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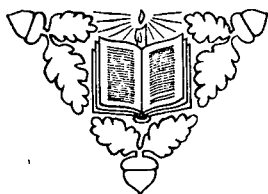
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EPISTLE
TO THE
ROMANS



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SABBATH-SCHOOL LESSONS
ON THE
EPISTLE TO THE ROMANS
SENIOR DIVISION
FIRST QUARTER, 1914

LESSON I — Baptism and Its Meaning

JANUARY 3, 1914

Daily Study Outline		
SUNDAY	Shall we continue in sin?	Questions 1-3; note 1
MONDAY	The significance of baptism	Questions 4-8; notes 2-5
TUESDAY	Crucified with Christ	Questions 9-11; note 6
WEDNESDAY	Dead to sin; alive unto God	Questions 12-16; notes 7, 8
THURSDAY	Review of the lesson	
FRIDAY	Supplementary Questions	

LESSON SCRIPTURE: Rom. 6:1-11.

Questions

1. What provision has infinite Love made to meet the multiplied sin of the world? Rom. 5:20, 21.
2. In view of this, what important question does the apostle ask? Rom. 6:1.
3. What emphatic reply does he make to the question? Verse 2. Note 1.

4. What should we know regarding baptism? Verse 3. Note 2.

5. With whom, then, are we buried in baptism? Verse 4, first part. Note 3.

6. What does rising from baptism mean? Verse 4, last part. Note 4.

7. Of what is such baptism a pledge? Verse 5. Note 5.

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

9. What of us is crucified, or dies with Christ? Rom. 6:6, first part.

10. For what twofold purpose is the old man of sin crucified? Verse 6, last part. Note 6.

11. From what are those who are dead to sin freed or justified? Verse 7.

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

13. What may we know regarding Christ? Why? Verse 9. Note 7.

14. To what did He die? How many times? Verse 10, first part.

15. To whom does He live His life? Verse 10, second part.

16. What then are we to reckon? Verse 11. Note 8.

Notes

1. "God forbid."—In other words, it is abhorrent to think of God's forgiving sin in order 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 forgiveness, 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. Rather the pardoned sinner should say, How can I, who am dead to sin,

whom sin condemned to die, live any longer therein? His grace must not be received in vain. See Titus 2:11-14.

2. "**Know ye not?**"—The question implies that such ignorance is inexcusable in Christians. All who were baptized into Christ were baptized into His death. He died "for our sins." Gal. 1:4. His death was for us, in our behalf. Baptism shows faith in His death to save us from the sin which causes death.

3. "**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 dead.

4. "**Like as Christ.**"—Thank God, our Lord did not stay dead. Joseph's new 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, which is victorious righteousness, Christ came forth from the dead; He bore the character, the glory, of the Father. Rom. 1:4. Even so by that same power we should walk in newness of life.

5. "**We shall be also.**"—Planted in the likeness of Christ's death—dying to sin—we may know that the resurrection of 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.

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

7. "**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 righteousness. That righteousness is everlasting; so also is the life. Nor can death hold dominion long over those who are clothed in the righteousness wrought by Christ.

8. "**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 by 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?
4. For what purpose is anything planted?
5. In what planting is God glorified? Isa. 61:3.

LESSON II — Righteousness and Life

JANUARY 10, 1914

Daily Study Outline		
SUNDAY	“Sin shall not have dominion over you”	Questions 1-5; notes 1, 2
MONDAY	Not under the law; the test	Questions 6, 7
TUESDAY	Servants of sin become servants of righteousness	Questions 8-12; note 3
WEDNESDAY	The wages — the gift	Questions 13-17; notes 4, 5
THURSDAY	Review of the lesson	
FRIDAY	Supplementary Questions	

LESSON SCRIPTURE: Rom. 6:12-23.

Questions

1. In view of the power of God's grace, what exhortation is given us? Verse 12.
2. What are we urged not to do? Verse 13, first part. Note 1.
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.
4. Of what may the Christian believer be assured? Verse 14, first part.

5. Why should not sin have dominion over us? Verse 14, last part. Note 2.

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

7. What mighty test does the apostle set before the Christian? Verse 16.

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

9. But for what does the apostle thank God? Rom. 6:17. Note 3.

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

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

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

13. When servants of sin, what was their relation to righteousness? Verse 20.

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

15. What fruit is seen in the life when freed from sin? What is the end of such a life? Verse 22.

16. What is the wages, or sure result, of sin? Verse 23, first part. Note 4.

17. What is the inestimable gift of God? Verse 23, last part. Note 5.

Notes

1. "Your members."—We can not 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, boastful, or obscene 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 they are to be consecrated to the service of Christ.

2. **"Not under the law."**—"Under the law" does not mean subject to the law, but under condemnation by the law, a sinner. Sin then has 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 covering of protection. But that grace puts the law into our heart. Heb. 8:10. We are not then under the law, or over the law, but with the law in Christ.

3. **"God be thanked."**—The thought is not that Paul thanks God that the Roman brethren were sinners, but that although they were once slaves of sin, they obeyed God and yielded to His truth.

4. **"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. How the infinite wisdom and justice of God is shown in this! In His perfect plan, sin can not be forever perpetuated,—it meets its sure end in its own fruitage, and he who chooses sin chooses its wages, death. Surely God is just in depriving man of life which he misuses.

5. **"The gift of God."**—Man is sinful and worthy to die. And 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), and the power of this life divine 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.

Supplementary Questions for Home Study

1. How does this lesson instruct us to form habits of righteousness?

2. What clearly shows which master we serve?

3. What is the wages of sin declared elsewhere to be?
Matt. 25:46; 2 Thess. 1:9.

LESSON III — The Sinner and the Law

JANUARY 17, 1914

Daily Study Outline

SUNDAY	Dead to the law; married to Christ	Questions 1-6; notes 1-3
MONDAY	From death to life	Questions 7-9; notes 4, 5
TUESDAY	Of what use is the law?	Questions 10-13
WEDNESDAY	What does the law do? Its character	Questions 14-18
THURSDAY	Review of the lesson	
FRIDAY	Supplementary Questions	

LESSON SCRIPTURE: Rom. 7:1-12.

Questions

1. How long has the law dominion over a man? Verse 1. Note 1.

2. How long is a woman bound to her husband? Verse 2, first part. When is she released from that law? Verse 2, last part. Note 2.

3. What is she called if she be married to another man while her husband still lives? Verse 3, first part.

4. But is she bound by her dead husband? Verse 3, last part.

5. What application does the apostle make of his illustration? Verse 4, first part. For what purpose are we counted dead? Verse 4, second part. Note 3.

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

7. Where were we all once? Verse 5, first clause.

What did our sinful passions then do? Verse 5, last part. Note 4.

8. What change has taken place through Christ? Verse 6, first part. Note 5.

9. What does this freedom enable us to do? Verse 6, last part.

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

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

12. What illustration does he give of this revelation of the law? Verse 7, last part.

13. What did sin do? Through what? Verse 8, first part. What is said of sin without the law? Verse 8, last part.

14. What is a sinner's condition without the law? Verse 9, first part.

15. What does the coming of the law do? Verse 9, last part.

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

17. What experience is in harmony with the apostle's last statement? Verse 11.

18. But what does this slaying of sin prove the law to be? Verse 12.

Notes

1. "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. "Is bound by the law."—The law binds the woman to her husband only as long as he lives. If he dies, she is released. It is not the design of the law to bind the living to the dead.

3. "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; he dies with Christ to sin, and the law no longer condemns him. Chapter 6:3, 10, 11. But 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. Compare Col. 2:14.

4. "The motions of sin."—The Revised Version reads, "sinful passions"; Rotherham, "the susceptibilities of sins"; the Syriac, "the emotions of sin." Eph. 2:2, 3 clearly shows that before conversion we were doing just what it was our nature to do. 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 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.

5. "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 held." 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."

Supplementary Questions for Home Study

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

LESSON IV — Deliverance from Sin

JANUARY 24, 1914

LESSON SCRIPTURE: Rom. 7:13-25.

Questions

1. What is the law declared to be? Verse 12.
2. Does that which is good become death to the sinner? What answer is given? Verse 13, first part.

Daily Study Outline		
SUNDAY	What brings death to the sinner	Questions 1-5; notes 1, 2
MONDAY	Paul's experience	Questions 6-8; note 3
TUESDAY	The experience of the sinner	Questions 9-12
WEDNESDAY	Conflict and deliverance	Questions 13-19; notes 4-8
THURSDAY	Review of the lesson	
FRIDAY	Supplementary Questions	

3. What did bring death? How? Verse 13, second part. Note 1.

4. What does the law do as regards sin? Verse 13, last part.

5. What is the difference between the sinner and the law? Verse 14. Note 2.

6. What did Paul learn in his own experience? Verse 15. Note 3.

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? Verse 18, first part. How did he prove this? Verse 18, last part.

10. How does he again express his experience? Verse 19.

11. What conclusion is again expressed? Verse 20.

12. What did the apostle discover in his experience? Verse 21.

13. Under conviction of sin, how did he regard God's law? Verse 22. Note 4.

14. But what did he see in his members? Verse 23, first clause. What was this law doing? Verse 23, second clause.

15. What was the result of this warfare? Verse 23, last clause. Note 5.

16. What did this unhappy, unsatisfactory experience lead him to exclaim? Verse 24. Note 6.

17. What is God's object in thus convicting the sinner by the law? Gal. 3:24. Note 7.

18. To what deliverance did conviction of sin bring the great apostle? Rom. 7:25, first part.

19. What did he conclude regarding the two kinds of service? Verse 25, last part. Note 8.

Notes

1. "**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. Electricity is a useful power when transmitted through proper channels, according to the proper law of its rightful use; but if a man presumes to divert its power, contrary to this proper law, into his own body, he suffers the consequence, which is often death. So death is by the perversion of the law, and not by its proper use.

2. "**Sold under sin.**"—Man, through sin, is a slave, *sold* into a bondage from which he can not redeem himself. But Christ came to "deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:15.

3. "**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, God's law spiritual. Yet he had no power in himself to keep the spiritual law.

4. "**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!

5. "**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 sinfulness, but he can not take away the sin.

6. **"Body of this death."**—"This body of death" (R.V., 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.

7. **"Bring us to Christ."**—God does not condemn that He may rejoice in our misery, or to 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 His salvation. The law and the Spirit which condemn inevitably shut the sinner up to the one avenue of escape, Christ Jesus.

8. **"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 expressed two experiences,—that of the converted man, and 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 V — *The Flesh and the Spirit*

JANUARY 31, 1914

LESSON SCRIPTURE: Rom. 8:1-9.

Questions

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

2. What has freed from the condemnation? Verse 2, first part.

Daily Study Outline

SUNDAY	Freedom from condemnation	Questions 1-3; notes 1, 2
MONDAY	How this freedom is obtained	Questions 4, 5; notes 3, 4
TUESDAY	Walking "after the flesh"	Questions 6-9; notes 5, 6
WEDNESDAY	Walking "after the Spirit"	Questions 10-13; note 7
THURSDAY	The carnal mind at enmity against God	Questions 14-18; notes 8, 9
FRIDAY	Review of the lesson	

3. From what has the law of the Spirit of life in Christ Jesus set free? Verse 2. Note 2.

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

5. Who did accomplish what the law could not? Verse 3, last part. Note 4.

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

7. Who, or what class, is meant by the pronoun "us" in verse 4, last part? Note 6.

8. What do those "after the flesh" do? Verse 5, first part.

9. Name some of the works of the flesh. Gal. 5:19-21.

10. What do those "after the Spirit" mind? Rom. 8:5, last part.

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

12. What will be the result of the minding of the flesh? Rom. 8:6, first part; chapter 6:23, first part. Note 7.

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

14. What is the attitude of the mind of the flesh toward God? Verse 7, first part. Note 8.

15. To what is the carnal mind not subject? Verse 7, last part. Note 9.

16. What can those in the flesh not do? Verse 8.

17. Who are not to be reckoned in the flesh? Verse 9, first part.

18. Who are not to be counted as belonging to God? Verse 9, last part.

Notes

1. **"No condemnation."**—Recall chapter 5:1: "Therefore being justified by faith, we have peace with God." Christ has purchased the pardon, faith has appropriated it, and we are hidden in Christ Jesus from the wrath which sin deserved. God looks upon the sinner and sees only Christ Jesus.

2. **"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.

3. **"The law could not do."**—Law can never free its transgressor, however much he may strive to meet its claim. The sin-weakened flesh can not make perfect a sinful past, however it may strive; and because sinful, it can never do even present duty. Sin leaves the sinner absolutely without hope in himself.

4. **"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 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. **"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. **"In us."**—The apostle defines who is meant by the pronoun "us." It is those who walk not after the flesh, but after the Spirit. This is a clear evidence that the Spirit leads in harmony with the righteousness of the law.

7. **"Carnally minded."**—Or, "the minding of the flesh," margin. This means a mind dominated by the flesh, in harmony with it. The flesh is in control, lording it over the mind.

8. **"Enmity against God."**—This enmity must be taken away, and Christ alone can do it. He did this in human flesh like ours when on earth, and He will do it in our flesh if we will let Him in and subject all to His blessed rule. Gal. 2:20.

9. **"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 Rom. 7:7-14.

LESSON VI — Children of Adoption; the Twofold Witness

FEBRUARY 7, 1914

LESSON SCRIPTURE: Rom. 8:10-17.

Questions

1. What is the blessed experience of the indwelling of Christ? Rom. 8:10, first part. Note 1.

2. What is the Spirit to the one who is in Christ? Same verse, last part. Note 2.

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

Daily Study Outline		
SUNDAY	A blessed experience	Questions 1-4; notes 1-4
MONDAY	The sure result	Questions 5, 6; note 5
TUESDAY	The Spirit of adoption	Questions 7-10; notes 6-8
WEDNESDAY	Our relation to God	Questions 11-13; note 9
THURSDAY	Suffering with Christ	Questions 14, 15
FRIDAY	Review of the lesson	

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

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

6. What is the sure result of living after the flesh? Verse 13, first part; Gal. 5:19-21; Eph. 5:5, 6.

7. What better experience is there for every believer? Rom. 8:13, last part.

8. Who are indeed children of God? Verse 14. Note 6.

9. What spirit did Christians not receive? Verse 15, first part. Note 7.

10. What Spirit do they receive? Verse 15, last part. Note 8.

11. What witness have we as to our relationship with God? Verse 16. Note 9.

12. What logically follows if we are children of God? Verse 17, first part.

13. What necessarily comes to us in our relationship to Christ? Verse 17, last part.

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

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

Notes

1. **"The body is dead,"** or counted crucified with Christ. The thought carries us back to chapter 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. So it must be if we live His life. Gal. 2:20.

2. **"The Spirit is life."**—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. **"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. See Eph. 1:19-21.

4. **"Quicken your mortal bodies."**—Better as given in the Revised Version, "give life also to your mortal bodies." The text embraces the present. It is true that God will raise from the dead His trusting people and give them immortality when Jesus comes. The mortal bodies will be made immortal. But it is also a blessed truth that by His Spirit He now gives life,—strengthening, cleansing, healing life.

5. **"Not debtors."**—How many there are—Christians though they profess to be—who seem to say, by their every-day 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. We have been redeemed by an infinite price. We belong to Christ. To Him we owe all. The flesh of sin is a hard, tyrannical master, whose service ends in death. But Christ has purchased and called us to glorious freedom.

6. **"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. And 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.

7. "Not 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.

8. "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), 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.

9. "Witness with our spirit."—This witness of the Spirit is not merely an emotion. 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; Acts 1:16; 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 it. "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 spirit made new. Darkness, discouragement, temptations, 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 eternal Spirit of God.

*LESSON VII — All-Comprehending Glory and
Deliverance*

FEBRUARY 14, 1914

Daily Study Outline		
SUNDAY	The privilege of suffering	Questions 1-4
MONDAY	Creation waiting	Questions 5, 6; notes 1, 2
TUESDAY	How was creation affected?	Questions 7-9; note 3
WEDNESDAY	Creation groans; we ourselves groan	Questions 10-13; notes 4, 5
THURSDAY	"Waiting," "hoping"	Questions 14-16; note 6
FRIDAY	Review of the lesson	

LESSON SCRIPTURE: Rom. 8:18-25.

Questions

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.

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

4. What will follow if we suffer and endure with Christ to the end? 2 Tim. 2:12; Heb. 3:14; Rev. 2:10. The Revised Version of 2 Tim. 2:12 reads, "If we *endure*, we shall also reign with Him."

5. For what does the earnest expectation of the creature ("creation," A.R.V.) wait? Rom. 8:19. Note 1.

6. When will this revealing take place? 1 John 3: 1-3. Note 2.

7. How was creation affected? Rom. 8:20, first clause.

8. By whose act was it thus affected? Rom. 8:20, last clause. Note 3.

9. In what attitude does creation wait? Verse 19.

10. What is the hope expected? Verse 21. Note 4.

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

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

13. For what are we waiting? Verse 23, last part. Note 5.

14. By what are we saved? Verse 24. Note 6.

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

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

Notes

1. "Of the creature."—The Revised Version gives "the creation," and so throughout this lesson. The material creation as a whole, as will appear as our study proceeds, is groaning under the curse. When sin entered the universe of God, it was a charge against God's government, God's ways of working, God's goodness and love. It was a challenge to His wisdom and power. However localized was sin's entrance, or direct in its operation, in the very nature of the case it affected the whole creation; for God's work is one, bound together in the bundle of the one life, and the sin was against the one God, creation's Author. It is eminently fitting, therefore, to represent the whole creation itself, insensate though we regard it, as longing for deliverance from sin.

2. "The manifestation."—The Revised Version reads, "The revealing." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, *we shall be like Him*; for we shall see Him as He is." 1 John 3:1, 2. See also Phil. 3:20, 21. The fulness 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.

3. "**By reason of him.**"—It was the arch-rebel Satan by whom the curse entered God's fair domain. For this, creation was not responsible. It was not of its own will that it was subjected to vanity. There are myriad evidences that God's creation is subjected to decay, vanity; and the author of all the evil is he of whom it was once said, "Thou sealest up the sum, full of wisdom, and perfect in beauty" (Eze. 28:12),—the paragon of perfected creatures, but who made himself the devil by his selfishness.

4. "**Because the creation 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.

5. "**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 them into sympathetic touch with all God's purposes. The first-fruits of the Spirit are God's earnest, or pledge, that the groans and travail are not in vain.

6. "**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; 1 Tim. 1:1.

LESSON VIII — The Infinite Working for Our Good

FEBRUARY 21, 1914

LESSON SCRIPTURE: Rom. 8:26, 28.

Questions

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 1.
3. How earnestly does the Spirit intercede for us? Verse 26, last part. Note 2.

Daily Study Outline		
SUNDAY	Work of the Holy Spirit	Questions 1-5; notes 1-3
MONDAY	Examples of prayer	Questions 6-11; notes 4, 5
TUESDAY	Confession; effectual prayer	Questions 12-15; note 6
WEDNESDAY	All things working for good	Questions 16, 17; note 7
THURSDAY	Review of the lesson	
FRIDAY	Supplementary Questions	

4. Who understands the mind of the Spirit? Verse 27, first part.

5. According to what does the Spirit make intercession? Verse 27, last part. Note 3.

6. How did He pray in whom was the fulness of the Spirit? Luke 22:44. Note 4.

7. According to what did Jesus pray? Mark 14:36. Note 5.

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

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

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

11. With what confession did he pray? Verses 4, 5.

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

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

14. What blessed assurance is given those whose heart is in harmony with the will of God? 1 John 3: 22. Note 6.

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

16. What further may we know? Verse 28, first part. Note 7.

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

Notes

1. "**Our infirmities**" ("weakness," *Alford*).—"These are many, but chiefly infirmities of knowledge of the things to be asked of God, or the manner of patient resignation to God's will, when its final purpose is unknown, or of earnestness and perseverance, and confidence of prayer when it is revealed. Matt. 26:42; 1 John 5:14."—*Interpreting Bible*.

2. "**Maketh intercession.**"—Not as a person apart from us, but within us; "by begetting in us those feelings of the evil of sin, and desires after holiness and glory, that no language can express; even as severe disease can not be described in words, but becomes perfectly intelligible to the tender-hearted from the groanings of the sufferers."—*Interpreting Bible*. "The Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations."—*Alford*.

3. "**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.*"—*Alford*.

4. "**In agony.**"—Our Lord prayed and supplicated "with strong crying and tears unto Him that was able to save." Heb. 5:7. (Read also Psalm 22.) "In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. . . . From His pale lips comes the bitter cry, 'O My Father, if it be possible, let this cup pass from Me.'" He was "suffering superhuman agony." "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.'" (Read chapter 74 on "Gethsemane" in "Desire of Ages.")

5. **"Nevertheless."**—This word expresses the submission of Jesus to His Father's will. His prayer expresses His human fears and desire, "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.

6. **"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 (Mark 11:25; Matt. 6:14, 15); (4) asking according to God's will (1 John 3:22; 5:14, 15); (5) in Jesus' name (John 14:13). Study them; 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.

7. **"All things."**—We see but the human side of God's working, the wrong side of the web, like the tapestry weavers; and 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 beautiful pattern overhead, and leave all our doubts till the great web is unrolled. Read the text, "And we know that to them that love God, *God worketh* all things with them for good." See margin of Revised Version. That is, it is not by a happy, fortuitous combination of things that good comes, but God actively, positively works them all for our good. The good Father will make even the most forbidding thing bring good to His child.

Supplementary Questions for Home Study

1. How many conditions of prayer can you name?
2. What is it to pray in the name of Jesus?

LESSON IX — *The Purpose and Love of God*

FEBRUARY 28, 1914

LESSON SCRIPTURE: Rom. 8:29-39.

Questions

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.

Daily Study Outline

SUNDAY	God's purpose concerning us	Questions 1-4; note 1
MONDAY	A comforting lesson	Questions 5-9; note 2
TUESDAY	Some pertinent questions	Questions 10-13; note 3
WEDNESDAY	Christ does not condemn, but saves	Questions 14, 15; notes 4, 5
THURSDAY	Victory through Christ	Questions 16-18; notes 6, 7
FRIDAY	Review of the lesson	

3. What is His purpose concerning man's inheritance? Ps. 115:16.

4. After whose image are His chosen foreordained? Rom. 8:29. Note 1.

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

6. They having yielded to His call, what did He do for them? Verse 30, second part.

7. What is His finished work? Verse 30, last part. Note 2.

8. What comforting lesson 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.

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

11. Who only can lay aught to our charge which will hold? Verse 33, the next three words.

12. But what does God do? Verse 33, last part. Note 3.

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

14. But what does He do who can justly condemn? Verse 34, last part. Note 4.

15. To show the effective love of Christ, what further question does Paul press upon us? Verse 35. Note 5.

16. What scripture is given expressing the condition of the tried and persecuted? Verse 36. Note 6.

17. How victorious may we be in these severe trials? Verse 37. Note 7.

18. What is the abounding love of God able to do? Verses 38, 39.

Notes

1. "**First-born.**"—Christ is the First-born in God's purpose in *time*; He is the First-born in *preeminence*, the One who holds preeminent character, and by whose power and grace all others are redeemed. To predestinate is to mark out beforehand.

2. "**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. It is true now of God's children; they are marked out, called, justified, glorified, in the glory of God's righteousness.

3. "**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; but the only One who can lay aught against us is the One who justifies. 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."

4. "**It is Christ that died.**"—Christ only can condemn. He walked over the same ground perfectly where we made such utter failure. But 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?

5. "Who shall separate us?"—The apostle names seven things in which all fair-weather friends would 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.

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

7. "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 in the lowest,—all, all have been conquered by Him who has assured our salvation.

LESSON X — *The Israel of God and Her Privileges*

MARCH 7, 1914

Daily Study Outline		
SUNDAY	Burdened for others	Questions 1-5; notes 1, 2
MONDAY	Israel's privileges	Questions 6-8; note 3
TUESDAY	Adoption; glory bestowed	Questions 9-11; notes 4-6
WEDNESDAY	Comprehensive promises	Questions 12-14; note 7
THURSDAY	The only source of blessing	Verses 15-18
FRIDAY	Review of the lesson	

LESSON SCRIPTURE: Rom. 9:1-5.

Questions

1. After the wonderful revelation of God's love for His people given in chapter 8, with what words does the apostle indicate his sincerity? Verse 1.

2. How does he express his feelings? Verse 2. Note 1.
3. How great was his burden of heart for his brethren? Verse 3. Note 2.
4. What other devoted man of God expressed a similar love for his people? Ex. 32:30-32.
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 3.
7. What eight great privileges does he name as belonging to Israel? Verses 4, 5.
8. What privilege was conferred in the adoption? Ex. 4:22; Deut. 7:7, 8; 4:37, 38.
9. What was the purpose of the adoption? Ex. 19:5, 6. Note 4.
10. What glory was bestowed upon Israel? Ex. 33:18, 19; 34:5, 6; Num. 23:21. Note 5.
11. By what covenants were they bound to God? Ex. 24:3-8; Jer. 31:31-34. Note 6.
12. What came to them in the giving of the law? Ex. 20:19, 20; Deut. 4:35, 36, 40. Note 7.
13. What is comprehended in the "service" of God? — The life of obedience, and worship in harmony with the word of God.
14. How comprehensive are His promises? — The promises include righteousness by faith in the promised Seed, life and inheritance, and eternal salvation. See Gen. 22:17, 18; Rom. 4:3, 13; Gal. 3:29; Acts 26:6-8, etc.
15. What ought the fathers to have been to them? John 8:39; Heb. 11:8-10.

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.

Notes

1. "**Heaviness and . . . 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 will be burdened and heavy of heart oftentimes for others. He will know the night seasons of prayers and tears; he will meet the mounds of temptation and the gardens of Gethsemane. That soul who is not burdened for others has never found full fellowship with Christ.

2. "**I could wish that myself were accursed.**"—That is, if his eternal loss would but save those he loved, he would be willing to make the sacrifice,—not a mere temporary one, but an eternal giving up of all things for the salvation of his people. "Accursed" is more literally "anathema," or as in the Old Testament, "devoted," doomed to die. It was the spirit which actuated our Lord, and which was manifest in Moses.

3. "**Israelites.**"—Descendants of him who by the brook Jab-bok, in wrestling with the Angel, prevailed with God, and won the name of Israel. Gen. 32:24-30. 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."

4. "**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 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 preeminently 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.

5. "**The 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.

6. **"The covenants."**— A covenant based upon human promises, a new covenant based upon God's promises. The first ought to have taught them humility, and that personal righteousness can not come through a national covenant. The new covenant — the everlasting covenant — is based on the promises of God in Jesus Christ.

7. **"The law."**— God loved His people, therefore He gave the 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. 17:4; 119:11. Thus would they reveal His character to the world. It was a marvelous honor to receive the law of the Most High from heaven for a world. It is even so now.

LESSON XI — *God's Mercy in Election*

MARCH 14, 1914

Daily Study Outline		
SUNDAY	The natural seed not all counted as the true Israel	Questions 1-4; note 1
MONDAY	Who are the true Israel?	Questions 5-8; notes 2-4
TUESDAY	Prophecy of Jacob's seed	Questions 9-12; note 5
WEDNESDAY	Whom God hardens	Questions 13-16; note 6
THURSDAY	Whom God shows mercy	Questions 17-20; note 7
FRIDAY	Review of the lesson	

LESSON SCRIPTURE: Rom. 9:6-18.

Questions

1. What did we learn, in our last lesson, of Paul's feeling toward the people of his own nation? See verses 2, 3.

2. Did he mean by this that God's word to them had been in vain? Verse 6, first part.

3. Are all the natural seed of Israel part of true Israel? Verse 6, last part.

4. Are all the children of Abraham children of promise? Verse 7, first part. Note 1.

5. Through which of Abraham's sons is this promised seed perpetuated? Verse 7, second part. Note 2.

6. Who then are not, whatever their lineage, the children of God? Verse 8, first part. Who alone are counted for the seed? Verse 8, last part. Note 3.

7. On what word is the promise of the seed based? Verse 9. Note 4.

8. Did the hope rest upon any decree or planning of man, or upon the word alone? Verse 10.

9. In all this work of God for man, what must stand? Verse 11, first part. Note 5.

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

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

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

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

14. With whom then does the issue rest? Verse 16.

15. What illustration is given of this scripture? Verse 17.

16. What twofold object had God in His dealings with Pharaoh? Verse 17, last part. Note 6.

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

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

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

20. Whom will the Lord harden? 2 Thess. 2: 10-12.

Notes

1. "Not all Israel."—Keep the distinction in mind. There is Israel according to the flesh, the carnal descendants of Jacob. There is also the true Israel, who like Jacob wrestled earnestly with the Angel. 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.

2. "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 devising, while the latter was the child of promise, given by the power of God. See the allegory in Gal. 4:22-31. The children of promise are we if by faith we embrace it. Behind it is all the power of God for victory.

3. "Which are the children of the flesh."—This does not imply that the children of the flesh may not become the children of promise; but it is an emphatic declaration that fleshly descent, however honorable, does not make us children 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.

4. "The word."—In the case of Sarah, God wrought a miracle. So He does in regenerating every soul of man.

5. "According to election."—God's purpose must stand; and to carry out that purpose, He uses sometimes 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 rejection of others, or His refusal to use them for a definite purpose, 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 as well. Not that it is not according to God's purpose, but every soul may choose or reject the purpose of God.

6. "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?" 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 king of Egypt's conversion, even as it was in the king of Babylon's. See Dan. 4:34. By his 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. See 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.

7. "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. And 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.

LESSON XII — *God's Mercy in Election (Continued)*

MARCH 21, 1914

Daily Study Outline		
SUNDAY	A question and answer	Questions 1-3; note 1
MONDAY	Vessels of wrath; vessels of mercy	Questions 4-7; notes 2-4
TUESDAY	The work will be finished	Questions 8-10; notes 5-7
WEDNESDAY	The Preserver of righteousness	Questions 11-13
THURSDAY	Why Israel failed to obtain righteousness	Questions 14-16; note 8
FRIDAY	Review of the lesson	

LESSON SCRIPTURE: Rom. 9:19-33.

Questions

1. In the light of God's workings, what question of the objector is anticipated? Verse 19.
2. What reply does the apostle make to this? Verse 20. Note 1.
3. What illustration does the apostle use to show God's sovereignty? Verse 21.
4. What does God do regarding vessels of wrath? Verse 22. Note 2.
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 3.
7. By what prophet does he prove this? Verse 25; Hosea 2:23. Note 4.
8. What transformations will God's mercy and grace work in the earth? Rom. 9:26. Note 5.
9. What hope is given us from Isaiah? Verse 27. Note 6.
10. What will God do notwithstanding man's sin and rebellion? Verse 28. Note 7.
11. To whom then do we owe the preservation of righteousness in the earth? Verse 29.
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 8.

Notes

1. **"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. "For 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.

2. **"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.

3. **"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.

4. **"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 and many other passages.

5. **"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."

6. **"Esaias."**—A form of "Isaiah." **Remnant.**—The Revised Version has a stronger thought: "It is the remnant that shall be saved." The quotation is from Isa. 10:22: "For though thy people, Israel, be as the sand of the sea, *only a remnant* of them shall return." R.V. It is ever the remnant, those who yield to God's purpose.

7. **"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.

8. **"Whosoever."**—This is in harmony with all that has been said by the apostle; for notwithstanding God's sovereignty and

arbitrary choosing to special work, eternal life is possible for all. "Whosoever" is not used of the Spirit to tantalize or mock the sinner. Upon that Stumbling-stone, Christ Jesus, all can build if they will, and not be ashamed.

LESSON XIII — Review

MARCH 28, 1914

Daily Study Outline		
SUNDAY	Baptism, its meaning; righteousness and life	Lessons 1, 2
MONDAY	The sinner and the law; deliverance	Lessons 3, 4
TUESDAY	The flesh and the Spirit; adoption	Lessons 5, 6
WEDNESDAY	Glory and deliverance; workings for our good	Lessons 7, 8
THURSDAY	Purpose and love of God; Israel's privileges	Lessons 9, 10
FRIDAY	Election; God's mercy	Lessons 11, 12

REVIEW SCRIPTURE: Romans, chapters 6-9.

Questions

1. From what is it the purpose of God's grace to save us? For what three acts in the plan of salvation does baptism stand? In what two relationships are Christians to reckon themselves? Lesson 1.

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 have we between the results of the service of sin and the service of righteousness? Lesson 2.

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? Lesson 3.

4. What is the character of God's law? Where lies the trouble, and how serious is it? In whom is deliverance? Lesson 4.

5. For whom is there no condemnation? Why? For what purpose are we set free? What is the only reason man can not please God? Lesson 5.

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? Lesson 6.

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

8. What mighty Helper has God given us in our infirmities? Why will that Helper's intercession avail for us? Yielding to all this, what will God make all things do? Lesson 8.

9. What proof has God given us that He will supply all that we need? What mighty Helpers have we who could in justice condemn us? What shall separate us from the love of Christ? Lesson 9.

10. For whom was Paul greatly burdened? What great privileges had God given to the Israelites? Through whom do all these blessings come to us? Lesson 10.

11. Who are the true seed of Israel? Upon whom is it God's will to have mercy? Whom alone will He harden? Lesson 11.

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 Stumbling-stone? Lesson 12.

Brief Analysis of Chapters 1-9

Chapter 1 sets forth the power of the gospel to save in a world utterly hopeless in itself.

Chapter 2 clearly shows that the Jews, or the enlightened ones, are not saved by works, but are transgressors as truly as are the Gentiles.

Chapter 3 proves that both Jews and Gentiles are guilty before God, proved so by the law, and that the only way they may become righteous is through Jesus Christ, freely by His grace.

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

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

Chapter 6 sets forth the meaning of baptism, and the contrast between a life of sin and the power of triumphant grace.

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

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

Chapter 9 is an argument concerning God's sovereignty, and a revelation of its consistency with mercy in His dealings with Israel.