SABBATH SCHOOL LESSON QUARTERLY

THE LAW OF GOD

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am o jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, a[illegible]sted the seventh day: wher[illegible]ssed the Sabbath day, and

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not
against thy neigh

Thou shalt
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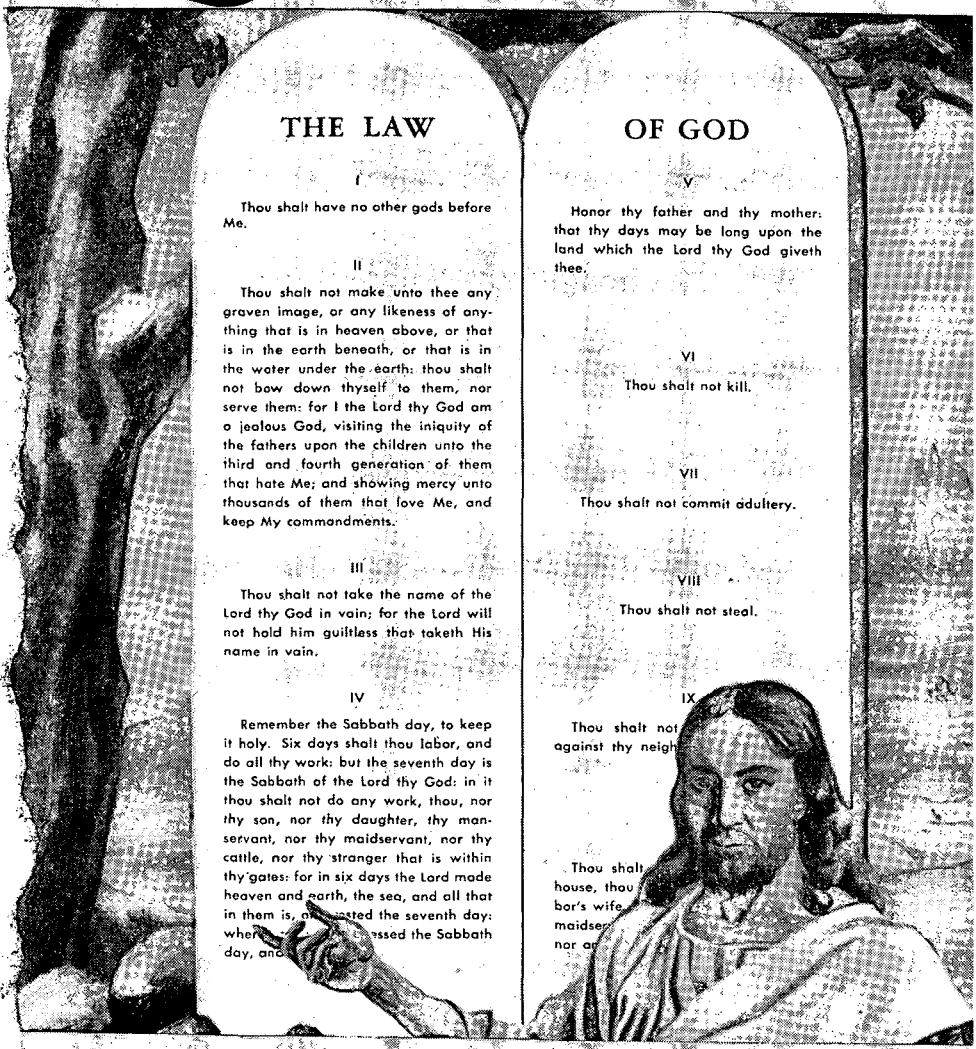

STAN DUNPHY, ARTIS

STUDIES ON THE EPISTLE TO THE ROMANS

SENIOR DIVISION, No. 255, FIRST QUARTER, 1959

THE BLESSING OF DAILY STUDY

"He who by faith receives the word is receiving the very life and character of God. Every seed brings forth fruit after its kind. . . . Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God."—*Christ's Object Lessons,* page 38.

"Appreciation of the Bible grows with its study."—*Ibid.,* p. 132.

"God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus."—*The Desire of Ages,* page 391.

"The neglect of the word means starvation to the soul."—*Counsels on Sabbath School Work,* page 44.

My Daily Lesson Study Pledge

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name .....

LESSON TITLES FOR THE QUARTER

1. God's Righteousness in Judging Sin
2. The Unbiased Judgment of God
3. Justification by Means of Faith
4. Justification and Life Instead of Condemnation and Death
5. Christ Jesus the Only Deliverer From Sin
6. Walking With Christ
7. God Vindicated in Dealing With Jew and Gentile
8. Righteousness by Faith an Old Testament Principle
9. The Sovereignty of God Made Plain in His Gracious Mercy
10. Exhoration to Church Members
11. Love and Tolerance in the Life of the Christian
12. Mercy Extended to the Gentiles
13. The Review

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Sabbath School Lesson Quarterly

STUDIES ON THE EPISTLE TO THE ROMANS

The Apostle Paul's Teaching on the Righteousness of God in Relation to the Plan of Salvation, and the Great Issues That Pertain Thereto

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Lesson 1, for January 3, 1959

God's Righteousness in Judging Sin

LESSON SCRIPTURE: Romans 1.

MEMORY VERSE: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Romans, chapter 1; Lesson Help in "Review and Herald" of December 18, 1958.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5, 6; read from Study Helps.	☐
Tuesday: Questions 7, 8; learn Memory Verse.	☐
Wednesday: Questions 9, 10; read from Study Helps.	☐
Thursday: Questions 11-14.	☐
Friday: Review entire lesson.	☐

Lesson Outline

I. A Messenger of the Gospel

1. The apostle's office and commission. Rom. 1:1.
2. Prophetic promise. Rom. 1:2.
3. The central Person of the gospel. Rom. 1:3, 4.
4. The divine purpose. Rom. 1:5, 6.

II. The Church in Rome

5. Paul's esteem for the Christians in Rome. Rom. 1:7-10.
6. A contemplated visit to Rome. Rom. 1:11-15.

III. Theme of Paul's Epistle

7. Power of God unto salvation. Rom. 1:16.
8. Righteousness by faith. Rom. 1:17.

IV. Sinners Without Excuse

9. Wrath of God against sinners. Rom. 1:18.
10. Without excuse. Rom. 1:19, 20.

V. Terrible Results of Apostasy

11. Ingratitude, vain imagination, darkness. Rom. 1:21, 22.
12. Turning from Creator to creature worship. Rom. 1:23-25.
13. Degradation of false worship. Rom. 1:26-28.
14. Complete abandon. Rom. 1:29-32.

A Messenger of the Gospel

1. How does the apostle Paul introduce himself? Rom. 1:1.

NOTE.—The apostle tells us his Roman name, which was possibly given him at birth in Tarsus, as he was born a Roman citizen. He then states that he was a "servant" or slave of Jesus Christ. The word translated "servant" is the one that denotes unlimited obedience, being used for slaves in his day.

2. What background for the gospel does Paul give? Rom. 1:2.

NOTE.—Paul's gospel was not new; it had been "promised aforetime." It is rooted in the Old Testament.

3. Whom does the gospel reveal? Rom. 1:3, 4.

NOTE.—"When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, 'I lay down My life,' that I might take it again. . . . I have power to lay it down, and I have power to take it again.' "—*The Desire of Ages,* page 785.

The name "Jesus" refers to the humanity of the Saviour; the name "Christ" speaks of Him officially as the Anointed One. He is also God's Son, born of a woman. The genealogical derivation of Jesus is stated literally in the words, "who came into being of the seed of David." This is strengthened by the words, "according to the flesh." So on His divine side Jesus Christ is Son of God; and on His human side He is the Son of David.

4. How is the broad purpose of the gospel stated? Rom. 1:5, 6.

NOTE.—When the apostle stated the purpose lying back of God's plan of salvation, "for obedience to the faith among all nations," he referred to an obedience *that springs from faith.* Faith is to be the motive that activates obedience.

"We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith."—*Steps to Christ,* page 61.

The Church in Rome

5. How does Paul describe the Roman Christians and show his interest in them? Rom. 1:7-10.

NOTE.—The first descriptive phrase is "beloved of God." Paul was confident that God loved those people.

"Called to be saints." The words "to be" are supplied in the King James Version. It is better to leave them out. The meaning is the same as given in verse 1, "called an apostle." In both instances the phrase denotes a consecration to the service of God. The word "saints" points to the justification that God has graciously bestowed on the basis of one's personal faith; also to the daily sanctification in victorious living that each Christian must manifest.

6. Why did Paul wish to visit Rome? What terms does he use in describing those to whom he must preach? Rom. 1:11-15.

Theme of Paul's Epistle

7. How is the theme of Paul's letter to the Romans stated? Rom. 1:16.

NOTE.—The apostle introduces the theme of the letter by an expression that really means he is very proud of the gospel. Paul knew the gospel was a thing of shame to many, but he counted it a privilege to preach Christ in the world's capital. The word translated "power" is the one from which we get our English word "dynamite;" and truly the gospel is spiritual dynamite.

8. What wonderful fact does the gospel reveal? Rom. 1:17.

NOTE.—It is the righteousness of God that is revealed in that very gospel. There is emphasis in the thought that it is God's righteousness; not a legal righteousness that stems from works.

The starting point and the final end are given in the words, "from faith to faith." The starting point of the righteousness of God in a man's life is faith; and the final end is faith. Salvation is a matter of faith from first to last, faith succeeding faith in steady Christian growth. The emphasis is on the expression "by faith." That is, a man may have eternal life now and immortal life in the new earth, if he has faith as the starting point. Compare John 3: 15, 16.

Sinners Without Excuse

9. What attribute of God is being revealed from heaven? Rom. 1:18.

NOTE.—The apostle develops his theme beginning with the lost condition of the human race. He says the anger of God is being revealed from heaven upon every kind of irreligion and injustice as practiced by men.

The word Paul uses for "wrath" is one that suggests an active emotion based on God's infallible judgment. It is not a sudden exasperation. It represents the divine reaction to willful, continued sin and is the logical antithesis of love. Divine love and wrath cannot be thrust apart, for love and mercy have no meaning aside from justice. All the attributes of God are in perfect balance. The wrath of God is being increasingly revealed, in human lives and in nature, as the course of history reaches its climax.

10. Why are sinners without excuse? Rom. 1:19, 20.

NOTE.—"Not only the things of nature, but the sacrificial service and the Scriptures themselves—all given to reveal God—were so perverted that they became the means of concealing Him.

"Christ sought to remove that which obscured the truth. The veil that sin has cast over the face of nature, He came to draw aside, bringing to view the spiritual glory that all things were created to reflect. His words placed the teachings of nature as well as of the Bible in a new aspect, and made them a new revelation." —*Christ's Object Lessons,* pages 18, 19.

Terrible Results of Apostasy

11. What caused men to turn from God, and with what results? Rom. 1: 21, 22.

NOTE.—Men were condemned because their conduct did not measure up to their knowledge of God. Having this knowledge, they failed to glorify Him who is disclosed in creation and in their consciences. The word "glorify" here may be understood as a general term for worship.

"Became vain in their imaginations." The literal expression by Paul is, "They became foolish in their reasonings." The same word in the Septuagint is found in 1 Samuel 26:21, where Saul acknowledges, "I have played the fool." The word translated "imaginations" is the one from which we get our English word "dialogue," namely, a conversation, a discussion.

The result of this is that their hearts became darkened; the word "heart" referring to all their faculties of mind and emotions. Paul makes a very emphatic statement by putting in the word "senseless" with "hearts."

12. Turning from their Creator, what did men worship? Rom. 1: 23-25.

NOTE.—The word "glory" (verse 23) must be understood in this connection to refer to the sum total of the divine attributes, God's eternal power and divinity. The grotesque images worshiped by the heathen show the lengths to which men in their stupidity will go in seeking to portray God when they have rejected the truth. One should bear in mind that they did not "change" (verse 23) the divine attributes; men cannot do that, for God is immutable. The word Paul uses is really, "to exchange one thing for another."

"The exaltation of nature above the God of nature, the worship of the creature instead of the Creator, has always resulted in the grossest of evils."—*Prophets and Kings*, page 281.

13. To what extent did God forsake these wicked men? Rom. 1:26-28.

NOTE.—The logical consequence of man's degradation was that God was farther away from them than ever before; and with this came the loss of self-respect, of decency, of natural modesty. See 1 Tim. 2:9. The apostle literally says in Romans 1:28, "Even as they deliberately chose not to keep God in their knowledge."

14. How complete was their apostasy? Rom. 1:29-32.

Lesson 2, for January 10, 1959

The Unbiased Judgment of God

LESSON SCRIPTURE: Romans 2 to 3:20.

MEMORY VERSE: "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:20.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Romans 2 to 3:20; Lesson Help in "Review and Herald" of December 25, 1958.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Read Study Helps.	☐
Sunday: Questions 1-3.	☐	Thursday: Questions 11-14; learn Memory Verse.	☐
Monday: Questions 4-6.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 7-10.	☐		

Lesson Outline

I. Human Versus Divine Judgment

1. Warning against judging one another. Rom. 2:1-3.
2. God's forbearance. Rom. 2:4.
3. Righteous judgment of God. Rom. 2:5.

II. Basis of God's Judgment

4. According to man's deeds. Rom. 2:6-10.
5. Impartiality of God's judgment. Rom. 2:11-13.
6. Conscience bears witness. Rom. 2:14-16.

III. Position of Jewish Moralist

7. Legal security. Rom. 2:17-20.
8. Searching question. Rom. 2:21-24.
9. Circumcision and the law. Rom. 2:25-27.
10. How to be a true Jew. Rom. 2: 28, 29.

IV. Both Jew and Gentile Under Condemnation

11. Jewish advantage not immunity. Rom. 3:1-9.
12. None righteous. Rom. 3:10-12.
13. Condition described. Rom. 3: 13-18.
14. Justification not by deeds of the law. Rom. 3:19, 20.

THE LESSON

Human Versus Divine Judgment

1. What warning does God give concerning human judgment? Rom. 2:1-3.

2. How is God's forbearance set forth? Rom. 2:4.

NOTE.—"It is the assurance of God's love that constrains the sinner to return to God. 'The goodness of God leadeth thee to repentance.' Rom. 2:4. A golden chain, the mercy and compassion of divine love, is passed around every imperiled soul. The Lord declares, 'I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.' Jer. 31:3."—*Christ's Object Lessons,* page 202.

3. What word is used to characterize God's judgment? Rom. 2:5.

NOTE.—"The Lord declares by the prophet Isaiah: 'Say ye to the righteous, that it shall be well with him.' 'Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him!' Isaiah 3:10, 11. 'Though a sinner do evil an hundred times,' says the wise man, 'and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked.'"—*The Great Controversy,* page 540.

Basis of God's Judgment

4. Upon what acts of life is the judgment of God based? Rom. 2:6-10.

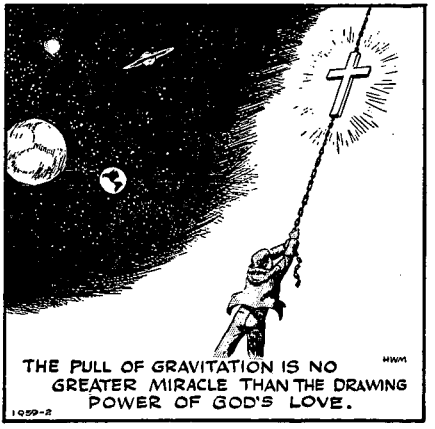
NOTE.—The acts of life done day by day are an index to a man's character. They form the picture of his soul, and may treasure up to him "wrath against the day of wrath."

The righteous person is characterized by a patient, day-by-day doing of good deeds that are the fruit of his justification and daily sanctification. His whole life is inclined toward the eternal kingdom which is described by the word "glory." Verse 7. The word "honor" describes the distinctive quality of the righteous person as God views him, as well as the quality of all things of the eternal kingdom. "Immortality, eternal life" stress the fact that nothing of decay or deterioration will have any part in the future home of the saints.

5. How is God's impartiality in judgment described? Describe the two classes by which Paul illustrates God's impartiality. Rom. 2:11-13.

NOTE.—"They [the solemn denunciations of God's word] should cause those to fear and tremble who flippantly declare it a matter of little consequence whether we obey God's law or not. All who exalt their own opinions above divine revelation, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written word, the law of God, will measure the character of every man and condemn all whom this unerring test shall declare wanting."—*The Great Controversy,* page 268.

6. How does Paul show the universal sway of the law of God? Rom. 2:14-16.



NOTE.—"Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power."—*Christ's Object Lessons,* page 385.

Position of Jewish Moralist

7. In what did the Jewish moralist rest? Rom. 2:17-20.

NOTE.—"The Jews claimed to have a special relation to God, but instead of this relationship revealing itself in humble dependence and loyal obedience, it manifested itself in conceit and arrogance toward the people of other nations. This was a perversion of the glorying that God commends: 'Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth' (Jer. 9:24)."—*The Seventh-day Adventist Bible Commentary,* on Rom. 2:17.

8. What searching questions does Paul ask of Jewish moralists? What had been their influence on the Gentiles? Rom. 2:21-24.

NOTE.—The Jewish moralist had persuaded himself that he was a moral and spiritual guide of the spiritually blind, a divinely appointed light for those in spiritual darkness. These two statements represent his conception of his personal relation to non-Jews. The word translated "guide" is a compound one made of the two words *way* or *path,* and *leader,* therefore, "wayleader." Verse 20 gives two more assumptions. First, that he was the corrector or educator of those who had not learned how to think correctly. Second, that he was the teacher of infants, literally, those not able to speak a word. This is probably a reference to those proselytes who accepted the Jewish faith.

9. How only could circumcision be of value? Rom. 2:25-27.

NOTE.—"Inasmuch as CIRCUMCISION was the especial sign of the covenant, and as such, a distinction on which the Jewish mind dwelt with peculiar satisfaction: the apostle sets forth, *that circumcision without the keeping of the law is of no avail, and that true circumcision and true Judaism are matters of the heart, not of the flesh only.*"—Henry Alford, *The New Testament for English Readers,* on Rom. 2: 25-29.

10. What constitutes a true Jew in God's sight? Rom. 2:28, 29.

NOTE.—The Jews came to pride themselves on outward appearances. God sees the heart, and examines the spirit. A true Jew was one who could pass this test of the inner life, and not one whose boast was in externals.

"He [Paul] desired to bring to his Jewish brethren, as well as to the Gentiles, a knowledge of the gospel; and therefore he sought, so far as was consistent with the faith, to remove every pretext for opposition. Yet while he conceded this much to

Jewish prejudice, he believed and taught circumcision or uncircumcision to be nothing, and the gospel of Christ everything." —*The Acts of the Apostles,* page 204.

Both Jew and Gentile Under Condemnation

11. In spite of the Jews' special privilege, what was the result of unbelief? Rom. 3:1-9.

NOTE.—The "advantage" of the Jew is illustrated by circumcision. The apostle is referring back to chapter 2:25, where he says, "Circumcision verily profiteth." He now begins to explain his meaning. The Jew was given many advantages, "much every way." Of the numerous blessings and privileges bestowed, Paul mentions one in particular: "Unto them were committed the oracles of God." This statement includes the entire Old Testament. To have the divine revelation entrusted to them, and that in turn to be given by them to the world, was certainly a very great honor.

12. How widespread is human guilt? Rom. 3:10-12.

NOTE.—The emphatic word of verse 12 is "all." The apostle uses a picture word: "All were out of alignment." The English particle "cline" in such expressions as "inclination," comes from the word Paul uses. He literally says that all are *out*clining, instead of *in*clining; that is, they are deviating from the true instead of inclining toward it. Paul further states that all have become unprofitable, good for nothing, quite useless. The apostle then describes the *actions* of men: "There is none that doeth good."

13. What terms are used to show the depths of human depravity? Rom. 3:13-18.

NOTE.—The throat, the tongue, the lips, and the mouth are used for destructive purposes instead of being utilized in praising God. As terrible odors come from an opened tomb, so "corrupt communications" (Eph. 4:29) come from the throat of the unconverted. This figurative expression is now interpreted by the next clause: "With their tongues they have used deceit." This is followed by another figurative expression taken from Psalm 140:3. This is a figure of malicious infliction of pain and distress; it is explained by Romans 3:14.

Paul says the feet of the wicked are swift or sharp to shed blood. They love violence, destruction, and misery. The world today is full of such desolation and misery.

14. How does Paul introduce the impossibility of justification by works of the law? Rom. 3:19, 20.

NOTE.—"Righteousness by works of law has been the basis of every false religious system and had become the principle even of the Jewish religion (DA 35, 36). . . . Jew and Gentile alike are in need of justification. But the law has no power to justify. It can only expose the sinfulness of sin in its true colors. Justification can be obtained in only one way."—*The Seventh-day Adventist Bible Commentary,* on Rom. 3:20.

Lesson 3, for January 17, 1959

Justification by Means of Faith

LESSON SCRIPTURE: Romans 3:21 to 4:25.

MEMORY VERSE: "Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary" on Romans 3:21 to 4:25; Lesson Help in "Review and Herald" of January 1.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 8-10.	☐
Sunday: Questions 1-4.	☐	Wednesday: Read from Study Helps.	☐
Monday: Questions 5-7; learn Memory Verse.	☐	Thursday: Questions 11-13.	☐
		Friday: Review entire lesson.	☐

Lesson Outline

I. Proclamation of God's Righteousness

1. Righteousness by faith. Rom. 3:21, 22.
2. Sinners justified by grace. Rom. 3:23, 24.
3. Boasting excluded. Rom. 3:25-30.
4. Faith establishes the law. Rom. 3:31.

II. Example of Righteousness by Faith

5. Abraham believed God. Rom. 4:1-3.
6. How God justifies the ungodly. Rom. 4:4-8.
7. Abraham's faith reckoned for righteousness. Rom. 4:9-12.

III. Basis of Promises to Abraham

8. Not through law, but through faith. Rom. 4:13.
9. Why this was necessary. Rom. 4:14, 15.
10. Promise made sure to all. Rom. 4:16, 17.

IV. Abraham's Experience Related

11. Quality of Abraham's faith. Rom. 4:18-21.
12. Imputed righteousness. Rom. 4:22.
13. Paul's application of this historical record. Rom. 4:23-25.

THE LESSON

Proclamation of God's Righteousness

1. By what means is the righteousness of God made evident? Rom. 3: 21, 22.

NOTE.—"Being witnessed by the law and the prophets," is an expression that includes the whole of the Old Testament. Paul is here speaking of the witness of all the ceremonies, laws, promises, and revelations throughout the Old Testament from Genesis to Malachi. We must bear in mind that divine righteousness is imputed to us quite apart from law but not contrary to it. Romans 3:31. It is by means of personal faith in Jesus Christ that this wonderful God-righteousness may be received. This righteousness appeared in the character of Jesus while He was living on the earth.

2. What does God exercise when He declares a person righteous? Rom. 3:23, 24.

NOTE.—A man is justified freely—it costs him absolutely nothing—by God's gracious kindness that operates because of the "redemption," literally the ransoming, that was accomplished by Jesus Christ. Justification without cost; its source is God's grace and it is accomplished in the person of Jesus Christ.

3. What principle ordained by God excludes boasting? Rom. 3:25-30.

NOTE.—"The nearer we come to Jesus and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin and

the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness."—*Christ's Object Lessons,* page 160.

4. What is the effect of faith upon the law? Rom. 3:31.

NOTE.—"Is he [man] now free to transgress God's law? Says Paul: 'Do we then make void the law through faith? God forbid: yea, we establish the law.' 'How shall we, that are dead to sin, live any longer therein?' And John declares, 'This is the love of God, that we keep His commandments: and His commandments are not grievous.' In the new birth the heart is brought into harmony with God, as it is brought into accord with His law."—*The Great Controversy,* page 468.

Example of Righteousness by Faith

5. With what great man does Paul resume his theme? What fact does he emphasize? Rom. 4:1-3.

NOTE.—It is important to keep in mind that Paul is speaking to Christians. The supreme example of justification by faith in the Old Testament is Abraham; he is its most commanding figure. The particular point to bear in mind here is that he was justified and became the spiritual father of all believers while he was uncircumcised, and *thus became the spiritual father of the Gentiles.* So one can understand the force of Paul's question, which is, literally, "What then shall we say? that we find Abraham [to be] our physical ancestor [only], according to the flesh?" This is a question that Paul is asking each Christian: "What is your personal relation to Abraham? Is he merely a physical ancestor, or is he your spiritual father?"

6. What does God do when the sinner exercises faith? Rom. 4:4-8.

NOTE.—*"Believeth on Him.* Or, 'has faith in Him,' 'trusts in Him' (see on ch. 3:3). This faith is not mere belief in the goodness of God, but is trust in God Himself as justifying those who, if justice were enforced without mercy, could not be justified. *It implies not only confidence in the promises of God but also complete self-surrender of the heart and life to the One whom the believer has learned to trust. Believing on Him means more than regarding His word as true. It designates a personal relation."—The Seventh-day Adventist Bible Commentary,* on Rom. 4:5.

The psalmist made note of that threefold blessedness of the believer that is spoken of as imputing to him God's own divine righteousness. The threefold division, in Paul's words, is as follows:

Blessed are they whose "lawlessnesses" are forgiven.

Blessed are they whose sins are "completely covered up."

Blessed the man to whom the Lord will not reckon sin.

This nonreckoning of sin has its positive counterpart in the reckoning of God's righteousness to the sinner.

7. When was faith reckoned to Abraham for righteousness? Of whom did Abraham become the spiritual father? Rom. 4:9-12.

NOTE.—Both Moses (Gen. 15:6) and James (James 2:23) say the same thing, that something was reckoned to Abraham as righteousness, namely, his faith. Because Abraham accepted God's word of promise as absolutely dependable and true, God accepted him as a person who had filled to the full all His requirements. Abraham had no righteousness of his own; God reckoned His own righteousness to Abraham because his faith reached even to Jesus Christ on the cross.

The historical record of Abraham's justification is found in Genesis 15, and contains no mention of his circumcision. The record of his circumcision is given in Genesis 17, and did not occur until some fourteen years after his justification. This confirms that Abraham was justified solely on the basis of his personal faith; at which time God made His covenant with the patriarch. Gen. 15:18. Inasmuch as the patriarch was justified by faith years be-

fore he was circumcised, it is his faith that is the important fact; and this makes him the spiritual father of all men of faith, irrespective of physical circumcision. This makes every believer a candidate for "that righteousness," that very righteousness of God that was reckoned to Abraham.

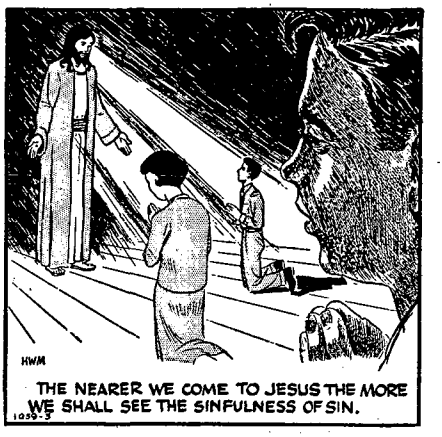
Basis of Promises to Abraham

8. What connection is there between law and promise? Rom. 4:13.

NOTE.—"The fulfillment of God's promise may seem to be long delayed—for 'one day is with the Lord as a thousand years, and a thousand years as one day;' it may appear to tarry; but at the appointed time 'it will surely come, it will not tarry.' The gift to Abraham and his seed included not merely the land of Canaan, but the whole earth. So says the apostle, 'The promise, that he should be the *heir of the world,* was not to Abraham, or to his seed, through the law, but through the righteousness of faith.' And the Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ."—*Patriarchs and Prophets,* page 170.

9. What argument does Paul make to enforce this point? Rom. 4:14, 15.

NOTE.—For the sake of re-emphasizing his point Paul assumes (as if it were true), the case of those who claim to be heirs on the basis of keeping the law. He is forced to conclude that if law were the basis, then faith would have no significance, and the promise would amount to nothing. For all the law can do for a man is to make his sin appear sinful, and therefore to bring him under condemnation and subject to God's wrath; it cannot declare a man righteous, and thereby make him an heir. Because law can produce in the sinner only wrath, and not righteousness, the promise of heirship can stem only from faith, in order that the fulfillment of God's promise might be by His grace, and not because of any supposed merit in man. This would make the promise sure, which



it could not be if it depended on man's efforts to keep the law.

10. To how many is the promise made sure through faith? Rom. 4: 16, 17.

NOTE.—The expression, "a father of many nations" (verse 17) is taken from Genesis 17:5. God gave him that name because He foresaw the multitudes from among all peoples who would exercise the same faith that Abraham manifested. Then the apostle gives two descriptive titles of God. The first is, "the One who makes alive the dead," referring to the revitalizing of the bodies of Abraham and Sarah so that through Isaac's line the Saviour might be born. The second is, "the One who calls the things not existing as existing," pointing to the Gentile believers from among all nations who would step out on faith in Christ at the preaching of the gospel. They already existed in God's eyes.

Abraham's Experience Related

11. What was the quality of Abraham's faith? Rom. 4:18-21.

NOTE.—"Faith that enables us to receive God's gifts is itself a gift, of which

some measure is imparted to every human being. It grows as exercised in appropriating the word of God. In order to strengthen faith, we must often bring it in contact with the word."—*Education,* pages 253, 254.

12. What great fact of faith is repeated here? Rom. 4:22. Compare verse 6.

NOTE.—"Imputation of the righteousness of Christ comes through justifying faith, and is the justification for which Paul so earnestly contends."—E. G. White, *Selected Messages,* book 1, page 397.

13. For whom is this experience recorded? Rom. 4:23-25.

NOTE.—"God spared not His own Son, but delivered Him to death for our offenses and raised Him again for our justification. Through Christ we may present our petitions at the throne of grace. Through Him, unworthy as we are, we may obtain all spiritual blessings. Do we come to Him, that we may have life?"—*Testimonies,* vol. 5, p. 221.

Lesson 4, for January 24, 1959

Justification and Life Instead of Condemnation and Death

LESSON SCRIPTURE: Romans 5 to 6:11.

MEMORY VERSE: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Romans 5 to 6:11; Lesson Help in "Review and Herald" of January 8.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-6; learn Memory Verse.	☐
Tuesday: Questions 7-10.	☐
Wednesday: Questions 11-14.	☐
Thursday: Read from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

I. Blessings of Justification

1. Peace through Christ. Rom. 5:1.
2. Attitude of the justified. Rom. 5:2-4.
3. The basis of hope. Rom. 5:5.

II. The Supreme Manifestation of Love

4. Christ died for the ungodly. Rom. 5:6-8.
5. Saved from wrath and reconciled. Rom. 5:9, 10.
6. Atonement accomplished. Rom. 5:11.

III. Death Superseded by Life

7. Fruits of Adam's sin. Rom. 5:12.
8. Relationship between sin and law. Rom. 5:13, 14.
9. The gift of grace. Rom. 5:15-17.
10. Condemnation gives way to justification. Rom. 5:18, 19.

IV. Abounding Grace

11. Grace triumphant. Rom. 5:20, 21.
12. An important question. Rom. 6:1, 2.
13. Death and resurrection. Rom. 6:3-7.
14. Alive in Christ. Rom. 6:8-11.

Blessings of Justification

1. What precious gift comes to the heart of one who accepts Christ as his Saviour? Rom. 5:1.

NOTE.—"Christ is 'the Prince of Peace' (Isaiah 9:6), and it is His mission to restore to earth and heaven the peace that sin has broken. 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' Romans 5:1. Whoever consents to renounce sin and open his heart to the love of Christ, becomes a partaker of this heavenly peace."—*Thoughts From the Mount of Blessing,* page 27.

2. What additional blessing does the believer receive through Jesus Christ? What two attitudes should characterize the justified person? Rom. 5:2-4.

3. What does this hope bring to us? Rom. 5:5.

NOTE.—"When trials and tribulations come to you know that they are sent in order that you may receive from the Lord of glory renewed strength and increased humility, so that He may safely bless and support and uphold you. In faith and with the hope that 'maketh not ashamed,' lay hold of the promises of God."—Ellen G. White, *My Life Today,* page 185.

The Supreme Manifestation of Love

4. How did God set in favorable light His love for us? Rom. 5:6-8.

NOTE.—"*Without strength.* . . . In the Greek the word used here is frequently applied to those who are physically sick and feeble (see Matt. 25:39; Luke 10:9; Acts 5:15). In Acts 4:9 it is translated 'impotent,' a not unsuitable description of the condition of a sinner before his acceptance of the saving grace and power of God. . . .

"*In due time.* Or, 'at the right time,' 'at the fitting time.' This is essentially the same as 'the fullness of the time' (Gal. 4:4; cf. Mark 1:15)."—*The Seventh-day Adventist Bible Commentary,* on Rom. 5:6.

5. Explain the "much more then" that Paul discusses. Rom. 5:9, 10.

NOTE.—Christ's death on the cross ensures the believer's justification. This wipes out his past up to the moment he believes. From that moment, says Paul, "we shall be saved by His life." Justification does not abolish the warfare with sin. Life is a daily battle. The believer fails, he sins. But he can thank God that when he sincerely confesses his mistakes, he is credited with the perfect life of Jesus Christ. Thus he is saved moment by moment, day by day, and finally eternally saved, because in his daily growth in sanctification, he receives the merit of Christ's perfect obedience to His Father's will.

"Reconciliation means that every barrier between the soul and God is removed, and that the sinner realizes what the pardoning love of God means."—E. G. White, *Selected Messages,* book 1, page 396.

6. Give the cause of the believer's rejoicing in God, and the name of the agent who has made this possible. Rom. 5:11.

NOTE.—"Christ's sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been accomplished."—*The Acts of the Apostles,* page 29.

The believer is fully reconciled to the Father. There is now no gulf of separation between them, for the justified one has benefited by Christ's sacrifice on the cross.

Death Superseded by Life

7. What experience came to the world through the sin of Adam? Rom. 5:12.

NOTE.—"Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach. While 'death passed upon all men, for that all have sinned,' Christ 'hath brought life and immortality to light through the gospel.' "—*The Great Controversy,* page 533.

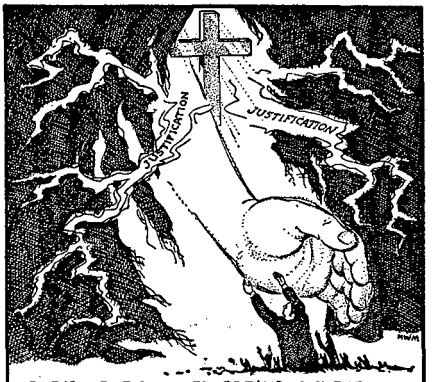
8. What is the relation between sin and law? Rom. 5:13, 14.

NOTE.—The expression, "for until the law," gives the chief characteristic of the period between Adam and Moses. The principles of the law were known; but the Ten Commandments had not been written down and publicly presented as a legal document; this period between Adam and Sinai was devoid of written, codified law. The apostle continues, "Sin is not imputed when there is no law."

"Sinned not after the likeness of Adam's transgression." Adam sinned against a personally revealed commandment. His descendants up to the time of Sinai did not so sin. Adam violated a positive, personally delivered command; his children walked contrary to an inner consciousness of right and wrong, and to external evidence.

9. Through whom did God mediate His grace to mankind, and with what results? Rom. 5:15-17.

NOTE.—Our generic, vital life union with Adam brought condemnation to the human race in his one sin; but the gift of God through Jesus Christ "superabounded" (King James Version, "abounded"), so that justification is given despite the many sins



GOD'S LOVE FOREVER BREAKS THE BARRIER BETWEEN HEAVEN AND THE SINNER

of each sinner who believes. Death personified began to reign from the moment of Adam's sin; each believer begins to live the eternal life the moment he accepts Christ. John 3:15; 5:21. "The gift of righteousness" is the gift that is righteousness itself.

10. What comparison of verse 12 does the apostle now begin to complete? Rom. 5:18, 19.

NOTE.—In verse 12 the apostle speaks of the entrance of sin and death through one man; now, (verse 18) he begins to complete that thought with "therefore," etc. He sets forth the "one act of righteousness," a reference to Christ's death on the cross which brought the permanent result of justification made free to all who will accept it.

Verse 19 tells us, literally, that by one man's sin many were classified as sinners, for the reason given in verse 12. The contrast is that by reason of Christ's "obedience" many shall be declared righteous. But while the first classification was generic, the second is individual. All men are naturally, vitally, one with Adam, but only the believer is morally and spiritually one with Christ.

Abounding Grace

11. How is the triumph of grace expressed? Rom. 5:20, 21.

NOTE.—The apostle's argument is that the law was codified and presented on Sinai that men might know sin to be the wicked thing it really is. The law was not given to prevent a falling away from God, for that had already taken place; but it makes plain the character of sin, it reveals it for what it is. Neither was the law given to effect salvation from sin, for it has no such function. It can give no power to overcome sin, is not able to impart spiritual life and vitality. God's intention in giving the law to reveal the character of sin the more clearly, results in His causing His grace to abound superabundantly.

12. What inference and reply does the apostle put before the believers? Rom. 6:1, 2.

NOTE.—The sixth chapter continues the effects of justification. Paul asks if the inference is to be drawn that the believer should continue in sin because to do so would cause divine grace to abound more and more exceedingly. He vehemently rejects the idea. He asks, "How can *we*"—he emphasizes the pronoun—"who have been justified, and have peace in our hearts (Rom. 5:1), continue in a life of sin as we once did?" The Christian life is to be a progressively victorious one in daily sanctification, and not a perpetual sinning in an unsanctified life.

13. What does the apostle say about death and resurrection? Rom. 6:3-7.

NOTE.—Baptism is a figure of the death of the believer to sin. Then, having been buried with Christ (here referring to our having died with Him), we also rise with Him in newness of life. Christ was raised by "the glory of the Father" (meaning the exercise of His divine, glorious power), so that we might begin to walk in a new kind of life.

14. If we have become dead to sin, to whom should we be alive? Rom. 6:8-11.

NOTE.—The intent of Paul's statement is, that as Christ's resurrection followed His crucifixion, so the believer's daily growth in sanctification will naturally follow his justification. The expression, "we shall also live," is not primarily speaking of a physical resurrection at the second coming, but should be applied to the newness of life referred to in verses 2 and 4.

Lesson 5, for January 31, 1959

Christ Jesus the Only Deliverer From Sin

LESSON SCRIPTURE: Romans 6:12 to 7:25.

MEMORY VERSE: "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Roman 6:22.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Romans 6:12 to 7:25; Lesson Help in "Review and Herald" of January 15.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-6; learn the Memory Verse.	☐
Tuesday: Questions 7, 8; read from Study Helps.	☐
Wednesday: Questions 9-11.	☐
Thursday: Questions 12-14.	☐
Friday: Review entire lesson.	☐

Lesson Outline

I. Dominion of Sin Broken

1. Sin not to reign. Rom. 6:12, 13.
2. A wonderful promise. Rom. 6:14.
3. Choice of servitude. Rom. 6:15, 16.

II. A Change of Masters and Wages

4. Cause of thanksgiving. Rom. 6: 17, 18.
5. From servants of sin to servants of God. Rom. 6:19-22.
6. The wages of sin and the gift of God. Rom. 6:23.

III. Illustrated by the Law of Marriage

7. Marriage law binding for life. Rom. 7:1-3.
8. Illustration applied. Rom. 7:4, 5.

IV. Conclusions Concerning the Law

9. Is the law therefore sin? Rom. 7:6-8.
10. Evaluation of the law. Rom. 7:9-12.
11. Carnal nature in conflict with the law. Rom. 7:13-16.

V. A Spiritual Conflict

12. No good is resident in the flesh. Rom. 7:17-20.
13. A clash of laws. Rom. 7:21-23.
14. Deliverance. Rom. 7:24, 25.

THE LESSON

Dominion of Sin Broken

1. What should not be allowed to reign in our physical body? To whom should the believer be fully surrendered? Rom. 6:12, 13.

NOTE.—"The lower passions have their seat in the body and work through it. The words 'flesh' or 'fleshly' or 'carnal lusts' embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness."—*The Adventist Home,* pages 127, 128.

2. What wonderful promise is given to the believer? Rom. 6:14.

NOTE.—This verse gives us the precious promise that sin shall not be allowed to continue to rule over us. The reason is that due to faith in Christ's atoning death on the cross and the believer's crucifixion with Him (Gal. 2:20), the penalty demanded by the law has been discharged; therefore believers are not subject to the law's domination as condemnatory, retributive, and punitive. In contrast, the believer is now under grace; that is, he is the subject of God's gracious kindness, and He imparts the spiritual dynamic that enables His child to conquer sin, to live the victorious life. Law condemns sin in the sinner, and therefore hopelessly puts him under its bondage; God's grace breaks the power of sin by filling the believer with the power of the Holy Spirit, thereby placing him under grace so that he may live in harmony with God's law.

3. What effect on one's life do his choices have? Rom. 6:15, 16.

NOTE.—"To continue in the indulgence of sin after accepting the pardoning and transforming grace of God is to deny the very purpose of that grace."—*The Seventh-day Adventist Bible Commentary,* on Rom. 6:15.

A Change of Masters and Wages

4. In what did the apostle find occasion for thanksgiving? Rom. 6: 17, 18.

NOTE.—"The righteousness which Christ taught is conformity of heart and life to the revealed will of God. Sinful men can become righteous only as they have faith in God and maintain a vital connection with Him. Then true godliness will elevate the thoughts and ennoble the life. Then the external forms of religion accord with the Christian's internal purity."—*The Desire of Ages,* page 310.

5. How does Paul further describe the deliverance wrought in the life of the believer? Rom. 6:19-22.

NOTE.—"*Holiness.* Gr. *hagiasmos,* frequently translated 'sanctification' (1 Cor. 1:30; 1 Thess. 4:3, 4; 2 Thess. 2:13; 1 Peter 1:2). . . . Here *hagiasmos* probably denotes the progressive work of sanctification.

"Sanctification is a continuous process of consecration (see Eph. 4:12-15; 2 Peter 1: 5-10). It is the harmonious development day by day of the physical, mental, and spiritual powers, until the image of God, in which we were originally created, is restored in us."—*The Seventh-day Adventist Bible Commentary,* on Rom. 6:19.

6. What striking difference in rewards is given in verse 23?

NOTE.—Wages is pay given for labor. The word Paul uses is that of a soldier's pay. The wages that sin commands is paid in full, even eternal death. This is fitting, for there is a terrible warfare in progress between the forces of good and evil.

"Christ gave Himself for us that He might redeem us from all iniquity. And as the crowning blessing of salvation, 'the gift of God is eternal life through Jesus Christ our Lord.'"—*The Acts of the Apostles,* page 519.

Illustrated by the Law of Marriage

7. In speaking to the Roman Christians about law, what illustration does the apostle use? Rom. 7:1-3.

NOTE.—It is a mistake to hold that Paul is speaking of an allegorical death; this is not an allegory, but an illustration. The apostle is stating that the law holds onto a person until death interposes, then death ends the connection.

8. What conclusion does Paul draw from the application of his illustration? Rom. 7:4, 5.

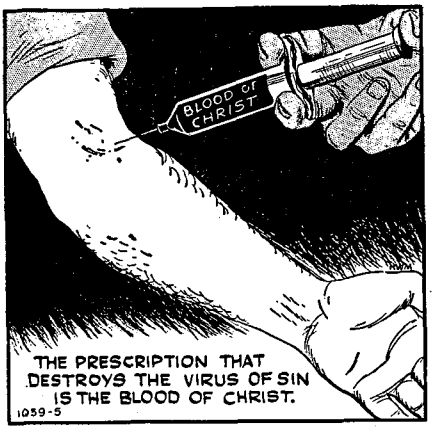
NOTE.—"*By the body of Christ.* Literally, 'through the body of Christ,' that is, through the sacrificial death of Christ (see Eph. 2:15; Col. 1:22; 1 Peter 2:24). Into this death the believer is baptized (Rom. 6:4), and by thus participating in Christ's death to sin and law, as explained in ch. 6, the believer may regard his old self as dead to the things to which he once was captive. . . .

"*Bring forth fruit.* The symbolism of this chapter closely parallels that of ch. 6. The 'old man' is the first husband. The crucifixion of the 'old man' (ch. 6:6) is the death of the husband. The resurrection to new life (ch. 6:5, 11) is the remarriage. In each case the final outcome is the bearing of fruit unto God, the fruit of a reformed life (ch. 6:22)."—*The Seventh-day Adventist Bible Commentary,* on Rom. 7:4.

Conclusions Concerning the Law

9. What is the apostle's conclusion in respect to the law? Rom. 7:6-8.

NOTE.—*In newness of spirit.* "It is to be 'in the Spirit's newness;' on the new, wonderful principle, new in its full manifestation and application in Christ, of the Holy Ghost's empowering presence. In that light and strength the new relations are discovered, accepted, and fulfilled. Joined by the Spirit to the Lord Christ, so as to have



full benefit of His justifying merit; filled by the Spirit with the Lord Christ, so as to derive freely and always the blessed virtues of His life; the willing bondservant finds in his absolute obligations an inward liberty ever *'new,'* fresh as the dawn, pregnant as the spring."—*The Expositor's Bible,* on Rom. 7:6.

10. How does Paul evaluate the law? Rom. 7:9-12.

NOTE.—The one married to Christ is happy; he is not under condemnation; he finds the law to be life to him as he brings forth spiritual fruit in holy living by the power of the Holy Spirit. The law is still holy, just, and good.

11. How does Paul set forth the conflict of the carnal nature and a good law? Rom. 7:13-16.

NOTE.—"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. 'Who can bring a clean thing out of an unclean? not one.' 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' Job 14:4; Rom. 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—*Steps to Christ,* page 18.

A Spiritual Conflict

12. What conflict often occurs in the life of a professed Christian? Rom. 7:17-20.

NOTE.—The converted man, despite spiritual lapses, testifies that the law is good, morally excellent. He does not hate the law as does the unconverted man, devoted to sin. The Christian's conflict is not between the law and himself, but between himself and the sin the law condemns. The law claims to be holy, just, and good. The conscience of the Christian agrees with that testimony, and upholds the claim of the law. Only a converted man is able to have such attitudes in respect to the law.

The apostle is looking back to his statement in verse 15, and shows that the sinning he describes there is not the uninhibited, unresisted, and consistent sinning of the unconverted person, but the occasional falling that is hated and mourned for. It is, nevertheless, sin.

13. In respect to fallen, weak human nature, of what was Paul fully aware? Rom. 7:21-23.

NOTE.—"The man who separates from God that he may serve himself, is the slave of mammon. The mind that God created for the companionship of angels, has become degraded to the service of that which is earthly and bestial."—*Christ's Object Lessons,* page 201.

The apostle speaks of the fleshly mem-

bers in which the remnants of sin cause trouble. He is not speaking of the inner man which is in process of sanctification, and which utterly detests sin. Compare Rom. 6:19. In his "flesh" dwells no good thing; but the Holy Spirit "dwells" in his heart. John 14:17; Rom. 8:1; 1 Cor. 6:19. There are two principles in him. As a Christian a holy principle sits enthroned in his heart, the dominant principle; yet the remnants of sin as an activating principle, an impulse to evil, are inherent in his members (verse 23). As a converted man, the holy principle is dominant; for two *dominant* opposing principles cannot exist in the heart of a man at one and the same time.

14. To whom did Paul look for deliverance? Rom. 7:24, 25.

Lesson 6, for February 7, 1959

Walking With Christ

LESSON SCRIPTURE: Romans 8.

MEMORY VERSE: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Romans, chapter 8; Lesson Help in "Review and Herald" of January 22.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; learn Memory Verse.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-6.	☐
Tuesday: Questions 7-10.	☐
Wednesday: Questions 11-14.	☐
Thursday: Read from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

I. A Spiritual Walk

1. Freedom from condemnation. Rom. 8:1, 2.
2. Righteousness wrought by the Spirit. Rom. 8:3-5.
3. Not possible in man's natural state. Rom. 8:6-8.

II. Accomplished by Indwelling Spirit

4. Spirit is life. Rom. 8:9, 10.
5. Spirit quickens, Rom. 8:11.
6. Mortifies deeds of the flesh. Rom. 8:12, 13.

III. Heritage of the Christian

7. Sons of God. Rom. 8:14, 15.
8. Children and heirs. Rom. 8:16, 17.
9. Sufferings transcendent in glory. Rom. 8:18.
10. An expectant creation. Rom. 8:19-23.

IV. Assurance of Hope

11. Place and function of hope. Rom. 8:24, 25.
12. Spirit's intercession. Rom. 8:26, 27.
13. Complete provision for the called of God. Rom. 8:28-32.
14. More than conquerors through Christ. Rom. 8:33-39.

A Spiritual Walk

1. How is the principle for the new life described? Rom. 8:1, 2.

NOTE.—"It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. [Rom. 8:1 quoted]."—*Steps to Christ,* page 51.

Here we have the Agent behind the new principle that is dominant in the converted man, namely, the Holy Spirit. "The law of the Spirit of life," is an expression that means the operative force of the Holy Spirit, the effect of which is spiritual and eternal life. Compare 1 John 5:12. It is the same as "the law of my mind" (Rom. 7:23) and "the inward man" (Rom. 7:22). The operating spiritual principle from the Holy Spirit energizes a man so that he becomes free from that principle that operates in his members, and which results in death. In both cases an inward principle is referred to. The domination of sin is destroyed; and the final battle against sin in the members will be victorious.

2. How can righteousness be achieved? Rom. 8:3-5.

NOTE.—That which the law found impossible to do was both to condemn sin, *and also to give strength to the sinner to fulfill the Lawgiver's demands.* This double function was quite beyond the law. It could condemn the sin, but could not save the sinner. The reason is given: not that the law was weak of itself, but that man's nature was weak and irresolute. Therefore God sent Jesus Christ, who, in respect to sin, judicially condemned that very sin (Paul uses the definite article) which had enthroned itself in men's hearts.

"Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored."—*The Desire of Ages,* page 116.

3. Why is it impossible for unregenerate human nature to live in harmony with God? Rom. 8:6-8.

NOTE.—The apostle literally says, "Because the thought of the flesh [i.e., the carnal nature] is hostility toward God." This is a very enlightening description of sin: the hostility is directed against God. The apostle continues: "It is not subject to the law of God, neither indeed can be." Compare 1 Cor. 2:14.

"We have great victories to gain, and a heaven to lose if we do not gain them. The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death. Nothing but the life-giving influences of the gospel can help the soul." —*Testimonies,* vol. 5, p. 267.

Accomplished by Indwelling Spirit

4. In what way does Paul contrast the old way of life with the new life in Christ? Rom. 8:9, 10.

NOTE.—Paul is telling the Roman Christians that they are not unregenerate men, dominated by carnal desires, but on the contrary, they are living in the sphere of a regenerated human spirit, "if indeed" (as he believed was true of them), "the Spirit of God dwells in you." The human spirit cannot regenerate itself; that is why the apostle uses the present tense: "If indeed the Spirit of God *continues* to dwell in you." Santification can come no other way.

"If Christ be in you," Paul now says, making it evident that where one Person of the Godhead dwells, there also the others dwell. The Holy Spirit comes from the Father (Acts 1:4); He is given in Christ (Rom. 8:2); He does not speak of Himself (John 16:13); He speaks of teachings of Christ (John 14:26).

5. How is the life-giving power of the Spirit expressed? Rom. 8:11.

NOTE.—The first part of verse 11 gives us the longest title of the Holy Spirit that

exists in the Bible: "The Spirit of Him that raised up Jesus from the dead." In this we have depicted the three Persons of the Godhead. This verse tells us that the last enemy, death, shall be finally destroyed. Compare 1 Cor. 15:51-56.

6. What contrasting ways of life are set forth? Who is the spiritual energizer? Rom. 8:12, 13.

NOTE.—"Whatever professions of spiritual life we may make, it remains forever true that, if we live according to the flesh, we shall die (see Gal. 6:7, 8; Eph. 5:5, 6; Phil. 3:18, 19; 1 John 3:7, 8). Either our sins must die or we must. If they are allowed to live, we shall die. If they are put to death, we shall be saved. No man can be saved in his sins."—*The Seventh-day Adventist Bible Commentary,* on Rom. 8:13.

Heritage of the Christian

7. Who are designated as sons of God? Rom. 8:14, 15.

NOTE.—"The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed; and faith in Christ, his atoning sacrifice. Thus he obtains 'remission of sins that are past' and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries: 'Abba, Father!' "—*The Great Controversy,* pages 467, 468.

8. What experiences do the children of God share with Christ? Rom. 8:16, 17.

NOTE.—"Jesus Christ has given Himself as a complete offering in behalf of every fallen son and daughter of Adam. O what humiliation He bore! How He descended, step after step, lower and lower in the path of humiliation, yet He never degraded His soul with one foul blot of sin! All this He suffered, that He might lift you up, cleanse, refine, and ennoble you, and place you as a joint heir with Himself upon His throne." —*Fundamentals of Christian Education,* page 251.

9. With what does the apostle contrast suffering? Rom. 8:18.

NOTE.—"Through trial and persecution the glory—the character—of God is revealed in His chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial and experience bitter disappointments; but thus they learn the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they can look beyond the gloom to the glory, saying, 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' " —*The Acts of the Apostles,* pages 576, 577.

10. For what does all creation wait? Rom. 8:19-23.

NOTE.—Creation is waiting for the revealing of the sons of God; with them it looks for final deliverance. Creation, with believing men, is to be made free from that "bondage" which is corruption itself. The apostle uses a word that means not only physical corruption and deterioration, but also moral and spiritual declension and death. It is a lack of understanding that causes one to speak of the end of the world as meaning destruction. The world, the cosmos, will not pass away, but will be carried into a glorious future by a new act of creation. It is only the present "fashion" (1 Cor. 7:31) or scheme of things that will pass away, accomplished by means of a purifying fire (2 Peter 3:10).

Assurance of Hope

11. While waiting for the redemption of the physical body, what attitude should the Christian maintain? Rom. 8:24, 25.

NOTE.—The apostle's word for "patience" here is one that literally means "remaining under," and the term "wait" is the same one as used in verse 19; so there is the idea of remaining steadfast under the trials of this life. The word "patience" suggests circumstances to be met that demand patience on the believer's part, and continuing to wait for them in joyful expectation of the final end promised by God.

12. What divine intercession is provided for the child of God? Rom. 8:26, 27.

NOTE.—"We must not only pray in Christ's name, but by the inspiration of the Holy Spirit. This explains what is meant when it is said that the Spirit 'maketh intercession for us, with groanings which cannot be uttered.' Rom. 8:26. Such prayer God delights to answer. When with earnestness and intensity we breathe a prayer in the name of Christ, there is in that very intensity a pledge from God that He is about to answer our prayer 'exceeding abundantly above all that we ask or think.' Eph. 3:20."—*Christ's Object Lessons,* page 147.

13. What assurances are given God's people for times of adversity? Rom. 8:28-32.

NOTE.—For the one who loves God,—and this is the only verse in Romans that speaks of our love for God,—and for him only, the adverse circumstances of this life will finally end in everlasting good. The trials of life do not frustrate the believer, but under God's hands are made to further His designs.

14. Through whom is victory assured? Rom. 8:33-39.

NOTE.—"The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer, in the light proceeding from the throne of God."—*The Desire of Ages,* page 568.

Lesson 7, for February 14, 1959

God Vindicated in Dealing With Jew and Gentile

LESSON SCRIPTURE: Romans 9.

MEMORY VERSE: "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Rom. 9:15.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Romans, chapter 9; Lesson Help in "Review and Herald" of January 29.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-3.	☐
Monday: Questions 4-6.	☐
Tuesday: Questions 7-9; learn Memory Verse.	☐
Wednesday: Questions 10-13.	☐
Thursday: Read from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

I. Who Are Israelites?

1. Apostle's concern for his people. Rom. 9:1-3.
2. The privileges of the Jews. Rom. 9:4, 5.
3. God's purpose not a failure. Rom. 9:6, 7, first part.

II. The True Seed

4. Children of promise. Rom. 9:7 (last part), 8, 9.
5. Jacob and Esau. Rom. 9:10, 11.
6. God's purpose and call. Rom. 9: 12, 13.

III. God's Sovereignty and Long-Suffering

7. God's mercy emphasized. Rom. 9:14-16.
8. Example of Pharaoh. Rom. 9: 17, 18.
9. God's purpose revealed. Rom. 9:19-23.

IV. God's Purpose Embraces Both Jew and Gentile

10. Gentiles included in purpose of God. Rom. 9:24-26.
11. Jewish remnant. Rom. 9:27-29.
12. Contrasting experience of Gentile and Jew. Rom. 9:30, 31.
13. Reason for Israel's failure. Rom. 9:32, 33.

THE LESSON

Who Are Israelites?

1. How earnestly did Paul state his concern for Israel? Rom. 9:1-3.

NOTE.—Paul could not but be fully cognizant of the hostility of his people. They followed him from place to place and sought to disrupt and ruin his work; they even tried to murder him. Yet his heart was filled with love for them. His Master had wept over Jerusalem; Paul wept over her people.

The apostle's actual words are those of a suppressed condition, meaning, "If it were possible for my people to be saved by my being offered up for their sakes, then I would be willing to make that sacrifice; but I know that it is impossible."

2. What privileges of the Jews does Paul enumerate? Rom. 9:4, 5.

3. What proof is given that God's purpose had not failed? Rom. 9:6, 7, first part.

NOTE.—"Paul's meaning is that not all who are descended from Israel really belong to Israel in the full spiritual significance of that name. His purpose in making this statement is to explain how the word of God to Israel has not failed. The fulfillment of God's promise is limited to those who meet the conditions of the covenant relation. For this faithful and obedient remnant the word of God will not fail."—*The Seventh-day Adventist Bible Commentary*, on Rom. 9:6.

The True Seed

4. Who are shown to be the true seed? Rom. 9:7 (last part), 8, 9.

NOTE.—"The Jews had misinterpreted God's promise of eternal favor to Israel: [Jer. 31:35-37 quoted]. The Jews regarded their natural descent from Abraham as giving them a claim to this promise. But they overlooked the conditions which God had specified. Before giving the promise, He had said, 'I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. . . . For I will forgive their iniquity, and I will remember their sin no more.' Jer. 31:33, 34."—*The Desire of Ages,* page 106.

5. What other characters are given as illustrations? How does Paul state that God's purpose was altogether according to promise? Rom. 9:10, 11.

NOTE.—The selection of Jacob was made before he and his brother were born. This completely rules out the claims of natural birth and natural merit. Nothing is done according to whim and caprice; nothing of salvation is based on works. The patriarchal succession could not be decided and carried on by works carried out. It would have to be according to God's choice, as He sees the end from the beginning. He knows all the facts before they come into existence. There are no imponderables with God. The carrying out of God's will in respect to the patriarchal succession did not exclude Ishmael and Esau from exercising personal faith to salvation. Neither does it exclude their descendants.

6. What was to be the relationship between the two brothers? By what human terms is God's attitude described? Rom. 9:12, 13.

NOTE.—God told Rebekah that the older brother should serve the younger. Gen. 25: 23. "This prediction was not literally fulfilled in the case of Jacob and Esau themselves, but it was in the later history of their descendants. . . .

"*Jacob have I loved.* This verse does not explain the reason for God's choice of Jacob and His rejection of Esau. Rather, it describes the history of the two sons and of the two peoples descended from them, Israel and Edom. That the descendants as well as the ancestors are included is quite apparent from the context of Mal. 1:2, 3." —*The Seventh-day Adventist Bible Commentary,* on Rom. 9: 12, 13.

God's Sovereignty and Long-Suffering

7. How is God's mercy emphasized? Rom. 9:14-16.

NOTE.—God is sovereign in the exercise of His powers. A divine attribute that He exhibits is His compassionate mercy. While God has complete freedom of choice in the bestowal of His favors, that fact must not lead one to think there is any injustice with Him, for He does all in harmony with the divine understanding. The apostle speaks of the experience of Israel when they sinned so terribly in worshiping the golden calf in the desert. Even after so fearful a breach of loyalty to God, He nevertheless showed very great mercies. Had there been no divine mercy, there could have been no future bestowal of any blessing at all. There is freedom and independence in the divine choice; there is also freedom and independence in man's choice to exercise faith or not to exercise it. There is the certainty of divine grace for each individual who exercises it.

8. What is revealed in God's dealing with Pharaoh? Rom. 9:17, 18.

NOTE.—The experience of Pharaoh is an example of that which befell the Jews. Pharaoh persisted in hardening his heart; he set himself in opposition to God's plans. Yet God allowed him to continue in his kingship; and He carried out His plan for the deliverance of Israel despite the fact that Pharaoh was the kind of person he was. In that experience both the sovereignty and righteousness of God are plain. Verse 18 emphasizes the will of God as supreme. Pharaoh did not desire God's mercy; he was in opposition to His will. The Jews, in their hardness of heart, even

crucified the Lord of glory. With both Pharaoh and the Jewish nation, the work of God in hardening their hearts consisted in His leaving them in their determined course of opposition. The apostle has now cited two prominent names: Moses (verse 15), and Pharaoh (verse 17), two natural antagonists. In His dealings with these two men, divine graciousness and divine mercy are exhibited, and thereby divine sovereignty.

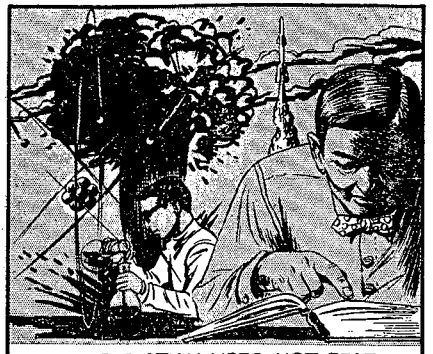
9. What further illustration is used by Paul to stress God's sovereignty? How has God made known the riches of His glory? Rom. 9:19-23.

NOTE.—"The potter takes the clay in his hands and molds and fashions it according to his own will. He kneads it and works it. He tears it apart and then presses it together. He wets it and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making of it a vessel. He forms it into shape and on the wheel trims and polishes it. He dries it in the sun and bakes it in the oven. Thus it becomes a vessel fit for use. So the great Master Worker desires to mold and fashion us. And as the clay is in the hands of the potter, so are we to be in His hands. We are not to try to do the work of the potter. Our part is to yield ourselves to the molding of the Master Worker."—*Testimonies,* vol. 8, pp. 186, 187.

God's Purpose Embraces Both Jew and Gentile

10. How does Paul prove that Gentiles are included in the purposes of grace? Rom. 9:24-26. Compare Hosea 1:10; 2:23.

NOTE.—The apostle quotes from the Septuagint in setting forth the sovereignty of God in relation to Israel when they showed such great stubbornness. The end for the ten tribes of the northern kingdom was deportation to Assyria in 722 B.C. This, however, was not the end of the matter, for a remnant would be saved who would be



THE CHRISTIAN NEED NOT FEAR THE FUTURE. "THERE ARE NO IMPONDERABLES WITH GOD."
1059-7

called "sons of the living God." These "sons" would be from among the Jews and those Gentiles where Israel lived as a scattered people. The quotation from Hosea 1:10 refers to the spiritual children of the promise made to Abraham. A universal church would supersede the Jewish national church.

11. What had Isaiah said about the remnant? Rom. 9:27-29.

NOTE.—The apostle is quoting Isaiah 10: 22, 23. The King James Version says, "For He will finish the work." Paul literally says, "For the Lord will carry out His word upon the earth, concluding it and cutting it short." What God sets His hand to do He will bring to a conclusion decisively, which is the meaning of cutting it short. In dealing with these vessels of wrath, God is able to save some even of them. It is not, however, that Gentiles believe and become members of a revivified Jewish church, but that Jews exercise faith and become members of the Christian church.

12. What is God's basis in dealing with both Jew and Gentile? Rom. 9:30, 31.

NOTE.—"While the law is holy, the Jews could not attain righteousness by their own

efforts to keep the law. The disciples of Christ must obtain righteousness of a different character from that of the Pharisees, if they would enter the kingdom of heaven. God offered them, in His Son, the perfect righteousness of the law. If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own likeness; and thus through God's free gift they would possess the righteousness which the law requires."—*Thoughts From the Mount of Blessing,* pages 54, 55.

13. What was the chief reason for Israel's failure? Rom. 9:32, 33.

NOTE.—"*That stumbling stone.* Literally, 'the stone of stumbling.' The offense was, of course, not in the stone but in the attitude of those to whom it became a cause of stumbling. 'Christ crucified' was a 'stumbling block' to the Jews, but the 'power' and 'wisdom of God' to those who are called (1 Cor. 1:23, 24). He is a stumbling stone to those who are faithless and disobedient, but precious to those who believe (1 Peter 2:7, 8). . . .

"*Shall not be ashamed.* . . . The emphasis is upon the sure confidence that comes to the one who puts his faith in Christ."—*The Seventh-day Adventist Bible Commentary,* on Rom. 9:32.

Lesson 8, for February 21, 1959

Righteousness by Faith an Old Testament Principle

LESSON SCRIPTURE: Romans 10:1 to 11:10.

MEMORY VERSE: "For Christ is the end of the law for righteousness to everyone that believeth." Rom. 10:4.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Romans 10:1 to 11:10; Lesson Help in "Review and Herald" of February 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 7-9.	☐
Sunday: Questions 1-3.	☐	Wednesday: Questions 10-14.	☐
Monday: Questions 4-6; learn Memory Verse.	☐	Thursday: Read from Study Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline

I. A Jewish Fallacy

1. Paul's desire for Israel. Rom. 10:1.
2. Zealous but ignorant. Rom. 10:2, 3.
3. Failed to see Christ. Rom. 10:4.

II. Salvation for All Who Believe

4. Moses' declaration. Rom. 10:5-7.
5. Saving faith. Rom. 10:8-11.
6. For all who call. Rom. 10:12, 13.

III. Basis of Faith

7. Hearing and believing the word. Rom. 10:14, 15, 17.
8. This basis rejected by Israel. Rom. 10:16, 18.
9. Israel's lack of comprehension. Rom. 10:19-21.

IV. The Election of Grace

10. Paul's own experience. Rom. 11: 1, 2, first part.
11. Elijah's experience cited. Rom. 11:2-4.
12. By grace, not works. Rom. 11:5, 6.
13. The failure of Israel. Rom. 11:7, 8.
14. David's testimony. Rom. 11: 9, 10.

A Jewish Fallacy

1. What was the apostle's desire for his people? Rom. 10:1.

NOTE.—"It was no ordinary desire that the apostle felt. Constantly he was petitioning God to work in behalf of the Israelites who had failed to recognize Jesus of Nazareth as the promised Messiah."—*The Acts of the Apostles,* page 374.

2. Although possessed of zeal, of what were the Jews ignorant? Rom. 10:2, 3.

NOTE.—"The Jews had been wearily toiling to reach perfection by their own efforts, and they had failed. Christ had already told them that their righteousness could never enter the kingdom of heaven. Now He points out to them the character of the righteousness that all who enter heaven will possess. Throughout the Sermon on the Mount He describes its fruits, and now in one sentence He points out its source and its nature: Be perfect as God is perfect."—*Thoughts From the Mount of Blessing,* page 77.

3. Whom did they fail to see? Rom. 10:4.

NOTE.—To seek to establish a personal righteousness is to reject the righteousness of Christ. Verse 4 tells us plainly that our righteousness must be that of Christ, for He is the acme, the aim, the supreme point and enlargement of the law; all law meets its complete purpose in Him. The ideal in conduct is Jesus Christ. We receive His righteousness by faith according to God's grace, and not by legalistic endeavors. In this we follow Abraham's example.

Salvation for All Who Believe

4. What words of an Old Testament prophet does Paul quote? Rom. 10:5-7.

NOTE.—Moses wrote on the righteousness that is derived from the law. A man must do the law, without a single break, to derive any benefit in respect to righteousness. In speaking of the righteousness derived from faith, Paul states the sense of Deuteronomy 30:11-14. That is, one does not need to climb up into heaven to bring the commandment down. It is here now in God's word, as it is in the gospel, and thus in one's heart. Further, the righteousness of faith is in association with a Christ who descended from heaven, who was resurrected from the dead, and ascended again to heaven. Rom. 10:6, 7. Both Jew and Gentile need only to believe this of Jesus Christ to receive the righteousness that is of faith. Personal endeavors to ascend to heaven to bring down a transcript of God's will, or to descend into the grave to seek a resurrection from the dead, are but works in which there is no merit, and no righteousness. The incarnate, resurrected Jesus is our righteousness.

5. What was the word or message preached by Paul? Rom. 10:8-11.

NOTE.—"*The word of faith.* That is, the gospel message concerning faith. This is the only occurrence of this expression in the NT. The word which Moses describes as 'very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it' (Deut. 30:14) is essentially the same as 'the word of faith' preached by Paul—the gospel, which announces faith as the principle of righteousness."—*The Seventh-day Adventist Bible Commentary,* on Rom. 10:8.

6. For how many is salvation assured? Rom. 10:12, 13.

NOTE.—God makes no distinction among people. Each person who sincerely believes is justified, is a subject for eternal salvation. God is a storehouse of spiritual riches, upon which one may call; but the call must be made in the name of the Lord Jesus Christ. There is no salvation in any other name. The apostle is quoting Joel 2:32.

Basis of Faith

7. What four questions are asked by Paul? Rom. 10:14, 15, 17.

NOTE.—"The greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God. True ministers are colaborers with the Lord in the accomplishment of His purposes. God says to them, Go, teach and preach Christ. Instruct and educate all who know not of His grace, His goodness, and His mercy. Teach the people."—*Gospel Workers,* pages 18, 19.

8. What was Israel's attitude toward the gospel they had heard? Rom. 10:16, 18.

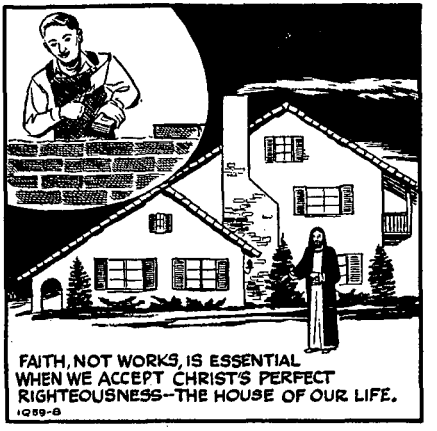
NOTE.—Few accepted the message of salvation by faith. The word was preached; the hearers could have accepted it, but did not.

The apostle suggests, "You would not want to say that all did not get an opportunity to hear, would you?" The fact is, the message was carried, one way or another, to all parts of the inhabited earth (compare Psalm 19:4; Col. 1:23), by means of the witness of natural religion, and also by the personal messenger. We do not know all the means that God used.

9. What great truth did Israel fail to comprehend? Rom. 10:19-21.

NOTE.—The apostle's thought is, Did not Israel get to realize? The answer is expected: No, the Jews failed; they did not arrive at the realization that righteousness is by faith; and also that the plan was universal in scope. Then he quotes Moses in Deuteronomy 32:21, which shows that from the beginning God proclaimed that He would include Gentiles in the plan of salvation by faith. The second witness to this truth that Paul quotes is Isaiah, taking statements from Isaiah 65.

"The prophet Isaiah, looking down through the centuries and witnessing the rejection of prophet after prophet and finally of the Son of God, was inspired to write concerning the acceptance of the Redeemer by those who had never before been numbered among the children of Isreal."—*The Acts of the Apostles,* page 375.



The Election of Grace

10. What conclusion does Paul draw from his own experience? Rom. 11:1, 2, first part.

NOTE.—"Notwithstanding Israel's failure as a nation, there remained among them a goodly remnant of such as should be saved. At the time of the Saviour's advent, there were faithful men and women who had received with gladness the message of John the Baptist, and had thus been led to study anew the prophecies concerning the Messiah. When the early Christian church was founded, it was composed of these faithful Jews who recognized Jesus of Nazareth as the One for whose advent they had been longing."—*The Acts of the Apostles,* pages 376, 377.

11. What experience does the apostle cite to establish his point further? Rom. 11:2-4.

NOTE.—This nonrejection is further stressed by quoting from 1 Kings 19:10, 14,

18, which speaks of a terrible apostasy by Israel. Yet God did not utterly forsake them. Elijah thought he was the only faithful believer remaining, but it was not so. There was a sincere, true remnant that was faithful to God.

12. What conclusion does the apostle draw? Rom. 11:5, 6.

NOTE.—A comparison is drawn, and the statement made that today there is a spiritual remnant as a result of the gospel. The entire Jewish nation has not departed from God. His divine grace so freely exercised has again resulted in the separation of a remnant. Again it is accomplished by faith through God's grace, with no human works demanding recognition or payment. Individual Jews are exercising the faith of their father Abraham, and thereby becoming objects of God's saving grace.

13. What Old Testament reference is used to explain the failure of Israel? Rom. 11:7, 8.

NOTE.—As a nation, Israel wrote a pitiful story of failure and submission to various temptations. In view of this failure, God could only leave them to their own folly. The "remnant" or "election" from among them was accepted of God. The Lord is able to elect to eternal salvation individuals who exercise faith in the coming Lamb of God. Paul's word translated "blinded" (Rom. 11:7) means to be covered as with a thick skin. It is a reference to the dullness of one's understanding. This condition came about in part by reason of the Jew's insistence on following their own ways, and their nonsubmission to God's judgments as He sought to lead them to repentance.

The expression "spirit of slumber" (Rom. 11:8) is a little puzzling. The King James marginal reading has "remorse." However, as the root here translated "slumber" means "to prick or cut with a sharp instrument," we have the idea of a blow delivered by a sharp instrument producing a momentary stunning of one's senses, a feeling of bewilderment and stupor generally, and this is the meaning that came to be applied to this word, and which is applicable here in the spiritual sphere.

14. What application does Paul make of Psalm 69:22? Rom. 11: 9, 10.

NOTE.—Paul quotes Psalm 69:22 somewhat freely, and makes an application of God's displeasure to the unbelieving Jews. The Hebrew expression is rather, "Let them be for a chase;" that is, instead of happily eating and feasting let them be persecuted and hunted down.

"And recompense unto them" (verse 9). This is the Septuagint Greek translation. The Hebrew reads, "When they are in peace, let it be a trap." That is to say, when all seems well and secure, and at peace, may their apparent security and sense of well-being bring retaliation and recompense of punishment upon them.

The darkening or blinding of their eyes (verse 10) is certainly applied by Paul to spiritual blindness and bewilderment. This is the natural outcome of the rejection of God's way of salvation, and dependence on works.

Lesson 9, for February 28, 1959

The Sovereignty of God Made Plain in His Gracious Mercy

LESSON SCRIPTURE: Romans 11:11 to 12:2.

MEMORY VERSE: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom. 11:33.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Romans 11:11 to 12:2; Lesson Help in "Review and Herald" of February 12.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 7-9.	☐
Sunday: Questions 1-3; learn the Memory Verse.	☐	Wednesday: Questions 10-13.	☐
Monday: Questions 4-6.	☐	Thursday: Read from Study Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline

I. God Overrules Israel's Failure

1. Twofold purpose. Rom. 11:11, 12.
2. Effect on Jew and Gentile. Rom. 11:13-15.
3. Example of grafting. Rom. 11: 16-20.

II. Admonition to Gentiles

4. A solemn warning. Rom. 11:21.
5. Goodness and severity of God. Rom. 11:22-24.
6. Should understand the mystery. Rom. 11:25.

III. True Israel to Be Saved

7. A deliverer. Rom. 11:26, 27.
8. God's unchanging purpose for Israel. Rom. 11:28, 29.
9. God's mercy extended. Rom. 11:30-32.

IV. Paul's Ascription of Praise—His Apostolic Plea

10. An impassioned doxology. Rom. 11:33.
11. Conclusions from quotations from Isaiah. Rom. 11:34-36.
12. Call for a living sacrifice. Rom. 12:1.
13. Call for nonconformity to the world. Rom. 12:2.

THE LESSON

God Overrules Israel's Failure

1. What does Paul say of the spiritual connection between Jew and Gentile? Rom. 11:11, 12.

NOTE.—"Israel had stumbled and fallen, but this did not make it impossible for them to rise again. In answer to the question, 'Have they stumbled that they should fall?' the apostle replies: 'God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.' "—*The Acts of the Apostles,* pages 375, 376.

The "casting away" (Rom. 11:15) of the Jewish nation is a reference to the exclusion of the nation from its previous favored position. Individual Jews, like individual Gentiles, may become inheritors of eternal salvation, children of God, through faith in Jesus Christ.

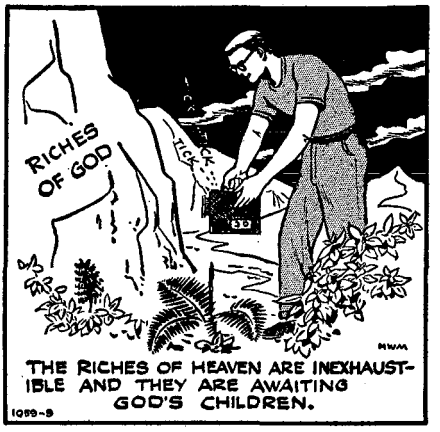
2. By what fact was the reconciling of the Gentiles brought about? Rom. 11:13-15.

NOTE.—"Through unbelief and the rejection of Heaven's purpose for her, Israel as a nation had lost her connection with God. But the branches that had been separated from the parent stock God was able to reunite with the true stock of Israel—the remnant who had remained true to the God of their fathers."—*The Acts of the Apostles,* pages 377, 378.

3. By what examples did the apostle illustrate his point? Rom. 11: 16-20.

NOTE.—In speaking of the "lump" and "first fruits" note that the apostle is taking expressions from Numbers 15:19-21. In this passage is stated the custom of dedicating a portion of the dough to God as the heave offering, to be waved or heaved before the Lord.

The Gentiles are a branch grafted into the original stock. They will retain their spiritual privileges, not by boasting over the Jew, but by humbly recognizing their



grafted position. The graft is not the source of the life of the plant; the original root is that which gives the whole plant life. The blessings of salvation the Gentiles share are derived, they are not original with them; and faith is the continuing condition of their divine acceptance. Rom. 11:20. As the chosen people, with all the privileges that are involved, the Jews deserved the severity they received when they rejected Jesus as the Messiah. They will be reinstated with the believing Gentile the moment they accept Jesus as their Saviour. The rejection of the Jews, then, was not irrevocable, inasmuch as individuals may yet be saved.

Admonition to Gentiles

4. What solemn warning did Paul give to the Gentiles? Rom. 11:21.

NOTE.—"Shall the warnings from God be passed by unheeded? Shall the opportunities for service be unimproved? Shall the world's scorn, the pride of reason, conformity to human customs and traditions, hold the professed followers of Christ from service to Him? Will they reject God's word as the Jewish leaders rejected Christ? The result of Israel's sin is before us. Will the church of today take warning?"—*Christ's Object Lessons,* page 306.

5. What two manifestations of the character of God does Paul mention, and for what purpose? Rom. 11:22-24.

NOTE.—"God's dealings with the Gentiles show that He is full of kindness and long-suffering toward men (see Rom. 2:4). His goodness will always be shown toward those who trust in Him rather than in their own merits or the privileged position they enjoy. But on the other hand, God's treatment of the Jews reveals the severity He must exercise upon those who trust in themselves."—*The Seventh-day Adventist Bible Commentary,* on Rom. 11:22.

6. What was the underlying cause of Israel's rejection? Rom. 11:25.

NOTE.—The apostle Paul speaks of a "mystery" only in the sense of something that cannot be fully understood without a divine revelation; the revelation that explains what has taken place is found in the Scriptures. In this connection Paul is speaking of God's dealings with Jew and Gentile as candidates for eternal salvation. The "blindness," literally, hardness as a callus, of the Jews, was turned to good account by God as a means of bringing in the Gentiles; this in turn is used to stir up the Jew to a realization of the blessings of the exercise of faith.

True Israel to Be Saved

7. What provision will yet be effective for Israel? Rom. 11:26, 27.

8. How is God's purpose for Israel further confirmed? Rom. 11: 28, 29.

NOTE.—The Jews as a people are estranged from God. Nevertheless the Jew is still beloved of God for the sake of the patriarchs of old. The steadfastness of God's love and purpose is stated in verse 29. His gracious gifts and the call to salva-

tion preached throughout the world are not repented of by Him. He does not regret having instituted the plan of salvation because some have rejected it. He will carry it through; He will not revoke His plan or withdraw it. Man's inconsistencies cannot make God fail. His resources are infinite.

9. How will divine mercy extended to the Gentiles affect Jews? Rom. 11: 30-32.

NOTE.—The Gentile nations were then heathen, but now number millions of believers; the Jews became hostile in refusing faith in Jesus, but will yet find a way to accept Him through the mercy extended to the Gentiles. Verse 32 states the divine philosophy which, in a nutshell, is that God has included the whole world as a candidate for salvation by the individual exercise of faith.

"Their [the Jews'] former disobedience ought to repress any uncharitable feelings the Gentiles might be tempted to cherish concerning the present disobedience of the Jews (vs. 18-20)."—*The Seventh-day Adventist Bible Commentary,* on Rom. 11:30.

Paul's Ascription of Praise—His Apostolic Plea

10. What does the comprehensiveness of God's plan cause Paul to exclaim? Rom. 11:33.

NOTE.—The comprehensiveness of the divine plan for the salvation of men so impressed Paul that he breaks out into an impassioned doxology. He praises the "riches" of God, which are composed of divine wisdom and knowledge. It is out of the inexhaustible resources of His wealth of wisdom and knowledge that God is able to carry His plans to completion. His divine "judgments," literally, decisions, such as those which temporarily rejected the Jews and admitted the Gentiles, are beyond unaided human wisdom to fathom.

"Our Father in heaven orders everything in wisdom and righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission."—*The Great Controversy,* page 527.

11. What questions recorded by a prophet of the Old Testament does Paul quote, and with what conclusion? Rom. 11:34-36.

NOTE.—Verse 34 is a quotation from Isaiah 40:13. No one is able to give counsel to the Godhead; for "of Him," literally, "from Him" as a source, all things proceed; by His agency all things are sustained and exist; and He is the final goal toward which all things tend and will find their ultimate end, goal, and complete satisfaction throughout eternity. Verse 36.

"We can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the hand that is omnipotent, the heart that is full of love."—*Steps to Christ,* page 106.

12. Being under the influence of a profound sense of God's mercy and benevolent purposes, what practical exhortation does Paul commence? Rom. 12:1.

NOTE.—Beginning with chapter 12 the apostle turns from the doctrinal portion of his letter, and begins to give a series of practical exhortations. He does this on the basis of God's tender compassions. The word translated "present" is the classical term for placing the sacrificial offering on the altar. It is the one used of the presentation of the child Jesus in the temple (Luke 2:22), of Christ's presentation of the church (Col. 1:28), and the Father's presentation of the saved (Eph. 5:27).

"In that ancient ritual which was the gospel in symbol, no blemished offering could be brought to God's altar. The sacrifice that was to represent Christ must be spotless. The word of God points to this as an illustration of what His children are to be—'a living sacrifice,' 'holy and without blemish,' 'well-pleasing to God.' "—*The Ministry of Healing,* page 130.

13. What are we called upon to forsake? Rom. 12:2.

Exhortation to Church Members

LESSON SCRIPTURE: *Romans 12:3 to 13:7.*

MEMORY VERSE: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." Rom. 12:4, 5.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Romans 12:3 to 13:7; Lesson Help in "Review and Herald" of February 19.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 7-9.	☐
Sunday: Questions 1-3; learn the Memory Verse.	☐	Wednesday: Questions 10-13.	☐
Monday: Questions 4-6.	☐	Thursday: Read from Study Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline

I. Unity in Diversity

1. Exhortation to humility. Rom. 12:3.
2. Unity in Christ. Rom. 12:4, 5.
3. Varied gifts of grace. Rom. 12:6-8.

II. Christian Duties

4. Brotherly love. Rom. 12:9, 10.
5. Diligence in the Lord's service. Rom. 12:11, 12.
6. Hospitality and benevolence. Rom. 12:13, 14.
7. Sympathy and humility. Rom. 12:15, 16.
8. Honesty and peaceableness. Rom. 12:17, 18.
9. Proper attitude toward enemies. Rom. 12:19-21.

III. The Christian's Attitude to Civil Powers

10. Subject to civil powers. Rom. 13:1, 2.
11. Function and authority of rulers. Rom. 13:3, 4.
12. A dual reason for obedience to civil law. Rom. 13:5.
13. Basis for paying taxes. Rom. 13:6, 7.

THE LESSON

Unity in Diversity

1. What exhortation to humility does the apostle give? Rom. 12:3.

NOTE.—"It is a besetting temptation of human nature to think too highly of ourselves. Men are prone to exaggerate their own abilities and merits, and to extenuate their own faults; and, at the same time, alas! to depreciate the gifts and deserts of their neighbors, and to magnify their failings. It is the infirmity of selfishness, of self-importance, of self-glorification."—*The Pulpit Commentary,* on Rom. 12:3-5.

2. How is the gradation of gifts and labor in the church illustrated? Rom. 12:4, 5.

NOTE.—"These functions are all necessary and important, but all do not seem to be equally glorious. The well-being and advancement of the whole group depend upon

a spirit of love, co-operation, and mutual esteem among the members, each individual discharging his appointed duties. This figure of the body and its members is worked out more fully in 1 Cor. 12:12-27." —*The Seventh-day Adventist Bible Commentary,* on Rom. 12:4.

3. What should be the attitude of the Christian to his gift in relation to the gifts of others in the church? Rom. 12:6-8.

NOTE.—"The Lord desires His chosen servants to learn how to unite together in harmonious effort. It may seem to some that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort; but when they remember that there are varied minds to be reached, and that some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer, they will hopefully endeavor to labor together in unity." —*Testimonies,* vol. 9, p. 145.

Christian Duties

4. How will brotherly love be manifested? Rom. 12:9, 10.

NOTE.—"The fact that we are under so great obligation to Christ places us under the most sacred obligation to those whom He died to redeem. We are to manifest toward them the same sympathy, the same tender compassion and unselfish love, which Christ has manifested toward us. Selfish ambition, desire for supremacy, will die when Christ takes possession of the affections."—*Testimonies,* vol. 5, p. 170.

5. In what ways can a Christian give evidence of his diligence in the service of God? Rom. 12:11, 12.

NOTE.—Verse 11 speaks of being diligent, and not flagging. The second part of this phrase is from the word which means "to be slow, to be pokey." The reference is not to "business," that is, the practical life, as one might infer from the King James Version, but is referring to spiritual life. Then the apostle continues: "Boiling in spirit"—here a reference to fervency of the the human spirit under the influence of the Holy Spirit. Paul continues: "Serving the Lord as slaves." Utter devotion to Jesus Christ is to be the Christian's normal way of life. The fervent zeal of the believer's spirit is to find outlet in the Master's service. The basis and ground of the Christian's joy is hope. This hope goes beyond this life and reaches clear to the future immortal life in the new earth. This hope will also enable the believer to be "patient in," literally, "remain under," tribulation. This is a necessary virtue in times of distress. Daily communion with God is essential.

6. What should be the Christian's attitude toward the needy and toward persecutors? Rom. 12:13, 14.

NOTE.—"These admonitions have been strangely neglected. Even among those who profess to be Christians true hospitality is little exercised. Among our own people the opportunity of showing hospitality is not regarded as it should be, as a privilege and blessing. There is altogether too little sociability, too little of a disposition to make room for two or three more at the family board without embarrassment or parade." —*The Adventist Home,* pages 445, 446.

The proper course of conduct for the Christian toward his persecutors is that he definitely seek a blessing for them; he must never retaliate, seeking to give blows in return for blows. Compare Matthew 5:44.

7. What will characterize the Christian's feelings toward others? Rom. 12:15, 16.

NOTE.—"Christ identified Himself with the necessities of His people. Their needs and their sufferings were His. He says: 'I was anhungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and

ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.' God's servants should have hearts of tender affection and sincere love for the followers of Christ."—*Testimonies,* vol. 3, p. 186.

8. How will the Christian live before all men? Rom. 12:17, 18.

NOTE.—"In all the details of life the strictest principles of honesty are to be maintained. These are not the principles which govern our world, for Satan, deceiver, liar, and oppressor, is the master, and his subjects follow him and carry out his purposes. But Christians serve under a different Master, and their actions must be wrought in God, irrespective of all selfish gain. Deviation from perfect fairness in business deal may appear as a small thing in the estimation of some, but our Saviour did not thus regard it."—Ellen G. White, *My Life Today,* page 330.

9. What should be the Christian's attitude toward his enemies? Rom. 12:19-21.

NOTE.—"Only a perfect, all-knowing, all-loving God can rightly judge and justly punish evildoers. Both the language and the thought of this injunction are illustrated by Eph. 4:27, where Paul explains that by avenging ourselves we 'give place to the devil.' Those who are filled with thoughts of revenge are giving opportunity for Satan to inspire anger, hatred, and bitterness, whereas they should be encouraging the growth of the fruits of the Spirit—love, joy, peace, and long-suffering (Gal. 5:22)." —*The Seventh-day Adventist Bible Commentary,* on Rom. 12:19.

The Christian should esteem it a privilege to administer to the needs of an enemy, thereby perhaps bringing repentance to his heart, or at least a sense of shame and remorse for his conduct. The closing verse of the chapter refers to the evil which the persecutor has done to the Christian. This evil the Christian should repay with good, that is, with righteous forbearance; it may disarm the adversary and make him a friend. In any case, to overcome the desire to take vengeance is to gain a victory over self, and is a sign of spiritual strength.

The Christian's Attitude to Civil Powers

10. To what authorities should the Christian be subject? Rom. 13:1, 2.

NOTE.—It is a Christian duty to obey all lawful demands of government. While Paul is not arguing for the divine right of any particular form of government, he is stressing the need of government and order; he respects the office, not its form and the character of its administrators. The Christian should recognize that civil authority is derived from God and is determined by divine Providence.

When Caiaphas adjured the silent Jesus to answer a question, our Lord respected his authority. "He had not spoken until directly questioned. He knew that to answer now would make His death certain. But the appeal was made by the highest acknowledged authority of the nation, and in the name of the Most High. Christ would not fail to show proper respect for the law."—*The Desire of Ages,* page 706.

11. Who invested civil officers with their authority? To whom is the magistrate a terror? Rom. 13:3, 4.

NOTE.—"In general, rulers are not to be dreaded except when wrong is done. In actuality, of course, not all rulers belong to this class, for many of them have persecuted the good; for example, Nero, the Roman emperor at the time Paul wrote this epistle, who was later responsible for Paul's martyrdom. Nevertheless, it is generally true that those who are virtuous have nothing to fear from civil authorities." —*The Seventh-day Adventist Bible Commentary,* on Rom. 13:3.

12. State two reasons why the Christian should obey civil authorities. Rom. 13:5.

NOTE.—It is obvious that the Christian should obey civil law, lawfully administered, for two reasons; (*a*) because of "wrath," that is, the penalty of the law that the magistrate is authorized to inflict as a legitimate sentence; (*b*) out of respect to one's own conscience before God, knowing full well that civil authority is of God's establishing, determined by His providence for maintaining an orderly society.

13. Why should Christians pay taxes? How broad is the Christian's duty? Rom. 13:6, 7.

NOTE.—The service the government gives is for the welfare of its subjects; therefore the Christian should be happy to pay lawful taxes to bear the cost of these services. Verse 7 repeats and summarizes the advice of verses 1-6. The last clause, "fear to whom fear; honor to whom honor," perhaps broadens to include right relationship to all men, respect to superiors in office, due courtesy to all equals and those in lowly walks of life.

Lesson 11, for March 14, 1959

Love and Tolerance in the Life of the Christian

LESSON SCRIPTURE: Romans 13:8 to 15:7.

MEMORY VERSE: "For he that in these things serveth Christ is acceptable to God, and approved of men." Rom. 14:18.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Romans 13:8 to 15:7; Lesson Help in "Review and Herald" of February 26.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8-10; learn the Memory Verse.	☐
Wednesday: Questions 11-15.	☐
Thursday: Read from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

I. Loving Consideration for Others

1. The Christian's debt. Rom. 13:8.
2. The summation of the law. Rom. 13:9, 10.

II. A Special Incentive

3. Urgency of the time. Rom. 13: 11, 12.
4. The Christian walk. Rom. 13: 13, 14.

III. Christian Tolerance

5. Diet used as an illustration. Rom. 14:1-3.
6. Question concerning judging. Rom. 14:4.
7. Should respect convictions of others. Rom. 14:5, 6.

IV. Examples—Not Critics

8. The Christian's influence. Rom. 14:7.
9. Living unto the Lord. Rom. 14:8, 9.
10. No reason for judging. Rom. 14: 10-13.

V. The Essential Emphasis

11. A charitable attitude. Rom. 14: 14, 15.
12. Not meat and drink. Rom. 14: 16-18.
13. The Christian attitude. Rom. 14:19-21.
14. Proper exercise of faith. Rom. 14:22, 23.
15. Christ our example. Rom. 15:1-7.

THE LESSON

Loving Consideration for Others

1. What is the only kind of debt that the Christian should owe? Rom. 13:8.

NOTE.—"Except to love one another" (R.S.V.). "When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart."—*The Desire of Ages,* page 678.

2. In what statement is man's relation to his fellow man summarized? Rom. 13:9, 10.

NOTE.—"This obligation ["love thy neighbor as thyself"] is resting upon all. All are required to labor to diminish the ills and multiply the blessings of their fellow creatures."—*Testimonies,* vol. 5, p. 606.

Love is an inspiration that is positive; it moves to do good as well as refraining from doing harm. Therefore, it is the full realization of the inner content of the law. Compare this verse with Matthew 22:39, 40; Galatians 5:14; James 2:8. No other principle of action in the world is able so beneficially to work out good in human experience, in all the intricacies of modern life, as that of love.

A Special Incentive

3. What reason does the apostle give for exhorting believers to exercise Christian love? Rom. 13:11, 12.

NOTE.—"Since we know the present crisis," is the tenor of Paul's statement. He does not use the word "time" (*chronos,* our "chronology"), but *kairos,* meaning a particular season, a critical moment, a present period. In view of what lay ahead of the church in persecution and trial, it was necessary for members to be aroused from apathy toward sin, and to be at peace with God in a progressive sanctification. That is the "salvation" Paul speaks of here. He was not mistaken in respect to the

nearness of Christ's second coming. 2 Thess. 2:1-10. The day had come for renunciation of material things and for advance in sanctification—"cast off the works of darkness;" also, a putting on of "the armor of light," that is, an entry into intimate union with Jesus Christ. Every generation should live in view of Christ's coming, for each generation brings the event that much nearer.

4. What should characterize the Christian walk? For what should we make no provision? Rom. 13:13, 14.

NOTE.—"Let every soul heed these words, and know that the Lord Jesus will accept of no compromise. . . . Unless the worker puts on the Lord Jesus Christ and finds in Him wisdom, sanctification, and redemption, how can he represent the religion of Jesus? All his efficiency, all his reward, is found in Christ."—*Testimonies to Ministers,* page 171.

The thirteenth chapter closes with a plea for the Christian to be clothed with Christ, meaning, to manifest His character, wearing it as a moral garment. The believer should not continue to think of and plan for a life of self-indulgence as if that were the true end and aim of life. The apostle therefore warns us not to give thought to such things.

Christian Tolerance

5. What Christian virtue should be exercised toward others? Rom. 14:1-3.

NOTE.—"*Judge.*" It is a fact that the "weak," with his overanxiety in details that pertain to rules and not morals, often causes more trouble in the church than does the "strong."

6. What question is asked concerning judging another? Rom. 14:4.

NOTE.—"True Christians will not exult in exposing the faults and deficiencies of others. They will turn away from vileness and deformity, to fix the mind upon that which is attractive and lovely. To the Christian every act of faultfinding, every word of censure or condemnation, is painful."—*Testimonies,* vol. 5, p. 96.

7. How does Paul further illustrate the matter of respecting the convictions of others? Rom. 14:5, 6.

NOTE.—The apostle passes to a second point of difference, namely, the observance of days. He is not speaking of the seventh-day Sabbath or of any other day as an institution of the Christian church. He is stressing the principle that nothing in the Christian religion is legalistic or ritualistic; each individual must have an informed, intelligent assurance before God as to his duty. No man should observe a day merely on another man's opinion. Each person must act in full assurance of his personal responsibility to God, and in full accordance with the divine will. Similarly in respect to food. When one sincerely returns thanks to God for the food placed before him, it is thereby consecrated to God, and the partaker shows he eats in a spirit of reverent thanksgiving.

Examples—Not Critics

8. What statement sets forth the fact of one's inevitable influence? Rom. 14:7.

9. How much of a person's life must be considered as accountable to God? Rom. 14:8, 9.

NOTE.—"*We are the Lord's.* That is, we belong to Christ, for He is 'Lord both of the dead and living' (v. 9). Whether weak in faith or strong, in life or death alike, we are responsible to the Lord, for we are His purchased possession (Acts 20:28; 1 Cor. 6:20; Eph. 1:14). What right have we to sit in judgment on anyone who belongs to Christ?"—*The Seventh-day Adventist Bible Commentary,* on Rom. 14:8.

10. If any judgment is to be passed at all by men, in view of what fact should it be done? Rom. 14:10-13.

NOTE.—"No one was ever reclaimed by reproach; but many have thus been repelled and have been led to steel their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring and hide a multitude of sins."—*The Ministry of Healing,* page 166.

The Essential Emphasis

11. How does the apostle urge gentle forbearance? Rom. 14:14, 15.

NOTE.—Paul is not speaking of that which is morally impure, but of that which is ceremonially so. To grieve a brother by what one eats is to sin against the law of love.

12. On what should the Christian emphasis rest? Rom. 14:16-18.

NOTE.—The Christian "good" that Paul speaks of is the blessing of Christian liberty and the stouter faith of the "strong," which should not be used to invoke recriminations. This could give rise to an evil report concerning that which is good of itself. The apostle stresses that the kingdom is not a matter of the act of "eating and drinking;" it is fellowship with the Holy Spirit in practical righteousness.

13. What should be the Christian attitude in these matters? Rom. 14: 19-21.

NOTE.—"The believer who acts charitably wins the good will of his brother instead of putting a stumbling block in his way."—*The Seventh-day Adventist Bible Commentary,* on Rom. 14:18.

14. In these matters how is faith properly exercised? Rom. 14:22, 23.

NOTE.—"Here referring to a conviction of right and wrong, resulting in the determination to do whatever is believed to be God's will. Paul's meaning is that if a Christian does not act from strong personal conviction that what he does is right, but, instead, complies weakly with the judgment of others, then his action is sinful. The Christian should never violate his conscience. It may require educating. It may tell him that certain things are wrong that in themselves may not be wrong. But until convinced by the word and the Spirit of God that a certain course is proper for him, he ought not to pursue it. He must not make others the criterion for his conduct; he must go to the Scriptures and learn for himself his duty in the matter (see 2T 119-124)."—*The Seventh-day Adventist Bible Commentary,* on Rom. 14:23.

15. Who is the supreme example of selflessness? What temper of mind should characterize believers? Rom. 15:1-7.

NOTE.—The supreme example of living for others is Jesus Christ; so the apostle exhorts us to be "like-minded," literally, "to be minding the same thing" with the

Master. In this connection Paul is speaking not of doctrine, but of feelings, common forbearance, patience, consolation, hopes, and aims—an attitude that will redound to God's glory. Unity of mind and a harmony of active life are essential for the building up of the church and a clear testimony in God's honor. The exhortation of verse 7 has the glory of God in view. The example of Christ, who received sinners that God might be glorified, is to govern the attitude of brethren in receiving each other considerately. The object is to be the same, that God be glorified.

Lesson 12, for March 21, 1959

Mercy Extended to the Gentiles

LESSON SCRIPTURE: Romans 15:8 to 16:27.

MEMORY VERSE: "Praise the Lord, all ye Gentiles; and laud Him, all ye people." Rom. 15:11.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Romans 15 and 16; Lesson Help in "Review and Herald" of March 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 6-8.	☐
Sunday: Questions 1, 2; learn the Memory Verse.	☐	Wednesday: Questions 9-13.	☐
Monday: Questions 3-5.	☐	Thursday: Read from Study Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline

I. Christ Ministered to Jew and Gentile

1. Christ's twofold purpose. Rom. 15:8-12.
2. Hope, joy, and peace. Rom. 15:13.

II. Paul's Own Ministry

3. A minister to the Gentiles. Rom. 15:14-16.
4. Scope, power, and extent of his ministry. Rom. 15:17-19.
5. Paul a pioneer. Rom. 15:20, 21.
6. He included Rome and Spain in his plans. Rom. 15:22-24.
7. Paul's mission to Jerusalem. Rom. 15:25-29.
8. Paul asks prayers of church in Rome. Rom. 15:30-33.

III. Paul Concludes His Epistle

9. Phebe commended to church in Rome. Rom. 16:1, 2.
10. Greeting to Priscilla and Aquila. Rom. 16:3, 4.
11. Greetings to many believers. Rom. 16:5-16.
12. Warning against deceivers. Rom. 16:17-19.
13. Closing salutation and committal. Rom. 16:20-27.

THE LESSON

Christ Ministered to Jew and Gentile

1. What was the twofold purpose of Christ in coming to this earth? Rom. 15:8-12.

NOTE.—The apostle tells us that Jesus Christ came with a double purpose. First was His mission to the Jews to vindicate to them the promises of God, with His own life and death on earth as the fulfillment of those promises. Second, to display the

mercies of God to the Gentiles in taking away their condemnation, and thereby giving them cause to glorify God. The "truth" of God spoken of in verse 8 is a reference to His truthfulness and faithfulness in fulfilling His promises.

The statement of verse 9 is better read "that the Gentiles might glorify God on account of His mercy." The admission of the Gentiles to the blessings of the gospel is a pure act of mercy. The apostle quotes from Psalm 18:49; Deuteronomy 32:43; Psalm 117:1; and Isaiah 11:10, all of which speak of the inclusion of the Gentiles. So while the Jew could thank God for His covenant and the fulfillment of His promises, the Gentiles could praise the Lord for His great mercy.

2. What triple blessing should be found operating in the Christian's attitudes toward the future? Rom. 15:13.

NOTE.—"*In believing.* Paul prays that their faith may give them a life full of joy and peace and hope, which are all the results of true faith and of the presence of the Holy Spirit (see Rom. 5:1, 2; Gal. 5:22). Where these fruits of the Spirit are found, there will be love and harmony among believers. Jew and Gentile, strong and weak, all will live together in joy and peace in the common hope of sharing in the glory of God (Rom. 5:2)."—*The Seventh-day Adventist Bible Commentary,* on Rom. 15:13.

Paul's Own Ministry

3. Of what was Paul convinced in respect to the Roman church members? On what basis does he address them so personally? Rom. 15:14-16.

NOTE.—From verse 14 the apostle gives a personal turn to his letter. He speaks of his personal convictions in respect to the Christian character of the Roman church congregation. He speaks of their goodness, that is, readiness of disposition to do good to others and to exemplify in their lives the virtues spoken of in the first part of this chapter.

"*All knowledge.* Here particularly the knowledge of spiritual truth, such as that possessed by those strong in faith (see 1 Cor. 8:1, 7, 10, 11). Paul had earlier warned the Corinthians that 'knowledge puffeth up, but charity edifieth' (1 Cor. 8:1). Fortunately the Roman Christians had the desirable combination of 'goodness' and 'knowledge.' "—*The Seventh-day Adventist Bible Commentary,* on Rom. 15:14.

4. Concerning which things did Paul feel he could legitimately boast? Rom. 15:17-19.

NOTE.—"*I may glory.* Paul's glorying was not in himself but 'through Christ Jesus,' literally, 'in Christ Jesus.' He recognized that he has nothing whereof to boast (ch. 3:27) but that as a minister of the gospel he did all things in and through Christ (2 Cor. 10:17; Phil. 4:13). Nevertheless, he goes on to describe the success of his work, especially among the Gentiles. His purpose in mentioning them, as also his reason for referring to his high calling as an apostle (Rom. 15:15, 16), seems to be to provide an adequate justification for the authority that he has presumed to exercise over the members of the church at Rome by writing this epistle to them."—*The Seventh-day Adventist Bible Commentary,* on Rom. 15:17.

5. How did Paul show his pioneer spirit? Rom. 15:20, 21.

NOTE.—"*Have I strived.* Gr. *philotimeomai,* 'to make it one's ambition,' 'to strive eagerly.' " The same word "is translated 'labor' in 2 Cor. 5:9, and 'study' in 1 Thess. 4:11. . . .

"*As it is written.* The quotation is from Isa. 52:15. Paul defends his practice of preaching where Christ's name was unknown by noting that the procedure was a fulfillment of OT prediction."—*The Seventh-day Adventist Bible Commentary,* on Rom. 15:20, 21.

6. In his eagerness to pioneer, where was Paul planning to go? Rom. 15:22-24.

NOTE.—Because the apostle was so keen to pioneer the gospel in new regions, he had been kept from coming to Rome as soon as he otherwise would have come. But he considered at this point that his work was completed in Asia Minor, Macedonia, and Greece. Churches had been established and the apostle now felt it his duty to move on. In his determination to conquer new regions for Christ, Paul planned to go to Spain. A tradition dating back to the Epistle of Clement of Rome (about A.D. 95) says Paul visited "the extreme limit of the west." This may be a reference to Spain.

7. For what purpose was Paul about to visit Jerusalem? Rom. 15: 25-29.

NOTE.—The Gentile churches of Macedonia and Achaea had taken up collections for the poor Jewish believers of the Jerusalem area. Compare Acts 24:17; 1 Cor. 16:1; 2 Cor. 8:1, 2; 9:1. The Gentile Christians were happy to make this practical contribution as a token of their debt to the church at Jerusalem.

"The plan of systematic benevolence is pleasing to God. I was pointed back to the days of the apostles, and saw that God laid the plan by the descent of His Holy Spirit, and that by the gift of prophecy He counseled His people in regard to a system of benevolence. All were to share in this work of imparting of their carnal things to those who ministered unto them in spiritual things."—*Testimonies,* vol. 1, p. 190.

8. With what request and benediction does the apostle conclude chapter 15? Rom. 15:30-33.

NOTE.—The apostle planned to leave Jerusalem and then pass through Rome on his way to Spain. He expected to come in the fullness of the blessing of the gospel of Christ to the Roman church. He implored their prayers for the sake of Jesus Christ and the love that the Holy Spirit inspired in their hearts (verse 30) to the end that he might be delivered from enemies in Jerusalem, and the gift he was carrying might be graciously accepted (verse 31).

"*Strive together.* . . . The term implies strenuous effort, here, earnestness in prayer (cf. Luke 22:44). Even though Paul is endowed with the special gifts of an apostle, he still needs and requests the prayers of fellow believers (see 2 Cor. 1:11; Eph. 6:18, 19; Col. 4:3; 1 Thess. 5:25; 2 Thess. 3:1, 2)."—*The Seventh-day Adventist Bible Commentary,* on Rom. 15:30.

Paul Concludes His Epistle

9. What facts are revealed about Phebe in Paul's commendation of her to the church in Rome? Rom. 16:1, 2.

NOTE.—It seems evident that Phebe, a Greek name that means "bright, radiant," was the bearer of Paul's letter. She was probably a widow, for neither husband nor father is mentioned. She was presumably fairly wealthy, and she was going to Rome on private business. She was an active church member, "a servant of the church." The Greek word translated "servant" is the root *diakonos,* our English word "deacon." Such people were originally appointed to look after the wants of the poorer church members. This is the first mention of a woman deacon that we find. Compare 1 Tim. 3:11.

"Phebe entertained the apostle, and she was in a marked manner an entertainer of strangers who needed care. Her example should be followed by the churches of today."—*Testimonies,* vol. 6, p. 344.

10. Who next are mentioned in Paul's rather long list of salutations? Rom. 16:3, 4.

NOTE.—Priscilla and Aquila had apparently run grave risks for Paul's sake. The lady's name is given first, perhaps because she was a woman of great ability, and did more for the church than her husband. Her name may suggest she was a highborn Roman lady. Her husband, Aquila, was a Jew of Pontus, whom Paul had found at Corinth (Acts 18:1, 2, 18, 26; 1 Cor. 16: 19; 2 Tim. 4:19).

11. What indicates Paul's rather intimate knowledge of the believers in Rome? Rom. 16:5-16.

12. Against whom does the apostle warn the Roman church? Rom. 16: 17-19.

NOTE.—The apostle warns the church against false teachers. Compare the description in Philippians 3:18, 19, where Paul denounces persons who make "a god of their belly." Self-indulgence is a common fault. Note the reference to Genesis 3:15 in verse 20 of this chapter.

13. With what salutations and benediction does Paul close his epistle? Rom. 16:20-27.

Lesson 13, for March 28, 1959

The Review

MEMORY VERSE: "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," vol. 6; Lesson Help in "Review and Herald" for March 12.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Tuesday: Questions 7-9.	☐
Sunday: Questions 1-3.	☐	Wednesday: Questions 10-13.	☐
Monday: Questions 4-6; learn the Memory Verse.	☐	Thursday: Read from Study Helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline

I. Righteousness Manifested in Judgment and Justification

1. Men fully merited the wrath of God. Rom. 1:18-21, 28.
2. The universality of human depravity. Rom. 3:10-12.
3. The only remedy. Rom. 3:22-25.

II. Complete Provision in Christ

4. Peace and joy through Christ. Rom. 5:1, 11.
5. Both dead and alive in Christ. Rom. 6:3-8.
6. Walking with Christ. Rom. 8:1-4.

III. God's Righteousness Vindicated

7. In His dealing with Jew and Gentile. Rom. 9:22-24, 30-32.
8. Without partiality—"Whosoever." Rom. 10:11-13.
9. In the sacrificial life. Rom. 12:1, 2.

IV. The Church of Christ

10. Unity in diversity. Rom. 12:4, 5.

11. In relation to civil powers. Rom. 13:1, 6, 7.
12. Love and tolerance in the church. Rom. 14:4, 13; 15:1-4.
13. Embraces the Gentiles. Rom. 15:9-13, 16.

THE LESSON

Righteousness Manifested in Judgment and Justification

1. Into what condition had man fallen that merited the wrath of God? Rom. 1:18-21, 28.

NOTE.—Paul sets forth three things: (1) God's righteous anger is being revealed against ungodly man; (2) it is being made manifest because men reject Him, and act wickedly against each other; and (3) men are quite cognizant that God is the One who made this revelation of Himself. The revelation is fourfold: external in creation; internal in man's consciousness; written in the Holy Scriptures; and particularly made clear in the Person and work of Jesus Christ. This revelation leaves men without excuse.

"Divine wisdom, infinite grace, were made plain [by Jesus] by the things of God's creation. Through nature and the experiences of life, men were taught of God [Rom. 1:20, R.V., quoted]."—*Christ's Object Lessons,* page 22.

2. How universal had man's departure from God become? Rom. 3: 10-12.

NOTE.—"Paul now turns to the Scriptures to prove his charge of universal sinfulness. . . . This Biblical evidence particularly emphasizes that even the chosen people share in the universal need for righteousness."—*The Seventh-day Adventist Bible Commentary,* on Rom. 3:10-12.

3. What is the only remedy for man's sinfulness? Rom. 3:22-25.

NOTE.—"Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then according to His unfailing promises, God pardons his sin and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness."—*The Seventh-day Adventist Bible Commentary,* Supplementary Material, on Rom. 4:3-5.

Complete Provision in Christ

4. What experience comes to the one who accepts the divine provision for justification? Rom. 5:1, 11.

NOTE.—"The effect of God's provision of righteousness by faith is to bring peace to the sinner's once troubled and alienated soul. Before the experience of justification the sinner is in a state of enmity against God, as shown by his rebellion against God's authority and his transgression of God's laws. But after he is reconciled, he has peace with God."

"Paul mentions another of the results of justification by faith. . . . 'We also joy in God.' . . . One evidence that we are truly converted and reconciled to God is that we rejoice in Him."—*The Seventh-day Adventist Bible Commentary,* on Rom. 5:1, 11.

5. What twofold experience is represented by baptism? Rom. 6:3-8.

NOTE.—"Paul's point is that immersion represents that the believer's death to sin is as real and complete as was Christ's death

A TRUE CHRISTIAN THANKS GOD FOR GOOD GOVERNMENT.

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when He lay in the tomb. And if it is so complete, then surely it should mark the end of the old way of life and the beginning of the new."—*The Seventh-day Adventist Bible Commentary,* on Rom. 6:3-8.

6. From what is the experience of walking with Christ free? Rom. 8:1-4.

NOTE.—"To those who believe and accept the generous provisions of the gospel and who in faith commit themselves to lives of loving obedience, Christ offers justification and freedom. There may yet be deficiencies in the believer's character, but 'when it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit' (EGW ST June 16, 1890). For such there is no condemnation."—*The Seventh-day Adventist Bible Commentary,* on Rom. 8:1.

God's Righteousness Vindicated

7. How is God's righteousness revealed in His dealings with both Jews and Gentiles? Rom. 9:22-24, 30-32.

NOTE.—"The Christian church is constituted of both Jews and Gentiles. Again Paul emphasizes his theme of the universality of divine grace. . . . No one is called and saved simply because he is a Jew. Salvation is offered to Jew and Gentile alike, and on the same terms."—*The Seventh-day Adventist Bible Commentary,* on Rom. 9:24.

8. In what words is God's impartiality set forth? Rom. 10:11-13.

NOTE.—"Jews and Gentiles alike have sinned and stand in need of salvation. . . . God has provided only one means whereby men may be saved. He does not have one provision for the Jew and another for the Gentile. Hence all national, class, social, and individual distinctions vanish."—*The Seventh-day Adventist Bible Commentary,* on Rom. 10:12.

9. What reasonable service is the Christian called upon to render to God? Rom. 12:1, 2.

NOTE.—"Paul first appeals to Christians to consecrate their bodies to God. He then calls on them to dedicate their intellectual and spiritual faculties (v. 2). True sanctification is the dedication of the entire being—body, mind, and soul (1 Thess. 5:23); the harmonious development of the physical, mental, and spiritual powers, until the image of God, in which man was originally created, is perfectly restored. . . .

"The Christian must not go on following the fashion of this age, as was formerly his habit when he lived according to the flesh (Rom. 8:12). On the contrary he must undergo a complete transformation by the renewing of his mind."—*The Seventh-day Adventist Bible Commentary,* on Rom. 12:1, 2.

The Church of Christ

10. How is the unity of the church illustrated? Rom. 12:4, 5.

NOTE.—"The church, like the human body, is made up of many members having different functions to perform. These functions are all necessary and important, but

all do not seem to be equally glorious. The well-being and advancement of the whole group depend upon a spirit of love, co-operation, and mutual esteem among the members, each individual discharging his appointed duties. This figure of the body and its members is worked out more fully in 1 Cor. 12:12-27. . . .

"As the many parts compose one body in the man, so the multitude of Christians are one body in Christ. Christ is the One who unites and energizes the whole company of believers."—*The Seventh-day Adventist Bible Commentary,* on Rom. 12: 4, 5.

11. What should be the attitude of the members of the church of Christ to civil powers? Rom. 13:1, 6, 7. Compare Matt. 22:21.

NOTE.—"Paul does not imply in these verses that God always approves the conduct of civil governments. . . . The requirements of government may at times be contrary to the law of God, and under such circumstances the Christian is 'to obey God rather than men' (Acts 4:19; 5:29). Paul's point is that the ruling power of human governments is entrusted to men by God, according to His own purposes for man's welfare. . . . Therefore, the Christian will support the authority of the existing state."—*The Seventh-day Adventist Bible Commentary,* on Rom. 13:1.

12. What are some of the statements that Paul uses to enjoin the spirit of love and tolerance in the church of Christ? Rom. 14:4, 13; 15:1-4.

NOTE.—"Paul's first reason for not judging is that men are accountable, not to one another but to God, who is their Master and Judge. His second reason is his oft-repeated rule of Christian love. Believers who are strong in faith will, out of love, be considerate of the feelings and consciences of their weaker brethren, and will exercise every care to avoid offending or confusing them."—*The Seventh-day Adventist Bible Commentary,* on Rom. 14:13.

13. How does Paul show that God's ancient purpose for the Gentiles is realized in the Christian church? Rom. 15:9-13, 16.

NOTE.—"Centuries before, the pen of inspiration had traced this ingathering of the Gentiles; but those prophetic utterances had been but dimly understood. . . .

"The Saviour Himself, during His earthly ministry, foretold the spread of the gospel among the Gentiles. . . . And after His resurrection, He commissioned His disciples to go 'into all the world.' . . .

"Through the untiring ministrations of the apostles to the Gentiles, the 'strangers and foreigners,' who 'sometimes were far off,' learned that they had been 'made nigh by the blood of Christ,' and that through faith in His atoning sacrifice, they might become 'fellow citizens with the saints, and of the household of God.' . . .

"To those who believe, Christ is a sure foundation. Upon this living stone, Jews and Gentiles alike may build. It is broad enough for all and strong enough to sustain the weight and burden of the whole world."—*The Acts of the Apostles,* pages 174, 175.

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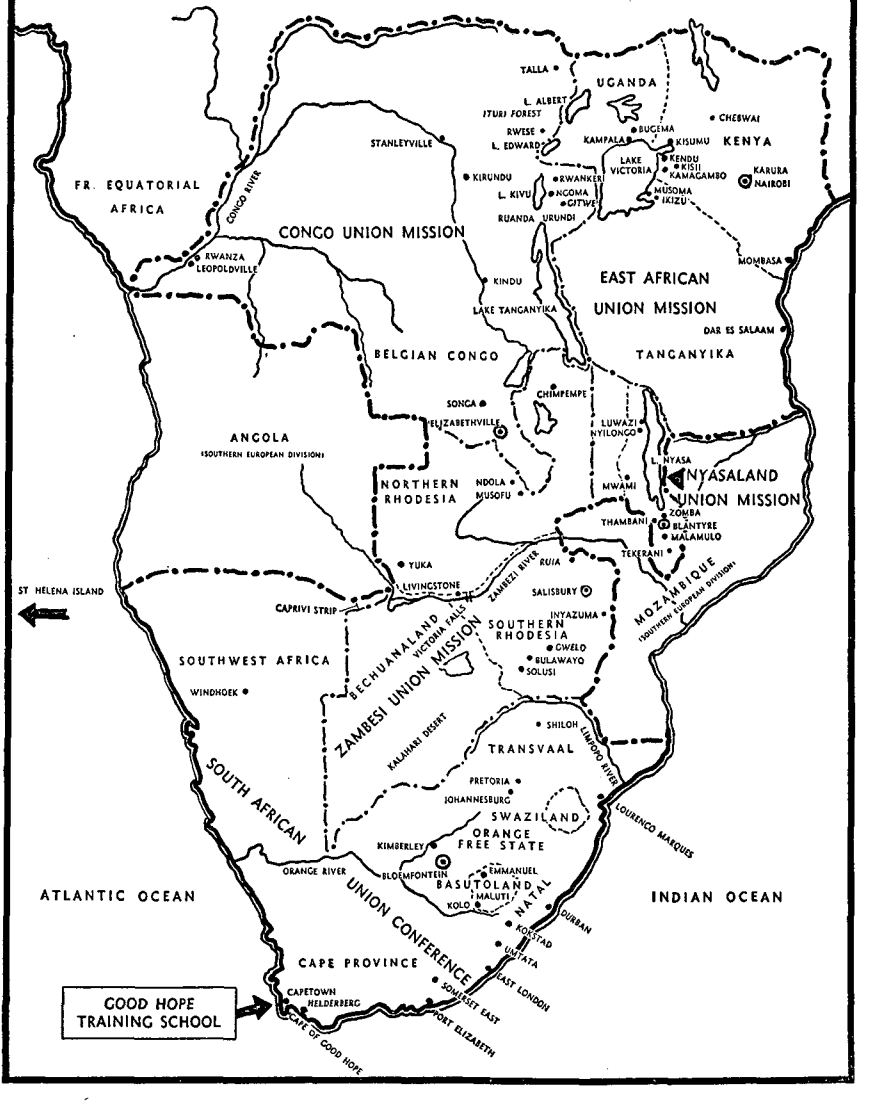
UNION MISSION	POPULATION	CHURCHES	CH. MEM.	S.S. MEM.
CONGO	15,976,415	323	55,210	129,510
EAST AFRICAN	25,131,129	250	41,263	77,869
NYASALAND	2,500,000	68	15,176	20,356
SOUTH AFRICAN U.C.	14,917,742	217	15,864	19,892
ZAMBESI	4,672,200	133	25,179	46,207
DIVISION TOTALS	63,197,486	991	152,692	293,834