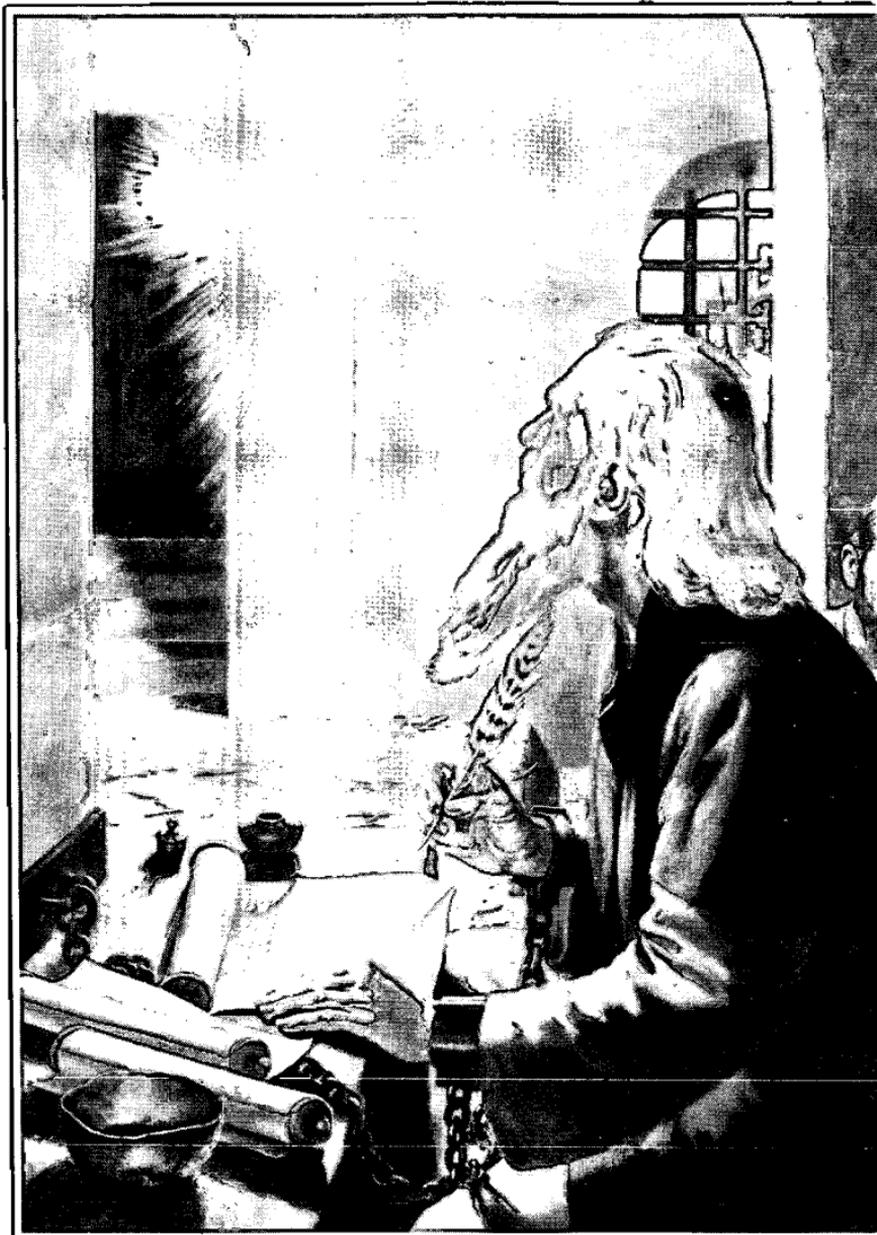


God's Way of Setting Men Right

Studies From the Book of Romans



Second
Quarter
1972

Sabbath School Lesson Quarterly

Adult Division, No. 308, Second Quarter, 1972

Outline of Topics

1. God's Way of Dealing With Sin
2. The Just Judgment of God
3. Made Right With God by Faith
4. Justification Versus Condemnation
5. Christ, the Deliverer From Sin
6. Walking With Jesus
7. God's Dealing With Jew and Gentile
8. Justification by Faith, an Old Testament Principle
9. The Sovereignty and Mercy of God
10. Exhortations to Church Members
11. Love and Tolerance in the Life of the Christian
12. Mercy for the Gentiles
13. Called According to His Purpose

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The Blessing of Daily Study

“Every day some portion of time should be appropriated to the study of the lessons, not merely in learning to mechanically repeat the words, while the mind does not comprehend the meaning; but to go to the very foundation, and become familiar with what is brought out in the lesson.”—*Counsels on Sabbath School Work*, page 53.

My 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.

(signed)

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GOD'S WAY OF SETTING MEN RIGHT

(Studies From the Book of Romans)

General Introduction

The Jewish colony at Rome to whom the apostle Paul addresses the epistle to the Romans represents in large part people who had come to the city because of its commercial advantages. Some were wealthy and influential. Others were slaves brought from Jerusalem by Pompey to adorn his triumph and later set free. Although the Jews dwelling in Rome enjoyed the favor of the Caesars, they were held in contempt by the general population of the Romans.

There were Jews of the synagogue to whom the gospel had not yet been preached, or by whom it had long since been rejected. Others were in contemptuous ignorance of "this sect" which was "everywhere spoken against." Acts 28:22. It was to these chief spokesmen that Paul expounded the kingdom of God; and in the epistle he wrote, "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.

The message of Romans shows how the gospel and the gospel alone fully answers the need which all men have for salvation. It deals with the law, with sin, and with grace. By exaggerating some features and disregarding others, it is easy to give an air of plausibility to very different and widely separated views about Romans. There could be lengthy discussions also about the purpose of the epistle.

We could hope that a discussion of the lessons will center not so much about Paul and his background and his times as around what the Lord was saying to that generation and to this one through His servant. All Scripture is given to us "by inspiration of God." There are deep veins of truth in the book of Romans that the people of God need for this time of revival and reformation. Let us not overlook them.

GOD'S WAY OF DEALING WITH SIN

1

"This epistle [Romans] is really the chief part of the New Testament and the purest gospel, which not only deserves to be known by heart by a Christian, word for word, but to be studied daily as the daily bread of the soul."—Martin Luther.

"For 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.

The Christians at Rome were a community of diverse people drawn from various nations and creeds in which practically every variety of Christian thought and feeling then current found a place. One of the great religious questions of the time was the relationship of Judaism to Christianity and of Gentile converts to Jewish practices then being observed by Jewish Christians.

Paul hoped to be able to preach the gospel to the Jews of the synagogue in Rome, some of whom held the followers of Christ in contempt. It is clear also that Paul hoped to preach the gospel to the Gentiles at Rome who had not yet heard it.

The book of Romans represents a detailed exposition of God's plan for the salvation of mankind as it is revealed in the gospel. The substance of its teaching is that the gospel and the gospel alone fully answers the soul's need for salvation, and this is a need which neither paganism nor Judaism could satisfy.

"The apostle regarded himself as 'debtor both to the Greeks, and to the barbarians,' as well as to the Jews; but he never lost sight of the decided advantages possessed

by the Jews over others, 'chiefly, because that unto them were committed the oracles of God.' . . . It is of this gospel of Christ, equally efficacious for Jew and Gentile, that Paul in his epistle to the Romans declared he was not ashamed."—*The Acts of the Apostles*, page 380.

LESSON OUTLINE

1. **Messenger of the Gospel**
Rom. 1:1, 2
2. **The Divine Purpose**
Rom. 1:5, 6
3. **The Church in Rome**
Rom. 1:7-10
4. **Theme of the Epistle**
Rom. 1:16
5. **Sinners Without Excuse**
Rom. 1:18
6. **Results of Apostasy**
Rom. 1:23-25

March 26

**Part 1
MESSENGER
OF THE GOSPEL
Rom. 1:1, 2**

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which He had promised afore by His prophets in the Holy Scriptures)."

While the twelve disciples had been chosen by Jesus and were with Him during His earthly ministry (Acts 1:21), Paul had not enjoyed this advantage. But he was nonetheless an apostle by divine call. Gal. 1:1. Though he considered himself as "one born out of due time" (1 Cor. 15:8), perhaps a reference to the lateness of his conversion, his call was no less real or effectual.



What was the good news Paul sought to preach? Rom. 1:3.

The gospel that tells of Christ's sacrifice for the lost is the fulfillment of all that was old, the starting point of all that was new. It says that God has been with us, that He has unveiled Himself to us here, so that He might be, as man, the restorer of mankind.



What did Paul offer as proof of the divinity of Christ? Rom. 1:4.

THINK IT THROUGH

We are commissioned, as was Paul, to carry the gospel to our generation. But now, when transgression has almost reached its limit, am I readily satisfied with offering the Lord trifling acts of service?

"For the epistle to the church at Rome, every Christian has reason to thank God.

"In this letter Paul gave free expression to his burden in behalf of the Jews. Ever since his conversion, he had longed to help his Jewish brethren to gain a clear understanding of the gospel message. 'My heart's desire and prayer to God for Israel is,' he declared, 'that they might be saved.'

"It was no ordinary desire that the apostle felt. Constantly he was peti-

tioning God to work in behalf of the Israelites who had failed to recognize Jesus of Nazareth as the promised Messiah. 'I say the truth in Christ,' he assured the believers at Rome, 'my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.'—"The Acts of the Apostles," page 374.

FOR FURTHER STUDY: "Prophets and Kings," page 105; "Gospel Workers," pages 264, 265.

March 27

Part 2
THE DIVINE
PURPOSE
Rom. 1:5, 6

"By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name: among whom are ye also the called of Jesus Christ."

The Scriptures speak of various kinds of calls. One is a call to civil service. God called Cyrus to the conquest of nations and to be the protector of Israel. Isa. 45:1, 4. A person's secular employment is said to be his calling; it is the work to which God invites him. 1 Cor. 7:20. There is also a call to office, as when Paul was called to the apostleship. Rom. 1:1. Thus every true minister of the gospel is called of God. 1 Cor. 12:7-11. There is also a call to mankind, wherever the gospel is preached, to believe in the Lord Jesus Christ and be saved. But though all without exception are thus invited, few accept and hence few are chosen. Matt. 22:1-10; Acts 17:30; compare Prov. 8:4; Isa. 55:6, 7.



Through his apostleship, what was Paul to lead the Gentiles to do? Rom. 1:5, 6.

Today's English Version captures the meaning of the Greek in a very interesting way:

"Through Him God gave me the privilege of being an apostle, for the sake of Christ, in order to lead people of all nations to believe and obey. This also includes you who are in Rome, whom God has called to belong to Jesus Christ."

The gospel calls for a response on the part of the hearer. 1 Peter 1:22; Acts 6:7. God commands as well as invites and offers. 1 John 3:23. Unbelief and rejection of Christ constitute rebellion against God. Faith is itself obedience. When God speaks, men are not to quibble and offer their own reasoning, but they are to believe and accept.



Who are called of Christ? 1 Cor. 1:2, 7; Acts 9:32; Eph. 1:1.

THINK IT THROUGH

Am I willing to obey all that the Lord has said, or do I have some reservations about what His Word plainly says I should do?

"The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and

the laws of men. Here the dividing line will be drawn. There will be but two classes. Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion."—"The Desire of Ages," page 763.

FOR FURTHER STUDY: "Steps to Christ," pages 60, 61.

March 28

Part 3
THE CHURCH
IN ROME

"To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you."

Rom. 1:7-10

— It is the grace of God that transforms man into the likeness of his Maker.

"Through the power of Christ men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is Christ in you, the hope of glory."—*The Acts of the Apostles*, page 476.



Why did Paul wish to visit Rome? How does he speak of those to whom he must preach? Rom. 1:11-15.

Faith is strengthened when it is shared. There is a law pervading God's works by which the giver becomes the receiver. The seed comes back in the harvest; the ocean receives the rain that it gives off in evaporation. Nothing is so injurious as selfishness; nothing is so remunerative as benevolence.

THINK IT THROUGH

Am I so living that my neighbors will better understand and love God? Am I living up to my privilege to advance daily in the Christian life?

"In His wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth. It is the plan of Heaven that those who have received light shall impart it to those in darkness. Humanity, drawing its efficiency from the great Source of wisdom, is made the instrumentality, the working agency, through which the

gospel exercises its transforming power on mind and heart."—*The Acts of the Apostles*, page 134.

"God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work."—*The Desire of Ages*, page 142.

FOR FURTHER STUDY: "Selected Messages," Bk. 1, pp. 359-361; "Gospel Workers," pages 265, 266.

March 29

Part 4
THEME OF THE
EPISTLE
ROM. 1:16

"For 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."

The gospel is power. This power is manifested when a sinner abandons his life of sin. Paul himself was a living illustration of what the power of God can do for a man. The gospel of Christ succeeds even when imprisonment, stripes, destitution, and disgrace have been powerless to reform.



"What is the nature of the righteousness that comes to us through the gospel? Rom. 1:17.

God's way of dealing with sin is the dominant theme of the whole epistle. Compare Romans 3:21-26, in which God's righteousness is especially revealed in the death of Christ. Compare Rom. 10:2; Phil. 3:9.

"The righteousness of Christ will not cover one cherished sin. A man may be a lawbreaker in heart; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God's law looks into the secrets of the heart. Every act is judged by the motives that prompt it. Only that which is in accord with the principles of God's law will stand in judgment."—*Christ's Object Lessons*, page 316.

"Nor is it a righteousness that the sinner must work out for himself through long and weary processes of thought or evolution or sacrifice and penance and pilgrimage; it comes to the believer wholly apart from all that human power can do."—Milton Charles Wilcox, *Studies in Romans*, page 21.

THINK IT THROUGH

If nature shows God's power in creation, and the Flood furnishes proof of His destructive power, then the gospel reveals His power to save. Are you ashamed of the gospel? Are you fearful to make known your identification with it?

"In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus.

"As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness, that heaven's light may shine upon us, that our character may be developed into the likeness of Christ."—"Steps to Christ," page 68.

FOR FURTHER STUDY: "Testimonies," Vol. 3, pp. 333, 377; "The Ministry of Healing," page 147.

March 30

Part 5
SINNERS WITHOUT
EXCUSE
Rom. 1:18

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

When men renounce God, they turn to substitutes. In Bible times they chose to worship the works of God's hands and objects of their own making, including images of themselves. Nothing has been too mean, or too obscene, for man to worship.

▶ **What reason does Paul give for the wrath of God against man? Rom. 1:19, 20.**

"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's Object Lessons*, page 18.

▶ **What is the terrible result of apostasy? Rom. 1:21, 22.**

Men stand condemned because their conduct does not measure up to their knowledge of God. Having this knowledge, they failed to glorify and worship Him who is disclosed in creation and in their consciences. A darkened mind leads to futility and frustrated thinking which always ends in foolishness and chaos.

"It is a mistake to suppose that idolatry was the gradual growth of well-disposed but unenlightened human thinking. Its rise was sudden. It was conceived in intentional rebellion. . . . It was brought into being to counteract the will and worship of the true and known God."—Seiss, *Lectures on the Apocalypse*, Vol. 3, p. 119.

"The heathen systems of sacrifice were a perversion of the system that God had appointed."—*The Desire of Ages*, page 28.

THINK IT THROUGH

Could I fall under condemnation because I am not learning all I could learn about God and the Scriptures?

"God allows men a period of probation; but there is a point beyond which divine patience is exhausted, and the judgments of God are sure to follow. The Lord bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for

mercy will no longer be heard, and the rebellious element that continues to reject the light of truth will be blotted out, in mercy to themselves and to those who would otherwise be influenced by their example."—"Prophets and Kings," page 276.

FOR FURTHER STUDY: "The Great Controversy," pages 561, 562, 627-629.

March 31

Part 6
RESULTS OF
APOSTASY

"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen."

Rom. 1:23-25

A hoist operator in a slope mine needs merely to loose the connection, and the cars by their own weight rush down the incline and dash themselves to pieces. A physician has merely to retire when his orders have been repeatedly disregarded, to deliver his patient to protracted suffering and possibly to a premature grave. In like manner, if God delivers men who reject Him to their lusts, they will sink into the lowest depths and finally to everlasting destruction.



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



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

"Sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven."—*The Desire of Ages*, page 37.

THINK IT THROUGH

What form does apostasy take in modern-day churches?

"In its human wisdom the world cannot know God. Its wise men gather an imperfect knowledge of God from His created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation He has made of Himself in Christ, will obtain only an imperfect knowledge of Him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to His will, will make men idolators. Professing

themselves to be wise, they will become fools.

"Those who think they can obtain a knowledge of God aside from His Representative whom the Word declares is 'the express image of His person' (Heb. 1:3), will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it cannot represent God, it cannot reveal the character of God in its moral perfection."—"Selected Messages," Bk. 1, p. 295.

FOR FURTHER STUDY: "Prophets and Kings," pages 305, 306.

Answers: (1) False; (2) obedience; (3) impart, spiritual gift, established; (4) True; (5) wrath, ungodliness, unrighteousness, truth; (6) Sin had become a science, vice a religion.

-
6. How complete was the apostasy spoken of by Paul? _____
- _____ and _____ of men, who hold the _____ in unrighteousness."
5. Complete: "For the _____ of God is revealed from heaven against all _____ the book of Romans. _____"
4. True or False: God's way of dealing with sin is the dominant theme of _____, to the end ye may be _____."
3. Complete: "For I long to see you, that I may _____ unto you some _____ (a) prayer, (b) speaking in tongues, (c) obedience, (d) lawlessness. _____"
2. Multiple choice: Salvation is received by faith; what is the fruit of faith? _____ time Marthew was called. _____"
1. True or False: Paul was called to be an apostle to the Gentiles at the same _____

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **TO TEST YOUR STUDY POWER**

THE JUST JUDGMENT OF GOD 2

“Many professed Christians are in a fair way to lose both worlds. To be half a Christian and half a worldly man makes you about one-hundredth part a Christian and all the rest worldly.”—Ellen G. White.

“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.

Impartiality is one of the most important qualifications of a judge. Without it no amount of knowledge or ability can inspire confidence. Yet it is by no means a common quality. Even the judge who sets out to be conscientious is often influenced by prejudices and by the law itself, which, in some instances, may favor the rich above the poor. But God is strictly impartial, and His law does not favor the rich. He who is righteous Himself could not favor the unrighteous without being implicated in their sin. But God's impartiality is seen in the fact that anyone can ask for and receive His goodness.

“God is too pure to behold iniquity. A sin is just as grievous in His sight in one case as in another. No exception will be made by an impartial God.”—*Testimonies*, Vol. 2, p. 447.

LESSON OUTLINE

1. **Human Versus Divine Judgment**
Rom. 2:1-3
2. **Righteous Judgment of God**
Rom. 2:5
3. **According to Man's Deeds**
Rom. 2:6-10
4. **The Jewish Moralist**
Rom. 2:17-20
5. **Circumcision and the Law**
Rom. 2:25-27
6. **How to Be a True Jew**
Rom. 2:28, 29

April 2

**Part 1
HUMAN VERSUS
DIVINE JUDGMENT**

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?”

Rom. 2:1-3

It is easy to discover sin in others, and it is simple to join in general confessions of sin in which we seem to include ourselves. But it is hard to acknowledge penitently a specific sin before God. There is in every man a subtle element of self-flattery which leads him to deny his own offenses while he is quick to condemn the sins of his neighbors.



**What is the attitude toward God's goodness of the man who judges another yet practices the same things?
Rom. 2:1-3.**

“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” Eccl. 8:11. It is the goodness of God that leads Him to bless us; it is His forbearance that holds back the avenging stroke against sin; it is His long-suffering that endures much provocation from the sons of men. . . .

“The Pharisees . . . came forth from their religious services, not humbled with a sense of their own weakness, not grateful for the great privileges that God had given them. They came forth filled with spiritual pride. . . .

“The people partook largely of the same spirit, intruding upon the province of conscience and judging one another in matters that lay between the soul and God. It was in reference to this spirit and practice that Jesus said, ‘Judge not, that ye be not judged.’”—*Thoughts From the Mount of Blessing*, pages 123, 124.

THINK IT THROUGH

In what ways have I learned the magnitude of sin? How do I look upon degrees of guilt when I am the guilty one? Am I looking to the imperfect judgment of my friends rather than to the true estimate of God?

“Do not set yourself up as a standard. Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others and in your heart condemn them if they do not

come up to your ideal. Do not criticize others, conjecturing as to their motives and passing judgment upon them.”—*Thoughts From the Mount of Blessing*, page 124.

FOR FURTHER STUDY: “SDA Bible Commentary,” on Rom. 2:1-3.

April 3

Part 2
RIGHTEOUS
JUDGMENT OF GOD
Rom. 2:5

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

The person who continues in sin is not only living dangerously today, but he is also treasuring up wrath against the day of wrath. The man who hardens his heart makes the wrath that will come upon him at last heavier and heavier by adding new sins day after day.

▶ **What is the difference between what is treasured in Rom. 2:5 and the "treasure" of Matt. 6:20?**

"God has given in His Word decisive evidence that He will punish the transgressors of His law. Those who flatter themselves that He is too merciful to execute justice upon the sinner, have only to look to the cross of Calvary. . . . All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost must bear in his own person the guilt and punishment of transgression."—*The Great Controversy*, pages 539, 540.

THINK IT THROUGH

What treasure am I storing in my heart? Is there any bad "treasure" that I must clean out in order to make room for the treasure of His Word?

"Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.

"The law of God is the standard by which the characters and the lives of

men will be tested in the judgment. . . .

"Those who in the judgment are 'counted worthy' will have a part in the resurrection of the just. . . . The righteous dead will not be raised until after the judgment at which they are accounted worthy of 'the resurrection of life.' Hence they will not be present in person at the tribunal when their records are examined and their cases decided. Jesus will appear as their advocate, to plead in their behalf before God."—*The Great Controversy*," page 482.

FOR FURTHER STUDY: "Testimonies," Vol. 4, pp. 384-387.

April 4

Part 3
ACCORDING
TO MAN'S DEEDS

Rom. 2:6-10

"Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile."

Deeds are seeds that continue to produce crops through many generations. The consequences of man's evil deeds may end only with the world's end. An ungodly example, wicked instructions, evil institutions, the blasphemous books which men write, are on this order. For their good deeds, those who believe in Jesus receive a reward of grace. Matt. 25:34-36; Heb. 6:10. For their evil deeds those who reject the counsel of God will be cast into outer darkness.

"Those whom Christ commends in the judgment may have known little of theology, but they have cherished His principles. . . . Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—*The Desire of Ages*, page 638.



How is God's impartiality in judgment described in Rom. 2:11-13?



How does God deal with those who do not know the law? Rom. 2:14-16.

THINK IT THROUGH

Do I have a humble and broken heart, subdued by genuine repentance? Do I appreciate the cost of Calvary? Am I truly penitent as I come before God?

"Every day we have been associating with men and women who are judgment bound. Each day may have been the dividing line to some soul; someone may have made the decision which shall determine his future destiny. What has been our influence over these fel-

low travelers? What efforts have we put forth to bring them to Christ?

"It is a solemn thing to die, but a far more solemn thing to live. Every thought and word and deed of our lives will meet us again."—"Testimonies," Vol. 5, p. 466.

FOR FURTHER STUDY: "Testimonies," Vol. 5, p. 466; "Christ's Object Lessons," pages 310-312.

April 5

Part 4
THE JEWISH
MORALIST

"Behold thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law."

Rom. 2:17-20

The Jew boasted of his covenant relation with God. The Jew expected salvation because he was a Jew. He also rested on his superior knowledge. Divine things had been especially revealed to him, and on this premise he expected a special favor from God. The Jew forgot that superior knowledge often heightens the guilt of sin and increases the certainty, the necessity, and the severity of punishment.



Although the Jewish moralists were preaching to the Gentiles, what were they themselves doing? Rom. 2:21-23.

"The apostle showed that religion does not consist in rites and ceremonies, creeds and theories. If it did, the natural man could understand it by investigation, as he understands worldly things. Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God's renewing power upon the soul."—*The Acts of the Apostles*, page 451.



By their hypocrisy how were the Jews causing the name of God to be regarded? Rom. 2:24.

THINK IT THROUGH

Is my life consistent with the things which I say I believe? Is my standard of conduct only a little above the world's standards? Or is the distinction decidedly apparent?

"A legal religion can never lead souls to Christ; for it is a loveless, Christless religion. Fasting or prayer that is actuated by a self-justifying spirit is an abomination in the sight of God. The solemn assembly for worship, the round of religious ceremonies, the

external humiliation, the imposing sacrifice, proclaim that the doer of these things regards himself as righteous, and as entitled to heaven; but it is all a deception. Our own works can never purchase salvation."—"The Desire of Ages," page 280.

FOR FURTHER STUDY: "SDA Bible Commentary," on Rom. 2:17-20.

April 6

**Part 5
CIRCUMCISION
AND THE LAW**

Rom. 2:25-27

"For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. . . . And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?"

Abraham received circumcision as a sign or seal that he was a worshiper of the true God. Unfortunately, many of his descendants had the seal without the corresponding experience of true worship.



What further significance had the rite of circumcision? Gen. 17:9-14; Acts 7:8.

"The Lord appeared unto Abraham, and said unto him, 'I am the Almighty God. Walk before Me, and be thou perfect, and I will make a covenant between Me and thee, and will multiply thee exceedingly. . . .'

"He then required of Abraham and his seed circumcision, which was a circle cut in the flesh, as a token that God had cut them out and separated them from all nations as His peculiar treasure. By this sign they solemnly pledged themselves that they would not intermarry with other nations; for by so doing they would lose their reverence for God and His holy law, and would become like the idolatrous nations around them."—*Spiritual Gifts*, Vol. 3, pp. 296, 297.



What other sign designated the Jews as worshipers of the true God? Eze. 20:20.

THINK IT THROUGH

In what way ought Christians today to follow the injunction, "come out from among" the world, "be ye separate," and "touch not the unclean thing"?

"For nearly forty years the children of Israel are lost to view in the obscurity of the desert. . . . During these years the people were constantly reminded that they were under the divine rebuke. In the rebellion at Kadesh they had rejected God, and God had for the time rejected them. Since they had proved unfaithful to His covenant, they were

not to receive the sign of the covenant, the rite of circumcision. Their desire to return to the land of slavery had shown them to be unworthy of freedom, and the ordinance of the Passover, instituted to commemorate the deliverance from bondage, was not to be observed."—"Patriarchs and Prophets," page 406.

FOR FURTHER STUDY: "The Acts of the Apostles," pages 189-196, 200.

April 7

**Part 6
HOW TO BE
A TRUE JEW**

Rom. 2:28, 29

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

The apostle is proving that both Jews and Gentiles are under sin. Because the Jew was so blinded, prejudiced, and self-righteous, this was a difficult proposition for him to accept.



What is the meaning of the word Jew? Rom. 2:28, 29.

The *Seventh-day Adventist Bible Dictionary* defines "Jew" as follows:

"A term occurring first in the time of Jeremiah designating a citizen or subject of the kingdom of Judah (2 Ki 25:25; Jer 32:12; 34:9; etc.). But the derived Hebrew term *Yehūdīth* occurs much earlier, in the days of King Hezekiah, to designate the Hebrew language (2 Ki 18:26; Is 36:11). Most of the returning exiles belonged to the tribe of Judah, since this restored community was established by those who had been carried captive from the kingdom of Judah nearly 70 years before."—Page 575.



What is true circumcision? Rom. 2:29. Compare Jer. 4:4.

"True circumcision is the worship of Christ in spirit and truth, not in forms and ceremonies, with hypocritical pretense."—*Fundamentals of Christian Education*, page 399.

THINK IT THROUGH

What is there in outward rites and practices which, of itself, can be acceptable to God? Since I have been baptized with water, have I ever examined myself to determine if I have been baptized with the Holy Spirit?

"In the past, Christ had been approached through forms and ceremonies, but now He was upon the earth, calling attention directly to Himself, presenting a spiritual priesthood, and placing the sinful human agent at the footstool of mercy. . . .

"These lessons Christ gave in His teaching, showing that the ritual ser-

vice was passing away, and possessed no virtue. 'The hour cometh,' He said, 'and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth.'"—*Fundamentals of Christian Education*," page 399.

FOR FURTHER STUDY: "SDA Bible Commentary," on Rom. 2:28, 29; "The Acts of the Apostles," page 204; "Fundamentals of Christian Education," page 399.

Part 7 ◇ SUMMARY QUESTIONS ◇ TO TEST YOUR STUDY POWER

1. True or False: It is easier to discover sin in others than to acknowledge one's own sins. _____
2. True or False: One who continues in sin is not necessarily in any danger. _____
3. Complete: "But _____, _____, and _____, to every man that worketh good, to the _____ first, and also to the _____."
4. True or False: Our religious experience is based mainly on rites, ceremonies, and creeds. _____
5. Complete: "And hallow _____ _____; and they shall be a _____ between Me and you, that ye may know that I am the _____ _____."
6. How does God look upon the spiritual attainments of Jews as against Gentiles? _____

MADE RIGHT WITH GOD BY FAITH 3

“Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.”—Ellen G. White.

“Being justified freely by His grace through the redemption that is in Christ Jesus.” Rom. 3:24.

“Since men have nothing by which they may set themselves right with God, justification must come as a free gift. Only when in all humility a man is prepared to acknowledge that he is destitute of the glory of God and that he has nothing in himself that would commend him to God is he enabled by faith to accept justification as a free gift. . . .

“The distinctive meaning attached to the term ‘grace’ in the NT, and especially in the writings of Paul, is that of the abundant, saving love of God toward sinners as revealed in Jesus Christ. . . .

“As in the case of the Israelites in their deliverance from Egypt, so also now our participation in the divine plan of redemption from sin requires the exercise of faith, a personal acknowledgment and acceptance of Jesus as our Redeemer, with all that such a step implies.”—*SDA Bible Commentary*, on Rom. 3:24.

LESSON OUTLINE

1. **Sinners Justified by Faith**
Rom. 3:21, 22
2. **Boasting Excluded**
Rom. 3:25-30
3. **Faith Establishes the Law**
Rom. 3:31
4. **How God Justifies the Ungodly**
Rom. 4:4-8
5. **Not Through Law, but Through Faith**
Rom. 4:13
6. **Imputed Righteousness**
Rom. 4:20-22

**Part 1
SINNERS JUSTIFIED
BY FAITH**

Rom. 3:21, 22

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.”

“When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ’s righteousness. The sinner can be justified only through faith in the atonement made through God’s dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.”—*Selected Messages*, Bk. 1, p. 389.



Why is God’s means of righteousness needed? Rom. 3:22, 23.



By what means is justification freely supplied? Rom. 3:24.

“What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ.”—Ellen G. White, *The Faith I Live By*, page 111.

THINK IT THROUGH

What is there in Israel’s experience of putting blood on the lintels and doorposts that suggests how I might accept the righteousness of Christ? Is this experience of accepting the righteousness of Christ one that I can say is truly my own?

“We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness.

If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned.”—“Steps to Christ,” page 62.

FOR FURTHER STUDY: “*SDA Bible Commentary*, Vol. 6, p. 1109; “*Selected Messages*,” Bk. 1, pp. 359-361.

April 10

**Part 2
BOASTING
EXCLUDED**

"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith."

Rom. 3:25-30

When we speak of Christ as being a propitiation for sin, we imply that He was appointed by God the Father to make an atonement for mankind. We indicate also that He took upon Himself the guilt of His people and that He suffered the punishment which they deserved.

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"—*The Desire of Ages*, page 25.



Of what specific boasting does Paul say the Jews were guilty? Rom. 2:17, 23.



Are there places for good works in the life of a Christian? 1 Tim. 5:9, 10; 6:18; 2 Tim. 3:17.

THINK IT THROUGH

Righteousness is a condition of character rather than conduct. Am I struggling to make an impression upon my fellow believers, or am I asking the Lord to help me to be right with Him?

"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. . . . If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our actions, will be in harmony with the

will of God as expressed in the precepts of His holy law. . . . Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai."—"Steps to Christ," page 61.

FOR FURTHER STUDY: "The Great Controversy," pages 467, 468; "SDA Bible Commentary," on Rom. 3:25-30.

April 11

Part 3
FAITH ESTABLISHES
THE LAW
Rom. 3:31

"Do we then make void the law through faith? God forbid: yea, we establish the law."

"God does not use His great and precious grace to make of none effect His law, but to establish His law. What is the decision of Paul? He says: 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law. . . . For I was alive without the law once: but when the commandment came, sin revived, and [the commandment then ended?—No.] I [Paul] died. . . . Wherefore the law is [standing directly in the way of my having liberty and peace?—No.] holy, and the commandment holy, and just, and good' (Rom. 7:7-12)."—*Selected Messages*, Bk. 1, p. 347.



What besides faith operates in justification? James 2:20-24.

"That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. 'By grace are ye saved through faith.' But 'faith, if it hath not works, is dead.' . . . Jesus said of Himself before He came to earth, 'I delight to do Thy will, O My God: yea, Thy law is within My heart.' . . . And just before He ascended again to heaven He declared, 'I have kept My Father's commandments, and abide in His love.'"—*Steps to Christ*, page 61.



Are the statements in the book of James contrary to those in Romans?

At first they may seem to be in contradiction, but actually the teaching of James complements the teaching of Paul. To establish the connection between faith and works is one of the purposes of the epistle of James.

THINK IT THROUGH

Those who have accepted the gospel as a revelation of the righteousness of Christ and have known its power in the life will never be ashamed of it. Have I accepted His righteousness?

"It was to atone for man's transgression of the law that Christ laid down His life. Could the law have been changed or set aside, then Christ need not have died. By His life on earth He honored the law of God. By His death He established it. He gave His life as a

sacrifice, not to destroy God's law, not to create a lower standard, but that justice might be maintained, that the law might be shown to be immutable, that it might stand fast forever."—*"Christ's Object Lessons,"* page 314.

FOR FURTHER STUDY: *"Christ's Object Lessons,"* page 128; *"The Great Controversy,"* pages 468, 584.

April 12

**Part 4
HOW GOD
JUSTIFIES
THE UNGODLY**

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Rom. 4:4-8

When Jesus confers sight upon a blind man, the man ceases to be in darkness; and when a rich man confers wealth upon a poor man, the poor man ceases to be in poverty. Just so surely, when justification is conferred upon the ungodly, his ungodliness is done away. His godliness is not the ground upon which the gift was awarded. But just as sight and riches come from outside, so a life of godliness comes out of the gift of justification.

"We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, page 62.

► **What Old Testament example does Paul use to prove that justification by faith is imbedded in the Scriptures of the old covenant? Rom. 4:1-3.**

THINK IT THROUGH

If you were walking in a dark place, not knowing the road, and someone offered you a light, would you refuse to accept it? But have you fully accepted the provision of the light of the gospel? Have you accepted the pardon which Jesus offers for all your sins?

"Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. 'Therefore

being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.'" —"Selected Messages," Bk. 1, p. 394.

FOR FURTHER STUDY: "Selected Messages," Bk. 1, pp. 330, 367, 377, 389, 391.

April 13

Part 5
NOT THROUGH LAW
BUT THROUGH FAITH

Rom. 4:13

"For 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."

"The Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ's are 'Abraham's seed, and heirs according to the promise'—heirs to 'an inheritance incorruptible, and undefiled, and that fadeth not away'—the earth freed from the curse of sin."—*Patriarchs and Prophets*, page 170.



What argument does Paul make to point out the connection between law and promise? Rom. 4:13-15.

"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.



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

The expression, "a father of many nations," is taken from Gen. 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.

THINK IT THROUGH

If a man is truly free only in proportion as he lives within God's law, then how free am I?

"The Saviour longs to manifest His grace and stamp His character on the whole world. It is His purchased possession, and He desires to make men free, and pure, and holy. Though Satan works to hinder this purpose, yet through the blood shed for the world

there are triumphs to be achieved that will bring glory to God and the Lamb. Christ will not be satisfied till the victory is complete, and 'He shall see of the travail of His soul, and shall be satisfied.' Isa. 53:11."—"The Desire of Ages," pages 827, 828.

FOR FURTHER STUDY: "Patriarchs and Prophets," page 170; "Gospel Workers," pages 161, 162, 301.

April 14

Part 6
IMPUTED
RIGHTEOUSNESS

Rom. 4:20-22

"He [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness."

It was God's purpose that Abraham should be an outstanding example of the power of faith. It was therefore necessary that his faith should be tested in a special way. To this end God gave him a promise that in his seed should all the nations of the earth be blessed, and yet for many years he remained without an heir. His faith triumphed through it all, and he believed the promises of God. By such unquestioning faith and confidence Abraham brought glory to God. The more difficult the fulfillment of the promise, the more wonderful was Abraham's faith.



Why was Abraham's faith imputed to him for righteousness? Rom. 4:18-21.

"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.



To whom else shall faith be imputed for righteousness? Rom. 4:24, 25.

THINK IT THROUGH

Being justified, or accounted righteous, I have a title to heaven. Am I growing as I should through sanctification? Do I love God and His Word better as the days go by?

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity

of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. . . .

"Righteousness is rightdoing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine."—"Christ's Object Lessons," page 312.

FOR FURTHER STUDY: "Selected Messages," Bk. 1, pp. 215, 236-241, 317, 363, 392.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **TO TEST YOUR STUDY POWER**

1. How many ways are listed by which man may obtain righteousness?
_____.

2. Complete: "It is one _____, which shall justify the circumcision by _____, and _____ through faith."

3. True or False: God uses grace to make His law of none effect. _____
_____.

4. Complete: "Abraham _____ _____, and it was _____ unto him for _____."

5. True or False: The Bible teaches that the promises made to Abraham are fulfilled through Christ. _____.

6. What does imputed righteousness do for the person who accepts it?
_____.

Answers: (1) Only one; through Jesus; (2) God, faith, uncircumcision; (3) False; (4) believed God, counted, righteousness; (5) True; (6) It justifies him from past sins.

JUSTIFICATION VERSUS CONDEMNATION 4

"One step off a precipice constitutes the fall that kills. Negatives are like that. Christ, on the other hand, had to finish His work in order to attain its goal and result. Positives are like that."—R. C. H. Lenski.

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

Many passages of Scripture show that God alone justifies. See Micah 6:7; Ps. 49:7; Isa. 45:21, 22.

"Paul has plainly shown that all men, Jews and Gentiles alike, are sinners under condemnation and in need of righteousness. He has proved that this need of righteousness cannot be met legalistically by works of obedience (ch. 3:20). But as revealed in the good news of the gospel, God has done everything necessary to supply man's need. God offers to everyone, as a free gift of His grace, complete pardon and reconciliation through faith in Jesus Christ, who has lived, died, and risen again for the redemption and restoration of fallen man. Having thus established the doctrine of righteousness by faith as the only way in which Jews and Gentiles together may, like Abraham, obtain justification, Paul now proceeds to explain some of the benefits that come to those who have shared in this saving experience."—*SDA Bible Commentary*, on Rom. 5:1.

LESSON OUTLINE

1. **Peace Through Christ**
Rom. 5:1, 2
2. **Christ Died for the Ungodly**
Rom. 5:5-8
3. **Saved From Wrath and Reconciled**
Rom. 5:9, 10
4. **Relationship Between Sin and Law**
Rom. 5:12, 13
5. **From Condemnation to Justification**
Rom. 5:18, 19
6. **Death and Resurrection**
Rom. 6:1-4

April 16

Part 1
PEACE THROUGH
CHRIST
Rom. 5:1, 2

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

A man who owes a debt can be justified only when that debt is paid, either by him or by someone who pays it on his behalf. Similarly, a man defiled in sin can be justified. The only way by which God can count a sinner righteous is through justification. Faith unites a man with Christ and enables him to appropriate the Saviour's righteousness.

"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.



In what other experience should the Christian rejoice? Rom. 5:3.



What blessing in addition to peace does the believer receive through Christ? Rom. 5:3, 4.

Having spoken of rejoicing in God, Paul now declares that the Christian should rejoice in tribulations also. Not, that is, in the sense of enjoying them while he endures them (for the children of God suffer when they experience pain, depression, et cetera), but in the knowledge that trials develop endurance, provide experience, and inspire hope.

The word translated "patience" includes the qualities of endurance and constancy. Certainly God is seeking not only one who will merely endure suffering, but one who will speak up when his godly witness is needed.

The English word "tribulation" comes from the Old Latin word *tribulum*, a threshing instrument used to pound out the grain.

THINK IT THROUGH

Jesus never spoke of the cross as His, but always as ours. What important lesson does this have for me?

"Whoever consents to renounce sin and open his heart to the love of Christ, becomes a partaker of this heavenly peace. There is no other ground of peace than this. The grace of Christ, received into the heart, subdues enmity; it allays strife and fills the soul

with love. He who is at peace with God and his fellowmen cannot be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred cannot exist."—Ellen G. White, "In Heavenly Places," page 35.

April 17

Part 2
CHRIST DIED
FOR THE UNGODLY

"Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

Rom. 5:5-8

"To everything there is a season, and a time to every purpose under the heaven," wrote Solomon (Eccl. 3:1); thus there was an appropriate time for the manifestation of God in the flesh. When the world was weary of waiting, like a sufferer worn out with a long sickness, in "due" time, the Saviour came.

Christ was a friend to us in our time of urgent need. We were in sin. We did not deserve the great sacrifice He came to make on our behalf. Our utter unworthiness is the measure of His infinite, condescending love. From a human standpoint, He had every reason to abandon us to our fate; but He did not, and therein lies the supreme vindication of the divine character and government.



What basis did Paul have for being so certain that "hope maketh not ashamed"? Ps. 22:5.



In what way is the "due time" of Christ's first coming elsewhere referred to in Scripture? Gal. 4:4; Mark 1:15.

THINK IT THROUGH

God commended, not His wisdom, power, holiness, or wealth, toward us, but His love. While we were at the worst, He did the best for us. What are we doing for Him?

"Think of how much it cost Christ to leave the heavenly courts, and take His position at the head of humanity. Why did He do this? Because He was the only one who could redeem the fallen race. There was not a human being in the world who was without sin. The Son of God stepped down from His heavenly throne, laid off His royal robe and kingly crown, and clothed His divinity with humanity. He came to die for us,

to lie in the tomb as human beings must, and to be raised for our justification. He came to become acquainted with all the temptations wherewith man is beset. He rose from the grave and proclaimed over the rent sepulcher of Joseph, 'I am the resurrection, and the life.' One equal with God passed through death in our behalf."—Ellen G. White, "In Heavenly Places," page 13.

FOR FURTHER STUDY: "Prophets and Kings," pages 369, 370; "Testimonies," Vol. 6, pages 479-482.

April 18

**Part 3
SAVED FROM WRATH
AND RECONCILED**

Rom. 5:9, 10

"Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

The death of Christ was substitutionary. We might compare it to the death of a mother bird hovering over her young in order to protect them, and giving her own life that they might live. Christ is our protection against the fiery darts of temptation the evil one hurls at us, and our shield against the sting of eternal death that would otherwise be the inevitable result of sin. He overcame sin and its penalty, death, in order that we might overcome.



What is reconciliation? 2 Cor. 5:18-20.



What does reconciliation bring to the sinner? Rom. 5:11.

The believer is fully reconciled to the Father. There is now no gulf of separation, for the justified one has benefited by Christ's sacrifice on the cross. Reconciliation begins with a conviction of sin and is followed by repentance, remission of sin, partaking of the divine nature, and adoption into the family of God.

"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.

THINK IT THROUGH

Have I with the eye of faith beheld Jesus uplifted on the cross for my redemption? Is He real to me? Do I know with what infinite patience and love His face is turned toward me, seeking to win me from death to life?

"Reconciliation means that every barrier between the soul and God is removed, and that the sinner realizes what the pardoning love of God means. By reason of the sacrifice made by Christ for fallen men, God can justly

pardon the transgressor who accepts the merits of Christ. Christ was the channel through which the mercy, love, and righteousness might flow from the heart of God to the heart of the sinner." —"Selected Messages," Bk. 1, p. 396.

FOR FURTHER STUDY: "Testimonies," Vol. 9, pp. 191-193; "Selected Messages," Bk. 1, pp. 326-330.

April 19

Part 4
RELATIONSHIP
BETWEEN
SIN AND LAW
Rom. 5:12, 13

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law).”

Sin entered the world as a wolf into a fold, as a plague into a house, as an enemy to destroy, as a thief to rob, as a poison to contaminate. Furthermore, it was “by one man” that “sin entered into the world.” Sin is “the transgression of the law,” and the “one man” by whom it entered into the world was Adam. Satan, filled with malignant hatred against God, became the tempter. Our first parents yielded, thus changing the course of nature and bringing about consequences which will be felt till the end of time.



What is the difference between Adam’s sin and the sins of his descendants? Rom. 5:14.

“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.



What is the relationship between Adam’s sin and the law?

THINK IT THROUGH

Do I take sin seriously? Do I appreciate the intense suffering of Jesus on my behalf?

“With what intense interest the whole universe watched the conflict that was to decide the position of Adam and Eve. How attentively the angels listened to the words of Satan, the originator of sin, as he . . . sought to make of none effect the law of God through his deceptive reasoning! How anxiously they waited to see if the holy pair would be deluded by the tempter, and yield to his arts! They asked themselves, Will the holy pair transfer their faith and love from the Father and Son to Satan?

Will they accept his falsehoods as truth?

“Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit, there could not result such terrible consequences as God had declared. But this small matter was sin, the transgression of God’s immutable and holy law, and it opened the floodgates of death and untold woe upon our world. . . . Let us not esteem sin as a trivial thing.”—Ellen G. White, “That I May Know Him,” page 14.

FOR FURTHER STUDY: “Early Writings,” page 149.

April 20

**Part 5
FROM
CONDEMNATION
TO JUSTIFICATION****Rom. 5:18, 19**

"Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Both sin and death entered the world by the first man, Adam. The origin of evil is a deep mystery, but its introduction to our world is a historical fact clearly stated in the Bible. God made Adam the father of all living, and gave him dominion over all creation. But Adam failed. He was this world's original sinner, and his descendants today continue to sin and die. Only the grace of God can keep them from becoming victims of their own transgression.



What result came from Adam's disobedience? Rom. 5:18-20.

"Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continued transgression. God requires a thorough transformation of soul, body, and spirit in order to regain the estate lost through Adam."—*Testimonies*, Vol. 2, p. 448.

"To learn of Christ means to receive His grace, which is His character. But those who do not appreciate and utilize the precious opportunities and sacred influences granted them on earth, are not fitted to take part in the pure devotion of heaven. Their characters are not molded according to the divine similitude. By their own neglect they have formed a chasm which nothing can bridge."—*Christ's Object Lessons*, page 271.

THINK IT THROUGH

Do we appreciate the great honor God has bestowed upon us, of making us His sons and daughters, heirs of His kingdom?

"Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world. . . .

"In His human nature He maintained the purity of His divine character. He

lived the law of God, and honored it in a world of transgression, revealing to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam that through His grace humanity can keep the law of God. He came to impart His own divine nature, His own image, to the repentant, believing soul."—Ellen G. White, "My Life Today," page 323.

FOR FURTHER STUDY: "Testimonies," Vol. 5, p. 384.

April 21

Part 6
DEATH AND
RESURRECTION

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were bapized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Rom. 6:1-4

Abounding sin required abounding grace. Those who accept the provisions of the gospel renounce sin and are "dead" to it.

"Those who have put on Christ by baptism, by this act showing their separation from the world, and that they have covenanted to walk in newness of life, should not set up idols in their hearts. Those who have once rejoiced in the evidence of sins forgiven, who have tasted the Saviour's love and who then persist in uniting with the foes of Christ, rejecting the perfect righteousness that Jesus offers them and choosing the ways that He has condemned, will be more severely judged than the heathen who have never had the light and have never known God or His law."—*Testimonies*, Vol. 3, pp. 365, 366.



What is the underlying purpose of baptism? Rom. 6:5-11.

Baptism is, first, a figure of the death of the believer to sin. Then, having been buried with Christ, we rise with Him in newness of life. Christ was raised by "the glory of the Father" so that we might begin a new kind of life.



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

THINK IT THROUGH

Am I as diligent in living by my baptismal vows as when I first accepted Christ?

"Christ made baptism the entrance to His spiritual kingdom. . . . Those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world, and have become members of the royal family. . . .

"Those who do this are to make all worldly considerations secondary to

their new relations. Publicly they have declared that they will no longer live in pride and self-indulgence. . . . They are bound by a solemn covenant to live to the Lord. They are to use for Him all their entrusted capabilities."—Ellen G. White Comments, "SDA Bible Commentary," Vol. 6, p. 1075.

FOR FURTHER STUDY: "Child Guidance," page 499.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **TO TEST YOUR STUDY POWER**

1. True or False: Whoever consents to renounce sin and open his heart to Jesus becomes a partaker of His heavenly peace. _____.
2. At what time in our experience did God commend His love toward us?
_____.
3. Complete: "Much more then, being now _____ by His _____, we shall be _____ from _____ through _____."
4. Multiple choice: Adam violated a command of God that was (a) not understood (b) specific and plain (c) only comprehended afterward. _____.
5. Complete: "But where _____ abounded, _____ did much more _____."
6. Of what is baptism a symbol? _____
_____.

CHRIST, THE DELIVERER FROM SIN 5

“If a judge pardons and releases a thief who has deserved the gallows, this is abrogating the law through grace. If, now, the thief were rashly to conclude and boast: I am now under grace and may do as I please, for now there is no law of which I need be afraid—who would put up with such a fellow?”—Martin Luther.

“Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Rom. 6:22.

“The Christian does not look for salvation legalistically, as if he could be saved by his own works of obedience. . . . He acknowledges that he is a transgressor of the divine law, that in his own strength he is wholly incapable of fulfilling its requirements, that he justly deserves to be under its condemnation, and surrenders himself through faith in Christ to the grace and mercy of God. Then, by the grace of God . . . his sinful past is forgiven and he receives divine power to walk in newness of life. When a man is ‘under law,’ despite his best efforts sin continues to have dominion over him, because the law cannot set him free from the power of sin. Under grace, however, the struggle against sin is no longer a forlorn hope, but a certain triumph.”—*SDA Bible Commentary*, on Rom. 6:14.

LESSON OUTLINE

1. **Sin Not to Reign**
Rom. 6:12, 13
2. **A Wonderful Promise**
Rom. 6:14, 15
3. **From Servants of Sin to Servants of God**
Rom. 6:19-22
4. **Marriage Law Binding for Life**
Rom. 7:1-3
5. **Carnal Nature and the Law**
Rom. 7:13-16
6. **A Clash of Laws**
Rom. 7:17-20

April 23

Part 1
SIN NOT TO REIGN

Rom. 6:12, 13

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Peace, moral beauty, and strength are destroyed wherever sin has the ruling power. It is a cancer that eats its way gradually, yet effectually, to the very roots of our being. We are all subject to some authority; it is for us to decide whose government it will be. We cannot govern ourselves; we must serve either righteousness or sin. How thankful we ought to be that there is a higher, stronger, purer power ready to enter the heart and rule there. We are under no obligation to let sin have the throne. The Holy Spirit is willing to govern if man will open his heart and let Him have His way.

"I was referred to this scripture: [Rom. 6:12, 13, quoted]. . . . Professed Christians, if no further light is given you than that contained in this text, you will be without excuse if you suffer yourselves to be controlled by base passions."—*Counsels on Health*, page 569.



How does Paul emphasize the relationship of the physical body to the Christian's experience? Rom. 6:12, 13.



In what graphic words does Paul describe his own fight against the lusts of the flesh? 1 Cor. 9:27.

THINK IT THROUGH

Do I keep constant guard against the entrance of sin to which I know I am prone? If I do not, and sin has my consent, it is said to reign over me.

"In this conflict of righteousness against unrighteousness we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of His image in the

soul."—"Messages to Young People," page 55.

"When you suffer the fires of unhal- lowed passion to light up the eye, when you speak words that drive the holy angels from you, when you think evil of your brethren, when you profane your hands with the gains of ungodliness, you are yielding your members as instruments of unrighteousness."—"Testimonies," Vol. 5, p. 116.

FOR FURTHER STUDY: "Testimonies," Vol. 5, pp. 117-121.

April 24

Part 2
A WONDERFUL
PROMISE
Rom. 6:14, 15

"For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

We must never forget that it is the nature of sin to grow. Weeds generally grow faster than flowers. First, there is an empty space, a life unfenced, no sense of danger. Sin enters unobserved and grows stronger and stronger until it overshadows the whole moral being.



What promise is given those who yield themselves to God? Rom. 6:14, 15.

Sin shall not be allowed to rule over us because of our faith in Christ's atoning death on the cross and our death to sin. The penalty demanded by the law has been paid; therefore believers are not subject to the law's claims. In contrast, the believer is now under grace; that is, he is the subject of God's gracious kindness, and God imparts the grace that enables His children to conquer sin.



If we are not under sin's dominion, can we still be slaves? Rom. 6:16.

"From the slavery of sin it is possible to pass into the service and slavery of God. We may get free from sin, and then shall we be at liberty to serve God and be His slaves. . . . The slavery . . . is a yielding of ourselves. In both slaveries we must remember that the will is not forced, but free. . . . No one forces our hand."—*The Pulpit Commentary*, on Rom. 6:12-23, page 180.

THINK IT THROUGH

Am I content to be a servant of Satan, or am I earnestly striving to serve the Lord? Has sin warped my judgment and dimmed my eyes to what I ought to do to bring my life into harmony with Heaven?

"If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. 'No man can serve two masters.' If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keep-

ing up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ!' "—"Messages to Young People," page 114.

FOR FURTHER STUDY: "Testimonies," Vol. 5, pp. 130-132.

April 25

**Part 3
FROM SERVANTS
OF SIN TO
SERVANTS OF GOD**

Rom. 6:19-22

"I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

There is no condition so sad as that of a slave, and no slavery so hard as that of sin. There was once a tyrant who ordered one of his subjects to make an iron chain of a certain length. The man completed the task, and the tyrant bade him make it longer still. He continued to add link to link, and at length the cruel taskmaster ordered his servants to bind the worker with his own chain and cast him into the fire. That hardest of tyrants, the devil, treats his slaves in like manner.



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



What is the reward for serving the master of sin? Rom. 6:23, first part.



What is the reward for serving the Master of righteousness? Rom. 6:23, last part.

THINK IT THROUGH

What fruit in my life indicates that it is freed from sin? What does the future hold in store for me if I continue on my present course?

"By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. When man places himself under the control of God, the will becomes firm and strong

to do right, the heart is cleansed from selfishness, and filled with Christlike love. The mind yields to the authority of the law of love, and every thought is brought into captivity to the obedience of Christ."—Ellen G. White, "Our High Calling," page 104.

FOR FURTHER STUDY: "Testimonies," Vol. 2, pp. 346-352.

April 26

**Part 4
MARRIAGE LAW
BINDING FOR LIFE**

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

Rom. 7:1-3

The death of either partner dissolves a marriage. The law has no more power over a dead subject than a husband has over his dead wife. The believer, released from the condemnation of the law by dying in fellowship with Christ, is one with his risen Master and ready to bear the fruits of holiness to His glory.



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

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



What is the apostle's conclusion with respect to the law? Rom. 7:6-8. Of what law is Paul speaking? Verse 7.

THINK IT THROUGH

How would I answer one who claimed to be under grace but not under law?

"The law of God, spoken in awful grandeur from Sinai, is the utterance of condemnation to the sinner. It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation."—"Selected Messages," Bk. 1, pp. 236, 237.

"The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need for Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. . . . The sense of sin, urged home by the law, drives the sinner to the Saviour."—"Ibid.," pp. 240, 241.

FOR FURTHER STUDY: "The Adventist Home," page 85.

April 27

Part 5
CARNAL NATURE
AND THE LAW

Rom. 7:13-16

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceedingly sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good."

Paul here explains two statements that appear to be contradictory—the law is holy, but it works death. Foreseeing that some would have difficulty regarding this, Paul assumes the position of an objector: "Was then that which is good made death unto me?"



What is the sinner's condition without the law? Rom. 7:9.

"He is speaking of the unperturbed, self-complacent, self-righteous life which he once lived before the turbulent motions and convictions of sin, described in the two preceding verses, overtook him. We are not able to determine the time in the apostle's career when the commandment began to arouse the sinful passions."—*The New International Commentary on the New Testament, The Epistle to the Romans*, Vol. 1, p. 251.



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

THINK IT THROUGH

Has my knowledge of God's law tended to make me a better Christian? Am I living up to what I know to be the truth for this time?

"There is little enmity against Satan and his works, because there is so great ignorance concerning his power and malice, and the vast extent of his warfare against Christ and His church. Multitudes are deluded here. They do not know that their enemy is a mighty general who controls the minds of evil angels, and that with well-matured plans and skillful movements he is warring against Christ to prevent the salvation of souls."—"The Great Contro-

versy," pages 507, 508.

"God's ministers must come into close companionship with Christ, and follow His example in all things—in purity of life, in self-denial, in benevolence, in diligence, in perseverance. To win souls to the kingdom of God must be their first consideration. With sorrow for sin and with patient love, they must work as Christ worked, putting forth determined, unceasing effort."—"Gospel Workers," page 31.

FOR FURTHER STUDY: "Evangelism," pages 596, 597.

April 28

Part 6
A CLASH OF LAWS

"Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

Rom. 7:17-20

If there is no sin, there is no need of redemption. If sin consists merely in action, and it can be avoided, then redemption is a small matter. But if sin is a universal and incurable wickedness, a part of our very nature, then redemption has to be a work of God.

"None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.

"So will it be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves."—*The Acts of the Apostles*, page 561.

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

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

THINK IT THROUGH

Have I renounced all obedience to the law of sin? Have I given myself wholly to obedience to the law of God? Is this law written in my heart?

"God does not bid you fear that He will fail to fulfill His promises, that His patience will weary, or His compassion be found wanting. Fear lest your will shall not be held in subjection to Christ's will, lest your hereditary and cultivated traits of character shall control your life. . . . Fear lest self shall interpose between your soul and the

great Master Worker. Fear lest self-will shall mar the high purpose that through you God desires to accomplish. Fear to trust to your own strength, fear to withdraw your hand from the hand of Christ and attempt to walk life's pathway without His abiding presence."—*"Christ's Object Lessons,"* page 161.

FOR FURTHER STUDY: "The Acts of the Apostles," pages 561, 562.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **TO TEST YOUR STUDY POWER**

1. Complete: "The _____ thought is to be _____. Every _____ is to be brought into _____ to _____."
2. True or False: We are all subject to some authority. It is for us to decide whose authority. _____.
3. Multiple choice: Sanctification is a work that is done (a) at baptism, (b) at death, (c) during all of life, (d) at conversion. _____.
4. Complete: "Wherefore, my brethren, ye also are become _____ to the _____ by the _____ of Christ."
5. True or False: When Paul recognized the true character of the law, he felt proud of himself as a Christian. _____.
6. Complete: "Who shall _____ me from the _____ of this _____? I thank God through _____ our _____."

WALKING WITH JESUS 6

“We cannot for one moment separate ourselves from Christ with safety. We may have His presence to attend us at every step, but only by observing the conditions which He has Himself laid down.”—Ellen G. White.

“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.

Christ is the High Priest who ever lives to make intercession for us, and faith in Him gives us a personal interest in that intercession. No sentence of condemnation is recorded against those who by faith accept His salvation.

“There is therefore. This introductory phrase indicates the close connection between chs. 7 and 8. Chapter 8 is an expansion of Paul’s thankful exclamation in ch. 7:25, ‘I thank God through Jesus Christ our Lord.’ He passes on now from his analysis of the painful struggle with sin to an explanation of the life of peace and freedom that is offered to those who live ‘in Christ Jesus.’

“No condemnation. The good news of the gospel is that Christ came to condemn sin, not sinners. . . . 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.’—*SDA Bible Commentary*, on Rom. 8:1.

LESSON OUTLINE

1. **Freedom From Condemnation**
Rom. 8:1, 2
2. **Righteousness Not Possible in Man’s Natural State**
Rom. 8:6-8
3. **Spirit Is Life**
Rom. 8:9, 10
4. **Sons of God**
Rom. 8:14, 15
5. **Children and Heirs**
Rom. 8:16, 17
6. **Assurance of Hope**
Rom. 8:22-25

April 30

**Part 1
FREEDOM FROM
CONDEMNATION**

Rom. 8:1, 2

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

One natural law often cancels out another. For example, a child gathering mushrooms might unwittingly eat a poisonous fungus, with potentially fatal results. But an antidote is given to counteract the poison. Acting as "the law of life," it sets the child "free from the law of death" that had already begun to work in his members. In the spring, in the same way, the law of life sets the flowers free from winter's law of death. The "law of the Spirit of life in Christ Jesus" set Lazarus "free from the law of sin and death" that had imprisoned him in the tomb. So also the law of life communicated through the Holy Spirit will set us "free from the law of sin and death" that has so long reigned in our hearts.

"It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse."—*Steps to Christ*, page 51.



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



What does Paul list as the "works of the flesh"? Gal. 5:19-21.

THINK IT THROUGH

Am I in captivity to the law of sin—to selfishness, jealousy, envy, ill-will, sensual indulgence, the love of money? It is not God's will that I should spend my days bound in this way. I was born to be free.

"While the Christian's life will be characterized by humility, it should not be marked with sadness and self-depreciation. It is the privilege of everyone so to live that God will approve and bless him. It is not the will of our heavenly Father that we should be ever under condemnation and darkness. There is no evidence of true humility in going with the head bowed down and the heart filled with thoughts of self. We may go to Jesus and be

cleansed, and stand before the law without shame and remorse."—*The Great Controversy*, page 477.

"He who opens his heart to the Spirit of Christ becomes a partaker of that mighty power which will bring forth his body from the grave."—*The Desire of Ages*, page 210.

"Every soul that refuses to give himself to God is under the control of another power. He is not his own."—*Ibid.*, p. 466.

FOR FURTHER STUDY: "Steps to Christ," pages 51, 63, 64.

May 1

Part 2
RIGHTEOUSNESS
NOT POSSIBLE IN
MAN'S NATURAL
STATE
Rom. 8:6-8

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither, indeed can be. So then they that are in the flesh cannot please God."

The phrase "carnal mind" does not necessarily imply gross sensuality. It may reflect no more than a preference for carnal things over spiritual things. Nevertheless, such a mind is "enmity against God." It deems His holiness too strict, His justice too severe, His truth too inflexible. Even His mercy may seem abhorrent, because of the humiliating way in which men sometimes misrepresent it. The carnal mind and the law of God are as far apart as darkness and light.

"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, page 267.

▶ **How does sin in the life affect our relationship with God? Isa. 59:2. In contrast to separation from God, what is the basis of "life eternal"? John 17:3.**

"'Life' is contrasted with 'death' and in its highest expression, which must be in view here, it means the knowledge and fellowship of God . . . the communion which is the apex of true religion. 'Peace' can readily be seen to be the correlate of life. In this case it is no doubt the subjective effect of peace with God . . . that is contemplated, the sense of being at one with God: . . . Peace is the antithesis of the alienation and misery which sin creates."—*The New International Commentary on the New Testament, The Epistle to the Romans*, Vol. 1, pp. 285, 286.

THINK IT THROUGH

Am I commanded to reconcile myself to God or to renovate my own nature? If so, should I sit down in despair? No! for God has provided me with a Saviour.

"The ability to enjoy the riches of glory will be developed in proportion to the desire we have for these riches. How shall an appreciation of God and heavenly things be developed unless it is in this life? If the claims and cares of the world are allowed to engross all our time and attention, our spiritual

powers weaken and die for lack of exercise. In a mind wholly given up to earthly things every inlet through which light from heaven may enter is closed. God's transforming grace cannot be felt on mind or character."—Ellen G. White, "Review and Herald," May 28, 1901.

FOR FURTHER STUDY: "Testimonies," Vol. 8, pp. 315-316.

May 2

Part 3
SPIRIT IS LIFE

Rom. 8:9, 10

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

By nature we are blind to spiritual things. We are assured on the highest authority that the natural man accounts the things of the Spirit to be foolishness, and that he not only does not accept but cannot even know them, "because they are spiritually discerned." 1 Cor. 2:14. With respect to the knowledge of Christ in particular our Lord tells us that, as no man knoweth the Father but the Son, so no man knoweth the Son but the Father and he to whom God shall be pleased to reveal Him. The Spirit of God must take of the things that are Christ's and show them to us (see John 16:14, 15); He must open our minds to understand them. Unless we allow Him to guide us into all truth, we shall wander in a maze of ignorance and error to the end of our days and perish at last through lack of knowledge.



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



What is the result of living after the flesh? What better experience is there for every believer? Rom. 8:13.

THINK IT THROUGH

Knowing we have Christ as our Redeemer, ought we not to be willing to break every yoke, sever every tie, that would bind us to sin and the world?

"Everyone who has tasted of the powers of the world to come, whether he be young or old, learned or unlearned, will be stirred with the spirit which actuated Christ. The very first impulse of the renewed heart is to bring others also to the Saviour. Those who do not possess this desire give evidence that they have lost their first love; they should closely examine their own hearts in the light of God's Word, and earnestly seek a fresh baptism of the Spirit of Christ; they should pray for a deeper comprehension of that wondrous love

which Jesus manifested for us in leaving the realms of glory and coming to a fallen world to save the perishing." —"Testimonies," Vol. 5, p. 386.

"The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace. But 'if any man have not the Spirit of Christ, he is none of His.' . . . He is alienated from God, fitted only for eternal separation from Him."—"Christ's Object Lessons," page 251.

FOR FURTHER STUDY: "Christ's Object Lessons," page 251.

May 3

Part 4
SONS OF GOD

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Rom. 8:14, 15

As a result of sin, human beings have lost their right to be sons of God. We are essentially orphans as we wander far from our Father and live in rebellion against Him. To be reconciled to God is practically to be made sons again in a fuller sense than before. Paul speaks of this as adoption (verse 15, KJV); Jesus called it a second birth (John 3:3, 5). This restoration should be the source of our deepest joy. The son is not simply saved; he is honored. The returned prodigal is not treated as a hired servant, but as a privileged heir. Luke 15:22, 23.

▷ **Who are designated sons of God? Rom. 8:14, 15.**

▷ **What witness do we have of our relationship with God? Verse 16.**

"You may have the witness of the Spirit that your ways please God. This is obtained by believing in the Word of God, by appropriating that Word to your own soul. This is eating the bread of life, and this will bring eternal life. Compare scripture with scripture. Study the representation of the life of a true Christian as delineated in the Word of God."—Ellen G. White, *In Heavenly Places*, page 144.

▷ **What logically follows if we are the children of God? Rom. 8:17.**

THINK IT THROUGH

What can I see of God's truth, of God's mind, of God's will, on my own? It involves leading, and I cannot lead myself. Moreover, the Holy Spirit does not undertake to lead a spiritual corpse, a soul dead in sins.

"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 part-takers 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.' Rom. 8:18."—"The Acts of the Apostles," pages 576, 577.

FOR FURTHER STUDY: "Thoughts From the Mount of Blessing," page 28.

May 4

**Part 5
CHILDREN
AND HEIRS****Rom. 8:18, 19**

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

Sonship does not exempt a person from suffering—sometimes it may even cause suffering—as when we are called to suffer because of our faith, especially in times of persecution. But we need not look for "some great things," to bring the text into conformity with daily experience. No sufferings are small that have power to affect the mind. The strife of tongues, the petty persecutions of home, the long continuance of some chronic disease, the anxiety connected with our occupation, may be doing for us what greater trials did for the martyrs. We may be sufferers in the intensity of emotion, even when the instruments of suffering may not be the prison or the stake. The gospel, then, does not imply immunity from suffering.



How do the sufferings of this present time compare with the glory to be revealed? 2 Cor. 4:17, 18.

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



When will the manifestation of the sons of God take place? 1 John 3:1-3.

THINK IT THROUGH

Am I earnestly looking forward to this manifestation? If I am, what am I doing to get myself and others ready?

"There are toils and conflicts and self-denials for us all. Not one will escape them. We must tread the path where Jesus leads the way. It may be in tears, in trials, in bereavements, in sorrow for sins, or in seeking for the mastery over depraved desires, unbalanced characters, and unholy tempers. It requires earnest effort to present ourselves a living sacrifice, holy and ac-

ceptable to God. It takes the entire being. There is no chamber of the mind where Satan can hold sway and carry out his devices. Self must be crucified. Consecration, submission, and sacrifices must be made that will seem like taking the very lifeblood from the heart." —Ellen G. White, "That I May Know Him," page 280.

FOR FURTHER STUDY: "The Acts of the Apostles," pages 576-577.

May 5

**Part 6
ASSURANCE
OF HOPE**

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Rom. 8:22-25

The whole creation is worn out with the necessity to serve the demands of man. The earth is digged, wasted, polluted, and deprived of its rest. The rivers have lost their vitality, and even the oceans are dying. Thus creation groans for the slavery we have imposed upon it. We live in a groaning world, but we must hope in the midst of this sorrow. The throes of our sorrow may be sharp, but the coming of Jesus will bring joy enough to offset them.

▶ **For what do we especially need the aid of the Holy Spirit? Rom. 8:26.**

God gives us hope and enables us to be patient in waiting. But God has another Helper for us—the Holy Spirit. The Holy Spirit dwelling in us, and knowing our wants better than we, pleads in our prayers and raises us to a higher and holier desire than we can express in words.

▶ **How does Paul express his hope? Rom. 8:31-39.**

THINK IT THROUGH

In this world, are we to be hidden away in Christ as gems in a box, so that by and by we may be revealed as jewels in a crown? What is our work?

"God gives us sufficient evidence to enable us to accept the truth understandingly, but He does not propose to remove all occasion for doubt and unbelief. Should He do this, there would no longer be a necessity for the exercise of faith; for we would be able to walk by sight. All who with a teachable spirit study the Word of God may learn therefrom the way of salvation, yet they may not be able to understand every por-

tion of the Sacred Record. . . . Whatever is clearly established by the Word of God we should accept, without attempting to meet every doubt which Satan may suggest, or with our finite understanding to fathom the counsels of the Infinite One, or to criticize the manifestations of His grace or power."
—Ellen G. White, "In Heavenly Places," page 105.

FOR FURTHER STUDY: "Education," pages 263, 264.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **TO TEST YOUR STUDY POWER**

1. True or False: After his fall, Satan had hoped that heaven and earth would not be eternally separated. _____.
2. How does sin in the life affect our relationship with God? _____
_____.
3. Complete: "And if Christ be in you, the _____ is _____ because of _____; but the Spirit is life because of righteousness."
4. Multiple choice: Those who are led by the Spirit of God are called (a) partners (b) sons (c) good people (d) friends. _____.
5. Complete: "The _____ of this present time are not worthy to be compared with the _____ which shall be _____ in us."
6. True or False: God gives us sufficient evidence to enable us to accept the truth understandingly, but He does not propose to remove all occasion for doubt and unbelief. _____.

Answers: (1) False; (2) It separates us; (3) body, dead, sin; (4) b; (5) sufferings, glory, revealed; (6) True.

GOD'S DEALING WITH JEW AND GENTILE 7

“God owes no one anything. Therefore He does no one wrong although they [proud sinners] remain in their hardness of heart. But God has a way of helping the lowly and paying little attention to the great and the wise, no matter how furious they are.”—Martin Luther.

“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.

Paul had a great solicitude for his brethren in the flesh. Although they were outwardly moral and religious, they had committed the greatest sin—the sin of rejecting Christ.

“Paul now turns from the triumphant and joyful climax of chapter 8 to consider a problem that fills him with ‘great heaviness and continual sorrow’ (ch. 9:2). Why is it that the Jews, God’s chosen people, have so largely rejected the gospel? If the gospel brings sure salvation to God’s elect, why are His chosen people Israel not found among the heirs of this salvation? If the good news of salvation is the fulfillment of the promises made to Israel, then surely it should meet with the approval of those for whom it was especially intended. But instead, it has stirred most of them to bitter opposition.

“Paul has been preparing the way for his discussion of this difficult and delicate question by stressing the fact that, though the gospel is for both Jew and Gentile, it is for the Jew first (chs. 1:16; 2:10). . . . In ch. 3:1 he even began to consider the problem directly, but his full discussion of

the question has been reserved for chs. 9; 10; 11.”—*SDA Bible Commentary*, on Rom. 9:1.

LESSON OUTLINE

1. **The Apostle’s Concern for His People**
Rom. 9:1-3
2. **God’s Purpose Not a Failure**
Rom. 9:6, 7
3. **Children of Promise**
Rom. 9:7-9
4. **God’s Mercy Emphasized**
Rom. 9:14-16
5. **Gentiles Included in Purpose of God**
Rom. 9:24-26
6. **Reason for Israel’s Failure**
Rom. 9:32, 33

May 7

Part 1
THE APOSTLE'S
CONCERN FOR
HIS PEOPLE
Rom. 9:1-3

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Paul closes the previous chapter with the triumphant confidence that "neither death, nor life" should be able to "separate" him from "the love of God, which is in Christ." The list of separating forces is comprehensive enough, but it is not exhaustive. The apostle omitted one potentiality which is constantly separating men from the love of Christ—self. The citadel which can resist any combination of external adversaries may fall through the voluntary act of the garrison within. The gate which cannot be battered down can be opened. Men cannot be driven from Christ, but they can "go away." But Paul's desire and prayer for Israel was that they might be saved.



What privileges of the Jews does Paul enumerate? Rom. 9:3-5.



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

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

THINK IT THROUGH

To secure the world's redemption the Master did not shrink from the possibility of divine abandonment. Do I have the same great burden for those who are not saved?

"Many have heard and received the word of life, and have been strongly moved by the truth, but have allowed their souls to become cold, their faith dim, through self-righteousness, self-importance, and pride in the possession of a knowledge of truth which they fail to practice. The truth which is not

put in practice, loses its power. The heart is closed to its divine influence, and those who should be workers for Christ are idle, and souls whom they might help are left in discouragement and darkness and despair."—"Testimonies to Ministers," pages 352, 353.

FOR FURTHER STUDY: "The Acts of the Apostles," page 374.

Part 2
GOD'S PURPOSE
NOT A FAILURE
Rom. 9:6, 7

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children."

Some possess the name, the form, but deny the power. This does not suggest that the word of God is without effect. Some recognize its power, but to others who do not believe, the arm of the Lord is not revealed.

All men are God's offspring (Acts 17:28), and thus His children. The pure in heart, the benevolent, and the unrevengeful, these in particular are His children (Matt. 5:43-45). And if from among the wayward some arise to answer the call toward purity, then all these are accepted as "children of God by faith in Christ Jesus." Gal. 3:26. Having received Christ they have received "power [authority] to become the sons of God." John 1:12.



What does it mean to be a spiritual Jew? Gal. 3:29.

"As a son of Abraham, Christ became, in a special sense, heir to the covenant promises. . . . By baptism we acquire kinship to Christ, and through Him acquire the right to participate in the promises made to Abraham. . . .

"As spiritual children of Abraham, Christians become 'joint-heirs with Christ.' . . . As Son of God, Christ is likewise heir to the honor and glory of heaven, and those who believe in Him fall heir to a position of honor in the universe that would never have been possible for created beings to enjoy had the Word not become flesh. . . . As heirs with Abraham to the covenant promises, all who emulate his lofty example of faith will enter the 'city which hath foundations,' to which he himself ever looked forward in faith."—*SDA Bible Commentary*, on Gal. 3:29.

THINK IT THROUGH

Am I making sure that day by day I am included in God's Israel?

"God declares, 'I will pour water upon him that is thirsty, and floods upon the dry ground.' 'Unto the upright there ariseth light in the darkness.' . . . To those who are seeking for light, and who accept it with gladness, the bright rays from the throne of God will shine."
 —"The Desire of Ages," page 47.

"The cry of Christ to the thirsty soul

is still going forth, and it appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted ones are offered the refreshing draught of eternal life. Jesus is still crying, 'If any man thirst, let him come unto Me, and drink.'"—"Ibid.," p. 454.

FOR FURTHER STUDY: "Selected Messages," Bk. 1, pp. 68, 69.

**Part 3
CHILDREN OF
PROMISE**

Rom. 9:7-9

"In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son."

The seven words from Rom. 9:7 (above) are quoted from the Septuagint version as used in Paul's day. Compare Heb. 11:18. There was, however, now a better promise about all the families of the earth being blessed through a particular seed. God promised that Abraham's seed would come through Isaac. Gen. 21:12. In other words, the promise of a Messiah was now held before them as their highest hope. Isaac and Jacob foresaw the call through the promised Messiah.



How does Paul state that God's purpose was altogether through the promised seed of faith? Rom. 9:8.



What was to be the relationship between the two brothers? Rom. 9:12, 13.

"Esau had no love for devotion, no inclination to a religious life. The requirements that accompanied the spiritual birthright were an unwelcome and even hateful restraint to him. The law of God, which was the condition of the divine covenant with Abraham, was regarded by Esau as a yoke of bondage. . . .

"Jacob had learned from his mother of the divine intimation that the birthright should fall to him, and he was filled with an unspeakable desire for the privileges which it would confer."
—*Patriarchs and Prophets*, page 178.

THINK IT THROUGH

As in Isaac's family there was a profane Esau as well as a godly Jacob, so is the remnant church a mixed company, as our Saviour teaches by numerous parables. How do I stand in the church? Am I an Esau or a Jacob?

"The Redeemer will not accept divided service. Daily the worker for God must learn the meaning of self-surrender. He must study the Word of God, learning its meaning and obeying its precepts. Thus he may reach the standard of Christian excellence. Day by day God works with him, perfecting

the character that is to stand in the time of final test. And day by day the believer is working out before men and angels a sublime experiment, showing what the gospel can do for fallen human beings."—"Gospel Workers," page 113.

FOR FURTHER STUDY: "Testimonies," Vol. 2, p. 109.

May 10

Part 4
GOD'S MERCY
EMPHASIZED

Rom. 9:14-16

"What shall we say then? Is there unrighteousness with God? God forbid. 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. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Paul now answers two objections that a Jew might raise to his reasoning about the called seed through Isaac, and in verse 19 he continues to answer their objections.



How does Paul illustrate the sovereignty of God? Rom. 9:17, 18.

"Though this haughty tyrant [Pharaoh] had by his crimes forfeited the mercy of God, yet his life had been preserved that through his stubbornness the Lord might manifest His wonders in the land of Egypt. The disposing of events is of God's providence. He could have placed upon the throne a more merciful king, who would not have dared to withstand the mighty manifestations of divine power. But in that case the Lord's purposes would not have been accomplished. His people were permitted to experience the grinding cruelty of the Egyptians, that they might not be deceived concerning the debasing influence of idolatry. In His dealing with Pharaoh, the Lord manifested His hatred of idolatry and His determination to punish cruelty and oppression."—*Patriarchs and Prophets*, pages 267, 268.



What further illustration is used by Paul to stress God's sovereignty? Rom. 9:19-23.

THINK IT THROUGH

Am I willing to be saved? When the Lord says to me, "Whosoever will, let him come," I cannot say this does not refer to me. If I am willing, He bids me come and take the water of life freely.

"The Saviour watches for a response to His offers of love and forgiveness, with a more tender compassion than that which moves the heart of an earthly parent to forgive a wayward, suffering son. . . . But if the erring one persistently refuses to heed the voice that calls him with pitying, tender love, he will at last be left in darkness. The heart that has long slighted God's mercy, becomes hardened in sin, and

is no longer susceptible to the influence of the grace of God. Fearful will be the doom of that soul of whom the pleading Saviour shall finally declare, he 'is joined to idols: let him alone.' . . . It will be more tolerable in the day of judgment for the cities of the plain than for those who have known the love of Christ, and yet have turned away to choose the pleasures of a world of sin." —*"Patriarchs and Prophets,"* page 165.

FOR FURTHER STUDY: "Testimonies to Ministers," pages 202, 203.

**Part 5
GENTILES INCLUDED
IN PURPOSE OF GOD**

"Even us, whom He hath called, not of the Jews only, but also of the Gentiles? As He saith also in Hosea, I will call them My people, which were not My people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not My people; there shall they be called the children of the living God."

Rom. 9:24-26

Paul strongly intimated that the Jews as a nation were now to be rejected as God's special people and that the Gentiles were to be considered in a new light. This he knew was a most offensive subject to many; and therefore he had shown, both from God's word to Moses and from His dealings with Pharaoh, that God had a right to communicate His blessings, or execute His judgments, in His own way and according to His own wisdom.

"Called" is in the sense of the gospel summons, as in 1 Cor. 1:9.



Does He call Jews and Gentiles in the same way? Rom. 9:24. What had Isaiah said about the remnant? Rom. 9:27; Isa. 10:22.



What name is given to the once unfaithful who turn to God through Christ? Rom. 9:26.



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

THINK IT THROUGH

Those who give themselves to Christ become not only God's people, but God's children; not only His servants, but His heirs. He manifests the power of divine grace which can transform "stones" into children. Am I prepared to let Him have His way with me?

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. He has 'let out His vineyard unto other husbandmen,' even to His covenant-keeping people, who faithfully 'render Him the fruits in their seasons.' Never

has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people.—"Prophets and Kings," pages 713, 714.

FOR FURTHER STUDY: "The Acts of the Apostles," page 376.

May 12

**Part 6
REASON FOR
ISRAEL'S FAILURE**

Rom. 9:32, 33

"Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; as it is written, Behold, I lay in Zion a stumbling stone and rock of offense: and whosoever believeth on Him shall not be ashamed."

"Why was this?" Paul asks why Israel had not achieved righteousness. Then he answers his own question. It is because the religion of the Jews was "not based on faith, but (as they supposed) on deeds." NEB. The great lesson is for all generations, that righteousness can be attained only by faith. See Rom. 3:21, 22.

Any kind of working to be righteous is men's way, and it causes them to stumble. (See Rom. 14:13 on stumbling blocks.)



In what way is Christ considered to be a "stumbling stone"? 1 Cor. 1:23, 24; 1 Peter 2:7, 8.



"How is Christ a "cornerstone"? 1 Peter 2:5, 6.

"To those who believe, Christ is the sure foundation. These are they who fall upon the Rock and are broken. Submission to Christ and faith in Him are here represented. . . .

"Our eternal safety depends upon our building upon the sure foundation. Multitudes are today building upon foundations that have not been tested. When the rain falls, and the tempest rages, and the floods come, their house will fall, because it is not founded upon the eternal Rock, the chief cornerstone Christ Jesus."—*The Desire of Ages*, pages 599, 600.

THINK IT THROUGH

Why is Jesus, the Saviour of men, called "a stumbling stone and rock of offense"? To cause us to consider what our own attitude is toward Christ. Am I clinging to Him as my Rock of safety, or am I being repelled from Him as from a rock of offense?

"To them which stumble at the Word, being disobedient, Christ is a rock of offense. But 'the stone which the builders disallowed, the same is made the head of the corner.' Like the rejected stone, Christ in His earthly mission had borne neglect and abuse. . . . But the time was near when He would be glorified. By the resurrection from

the dead He would be declared 'the Son of God with power.' . . . At His second coming He would be revealed as Lord of heaven and earth. Those who were now about to crucify Him would recognize His greatness. Before the universe the rejected stone would become the head of the corner."—"The Desire of Ages," page 600.

FOR FURTHER STUDY: "The Story of Redemption," page 252.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **TO TEST YOUR STUDY POWER**

1. What does the apostle say he wished had happened to him in behalf of his brethren? _____.
2. Complete: "And if ye be _____, then are ye _____ seed, and _____ according to the _____."
3. True or False: The selection of Jacob over Esau was made before he or his brother was born. _____.
4. Complete: "It is not of him that _____, nor of him that _____, but of _____ that showeth mercy."
5. True or False: Paul did not believe that the Jews were to be rejected as a people. _____.
6. Multiple choice: Our eternal safety depends upon (a) associating with the best people (b) working for Christ, (c) our building upon Christ as the sure foundation, (d) reading good books. _____.

Answers: (1) He wished that he were accursed from Christ in behalf of his brethren; (2) Christ's, Abraham's, heirs, promise; (3) True; (4) willleth, runneth, God; (5) False; (6) c.

JUSTIFICATION BY FAITH, AN OLD TESTAMENT PRINCIPLE 8

“God’s light and glory, manifest to us as gracious privileges and blessings, if slighted, unused, unapplied, will lead to the same results that wrecked Israel of old.”—M. C. Wilcox.

“For Christ is the end of the law for righteousness to everyone that believeth.”
Rom. 10:4.

The topic of justification by faith comes to many as water to a thirsty traveler. To all it should be a precious thought.

“The subject he [Paul] discusses in this chapter is the fact asserted in Rom. 9:31-33, that Israel had failed to attain to righteousness because they had been seeking for a righteousness based upon the merits of their own works. But before entering upon the painful task of pointing out the failure and guilt of his own people, Paul renews his assurance of heartfelt concern for their salvation.”—*SDA Bible Commentary*, on Rom. 10:1.

He proceeds to cite Moses and Isaiah and Joel as authority for the fact that only faith in Christ can bring salvation. He ends his discourse with the assurance that God has not rejected His people as individuals. Salvation is still open to them and to the Gentiles alike.

LESSON OUTLINE

1. **Zealous but Ignorant**
Rom. 10:1-3
2. **Moses’ Declaration**
Rom. 10:5-7
3. **The Basis of Faith**
Rom. 10:14, 15, 17
4. **Israel’s Lack of Comprehension**
Rom. 10:19-21
5. **Paul’s Own Experience**
Rom. 11:1, 2
6. **By Grace, Not Works**
Rom. 11:5, 6

Principle

May 14

Part I
ZEALOUS BUT
IGNORANT

Rom. 10:1-3

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

It was his "heart's desire." Not all today who are interested in the salvation of men are influenced by Paul's great yearning for Israel "that they might be saved." This great burden shows that all included in this desire (9:3) were not beyond hope. Compare Rom. 11:23.

What does Rom. 10:2 teach us about the relationship between earnestness and correct knowledge? Earnestness that is not built on an intelligent knowledge of God's truth may leave us unsaved. Our zeal must be based on true knowledge.

"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.



Whom did the Jews fail to see in the law? Rom. 10:4.



How did the Jews seek to "establish" their own righteousness?

"They were unable to discern the deep spiritual significance of their symbolic service. In their self-righteousness they trusted to their own works, to the sacrifices and ordinances themselves, instead of relying upon the merits of Him to whom all these things pointed. Thus 'going about to establish their own righteousness' . . . , they built themselves up in a self-sufficient formalism."—*Prophets and Kings*, pages 708, 709.

THINK IT THROUGH

The heart that goes up first to God must then go out to men. Often the shortest and surest way to reach men is by way of God's throne. Am I now working and praying for the salvation of some soul?

"Priests and rulers became fixed in a rut of ceremonialism. They were satisfied with a legal religion, and it was impossible for them to give to others the living truths of heaven. They thought their own righteousness all-sufficient, and did not desire that a new element should be brought into their religion. The goodwill of God to men they did

not accept as something apart from themselves, but connected it with their own merit because of their good works. The faith that works by love and purifies the soul could find no place for union with the religion of the Pharisees, made up of ceremonies and the injunctions of men."—"The Acts of the Apostles," page 15.

FOR FURTHER STUDY: "The Acts of the Apostles," page 219.

Principle

May 15

Part 2
MOSES'
DECLARATION

"For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead)."

Rom. 10:5-7

If we wish to be saved by the law, we must do its commands, Paul is saying, quoting Lev. 18:5 almost word for word. Paul is using a Jewish concept that if you think salvation comes by law, you must keep it absolutely literally, without grace and mercy. Faith introduces both grace and mercy. The law is spelled out in the Ten Commandments. We know them, and if we desire eternal life, we must ask for God's grace and mercy to keep them. Obedience follows faith and surrender. Thus the law gives us a knowledge of God's will, and the gospel gives us grace to conform.

"Many have said: 'You must do good works, and you will live'; but apart from Christ no one can do good works. Many at the present day say, 'Believe, only believe, and live.' Faith and works go together, believing and doing are blended. The Lord requires no less of the soul now, than He required of Adam in Paradise before he fell—perfect obedience, unblemished righteousness. . . . The gospel does not weaken the claims of the law; it exalts the law and makes it honorable."—*Selected Messages*, Bk. 1, p. 373.

▶ **What does "say not in thine heart," et cetera, mean?**

To determine to find salvation by our own deeds is to act as though Christ had never come down from heaven to teach us faith and grace, as if we do not really believe that He rose from the dead. Only by faith in what he has done can the believer receive life and power to obey God in all things.

▶ **Could men be saved anciently by the righteousness that "Moses describeth"?**

THINK IT THROUGH

Shall we place anyone outside of God's limit and power to reach and save? For how many then should we pray?

"When we bring our lives to complete obedience to the law of God, regarding God as our supreme Guide, and clinging to Christ as our hope of

righteousness, God will work in our behalf."—Ellen G. White Comments, "SDA Bible Commentary," Vol. 1, p. 1118.

FOR FURTHER STUDY: "Selected Messages," Bk. 1, pp. 391, 392.

Principle

May 16

Part 3
THE BASIS OF FAITH

"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Rom. 10:14, 15, 17

"So then faith cometh by hearing, and hearing by the Word of God."

Now come four questions arising from the quotation in Rom. 10:14, 15.

What is the first answer? None can call on God unless they believe in Him. See Heb. 11:6. Joel prophesied that men would believe and call. Joel 2:32.

How can we believe in God whose voice we have not heard? In great part through words spoken from burning hearts of men and women chosen and sent, both by God and by men.

"A preacher." A herald proclaiming good news. Compare verse 8.

"How beautiful are the feet," et cetera. Quotation from Isa. 52:7, which prophecy found no worthwhile fulfillment in the return from Babylon (especially not chapter 53) and must have pointed forward to a great future day.

"The greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God. True ministers are collaborators 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.



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

THINK IT THROUGH

Is true devotion to Christ, in my thinking, a luxury of first-century believers, which can find no lasting home in our modern civilization? Does my heart find in Him, as in no one else, its rest? What is my attitude toward the gospel?

"Here is where thousands fail; they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are

not meant for you. They are for every repentant transgressor. . . . He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live and not die."—"Steps to Christ," pages 52, 53.

FOR FURTHER STUDY: "Christ's Object Lessons," page 100.

Principle

May 17

Part 4
ISRAEL'S LACK OF
COMPREHENSION

"But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gain-saying people."

Rom. 10:19-21

The question expects a negative answer when rendered, "Can it be that Israel failed to recognize the message?" The quotations prove that they should have known.

"Moses saith," et cetera, is from Deut. 32:21. In verse 20 Moses called them "children in whom is no faith."

The words, "I will provoke," do not suggest provoking to anger, but an attempt to stir them up by showing mercy and love toward other peoples. See Rom. 9:25.

What should the expression "I was found of them that sought Me not" have done to Jewish thinking? They should have rejoiced in such an accessible, merciful God. Now it is God in person who is making Himself to be found, even when the man is not seeking after Him.



Why could the Jews not claim that they had never heard of righteousness by faith?

"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 Israel."—*The Acts of the Apostles*, page 375.



Another man made the same charge as Paul made. Acts 7:51-53.

THINK IT THROUGH

There are in everyday life two ways of waking a man out of deep slumber. We may shout in his ear and rudely shake his person; or we may bring a lamp into the room and leave it burning. The latter is the way God most often works. Has He left a lamp burning for me that I have not yet noticed?

"To Isaiah it was given to make very plain to Judah the truth that among the Israel of God were to be numbered many who were not descendants of Abraham after the flesh. This teaching was not in harmony with the theology of his age, yet he fearlessly proclaimed the messages given him of God and brought hope to many a longing heart reaching out after the spiritual blessings promised to the seed of Abraham."—"Prophets and Kings," page 367.

FOR FURTHER STUDY: "The Acts of the Apostles," page 375.

Principle

May 18

Part 5 "I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew."
PAUL'S OWN EXPERIENCE Rom. 11:1, 2

"Cast away His people" is from the Septuagint version of Ps. 94:14 ("for the Lord will not cast off His people"), hence the answer to Paul's question here is that God did not cast away His remnant in Israel who were of faith. However, henceforth they were no longer to be saved as a nation. Even when admitted into the kingdom of God, into which they still might enter by "the obedience of faith," they should have no pre-eminence over their believing Gentile brethren. John 10:16.

"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.

▶ **What was Paul seeking to prove by citing his own tribal descent?**

That he was of a remnant of a tribe (Benjamin) that returned from captivity. See Ezra 4:1; 10:9.

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

▶ **Why hasn't God cast away His people if they are unfaithful?**

THINK IT THROUGH There are many who are called. The few are the chosen who accept the call. Am I among the small minority whose faith is proved by character and by works?

"The work for the Jews, as outlined in the eleventh chapter of Romans, is a work that is to be treated with special wisdom. It is a work that must not be ignored. The wisdom of God must come

to our people. In all wisdom and righteousness we must clear the King's highway. The Jews are to be given every opportunity of coming to the light."—Ellen G. White, Letter 96, 1910.

FOR FURTHER STUDY: "Prophets and Kings," page 171.

Principle

May 19

Part 6
BY GRACE,
NOT WORKS

Rom. 11:5, 6

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

Grace is pardon to the guilty, restoration to the undone. It never pauses until it has discovered our low estate, and never relaxes until it has lifted us from it. Jesus "poured out His soul unto death" to follow in the train of the sinner who strives to save himself. The Pharisee said, "God, I thank Thee, that I am not as other men are." Luke 18:11. The publican implored, "God be merciful to me a sinner." Verse 13. The gospel repeats, "By grace are ye saved." Eph. 2:8. And it adds the reason: "Not of works, lest any man should boast." Verse 9.



What disappointment must necessarily come to Israel, who sought righteousness by works? Rom. 11:7, 8.

"There is no such thing in the Word of God as unconditional election—once in grace, always in grace. In the second chapter of Second Peter the subject is made plain and distinct. After a history of some who followed an evil course, the explanation is given: 'which have forsaken the right way, . . . following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.' . . . [2 Peter 2:15-20 quoted.] Here is a class of whom the apostle warns, 'For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.'"—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, p. 1114.



Of what are the willfully impenitent said to be worthy? Rom. 11:9, 10.

THINK IT THROUGH

A succession of works forms a habit, a variety of habits molds a character. This can be good or bad. But am I proceeding upon the merits of my past conduct, or am I relying upon the righteousness of Christ?

"Everything must be viewed in the light of the example of Christ. He is the truth. He is the true Light that lighteth every man who cometh into the world. Listen to His words, copy His example in self-denial and self-sacrifice, and look to the merits of Christ for the glory

in character which He possesses to be bestowed on you. Those who follow Christ live not to please themselves. Human standards are like feeble reeds. The Lord's standard is perfection of character."—"Testimonies to Ministers," pages 419, 420.

FOR FURTHER STUDY: "SDA Bible Commentary," Vol. 6, p. 1114.

Answers: (1) By works of the law; (2) c; (3) feet, preach, gospel, peace; (4) stretched, disobedient, gainsaying; (5) Benjamin, to show that he had as much heritage to boast of as the rest; (6) True.

6. True or False: There is need of a decided, daily conversion to God. _____

Why does he mention this? _____

5. With what tribe of Israel was the apostle Paul identified? _____

_____ and _____ people." _____

4. Complete: "All day long I have _____ forth My hands unto a _____ of _____."

3. Complete: "How beautiful are the _____ of them that _____ the _____ heart. _____"

righteousness apart from (a) experience, (b) love, (c) Christ, (d) a willing

2. Multiple choice: In the book of Romans the Christian is warned of a

1. How did the Jews attempt to establish their own righteousness?

Part 7 ◊ SUMMARY QUESTIONS ◊ TO TEST YOUR STUDY POWER

Justification by Faith, an Old Testament Principle LESSON 8 May 20

THE SOVEREIGNTY AND MERCY OF GOD 9

“He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow.”—Ellen G. White.

“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.

The law of God reveals the love and mercy of God. It also says something about His sovereignty, and all of these are discussed in the lesson before us. In the memory verse, “depth” suggests something to deep for man to express about God’s wisdom. In chapter 8:39 the same word indicates that unfathomable depth cannot separate us from God’s love.

“Riches” is used in Rom. 2:4 and 9:23, and it expresses God’s illimitable goodness and mercy in saving sinners. In 10:12 it represents the same rich grace and love manifested to both Jew and Gentile. God’s judgments and ways in the plan of salvation are beyond man’s knowledge.

“God works in us by the light of His truth, which lighteneth every man that cometh into the world. The Scriptures refer to the works of God as they are revealed in our world, as so many teachers whose voices have gone out through the whole earth, proclaiming the attributes of God. The mind must see the truth, and will bend to its claims, when it is presented to us based upon Scriptural evidence.”—Ellen G.

White Comments, *SDA Bible Commentary*, Vol. 6, p. 1080.

LESSON OUTLINE

1. **Twofold Purpose**
Rom. 11:11, 12
2. **Examples of Grafting**
Rom. 11:16-20
3. **Goodness and Severity of God**
Rom. 11:21-24
4. **God’s Unchanging Purpose for Israel**
Rom. 11:28, 29
5. **Conclusions Drawn From Old Testament**
Rom. 11:34-36
6. **Call to Sacrifice and Nonconformity**
Rom. 12:1, 2

May 21

Part 1
TWOFOLD PURPOSE

Rom. 11:11, 12

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?"

The Jews stumbled at "that stumbling stone" and at the gospel of Christ, and in consequence of their unbelief, preachers of the first century turned to the Gentiles. However, God makes all conditions serve the good of His elect. If the individual Jews stand, it is all to the good. But if they fall, God's program still moves on. If they rise again and stand as individuals saved by the merits of Jesus, this, too, will be marvelous in our eyes.



Is it possible to "fall" and rise again as Christians? 1 Cor. 10:12; Prov. 24:16.



What did Paul hope to accomplish through the gospel to the Gentiles? Rom. 11:13, 14.



What comparison is drawn between the casting away and the receiving of the Hebrew people? Rom. 11:15.

Rejection, or casting away, describes what happened to the nation which might have become the light of the world. As a result the world was enlightened by Gentile evangelism.

THINK IT THROUGH

A stumbling block is that which causes men to fall into a snare or a trap. The gospel, when believed, raises men to heaven; when rejected, it remains only for men to fall into the pit of eternal death. To those who have faith the grace of God brings salvation; to those bound by unbelief, it is incomprehensible. What is it for me?

"Salvation is a free gift, and yet it is to be bought and sold. . . .

"The gospel of Christ is a blessing that all may possess. The poorest are as well able as the richest to purchase salvation; for no amount of worldly wealth can secure it. It is obtained by willing obedience, by giving ourselves

to Christ as His own purchased possession. . . .

"We cannot earn salvation, but we are to seek for it with as much interest and perseverance as though we would abandon everything in the world for it."—"Christ's Object Lessons," pages 116, 117.

FOR FURTHER STUDY: "The Acts of the Apostles," pages 375-376.

May 22

Part 2
EXAMPLES OF
GRAFTING

"For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear."

Rom. 11:16-20

"Firstfruit" is a term referring to the portion of dough reserved for the making of a cake for the priests. See Num. 15:17-21; compare Rom. 8:23. The whole lump becomes holy, so to speak, in the Christian church.

▶ **Why were the old branches cut off? Why were new ones taking their places? Rom. 11:20.**

▶ **What custom was to be followed by the Israelites when they came into the Promised Land? Num. 15:18-21.**

God commanded these ceremonies to teach the Jews that they received all blessings from the Lord. They were ways by which they could have recognized Jesus as 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. It is to this remnant that Paul refers when he writes, 'If the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.'"—*The Acts of the Apostles*, page 377.

THINK IT THROUGH

God had to break off the branches of natural Israel because they failed to spread the knowledge of salvation among the nations. Am I better than they in the work of winning souls?

"This entire chapter is a lesson which I entreat all who claim to be members of the body of Christ to study. . . . Very plainly these words show that there is to be no disparaging of the agencies which God has placed in the church.

"Sanctified ministry calls for self-denial. The cross must be uplifted and its place in the gospel work shown.

Human influence is to draw its efficacy from the One who is able to save and to keep saved all who recognize their dependence on Him. By the union of church members with Christ and with one another the transforming power of the gospel is to be diffused throughout the world."—"Testimonies," Vol. 6, pages 239, 240.

FOR FURTHER STUDY: "Christ's Object Lessons," page 306.

May 23

**Part 3
GOODNESS AND
SEVERITY OF GOD**

"For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?"

Rom. 11:21-24

The "fear" in verse 20 is here given a reason. God is not disposed to tolerate in His vineyard those who only cumber the ground. If an Israelite be left out of the reckoning, what will happen to a Canaanite, or a hypocrite, or a rebel? God's goodness and severity are conditional on the faith or unbelief of the branches, whether they are natural or grafted.

▷ **For what purpose does Paul mention the two characteristics of God? Rom. 11:22.**

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

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

THINK IT THROUGH

Am I putting off the idea of uniting myself fully to Christ until I have tasted more of the pleasures of the world, and thereby creating the probability that I may never know the fullness of His blessing and His presence? Am I becoming a little too sure of myself because I am of the "remnant church"? Could the same thing happen today that happened in Israel's time?

"God's dealings with the Gentiles show that He is full of kindness and long-suffering toward men. . . . His goodness will always be shown toward those who trust in Him rather than in their own merits or the privileged posi-

tion 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."—"SDA Bible Commentary," on Rom. 11:22.

FOR FURTHER STUDY: "Testimonies," Vol. 5, p. 47.

May 24

**Part 4
GOD'S
UNCHANGING
PURPOSE FOR
ISRAEL
Rom. 11:28, 29**

"As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

What unbelieving Jews rejected in enmity, the believing Gentiles accepted in faith and love. But unbelievers are still God's friends if they turn to Him.

"For the fathers' sakes" probably means that the promises to the faithful fathers were still regarded by God as open to the children who elected to accept them, and thus become children of the election, or the elect children of God. They are still "beloved of God."



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

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



What is said of God's wisdom? Rom. 11:33.

THINK IT THROUGH

God loved the world for His own sake. He loves sinners also for His Son's sake. His love to fathers is remembered in behalf of their children. Lev. 26:42. Children are loved for their parents' sakes. How privileged I am if I have godly parents. How great is my responsibility! How deep should be my gratitude!

"Even Paul, with his great intellect and his keen insight into the things of God, is constrained to acknowledge that God's decisions and ways are beyond man's limited understanding. God reveals to us as much of His wisdom and purposes as is for our best good. Beyond that we must rely upon the ample evidences of His love, mercy, and power."—"SDA Bible Commentary," on Rom. 11:33.

"There is need today of such a revival of true heart religion as was experienced by ancient Israel. Repentance is the first step that must be taken by all who would return to God. No one can do this work for another. We must individually humble our souls before God and put away our idols. When we have done all that we can do, the Lord will manifest to us His salvation."—"Patriarchs and Prophets," page 590.

FOR FURTHER STUDY: "Prophets and Kings," page 720.

May 25

**Part 5
CONCLUSIONS
DRAWN FROM
OLD TESTAMENT
Rom. 11:34-36**

"For who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen."

"Who hath known the mind of the Lord?" is taken from Isa. 40:13. Our knowledge is theoretical, but God's wisdom is practical. His gifts are not given for something He first received from us. They are favors given freely (Job. 41:11), for He is the beginning, continuance, and end of all things except sin.



What Old Testament characters does Paul quote? Isa. 40:13; Job 41:11.

"We are wholly dependent upon God, and our faith is strengthened by still believing, though we cannot see God's purpose in His dealing with us, or the consequence of this dealing."—*Temperance*, page 195.



What is one of the most conclusive proofs of the deity of Christ? Rom. 11:36. Compare Col. 1:16.

"If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 5, p. 1126.

THINK IT THROUGH

Man knows only what God reveals. Do we talk as though we know God's mind on everything? Christ is the fullest revelation of God, but do we know all the mysteries surrounding His incarnation, nature, and resurrection? Does this increase my awe and reverence for the Deity?

"As we learn more and more of what God is, and of what we ourselves are in His sight, we shall fear and tremble before Him. Let men of today take warning from the fate of those who in ancient times presumed to make free with that which God had declared sacred. When the Israelites ventured to open the ark on its return from the land of the Philistines, their irreverent

daring was signally punished."—*The Ministry of Healing*, pages 435, 436.

"No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. Only that which He sees fit to reveal can we comprehend of Him. Reason must acknowledge an authority superior to itself. Heart and intellect must bow to the great I AM."—*Ibid.*, p. 438.

FOR FURTHER STUDY: "The Ministry of Healing," pages 433, 434.

May 26

**Part 6
CALL TO
SACRIFICE AND
NONCONFORMITY**

Rom. 12:1, 2

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Paul now makes practical application of the doctrine of righteousness by faith by reference to the Old Testament sacrifices—which to have any moral value must be dead. The sacrifice of which Paul speaks must be presented living. The believer is therefore a priest who lays upon the altar his own living body. And as it was the work of the Jewish priest not only to present the sacrifice, but to see that it was without blemish and properly offered, so the Christian's sacrifice is to be kept from all contact with the degrading or sensual. Hence it is to be "acceptable to God" as our reasonable service.

"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.



How does Paul esteem the human body? 1 Cor. 6:13, 15-20; 7:4, 34; 2 Cor. 5:6, 8, 10.



Is God's will for each individual fixed by predetermined purpose, or is it related to the believer's obedience to the commandments? Matt. 7:21; Acts 13:22; Eph. 5:17.

THINK IT THROUGH

The priestly service is required of all believers without distinction. Have I been anointed with the Holy Spirit? Have I been called and separated and consecrated to God's service?

"The apostle entreats his brethren to consecrate their bodies to God. . . . When we pursue a course to lessen mental and physical vigor—in eating, drinking, or in any of our habits—we dishonor God, for we rob Him of the service He claims of us. When we in-

dulge appetite at the expense of health, or when we indulge habits which lessen our vitality and mental vigor, we cannot have a high appreciation of the atonement and a right estimate of eternal things."—Ellen G. White, "In Heavenly Places," page 193.

FOR FURTHER STUDY: "Fundamentals of Christian Education," pages 289, 290.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **TO TEST YOUR STUDY POWER**

1. True or False: The poor are not in as fortunate a position as the rich to obtain salvation, because they are not usually as well educated. _____.
2. Complete: "For if the _____ be holy, the _____ is also holy: and if the root be holy, so are the _____."
3. Who are the "natural" branches? _____. Who are the "grafted" branches? _____.
4. Complete: "Our Father in heaven orders everything in _____ and _____."
5. What is one of the most conclusive proofs of the deity of Christ? _____
_____.
6. True or False: The Old Testament sacrifice that represented Christ was to be without blemish. _____.

Answers: (1) False; (2) first fruit, lump, branches; (3) Israel, the Gentiles; (4) wisdom, righteousness; (5) He created all things; (6) True.

EXHORTATIONS TO CHURCH MEMBERS 10

“The Christian, filled with the knowledge of an eternal love, is told how not to dream, but to serve, with all the mercies of God for his motive.”—Handley C. G. Moule.

“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 everyone members one of another.” Rom. 12:4, 5.

In the latter portion of his letter to the Romans Paul deals with the practical application of the gospel in relation to certain problems faced by the followers of Christ from that age to the end of time.

In sending these exhortations to the church, the apostle bases them on the progressive development of the Christian experience as presented in the preceding chapters.

“Since the believer has been justified by faith in Christ and has been restored to a position of love and trust as an adopted son of God, he ought to lead a life of purity and holiness that befits his new status. Paul thus makes plain that the doctrine of righteousness by faith and salvation by grace does not encourage or permit lawlessness or a careless disregard of God’s commandments.”—*SDA Bible Commentary*, on Rom. 12:1.

LESSON OUTLINE

1. **Exhortations to Humility and Unity**
Rom. 12:3-5
2. **Brotherly Love**
Rom. 12:9, 10
3. **Sympathy and Humility**
Rom. 12:15, 16
4. **Right Attitude Toward Enemies**
Rom. 12:19-21
5. **Christian’s Attitude to Civil Power**
Rom. 13:1, 2
6. **Render to Caesar**
Rom. 13:5-7

May 28

**Part 1
EXHORTATIONS
TO HUMILITY
AND UNITY**

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 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 everyone members one of another."

Rom. 12:3-5

If a man thinks more highly of himself than he ought to think, he is likely to despise the service to which God has called him, and thus seek to undertake work which is beyond his God-given ability. The plan of God will be marred and the person humiliated, as the task is passed to more humble hands. In Christ's church the surest way to honorable promotion is by rendering prompt, earnest, humble service in the position to which one has been called.



What exhortation did Paul give the Roman Christians in regard to exercising their God-given capabilities? Rom. 12:6-8.

"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.

THINK IT THROUGH

Is there danger that I might go to the other extreme and discount my abilities? Did any Bible characters do this? See Judges 6:15; 1 Sam. 9:21; 1 Kings 19:4.

"The forms of unbelief are varied, for Satan watches every opportunity to crowd in some of his attributes. There is in the natural heart a tendency to be exalted or puffed up if success attends the efforts put forth. But self-exaltation can find no place in the work of God. Whatever your intelligence, however

earnestly and zealously you may labor, unless you put away your own tendencies to pride and submit to be guided by the Spirit of God, you will be on losing ground."—Ellen G. White Comments, "SDA Bible Commentary," Vol. 6, p. 1080.

FOR FURTHER STUDY: "Education," page 253.

May 29

Part 2
BROTHERLY LOVE

Rom. 12:9, 10

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another."

When we truly love, there is no need for boasting. If we have love, it will shine forth in the life. Actors represent characters which are not their own without intending to deceive. But in proportion to the excellence of their performance is the degree of illusion in the person who beholds it. We should be certain that we are not merely acting a part in the kindness we show to men or in the reverence we show to God. We should feel what we profess to feel. We should think as we seem to think. Otherwise our lives will be little else than stage play.

"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.



What are some other attributes manifested by the Christian? Rom. 12:11-13.

"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.

THINK IT THROUGH

In my church am I attempting to pass off counterfeit love as the real thing? Do I conceal my lack of love by hiding behind a mask of words that are supposed to sound like love?

"As long as we are in this world, we must be linked one with another. Humanity is interlaced and interwoven with humanity. As Christians we are members one of another. . . . The Lord designs us as His sons and daughters, whom He calls His friends, to help one another. This is to be a part of our practical Christian work.

"Who is my neighbor?" . . . He is

the very one who needs help the most. Thy brother, sick in spirit, needs you as you needed him. He needs the experience of one who has been as weak as himself, who can sympathize with and help him. The very knowledge of his own weakness helps that one to help another in his weakness."—Ellen G. White, "Our High Calling," page 184.

FOR FURTHER STUDY: "Testimonies," Vol. 3, p. 361.

May 30

Part 3
SYMPATHY AND
HUMILITY
Rom. 12:15, 16

"Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

There are some who rejoice only over their own happiness, who weep only over their own miseries. If they are in good health, if they are doing well in business, if the world smiles upon them, they are happy. If they are sick, or poor, or ignored, they are miserable. A thoroughly selfish man grieves more over an attack of dyspepsia or the loss of a twenty-dollar bill than over much greater trouble that comes to another.

"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 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.

▶ **How did Jesus identify Himself with those who rejoiced and with those who wept? John 2:1-11; 11:35.**

"Though He was the Son of God, yet He had taken human nature upon Him, and He was moved by human sorrow. His tender, pitying heart is ever awakened to sympathy by suffering. He weeps with those that weep, and rejoices with those that rejoice."—*The Desire of Ages*, page 533.

▶ **What kind of a reputation should the Christian have in his neighborhood? Romans 12:17.**

THINK IT THROUGH

The more shallow any person's nature is, the less capacity it has for joy and grief; the finer and deeper one's nature, the more sensitive it is to both. Do I experience deeper joy or grief than those who know not the Lord? Does my heart vibrate in sympathy with human gladness and sorrow?

"The Lord Jesus is our only helper. Through His grace we shall learn to cultivate love, to educate ourselves to speak kindly and tenderly. Through His grace our cold, harsh manners will be transformed. The law of kindness will be upon our lips, and those who are under the precious influences of the Holy Spirit, will not feel that it is an evidence of weakness to weep with

those who weep, to rejoice with them that rejoice. We are to cultivate heavenly excellences of character. We are to learn what it means to have goodwill toward all men, a sincere desire to be as sunshine and not as a shadow in the lives of others."—Ellen G. White Comments, "SDA Bible Commentary," Vol. 3, p. 1164.

FOR FURTHER STUDY: "Testimonies," Vol. 4, p. 20.

May 31

Part 4
RIGHT ATTITUDE
TOWARD ENEMIES

Rom. 12:19-21

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

The common practice is to return evil for evil. "Give him as good as he sends." "Sauce for the goose is sauce for the gander." "Be six to his half dozen." There are a score of proverbs which suggest meeting evil with evil. But does any man dare to stand before God on those terms?

"Give place unto wrath. Literally, 'give place unto the wrath.' The definite article before 'wrath' indicates that the reference is to the wrath of God. . . . This interpretation is confirmed by the following words, 'vengeance is Mine; I will repay.' 'Give place' means 'give room' for the avenging wrath of God to work. Christians are never to attempt to seek revenge upon those who treat them unjustly. They should leave the matter with God."—*SDA Bible Commentary*, on Rom. 12:19.



What are we instructed about holding a grudge? Eph. 4:26.

"If impatient words are spoken to you, never reply in the same spirit. Remember that 'a soft answer turneth away wrath.' . . . And there is wonderful power in silence. Words spoken in reply to one who is angry sometimes serve only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away."—*The Ministry of Healing*, page 486.



What is the best tool for overthrowing evil? Rom. 12:21.

THINK IT THROUGH

There are many evils in the world in reading, association, recreation, music, eating, and drinking. How may Christians overcome these evils today most satisfactorily?

"There is not an impulse of our nature, not a faculty of the mind or an inclination of the heart, but needs to be, moment by moment, under the control of the Spirit of God. There is not a blessing which God bestows upon man, nor a trial which He permits to befall him, but Satan both can and will seize upon it to tempt, to harass and destroy

the soul, if we give him the least advantage. Therefore however great one's spiritual light, however much he may enjoy of the divine favor and blessing, he should ever walk humbly before the Lord, pleading in faith that God will direct every thought and control every impulse."—"Patriarchs and Prophets," page 421.

FOR FURTHER STUDY: "Medical Ministry," pages 209, 210.

June 1

Part 5
CHRISTIAN'S
ATTITUDE TO
CIVIL POWER
 Rom. 13:1, 2

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

In no society or government will we find an ideal situation. We must remember that the basis of society is mutual forbearance and self-sacrifice for the common good. The apostle's teaching shows that we are bound to render obedience on the ground that government is an "ordinance of God."

"Let every man be obedient to the civil government under which the providence of God has cast his lot. *For there is no power but of God.* As God is the origin of power, and the supreme Governor of the universe, He delegates authority to whomsoever He will; and though in many cases the governor *himself* may not be *of God*, yet *civil government* is of Him; for without this there could be no society, no security, no private property; all would be confusion and anarchy, and the habitable world would soon be depopulated."—Clarke's *Commentary*, on Rom. 13:1.



What frees the Christian from fear of the civil power? Rom. 13:3, 4.

"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."—*SDA Bible Commentary*, on Rom. 13:3.



What should be the Christian's motive as he seeks to be a good citizen? 1 Peter 2:13, 14.

THINK IT THROUGH

Do I obey the civil powers from a sense of duty? Or am I afraid of punishment? Am I strictly honest when making up my income tax returns? What is my attitude toward speed laws and traffic ordinances?

"David's power had been given him by God, but to be exercised only in harmony with the divine law. When he commanded that which was contrary to God's law, it became sin to obey.

'The powers that be are ordained of God,' . . . but we are not to obey them contrary to God's law."—"Patriarchs and Prophets," page 719.

FOR FURTHER STUDY: "Testimonies," Vol. 5, p. 712.

June 2

Part 6
RENDER TO CAESAR

Rom. 13:5-7

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

The Christian's subjection to civil authority is necessary because it is a divine ordinance. It is also essential to the general good. If society is to be effective, it must have laws and people to enforce them.

"If public order is part of a divine purpose, it is an exceedingly serious thing to set ourselves against it. It means that we have willfully preferred our private aims to the well-being of society; we have exalted our own preferences above the needs of the collective whole. This kind of gratuitous individualism is destructive of all the values which a community exists to serve; and in a tradition where its virtues have been praised and its dangers overlooked, it is well to ponder the seriousness with which Paul regarded irresponsible opposition to the state."
—*The Interpreter's Bible*, Vol. 9, p. 602.



How did Jesus emphasize this same principle? Matt. 22:15-21.



When only is the Christian to disobey the law of the state? Acts 5:29.

"When the laws of men conflict with the word and law of God, we are to obey the latter, whatever the consequences may be. The law of our land requiring us to deliver a slave to his master, we are not to obey; and we must abide the consequences of violating this law."—*Testimonies*, Vol. 1, pp. 201, 202.

THINK IT THROUGH

Before the return of Jesus, what issue will confront the Christian and serve to divide the world into groups, one to receive the seal of God, the other the mark of the beast?

"The Saviour's words, 'Render . . . unto God the things that are God's,' were a severe rebuke to the intriguing Jews. Had they faithfully fulfilled their obligations to God, they would not have become a broken nation, subject to a foreign power. . . .

"He had rebuked their hypocrisy and

presumption, and in doing this He had stated a great principle, a principle that clearly defines the limits of man's duty to the civil government and his duty to God. In many minds a vexed question had been settled. Ever after they held to the right principle."—"The Desire of Ages," pages 602, 603.

FOR FURTHER STUDY: "The Acts of the Apostles," page 69.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **TO TEST YOUR STUDY POWER**

1. True or False: There is in the natural heart a tendency to be exalted or puffed up if success attends one's efforts. _____.
2. When we are under great obligation to Christ, what will be our attitude toward those for whom He has died? _____
_____.
3. Complete: "Mind not high things, but condescend to men of _____
_____. Be not _____ in your own conceits."
4. True or False: The person who represses the desire for revenge and returns evil with kindness gains a victory over himself and over the powers of evil.
_____.
5. Complete: "Whosoever therefore resisteth the _____, resisteth the ordinance of God: and they that resist shall receive to themselves _____."
6. Multiple choice: Our attitude to the state is to be guided by (a) community sentiment (b) the precepts of the Bible (c) whether or not we feel the right political party is in office (d) whether or not our interests are affected.

Answers: (1) True; (2) We will pray and work for their salvation; (3) low estate, wise; (4) True; (5) power, damnation; (6) b.

LOVE AND TOLERANCE IN THE LIFE OF THE CHRISTIAN **11**

**“Ye owe to your fellow brethren nothing but mutual love, and this is what the law of God requires, and this is the law fulfilled.”
—Adam Clarke.**

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

“Paul’s statements in Rom. 14 have been variously interpreted, and have been used by some: (1) to disparage a vegetarian diet, (2) to abolish the distinction between clean and unclean meats, and (3) to remove all distinction between days, thus abolishing the seventh-day Sabbath. That Paul is doing none of these three becomes evident when this chapter is studied in the light of certain religious and related problems that troubled some of the 1st-century Christians.

“Paul mentions various problems that are an occasion of misunderstanding between brethren: (1) those relating to diet (v. 2), and (2) those relating to the observance of certain days (vs. 5, 6). In 1 Cor. 8 the problem of the strong versus the weak brother, as regards diet, is also dealt with. The letter to the Corinthians was written less than a year before that to the Romans. It seems reasonable to conclude that in 1 Cor. 8 and Rom. 14 Paul is dealing with essentially the same problem [foods sacrificed to idols]. . . .

“That Paul does not teach or even imply the abolition of the seventh-day Sabbath

has been recognized by such conservative commentators, for example as Jamieson, Fausset, and Brown.”—*SDA Bible Commentary*, on Rom. 14:1.

LESSON OUTLINE

1. **Debt and the Christian**
Rom. 13:8
2. **Urgency of the Time**
Rom. 13:11, 12
3. **Need to Be Tolerant**
Rom. 14:1-3
4. **Respect the Convictions of Others**
Rom. 14:5, 6
5. **The Christian’s Influence**
Rom. 14:7
6. **No Stumbling Block**
Rom. 14:14, 15

Part 1
DEBT AND THE
CHRISTIAN
Rom. 13:8

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

As private individuals we must accept responsibility for goods and commodities we accept from others. We owe the person working for us. It is not against this type of transaction that the apostle warns, but against wanton debt and needless obligation. Debt of this kind strikes a blow at love. There is usually little affection lost between debtor and creditor.

"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.

▷ **To which commandment embracing all others does the apostle point? Rom. 13:9.**

"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.

▷ **In what way does Paul link love and the law? Rom. 13:10.**

THINK IT THROUGH

How does the example of Jesus show us a better ideal of service for God than the life of any recluse?

"The nature and scope of love is but briefly indicated in the verses under study; the important place it occupies in Paul's thought, however, warrants a glance at the development it receives elsewhere in his teaching. Love as a religious motive is never confused with an emotional response to those who appeal to our affections. If you are to 'love your enemies,' the word must have some connotation other than the ap-

preciative reaction which your friends awaken within you. Love must mean the settled will to seek the good of those who come within the range of our influence, whatever may be their attitude toward us. By the grace of God we will treat even those who do us wrong in the way which natural impulse would teach us to treat only those to whom we respond emotionally."—"The Interpreter's Bible," Vol. 9, pp. 607, 608.

FOR FURTHER STUDY: "Testimonies," Vol. 1, p. 220.

Christian

June 5

Part 2
URGENCY OF
THE TIME

Rom. 13:11, 12

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

It is a sad fact that many professing Christians seem to be asleep so far as their personal obligations and responsibilities to others go. They are insensible to the sins and sorrows of those around them. They say, "What is to be will be; the Lord's will be done. Some will be saved, others will be lost." The nearer we come to the return of our Lord, the more awake we should be and the more zealous in advancing His cause on earth.

"The coming of the Lord is nearer than when we first believed. The great controversy is nearing its end. Every report of calamity by sea or land is a testimony to the fact that the end of all things is at hand. Wars and rumors of wars declare it. Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us?"
 —*Evangelism*, page 219.

▷ **What will the Christian do before putting on the armor of light? Rom. 13:12.**

▷ **How is the Christian to walk? Rom. 13:13.**

▷ **How may the Christian "put on" the Lord Jesus? Rom. 13:14.**

THINK IT THROUGH

Being wakened out of sleep (Rom. 13:11) is a term which can be applied only to Christians. The unconverted are dead in their trespasses and sins and require not an awakening, but a resurrection. In what way may I be asleep, and what can I do about it?

"We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy and . . . see that the day is approaching, so that with increased zeal and effort we may exhort one another to faithfulness. . . . Give up our faith? lose our confidence? become impatient? No, no. We will not think of such a thing. . . . See how the specifications of the prophecies have

been [fulfilled] and are fulfilling. Let us lift up our heads and rejoice, for our redemption draweth nigh. It is nearer than when we first believed. Shall we not wait patiently, filled with courage and faith? Shall we not make ready a people to stand in the day of final reckoning?"—Ellen G. White, "That I May Know Him," page 348.

FOR FURTHER STUDY: "Counsels on Health," page 579.

Christian

June 6

**Part 3
NEED TO BE
TOLERANT****Rom. 14:1-3**

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him."

The so-called law of Moses was actually given by God. Many of its features pointed forward to the death of Christ, when type would meet antitype, and the endless round of rites and ceremonies would lose their significance. It is not surprising that some Jewish converts to Christianity objected to the elimination of these features of the law which had been in force for fifteen centuries. To them it was a matter of conscience. And the man who regards his conscience must be respected even when he is wrong. The strong should not put a stumbling block in the way of the weak. The problem of eating meats offered to idols probably entered in here also, a decision that would vitally affect the Gentile believers. In this passage, Paul is pleading for toleration of one another. He also suggests a surrender of what strong Christians regarded as their "right" in order not to cause weaker brothers to stumble.



**What question did Paul ask concerning judging others?
Rom. 14:4.**

"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.



What similar admonition did Jesus give? Matt. 7:1-3.

THINK IT THROUGH

When my brethren do things which I feel are wrong, how do I respond? How do I react when they condemn my practices? How only can peace between us be preserved?

"More and more we ought to recognize that we are answerable to God—and to God alone—both for the obligations which we accept and for those which we repudiate. This might make us more scrupulous in discharging the duties of our discipleship, but it would

also make us more charitable in conceding that our brother too is answerable to God alone. The secret of a respectful tolerance of his practice is to recognize that he does not stand or fall at the bar of our judgment."—"The Interpreter's Bible," Vol. 9, p. 618.

FOR FURTHER STUDY: "The Ministry of Healing," pages 489, 490.

Christian

June 7

Part 4
RESPECT THE
CONVICTIONS
OF OTHERS

Rom. 14:5, 6

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

There is no evidence that the apostle was here referring to the seventh-day Sabbath. The whole discussion was in reference to observances that were distinctly Jewish. The Sabbath was not in this classification, since it was instituted for all mankind at creation. Again Paul is pleading for tolerance. The thought is that we should not try to rein up someone else and expect him to follow the dictates of another's conscience.

"They climb upon the judgment seat, and as soon as they see one of their brethren and sisters, they look to find something to criticize. This is one of the most effectual means of becoming narrow-minded and of dwarfing spiritual growth. God would have them step down from the judgment seat, for He has never placed them there."—*Child Guidance*, page 429.

▶ **To what kind of "day" is Paul referring here? Lev. 16:29-31; 23:24, 39.**

The first and seventh days of the Jewish Passover week were to be "sabbaths." Fifty days later came the Feast of Weeks, another "sabbath." Then the tenth day of the seventh month was always to be a "sabbath." That these were not seventh-day-of-the-week Sabbaths is evident from the fact that they fell on the same day of the month each year. These ceremonial "sabbaths" were still significant to the Jewish Christians, but meant little or nothing to the Gentiles.

▶ **What wise admonition did Paul give the Roman Christians? Rom. 14:5 (last part).**

THINK IT THROUGH

Is it best for me to remain silent when I am in the company of those who oppose the truth? What should be my attitude toward my own children when they willfully violate the commandments of God?

"It is right that you should both cherish integrity and be true to your sense of right. The straight path of duty should be yours from choice. . . . You should be firm in following the dictates

of an enlightened conscience, and your convictions of duty; but you should guard against bigotry and prejudice. Do not run into a pharisaical spirit."
—"Testimonies," Vol. 4, pp. 62, 63.

FOR FURTHER STUDY: "The Desire of Ages," page 550.

Part 5
THE CHRISTIAN'S
INFLUENCE
Rom. 14:7

"For none of us liveth to himself, and no man dieth to himself."

God turned the captivity of Job when he prayed for his friends. A completely selfish man may appear very religious if he goes to church, reads religious books, and now and then makes a contribution to some worthy cause. But every consecrated Christian is a leavening element, placed in the world to proclaim and extend the truth. As John Donne reminds us, "No man is an island, entire of itself."



To whom do we live and die? What price has been paid for all? Rom. 14:8, 9.

"Our life is not our own, never was, and never can be. The question of importance to us is, Is our life interwoven with that of Jesus? . . . We shall come into judgment for the very atmosphere that surrounds the soul, for it is vital and is influencing souls for good or evil."—Ellen G. White, *That I May Know Him*, page 90.



In view of the price paid equally for everyone, what pertinent questions does Paul ask? Rom. 14:10-13.

"The apostle presses home the great thought of the lesson the third time—judge not; condemn not. . . . If we assume to be judge, we put ourselves in the place of God, the only Judge and Lawgiver. God forbid that we should thus do."—Milton Charles Wilcox, *Studies in Romans*, pages 128, 129.

THINK IT THROUGH

Does the thought of others occupy only a very small place in my devotions? Do I thank God for my brethren? Would Job's experience be mine if I prayed more for others?

"Christ's servants are grieved as they see true and false believers mingled in the church. They long to do something to cleanse the church. Like the servants of the householder, they are ready to uproot the tares. But Christ says to them, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest.'

"Christ has plainly taught that those who persist in open sin must be sep-

arated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself."—"Christ's Object Lessons," page 71.

FOR FURTHER STUDY: "The Adventist Home," pages 33, 34.

Part 6
NO STUMBLING
BLOCK

Rom. 14:14, 15

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."

There are a number of practices which we should shun, not because our conscience would condemn us if we followed them, or because they would prove harmful in themselves, but because our example might be such as would mislead others. At the same time we have no right to be conscience for another. We can give the light to another, but we cannot decide what he should do with it.

Paul is not referring to things which are morally wrong, but to practices which may be debatable. To grieve a brother by what one does is to sin against the law of love.



On what will Christian emphasis rest? Rom. 14:16-18.

"Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own soul, but to pursue a course that will cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a terrible thought, and yet it is possible. With what earnestness, then, we should guard our thoughts, our words, our habits, our dispositions. God calls for personal holiness. Only by revealing the character of Christ can we cooperate with Him in saving souls."—*Testimonies to Ministers*, page 158.



What part must faith play in governing the life of the believer? Rom. 14:22, 23.

THINK IT THROUGH

Can I witness my brother doing things which I would condemn in myself, and not be annoyed by it? Is there danger that I may be so "broad-minded" that I tend to ask: "Am I my brother's keeper?"

"Said the angel: 'Yea, thou art thy brother's keeper. Thou shouldest have a watchful care for thy brother, be interested for his welfare, and cherish a kind, loving spirit toward him. Press together, press together.' God designed

that man should be openhearted and honest, without affectation, meek, humble, with simplicity. This is the principle of heaven; God ordered it so."—*Testimonies*, Vol. 1, pp. 113, 114.

FOR FURTHER STUDY: "The Acts of the Apostles," pages 191-195.

Answers: (1) The debt of love; (2) works, darkness, armor; (3) False; (4) persuaded, mind; (5) he prayed for his friends; (6) True.

_____ matters that are debatable.

6. True or False: We have no right to be conscience for other people on _____

5. For what reason did God turn the captivity of Job? _____

4. Complete: "Let every man be fully _____ in his own _____."

other Christians.

3. True or False: A true Christian should delight in exposing the faults of _____

put on the _____ of light."

2. Complete: "Let us therefore cast off the _____ of _____, and let us _____

1. What is the only debt we should owe our neighbor? _____

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **TO TEST YOUR STUDY POWER**

MERCY FOR THE GENTILES 12

“What the apostle prayed for the Romans, in view of their controversies, he prays for us, as for them, in view of everything.”
—Handley C. G. Moule.

“Praise the Lord, all ye Gentiles; and laud Him, all ye people.” Rom. 15:11.

In the closing part of his letter Paul touched on a number of topics. First he reminded the Gentiles that they had every right to shout and sing because of the wonderful way in which the gospel had been made available to them. They were not second-rate Christians simply because they had not been born Jews. Next Paul spoke of his own work over the years, traveling from one country to another, not shunning the hardest parts, but, like David Livingstone so many centuries later, willing to go anywhere provided it was forward. Next he touched upon his own plans for the future. First would be a trip to Jerusalem to carry contributions from the Gentile churches for the poor saints at headquarters. Next would come a journey to Spain, but on the way he anticipated stopping off in Rome and visiting the saints there. After his ministry in Spain was completed, he expected to return to Rome. (There is no way of knowing whether he ever reached Spain. Clement intimates that he did.) Then followed a lengthy list of individuals to whom Paul sent greetings, and he con-

cludes his epistle with a typical hymn ascribing praise and glory to the Father who had made all things possible.

LESSON OUTLINE

1. **Reasons for Gentile Joy**
Rom. 15:8-12
2. **A Minister to the Gentiles**
Rom. 15:14-16
3. **Paul, a Pioneer Missionary**
Rom. 15:20-24
4. **Paul's Mission to Jerusalem**
Rom. 15:25-30
5. **Phebe, Priscilla, and Aquila**
Rom. 16:1-4
6. **Closing Salutation and Committal**
Rom. 16:20-27

June 11

**Part 1
REASONS FOR
GENTILE JOY**

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy name. And again He saith, Rejoice, ye Gentiles, with His people. And again, Praise the Lord, all ye Gentiles; and laud Him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust."

Rom. 15:8-12

Babies are born selfish. Very small children develop strong attachments to their toys and strongly object to sharing them with others. The Jews' response to their extraordinary privileges was to develop selfishness and exclusiveness. The idea advanced by Jesus that Gentiles might sit down in the kingdom of God while the Jews would be thrust out, filled them with rage.



What trait of Jesus should the Christian especially seek to emulate? Rom. 15:1-7.

"An example is more forceful than an exhortation; but even more important than the example is the inspiration which enables us to follow it. Paul finds both in Jesus Christ. The disciple can tell what he ought to do by remembering his Master."
—*The Interpreter's Bible*, Vol. 9, p. 633.



What triple blessing was the Christian to enjoy through the ministry of the Holy Spirit? Rom. 15:13.

THINK IT THROUGH

Christ, who carried my burden, desires me to help my neighbor carry his, that I may develop a Christlike character and at the same time demonstrate Christ's love to my neighbor. In a practical way, how can I help my neighbor carry his burden?

"No soul who believes in Christ, though his faith may be weak, and his steps wavering as those of a little child, is to be lightly esteemed. By all that has given us advantage over another,—be it education and refinement, nobility of

character; Christian training, religious experience,—we are in debt to those less favored; and, so far as lies in our power, we are to minister unto them."
—"The Desire of Ages," page 440.

FOR FURTHER STUDY: "Evangelism," page 578.

June 12

**Part 2
A MINISTER TO
THE GENTILES**

"And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

Rom. 15:14-16

Goodness and knowledge are not always combined in this world, but both are found in Christ. These constitute the heart and head of the new man (Eph. 3:19; 4:24), and are to be taken in their fullness. Paul's largehearted love is shown by the terms he employs. He obviously delights in pointing to the depth of experience the believer may enjoy in Christ.



How only may the believer experience this infilling of goodness and knowledge? Eph. 3:17-21.



In what personal experience did Paul glory? Rom. 15:17-19.

"Truth in Christ and through Christ is measureless. The student of Scripture looks, as it were, into a fountain that deepens and broadens as he gazes into its depths. Not in this life shall we comprehend the mystery of God's love in giving His Son to be the propitiation for our sins. The work of our Redeemer on this earth is and ever will be a subject that will put to the stretch our highest imagination."—*Christ's Object Lessons*, pages 128, 129.

THINK IT THROUGH

Does the fact that I cannot preach like Paul excuse me from any responsibility to make known to others what has been done for me?

"In the very family, the neighborhood, the town, where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight. No sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus."—"The Desire of Ages," page 141.

"Nothing tends more to promote

health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray. If we are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house?"—"The Ministry of Healing," page 251.

FOR FURTHER STUDY: "Testimonies," Vol. 2, p. 319.

June 13

Part 3
PAUL, A PIONEER
MISSIONARY

"Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand. For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company."

Rom. 15:20-24

At the time when Paul was converted, he had already made his mark in the world. As a member of the Sanhedrin, the Jewish supreme court, he had taken a leading part in hunting down, imprisoning, and even putting to death, members of what was contemptuously called the sect of the Nazarenes. When he changed sides and joined the army of the Lord, he asked for no position of power in the church at Jerusalem. He had one great purpose, to preach the gospel in the "regions beyond." Here we see a marked similarity to the spirit that later motivated David Livingstone. Like Paul, Livingstone rejected the idea that he settle down in some comfortable, well-established mission and spend his life there. The great unknown beckoned him. Both walked thousands of miles. Both died in harness.



What experience inspired Paul to carry the gospel into Europe? Acts 16:10.

"Paul defends his practice of preaching where Christ's name was unknown by noting that the procedure was a fulfillment of OT prediction."—*SDA Bible Commentary*, on Rom. 15:21.

THINK IT THROUGH

After Jesus' work on earth was done, He could look forward to satisfaction at seeing the travail of His soul. May I do the same? On what conditions?

"No man can succeed in the service of God unless his whole heart is in the work and he counts all things but loss for the excellency of the knowledge of Christ. No man who makes any reserve can be the disciple of Christ, much less can he be His colaborer."—"The Desire of Ages," page 273.

"Our work is plainly laid down in

the Word of God. Christian is to be united to Christian, church to church, the human instrumentality cooperating with the divine, every agency to be subordinated to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God."—"Christian Service," page 14.

FOR FURTHER STUDY: "The Acts of the Apostles," page 373.

June 14

**Part 4
PAUL'S MISSION
TO JERUSALEM**

"But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

Rom. 15:25-30

When the apostles in Jerusalem gave Paul and Barnabas the right hand of fellowship and sent them out to preach the gospel, they asked them always to remember the poor in Jerusalem, a thing Paul did faithfully. Gal. 2:10. Although many of the Gentiles were poor, they gave willingly to this cause. Paul asked the Roman believers to pray that this gift might be accepted kindly by the Judean brethren.



Although Paul was a minister, what did he ask the believers to do for him? Rom. 15:30-32. Compare 2 Thess. 3:2.

Paul was a mighty man of prayer. "Pray without ceasing," he admonished the Thessalonians. There can be no doubt but that he carried out his own instruction.

"Perseverance in prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience. . . . Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God."—*Steps to Christ*, pages 97, 98.

THINK IT THROUGH

Paul asked an interest in the prayers of the laity. Do I remember regularly in prayer my pastor, conference workers, and the missionaries on the front lines struggling against almost overwhelming odds?

"I need the prayers of those I love,
While trav'ling o'er life's rugged way,
That I may true and faithful be,
And live for Jesus ev'ry day.

"I want my friends to pray for me,
To bear my tempted soul above,
And intercede with God for me;
I need the prayers of those I love."

—J. D. Vaughan.

FOR FURTHER STUDY: "Testimonies," Vol. 1, p. 190.

June 15

**Part 5
PHEBE, PRISCILLA,
AND AQUILA**

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchræa: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles."

Rom. 16:1-4

It seems evident that Phebe, a Greek name that means "bright, radiant," was the bearer of Paul's letter. She was presumably fairly wealthy, and she was going to Rome on private business. She was an active church member. The Greek word translated "servant" is the same that is translated in some other places as "deacon." This suggests that she may have been a deaconess.

Priscilla and Aquila had apparently run grave risks for Paul's sake. This is one of the few instances in the Bible in which the woman's name is given first, indicating, perhaps, that she was a person of great ability and that she may have done more for the church than her husband.



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

"Here is a window in Paul's heart. He was apparently disowned by his own kindred, yet, as the Lord had promised, he had mothers, sisters, and brothers a hundredfold. What a contrast there is between the spirit of this chapter and that of the mere disputant or theologian, the stoic or monk!"—F. B. Meyer, *Through the Bible Day by Day*, pages 99, 100.



Against whom did Paul warn the church? Rom. 16: 17-19.

THINK IT THROUGH

How did Paul know so much about the Roman Christians? Has all of his correspondence been preserved in the New Testament?

"Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing. Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over

the soul. The true heart expression of Christlike sympathy, given in simplicity, has power to open the door of hearts that need the simple, delicate touch of the spirit of Christ."—"Testimonies," Vol. 9, p. 30.

FOR FURTHER STUDY: "Testimonies," Vol. 6, pp. 343, 344.

June 16

**Part 6
CLOSING
SALUTATION
AND COMMITAL**

"And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. The grace of our Lord Jesus Christ be with you all. Amen. Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever. Amen."

Rom. 16:20-27



Of what coming deliverance did Paul remind the Roman believers? Rom. 16:20. Compare Gen. 3:15.

"The church will yet see troublous times. She will prophesy in sackcloth. But although she must meet heresies and persecutions, although she must battle with the infidel and the apostate, yet by the help of God she is bruising the head of Satan. . . .

"The gospel message does not win a single soul to Christ, or make its way to a single heart, without wounding the head of Satan. Whenever a captive is wrenched from his grasp, delivered from his oppression, the tyrant is defeated."—*Testimonies*, Vol. 4, pp. 594, 595.



Who had heard of the obedience of the Roman believers? Rom. 16:19.

THINK IT THROUGH

Why were some things hidden from the comprehension of Christ's followers? John 16:12; Heb. 5:11, 12.

"Jesus longed to unfold the deep mysteries of the truth which had been hid for ages, that the Gentiles should be fellow heirs with the Jews, and 'partakers of His promise in Christ by the gospel.' Eph. 5:6. This truth the disciples were slow to learn, and the divine Teacher gave them lesson upon lesson." —"The Desire of Ages," page 402.

"Therefore, to Him be glory for His wisdom in devising this most admirable plan; and His goodness in sending Christ Jesus to execute it; to Him, through Christ Jesus, be glory forever! Because this plan is to last forever; it is to have no issue but in eternal glory." —Clarke's "Commentary" on Rom. 16:27.

FOR FURTHER STUDY: "SDA Bible Commentary," Vol. 6, p. 1107.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **TO TEST YOUR STUDY POWER**

1. Complete: "There shall be a root of _____, and He that shall rise to reign over the _____; in Him shall the Gentiles _____."
2. True or False: Goodness and knowledge are not always combined in this world, but in Christ they are inseparable. _____.
3. True or False: It was always a disappointment to Paul that he had not had opportunity to settle down as pastor in some established center. _____.
4. Complete: "Now I beseech you, brethren, . . . that ye _____ together with me in your _____ to _____ for me."
5. Multiple choice: Paul's attitude toward women was that (a) they should be housewives only, (b) they should hold the leading offices, (c) they should be laborers together in the gospel, (d) they should work only outside the church. _____.
6. How is the bruising of Satan's head accomplished? _____
_____.

Answers: (1) Jesse, Gentiles, trust; (2) True; (3) False; (4) strive, prayers, God; (5) c; (6) by the spread of the gospel among all peoples.

CALLED ACCORDING TO HIS PURPOSE **13**

“As God is no respecter of persons, all human creatures being equally His offspring, . . . therefore His endless mercy has embraced all.”—Adam Clarke.

“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.

The foregoing lessons have shown that God is at work to save His people from Satan's pitfalls as well as from their own weaknesses.

The great work of redemption is revealed step by step in the book of Romans. The first chapter reveals man in his lost condition with all his natural depravity. The author goes on to show that everyone is under condemnation. Jesus is introduced as the One who saves from sin and justifies the sinner. Having accepted Him, the believer finds his sense of guilt and condemnation gone.

The question arises: Since this great salvation is freely offered, why are so many lost? In Romans 9 to 11 the apostle examines God's dealings with men and vindicates them. In view of the fact that “who-soever calleth upon the name of the Lord shall be saved,” any failure on the part of the individual to believe results in self-inflicted condemnation. The last chapters point out the Christian virtues which will

be manifest in the lives of those who have been justified unto salvation.

LESSON OUTLINE

- 1. Forgetful and Unthankful
Rom. 1:18-21**
- 2. The Way of Escape
Rom. 3:22-25**
- 3. Complete in Him
Rom. 6:3-8**
- 4. Now No Condemnation
Rom. 8:1-3, 14**
- 5. Transformation of Life
Rom. 12:4, 5**
- 6. Love and Tolerance
Rom. 14:4, 13; 15:1, 4**

June 18

**Part 1
FORGETFUL AND
UNTHANKFUL**

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

Rom. 1:18-21

"Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As His created work, it simply bears a testimony to God's power."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, p. 1068.



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

"The deception of sin had reached its height. All the agencies for depraving the souls of men had been put in operation. The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. They had chosen a ruler who chained them to his car as captives. Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin,—to death in which is no hope of life, toward night to which comes no morning."—*The Desire of Ages*, page 36.



Since Jews and Gentiles alike had sinned, for what deliverance might both look? Rom. 3:23, 30.

THINK IT THROUGH

Prior to the first advent of Christ, was salvation confined to the Jews only? What can I do to show that I believe the glad tidings of the gospel are to go to all nations?

"But the command, 'Go ye into all the 'regions beyond.'"—*The Desire of the world,* is not to be lost sight of. *Ages,*" page 823.
We are called upon to lift our eyes to

FOR FURTHER STUDY: "Child Guidance," page 440.

June 19

Part 2
THE WAY OF
ESCAPE

“Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.”

Rom. 3:22-25

“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 unfulfilling 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.”—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 6, p. 1073.

“Justification is God’s own bridge which stretches across the pit of iniquity and leads to our heavenly home. The word tells us that God is the architect of the bridge, that He fashioned it through grace, and its cornerstone is redemption through the blood of Christ, and that its approach is by faith alone.”—Chas. J. Woodbridge, *Secrets of Godly Living*, page 73.



How long does it take God to justify the sinner? Luke 23:39-43.

“The thief asked in faith, in penitence, in contrition. He asked in earnestness, as if he fully realized that Jesus could save him if He would. And the hope in his voice was mingled with anguish as he realized that if He did not, he would be lost, eternally lost. He cast his helpless, dying soul and body on Jesus Christ.”—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 5, p. 1125.

THINK IT THROUGH

If I have been justified once, do I need to be justified again? What does God do in this process? What is my part?

“The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted.

The first is our title to heaven, the second is our fitness for heaven.”—“Messages to Young People,” page 35.

FOR FURTHER STUDY: “Selected Messages,” Bk. 1, pp. 397, 398.

June 20

Part 3
COMPLETE IN HIM

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. . . . For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him."

Rom. 6:3-8

Such expressions as "dead to sin" and "alive to God," having "Christ in you" and "you in Christ," are frequently found in the epistles of Paul. The thought is that Christ must have full control of the believer.

"The soul must be cleansed from vanity and pride, and vacated of all that has held it in possession, and Christ must be enthroned within."—*The Desire of Ages*, page 494.



What comes into the heart of the justified sinner? Rom. 5:1, 11.



What threefold step is illustrated by baptism? Gal. 2:20; Col. 2:12; Rom. 6:4.

The crucifixion of self comes first. Then comes the burial in the precious blood of Jesus, who "hath loved us, and washed us from our sins in His own blood." Rev. 1:5. This is followed by the resurrection, as the Christian rises to walk in newness of life.

THINK IT THROUGH

Now and then we hear of someone who was literally "buried alive." Is there any danger that someone may be buried in baptism who is not really dead to sin?

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress,

which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan."—*The Desire of Ages*, page 324.

FOR FURTHER STUDY: "Evangelism," pages 273, 307.

June 21

**Part 4
NOW NO
CONDEMNATION**

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Rom. 8:1-3, 14 **"For as many as are led by the Spirit of God, they are the sons of God."**

In the latter part of the seventh chapter of Romans, Paul presents a rather hopeless outlook. No matter how much he desired to do the will of God, he found need for a power outside himself to carry out those desires. He found the answer! To his despairing cry, "Who shall deliver me?" come the reassuring words, "I thank God through Jesus Christ our Lord." Rom. 7:24, 25. The delivered saint loses his sense of condemnation and becomes a son of God on one condition: that he submerge his will and accept the guidance of the Holy Spirit.

"We may go to Jesus and be cleansed, and stand before the law without shame and remorse. 'There is therefore now no condemnation.' . . .

"Through Jesus the fallen sons of Adam become 'sons of God.' . . . The Christian's life should be one of faith, of victory, and joy in God. 'Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.' . . . Truly spoke God's servant Nehemiah: 'The joy of the Lord is your strength.'"—*The Great Controversy*, page 477.



Through whom does Christian freedom come? John 8:36.



What brings condemnation? John 3:19.

THINK IT THROUGH

There is no feeling in a corpse. Do I lack a feeling of condemnation because I am dead in sin, or because I am dead to sin?

"The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves,

the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God."—"The Desire of Ages," page 466.

FOR FURTHER STUDY: "Testimonies," Vol. 2, p. 170.

June 22

Part 5
TRANSFORMATION
OF LIFE
Rom. 12:4, 5

"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 everyone members one of another."

While the spirit of independence, of strife for supremacy, and of disorganization is seen everywhere, God's church is to be different, characterized by its unity and its perfect oneness in Christ.

"The world is filled with strife for the supremacy. The spirit of pulling away from fellow-laborers, the spirit of disorganization, is in the very air we breathe. By some, all efforts to establish order are regarded as dangerous,—as a restriction of personal liberty, and hence to be feared as popery. These deceived souls regard it a virtue to boast of their freedom to think and act independently. They declare . . . that they are amenable to no man. I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren."—*Gospel Workers*, page 486.

"The unity that exists between Christ and His disciples does not destroy the personality of either. . . . By partaking of the Spirit of God, conforming to the law of God, man becomes a partaker of the divine nature. Christ brings His disciples into a living union with Himself and with the Father."—Ellen G. White Comments, *SDA Bible Commentary*, Vol. 5, p. 1148.



What will unity in the church show to the world? John 17:21, 23.

What was the condition of the disciples when the Holy Spirit fell on them on the day of Pentecost? Acts 2:1.

"The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship."—*The Acts of the Apostles*, page 37.

THINK IT THROUGH

"'The keys of the kingdom of heaven' are the words of Christ."—"The Desire of Ages," page 413. Am I willing to allow His words to be the final authority in my life?

"On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among His people. . . . Whatever the church does

that is in accordance with the directions given in God's Word, will be ratified in heaven."—"Gospel Workers," pages 501, 502.

FOR FURTHER STUDY: "Testimonies," Vol. 4, p. 16.

June 23

Part 6
LOVE AND
TOLERANCE
Rom. 14:4, 13;

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

"Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

15:1, 4 **"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."**

The light of truth has been given to God's remnant people. He has also bestowed the fullness of His love upon those who keep His commandments. He asks us in turn to manifest this same love in our dealings with one another. We are not to be critical of or judge one another.

▶ **What law of life should temper our judgment of others? Luke 6:37, 38.**

▶ **What is one way to avoid being judged by another? 1 Cor. 11:31.**

"Jesus said, 'Judge not, that ye be not judged.' That is, do not set yourself up as a standard. Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others and in your heart condemn them if they do not come up to your ideal. Do not criticize others, conjecturing as to their motives and passing judgment upon them."—*Thoughts From the Mount of Blessing*, page 124.

THINK IT THROUGH

In apostolic times believers were united in doctrine, in fellowship, and in love for one another. Why is it not experienced more often today?

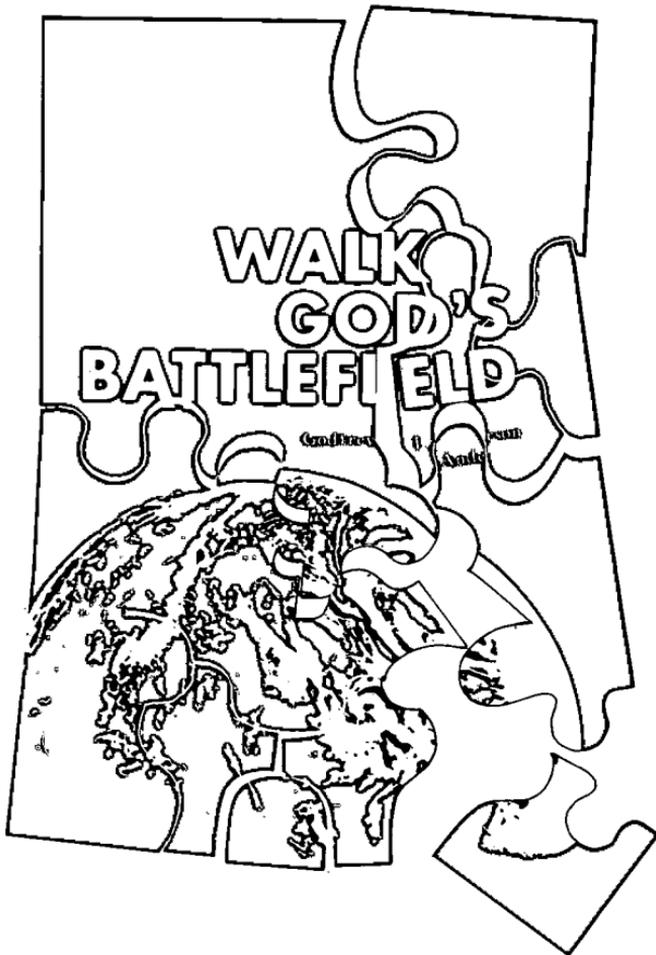
"Give the erring one no occasion for discouragement. Suffer not a Pharisaical hardness to come in and hurt your brother. . . . If you speak a word of your own, if you take an attitude of indifference, or show suspicion or distrust, it may prove the ruin of a soul. He needs a brother with the Elder Brother's

heart of sympathy to touch his heart of humanity. Let him feel the strong clasp of a sympathizing hand, and hear the whisper, Let us pray. God will give a rich experience to you both. Prayer unites us with one another and with God."—"Christ's Object Lessons," page 250.

FOR FURTHER STUDY: "Testimonies," Vol. 2, pp. 87, 552.

Part 7 ◇ **SUMMARY QUESTIONS** ◇ **TO TEST YOUR STUDY POWER**

1. True or False: Nature is not God, nor was it ever God. The voice of nature testifies of God. _____.
2. Complete: "For _____ have _____, and come short of the _____ of God."
3. Complete: "Know ye not, that so many of us as were _____ into _____ were _____ into His death?"
4. Complete: "For as many as are _____ by the _____ of God, they are the _____ of God."
5. True or False: The unity that exists between Christ and His followers tends to destroy human personality. _____.
6. True or False: God will give a rich experience to the one who sympathizes with a brother and prays for him even when he is in the wrong. _____.

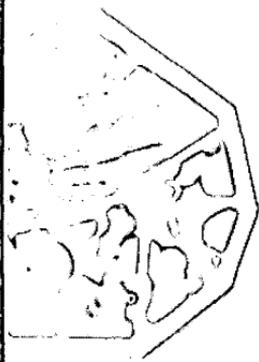


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**AT YOUR BOOK AND
BIBLE HOUSE**

Thirteenth Sabbath Overflow Offering

North American Division

June 24, 1972

It is normal for each world division to receive an overflow offering about every three years. An exception to this rule always is the North American Division. The last offering scheduled there was eight years ago, the second quarter of 1964. We just don't think of North America as a mission field because it is the source of a large percentage of denominational funds. However, there are groups of people in North America who very much need the material benefits money can buy as a means of spreading the gospel and hastening Jesus' return.

The Thirteenth Sabbath Overflow Offering will be divided three ways:

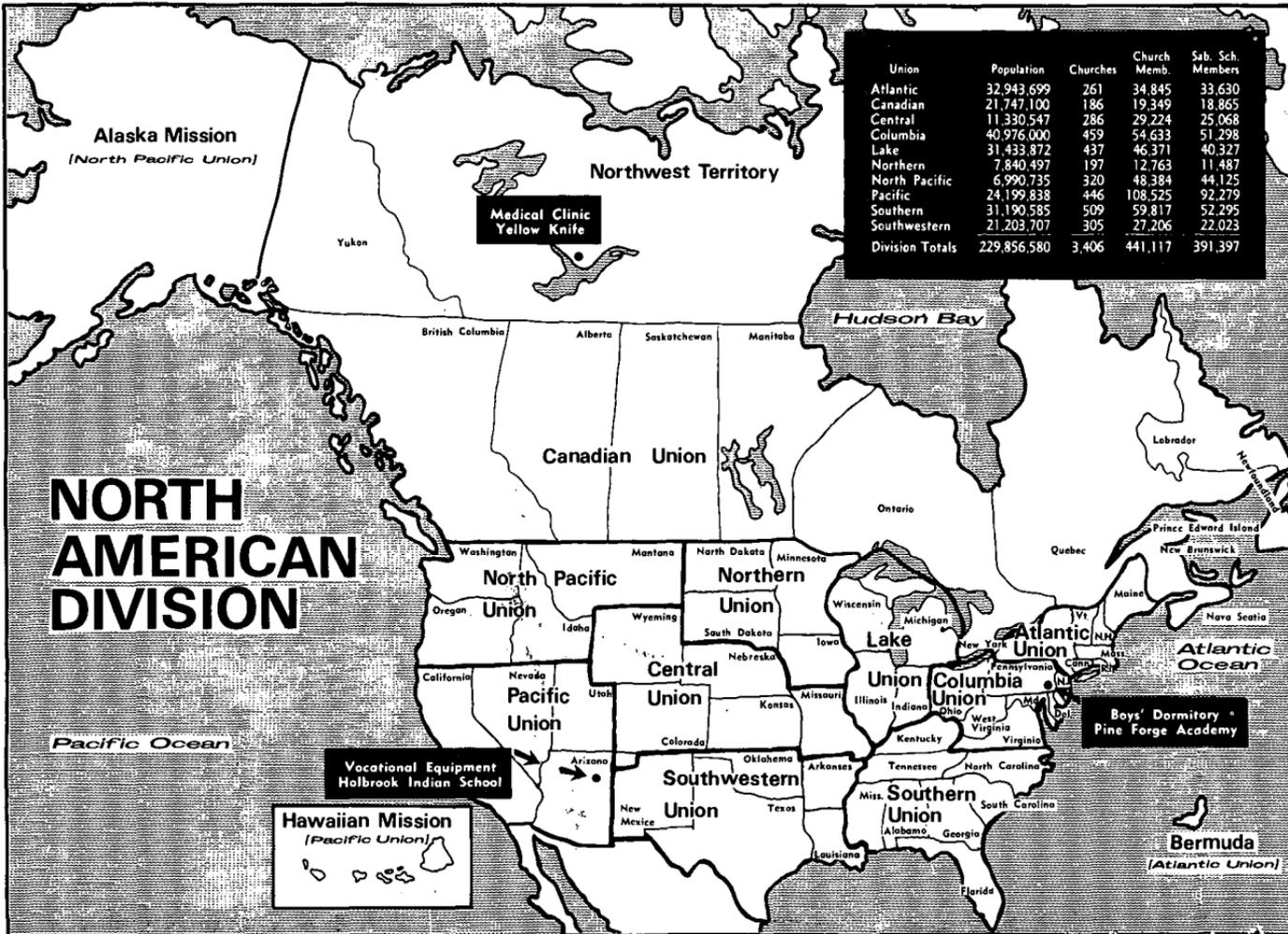
- (1) To give assistance to the medical work of the young clinic at Yellowknife in the Northwest Territories, Canada.
- (2) To build a boys' dormitory for Pine Forge Academy, Pennsylvania, one of two boarding academies for the denomination's black youth in North America.
- (3) To supply urgently needed equipment for vocational and industrial training at our North American Indian school in Holbrook, Arizona.

This clinic and these schools will give you special thanks as you give liberally this Thirteenth Sabbath.

Lessons for the Third Quarter of 1972

Sabbath School members who have not received an adult *Lesson Quarterly* for the third quarter of 1972 will be helped by the following outline in studying for the first lesson. The title of the series is "Christ and the Sabbath." The title of the first lesson is "Christ's Sign." The memory verse is Exodus 31:13.

The outline is as follows: (1) Christ the Creator. John 1:10; (2) Creator Existing From Eternity. John 1:1, 3, 14; (3) Redemption Is Re-creation. 2 Cor. 5:17, RSV; (4) A Pre-determined Plan. 2 Tim. 1:9; (5) A Sign of the Creator. Ex. 31:15-17; (6) A Sign of the Saviour. Eze. 20:12.



NORTH AMERICAN DIVISION

Union	Population	Churches	Church Memb.	Sab. Sch. Members
Atlantic	32,943,699	261	34,845	33,630
Canadian	21,747,100	186	19,349	18,865
Central	11,330,547	286	29,224	25,068
Columbia	40,976,000	459	54,633	51,298
Lake	31,433,872	437	46,371	40,327
Northern	7,840,497	197	12,763	11,487
North Pacific	6,990,735	320	48,384	44,125
Pacific	24,199,838	446	108,525	92,279
Southern	31,190,585	509	59,817	52,295
Southwestern	21,203,707	305	27,206	22,023
Division Totals	229,856,580	3,406	441,117	391,397

Vacational Equipment
Holbrook Indian School

Hawaiian Mission
(Pacific Union)

Boys' Dormitory
Pine Forge Academy

Bermuda
(Atlantic Union)