

*M. C. Wilcox.*

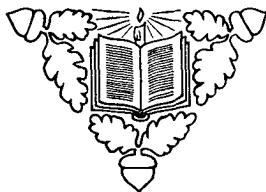
# Sabbath-School Lesson Quarterly

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SENIOR DIVISION  
SECOND QUARTER  
APRIL TO JUNE, 1914

EPISTLE  
TO THE  
ROMANS



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

*LESSON I—Righteousness, but How?*

APRIL 4, 1914

DAILY STUDY OUTLINE		
<b>Sunday</b>	<b>The apostle's desire; the ignorance of the people</b>	<b>Ques. 1-3; notes 1, 2</b>
<b>Monday</b>	<b>Righteousness by faith</b>	<b>Ques. 4-11; notes 3-5</b>
<b>Tuesday</b>	<b>"Whosoever"—"How shall they hear?"</b>	<b>Ques. 12-16</b>
<b>Wednesday</b>	<b>Old Testament comments</b>	<b>Ques. 17-20; notes 6, 7</b>
<b>Thursday</b>	<b>Review of the lesson</b>	
<b>Friday</b>	<b>Supplementary Questions</b>	

LESSON SCRIPTURE: Romans 10.

Questions

1. What was the apostle's desire and prayer for his people? Verse 1. Note 1.
2. To what did he bear witness? Verse 2.
3. Of what were they ignorant? Whose righteousness did they seek to establish? Verse 3. Note 2.
4. What is the object of the law? Verse 4. Note 3.
5. What will come to the man who perfectly obeys the law? Verse 5.
6. How many have now, through perfect obedience, this right to live? Rom. 3:23.

7. What does the righteousness by faith admonish not to say? Rom. 10:6, 7. Note 4.

8. What does righteousness by faith say? Verse 8.

9. What is necessary to salvation? Verse 9.

10. What will faith and confession bring? Verse 10. Note 5.

11. Who will not be put to shame? Verse 11.

12. What is said about distinction between men and races? What shows the equality of all before God? Verses 12, 13.

13. What pertinent questions does the apostle ask? Verse 14 and first clause of verse 15.

14. What is said of those who preach the good tidings? Verse 15.

15. Do all accept the glad message? Verse 16.

16. Upon what is faith based? Verse 17.

17. How many have heard this gospel message? Verse 18. Note 6.

18. What effort was put forth to arouse them? What prophecy of the Gentiles is mentioned? Verse 19.

19. What prediction of the Gentiles is quoted from Isaiah? Verse 20. Note 7.

20. But what did God say of those who sought to establish their own righteousness? Verse 21.

### Notes

1. "My . . . prayer."—Notwithstanding that the Jews rejected our Lord and persecuted His servants, Paul knew that many of them, even in their persecution of God's people, had real zeal for God, but they did it ignorantly. Had they known, they would not have crucified the Lord's Christ. Acts 3:17; 1 Cor. 2:8. Paul, remembering his own misguided experience, could pray earnestly for them. We do not see as God sees. Men of whom we feel hopeless, may be on the very eve of turning to God. The

Revised Version reads, "zeal for God," in verse 2, instead of "zeal of God."

2. "Establish their own righteousness."—That is what every one tries to do who does not know God, who has not by revelation (Matt. 16:17) seen God, or who forgets His infinite holiness. He who holds ever in view the righteousness of God, will abhor himself and honor God. The gospel places the glory of man in the dust and exalts Jesus Christ.

3. "End of the law."—The word "end" in this text means *aim* or *object*, as in James 5:11. The *aim*, or *object*, of the law is to bring men to Christ. It shuts man in the prison-house of sin with but one door, Christ. It, like a hard master, leads or drives the sinner to Christ as the only source of righteousness. Rom. 7:7, 24, 25; Gal. 3:23, 24. Then in Christ the righteousness, the requirement, of the law is fulfilled in those who walk after the Spirit. Rom. 8:4. Faith in Christ, we have learned, establishes the law in the heart.

4. Righteousness by faith is personified and made to speak for itself. It does not demand that man shall do great things by which he will take glory to himself. Man is not to descend into the deep, nor must he climb up to heaven; all he needs to do is to yield himself, and believe in Christ Jesus, who has come down to him. Thus it was in the days of Moses. They did not need to climb up to the serpent, but "look and live." Thus it is now. Jesus the Lord, the Saviour, has come down to us. Open the heart, and let faith see Him there. And it is all in the word which faith brings, with its cleansing power, within the heart.

5. "Unto righteousness."—There is much belief which merely accepts facts and no more. Faith accepts righteousness, reaches to it, makes it its own. The faith which stops short of righteousness is a failure.

6. "Their sound."—The voice of God speaking through His works; for the quotation is from Ps. 19:4. Sometimes He speaks in dread majesty, sometimes in marvelous wisdom, sometimes in the terrible tempest, in the soft-breathing night breezes, in the mighty oak, in the tiny floweret, in all the wonders of the jeweled dome above us. In a thousand different ways is proclaimed to the thoughtful, longing heart the power, the wisdom, and the love of God. There has always been light enough to lead to God, and there is sufficient potency in one ray to save the soul who receives and follows the light.

7. "I was found of them that sought Me not."—All through God's work with Israel, He desired to make them instruments of salvation to the nations. He placed them in the center of civilization, in the highway of the nations, that they might

minister light to the peoples of earth. He taught them this in object-lesson, in precept, in psalm, in prophecy. But all these blessings they took to themselves, and perverted them into curses. We hold our blessings only by using them for others.

### Supplementary Questions for Home Study

1. Should we place any one outside of God's limit and power to reach and save? For how many, then, should we pray?

2. In the light of this lesson, can we prosper spiritually and not bear witness for God?

## LESSON II — Election by Grace

APRIL 11, 1914

DAILY STUDY OUTLINE		
Sunday	"God hath not cast away His people"	Ques. 1-5; note 1
Monday	A disappointment; why some were hardened	Ques. 6-9; notes 2, 3
Tuesday	Israel's fall; salvation to the Gentiles	Ques. 10-13; notes 4-6
Wednesday	Branches broken off; "grafted in"	Ques. 14-18; note 7
Thursday	Review of the lesson	
Friday	Supplementary Questions	

LESSON SCRIPTURE: Rom. 11:1-18.

### Questions

1. What proof did the apostle give that God had not cast off His people? Verse 1. Note 1.
2. What further proof does he cite? Verse 2.
3. How did Elijah feel? Verse 3.
4. What assurance did God give His servant? Verse 4.

5. What conclusion does the apostle draw from these instances? Verse 5.
6. But by what alone is this election? Verse 6.
7. What disappointment must necessarily come to Israel, who sought righteousness by works? Verse 7, first part. Note 2.
8. Who did obtain the righteousness they sought? Verse 7, last part.
9. Why were the rest blinded or hardened? Verse 8. Note 3.
10. Of what were they worthy? Verses 9, 10. Note 4.
11. What question does the apostle ask? What answer is given? Verse 11, first part.
12. What good thing came through their stumbling? For what purpose as regards Israel? Verse 11, last part. Note 5.
13. From what condition of Israel is most gained? Verse 12. Note 6.
14. To whom, and why, is the apostle thus writing? Verses 13, 14.
15. What comparison is drawn between the casting away and the receiving of the Hebrew people? Verse 15.
16. What proofs are given of character? Verse 16.
17. How did the Gentiles come in? What blessings thus came to them? Verse 17. Note 7.
18. What reason is given to show us we have no right to boast or glory? Verse 18.

#### Notes

1. "I also."—Paul was in his own experience a demonstration that God had not cast away the Jews from salvation. For if God could pardon Paul, who was a persecutor and blasphemer, He could pardon all who came to Him; for He is "no respecter of persons."

2. **"Israel hath not; . . . the election hath."**— Israel sought righteousness by works. But how could they obtain it? for all their works fell short of God's glory. Faith in the free grace of God was wanting. The election obtained righteousness, because they chose it, chose God's grace, God's righteousness in their behalf, chose all for which He had chosen them.

3. **"Blinded."**— Better "hardened," as in the margin. They were hardened because they would not accept God's way, and God let them have their own way.

4. **"Let."**— As they are determined to walk in their own way, let them have it, let them have all the fruitage thereof. All the things mentioned are the legitimate fruit and consequences of their own choice.

5. **"Their fall."**— Not their destruction as individuals, but their separation from God, their setting aside, as a special people. Christ had come. The true Israel—the Jew—was of the spiritual seed alone. See Rom. 2:28, 29; 9:6-8. "The leaders in the Jewish nation had signally failed of fulfilling God's purpose for His chosen people. Those whom the Lord had made the depositaries of truth had proved unfaithful to their trust, and God chose others to do His work."—*"The Acts of the Apostles,"* pages 78, 79.

But though cast off in their national capacity, God eagerly longed that they as individuals should come into the fold through Christ.

6. **"The fall . . . their fulness."**— God would have used the nation of Israel to enlighten the world in the fullest sense if they had yielded fully to Him; but when their whole effort and thought was for themselves, they held the world back from the riches of God's grace entrusted to them. Their fall as a nation, and the proclamation of the gospel to all alike, opened to the world the infinite riches of God's grace. But even greater blessings would have been given if they had yielded all, so that God could have used them as a positive force in the work of carrying the gospel.

7. **"Partakest of the Root."**— The Root of the holiness is Christ. If branches will not partake of His life, they die, or are cut off. As is the character of the source, so is that which it produces. The lump evidently refers to the loaves offered when Israel entered the land. See Num. 15:18-21. We must not lose sight of the fact that the term "Israel" is used in its twofold aspect. The Jews used it in its literal, fleshly, national aspect, and many Christian expositors do still. Paul recognized this, but his effort was to show to them that only Israel by faith was acceptable to God. So Abraham, Isaac, and Jacob—the fathers—obtained the blessings and the promise by faith. Therefore when



the people as a nation were set aside, the individuals were not. God had better things for them in a "fulness" not earthly, but heavenly.

### Supplementary Questions for Home Study

1. Which class grasps salvation, the mass or the remnant?
2. What proves that there was salvation for all in Elijah's time? What proves the same of Paul's day?
3. When did Israel settle her fate as a nation?
4. What Israel still survives?

## LESSON III — "The Fulness" of Jew and Gentile

APRIL 18, 1914

DAILY STUDY OUTLINE		
<b>Sunday</b>	<b>Admonition to the Gentiles</b>	<b>Ques. 1-5;</b> <b>note 1</b>
<b>Monday</b>	<b>The natural branches grafted in again</b>	<b>Ques. 6-9;</b> <b>note 2</b>
<b>Tuesday</b>	<b>How all the true Israel shall be saved</b>	<b>Ques. 10-13;</b> <b>notes 3, 4</b>
<b>Wednesday</b>	<b>God's mercy upon all</b>	<b>Ques. 14-17;</b> <b>notes 5-7</b>
<b>Thursday</b>	<b>The all-sufficiency of God</b>	<b>Ques. 18, 19;</b> <b>notes 8, 9</b>
<b>Friday</b>	<b>Review of the lesson</b>	

LESSON SCRIPTURE: Rom. 11:19-36.

### Questions

1. What would the converted Gentiles be likely to say regarding their union with God? Verse 19.
2. Why were the Hebrew branches broken off? How did the Gentile Christian stand? What spirit should he manifest? Verse 20.
3. What solemn admonition is then given? Verse 21.

4. What does the apostle ask us to behold? Verse 22, first part. On whom was his severity manifest? Second part.

5. Toward whom was goodness exercised? On what conditions? Verse 22, last part. Note 1.

6. What will be done to those who through unbelief have been cut off, if they believe? Verse 23.

7. What comparison does the apostle draw? Verse 24. Note 2.

8. Of what would he not have them ignorant? Why? Verse 25, first part.

9. What is the mystery? Verse 25, last part.

10. In whom did the Hebrews find fulness? John 1:16.

11. In whom do the Gentiles find fulness? Col. 2:9, 10. Note 3.

12. What will be the result of this experience? Rom. 11:26, first part. What prophecy will thus be fulfilled? Verse 26, last part. Note 4.

13. What covenant included this full salvation? Verse 27. Compare Heb. 8:10-12.

14. What seemingly contradictory statement does the apostle make concerning the children of Israel? Verse 28. Note 5.

15. What assurance is given concerning the gifts and calling of God? Verse 29. Note 6.

16. What should the believing Gentiles know? Verses 30, 31.

17. What has God done to all? Why? Verse 32. Note 7.

18. What is said of God's wisdom and knowledge? Verse 33. Note 8.

19. In what is His all-sufficiency shown? Verses 34-36. Note 9.

### Notes

1. **"Behold therefore the goodness."**—There is goodness in God's severity. It cut off the Jews as a nation. It did not cut off a single Jew as an individual. If he would not believe, he remained in condemnation. His name as Israel, with the character of a sinner, would not save him. But the severity against those who fell in a national way opened in an equal way to every one the goodness and mercy of God, where "there is neither Jew nor Greek, there is neither bond nor free."

2. **"Contrary to nature."**—According to nature the fruit borne is that of the scion, the engrafted piece, not the root; but contrary to nature, the scion itself becomes changed, and the root indicates the character of the fruit. The Root of Israel is Christ Jesus. The Gentile is a wild olive-branch. But the fruit is of the Root, not the branch.

3. **"The fulness."**—This term has been greatly perverted. It has been made to mean the conversion of the Jews and their restoration as a nation in the last days. But if the fulness applies to Jews or Gentiles as persons, it must include every one, and we know that not all of either class will be converted. The simple Scripture truth is much clearer. The fulness is that which supplies all needs. To the Jew it was offered in Christ Jesus. And of Him John says, "Of His fulness have all we received, and grace upon grace." "For it pleased the Father that in Him should all fulness dwell." Col. 1:19. There every believing Jew found it. But addressing the Gentile Christians, Paul said, "In Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full." Col. 2:9, 10, R.V. The fulness of Jew and Gentile is in Christ Jesus our Lord; and the blindness, or hardness, happened to Israel until all the covenant blessings in Christ were offered to the Gentiles.

4. **"And so."**—That is, by faith in Christ, the Fulness, shall Israel be saved. "Thou [the Gentile convert] standest by faith," and the Jews will stand also if they abide not in unbelief in Christ the Fulness. And therefore there shall come "out of Zion the Deliverer." Only in the Deliverer can fulness of blessing be found.

5. **"Enemies . . . beloved."**—Looked upon as a whole, as a nation, the Israelites were excluded, cast off for the sake of all others; but they are beloved still for the sake of the covenants made with the fathers.

6. **"Without repentance."**—God does not repent of the good He has done. Man may misuse His gifts, despise His good-

ness, yet Infinite Love will not repent that He bestowed that love. For God loves mankind, not because it is lovable, but because He is love; and "we love, because He first loved us."

7. "All . . . all."—And God has done this because Infinite Wisdom knew that only in His mercy was there hope for man. Man may fix up ten thousand schemes by which it is thought he singly or unitedly may save himself, but all his efforts will prove futile. All are in unbelief, for all have sinned, and He in His goodness proffers mercy unto eternal salvation to all.

8. "Riches, . . . wisdom, . . . knowledge."—In the fulness of God rests our hope, not in the hoped-for sufficiency of ourselves.

9. Of Him in their origin, through Him in their disposal, unto Him that all His purposes may be fulfilled to His glory. It would seem that the apostle was carried away with God's marvelous plan of saving man, as he closes this doctrinal part of this marvelous epistle. The grace of Christ, given in God's wisdom, love, and power, meets all man's needs, solves all perplexities, works for man's eternal good, and redounds to the praise and glory of God.

### LESSON IV — A Living Sacrifice

APRIL 25, 1914

DAILY STUDY OUTLINE		
<b>Sunday</b>	<b>An appeal</b>	<b>Ques. 1-5; notes 1-5</b>
<b>Monday</b>	<b>Members of one body</b>	<b>Ques. 6-9; notes 6, 7</b>
<b>Tuesday</b>	<b>How and why the gifts are given</b>	<b>Ques. 10, 11; note 8</b>
<b>Wednesday</b>	<b>The gifts; their order; how exercised</b>	<b>Ques. 12-15; notes 9, 10</b>
<b>Thursday</b>	<b>Review of the lesson</b>	
<b>Friday</b>	<b>Supplementary Questions</b>	

LESSON SCRIPTURE: Rom. 12:1-8.

LESSON HELPS: 1 Corinthians 12; Eph. 4:7, 8, 11, 12.

#### Questions

1. By what does the apostle beseech his brethren? Verse 1, first clause. Note 1.

2. What does he plead with them to do? Verse 1, last part. Note 2.

3. To what should we not be conformed? Verse 2, first clause. Note 3.

4. How should we be transformed? Verse 2, second clause. Note 4.

5. What will we thus prove? Verse 2; last clause. Note 5.

6. How should a man not think of himself? Verse 3, first part. Note 6.

7. How should he think of himself? Verse 3, last part.

8. Of what are we members? Verses 4, 5. Note 7.

9. How do we become members of His body? 1 Cor. 12:13.

10. How are gifts bestowed? Rom. 12:6; 1 Cor. 12:11.

11. For what purposes are they bestowed? Eph. 4:11, 12. Note 8.

12. What gifts are mentioned in our lesson? Rom. 12:6-8.

13. In what order does the apostle elsewhere present these gifts? 1 Cor. 12:28.

14. Of what gift are all recipients? Rom. 12:7, first clause. Note 9.

15. How should these gifts be exercised? See verses 6-8. Note 10.

#### Notes

1. "Therefore."—In view of all God's mercies, as set forth in all that has gone before. All the wonderful doctrinal teaching set forth is nothing unless it is revealed in the life. As Chrysostom remarks, it is as though Paul "brought the Benefactor Himself to supplicate."

2. **"Present."**—"The verb used is the regular word used for bringing to offer in sacrifice."

**"Your bodies."**—"The body is the organ of practical activity, which practical activity is to be dedicated to God; better still, as an indication that the sanctification of Christian life is to extend to that part of man's nature which is more completely under the bondage of sin."—*Alford*.

**"A living sacrifice."**—In contrast to the offerings of beasts which were slain. The beast could be offered but once; the body is a continual sacrifice, denying itself all the evil tendencies and lusts, and serving God positively.

**"Reasonable."**—Logical, spiritual. It is rendered both.

3. **"Conformed."**—Shaped, molded from without.

4. **"Transformed."**—"Transfigured," molded from within. The world molds us for death; under the creative power of God, we grow into His image.

5. **"Good, and acceptable, and perfect"** does not apply to the will of God—that can not be otherwise—but that we in ourselves may prove "what is the will of God, namely, that which is good and well-pleasing in Him, and perfect."

6. **"Not to think of himself more highly,"** etc.—A proper abiding conception of the gifts of God's Spirit, or spiritual gifts, would prevent an undue estimate of our own power and ability, and foster humility, and would also keep us from becoming worshipers of men. "There is a play on the words here in the original, which can only be clumsily conveyed in another language: 'not to be high-minded above that which he ought to be minded, but to be so minded as to be sober-minded.'"—*Alford*.

7. **"One body."**—Christ is the Head (Eph. 1:22, 23; Col. 1:18), and, of course, believers are members one of another; "for by one Spirit are we all baptized into the one body." 1 Cor. 12:13. So should we ever regard each other.

8. **"Gifts."**—Read 1 Corinthians 12; Eph. 4:7-12; and the parable of the talents in Matthew 25 and that of the pounds in Luke 19. We will learn, from these scriptures, that the gifts were bestowed upon the church by our Lord through the Spirit when He ascended; that gifts are bestowed upon all; that they are given for His people to improve and to profit by in the upbuilding of the church and the work of the ministry; that they are given as God wills—not as man wills; that they are to remain in the church till our Lord's return; that then all will have to account for their use. These gifts are very precious, and our Lord likens them to highest denominations of money in the Jewish and Roman systems.

9. **"Ministry."**—Service. All who can accept Christ can minister for, or serve, Him; for ministry means service. And

ministry for Christ is to serve not as we choose, but as He directs. Thus serving, the lowliest tasks become glorified.

10. "**With simplicity.**"—Better, "with liberality," or "liberally." "**With cheerfulness.**"—"It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that cheerfulness is so peculiarly required, and so frequently wanting."—*Alford*. How do you answer the offending one who has apologized or who asks forgiveness? Do you *cheerfully* say, I freely and fully forgive? or does your very manner imply that in your heart you condemn?

### Supplementary Questions for Home Study

1. How many spiritual gifts are named in the New Testament?
2. Which is placed first? Which second?
3. To what member of the physical man may the gift of prophecy be likened?
4. According to what are the gifts bestowed? Matt. 25:15.
5. Are the gifts natural, or supernatural? What is the difference between the "gift" and the "ability"?

## LESSON V — *Practical Duties and Privileges*

MAY 2, 1914

### DAILY STUDY OUTLINE

Sunday	Love one another	Ques. 1-4; notes 1, 2
Monday	Profitable admonitions	Ques. 5-9; notes 3, 4
Tuesday	Our relation to others	Ques. 10-14; note 5
Wednesday	Treatment of enemies	Ques. 15-18; notes 6, 7
Thursday	Review of the lesson	
Friday	Supplementary Questions	

LESSON SCRIPTURE: Rom. 12:9-21.

**Questions**

1. How should love be exercised? Verse 9, first part. Note 1.
2. What should we abhor? Verse 9, second part.
3. To what should we cleave? Verse 9, last part.
4. How should we regard each other? Verse 10. Note 2.
5. How diligent should we be? Verse 11, first part. Note 3.
6. What disposition should we manifest in the Lord's service? Verse 11, last part.
7. What profitable injunctions are next given? Verse 12.
8. How should others be remembered? Verse 13. Note 4.
9. How should we regard our enemies? Verse 14; Matt. 5:44.
10. How should we join others in their experiences? Rom. 12:15.
11. What should be our general course of conduct? Verse 16.
12. What course should we not pursue toward those who wrong us? Verse 17, first part.
13. What example should we set? Verse 17, last part.
14. How should we live with others? Verse 18. Note 5.
15. What should we not seek to do for ourselves? Verse 19, first part. Note 6.
16. To whom should we commit our cause? Verse 19, last part.



17. How should we treat an enemy? Verse 20.

18. By what should we not be overcome? How may we overcome? Verse 21. Note 7.

### Notes

1. **"Without dissimulation."**—The Revised Version reads, "Let love be without hypocrisy." In other words, let it not be pretense. Let it come from the heart, born of God, "shed abroad" by the Holy Spirit. Rom. 5:5.

2. **"Kindly affectioned."**—The word in the original is that used for affection toward near relatives. Alford renders the text, "In love of the brethren be affectionate one to another; in giving honor, outdoing one another." "Not waiting to be loved by another, but thyself spring forward to the act, and make the beginning."

3. **"Not slothful."**—"In diligence, not slothful."—*Alford*. It pertains first of all to the Lord's business; and yet all the Christian's business ought to be the Lord's business. Whether it be raising corn, or building houses, or keeping books, he should be doing all for God, under whose all-searching eye all work must come at last. We can not do God's business for Him and ours for ourselves; all should be for God. How can we understand otherwise "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"? But how far short we come! We will find when we plan for God, He will plan for us.

4. **"Given to hospitality."**—Alford says, "This is but a feeble rendering of the original, which is pursuing, making earnestly a point of hospitality." Chrysostom says, "He does not say *practising*, but *pursuing*, teaching us not to wait for those that are in need, but rather to run after them and track them out."

5. **"Live peaceably."**—It may not be possible, but it must not be our fault. As much as depends upon us, we should live in peace. "Follow peace with all." Heb. 12:14; Rom. 14:19. We may always have peace with God. Rom. 5:1.

6. **"Give place unto the wrath of God,"** R.V.—We should leave all avenging of wrongs with God. He knows all motives. He will deal justly—that which man can never do in his wrath. Of Jesus it is said that He "committed His cause to Him that judgeth righteously." 1 Peter 2:23, margin.

7. **"By evil."**—The Christian's weapons, motives, purposes, are not retaliation, not to destroy. He is to return good for evil, sweetness for the bitter. He will find that such things will be more effective for good than it would be to heap coals of fire

on the head of an enemy. In his own life he is to fight the evil by filling the thoughts, the heart, the life, with God. We never put away evil, never overcome evil, by dwelling upon it. "Fill our hearts with Thy love, that there may be no room for competing affections," is a good prayer.

### Supplementary Questions for Home Study

1. How can the natural heart be made to abhor evil?
2. Can a Christian disconnect his business from his religion?
3. How may we continue instant, or steadfast, in prayer?
4. Will a true Christian endeavor to "get even" with an enemy?

## LESSON VI—*Duty Toward Governments; Last-Day Warnings*

MAY 9, 1914

DAILY STUDY OUTLINE		
Sunday	Our duty to civil authority	Ques. 1-6; notes 1-3
Monday	The function of rulers; paying tribute	Ques. 7-9; notes 4, 5
Tuesday	Fulfilling the law	Ques. 10-13; notes 6, 7
Wednesday	Understanding "the time"	Ques. 14-19; notes 8, 9
Thursday	Review of the lesson	
Friday	Supplementary Questions	

LESSON SCRIPTURE: Romans 13.

### Questions

1. To what should every soul be subject? Verse 1, first part. Note 1.

2. From whom proceeds all power? Verse 1, last part.

3. What is said of those who resist civil authority? Verse 2.

4. To what are rulers a terror? Verse 3, first part. Note 2.

5. What then is the proper course to pursue? Verse 3, last part.

6. What is the ruler in his proper sphere? Verse 4. Compare Jer. 27:6, first part. Note 3.

7. What motive should impel the Christian to right actions? Rom. 13:5; 1 Peter 2:13. Note 4.

8. What further duties do we owe these powers? Rom. 13:6.

9. What therefore should we render? Verse 7. Note 5.

10. What obligation only is it wise to assume? Of what is love the fulfilling? Verse 8. Note 6.

11. What general summary is given of the law in reference to our duties to our fellows? Verse 9.

12. What does love not do? Verse 10, first part.

13. In what therefore is love summed up? Verse 10, last part. Compare John 14:15; 15:10; 1 John 5:3. Note 7.

14. What should God's children know in these days? Rom. 13:11, first part. Note 8.

15. Why should this knowledge stir them? Verse 11, last part.

16. What is said of the time? Verse 12, first part.

17. What should we cast off, and what put on? Verse 12, last part.

18. How should we walk? Verse 13. Compare 1 Thess. 5:4, 5; Luke 21:34. Note 9.

19. What injunction includes all duties? Rom. 13:14.

#### Notes

1. **"Be subject."**—Be cheerfully obedient. Neither follow Gentile rebellions, nor imbibe the seditious spirit of the Jews; for all authority is of God's ordaining or permission. "His precepts regard an established power, be what it may. It, in all matters lawful, we are bound to obey. . . . If the civil power commands us to violate the law of God, we must obey God before man. . . . These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs. They are all only subordinate portions of the great duty of obedience to law. . . . But even when law is hard and unreasonable, not disobedience, but legitimate protest, is the duty of the Christian."—*Alford*.

2. **"A terror."**—The tendency of all proper civil power is salutary, notwithstanding the abuses in government. It would be a fearful world if there were not civil, organized authority. The worst of tyrannical government is better than wild anarchy.

3. **"God's minister."**—Nebuchadnezzar, even in his proud idolatry, is called God's "servant." He may not have known it, but he was, nevertheless, the minister of God. This has no doubt been true of other governments. Yet apart from God's overruling guidance, they have all shown the inherent greed and perversity of fallen humanity.

4. **"Conscience' sake."**—A higher motive than fear or force actuates the Christian. His own conscience, "for the Lord's sake," will keep him. He needs not laws to compel him or prevent him, but to inform him as to what the proper authority requires. So long as the authority of the government is exercised in the sphere of civil authority, every true Christian will obey its requirements.

5. **"Tribute."**—The payment of money for the state. "Custom" is toll, or tax, on produce. "Fear" is to be exercised toward those having power, set over us; and "honor" toward all upon whom the state has conferred distinction.

6. Dean Alford remarks: "Pay all other debts. Be indebted in the matter of love alone. This debt increases the more, the more it is paid, because the practise of love makes the principle of love deeper and more active."

7. **"Love . . . law."**—Love toward God is unworthy of the name if it will not delight to keep God's law. Love fulfils the law by doing it willingly, gladly.

8. **"Knowing the time."**—Not mere duration, but the special, appointed season, the character of the generation and the period in which we live, foretold by great prophecies and signs.

9. **"As in the day."**—God's children are of the day. The revelers, the dishonest, the immoral, are of the night, and it is toward the dawning of the morning that such a class are always locked in deepest slumber.

### Supplementary Questions for Home Study

1. Give three examples, in the Scripture, in which men stood for God against the decrees of government.

2. How did Jesus distinguish between duty to God and duty to government?

3. What is absolutely essential that we may fulfil the law?

## LESSON VII — *Each to His Own Master; Judge Not*

MAY 16, 1914

DAILY STUDY OUTLINE		
<b>Sunday</b>	<b>Relationship between believers</b>	<b>Ques. 1-5; notes 1, 2</b>
<b>Monday</b>	<b>Judge not; differences between believers</b>	<b>Ques. 6-12; notes 3-6</b>
<b>Tuesday</b>	<b>The price paid</b>	<b>Ques. 13-15</b>
<b>Wednesday</b>	<b>The Judgment</b>	<b>Ques. 16-18; note 7</b>
<b>Thursday</b>	<b>Review of the lesson</b>	
<b>Friday</b>	<b>Supplementary Questions</b>	

LESSON SCRIPTURE: Rom. 14:1-12.

### Questions

1. How should we treat those weak in the faith? Verse 1. Note 1.

2. What may one class in the church believe? Verse 2, first part.

3. What might the weak-do? Verse 2, last part.

4. What caution is given against judging? Verse 3.  
Note 2.

5. What rebuke is given to the one who assumes to judge others? Verse 4, first part.

6. What admonition does Jesus give concerning this matter? Matt. 7:1.

7. To whom must each one stand or fall? Rom. 14:4, second part.

8. What can God do for every true child, despite human judgment? Verse 4, last part. Note 3.

9. To what other differences among Christians did the apostle refer? Verse 5, first part. Note 4.

10. What was every man to be? Verse 5, last part.  
Note 5.

11. To whom and for whom do all serve who are children of faith? Verse 6. Note 6.

12. Why can we not say it is the business of no one but ourselves what we do? Verse 7.

13. To whom do we live or die? To whom do we wholly belong? Verse 8.

14. What price has been paid for us? Verse 9; 1 Cor. 6:19, 20.

15. In view of the price paid for us, what pertinent questions are asked both classes? Rom. 14:10, first part.

16. Before what tribunal shall we all stand? Verse 10, last part.

17. What scripture is quoted in proof of this? Verse 11. Compare Isa. 45:23.

18. Of whom and to whom shall each one give account? Rom. 14:12. Note 7.

## Notes

1. **"Weak in the faith."**—Alford suggests that this "weak in the faith" was probably the over-scrupulous Jewish convert afraid of meats offered to idols, or of being brought into contact with undiscoverable uncleanness. In foreign lands he abstained from prepared food, and ate only that which he could trace from nature to his own use. Various ceremonial days had strong hold upon a conscience not wholly enlightened and a faith not strong. These converts were to be received as Christians, and their doubtful thoughts not judged or condemned.

2. **"Not judge."**—The very scrupulous should not "judge"—condemn—his brother who eats, for God has received him. The strong in faith should not "despise"—consider as of no account—the brother who was wavering, doubtful, perhaps over-scrupulous.

3. **"Shall be holden up."**—Despite man's judgment, God is able to make His children stand. One of the great, dominant thoughts of this chapter is, Judge not.

4. **"Every day."**—By "every day" we must not conclude that the Sabbath is included. This is guarded in the great fundamental law, the Decalogue, over which there can be no question. The expression means the "every day" of the days apart from the Sabbath, such as the Passover, day of Atonement, etc. See Ex. 16:4, where the term "every day" is used, including only "the six working-days." Compare Ex. 16:4, 27, 28; Eze. 46:1. The controversy and the questionings pertained to the national feast-days, as Passover, Pentecost, and others, which had been celebrated as a matter of lifelong habit by the Jews. As feasts of Levitical obligation they were no more of force after the cross, but as national festivals they had a strong hold upon many among the Jewish converts.

5. **"In his own mind."**—God holds each one responsible. Each person must, or should, decide for himself. And this is true in moral as well as ceremonial observances. The power of choice is for each individual to exercise.

6. "And he that regardeth not the day, to the Lord he doth not regard it" is not found in the Revised Version, not being in the best Greek manuscripts.

7. **"Each one."**—The great Judgment-day is an individual affair. We can not hide in the crowd, nor shield ourselves by some one else. We must then stand alone, face to face, so to speak, with God. He is the Lawgiver, He is the Judge. Bearing this in mind, we shall not care to judge or despise or condemn our brother. The great thought of the lesson will be ours, "*Judge not, that ye be not judged.*"

**Supplementary Questions for Home Study**

1. Is the emphasis in this lesson upon diet, or upon judging?

2. What great rule should govern our eating and drinking? 1 Cor. 10:31.

3. What is the great rule regarding Sabbath observance? Ex. 20:8-11; Isa. 58:13.

*LESSON VIII — The Call of Faith*

MAY 23, 1914

DAILY STUDY OUTLINE		
<b>Sunday</b>	<b>Stumbling-blocks</b>	<b>Ques. 1-4; notes 1, 2</b>
<b>Monday</b>	<b>Charity for others; the kingdom of God</b>	<b>Ques. 5-8; notes 3, 4</b>
<b>Tuesday</b>	<b>"Follow after the things which make for peace"</b>	<b>Ques. 9-12; note 5</b>
<b>Wednesday</b>	<b>Great general principles</b>	<b>Ques. 13-16; note 6</b>
<b>Thursday</b>	<b>Review of the lesson</b>	
<b>Friday</b>	<b>Supplementary Questions</b>	

LESSON SCRIPTURE: Rom. 14:13-23.

**Questions**

1. In view of the great price which God has paid for us, and of the great fact that we must all stand before Him in judgment, what should we not do? Verse 13, first part.

2. About what should we be careful? Verse 13, last part. Note 1.

3. Of what was the apostle persuaded? Verse 14, first part.

4. What exception did he make? Verse 14, last part. Note 2.



5. If we have no regard for our brother's weakness, what reproof do we merit? Verse 15; first part.

6. What should our liberty not do? Verse 15, last part.

7. To what end should love and wisdom control our liberty? Verse 16. Note 3.

8. In what does the kingdom of God not consist? What are its essentials? Verse 17. Note 4.

9. What may be said of the soul who possesses these essentials of the kingdom? Verse 18.

10. What two things should we therefore pursue? Verse 19.

11. What should we not do for the sake of food? Verse 20, first part. Note 5.

12. If even good things cause stumbling, what are they to us? Verse 20, last part.

13. What great general principle does the apostle enunciate? Verse 21; 1 Cor. 8:13.

14. Whom alone should our faith guide or control? Rom. 14:22, first part.

15. Who in these matters may be accounted happy? Verse 22, last part.

16. What brings condemnation? Why? Verse 23. Note 6.

#### Notes

1. "**Judge this rather.**"—Let your judging, your discernment, your criticism, turn upon your own acts. If you are strong, look beyond yourself to your weak brother. "None of us liveth to himself, and no man dieth to himself." More than your own desire and tastes is the soul of your weak brother. Let no act of yours put a stumbling-block or an occasion for stumbling in his way. See Matt. 18:6.

2. "**Nothing unclean.**"—The uncleanness here referred to must, in the light of the earlier part of the chapter, have reference to ceremonial uncleanness in that mixed church of Jew and

Gentile converts. Nevertheless, if the conscience of the Christian Jew said they were unclean, let him not violate his conscience. To him they were unclean. Let him keep his conscience free.

3. Your strong faith is good. Let it not justly be condemned.

4. **"Kingdom of God."**—The kingdom of God is founded upon the eternal principles of righteousness; and from that righteousness, received by faith, come peace and joy in the all-controlling Spirit of God. "Seek ye first the kingdom of God, and His righteousness," are the words of Jesus. Matt. 6:33.

5. **"Destroy not."**—Destroy neither yourself in overindulgence, nor your neighbor by a bad example.

6. **"Because he eateth not of faith."**—*Faith* has respect to God, and centers in Him. It has respect not alone to His promises, but to His precepts. In all things it defers to Him, yields to Him. "Without faith it is impossible to please Him." Not to please Him is to be out of harmony with Him, and out of harmony with God is sin.

#### Supplementary Questions for Home Study

1. Although neither food nor drink can save us, does that fact give us liberty to follow our appetite? Prov. 23:1-3.

2. What does the wise man say regarding wine? Prov. 23:31, 32.

3. What should be the rule of life? 1 Cor. 10:31.

### LESSON IX — *Helping the Weak; Glorifying God*

MAY 30, 1914

DAILY STUDY OUTLINE		
Sunday	An example in self-denial	Ques. 1-4; notes 1, 2
Monday	Purpose of the Scriptures; unity	Ques. 5-8; notes 3, 4
Tuesday	Glorifying God; the ministry of Christ	Ques. 9-13
Wednesday	Other prophecies; a blessed experience	Ques. 14, 15; notes 5, 6
Thursday	Review of the lesson	
Friday	Supplementary Questions	

LESSON SCRIPTURE: Rom. 15:1-13.

## Questions

1. What ought the spiritually strong to do? What ought they not to do? Verse 1.
2. What exhortation is given us? What is the end in view? Verse 2. Note 1.
3. What example is given us in self-denial for others? Verse 3, first part. Compare Matt. 16:24.
4. What prophecy of Christ is quoted in support of this? Verse 3, last part; Ps. 69:9. Note 2.
5. What does the apostle declare concerning all the written Scriptures? Rom. 15:4, first clause.
6. What is the great purpose expressed for which they were written? Verse 4, last clause. Note 3.
7. What prayerful exhortation does the apostle utter? Verse 5. Note 4.
8. What will be the result of this unity? Verse 6.
9. What further exhortation does the apostle give? Verse 7.
10. For what was Jesus our Lord a minister to the Hebrews? Verse 8.
11. How much farther did His ministration reach? Verse 9, first part.
12. What scripture is quoted in proof of this? Verse 9, last part. Compare Ps. 18:49.
13. What other scripture is quoted to show that the good tidings must come to the Gentiles? Rom. 15:10. Compare Deut. 32:43.
14. What further prophecies of our Lord are quoted? Rom. 15:11, 12. Compare Ps. 117:1; Isa. 11:10. Note 5.

15. For what blessed experience in God's children does the apostle pray? Verse 13. Note 6.

### Notes

1. **"Please his neighbor."**—Not to that neighbor's hurt, but to that neighbor's good. The Christian is to upbuild his neighbor. That is one of the purposes of the gifts. Eph. 4:12. This is the law of God's kingdom,—every one in his appointed place, every one working for all others, and each served by all, blessed by all. Only love can do this.

2. **"It is written."**—The words quoted from this psalm are addressed to the Father, not to man. But they show that Jesus, while doing the Father's work, bore in His own person all the reproaches that men had cast upon the Father. They show that Jesus pleased not Himself.

3. **"Through patience and comfort of the Scriptures."**—Through the patience and comfort which the Scriptures give, hope is born and confirmed in the hearts of the children of faith. "The expression, 'Whatsoever things were written aforetime,' applies to the *whole ancient Scriptures* (the Old Testament), not to the prophetic parts only."—*Alford*.

4. Dwell on the clauses of the text—"the God of patience," the long-suffering God; "the God of . . . consolation," the comforting God; "like-minded one toward another," to build one another up; not according to the world, or our own limited, imperfect way, but "according to Christ Jesus." Then will God indeed be glorified.

5. The praise given to God shows how far His salvation extended, and it included both Jew and Gentile. It all centers in the Root, our blessed Lord.

6. **"The God of hope."**—The God of patience, or long-suffering, is also the God of hope, the One from whom all our hopes spring, in whom they all center. The inspired prayer is God's promise to the children of faith. He will fill the believer with all joy and peace, that hope may abound. The power through which this is accomplished is that of the Holy Spirit.

### Supplementary Questions for Home Study

What are some of the promises made to the fathers? How many things do they include? See Gen. 12: 2, 3; 13: 14, 15; 17: 1-8; 22: 16-18; Rom. 4: 13; Acts 24: 14, 15; Heb. 11: 8-16; Gal. 3: 29.

*LESSON X — Ministering God's Blessings*

JUNE 6, 1914

DAILY STUDY OUTLINE		
<b>Sunday</b>	<b>Paul's regard for the Roman believers; his duty to them</b>	<b>Ques. 1-3</b>
<b>Monday</b>	<b>The apostle's ministry</b>	<b>Ques. 4-7</b>
<b>Tuesday</b>	<b>Hindrances and desires</b>	<b>Ques. 8-11;</b> <b>note 1</b>
<b>Wednesday</b>	<b>The apostle's plans</b>	<b>Ques. 12-16;</b> <b>notes 2, 3</b>
<b>Thursday</b>	<b>His request of the brethren</b>	<b>Ques. 17-21;</b> <b>note 4</b>
<b>Friday</b>	<b>Review of the lesson</b> <b>Supplementary Questions</b>	

LESSON SCRIPTURE: Rom. 15:14-33.

**Questions**

1. Of what three things was Paul persuaded of the Roman believers? Verse 14.
2. How only could they be filled with all goodness and knowledge? Gal. 2:20.
3. What did the apostle feel it necessary to do? Rom. 15:15.
4. What kind of work did God expect of him? Why? Verse 16.
5. In thus serving God, in whom might he glory? Verse 17.
6. Of what things only would he speak? Verse 18.
7. How was the power of God manifest through him? What was the result? Verse 19.
8. What was he ever anxious to do? Verse 20. Note 1.
9. What scripture evidently urged Paul thus to work? Verse 21. Compare Isa. 52:15.
10. What did his work in new fields prevent him from doing? Rom. 15:22.

11. What did he say of his present field of labor? What did he long for? Verse 23.

12. What did the apostle conditionally promise? For what did he hope? Verse 24. Note 2.

13. What was he then purposing to do? For what purpose? Verse 25. Compare Acts 19:21; 20:22; 24:17.

14. What contributions did he expect to take with him? Rom. 15:26. Compare 2 Cor. 9:1, 2.

15. With what spirit had the contributions been made? Rom. 15:27, first clause. Compare 2 Cor. 9:11, 12.

16. What mutual obligation did the apostle mention? Rom. 15:27, last part. Note 3.

17. After Paul had been to Jerusalem, what did he purpose to do? Verse 28.

18. In what fulness of blessing did he expect to come to them? Verse 29.

19. What did he earnestly ask the brethren to do? Verse 30.

20. For what four things did he wish them to pray? Verses 31, 32.

21. What benediction did he pronounce upon them? Verse 33. Note 4.

#### Notes

• 1. **"Another man's foundation."**—Paul wanted proof from God for his own labors. He did not care or dare to speak of others' work, but only of his own. Verse 18. He would lay but the one foundation, Christ Jesus. 1 Cor. 3:11. Much of the success of many evangelists is in building on the foundation laid by devoted souls who have preceded them. Nearly all apostates who have "greater light" tarry around churches, endeavoring to split them, instead of working, and teaching the new theories which they hold as light, in the new fields.

2. **"Journey into Spain."**—It is a matter of dispute among scholars as to whether the great apostle ever visited Spain. Such,

he tells us, was his intention. He did visit Rome, but under far different circumstances from those he had planned. Yet with him it was well. Rom. 8:28.

3. "Debtors they are."—The world looks upon the spiritual blessings lightly, upon the temporal as of far greater value. Yet the temporal things perish with the using, the spiritual things are eternal. Would that God's gifts might be better and more strongly appreciated. We would then see that even our temporal things are increased by them.

4. "Peace."—In turbulent Rome, God's children had need of peace. In this turbulent world, how much we need the "God of peace" at all times! But this is the legacy which the blessed Saviour left for His people here in the world. John 14:27.

#### Supplementary Questions for Home Study

1. What mighty wonders is God's gospel now working?
2. What is the mightiest miracle it has wrought in you?
3. What power is manifest in this scripture? 2 Cor. 5:17.

### LESSON XI—Greetings and Unity

JUNE 13, 1914

#### DAILY STUDY OUTLINE

Sunday	Phebe commended	Ques. 1, 2; note 1
Monday	Priscilla and Aquila	Ques. 3, 4; note 2
Tuesday	Other workers mentioned	Ques. 5-8; notes 3, 4
Wednesday	A warning against deceivers	Ques. 9, 10; note 5
Thursday	Words of courage to the believers	Ques. 11, 12; note 6
Friday	Review of the lesson	

LESSON SCRIPTURE: Rom. 16:1-20.

#### Questions

1. Whom did Paul commend to the church at Rome? Verse 1. Note 1.

2. What did he ask them to do for her? Why?  
Verse 2.

3. What two other laborers does Paul next name?  
Verse 3. Note 2.

4. What reasons does he give as to why they were worthy of honor? Verse 4.

5. Who are next mentioned? Verses 5-7. Note 3.

6. What other workers unknown to us does he name?  
Verses 8-15. Note 4.

7. Against what class did the apostle warn the church? Verse 17.

8. What were the characteristics of these persons?  
Verse 18. Compare Phil. 3:19.

9. What could he say of the church in Rome? Rom. 16:19, first part. Note 5.

10. Yet while the apostle rejoiced in this, what did he wish? Verse 19, last part.

11. What assurance of triumph does the apostle give them? Verse 20, first part. Note 6.

12. What benediction does he pronounce upon them?  
Verse 20, last part.

#### Notes

1. "Cenchrea" was the eastern part of Corinth, about nine miles distant. It seems to have been a town of considerable importance in the apostle's day. It is now known as Kichries. Phebe was a servant, or deaconess, at Cenchrea, and may well have been the bearer of this epistle. Pliny, in his letter to the emperor Trajan, speaks of two Christian handmaids whom he tortured, and whom he declares were called *ministrae*, or deaconesses.

2. Priscilla and Aquila were among the strong lay helpers of the gospel. Priscilla seems to have been the more prominent, as her name is sometimes mentioned first. Paul first met them at Corinth. Acts 18:2. They were natives of Pontus, and went with Paul to Ephesus. Here they instructed Apollos in the truth. They then went to Rome, and later returned to Ephesus. They had gathered in Rome a church which met in their own house.



3. Epænetus, according to the Revised Version, was of Asia instead of Achaia. We know naught of these persons only as they are here mentioned by the apostle. It was good to know that Paul had relatives in Rome, who accepted the truth before he did, consequently were known to the apostles. Junia was probably the wife of Andronicus.

4. Of this list of Christians (verses 8-15) we know naught, save that Rufus is supposed to be the son of Simon of Cyrene. Mark 15:21. The mother of Rufus seems also to have been like a mother to Paul, one of the mothers whom Paul found by following Christ. Mark 10:29, 30. But all God's unknown workers are recorded on high. The mention of these shows how Paul regarded individually his personal helpers.

5. Rome was then the center of the world. All information went out more readily from Rome to all parts of the empire than from any other center. Churches elsewhere became greatly interested in the believers who were under the shadow of the palace of the Cæsars. The apostle did not wish them to be wise in wickedness, but to know naught of it. We do not need to study counterfeits to know the genuine, but we do need to know the genuine that we may discern at once the counterfeit.

6. A renewal, in promise, of the prophecy made 4,000 years before. Gen. 3:15. At the very longest, the triumph of evil will soon be over. The light afflictions are for a moment, the triumph is an eternal weight of glory. 2 Cor. 4:17.

## LESSON XII—*The Obedience of Faith*

JUNE 20, 1914

DAILY STUDY OUTLINE		
Sunday	Salutations	Ques. 1-3; notes 1, 2
Monday	Benediction; believers established	Ques. 4-7
Tuesday	A mystery	Ques. 8-10; note 3
Wednesday	The mystery revealed	Ques. 11-14; note 4
Thursday	Obedience made possible; the closing verse	Ques. 15-17; note 5
Friday	Review of the lesson	

LESSON SCRIPTURE: Rom. 16:21-27.

## Questions

1. What fellow worker and friend of Paul sent greeting to the church at Rome? Verse 21. Note 1.
2. Who wrote the epistle for Paul? What did he say? Verse 22.
3. What others sent salutations? Verse 23. Note 2.
4. What benediction did the apostle repeat? Verse 24.
5. What did he say God is able to do? Verse 25, first clause.
6. By what are we established? 2 Chron. 20:20; Heb. 13:9.
7. According to what does God establish us? Rom. 16:25, last part.
8. How was the mystery kept in times past? Verse 25, last part. Note 3.
9. In what sense was the gospel kept secret? Eph. 3:5, 6.
10. What had been the condition of the unbelieving Gentile world? Eph. 2:12.
11. When and in whom was the mystery of the gospel made fully manifest? Rom. 16:26, first clause. Compare John 1:14.
12. By what is it made known to us? Rom. 16:26, second clause.
13. According to what is this mystery made known? To whom? Verse 26, third clause.
14. For what purpose is it made known? Verse 26, last part. Note 4.
15. How only is obedience possible? Gal. 5:6; 1 John 5:3.
16. To whom is the glory of all this revelation ascribed? Through whom? Rom. 16:27.
17. What is the closing word? Verse 27. Note 5.

## Notes

1. Timotheus we know as Timothy, Paul's "son in the faith" and fellow worker. For Lucius see Acts 13:1; Jason, Acts 17:5; Sopater, Acts 20:4. The identity of none of these is certain, but probable.

2. Gaius is mentioned in 1 Cor. 1:14 as having been baptized by Paul. The word rendered "chamberlain" seems to refer to treasurer, and it is so rendered by Alford and others. This shows that the gospel had reached high official circles.

3. God's great plan of salvation is not new. Sin did not take Him by surprise. All the efforts of Satan against the government of heaven have made more glorious God's love and mercy. The death of Jesus, designed of the evil one to destroy the kingdom of God, in God's wisdom opened up and revealed such depths of God's love as amazed the universe. The silence of the ages burst into an eternal song of praise.

4. "Obedience."—This is the purpose of the gospel. The "obedience of faith," the trusting, loving obedience of the child to a father worthy to be loved. If the gospel fails in this, it fails of its purpose. But, praise God, it never fails.

5. Amen.—"Yea," "verily," "it is true." It is a Hebrew word meaning *firm, constant, certain, sure*. It affirms the truth of what is spoken. Let it be in us, all that God designs in this epistle, in Christ Jesus. For "all the promises of God in Him are yea, and in Him Amen."

## LESSON XIII — Review

JUNE 27, 1914

## DAILY STUDY OUTLINE

Sunday	Righteousness, but how? election by grace	Lessons 1 and 2 — Rom. 10: 1 to 11: 18
Monday	"The fulness" of Jew and Gentile; a living sacrifice	Lessons 3 and 4 — Rom. 11: 19 to 12: 8
Tuesday	Duties and privileges; duty toward governments; last-day warnings	Lessons 5 and 6 — Rom. 12: 9 to 13: 14
Wednesday	To his own master; judge not; the call of faith	Lessons 7 and 8 — Romans 14
Thursday	Helping the weak; glorifying God; ministering God's blessings	Lessons 9 and 10 — Romans 15
Friday	Greetings and unity; the obedience of faith	Lessons 11 and 12 — Romans 16

LESSON REVIEW, CHAPTERS 10 TO 16.

## Questions

LESSON I. Why did the Jews not find righteousness? What is the end, or object, of the law? How is the obtaining of righteousness described? To how many is it offered? Romans 10.

LESSON II. Give proof that the Lord did not cast off His people. How only do Jews or Gentiles become the true Israel of God? In whom is the fulness of both Jew and Gentile found? Rom. 11:1-18.

LESSON III. Why were the Hebrew branches broken off? What assurance is given concerning the gifts and calling of God? What is said concerning the wisdom of God? Rom. 11:19-36.

LESSON IV. What earnest exhortation does the apostle give? How do we become members of the body? How, and for what purpose, are the gifts bestowed? Name some of these gifts. In what order are they presented by the apostle? Rom. 12:1-8.

LESSON V. How is love manifested? To what should we cleave? What should we abhor? Repeat some of the injunctions of chapter 12. What should be our attitude toward an enemy? Rom. 12:9-21.

LESSON VI. What should be our attitude toward civil powers? What is said of those who resist the civil authority? When the civil power interferes between us and our duty to God, what should we do? Of what is love the fulfilling? How is love summed up? What should those do who know the times? Romans 13.

LESSON VII. How should we treat those weak in the faith? What rebuke is given those who judge others? To whom is each accountable? What is said of our in-

fluence? To whom do we all belong? What did our salvation cost? Before what solemn tribunal must we all stand? Rom. 14:1-12.

LESSON VIII. Of what was the apostle persuaded? In what does the kingdom of God not consist? What principles sum up the kingdom? Who alone should be directed by our individual faith? What brings condemnation? Rom. 14:13-23.

LESSON IX. What should those do who are strong spiritually? For what purpose are the Scriptures written? What strong exhortation does the apostle give? What will be the result of unity? Rom. 15:1-13.

LESSON X. Of what was Paul persuaded in reference to the Roman believers? Of what was he a minister? What did Paul purpose to do after he had been to Jerusalem? What earnest exhortation did he give the brethren? What benediction did he pronounce upon them? Rom. 15:14-33.

LESSON XI. Name some of the persons commended by Paul to the church at Rome. Against what class is a warning given? Rom. 16:1-20.

LESSON XII. Who wrote the epistle to the Romans for Paul? By what are we established? What mystery is mentioned? In what sense was the gospel kept secret? How was it fully manifested? To what does the gospel bring men? Rom. 16:21-27.

A note from the editor outlining the subject-matter that will appear in the next series of the

## Signs of the Times



HE "Signs of the Times," in its next series, will contain as interesting matter as can be secured from the best talent in the Seventh-day Adventist denomination. Our leading men, not merely in this country, but in China, Japan, India, Africa, Europe, Australia, South America, and the islands of the sea, have promised to contribute valuable articles upon various phases of our great message.

Toward the close of the present series, and extending well through the next, will be issued a line of articles setting forth our educational principles, in which attention will be called to our schools in all parts of the world. Illustrations of groups of young men and women who are preparing to give this message to the ends of the earth will appear in connection with these articles.

In like manner there will be a series of articles giving the principles of health that we are taking to the world, together with illustrations of groups of young men and women who are training as physicians and nurses in order that they may join in the great work of giving the third angel's message.

Similar articles will present a brief history of our publishing work.

There will also be a further line of articles giving a brief account of our great missionary evangelistic work and its miraculous spread into every part of the habitable globe.

The object in presenting these four lines of special articles will be to show the breadth and significance of the great world-wide movement that we call the third angel's message.

Another special feature for the next series will be a number of articles from the pen of Mrs. E. G. White on the subject of "divine healing." These articles will be a special help in dispelling the mists of Christian Science and other such kinds of spurious faith healing.

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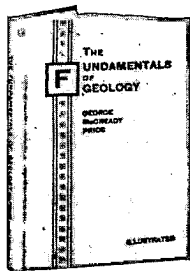
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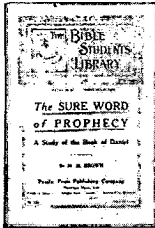
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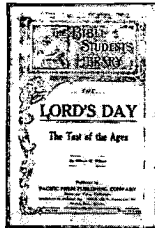
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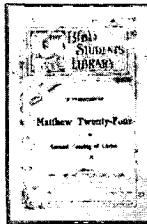
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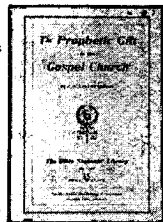
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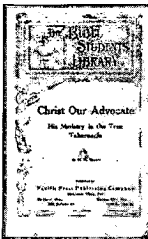


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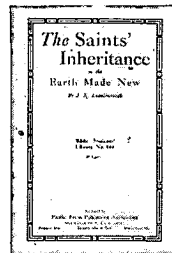


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