dominion over those who are clothed in the righteousness wrought by Christ.

13. To what did Christ die? How many times? Unto whom does He live? Verse 10.

14. How, then, are we to reckon? Verse 11.

NOTE.—“Alive unto God in Christ Jesus.” R. V. “Reckon.” Christ died for you; “reckon” His death yours. Set it to your account. Count yourself as dying upon the cross, and the old man of sin buried forever. Jesus was raised from the dead for your justification; “reckon” His life yours, and in the power of that endless life triumph over sin.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. For what purpose does God bestow His grace?
2. What does it mean to receive His grace in vain?
3. What commands does Christ give concerning baptism?

Lesson 2 — January 10, 1931

Righteousness and Life

LESSON SCRIPTURE: Romans 6:12-23.

THE LESSON

1. In view of the power of God's grace, what exhortation is given us? Rom. 6:12.

2. What are we urged not to do? Verse 13, first part.

NOTE.—“Your members.” We cannot keep the mind pure and right with God while we yield our eyes to look upon sin, our ears to listen to evil, our tongues to indulge in foolish, or boastful talking, our appetites

to indulge things not for our good or God's glory. All these members have once been used in the service of sin; now purchased by His blood, they are to be consecrated to the service of Christ.

3. To whom should we yield? By virtue of what experience should we do this? As what should we yield our members? Verse 13, last part.

NOTE.—Jesus does not call us to a selfish warfare. We are not our own now. We have yielded all to Him who bought us. Therefore, by His grace, always sufficient, we speak the patient word. No matter if a brother or sister provokes us, let us speak for Jesus. Let us speak the clean word for the unclean, the helpful word for the unhelpful, the kind word for the hard one, give the sweet smile for the frown. So by His grace we shall conquer, and the better habits become established; and we shall pass on with a song of praise in our hearts.

Always by His grace we must do the opposite of the evil temptation. Only so shall we become strong. There is no other way. When Jesus was reviled, He "reviled not again." He gave love for hate, kindness for evil, smiles for frowns, patience for pettishness, helpfulness for hindrance, healing for hurt. Thus we walk with Jesus. Thus we become strong soldiers in His winning army.

4. Of what may the Christian believer be assured? Why should not sin have dominion over us? Verse 14.

NOTE.—"Not under the law." Being "under the law" does not here mean subject to the law, but under the condemnation of the law—a sinner. Sin once had dominion, or lordship, over us. But when all is given to Christ, the grace of God pardons, the condemnation is lifted, and the favor or the grace of God overshadows us, a divine covering of protection. But that grace puts the law into our heart. Heb. 8:10. We are not then under the law, or above the law, but with the law in Christ.

5. Does the reign of grace in our lives permit or encourage us to sin? What strong negative is used? Verse 15.

6. What clear test does the apostle set before the Christian? Verse 16.

NOTE.—"A profession of Christianity without corresponding faith and works, will avail nothing. No man can serve two masters. The children of the wicked one are their own master's servants; to whom they yield themselves servants to obey, his servants they are, and they cannot be the servants of God until they renounce the devil and all his works. It cannot be harmless for servants of the heavenly King to engage in the pleasures and amusements which Satan's servants engage in, even though they often repeat that such amusements are harmless. God has revealed sacred and holy truths to separate His people from the ungodly and purify them unto Himself. Seventh-day Adventists should live out their faith. Those who obey the Ten Commandments, view the state of the world and religious things from a standpoint altogether different from that of professors who are lovers of pleasure, who shun the cross, and live in violation of the fourth commandment."—"Testimonies," Vol. 1, pp. 404, 405.

7. What were we all once? Verse 17, first part; Eph. 2:2, 3.

8. For what does the apostle thank God? Rom. 6:17, last part.

NOTE.—“God be thanked.” The Revised Version gives this verse thus: “But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered.”

9. What did freedom from sin mean to them? Verse 18.

10. How did Paul speak? Why? Verse 19, first part.

11. What radical change in their manner of life did he exhort them to make? Verse 19, second part.

NOTE.—“The word of God is to us a daguerreotype [photograph] of the mind of God and of Christ, also of man fallen, and of man renewed after the image of Christ, possessing the divine mind. We may compare our thoughts, feelings, and intentions with the picture of Christ. We have no relationship with Him unless we are willing to work the works of Christ.

“Christ came to do His Father’s will. Are we following in His steps? All who have named the name of Christ should be constantly seeking for a more intimate acquaintance with Him, that they may walk even as He walked, and do the works of Christ. We should appropriate the lessons of His life to our lives.”—Id., Vol. 3, p. 538.

12. When they were servants of sin, what was their relation to righteousness? Verse 20.

13. Of what profit was such a life? What was its end? Verse 21.

14. What fruit is seen in the life freed from sin? What is the future of such a life? Verse 22.

15. What is the wages, or sure result, of sin? Verse 23, first part.

NOTE.—“Wages of sin.” The apostle’s word is clear and explicit. The wages of sin, the sure result of sin’s sowing, is death, a cessation of existence, the end of life. How the infinite wisdom and justice of God is shown in this! In His perfect plan, sin cannot be forever perpetuated, it must come to an end, and it meets its sure end in its own fruitage. He who chooses sin chooses its wages, death. Surely God is just in depriving man of the life which he misuses.

“Those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression,—‘the wages of sin.’ They suffer punishment varying in duration and intensity, ‘according to their works,’ but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in His sins, He deprives him of the existence which his transgressions have forfeited, and of which he has proved himself unworthy.”—“The Great Controversy,” p. 544.

16. What is the inestimable gift of God? Verse 23, last part.

NOTE.—“The gift of God.” Man is sinful and worthy to die. Even before man sinned, he did not earn life; it was given him of God to use to God’s glory, which is ever for man’s good. He gives it here, by faith, to those who “lay hold on eternal life” (1 Tim. 6:12); the power of

this divine life works in the believer's life; and to those who keep the faith, enduring to the end, the life is given as a possession, absolutely and forever, at Christ's second coming, this mortal flesh being changed to immortality. Let us gird ourselves with the assurance that God calls us to life eternal.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. What instruction concerning the formation of habits of righteousness does this lesson give?
2. What test is given that clearly shows which master we serve?
3. What is the wages of sin declared to be elsewhere in the Bible? Matt. 25:46; 2 Thess. 1:9.

Lesson 3 — January 17, 1931

The Sinner and the Law

LESSON SCRIPTURE: Romans 7:1-12.

THE LESSON

1. How long does the law have dominion over a man? Rom. 7:1.

NOTE.—“Dominion over a man.” This is a common, clear illustration. No law, human or divine, holds the dead responsible. Only while man lives is he amenable to law and responsible to his government.

2. How long is a woman bound to her husband? When is she released from that law? Verse 2.

3. What does a woman become if she be married to another man while her husband lives? How only does she become free from her husband? Verse 3.

4. What application does the apostle make of his illustration? For what purpose are we counted dead? Verse 4.

NOTE.—“Ye also are become dead to the law.” The law does not die; it condemns the sinner, and the sinner is counted dead. By faith Christ's death is taken by the sinner for his death; with Christ he dies to sin, and the law no longer condemns him. With Christ he rises by faith to a new life, married to Him who rose from the dead, that he may bring forth fruit unto God.

5. For what purpose are we married, or joined, to Christ? Verse 4, last part.

6. Where were we all once? What did our sinful passions then do? Verse 5.

NOTE.—“The motions of sin.” The following translations are enlightening: The Revised Version, “sinful passions;” Rotherham, “the susceptibilities of sins;” the Syriac, “the emotions of sin.” Before conversion we were doing just what it was our nature to do. Eph. 2:2, 3. We were children of disobedience; we walked in the lusts of the flesh,

and the mind was in harmony with the flesh. In other words, it was the carnal mind, not subject to God's law. Rom. 8:7. Read also the picture of the unconverted drawn by the apostle in Titus 3:3. As the mind was in harmony with the passions, the passions of course controlled us, brought us into bondage, and we brought forth fruit unto death.

7. What change has taken place through Christ? What does this freedom enable us to do? Verse 6.

NOTE.—“Delivered.” How?—By dying to sin. By counting the old man with the carnal mind crucified on the cross. Read the text as given in the margin,—“being dead to that wherein we were held,” that is, dead to the transgression of the law, under the bondage of which the violated law held us. The Revised Version reads, “But now we have been discharged from the law, having died to that wherein we were holden.” Rotherham renders the text, “But now we have received full release from the law, by dying in that wherein we used to be held fast.”

8. What question does the apostle then ask? What answer is given? Verse 7, first part.

9. Of what service was the law to him? Verse 7, second part. (Compare Rom. 3:20.)

10. What illustration is given of this revelation of the law? Verse 7, last part.

NOTE.—The Revised Version reads: “Howbeit, I had not known sin [as sin], except through the law: for I had not known coveting, except the law had said, Thou shalt not covet.”

11. What did sin do? Through what? What is said of sin without the law? Verse 8.

NOTE.—We cannot doubt that the statement and the treatment of this question as set forth from verse 8 onward to the end of the chapter, is in effect a record of personal experience. “This long last passage of chapter 7 bears every trace of such experience. Hitherto, in the main, he has dealt with ‘you’ and ‘us;’ now he speaks only as ‘I,’ only of ‘me,’ and of ‘mine.’ . . . Yes, the person Paul is here, analyzing and reporting upon himself; drawing the veil from his own inmost life, with a hand firm because surrendered to the will of God, who bids him, for the church’s sake, expose himself to view.”—“The Expositor’s Bible,” p. 188.

12. What is a sinner’s condition without the law? What does the coming of the law do? Verse 9.

NOTE.—“Paul says that as ‘touching the righteousness which is in the law,’—as far as outward acts were concerned,—he was ‘blameless’ [Phil. 3:6]; but when the spiritual character of the law was discerned, he saw himself a sinner. Judged by the letter of the law as men apply it to the outward life, he had abstained from sin; but when he looked into the depths of its holy precepts, and saw himself as God saw him, he bowed in humiliation, and confessed his guilt. He says, ‘I was alive without the law once: but when the commandment came, sin revived, and I died.’ When he saw the spiritual nature of the law, sin appeared in its true

hideousness, and his self-esteem was gone."—"Steps to Christ," p. 34. Job 42:5, 6.

13. Unto what is the life-ordained commandment found to be? Verse 10.

NOTE.—"The commandment, which was unto life, this I found to be unto death." R. V. The God who gave the law is the living God; His law is a living law; His word is the word of life. He is the heart, the center, the circumference, the life, of the universe. If each of His creatures had always lived in perfect harmony with His law of life, that harmony, that glad submission to His law, would have been a channel for the inflow of life from Him and the outflow of the life of God to others. The law of gravitation, commonly speaking, is a beneficial law. It holds things in stable equilibrium on this earth. But let a man leap from a great height to jagged rocks beneath, that good law would cause instant death. The great power wire stretched on poles above us, rightly controlled, runs trolley cars, and does other effective work for humanity, but let a person make living connection with that channel of power and the earth, and he short circuits the current through his own body and is killed instantly. In harmony with the life of God in His law men live, but let them short circuit that mighty life by sin, by breaking the law, and the result is death. The good law of life is perverted by the sinner, and becomes to him a law of death.

14. What experience is in harmony with the apostle's statement in verse 10? Verse 11.

15. What does this slaying of sin prove the law to be? Verse 12.

NOTE.—"The Saviour's life of obedience maintained the claims of the law; it proved that the law could be kept in humanity, and showed the excellence of character that obedience would develop. All who obey as He did, are likewise declaring that the law is 'holy, and just, and good.' On the other hand, all who break God's commandments are sustaining Satan's claim that the law is unjust, and cannot be obeyed. Thus they second the deceptions of the great adversary, and cast dishonor upon God. They are the children of the wicked one, who was the first rebel against God's law. To admit them into heaven would again bring in the elements of discord and rebellion, and imperil the well-being of the universe. No man who willfully disregards one principle of the law shall enter the kingdom of heaven."—"The Desire of Ages," p. 309.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. How would you prove that the law mentioned in this lesson is the Decalogue?
2. Could a law of conduct which was holy, just, and good be bettered by amending or altering it?

"Parents should take special interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures."—"Testimonies," Vol. 3, p. 189.

Lesson 4 — January 24, 1931

Deliverance From Sin

LESSON SCRIPTURE: Romans 7:13-25.

THE LESSON

1. What is the law of God declared to be? Rom. 7:12.

2. What pertinent question does the apostle ask concerning the law? What emphatic answer does he give? Verse 13, first part.

3. What does bring death? How? Verse 13, second part.

NOTE.—“But sin.” God did not design that His law should be an instrument of death, but a channel of life. Verse 10; Prov. 12:28. It is the transgression, the perversion of the law, that kills.

4. What is the province of the law as regards sin? Verse 13, last part.

5. What is the difference between the sinner and the law? Verse 14.

NOTE.—“Sold under sin.” Man, through sin, is a slave, sold into a bondage from which he cannot redeem himself by any work he can do, nor by any price he can pay. But Christ came to “deliver them who through fear of death were all their lifetime subject to bondage.” Heb. 2:15.

“Oh, how many flatter themselves that they have goodness and righteousness, when the true light of God reveals that all their lives they have only lived to please themselves! Their whole conduct is abhorred of God. How many are alive without the law! In their gross darkness, they view themselves with complacency; but let the law of God be revealed to their consciences, as it was to Paul, and they would see that they were sold under sin, and must die to the carnal mind. Self must be slain.”—“Testimonies,” Vol. 3, p. 475.

6. What did Paul say of his own experience? Verse 15.

NOTE.—“Allow not.” Paul’s mind had been aroused by the Spirit to see his own great sinfulness. His conscience had been quickened. He saw himself carnal, and God’s law spiritual. Yet he had no power in himself to keep the spiritual law.

7. What did that experience prove to him regarding the law? Verse 16.

8. What, then, was the cause of his defeat? Verse 17.

9. What did he learn regarding the flesh? How did he prove this? Verse 18.

10. What experience does the apostle again reiterate? What conclusion is expressed? Verses 19, 20.

11. To what unwelcome fact did the apostle give expression? Verse 21.

12. Under conviction of sin, how did Paul regard God’s law? Verse 22.

NOTE.—“I delight in the law of God.” The man truly enlightened of God, though convicted of sin, does not excuse himself and find fault with the law. He sees beauty, consistency, harmony, morality, in that law. But how different was God’s law, as disclosed by His Spirit, from the perverted law in his members!

13. But what did he see in his members? What was this law doing? Verse 23, first part.

NOTE.—“Members” and “law”—“law of my mind.” Before man sinned, God’s law was dominant in him. It was a delight not only of the mind but for the members to obey that law. But when man opened the door to Satan, his members became perverted by the perversions of sin; for sin is always a perversion of the true law of God, and man under the law of sin followed in spite of himself sin’s perverted law. The word and Spirit of God reveal to him the beauty, the reasonableness, the holiness, of God’s law, but he has no power in himself to obey that law. He hates evil, but does it. He abhors sin, yet yields to it. He is in the beginning of the struggle indicated in chapter 6:11-13, 19. There are many souls who pass through Romans, and many who abide too long in chapter 7, verses 14-23. There are some writers who seem to think it to be a Christian experience; but, dear souls, it is not a Christian experience to be always failing, always defeated, always in despair. Surrender, absolute, unconditional surrender, must come. Our members one and all must be yielded to God. The whole man, mental, moral, physical, must be given to Him who bought him, and in Him and in the power of His endless life, he may thus bring every purpose, thought, act, member, into willing, glad service to Him. Settle it now in chapter 7, and lift your heart into the first part of Romans 7:25.

14. What was the result of this warfare? Verse 23, last part.

NOTE.—“Bringing me into captivity.” However lofty man’s standard, however high his ideals, he will inevitably fail, in his own strength. He is led captive by the great deceiver at will. Man possesses no power to lift himself above himself. He may change the form of his sinning, but he cannot take away the sin.

15. What did this unhappy, unsatisfactory experience lead Paul to exclaim? Verse 24.

NOTE.—“Body of this death.” “This body of death” (margin). Perhaps an allusion to a prisoner chained to another who has died. Would God that all sinners might see sin, however beautifully it may be garbed, to be what it really is, a body of death.

“He [Paul] longed for the purity, the righteousness, to which in himself he was powerless to attain, and he cried out, ‘O wretched man that I am! who shall deliver me from this body of death?’ Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, ‘Behold the Lamb of God, which taketh away the sin of the world.’”—“Steps to Christ,” pp. 21, 22.

16. What is God’s object in thus convicting the sinner by the law? Gal. 3:24.

NOTE.—“Bring us unto Christ.” God does not condemn that He may rejoice in our misery, or that He may leave us hopeless. He reveals our

misery that we may partake of His mercy. He shows us our helpless, hopeless condition that we may obtain help and hope in Him. He reveals to us our deadly wounds that in Him we may find healing. He tells us we are lost that we may seek the only salvation. The law and the Spirit which condemn inevitably shut the sinner up to the one avenue of escape, Christ Jesus.

17. To what deliverance did conviction of sin bring the great apostle? What did he conclude regarding the two kinds of service? Rom. 7:25.

NOTE.—“So then.” This is a conclusion more fully developed in our next lesson. In brief, it is that he who is ruled by the enlightened mind, who delights in the law of God, will obey that law; but he who yields to the passions of the flesh, will serve the law of sin. Paul did not teach that one could consent to the righteousness of the law with the mind and at the same time let the flesh rule. The text expresses two experiences,—that of the converted man, and that of his past experience in sin.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. Why is it impossible for man to pile up good works in excess of what is required, or “works of supererogation,” as they are called by the Roman Catholic Church?

2. If a righteous law covers all human conduct, is it possible to exceed its requirements?

Lesson 5 — January 31, 1931

The Flesh and the Spirit

LESSON SCRIPTURE: Romans 8:1-9.

THE LESSON

1. To whom is there no condemnation? Rom. 8:1.

NOTE.—“The sequence of the eighth chapter of the epistle on the seventh is a study always interesting and fruitful. No one can read the two chapters over without feeling the strong connection between them, a connection at once of contrast and of complement.”—“The Expositor’s Bible,” p. 203.

“While the Christian’s life will be characterized by humility, it should not be marked with sadness and self-depreciation. It is the privilege of every one to so live that God will approve and bless him. It is not the will of our heavenly Father that we should be ever under condemnation and darkness. There is no evidence of true humility in going with the head bowed down and the heart filled with thoughts of self. We may go to Jesus and be cleansed, and stand before the law without shame and remorse. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”—“The Great Controversy,” p. 477.

2. What frees men from the condemnation of the law? From what does the law of the Spirit of life in Christ Jesus set men free? Verse 2.

NOTE.—“Law of the Spirit of life.” The law of the Spirit of life is God’s law revealed in the character of Christ. The law was “ordained to life.” Rom. 7:10. In the sinful heart, it became the law of sin and death, condemning the sin, and the sinner identified with the sin. Then, too, the perverted, sinful mind perverts the law, and the soul has no true standard. But in Christ, the perfection of the law was wrought out, and God places that perfection of righteousness to the account of the believing sinner, and the power of that perfect life sets him free. We are saved by His obedience. Rom. 5:19.

“That spirit of life in Christ Jesus, ‘the power of His resurrection,’ sets men ‘free from the law of sin and death.’ The dominion of evil is broken, and through faith the soul is kept from sin. He who opens his heart to the Spirit of Christ becomes a partaker of that mighty power which shall bring forth his body from the grave.”—“The Desire of Ages,” pp. 209, 210.

3. Why could not the law set the sinner free? Verse 3, first part.

NOTE.—“The law could not do.” Law can never free its transgressor, however much he may strive to meet its claim. The sin-weakened flesh cannot make perfect a sinful past, however it may strive.

4. Who accomplished what the law could not do? Verse 3, last part.

NOTE.—“God.” What the law in sinful man could not do, God did by sending His own Son. That Son took the flesh of sinful man, and overcame where man failed, overthrew sin in the flesh; and so He can come into the flesh of all those who will open their hearts to receive Him, with that same power, and conquer sin there. (See 1 John 4:2, 4; Gal. 2:20.)

5. Why did God condemn sin in the flesh? Verse 4, first part.

NOTE.—“That the righteousness of the law might be fulfilled in us.” It would be mockery to strike the shackles from a slave and tell him that he must immediately go again into slavery. God does not so deal with His children. The same power that sets free can keep free. The same power that forgives sin can save from sinning. God does not forgive the transgression of the law in order that we may continue to transgress. He saved us from sin, that the law might be written in our hearts, and so we might keep its righteousness, its ordinances, its requirements, what it demands of us. And the Spirit of God is in harmony always with His law. What a blessed triumph is such a work!

6. Who is meant by the pronoun “us”? Verse 4, last part.

7. What do those “that are after the flesh” do? Verse 5, first part.

8. What are some of the works of the flesh? Gal. 5:19-21.

9. What do those who walk “after the Spirit” mind? Rom. 8:5, last part.

10. What is the fruit of the Spirit? Gal. 5:22, 23.

11. What will be the result of the minding of the flesh? Rom. 8:6, first part; chapter 6:23, first part.

12. What will be the result of walking after the Spirit? Rom. 8:6, last part.

13. What is the attitude of the mind of the flesh toward God? Verse 7, first part.

NOTE.—“Enmity.” Are we at enmity with God? Then we are ruled by the carnal mind. Yield it to God. He is not at enmity with us, only with the evil things that are destroying us. Christ received by faith is the only One who can take away the enmity. He did this when He walked upon this earth in human flesh like ours. He will do it in our flesh if we will let Him come into our hearts, and will yield all to His rule.

“The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian’s life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.”—“The Desire of Ages,” p. 172.

14. To what is the carnal mind not subject? Verse 7, last part.

NOTE.—“Not subject to the law.” The law not in its mere outward forms alone, but in the great depths of its holiness and spirituality. We need not wonder at this enmity to the law on the part of those who profess naught of the religion of Christ. The sad thing is that we find this enmity to God’s law in the hearts of those who profess to be followers of Him who said, “I delight to do Thy will, O My God: yea, Thy law is within My heart.” Which shall be the test—the profession or the law? (See Isa. 8:20; Matt. 7:21.) The law here mentioned is of course the one referred to in Romans 7:7-14,—the great Decalogue.

15. If the carnal, or fleshly, mind is against God, what may we conclude regarding the carnal-minded? Verse 8.

16. What could Paul say to the converted Christians to whom he was writing? If we have not the Spirit of Christ, of what is it an evidence? Verse 9.

NOTE.—“If any man have not the Spirit of Christ, he is none of His.’ He is alienated from God, fitted only for eternal separation from Him. It is true that he may once have received forgiveness; but his unmerciful spirit shows that he now rejects God’s pardoning love. He has separated himself from God, and is in the same condition as before he was forgiven. He has denied his repentance, and his sins are upon him as if he had not repented.”—“Christ’s Object Lessons,” p. 251.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. If we sincerely ask God for forgiveness, how soon do we receive forgiveness?

2. Upon what does our assurance depend, upon our feeling, or upon His word?

3. What does God earnestly desire to see in all His children? Rom. 8:4.

Children of Adoption; The Twofold Witness

LESSON SCRIPTURE: Romans 8:10-17.

THE LESSON

1. What is the blessed experience of one in whom Christ dwells? Rom. 8:10, first part.

NOTE.—“The body is dead.” This means that the body is counted crucified with Christ. (See Rom. 6:6, 11.) Christ in us has displaced the “old man” of sin; the body with its dominating, fleshly lusts is counted dead, and Christ reigns instead. This experience must be ours if we live His life.

2. What is the Spirit to the one who is in Christ? Verse 10, last part.

NOTE.—“The Spirit is life.” It is a blessed, ever-present experience and comfort to the Christian. The Spirit comes to the sinner to reprove, convince, convict of sin. The Spirit comes into the believer as life. Sin perverts life in the transgressor, and he dies; but to him who is in harmony with God, who is righteous in all his ways, the Spirit enters as the life of God; the eternal Spirit becomes eternal life to the soul that believes on the name of the Son of God. This is an experience it is our privilege to know. 1 John 5:11-13. “In the way of righteousness is life.” Prov. 12:28. This is a life, a power, that the unbeliever neither knows nor possesses. It is the only power which enables us to overcome sin.

3. Whose Spirit may dwell in the believer? Verse 11, first part.

NOTE.—“That raised up Jesus.” That crowning act of power is giving life to the dead. This power is able to triumph over sin and all its fruits. Eph. 1:19-21.

“Man must overcome as Christ overcame. And then, through the victory that it is his privilege to gain by the all-powerful name of Jesus, he may become an heir of God and joint heir with Jesus Christ. This could not be the case if Christ alone did all the overcoming. Man must do his part; he must be victor on his own account, through the strength and grace that Christ gives him. Man must be a coworker with Christ in the labor of overcoming, and then he will be partaker with Christ of His glory.”—“Testimonies,” Vol. 4, p. 33.

4. If this Spirit dwell in us, what will He do? Verse 11, last part.

NOTE.—“Quicken your mortal bodies.” The American Revised Version reads, “give life also to your mortal bodies.” God will raise from the dead His trusting people and give them immortality when Jesus comes. The mortal bodies will be made immortal. “These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.” 1 John 5:13, R. V. “For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” Col. 3:3, 4.

5. To what, then, are we not debtors? Verse 12.

NOTE.—Not “debtors.” How many there are—Christians though they profess to be—who seem to say, by their everyday walk and words, that they owe something to the world and to the flesh, to worldly aims, objects, and customs; that these fleshly things must be indulged. Let us thank God that we are not debtors to the flesh. The flesh of sin is a hard, tyrannical master, whose service ends in death. We have been redeemed by an infinite price. We belong to Christ. To Him we owe all. Christ has purchased and called us to glorious freedom,—victory over sin here and now.

6. What is the sure result of living after the flesh? What better experience is there for every believer? Verse 13.

NOTE.—“Do mortify.” “Put to death the deeds [“doings,” margin] of the body” (A. R. V.); count them dead, nailed to the cross, crucified with Christ. When unholiness, ambition, anger, malice, unseemly talk, folly, or other evils of all sorts arise, lift your heart in prayer to God for more of His Spirit to smother, to kill, the doings of evil; for more of His life for present victory; and then by faith claim and hold it.

7. Who are truly the children of God? Verse 14.

NOTE.—“Led by the Spirit of God.” Naturally the sons of God will possess the Spirit, the life, and the disposition of the Father. The Holy Spirit always leads to devoted obedience to God’s commandments. By the Spirit of God love is born in the heart. Rom. 5:5. This Spirit-born love keeps the commandments of God, and finds them a delight. 1 John 5:3; Ps. 40:7, 8. “Ye are My friends,” says our blessed Lord, “if ye do whatsoever I command you.” God’s Spirit will ever lead to obedience.

“Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit, are the sons of God.”—“Thoughts From the Mount of Blessing,” p. 215.

8. What spirit do Christians not receive? Verse 15, first part.

NOTE.—“Not received the spirit of bondage.” Not the spirit we had under the slavery of sin. That is slavish fear under a cruel master. Godly fear is the loving reverence of a child for an infinite and loving Father. The first is a fear of punishment of sins yet retained; the other is a fear lest we do wrong to One who is our only Saviour and hope.

9. What Spirit do they receive? Verse 15, last part.

NOTE.—“Adoption.” Though not by nature sons of God (Eph. 2: 2, 3), yet we are so by redemption, re-creation, adoption. God receives us into the heavenly family as sons and daughters (2 Cor. 6:17, 18; John 1:12), and we can say with loving trust, “Abba, Father,” or as rendered by some, “Father, my Father,” in a very personal sense. Study the meaning of the term in its three occurrences in the New Testament—Mark 14:36; Rom. 8:15; Gal. 4:6.

10. What witness have we as to our relationship with God? Verse 16.

NOTE.—“Witness with our spirit.” This witness of the Spirit is not merely an emotion, a feeling. The experience of our regenerated spirit is but one side of the witness. The great, unmistakable witness of the

Spirit of God is in the word of God, inspired of that Spirit. (See 2 Sam. 23:2; 1 Peter 1:11; 2 Peter 1:21.) Only in the word do we find the rule, the test, of the Spirit's teaching. Whatever that teaches as to God, sin, redemption, duty, life, and power, is the voice of the Spirit. The spirit of the converted is in perfect agreement with that voice. "This is sin," says the word of the Spirit; the regenerate spirit responds, "Even so, Lord." "This is salvation," says the word of the Spirit; "Amen; it is mine," responds our faith. Darkness, discouragement, temptation, trials, surround the soul, but the witness abides, whatever the feeling, as long as our heart is in harmony with the Spirit's testimony in the word. Let us not mistake the variable emotions of our own hearts for the Spirit of God, but find confidence in our own spirit's submission to the testimony of the Spirit of God in the word.

11. What logically follows if we are children of God? What necessarily comes to us in our relationship to Christ? Verse 17.

NOTE.—"What a precious privilege is this, that we may be sons and daughters of the Most High, heirs of God and joint heirs with Jesus Christ. Then let us not mourn and grieve because in this life we are not free from disappointments and afflictions. If in the providence of God we are called upon to endure trials, let us accept the cross, and drink the bitter cup, remembering that it is a Father's hand that holds it to our lips. Let us trust Him in the darkness as well as in the day."—"Testimonies," Vol. 5, p. 316.

"Even as Christ was in the world, so are His followers. They are the sons of God, and joint heirs with Christ; and the kingdom and dominion belong to them. The world understand not their character and holy calling; they perceive not their adoption into the family of God. Their union and fellowship with the Father and Son is not manifest, and while the world behold their humiliation and reproach, it does not appear what they are, or what they shall be. They are strangers. The world know them not, and appreciate not the motives which actuate them."—Id., Vol. 1, p. 287.

12. What does the apostle Peter say of this suffering? 1 Peter 4:1.

13. Among what things which he earnestly wished to know did the apostle Paul class this suffering? Phil. 3:10.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. Should we expect to be witnessing children of God here and not pass through trials and suffering? Read the word of Jesus in Luke 9:22-25; 1 Peter 4:12-19.

2. If we have Christ, ought we not to be more than willing to break every yoke, sever every tie, that would bind us to sin and the world? (See 2 Cor. 6:14-18.)

"If those to whom God's money has been intrusted will be faithful in bringing the means lent to them to the Lord's treasury, His work will make rapid advancement. Many souls will be won to the cause of truth, and the day of Christ's coming will be hastened."—"Testimonies," Vol. 9, p. 58.

Lesson 7 — February 14, 1931

Glory and Deliverance

LESSON SCRIPTURE: Romans 8:18-25.

THE LESSON

1. For what may the Christian look in this present time? Rom. 8:18, first part.

2. With whom must the sufferings be experienced? 1 Peter 4:1; Phil. 3:10.

NOTE.—“Many who profess the name of Christ and claim to be looking for His speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self, as is often shown in various ways. At the same time they are talking of having trials. But the principal cause of their trials is an unsubdued heart, which makes self so sensitive that it is often crossed. If such could realize what it is to be a humble follower of Christ, a true Christian, they would begin to work in good earnest, and begin right. They would first die to self, then be instant in prayer, and check every passion of the heart. Give up your self-confidence and self-sufficiency, brethren, and follow the meek Pattern. Ever keep Jesus in your mind, that He is your example, and you must tread in His footsteps. . . . Let us, then, cheerfully suffer something for Jesus' sake, crucify self daily, and be partakers of Christ's sufferings here, that we may be made partakers with Him of His glory, and be crowned with glory, honor, immortality, and eternal life.”—“Early Writings,” pp. 113, 114.

3. How do these sufferings compare with the glory to be revealed? Rom. 8:18; 2 Cor. 4:17, 18.

NOTE.—The servant of the Lord, in writing of the saints' reward, says: “I was shown the saints' reward, the immortal inheritance. Then I was shown how much God's people had endured for the truth's sake, and that they would count heaven cheap enough. They reckoned that the sufferings of this present time were not worthy to be compared with the glory which should be revealed in them. The people of God in these last days will be tried. But soon their last trial will come, and then they will receive the gift of eternal life.”—“Testimonies,” Vol. 1, p. 432.

4. What will follow if we suffer and endure with Christ to the end? 2 Tim. 2:12; Rev. 2:10.

NOTE.—The Revised Version of 2 Timothy 2:12 reads, “If we endure we shall also reign with Him.”

5. For what does the earnest expectation of the creature (“creation,” R. V.) wait? Rom. 8:19.

NOTE.—“Of the creature.” The whole creation of God is fitly represented as longing and waiting for the blotting out of sin forever. Now creation is groaning under the curse. When sin and evil and death entered God's universe, it was a charge against God's government, His ways of working, His wisdom, His goodness, and His love.

6. When will this manifestation, or revealing, of the sons of God take place? 1 John 3:1-3.

NOTE.—“The manifestation.” The fullness of this manifestation will come when sin is blotted out and God’s universe is clean. “Then shall the righteous shine forth as the sun in the kingdom of their Father.” Matt. 13:43. For this glorious manifestation creation waits.

7. How was creation affected? By whose act was it thus affected? Rom. 8:20.

8. What is the hope for which creation is waiting? Verse 21.

NOTE.—“Because the creature [“creation,” R. V.] itself.” The hope is that when God’s work of redemption of man is finished, all God’s universe will be restored. When sin is forever blotted out, the creation, marred not of its own will, shall be delivered from the bondage of all corruption, all imperfection, into the liberty of the glory of the sons of God. Then the challenged power and wisdom of the Creator will bring the hope to fruition.

9. What is the condition of the creation now? Verse 22.

NOTE.—“As the ‘whole creation groaneth and travaileth together in pain,’ the heart of the infinite Father is pained in sympathy. Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power, through coöperation with Him, to bring this scene of misery to an end.” —“Education,” pp. 263, 264.

10. Who besides the material creation groan and travail? Verse 23, first part.

11. For what are we waiting? Verse 23, last part.

NOTE.—“We ourselves.” God’s children join in the pain and travail for deliverance, in the longing for the redemption of the body, the change to immortality. Phil. 3:20, 21. The Spirit of God has brought His children into sympathetic touch with all of God’s purposes. The first fruits of the Spirit are God’s earnest, or pledge, that the groans and travail are not in vain.

12. By what are we saved? Verse 24.

NOTE.—“Hope.” Hope is based on God’s promise, not on visible things which our senses can grasp. The center of this hope is Christ. Titus 2:13.

13. What will hope lead us to do? Verse 25.

14. How long are we to hope? Heb. 3:6.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. Would we call ourselves perfectly well if we had a fatally diseased member?

2. Would not our greatest longing be for complete deliverance from disease?

3. When the full revelation of the sons of God is manifest, how much of sin will remain in the universe of God?

The Infinite God Working for Our Good

LESSON SCRIPTURE: Romans 8:26-28.

THE LESSON

1. What does the Spirit do? Rom. 8:26, first part.

2. For what do we especially need the aid of the Spirit? Verse 26, second part.

NOTE.—God gives us hope, and enables us to be patient in waiting. (Verse 25.) But God has another Helper for us: the Holy Spirit “helps our weakness,” as Alford renders it. The Holy Spirit dwelling in us, and knowing our wants better than we, pleads in our prayers, and raises us to higher and holier desires than we can express in words. No intercession in heaven is here spoken of, but a pleading in us by the indwelling Spirit, of a nature above our comprehension and utterance. “No cry from a soul in need, though it fail of utterance in words, will be unheeded.” “The prayer of the humble suppliant He [Christ] presents as His own desire in that soul’s behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection.”—“The Desire of Ages,” pp. 258, 667.

3. How earnestly does the Spirit intercede for us? Verse 26, last part.

4. Who understands the mind of the Spirit? According to what does the Spirit make intercession? Verse 27.

NOTE.—“According to the will of God.” “The very Spirit who thus pleads, does it according to God,—in pursuance of the divine purposes and in conformity with God’s good pleasure. All these pleadings of the Spirit are heard and answered, even when inarticulately uttered; we may extend the same comforting assurance to the imperfect and mistaken verbal utterances of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we would express, but cannot. Compare 2 Corinthians 12:7-10 for an instance in the apostle’s own case.”—Alford.

5. How did He in whom was the fullness of the Spirit pray? Luke 22:44.

NOTE.—“In agony.” Our Lord prayed and supplicated “with strong crying and tears unto Him that was able to save.” Heb. 5:7.

“Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, ‘O My Father, if it be possible, let this cup pass from

Me.' Yet even now He adds, 'Nevertheless not as I will, but as Thou wilt.'

"The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of sympathy for them was now suffering superhuman agony, and He longed to know that they were praying for Him and for themselves."—"The Desire of Ages," pp. 687, 688.

"Again the Son of God was seized with superhuman agony, and fainting and exhausted, He staggered back to the place of His former struggle. His suffering was even greater than before. As the agony of soul came upon Him, 'His sweat was as it were great drops of blood falling down to the ground.'"—Id., p. 689.

(Read chapter 74 on "Gethsemane" in "The Desire of Ages.")

6. According to what did Jesus pray? Mark 14:36.

NOTE.—"Nevertheless." This word expresses the submission of Jesus to His Father's will. His prayer expresses His human fears and desires, "Let this cup pass." He expresses His love and confidence in "Abba, Father, all things are possible unto Thee;" but the supreme petition is that not His will, but God's will be done. Such a prayer can never be unanswered.

7. According to what did David effectually pray? Ps. 51:1.

8. To whom is it God's will to show mercy? Isa. 55:7.

NOTE.—"Whoever will in faith accept God's promises, will find pardon. The Lord will never cast away one truly repentant soul. He has given this promise: 'Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.' 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.'"—"Patriarchs and Prophets," p. 726.

9. With what earnestness did Daniel pray? Dan. 9:3.

10. With what confession did he pray? Verses 4-6.

NOTE.—"We read that Daniel, the prophet of God, was a man 'greatly beloved' of Heaven. He held a high position in the courts of Babylon, and served and honored God alike in prosperity and trial; and yet he humbled himself, and confessed his sin and the sin of his people. . . .

"There is great need to-day of just such sincere, heartfelt repentance and confession. Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not confessed our sin with true humiliation of soul and brokenness of spirit, abhorring our iniquity, we have never sought truly for the forgiveness of sin; and if we have never sought, we have never found the peace of God."—"Testimonies," Vol. 5, pp. 635, 636.

11. Is confession of sin according to God's will? 1 John 1:9; Ps. 32:5.

NOTE.—“Every sin is an offense against God, and is to be confessed to Him through Christ. Every open sin should be as openly confessed. Wrong done to a fellow being should be made right with the one who has been offended.”—“The Ministry of Healing,” pp. 228, 229.

12. What shows that if our prayers are to be effectual, we must pray in the same spirit that Jesus prayed? John 14:13, 14; 15:7.

13. What blessed assurance is given one whose heart is in harmony with the will of God? 1 John 3:22.

NOTE.—“According to His will.” All conditions of prayer blend into one. Note them:

1. Faith. Heb. 11:6; Mark 11:24.
2. Abiding in Him. John 15:7.
3. The Spirit of forgiveness. Matt. 6:14, 15.
4. Asking according to God's will. 1 John 5:14, 15.
5. Asking in Jesus' name. John 14:13.

Study these texts; they will bear much study. Asking in the name of Jesus embraces them all; for we do not ask in His name if our prayer does not embrace all these other conditions.

14. Then what will make our prayers effectual? Rom. 8:26, 27.

NOTE.—“Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they cannot die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard.”—“Christ's Object Lessons,” p. 174.

15. What further may we know? Verse 28, first part.

NOTE.—“All things.” We see but the human side of God's working, the wrong side of the web, like the tapestry weavers. It looks to us, in our limited view, seeing but one stripe and color of experience at once, that it is so imperfect. Like the tapestry weavers, we must keep our eyes on the perfect pattern overhead, and leave all our doubts till the great web is unrolled. This does not mean, as some look upon it, that by some fortuitous combination of circumstances matters will come out all right. God is not playing a game of chance with His children. He is actively, positively, purposely, planning for each one. The Revised Version (margin) reads: “We know that to them that love God, God worketh all things with them for good, even to them that are called according to His purpose.” His purpose is our sanctification and salvation. 1 Thess. 4:3; 5:9, 10. God watches the furnace fire; He notes every trial. In the heart and hands of the Master, trials and fire and persecution, and all the enemy may bring, will work out to our everlasting glory.

16. How are those who love God further described? Verse 28, last clause.

NOTE.—“The Father’s presence encircled Christ, and nothing befell Him but that which Infinite Love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord’s permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for our good. All experiences and circumstances are God’s workmen whereby good is brought to us.”—“The Ministry of Healing,” p. 489.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. Name as many conditions of prayer as you can.
2. What does praying in the name of Jesus mean?

NOTE.—“To pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works.”—“Steps to Christ,” p. 105.

Lesson 9 — February 28, 1931

The Purpose and Love of God

LESSON SCRIPTURE: Romans 8:29-39.

THE LESSON

1. According to what are those called who love God? Rom. 8:28.
2. What is God’s purpose concerning man’s character? Eph. 1:4. (Compare Gen. 1:27.)

NOTE.—“Jesus Himself, in His infinite mercy, is working on human hearts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master is seen in the character and life of His true followers. Christ expects that men will become partakers of His divine nature, while in this world, thus not only reflecting His glory, to the praise of God, but illumining the darkness of the world with the radiance of heaven.”—“Testimonies,” Vol. 5, p. 731.

3. What is His purpose concerning man’s inheritance? Ps. 115:16.
4. After whose image are His chosen foreordained? Rom. 8:29.

NOTE.—“First-born.” Christ is the First-born in preëminence, the One who holds preëminent character, and by whose power and grace all others are redeemed. To predestinate is to mark out beforehand.

“Angels of heaven are taking notice of all our work, and are watching to see how they can so minister to each one that he will reflect the likeness of Christ in character, and become conformed to the divine image.”—Id., Vol. 6, p. 175.

5. Having thus predestinated, or marked out, their characters, what did God do? Verse 30, first part.

NOTE.—Verses 29 and 30 should be studied in connection with Ephesians 1:4, 5, for when one of these scriptures is understood, the meaning of the other is evident also. There is of necessity a close connection between foreordination and foreknowledge. Did God not know the end from the beginning, He would be less than infinite, and therefore like ourselves, finite. But there is a wide difference between foreknowing and foreordaining, in the sense of arbitrarily decreeing that one person shall be saved and another lost. God's foreknowledge does not destroy the freedom of the will, but an arbitrary decree would utterly forbid the very idea of free choice.

In the judgment no soul can say to his Judge, "You arbitrarily decreed, millenniums before I was born, that I should lead a wicked life and be lost at last; that is why I am not saved." In answer, the Judge would need only to point to Isaiah 45:22: "Look unto Me, and be ye saved, all the ends of the earth."

Ezekiel 33:11 testifies the same blessed truth: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

To these texts may be added also John 3:16, Revelation 3:20, and 22:17. All these scriptures, besides many other texts, make acceptance with God dependent not upon an arbitrary decree of election, or of predestination, but upon the free will. As testified in Revelation 22:17, "whosoever will" may come.

6. What does God do for those who yield to His call? Verse 30, second part.

7. How does He perfect His work for them? Verse 30, last part.

NOTE.—"Predestinate," "called," "justified," "glorified." It is a glorious succession that God has for us. Some have concluded that verses 29 and 30 refer to a specific class—those raised from the dead when Jesus was raised; that they were pledges of what God would do for all His children; that their salvation is recorded as a divine assurance to us. Yet this is true now of God's children; they are marked out, called, justified, glorified, in the glory of God's righteousness.

8. What comforting conclusion should we draw from this? Verse 31.

9. What supreme proof has God given that He will do everything for us that is for our good? Verse 32.

NOTE.—"God gave His Son to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, 'It is enough.' To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?'"—"Patriarchs and Prophets," p. 154.

10. What pertinent question does the apostle ask? Verse 33, first part.

11. Can any, either men or angels, lay aught to our charge which will hold? But what does God do? Verse 33, last part.

NOTE.—“That justifieth.” Meditate upon these great and wonderful assurances of God’s love. He, the Infinite One, is the only being in all the universe who could lay a charge against us which would hold, because our sin is against Him. It is as though we were going before the judge for sentence, knowing we were guilty, and knowing that he knew we were; and then to hear him say, in place of pronouncing sentence, “You are free; your transgression is forgiven.”

12. What further question does the apostle ask? Verse 34, first part.

NOTE.—“The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer, in the light proceeding from the throne of God. ‘Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.’”—“The Desire of Ages,” p. 568.

13. But what does He do who can justly condemn? Verse 34, last part.

NOTE.—“It is Christ that died.” Christ only has the right to condemn. He walked without a single misstep over the ground where we have so often stumbled. Instead of condemning, He bore our sins and died to save us; nay, more, He lives and intercedes in our behalf. Why should we be discouraged? How could God do more, or give to us greater assurance?

14. To show the effective love of Christ, what further question does Paul press upon us? Verse 35.

NOTE.—“Who shall separate us?” The apostle names seven things which would cause all fair-weather friends to leave us. Few indeed would care to abide with us through these. But Christ’s love is not affected by any of them. He is with His people in all things, in all ways, to the end. He assures us He will never leave nor forsake us. Heb. 13:5.

15. What scripture is given expressing the condition and oftentimes the feeling of the tried and persecuted? Verse 36.

NOTE.—“As it is written.” Read Psalm 44:22 and the context. The words of this scripture were written in the agony of a defeated, scattered, seemingly forsaken people. The Christian suffering all things named in verse 35 would be inclined to feel as the psalm expresses it.

16. How victorious may we be in these severe trials? Verse 37.

NOTE.—“More than conquerors.” The love of God triumphs over all things. In the worst trial that can come upon His people here, they may be “more than conquerors” through Christ. All the evil angels and the principalities of darkness in heavenly places, death and the grave,—all, all have been conquered by Him who has assured our salvation.

17. Of what was Paul persuaded? What things are mentioned as being ineffective in separating us from the love of God? Verses 38, 39.

NOTE.—“When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie,—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand.”—“Steps to Christ,” p. 77.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. What encouragement to prayer is given in this lesson?
2. Why is murmuring, complaining, and faultfinding unbecoming to Christians?
3. What standard is predestinated for a child of God?
4. What experiences in life are mentioned that cannot separate us from the love of God?
5. How complete is this list?

Lesson 10 — March 7, 1931

The Israel of God and Her Privileges

LESSON SCRIPTURE: Romans 9:1-5.

THE LESSON

1. After the wonderful revelation of God's love for His people given in the previous chapter, with what words does the apostle indicate his sincerity? Rom. 9:1.

2. How does he express the burden resting upon his heart? Verse 2.

NOTE.—“Heaviness and continual sorrow.” He who accepts Jesus Christ and His service must not seek a bed of roses, or a time of idle joy or selfish ease. He will lose his burden of sin; that will roll off at the foot of the cross; but if he has the Spirit of Christ, he oftentimes will be burdened and heavy of heart for others. He will know the night seasons of prayers and tears; he will come to the mounts of temptation and the gardens of Gethsemane. That soul who is not burdened for others has never found full fellowship with Christ.

3. How great was Paul's burden of heart for his brethren? Verse 3.

NOTE.—“I could wish that myself were accursed.” That is, if his eternal loss would but save those whom he loved, he would be willing to make the sacrifice,—not merely a temporary one, but an eternal giving up of all things for the salvation of his people.

4. Upon what occasion did another devoted man of God express a similar love for his people? Ex. 32:30-32.

NOTE.—“Moses supplicated God in behalf of sinning Israel. He did not try to lessen their sin before God; he did not excuse them in their sin. He frankly acknowledged that they had sinned a great sin, and had made them gods of gold. Then he loses his timidity, and the interest of Israel is so closely interwoven with his life that he comes with boldness to God, and prays for Him to forgive His people. If their sin, he pleads, is so great that God cannot forgive them, if their names must be blotted from His book, he prays the Lord to blot out his name also. When the Lord renewed His promise to Moses, that His Angel should go before him in leading the people to the Promised Land, Moses knew that his request was granted.”—“Testimonies,” Vol. 3, pp. 303, 304.

5. With whom did these men have fellowship in suffering for others? Phil. 3:10.

6. Who were these for whom Paul was so burdened? Rom. 9:4, first clause.

NOTE.—“Israelites.” Descendants of him who by the brook Jabbok, in wrestling with the Angel, prevailed with God, and won the name of Israel. Gen. 32:24-28. But they were descendants according to the flesh. “Israel” meant character when given to Jacob; it was a mere name of a people with most of his children. Even so it is now with the name “Christian.”

7. What eight great privileges does the apostle name as belonging to Israel? Verses 4, 5.

8. What privilege was conferred in the adoption? Ex. 4:22; Deut. 7:7, 8.

9. What was the purpose of the adoption? Ex. 19:5, 6.

NOTE.—“The adoption.” It is true that God adopted Israel that He might save them. “He brought them out that He might bring them in;” but it was not to a selfish salvation, or to a lordly position over the nations, that He adopted them. They were to be priests to the nations, and teach them the way of the Lord; to declare His glory among the nations, and His high and exalted position above all other gods. They were placed in the very highway of nations, that they might be pre-eminently a missionary people. When they failed to retain or obtain this spirit, there was trouble and calamity. For the same purpose God has adopted us. 1 Peter 2:9.

10. What glory was bestowed upon Israel? Ex. 33:18, 19; 34:5, 6.

NOTE.—“Thy glory.” This was the glory of God’s character, His righteousness, for which His glorious and holy name stood. God placed His glory upon that people, and saw no iniquity among them.

11. By what covenants were they bound to God? Ex. 24:3-8; Jer. 31:31-34.

NOTE.—The covenants. One covenant based upon human promises, then a new covenant based upon God’s promises. The first ought to have taught Israel humility, and that personal righteousness cannot come through a national covenant. The new covenant—the everlasting covenant—is based upon the promises of God in Jesus Christ.

12. What came to them in the giving of the law? Ex. 20:19, 20; Deut. 4:35, 36, 40.

NOTE.—“The law.” God loved His people, therefore He gave them His law. Deut. 33:2, 3. He gave them the law that they might receive it into their hearts, and so not sin against Him. Ps. 119:11; 17:4. Thus would they reveal His character to the world. It was a marvelous honor to receive the law of the Most High from heaven to give to a world. It is even so now.

13. What is comprehended in serving God? Deut. 6:4-9.

NOTE.—Serving God means a life of obedience, and worship in harmony with the word of God. It includes all worship, all obedience, all holy service.

14. How comprehensive are His promises? Gen. 22:17, 18; Rom. 4:3, 13; Gal. 3:29.

NOTE.—The promises include righteousness by faith in the promised Seed, life and inheritance, and eternal salvation.

15. Claiming Abraham as their father, whose works should the Jews have done? John 8:39; Heb. 11:8-10.

NOTE.—“Christ recognized no virtue in lineage. He taught that spiritual connection supersedes all natural connection. The Jews claimed to have descended from Abraham; but by failing to do the works of Abraham, they proved that they were not his true children. Only those who prove themselves to be spiritually in harmony with Abraham by obeying the voice of God; are reckoned as of true descent.”—“Christ’s Object Lessons,” p. 268.

16. In whom did all these blessings center? Rom. 9:5.

17. Through what race on the human side does salvation come to us? John 4:22.

18. Through whom do we receive all these blessings? Eph. 3:6.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. For what purpose are we adopted by the Lord?
2. Is it reasonable to suppose that God has called a person and not called him to some work?
3. Am I meeting God’s call?

Lesson 11 — March 14, 1931

God’s Mercy in Election

LESSON SCRIPTURE: Romans 9:6-18.

THE LESSON

1. What have we learned of Paul’s feeling toward the people of his own nation? Rom. 9:2, 3.

2. Did he mean by this that God’s word to them had been in vain? Are all the natural seed of Israel part of true Israel? Verse 6.

NOTE.—“Not all Israel.” Keep the distinction in mind. There is Israel according to the flesh, the descendants of Jacob. There is also the true Israel, who, like Jacob, wrestle earnestly in prayer. They are not all true Israel that are of Israel according to the flesh. As we might say, They are not all Christians who are so called.

3. Through which of Abraham’s sons is the promised seed perpetuated? Verse 7.

NOTE.—“In Isaac.” Ishmael was as truly Abraham’s child as was Isaac; but the former was after the flesh, seeking to obtain the promise by man’s devisings, while the latter was the child of promise, given by the power of God. (See the allegory in Gal. 4:22-31.) We are the children of promise if by faith we embrace it. Behind it is all the power of God for victory.

4. Who, then, are not, whatever their lineage, the children of God? Who alone are counted for the seed? Verse 8.

NOTE.—“The children of the flesh.” This does not imply that the children of the flesh may not become the children of promise; they may. But it is an emphatic declaration that fleshly descent, however honorable, does not make one a child of God. As a matter of fact, all humanity are born children of the flesh, some of humanly honorable descent, some of dishonorable, but they must “be born from above” (John 3:3, margin) to become the children of God. (Compare Eph. 2:1, 3, 12 with 2:13, 19.)

5. On what word is the promise of the seed based? Verse 9.

NOTE.—“The word.” In the case of Sarah, God wrought a miracle. So He does in regenerating every man.

6. Did the hope rest upon any decree or planning of man, or upon the word alone? Verses 10, 11.

7. In all this work of God for man, what must stand? Verse 11, first part.

NOTE.—“According to election.” God’s purpose must stand; and to carry out that purpose, He uses sometimes what seem to us strange means. Sometimes He uses men for these purposes, regardless of character. His use of them does not even imply their salvation. Nor does His refusal to use others for a definite purpose necessarily mean to them loss of salvation. The election of Jacob for the channel of the holy Seed did not mean the utter rejection of Esau. The choice of Judah for the same purpose did not mean the loss of salvation by his brothers. Election to eternal character and life involves our choice. Every soul may choose or reject the purpose of God.

8. Upon what does this purpose not stand? Of whom is it? Verse 11, last part.

NOTE.—“The gifts of His grace through Christ are free to all. There is no election but one’s own by which any may perish. God has set forth in His word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ. God has elected a character in harmony with His law, and anyone who

shall reach the standard of His requirement, will have an entrance into the kingdom of glory.”—“Patriarchs and Prophets,” p. 207.

9. What is predicted of Jacob's seed? Verses 12, 13.

NOTE.—“It is plain that the hatred in verse 13 means nothing more than relative repudiation, as it does in Matthew 6:24 and Luke 14:26. No personal animosity can obtain in the nature of the God of love except that He withholds from the recreant soul the full manifestation and outflow of His love.”—F. B. Meyer.

10. How is the righteousness of this choice stated? Verse 14.

11. What did God declare to Moses? Verse 15.

12. With whom, then, does the issue rest? Verse 16.

13. What illustration is given of this scripture? Verse 17, first part.

14. What twofold object had God in His dealings with Pharaoh? Verse 17, last part.

NOTE.—“That I might show My power.” That God might show His power in Pharaoh; that God's name might be declared throughout the earth. Now “God is no respecter of persons.” He longs to save all men. “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?” Eze. 33:11. In harmony with these principles, study this verse. “Raised thee up” is equivalent to “brought thee to the throne,” “caused thee to reign.” God brought this king to the throne of Egypt for the twofold purpose above stated. If Pharaoh had yielded to God as did Nebuchadnezzar, God's power would have been wrought in the conversion of the king of Egypt, even as it was in the experience of the king of Babylon. Dan. 4:34. By this conversion at the head of the Egyptian kingdom, God's name, as in the case of Nebuchadnezzar, would have been spread abroad throughout the world. Dan. 3:29; 4:1, 3. Pharaoh rejected God's plan for him; but God's purpose was carried out just the same, to Pharaoh's eternal loss, when it might have been to his eternal gain. God chose Pharaoh for this special twofold purpose, irrespective of character. In it Pharaoh might have found the higher choosing.

15. To what conclusion, then, does the apostle come? Verse 18.

16. Upon what one class is it the Lord's will to show mercy? Ex. 20:6.

17. Upon what other class does He will to show mercy? Isa. 55:6, 7.

NOTE.—“Mercy on whom He will.” It is God's will to show mercy to all who will yield to His eternal purpose. Howsoever great a sinner one may be, God will multiply pardon. He will never reject till, like Pharaoh, men choose darkness rather than light, and will not receive the love of the truth or the Holy Spirit. (Compare 2 Thess. 2:10 with Rom. 5:5.)

18. Whose hearts will the Lord harden? 2 Thess. 2:10-12.

NOTE.—“Those who are quieting a guilty conscience with the thought that they can change a course of evil when they choose, that they can trifle with the invitations of mercy, and yet be again and again im-

pressed, take this course at their peril. They think that after casting all their influence on the side of the great rebel, in a moment of utmost extremity, when danger compasses them about, they will change leaders. But this is not so easily done. The experience, the education, the discipline of a life of sinful indulgence, has so thoroughly molded the character that they cannot then receive the image of Jesus. Had no light shone upon their pathway, the case would have been different. Mercy might interpose, and give them an opportunity to accept her overtures; but after light has been long rejected and despised, it will be finally withdrawn."—"Patriarchs and Prophets," p. 269.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. For what purpose has God by His grace raised me up?
2. Why is God's election by grace encouraging to all?
3. Am I in any way hardening my own heart?

Lesson 12 — March 21, 1931

God's Mercy in Election (*Continued*)

LESSON SCRIPTURE: Romans 9:19-33.

THE LESSON

1. In the light of God's workings, what question of the objector is anticipated? Rom. 9:19.

NOTE.—The spirit of this verse is, Why does God, after an avowal of His sovereignty, and a statement showing that He softens this heart and hardens that one, still find fault? The answer to this question is in the parable of the potter.

2. What reply does the apostle make to this? Verse 20.

NOTE.—"Why?" Our poor human heart often asks "Why?" when it is better to trust to God's infinite wisdom, power, and love, and eternal rightful sovereignty. Let us not, by our murmuring, place ourselves on the outside of His purposes toward every soul. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11.

3. What illustration does the apostle use to show God's sovereignty? Verse 21.

NOTE.—The Jew looked upon his nation as the sole mixture from which God would fashion the vessels of honor. The apostle replies to him that it lies wholly with God to choose the man He will use.

"The potter takes the clay, and molds it according to his will. He kneads it and works it. He tears it apart, and presses it together. He wets it, and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making of it a vessel. He forms it into shape, and on the wheel trims and polishes it. He dries it in the sun, and bakes it in the oven. Thus it becomes a vessel fit for use. So the great Master Worker desires to mold and fashion

us. And as the clay is in the hands of the potter, so are we to be in His hands. We are not to try to do the work of the potter. Our part is to yield ourselves to be molded by the Master Worker."—"The Ministry of Healing," pp. 471, 472.

4. What does God do regarding vessels of wrath? Verse 22.

NOTE.—"Vessels of wrath." God did not make them such—they fitted themselves for that; and He, the great, loving God, endures with much long-suffering. They need not remain vessels of wrath. "In a great house there are . . . vessels; . . . some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:20, 21.

5. What does He make known to the vessels of mercy? Verse 23.

6. What evidence of God's mercy is thus cited? Verse 24.

NOTE.—"Even us." Every saved soul among Jews and Gentiles was a demonstration of God's mercy toward all; for He "is no respecter of persons," and every man will be left without excuse.

7. By what prophet does he prove this? Verse 25; Hosea 2:23.

NOTE.—"Osee" is a Greek form of the Hebrew "Hosea." Read the passage in Hosea, and note the class of people out of whom God gathers His people. (See also 1 Cor. 6:9-11.)

8. What transformations will God's mercy and grace work in the earth? Rom. 9:26.

NOTE.—"Ye are not My people." The book of Acts and the epistles of Paul are records of the transforming power of God's mercy; and so has been the history of Christianity from that day to this. From sin to righteousness, from darkness to light, from vice to virtue, from death to life, from paganism, with all its sins, to Christianity, with all its graces—such has been the transforming power of His mercy and grace. In lands of the greatest darkness, where righteousness has been unknown, there the word has begotten "children of the living God."

9. What hope is given us from Isaiah? Verse 27.

NOTE.—"Esaias." A form of "Isaiah." "Remnant." The Revised Version reads: "It is the remnant that shall be saved." The quotation is from Isaiah 10:22. "Though Thy people, Israel, be as the sand of the sea, only a remnant of them shall return." It is ever the remnant, those who yield to God's purpose.

10. What will God do notwithstanding man's sin and rebellion? Verse 28.

NOTE.—"Finish the work." Yet God will finish His work. Man's unbelief and hardness of heart will not frustrate God's work forever. Sometime it will close quickly, and that day draws on apace. Remember the words of Jesus, "In such an hour as ye think not the Son of man cometh." Matt. 24:44.

"I was shown that a terrible condition of things exists in our world. The angel of mercy is folding her wings, ready to depart. Already the

Lord's restraining power is being withdrawn from the earth, and Satan is seeking to stir up the various elements in the religious world, leading men to place themselves under the training of the great deceiver, who works with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshaling under the leading of the prince of darkness, and this is but the beginning of the end.

"The law of God is made void. We see and hear of confusion and perplexity, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion, not reason, bears sway. The wrath of God is upon the inhabitants of the world, who are fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah. Already fire and flood are destroying thousands of lives, and the property that has been selfishly accumulated by the oppression of the poor. The Lord is soon to cut short His work, and put an end to sin. Oh, that the scenes which have come before me, of the iniquities practiced in these last days, might make a deep impression on the minds of God's professing people."—"Testimonies," Vol. 8, pp. 49, 50.

11. To whom, then, do we owe the preservation of righteousness in the earth? Verse 29.

NOTE.—The meaning of the expression, "Lord of Sabaoth," is made clear by the words in Isaiah 1:9, "Jehovah of hosts."

12. By what means alone did the Gentiles receive God's mercy? Verse 30.

13. Who failed in this respect? Verse 31.

14. Why did Israel of old fail of God's righteousness? Verse 32, first part.

15. At what did they stumble? Verse 32, last part.

16. What hope is given us in this Stone of stumbling? Verse 33.

NOTE.—"Whosoever." This is in harmony with all that has been said by the apostle; for, notwithstanding God's sovereignty and choosing of individuals for special work, eternal life is possible for all. "Whosoever" is not used of the Spirit to tantalize or mock the sinner. Upon that Stumblingstone, Christ Jesus, all can build if they will, and not be ashamed.

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. Is anyone shut out from God's remnant now?
2. Is it necessary that we should be vessels of wrath?
3. How may I learn to resign myself into the Potter's hands?

THIRTEENTH SABBATH OFFERING

March 28, 1931

Missions in African Division

Lesson 13 — March 28, 1931

The Review

LESSON SCRIPTURE: Romans 6 to 9.

TOPICAL OUTLINE

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|-----------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|
| 1. Rom. 6:1-11:
Salvation from sin.
Death, burial, resurrection.
Dead to sin.
Alive to God. | 7. Rom. 8:18-25:
Creation waiting, groaning.
We ourselves groan, wait,
hope. |
| 2. Rom. 6:12-23:
Sin's reign broken.
The reign of grace.
Whose servants are ye?
The rewards. | 8. Rom. 8:26-28:
Work of the Holy Spirit.
Mighty helpers.
All things work for good. |
| 3. Rom. 7:1-12:
The sinner and the law.
Purpose of the law. | 9. Rom. 8:29-39.
The supreme evidence of
God's love.
Nothing can separate us
from that love. |
| 4. Rom. 7:13-25:
Character of the law of God.
Paul's experience with it.
In whom is deliverance? | 10. Rom. 9:1-5:
The true Israel.
Privileges of ancient Israel. |
| 5. Rom. 8:1-9:
How freedom is obtained.
Two ways of "walking." | 11. Rom. 9:6-18:
To whom does God show
mercy?
Whom alone will He
harden? |
| 6. Rom. 8:10-17:
The Spirit of adoption.
Suffering with Christ. | 12. Rom. 9:19-33:
The Potter and the vessels. |

QUESTIONS

1. From what does God's grace purpose to save us? For what three acts in the plan of salvation does baptism stand? In what two relationships are Christians to reckon themselves? Rom. 6:1-11.

2. What should not reign within us? To what are we not, and to what are we, to yield? Whose servants are we? What contrasts are made between the results of the service of sin and the service of righteousness? Verses 12-23.

3. What is the relationship of the sinner to the law? What does the law reveal to him? What law is referred to? For what purpose are we delivered from its condemnation? Rom. 7:1-12.

4. What is the character of God's law? What serious trouble does the sinner encounter? In whom is deliverance? Verses 13-25.

5. For whom is there no condemnation? For what purpose are we set free? What condition prevents man from pleasing God? Rom. 8:1-9.

6. Through whom alone can the enmity be taken away and righteousness enthroned? What will the indwelling Spirit do for us? What will it make us? Verses 10-17.

7. How should we regard the sufferings of this present time? For what glorious event soon to come are all waiting? Verses 18-25.

8. What mighty Helper has God given us in our weaknesses? Why is that Helper's intercession effective for us? Yielding to the will of God, what will He make all things do? Verses 26-28.

9. What proof has God given us that He will supply all that we need? Who only can in justice condemn us? What sweeping statements show that there is nothing that can separate us from the love of Christ? Verses 29-39.

10. For whom was Paul greatly burdened? What great privileges had God given to the Israelites? What blessings come to us through them? Rom. 9:1-5.

11. Who are the true seed of Israel? Upon whom is it God's will to have mercy? Whom only will He harden? Verses 6-18.

12. What illustration is given to show the sovereignty of God? Is His sovereignty inconsistent with fullest mercy? What shows that there is hope for every one in the Stumblingstone? Verses 19-33.

BRIEF ANALYSIS OF ROMANS 1 TO 9

Chapter 1: The power of the gospel to save in a world utterly hopeless in itself is set forth.

Chapter 2: The Jews, or the enlightened ones, are not saved by works, but are transgressors as truly as are the Gentiles.

Chapter 3: Both Jews and Gentiles are guilty before God, proved so by the law. They may become righteous only through the free grace of Jesus Christ.

Chapter 4: An argument is presented to the Jews from the life of their great ancestor Abraham, showing that through the promise of God alone and by faith in that promise is there hope.

Chapter 5: In a simple way justification by faith in the righteousness and grace of the Obedient One, Jesus Christ, is set forth.

Chapter 6: The meaning of baptism and the contrast between a life of sin and the power of triumphant grace are given.

Chapter 7: Paul's experience is an individual illustration of the passing of a soul from the realm of sin to the realm of grace, vindicating the holiness of God's law.

Chapter 8: A marvelous revelation of the wondrous power and grace of God is shown in the life of the saved soul.

Chapter 9: God's sovereignty is set forth, also a revelation of its consistency with mercy in His dealings with man.

All that God's word commands, we are to obey. All that it promises, we may claim. The life which it enjoins is the life that, through its power, we are to live. Only as the Bible is thus held can it be studied effectively."—"Education," p. 189.