

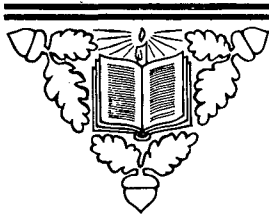
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EPISTLE TO THE ROMANS



SENIOR DIVISION
FOURTH QUARTER, 1913
OCTOBER TO DECEMBER

THE LESSON HELP



OUR hundred and one pages of "ACTS OF THE APOSTLES" are devoted to the life and work of the apostle Paul, and sixty-six of those pages relate to his experiences in Rome. Some of the chapter titles under which these more than four-hundred pages appear are:

From Persecutor to Disciple, Days of Preparation, Preaching Among the Heathen, Jew and Gentile, In the Regions Beyond, Thessalonica, Berea and Athens, Corinth, The Thessalonian Letters, A Liberal Church, A Consecrated Ministry, Paul's Last Journey to Jerusalem, "Almost Thou Persuadest Me," In Rome, Cæsar's Household, Written from Rome, The Final Arrest, Paul Before Nero, Paul's Last Letter, Condemned to Die. :: :: :: ::

From the foregoing partial list of subjects it will be seen at once how helpful this book will be to the student of the present series of lessons. Bound in cloth, \$1.50; limp leather, \$2.00. Prices 10 per cent higher in Canada. Address your tract society. :: ::

SABBATH-SCHOOL LESSONS
ON THE
EPISTLE TO THE ROMANS
SENIOR DIVISION
FOURTH QUARTER, 1913

Introductory Note

The epistle of Paul to the Romans is placed first of all among his writings, 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 I — Servants of the Son

OCTOBER 4, 1913

LESSON SCRIPTURE: Romans 1:1-7.

Questions

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? Verses 1, 7. Note 1.
2. What does Paul declare himself to be? Verse 1, first phrase. Note 2.
3. What was he called to be? Verse 1, second phrase. Note 3.
4. Unto what was he separated? Verse 1. Note 4.
5. How and when had the gospel been promised? Verse 2.
6. Concerning whom is the gospel? Verse 3, first phrase.
7. Of what seed was Christ born? Verse 3. Note 5.
8. What was He declared to be? Verse 4, first part. Note 6.
9. According to and by what was Jesus declared to be the Son of God? Verse 4, last part. Note 7.
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 8.
12. What part have those addressed in this gospel? Verse 6.
13. To whom is the epistle addressed? Verse 7, first part. Note 9.

14. What blessed benediction is pronounced upon the saints? Verse 7, last part. Note 10.

Notes

1. 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. 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*, pages 544, 545.

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

2. “**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. “**Called to be an apostle.**”—The word “apostle” means one who is sent. It is a term which our Lord gave to each of the twelve, and on the failure of Judas Iscariot, Matthias 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. Bar-

nabas, 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 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. "**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 them to that in His own good time if they are but submitted to His will.

5. "**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.

6. "**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 in humanity, clothed with its weaknesses. To the unbeliever He was but 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.

7. "**The Spirit of holiness.**"—The Spirit of God moved upon the face of the waters when the world was created. Jesus was born of the Spirit. In Him "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.

8. "**For obedience to the faith.**"—Better as given in the American Revised Version, "unto obedience of faith." There

is no other obedience acceptable to God. "Obedience of faith is the obedience which characterizes and proceeds from faith."—*Vincent*.

9. "Called to be saints."—The word "saints" does not necessarily imply perfect persons. "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; Rev. 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.

10. "Grace." God's unmerited favor; "*peace*." God's proclamation to us as rebels. His thoughts toward us are thoughts of mercy and peace. Jer. 29:11. If we are not at peace with God, it is because our hearts are in rebellion. All heaven desires to be at peace with us.

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 II — *Something Not to Be Ashamed Of*

OCTOBER 11, 1913

LESSON SCRIPTURE: Romans 1:8-17

Questions

1. Through whom, and for what, did Paul thank God? Verse 8, ~~Note 1~~.

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 2.~~

5. How did he say both parties would be affected by this spiritual bestowment? Verse 12. Note 3.

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

7. To whom did he count himself debtor? Why? Verse 14. Note 4.

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

9. Why was he ready to preach the gospel? Verse 16, first part. Note 5.

10. What is the gospel? Verse 16, second part. Note 6.

11. To how many is the gospel revealed as the power of God? Verse 16, last part. Note 7.

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

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

14. What quotation from one of the prophets is cited to prove this? Verse 17, last part. Note 8.

Notes

1. "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.

"The whole world," that is, the civilized world. Just as far

as Rome's dominion extended, so far had gone the fame of the faithful in Rome. See Acts 28:22; Rom. 16:19; 1 Thess. 1:8.

2. "Some spiritual gift."—Vincent remarks that the Greek word for gift, *charisma*, means "gift of grace, a favor received without merit on the recipient's part. Paul uses it both in this ordinary sense (chapter 5:15, 16; 6:23) and in a special, technical sense, denoting extraordinary powers bestowed upon individuals by the Holy Spirit, such as gifts of healing, speaking with tongues, prophecy, etc. See Rom. 12:6; 1 Cor. 1:7; 12:4, 31; 1 Peter 4:10. In 1 Tim. 4:14; 2 Tim. 1:6, it is used of the sum of the powers requisite for the discharge of the office of our evangelist."—"Word Studies."

God sometimes imparted these 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.

3. "Comforted."—It has been suggested that while Paul had not seen Rome, he had met many of the disciples 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.

4. "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. No race or national prejudices can limit the soul which has been baptized into the life and love of Christ.

"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," page 52.

5. "Not ashamed."—There are many things for which human beings ought to be ashamed, but are not. Drinking, smoking, profanity, filthiness, gossip, talebearing, broken promises, false-

hood, 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. Who ever heard of one 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? Paul was ready to preach the gospel because he was not ashamed of it.

6. **"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 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 stars rolling on 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. The gospel is the power of God unto salvation. It comes not to crush but to lift up, not to destroy but to save.

7. **"To every one."**—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. Those who make a free channel for His power, whether Jew or Gentile, will receive strength for every need.

8. **"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 from sin 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 sees upon the sinner only the righteousness of the Divine.

Supplementary Questions for Home Study •

How did Paul regard the souls for whom he labored?

How far had the influence of the church in Rome extended?

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?

LESSON III — Results of Rejecting the Gospel

OCTOBER 18, 1913

LESSON SCRIPTURE: Romans 1:18-27

Questions

1. Against what is the wrath of God revealed? Verse 18, first part.
2. What is the attitude of all such to the truth? Verse 18, last clause. Note 1.
3. What is manifested to them? How? Verse 19. Note 2.
4. By what are the invisible things of God perceived? From what time? What are these invisible things? Verse 20, first part. Note 3.
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.
7. What came to them as a result? Verse 21, last part. Note 4.
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.

10. To what did God give them up? Verse 24. Note 5.

11. What did they finally do? What did they worship? Verse 25. Note 6.

12. When they turned away from God the Creator, to what did He give them up? Verses 26, 27. Note 7.

Notes

1. **"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 Revised Version gives the correct sense, "hold down," that is, to hinder or repress the truth. They do not receive the truth into their lives, and by the false profession, often hinder it from reaching other lives.

2. **"Manifested."**—God's power and influence are manifested 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 visible things, enables thoughtful men to grasp the love, righteousness, and life of God.

3. **"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 for the invisible perfections of God which we can not see, even His eternal power to save, His divine, everlasting love.

4. **"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 heart was darkened. "He that walketh in darkness, knoweth not whither he goeth."

5. **"Gave them up."**—When men will not have God, He per-

mits them to have their own way; He leaves them to the power and fruitage of the sin they have chosen.

6. **"Changed the truth."**—The Revised Version reads, "For that they exchanged the truth of God for a lie." Godet instead of "changed" gives "travestied." Conybeare and Howson say, "This is nearly a quotation from Ps. 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. Vincent says that "the truth of God" is equivalent to "the true God." They made of the true God a lie in their own hearts; they travestied His truth, and turned from His infinite perfections to the worship of the lowest and basest. Their gods were their passions personified. They "passed by" the Creator. The Revised Version reads they worship the creature "rather than" the Creator. They deliberately chose sin instead of God.

7. **"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. Bengel remarks, "In stigmatizing we must often call a spade a spade. The unchaste usually demand from others an absurd modesty." Yet Paul's reserve is in strong contrast with the freedom of pagan writers. See Eph. 5:12. "Men gave not God thanks, gave not God reverence, gave not God obedience; therefore God gave them up to their own awful way." — *Vincent*.

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 does the heaven declare of God? Ps. 19:1; Isa. 40:26.

In order to retain the light which 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 IV — The Reprobate Mind.

OCTOBER 25, 1913

LESSON SCRIPTURE: Romans 1:28 to 2:5

Questions

1. When men refused to have God in their knowledge, to what did God give them over? Verse 28, first part. Note 1.

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

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

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

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

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

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

8. What then could be said of those who condemned the heathen? 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. Compare Rom. 1:32.

11. What is said concerning the one who condemns things in others, which he himself commits? Rom. 2:3.

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

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

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

Notes

1. "**Gave them over.**"—This is the third time this expression has appeared in this chapter. God gave them up to uncleanness, to a reprobate mind, a mind void of judgment, with no power to see, or choose the right. The reprobate mind is the last stage of evil.

2. "**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," as given in the Revised Version.

3. "**Filled with all unrighteousness.**"—The list of sins which 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,**" dangerous, destructive sin. "**Covetousness,**" greed, "the sinful desire which goes out after things of time and sense of every form and kind." "**Idolatry.**" "Covetousness and impurity may be said to divide between them nearly the whole domain of selfishness and vice."—*Lightfoot.* "**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 which 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. "**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. "**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. "**Without understanding.**"—God gave them up to such a condition. "**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 af-**

fection," no true love for one's own kin, affection perverted by lust and selfishness. "Implacable," stubborn in enmity, that which will not be reconciled, in need of mercy but unmerciful. What an awful list of sins,—twenty-two in number! They are descriptive of the heathen world to-day. But they are not confined there.

6. A similar list of sins is found in 2 Tim. 3:1-5, and is there 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. "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 practise are worthy of death, not only the same things are doing, but are even delighting together with them who are practising them."

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?

What is the power of godliness? Rom. 1:16.

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

LESSON V — *Condemnation*

NOVEMBER 1, 1913

LESSON SCRIPTURE: Romans 2:6-16

Questions

1. What will God do in the judgment? Verse 6.
2. To whom will He render eternal life? Verse 7.
3. To whom will He render "indignation and wrath, tribulation and anguish"? Verses 8, 9. Note 1.

4. What awaits those who continue in sin? How impartially will God deal? Verse 9. Note 2.

5. To whom will God give "glory, honor, and peace"? Verse 10. Note 3.

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

7. What awaits those who have sinned without the light of God's written law? Verse 12, first part. Note 4.

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

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

10. What is said of the Gentiles who have not the written law, yet who seek to obey it? Verse 14. Note 5.

11. What do they show by their actions? Verse 15, first clause.

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

13. When will the Lord render a reward for every deed? Verse 16. Note 6.

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

Notes

1. "To them."—There are two classes of persons. 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. They have refused to obey the truth, but have followed unrighteousness. To them belongs indignation and wrath, tribu-

lation and anguish. It is at awful cost that man identifies himself with sin.

2. "Upon every soul."—To the Jew first, because his privileges have been greater, his light stronger and clearer. To the one to whom first comes the great revelation of God's grace, to him first comes judgment.

3. "Glory, honor, and peace."—God's glory of character, God's honor upon the faithful, God's peace to him who lays down his arms of rebellion. Surely this is worth striving for.

4. "Without law."—That is, without the written 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.

5. "Law unto themselves."—This does not mean that God will accept a human standard; but that the Gentile finds in his own conscience and mind all the standard he knows. God by His Spirit and providence will work all He can in such hearts and will regard the motive. One ray of light permitted to dominate the soul will bring salvation.

6. "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 what our neighbor may say or do.

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?

Must we wait till after the coming of Christ to receive glory, honor, and peace?

For what did Moses especially pray? Ex. 33:18.

What answer did God give him? Verse 19.

In fulfilment of His promise how did God reveal the glory of His goodness? Ex. 34:6, 7.

What will be God's great standard in the judgment?

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

LESSON VI — *The True Jew*

NOVEMBER 8, 1913

LESSON SCRIPTURE: Romans 2:17-29

Questions

1. In what did the Jew rest? In whom did he glory? Verse 17. Note 1.

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

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

4. What did he have in the law? Verse 20, last clause. Note 3.

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

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 4.

8. When may circumcision be said to profit? Verse 25, first part. Note 5.

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 6.

12. Who is not a real Jew? Verse 28, first clause. Note 7.

13. What is not true circumcision? Verse 28.

14. Who is the true Jew? Verse 29, first part. Note 8.

15. What is true circumcision? To whose praise is it? Verse 29, last part. Note 9.

Notes

1. **"Thou art called a Jew."**—This was an honorable name. Resting in the law, and glorying in God, were good, as far as they went. But they did this only in form, and an empty form can bring only condemnation. The law referred to was doubtless God's primal law, or Decalogue, of which the apostle cites three precepts later on. Verses 21-23.

2. **"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. **"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. The seventh-day Sabbath, observed by the Jew, was the correct form, the right outward observance. 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.

4. 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 His name and cause.

5. 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 in words that he was righteous. If his claim was true, the token was of great profit. It spoke of a righteous man. In other words, 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.

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

7. "Not a Jew."—Merely the name Jew could not save any one. Outward profession alone counted for nothing in God's sight.

8. 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 which separates from sin.

9. "The Pharisees and the Pharisaic Judaizers sought to gain the praise of men by their outward show of sanctity; which is here contrasted with the inward holiness which seeks no praise but that of God. The same contrast occurs in the Sermon on the Mount."—*Conybear and Howson*.

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 VII — Standing of Humanity Before God

NOVEMBER 15, 1913

LESSON SCRIPTURE: Romans 3:1-19

Questions

1. What pertinent questions does the apostle propound? Verse 1.
2. What answer does he give? Verse 2. Note 1.
3. What further important question does he ask? Verse 3.
4. What is the reply? Verse 4. Note 2.
5. What question does Paul next ask? Verse 5. Note 3.
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 4.
9. What quotation from the psalmist is cited as proof? Verses 11, 12. Compare Ps. 14:2-4. Note 5.
10. What further quotation did he make from the writings of David? Verse 13. Compare Ps. 5:9.
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.
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.

Notes

1. "Much every way."—Surely it is of great advantage to have access to all the wonderful truth and teaching of God throughout the centuries, from the time of the Promised Seed till our Lord's first advent. But chief among these advantages to the Jews were the holy precepts and oracles of God, which were entrusted to them, all of which were inseparably interwoven with the gospel.

2. "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. The great fact should be recognized, that God is the very truth itself. Then will we discern truth in His words, righteousness in His acts, justice in His judgment.

3. All things shall work finally to God's glory. Even the wicked, by doing as God declares they will, by reaping the fruits He declares they will reap, are thus commending the truthfulness and the righteousness of God. The psalmist declares, "The wrath of man shall praise Thee." Nor is God unrighteous, who punishes the wicked. They are only reaping the fruit of that which they have sown.

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

5. 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.

Supplementary Questions for Home Study

If all in 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 VIII — Establishing the Law

NOVEMBER 22, 1913

LESSON SCRIPTURE: Romans 3:19-31

Questions

1. To how many does God's law speak? What then is the condition of all the world? Verse 19. Note 1.

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

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

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. Note 4.

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

7. For what purpose has Christ been set forth? Verse 25, first part.

8. For what is His righteousness declared? Verse 25, last part. Note 5.

9. By faith what does Jesus become to the believer? Verse 26. Note 6.

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

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

12. What then may we conclude? Verse 28.

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

14. How are all justified? Verse 30.

15. How then does faith affect the law? Verse 31.

Note 7.

Notes

1. "To them who are under the law."—Literally, to them "within" the law, that is, subject to its jurisdiction. This would include all responsible beings in heaven and earth, for all are amenable to God. 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. It is quite evident to the thoughtful student that no law can justify its transgressor; it can only condemn him. No transgressed human law even can justify the criminal. It can only pronounce him guilty. No intelligent Bible student will look to the law for justification. It is by the light which shines from the law that the exceeding sinfulness of sin is made known.

3. Man is sin-sick and helpless. The righteousness which will justify must come from without the sinner, apart from his own imperfections. This is the righteousness which 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. But man because of his weakness and sinfulness, can not of himself attain unto this righteousness. But thanks be to God, He meets our need, and gives unto us His own eternal righteousness.

4. "All have sinned."—All have sinned, or "missed the mark." All have come short of the glory of God's character, and only the glory of His character through grace can save us, and enable those who have come short to attain unto the mark of His high calling in Christ.

5. "Set forth,"—margin "foreordained." 1 Cor. 2:7, 8. 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 foreordained, set forth, to do this for all who believe.

6. Jesus is the Justifier of the believer. In the graphic words

of Bishop Lowth's translation, He stoops and says to the hopeless sinner on his way to the judgment, "Come on now, and let us plead together." He will be our daysman, our mediator before the judge. Jesus is the Saviour who is to wash white as snow the scarlet sins, and "all the fitness He requireth is to feel our need of Him." As our Justifier He has willingly paid the penalty which was our due, and His sacrifice is acceptable with God. It is ours to accept the Substitute, and be delivered from the tyranny of sin.

7. "Establish the law."—Where is the law established? Not in God's government or plan; for His law is eternal, whether 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 fulness forever.

Supplementary Questions for Home Study

Who are under the law?

Who are within the law?

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 IX — *Justified by Faith*

NOVEMBER 29, 1913

LESSON SCRIPTURE: Romans 4:1-12

Questions

1. What important question is asked concerning Abraham? Verse 1.

2. If Abraham's works had justified him in God's sight, what could he have done? Verse 2. Note 1.

3. But how was he justified? Verse 3.

4. What had the Lord said to Abraham? Gen. 15: 3-5. What did Abraham do? What did the Lord do? Verse 6, Note 2.

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

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

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

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

9. By what question does the apostle press home upon the Jew that the blessedness of sin forgiven and acceptance with God is free to both 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, second part. Note 3.

14. Of whom is Abraham the father? Verse 12.

Notes

1. "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.

2. 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 righteousness. Abraham was therefore made righteous by faith only and not 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 can not cure a man who will not trust him enough to take his medicines and obey his directions. A guide can not lead us through the forest unless we believe him enough to follow him."—*Peloubet*.

3. "Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." 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.

Supplementary Questions for Home Study

Did Abraham believe the promise of God concerning Isaac at first?

What was his first plan as to how God's promise should come true? Gen. 15: 2, 3.

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

How only can a sinner be made righteous?

LESSON X — *An Example and a Father*

DECEMBER 6, 1913

LESSON SCRIPTURE: Romans 4:13-25

Questions

1. How much did the promise to Abraham include? Through what did the promise not come? Through what did Abraham receive this glorious promise? Verse 13. Note 1.

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 2.

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

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

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

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 6.

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.

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

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

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

15. For what was our Lord delivered? Verse 25, first part.

16. For what was He raised from the dead? Verse 25, last part. Note 7.

Notes

1. **"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 preeminent 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 1,000 years of Revelation 20 the saints will possess the earth made new, and God's will will be done on earth as in heaven.

2. **"Of the law"** and **"through the law"** means through the works of the law. If man could earn his inheritance, what need would there be of faith? 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. **"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 its working condemnation and death.

4. **"No law — no transgression."**—There has been transgression in this world since Adam sinned. There must therefore have been law. And 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 faith."—The promise must be appropriated by faith. If the Jew could work out his salvation by works, he would boast in himself. The Gentile would, if able so to do, boast in himself. But faith puts all upon the same basis, both Jew and Gentile. When it is all of faith, to God will be all the glory.

6. "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.

7. "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 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 XI—*Saved by His Life*

DECEMBER 13, 1913

LESSON SCRIPTURE: Romans 5:1-11.

Questions

1. By what are we justified? Verse 1, first clause.
2. Being justified, what do we have? Verse 1. Note 1.
3. Through whom does this peace come? Verse 1, last phrase. Compare Eph. 2:14.
4. To what does faith give access? Rom. 5:2. Note 2.

5. In what do we rejoice? Verse 2, last clause.
6. In what do we glory? Verse 3, first part. Note 3.
7. Why do we rejoice in tribulation? Verse 3, last part.
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 4.
11. When and for whom did Christ die? Verse 6. Note 5.
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? and saved? Verse 10.
16. In what then may we find joy? Why? Verse 11. Note 6.

Notes

1. **"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. God has naught against us, and if the enmity of the carnal heart is yielded to Him, whether there is feeling or not, whether in joy or sadness, there is peace. Peace abides. It is found in Christ, and if Christ is ours we have peace.
2. **"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.

3. "**Tribulation.**"—The English word comes from the old Latin word *tribulum*, a thrashing instrument, used to pound out the grain. The Greek word means to squeeze, or press. So God permits the pounding, the thrashing, 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.

4. "**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? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:9-13.

5. 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.

6. "**Atonement.**"—"Reconciliation" is given in the margin and Revised Version. 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?

How may we obtain the love of God?

For whom did Jesus die?

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 toward our enemies?

LESSON XII — *Abounding Grace*

DECEMBER 20, 1913

LESSON SCRIPTURE: Romans 5:12-21

Questions

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

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

3. By what does the apostle show the universality of law and sin in this world? Verse 13. Note 1.

4. What reigned from Adam to Moses? Verse 14, first part. Note 2.

5. Of what was Adam a type? Verse 14. Note 3.

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 4.

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.

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 5.

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.

15. For what purpose did the law enter? Verse 20, first part.

16. Where sin abounded, what does much more abound? Verse 20, last part. Note 6.

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

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

Notes

1. "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, there must have been a law.

2. "Death reigned."—That the law existed previous to Sinai is shown by the fact that death reigned from the time that 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 Mount 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.

3. "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.

4. 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.

5. 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.

6. "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 now. God was to Adam no more than He is now to Adam's sons and daughters. Above all the abounding sin is the superabounding grace.

Supplementary Questions for Home Study

How long have the principles of the law of God existed?

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 XIII — Review of Romans, Chapters 1 to 5

DECEMBER 27, 1913

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?

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?

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

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?

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?

6. What did the Jew know and approve? Who is the true Jew before God? What is true circumcision?

7. What chief advantage had the Jew according to the flesh? What is the condition of all by nature? Cite a text in proof of this. To how many does the law of God speak?

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?

9. What was faith reckoned to Abraham? What is it reckoned to the children of Abraham? What great promise was made to Abraham?

10. How much did the promise to Abraham include? 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?

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?

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?

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