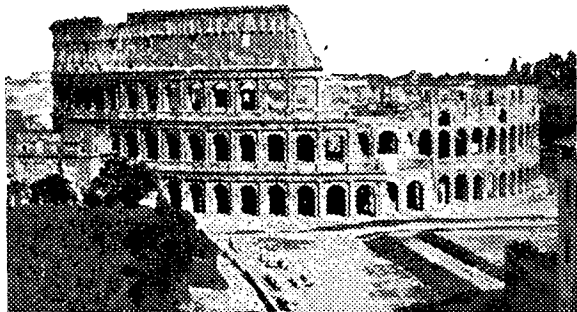


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# SABBATH SCHOOL LESSON QUARTERLY

Second Quarter, 1931



The Colosseum, Rome

## The Epistle to the ROMANS

Thirteenth Sabbath Offering, June 27, 1931

INDIA

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# The Epistle to the Romans

## Introductory Note

The epistle of Paul to the Romans is placed first among his writings, perhaps because of its great doctrinal importance. It probably was written in Corinth in the spring of A. D. 57 or 58. It is one of the most systematic and comprehensive of religious treatises, and withal a mighty appeal. It sets forth man's sinful and lost condition, whatever his race or pretension, his hopelessness without God, and God's mercy in justification through Christ Jesus. It shows how God can be just, and yet justify the believing sinner; not that he may continue in sin, but that he may develop a sinless, Christian character. While a profound book, it is not difficult for the heart of faith to apprehend.

Study the book, its chapters, its sections, its verses, its clauses, its phrases, its words. Do not seek to give a whole verse for an answer to a question, when a word will suffice. Use only that part of the scripture necessary to answer the question. Get all you can out of the words of life. Review often. Remember the "therefores" and "wherefores;" and find the reasons for their use. May the study of this wonderful epistle bring the multiplied blessings of faith to all.

## Lesson 1 — April 4, 1931

### Righteousness by Faith

LESSON SCRIPTURE: Romans 10.

#### THE LESSON

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

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

2. To what did the apostle bear witness? Verse 2.

NOTE.—Paul no doubt remembered the time when he "was zealous toward God," and on his way to Damascus was breathing out threatenings and slaughter against those who believed on Jesus. His own experience made him sympathetic, even while he spoke truths that seemed harsh to Jewish ears.

3. Of what were Paul's brethren ignorant? Whose righteousness did they seek to establish? As a consequence, what had they not done? Verse 3.

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

4. What is the object of the law? Verse 4.

NOTE.—“End of the law.” The word “end” in this text means aim, or object, as in James 5:11. The aim, or object, of the law is to bring its transgressors to Christ. The justice of the law shuts the sinner in the prison house of death, with Christ the only door of hope. The law is unable in itself to give freedom, but seeking release from both death and sin, the transgressor turns to Christ as the only source of righteousness. Rom. 7:7, 24, 25; Gal. 3:23, 24. Then in Christ the righteousness of the law, which is the requirement, is fulfilled in those who walk after the Spirit. Rom. 8:4. Faith in Christ establishes the law in the heart.

5. What will come to the man who perfectly obeys the law? Verse 5.

6. What does the righteousness by faith admonish not to say? Verses 6, 7.

NOTE.—Righteousness by faith is personified and made to speak for itself. It does not demand that man shall do great things by which he will take glory to himself. Man is not to descend into the deep, nor must he climb up to heaven; all he needs to do is to yield himself, and believe in Christ Jesus, who has come down to him.

We can learn a lesson from the experience of Israel. “‘As Moses lifted up the serpent in the wilderness,’ even so was ‘the Son of man lifted up, that whosoever believeth in Him should not perish, but have eternal life.’ All who have ever lived upon the earth have felt the deadly sting of ‘that old serpent, called the devil, and Satan.’ The fatal effects of sin can be removed only by the provision that God has made. The Israelites saved their lives by looking upon the uplifted serpent. That look implied faith. They lived because they believed God’s word, and trusted in the means provided for their recovery. So the sinner may look to Christ, and live. He receives pardon through faith in the atoning sacrifice. Unlike the inert and lifeless symbol, Christ has power and virtue in Himself to heal the repenting sinner.”—“Patriarchs and Prophets,” p. 431.

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

8. What is necessary to salvation? Verse 9.

9. What will faith and confession bring? Verse 10.

NOTE.—“Unto righteousness.” Much belief merely accepts facts and no more. Faith accepts righteousness, reaches to it, makes it its own. The faith which stops short of righteousness is a failure. But the faith which grasps God’s righteousness will be glad to tell others.

“We come to God in the name of Jesus by special invitation, and He welcomes us to His audience chamber. He imparts to the humble, contrite soul that faith in Christ by which he is justified. Jesus blots out as a thick cloud his transgressions, and the comforted heart exclaims,

'O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me.' Isa. 12:1. Such a one will understand by his own experience the words of Paul, 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' Rom. 10:10."—"Counsels to Teachers," p. 242.

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

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

NOTE.—"The blessings of salvation are for every soul. Nothing but his own choice can prevent any man from becoming a partaker of the promise in Christ by the gospel. Caste is hateful to God. He ignores everything of this character. In His sight the souls of all men are of equal value. . . . Without distinction of age, or rank, or nationality, or religious privilege, all are invited to come unto Him and live."—"The Desire of Ages," p. 403.

12. What pertinent questions does the apostle ask? Verses 14, 15, first clause.

NOTE.—"There are many in our world who are longing to hear the word of life. But how can they hear without a preacher? And how can those sent to teach them live without support? God would have the lives of His workers carefully sustained. They are His property, and He is dishonored when they are compelled to labor in a way that injures their health. He is dishonored, also, when for lack of means workers cannot be sent to destitute fields.

"In place of complaining of the officers of the General Conference because they cannot respond to the multiplied calls for men and means, let our church members bear a living testimony to the power of the truth by denying self and giving liberally for the advancement of the work."—"Testimonies," Vol. 9, pp. 52, 53.

13. What is said of those who bring glad tidings? Verse 15.

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

15. Upon what is faith based? Verse 17.

16. How many have heard this gospel message? Verse 18.

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

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

18. What prediction of the Gentiles is quoted from Isaiah? Verse 20.

NOTE.—“I was found of them that sought Me not.” All through God’s work with Israel, He desired to make them instruments of salvation to the nations. He placed them in the center of civilization, in the highway of the nations, that they might minister light to the peoples of earth. He taught them this in object lesson, in precept, in psalm, in prophecy. But all these blessings they took to themselves, and perverted them into curses. We hold our blessings only by using them for others.

19. What did God say of those who sought to establish their own righteousness? Verse 21.

NOTE.—“All day long He had stretched forth His hands unto a disobedient and gainsaying people; yet He would be found of them that sought Him not; among a people that had not called upon His name He would be manifest. . . .

“Many are deceived to-day in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man’s teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment.”—“The Desire of Ages,” pp. 458, 459.

#### SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. Should we place anyone outside of God’s limit and power to reach and save? For how many, then, should we pray?
2. In the light of this lesson, can we prosper spiritually and not bear witness for God?
3. What verse in this chapter contains a most precious promise?

### Lesson 2 — April 11, 1931

## Election by Grace

LESSON SCRIPTURE: Romans 11:1-18.

#### THE LESSON

1. What proof did the apostle give that God had not cast off His people? Rom. 11:1.

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

2. What further proof does he cite? Verses 2-4.

3. What conclusion does the apostle draw? Verse 5.

NOTE.—“There is a remnant.” The accepted remnant are not by birth; they are not of man’s making. They are God’s people by His

grace; "for by grace are ye saved through faith." Eph. 2:8. Salvation is not of works; if it were, man could boast; but in every age and generation human hearts respond to God's truth and love, and become receivers of His grace. In every age, in every generation, God has not left Himself without witness. Acts 14:17. It is ever by His grace; as in Elijah's day, even so now. To Him therefore belongs all the glory.

"In the worst days of Hebrew apostasy there was always an elect handful that did not go astray after other gods. It was so in the days of Elijah; and it was a comfort to the faithful heart of Paul to believe that, amid the general opposition excited by the preaching of the gospel, there were many secret lovers of the cross who were true to the Messiah and His claims. Man can never count these quiet, unknown, holy souls, who, like the sweetest wild flowers, can be detected only by the fragrance of their lives. But God counts them, to whose grace and care all that is good in them is due."—F. B. Meyer.

4. But by what alone is this election? Verse 6.

5. What disappointment must necessarily come to Israel, who sought righteousness by works? Verse 7, first part.

6. Who did obtain the righteousness they sought? Verse 7, last part.

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

7. Why were the rest blinded or hardened? Verse 8.

NOTE.—"Blinded." The margin gives "hardened." They were hardened because they would not accept God's way, and God let them have their own way.

8. Of what were they worthy? Verses 9, 10.

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

9. What question does the apostle ask? What answer is given? Verse 11, first part.

10. What good thing came through their stumbling? What effect was this meant to have on Israel? Verse 11, last part.

NOTE.—"Their fall." Not their destruction as individuals; but their separation from God, their setting aside as a nation, as a special people. Christ had come. The true Israel—the Jew—was of the spiritual seed alone. (See Rom. 2:28, 29; 9:6-8.) "The leaders in the Jewish nation had signally failed of fulfilling God's purpose for His chosen people. Those whom the Lord had made the depositaries of truth had proved unfaithful to their trust, and God chose others to do His work."—"The Acts of the Apostles," pp. 78, 79. But though cast off in their national capacity, God eagerly longed that they as individuals should come into the fold through Christ.

**11. From what condition of Israel is most gained? Verse 12.**

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

**12. To whom is the apostle thus writing? What does he hope to accomplish? Verses 13, 14.**

**13. What comparison is drawn between the casting away and the receiving of the Hebrew people? Verse 15.**

**14. What proofs are given of character? Verse 16.**

NOTE.—“Notwithstanding Israel’s failure as a nation, there remained among them a goodly remnant of such as should be saved. At the time of the Saviour’s advent, there were faithful men and women who had received with gladness the message of John the Baptist, and had thus been led to study anew the prophecies concerning the Messiah. When the early Christian church was founded, it was composed of these faithful Jews who recognized Jesus of Nazareth as the one for whose advent they had been longing. It is to this remnant that Paul refers when he writes, ‘If the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.’”—*Id.*, pp. 376, 377. The lump evidently refers to the loaves offered when Israel entered the land. (See Num. 15:18-21.)

**15. How did the Gentiles come in? What blessings thus came to them? Verse 17.**

NOTE.—“Partakest of the Root.” This Root of holiness is Christ. If branches will not partake of His life, they die, or are cut off. As is the character of the source, so is that which it produces. We must not lose sight of the fact that the term “Israel” is used in its twofold aspect. The Jews used it in its literal, fleshly, national aspect, and many Christian expositors do still. Paul recognized this, but his effort was to show to them that only Israel by faith was acceptable to God. So Abraham, Isaac, and Jacob—the fathers—obtained the blessings and the promise by faith. Therefore when the people as a nation were set aside, the individuals were not. God had better things for them in a “fullness” not earthly but heavenly.

**16. What reason is given to show us we have no right to boast or glory? Verse 18.**

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

“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. . . . Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee.”—“Christ’s Object Lessons,” p. 306.

#### SUPPLEMENTARY QUESTIONS FOR HOME STUDY

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

### Lesson 3 — April 18, 1931

## “The Fullness” of Jew and Gentile

LESSON SCRIPTURE: Romans 11:19-36.

#### THE LESSON

1. What would the converted Gentiles be likely to say regarding their union with God? Rom. 11:19.
2. Why were the Hebrew branches broken off? How did the Gentile Christian stand? What spirit should he manifest? Verse 20.
3. What solemn admonition is then given? Verse 21.
4. What does the apostle ask us to behold? On whom was His severity manifest? Toward whom was goodness exercised? On what conditions? What would otherwise come to pass? Verse 22.

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

5. What will be done to those who through unbelief have been cut off, if they believe? Verse 23.
6. What comparison does the apostle draw? Verse 24.

NOTE.—“Contrary to nature.” According to nature the fruit borne is that of the scion, the engrafted piece, not the root; but contrary to nature, in the work of redemption the scion itself becomes changed, and the root indicates the character of the fruit. The Root of Israel is Christ Jesus. The Gentile is a wild olive branch. But the fruit is of the Root, not the branch.

7. Of what would the apostle not have them ignorant? Why? Verse 25, first part.



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

9. In whom did the Hebrews find fullness? John 1:16.

10. In whom do the Gentiles find fullness? Col. 1:19; 2:9, 10.

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

11. What will be the result of this experience? What prophecy will thus be fulfilled? Rom. 11:26.

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

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

13. What seemingly contradictory statement does the apostle make concerning the children of Israel? Rom. 11:28.

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

14. What assurance is given concerning the gifts and calling of God? Verse 29.

NOTE.—“Without repentance.” God does not repent of the good He has done. Man may misuse His gifts, despise His goodness, yet Infinite Love will not repent that He bestowed that love. For God loves mankind, not because it is lovable, but because He is love; and “we love, because He first loved us.” 1 John 4:19, R. V.

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

16. What has God done to all? Why? Verse 32.

NOTE.—“All . . . all.” God has done this because Infinite Wisdom knew that only in His mercy was there hope for man. Man may fix up a thousand schemes by which it is thought he singly or unitedly may

save himself, but all his efforts will prove futile. All are in unbelief, for all have sinned; and God in His goodness proffers mercy unto eternal salvation to all.

17. What is said of God's wisdom and knowledge? Verse 33.

NOTE.—“We can never by searching find out God. We must not attempt to lift with presumptuous hand the curtain behind which He veils His majesty. The apostle exclaims, ‘How unsearchable are His judgments, and His ways past finding out!’ We can so far comprehend His dealings with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. Our Father in heaven orders everything in wisdom and righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of His purposes as it is for our good to know, and beyond that we must trust the Hand that is omnipotent, the Heart that is full of love.”—“The Great Controversy,” p. 527.

18. In what is His all-sufficiency shown? Verses 34-36.

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

SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. In whom does all fullness for humanity dwell?
2. That we may possess that fullness, what is first necessary on our part?
3. What was necessary on Jesus' part that He might be filled? Phil. 2:7.

Lesson 4 — April 25, 1931

A Living Sacrifice

LESSON SCRIPTURE: Romans 12: 1-8.

OTHER TEXTS: 1 Corinthians 12; Eph. 4: 7, 8, 11, 12.

THE LESSON

1. By what does the apostle beseech his brethren? Rom. 12:1, first part.

NOTE.—“Nothing so pleases God as daily surrender, the sacrificed and yielded will tied by cords to His altar. Such an attitude is the only reasonable one we can assume. If God be all we profess to believe, He is worthy of all we are. But we are reminded that the world is ever seeking to mold us to its will, and we need the renewing grace of the Holy Spirit, that we may withstand its baleful influence. We need to be transformed—that is, transfigured—by the renewing of our mind. Please God, and you will be pleased with the will of God.”—F. B. Meyer.

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

NOTE.—“Present.” “The verb used is the regular word used for bringing to offer in sacrifice.”

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

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

“Reasonable.” Logical, spiritual. It is rendered both.

“In the time of ancient Israel, every offering brought as a sacrifice to God was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be ‘without blemish.’ So Christians are bidden to present their bodies, ‘a living sacrifice, holy, acceptable unto God.’ In order to do this, all their powers must be preserved in the best possible condition. Every practice that weakens physical or mental strength unfits man for the service of his Creator. And will God be pleased with anything less than the best we can offer?”—“The Great Controversy,” p. 473.

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

NOTE.—The Revised Version reads: “Be not ‘fashioned’ according to this world.” We owe the world nothing, any more than we are debtors to the flesh. Rom. 8:12. “The unregenerate flesh is evil and the whole world lieth in the evil one.” God has called us out of both. We are not only not to be enslaved with the lusts of the flesh, but we are not to be molded, conformed to, fashioned, according to the world; we are to rise above its power and influence. We are in the world, but we should not be of the world. (See John 15:17-19.)

## 4. How are we transformed? Verse 2, second clause.

NOTE.—“Be ye transformed.” The world transforms us for death. Under God we are molded for life. Not by our own power do we win, but by the power of God, and we coöperating with Him. Let His Holy Spirit into your life. Plead His promise of a new heart, a new spirit, follow God’s word, and so prove Him by a life of partnership. The attractions of the world will wither, and the promises of God will be life channels between us and the God of life.

## 5. What will we thus prove? Verse 2, last clause.

NOTE.—“There is a great work to be accomplished for Sabbath keepers. Their eyes must be opened, and they see their true condition, and be zealous and repent, or they will fail of everlasting life. The spirit of the world has taken possession of them, and they are brought into captivity by the powers of darkness. They do not heed the exhortation of the apostle Paul: ‘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.’”—“Testimonies,” Vol. 1, pp. 478, 479.

6. How should a man not think of himself? How should he think of himself? Verse 3.

NOTE.—“Not to think of himself more highly.” A proper abiding conception of the gifts of God’s Spirit, or spiritual gifts, would prevent an undue estimate of our own power and ability, and foster humility, and would also keep us from becoming worshipers of men.

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

NOTE.—“One body.” Christ is the Head (Eph. 1:22, 23; Col. 1:18), and believers are members one of another. So should we ever regard one another.

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

NOTE.—“By a comparison of the church with the human body, the apostle aptly illustrated the close and harmonious relationship that should exist among all members of the church of Christ.”—“The Acts of the Apostles,” p. 317.

“In loving sympathy and confidence God’s workers are to unite with one another. He who says or does anything that tends to separate the members of Christ’s church, is counterworking the Lord’s purpose. Wrangling and dissension in the church, the encouragement of suspicion and unbelief, are dishonoring to Christ. God desires His servants to cultivate Christian affection for one another. True religion unites hearts not only with Christ, but with one another, in a most tender union. When we know what it means to be thus united with Christ and with our brethren, a fragrant influence will attend our work wherever we go.”—“Testimonies,” Vol. 9, p. 145.

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

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

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

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

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

13. How should these gifts be exercised? Rom. 12:8.

NOTE.—“With simplicity.” The marginal reading is, “liberally,” or “with liberality.” R. V.

“With cheerfulness.” “It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spon-

taneous effusion of love, that cheerfulness is so peculiarly required, and so frequently wanting.”—Alford. How do you answer the offending one who has apologized or who asks forgiveness? Do you cheerfully say, “I freely and fully forgive?” or does your very manner imply that in your heart you condemn?

#### SUPPLEMENTARY QUESTIONS FOR HOME STUDY

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

### Lesson 5 — May 2, 1931

## Practical Duties and Privileges

LESSON SCRIPTURE: Romans 12:9-21.

#### THE LESSON

1. How should love be exercised? Rom. 12:9, first part.

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

2. What should we abhor? Verse 9, second part.

NOTE.—“Abhor.” Evil comes to us in very many pleasing forms. Sometimes it does not seem harmful. Its appeal to us is strong, and many people yield to it. Our only safety is to ask what God’s word says of it. What is its origin? What its purpose? What its end? If it is evil, however beautiful may be its flowering, its end is death. Then when it comes to us as a temptation, look upon it as death. See it as God sees it. “Abhor” it.

3. To what should we cleave? Verse 9, last part.

NOTE.—“Cleave.” To adhere to, to be attached strongly.

4. How should we regard each other? Verse 10.

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

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

**5. How diligent should we be? Verse 11, first part.**

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

**6. What disposition should we manifest in the Lord’s service? Verse 11, last part.**

NOTE.—“Those who are slothful may quiet themselves with the thought that God requires nothing of them because they have no increase. This will be no excuse for them; for if they had diligently employed their time, if they had not been slothful in business, they would have had increase. Had they resolutely exerted themselves to earn something to cast into the treasury of God, ways would be opened for them, and they would have some increase to devote to the cause of God, and thus to lay up a treasure in heaven.”—“Testimonies,” Vol. 1, p. 325.

**7. What profitable injunctions are next given? Verse 12.**

NOTE.—“Instant in prayer.” “There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God, will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven.

“We should pray in the family circle; and above all we must not neglect secret prayer; for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God.”—“Steps to Christ,” p. 102.

**8. How should others be remembered? Verse 13.**

NOTE.—“The Bible lays much stress upon the practice of hospitality. Not only does it enjoin hospitality as a duty, but it presents many beautiful pictures of the exercise of this grace and the blessings which it brings.”—“Testimonies,” Vol. 6, p. 341.

**9. How should we regard our enemies? Verse 14; Matt. 5:44, 45.**

**10. How should we join others in their experiences? Rom. 12:15.**

NOTE.—“God’s servants should have hearts of tender affection and sincere love for the followers of Christ. They should manifest that deep interest that Christ brings to view in the care of the shepherd for the

lost sheep; they should follow the example given by Christ, and exercise the same compassion and gentleness, and the same tender, pitying love that He has exercised toward us."—"Testimonies," Vol. 3, pp. 186, 187.

**11. What should be our general course of conduct? Verse 16.**

NOTE.—Three important things: (1) "Be of the same mind one toward another." There is no place for grudges, ill-feeling, hatred, or any of that ilk if verse 10 is true in our life. (2) "Mind not high things [that is, "Set not your mind on high things," R. V.]; but condescend to men of low estate." Note also the margin. Have regard, as Jesus did, to the poor and meek and humble. "The common people heard Him gladly." (3) Do not be exalted in your own mind. At the best we know but little, and self-exaltation shuts out God. "The meek will He guide in judgment: and the meek will He teach His way."

**12. What course should we not pursue toward those who wrong us? What example should we set? Verse 17.**

**13. How should we live with others? Verse 18.**

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

**14. What should we not do for ourselves? Verse 19, first part.**

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

**15. To whom should we commit our cause? Verse 19, last part.**

**16. How should we treat an enemy? Verse 20.**

**17. By what should we not be overcome? How may we overcome? Verse 21.**

NOTE.—"Overcome evil." The Christian's weapons, motives, purposes, are not retaliation, they are not to destroy. He is to return good for evil, sweet for bitter. He will find that such things will be more effective for good than it would be to heap coals of fire on the head of an enemy. In his own life he is to fight the evil by filling the thoughts, the heart, the life, with God. We never put away evil, never overcome evil, by dwelling upon it. "Fill our hearts with Thy love, that there may be no room for competing affections," is a good prayer.

**SUPPLEMENTARY QUESTIONS FOR HOME STUDY**

1. How can the natural heart be made to abhor evil?
2. Why can a Christian not disconnect his business from his religion?
3. How may we continue instant, or steadfast, in prayer?
4. Will a true Christian endeavor to "get even" with an enemy?

## Duty Toward Governments; Last-Day Warnings

LESSON SCRIPTURE: Romans 13.

### THE LESSON

1. To what should every soul be subject? Rom. 13:1, first part.

NOTE.—“Be subject.” Be cheerfully obedient. Neither be rebellious, nor imbibe the seditious spirit of the lawless; for all authority is of God’s ordaining or permission. “His precepts regard an established power, be what it may. It, in all matters lawful, we are bound to obey. . . . If the civil power commands us to violate the law of God, we must obey God before man. . . . These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs. They are all only subordinate portions of the great duty of obedience to law.”—Alford.

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

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

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

NOTE.—“A terror.” The tendency of all proper civil power is salutary, notwithstanding the abuses in government. It would be a fearful world if there were not civil, organized authority.

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

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

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

7. What motive should impel the Christian to right actions? Rom. 13:5; 1 Peter 2:13, 14.

NOTE.—“For conscience’ sake.” A higher motive than fear or force actuates the Christian. His own conscience, “for the Lord’s sake,” will keep him. He needs not laws to compel him or prevent him, but to inform him as to what the proper authority requires. So long as the authority of the government is exercised within its proper sphere, every true Christian should, and will, obey its requirements.

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

NOTE.—“We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God’s word must be recognized as above all human legislation. . . . We are not required to defy author-



ities. Our words, whether spoken or written, should be carefully considered, lest we place ourselves on record as uttering that which would make us appear antagonistic to law and order."—"The Acts of the Apostles," p. 69.

9. What therefore should we render? Verse 7.

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

10. What obligation does the apostle lay upon us? Of what is love the fulfilling? Verse 8.

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

11. What general summary is given of the law in reference to our duties to our fellows? In what statement is the spirit of the law comprehended? Verse 9.

12. What does love not do? In what therefore is love summed up? Verse 10. (Compare John 14:15; 15:10.)

NOTE.—"Love . . . law." Love toward God is unworthy of the name if it does not delight to keep God's law. Love fulfills the law by doing it willingly, gladly. 1 John 5:3.

13. What should God's children know in these days? Why should this knowledge stir them? Rom. 13:11.

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

"The coming of Christ is nearer than when we first believed. The great controversy is nearing its end. The judgments of God are in the land. . . . But there are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which says so plainly that the end is near. O, how many who have not sought their souls' salvation will soon make the bitter lamentation, 'The harvest is past, the summer is ended, and my soul is not saved!'"

"We are living in the closing scenes of this earth's history. Prophecy is fast fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, 'My Lord delayeth His coming.' Let the message of Christ's soon return sound forth in earnest words of warning."—"Testimonies," Vol. 8, p. 252.

14. What is said of the time? What should we cast off? What should we put on? Verse 12.

NOTE.—"We resemble soldiers slumbering in their tents while dawn is flushing the sky. Presently the bugle rings out its awakening note. The long night of the world is ending, the dawn is on the sky, and all the

malignity of men and demons cannot postpone it by a single hour. Let us put off the garments which only befit the darkness, and array ourselves in the armor of the day! What is that armor? In a word, it is Jesus Christ—His character and method, His unselfishness and purity—so that when men see us, they may involuntarily turn to Him.”—F. B. Meyer.

15. How should we walk? Verse 13. (Compare 1 Thess. 5:4, 5; Luke 21:34.)

NOTE.—“As in the day.” God’s children are of the day. The revelers, the dishonest, the immoral, are of the night, and it is toward the dawning of the morning that such a class are always locked in deepest slumber, unmindful of sin or crime, of danger or duty.

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

#### SUPPLEMENTARY QUESTIONS FOR HOME STUDY

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

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

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

### Lesson 7 — May 16, 1931

## Judge Not

LESSON SCRIPTURE: Romans 14:1-12.

#### THE LESSON

1. How should we treat those who are weak in the faith? Rom. 14:1.

NOTE.—“Weak in the faith.” Alford suggests that this “weak in the faith” was probably the overscrupulous Jewish convert afraid of meats offered to idols, or of being brought into contact with undiscoverable uncleanness. In foreign lands he abstained from prepared food, and ate only that which he could trace from nature to his own use. Various ceremonial days had strong hold upon a conscience not wholly enlightened and a faith not strong. These converts were to be received as Christians, and their doubtful thoughts not judged nor condemned.

2. What may some believe? What might the weak do? Verse 2.

3. What caution is given to all? Verse 3.

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

5. What admonition does Jesus give concerning the matter of judging? Matt. 7:1-3.

NOTE.—The words of Jesus “describe one who is swift to discern a defect in others. When he thinks he has detected a flaw in the character or the life, he is exceedingly zealous in trying to point it out; but Jesus

declares that the very trait of character developed in doing this un-Christlike work, is, in comparison with the fault criticized, as a beam in proportion to a mote. It is one's own lack of the spirit of forbearance and love that leads him to make a world of an atom."—"Mount of Blessing," p. 180.

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

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

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

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

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

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

NOTE.—"In his own mind." God holds each one responsible. Each person must decide for himself. This is true in moral as well as in ceremonial observances. The power of choice is for each individual to exercise. God indicates His choice for us also; let us be willing to choose His way.

"In matters of conscience, the soul must be left untrammled. No one is to control another's mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think, and to follow his own convictions. 'Every one of us shall give account of himself to God.' No one has a right to merge his own individuality in that of another. In all matters where principle is involved, 'let every man be fully persuaded in his own mind.' In Christ's kingdom there is no lordly oppression, no compulsion of manner. The angels of heaven do not come to the earth to rule, and to exact homage, but as messengers of mercy, to cooperate with men in uplifting humanity."—"The Desire of Ages," p. 550.

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

11. What is said of one's influence and responsibility? Verse 7.

NOTE.—"Many fail where they should be successful, because they do not realize how great is the influence of their words and actions. They are affected by circumstances, and seem to think that their lives are their

own, and that they may pursue whatever course seems most agreeable to themselves, irrespective of others. Such persons will be found self-sufficient and unreliable. They do not prayerfully consider their position and their responsibilities, and fail to realize that only by a faithful discharge of the duties of the present life, can they hope to win the future, immortal life."—"Testimonies," Vol. 4, p. 562.

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

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

NOTE.—"Our bodies belong to Him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving them from decay. If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies of God."—Id., Vol. 3, p. 63.

14. In view of the price paid for all, what pertinent questions are asked both classes? Before what tribunal shall we all stand? Rom. 14:10.

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

16. Of whom and to whom shall each one give account? Rom. 14:12.

NOTE.—"Every one." The great judgment day is an individual affair. We cannot hide in the crowd, nor shield ourselves behind some one else. We must then stand alone, face to face, so to speak, with God. He is the Lawgiver, He is the Judge. Bearing this in mind, we shall not care to judge, despise, or condemn our brother. The great thought from the lesson will be, Let me follow God's way.

#### SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. What is the real thought or lesson the apostle is seeking to impress?
2. What rule should govern our eating and drinking? 1 Cor. 10:31.

### Lesson 8 — May 23, 1931

## The Call of Faith

LESSON SCRIPTURE: Romans 14:13-23.

#### THE LESSON

1. In view of the great price which God has paid for us, and of the great fact that we must all stand before Him in judgment, what should we never again do? Rom. 14:13, first part.

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

NOTE.—"Judge this rather." Let your judging, your discernment, your criticism, turn upon your own acts. If you are strong, look beyond yourself to your weak brother. "None of us liveth to himself, and no

man dieth to himself." More than your own desire and tastes is the soul of your weak brother. Let no act of yours put a stumblingblock or an occasion for stumbling in his way. (See Matt. 18:6.)

**3. Of what was the apostle persuaded? What exception did he make? Verse 14.**

**NOTE.**—"Nothing unclean." The uncleanness here referred to must, in the light of the earlier part of the chapter, have reference to ceremonial uncleanness in that mixed church of Jew and Gentile converts. Nevertheless, if the conscience of the Christian Jew said they were unclean, let him not violate his conscience. To him they were unclean. Let him keep his conscience free.

**4. If we have no regard for our brother's weakness, what reproof do we merit? What should our liberty not do? Verse 15.**

**NOTE.**—The word "meat" comes from a Greek word "broma," meaning food.

"To love God and man is the Christian's whole duty. The law of love is written upon the tablets of the soul, the Spirit of Christ dwells in him, and His character appears in good works. Jesus became poor, that through His poverty we might be made rich. What sacrifices are we willing to make for His sake? Have we His love enshrined in our hearts? Do we love our neighbor as Christ loved us? If we have this love for souls, it will lead us to consider carefully whether by our words, our acts, our influence in any way, we are placing temptation before those who have little moral power. We shall not censure the weak and suffering, as the Pharisees were continually doing, but we shall endeavor to remove every stone of stumbling from our brother's path, lest the lame be turned out of the way.

"As a people, we profess to be reformers, to be light bearers in the world, to be faithful sentinels for God, guarding every avenue whereby Satan could come in with his temptations to pervert the appetite. Our example and influence must be a power on the side of reform. We must abstain from any practice which will blunt the conscience or encourage temptation."—"Testimonies," Vol. 5, p. 360.

**5. To what end should love and wisdom control our liberty? Verse 16.**

**NOTE.**—Your strong faith is good. Let it not justly be condemned.

"We who believe the truth should be very careful to give no occasion for our good to be evil spoken of. We should know that every step we take is in accordance with the Bible; for those who hate the commandments of God will triumph over our missteps and faults."—"Early Writings," p. 70.

**6. In what does the kingdom of God not consist? What are its essentials? Verse 17.**

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

7. What may be said of the one who possesses these essentials of the kingdom? Verse 18.

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

NOTE.—Pursue the things that make for peace, true peace, God's peace, in which there is no compromise with evil, sin, or sorrow. Do not pursue that which will tear your brethren down, but rather that which will build them up. Do not let differences over food turn you away from God's building-up program. Edify one another; build one another up.

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

NOTE.—“Destroy not.” Destroy neither yourself in overindulgence, nor your neighbor by a bad example.

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

NOTE.—“Eateth with offense.” What a mighty appeal the apostle makes for unselfishness toward our brethren who may differ in opinion and eating habits from us. “Destroy not him with thy meat, for whom Christ died.” Verse 15. “All things indeed are pure; but it is evil for that man who eateth<sup>2</sup> with offense.” Another version reads: “It is evil for that man who by eating makes another stumble.” The next verse reads, “It is good neither to eat flesh, nor to drink wine, nor anything wherewith thy brother stumbleth, . . . or is made weak.” Remember, “It is good for the one who thus denies himself.”

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

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

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

14. What brings condemnation? Why? Verse 23.

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

#### SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. Although neither food nor drink can save us, does that fact give us liberty to follow blindly a perverted appetite? Prov. 23:1-3.
2. What does the wise man say regarding wine? Prov. 23:31, 32.

“Read the Bible, and regard it as the voice of God speaking directly to you. Then will you find inspiration and that wisdom which is divine.”  
—“Testimonies,” Vol. 7, p. 205.

## Helping the Weak; Glorifying God

LESSON SCRIPTURE: Romans 15:1-13.

### THE LESSON

1. What ought the spiritually strong to do? What should they not do? Rom. 15:1.

2. What exhortation is given us? What is the end in view? Verse 2.

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

3. What example is given us in self-denial for others? Verse 3, first part. (Compare Matt. 16:24.)

NOTE.—“‘Christ pleased not Himself.’ He did nothing for Himself; His work was in behalf of fallen man. Selfishness stood abashed in His presence. He assumed our nature that He might suffer in our stead. Selfishness, the sin of the world, has become the prevailing sin of the church. In sacrificing Himself for the good of men, Christ strikes at the root of all selfishness. He withheld nothing, not even His own honor and heavenly glory. He expects corresponding self-denial and sacrifice on the part of those whom He came to bless and save. Every one is required to work to the extent of his ability. Every worldly consideration should be laid aside for the glory of God. The only desire for worldly advantages should be that we may the better advance the cause of God.”—“Testimonies,” Vol. 5, p. 204.

4. What prophecy of Christ is quoted in support of this? Rom. 15:3, last part; Ps. 69:9.

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

5. What does the apostle declare concerning all Scripture? Rom. 15:4.

NOTE.—“Through patience and comfort of the Scriptures.” Through the patience and comfort which the Scriptures give, hope is born and confirmed in the hearts of the children of faith. “The expression, ‘Whatsoever things were written aforetime,’ applies to the whole ancient Scriptures [the Old Testament], not to the prophetic parts only.”—Alford.

6. What prayerful exhortation does the apostle utter? Verse 5.

NOTE.—Dwell on the clauses of the text—“the God of patience,” the long-suffering God; “the God of . . . consolation,” the comforting God; “like-minded one toward another,” to build one another up; not

according to the world, or our own limited, imperfect way, but "according to Christ Jesus." Then will God indeed be glorified.

7. What will be the result of this unity? Verse 6.

NOTE.—"The Lord has given us in His word definite, unmistakable instructions, by obedience to which we may preserve union and harmony in the church. Brethren and sisters, are you giving heed to these inspired injunctions? Are you Bible readers, and doers of the word? Are you striving to fulfill the prayer of Christ, that His followers might be one? "The God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God."—"Testimonies," Vol. 5, p. 248.

8. What further exhortation does the apostle give? Verse 7.

9. For what was Jesus our Lord a minister to the Hebrews? Verse 8.

10. How much further did His ministration reach? Verse 9, first part.

11. What scripture is quoted in proof of this? Verse 9, last part. (Compare Ps. 18:49.)

12. What other scripture is quoted to show that the good tidings must come to the Gentiles? Verse 10.

13. What further prophecies of our Lord are quoted? Verses 11, 12. (Compare Ps. 117:1; Isa. 11:10.)

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

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

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

#### SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. What are some of the promises made to the fathers?

2. How many things do they include?

A great nation: Gen. 12:2, 3; 22:16-18.

Inherit the earth: Gen. 13:14, 15; 17:1-8; Rom. 4:13.

A city: Heb. 11:8-16.

The resurrection: Acts 24:14, 15.

Heirs: Gal. 3:29.

## THIRTEENTH SABBATH OFFERING

June 27, 1931—INDIA



## Lesson 10 — June 6, 1931

# Ministering God's Blessings

LESSON SCRIPTURE: Romans 15:14-33.

### THE LESSON

1. Of what three things was Paul persuaded of the Roman believers? Rom. 15:14.

NOTE.—“The epistle hastens to its close. As to its instructions, doctrinal or moral, they are now practically written. The way of salvation lies extended, in its radiant outline, before the Romans, and ourselves. . . . Little remains but the missionary's last words about persons and plans, and then the great task is done.

“He will say a warm, gracious word about the spiritual state of the Roman believers. He will justify, with a noble courtesy, his own authoritative attitude as their counselor. He will talk a little of his hoped for and now seemingly approaching visit, and matters in connection with it. He will greet the individuals whom he knows, and commend the bearer of the letter, and add last messages from his friends. Then Phœbe may receive her charge, and go on her way.”—“The Expositor's Bible,” p. 408.

2. How only could the believers be filled with all goodness and knowledge? Eph. 3:17-21.

NOTE.—“The apostle breaks out into the memorable confession of the power of the cross in his own life. Verses 20, 21. It stood between him and the past. His self-life was nailed there, and this new life was no longer derived from vain efforts to keep the law, but from the indwelling and uprising of the life of Jesus—the perennial spring of John 4:14.”—F. B. Meyer.

3. What did the apostle feel it necessary to do? Rom. 15:15.

4. What kind of work did God expect of him? What was anticipated as a result of his work among the Gentiles? Verse 16.

5. In thus serving God, in whom might he glory? Verse 17.

6. Of what things only would he speak? Verse 18.

7. How was the power of God manifest through him? What was the result? Verse 19.

8. What was he ever anxious to do? Verse 20.

NOTE.—“Another man's foundation.” Paul wanted proof from God for his own labors. He did not care or dare to speak of others' work, but only of his own. Verse 18. He would lay but the one foundation, Christ Jesus. 1 Cor. 3:11.

9. What scripture evidently urged Paul thus to work? Verse 21. (Compare Isa. 52:15.)

10. What did his work in new fields prevent him from doing? Verse 22.

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

NOTE.—“He [Paul] was indeed to ‘see Rome,’ and for no passing ‘sight of the scene.’ For two long years of sorrows and joys, restraints and wonderful occasions, innumerable colloquies, and the writing of great Scriptures, he was to ‘dwell in his own hired lodgings’ there. But he did not see what lay between. For Paul ordinarily, as always for us, it was true that ‘we know not what awaits us.’ For us, as for him, it is better, ‘to walk with God in the dark, than to go alone in the light.’”—“The Expositor’s Bible,” pp. 413, 414.

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

NOTE.—“Journey into Spain.” It is a matter of dispute among scholars as to whether the great apostle ever visited Spain. Such, he tells us, was his intention. He did visit Rome, but under far different circumstances from those he had planned. Yet with him it was well. Rom. 8:28.

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

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

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

16. What mutual obligation did the apostle mention? Verse 27, last part.

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

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

18. Of what was he assured? Verse 29.

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

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

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

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

#### SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. What mighty wonders is God’s gospel now working?
2. What is the mightiest miracle it has wrought in you?
3. What complete change does the gospel bring about? 2 Cor. 5:17.

## Lesson 11 — June 13, 1931

### Greetings and Unity

LESSON SCRIPTURE: Romans 16:1-20.

#### THE LESSON

1. Whom did the apostle Paul commend to the church at Rome? Rom. 16:1.

NOTE.—Cenchrea was the eastern port of Corinth, about nine miles distant. It seems to have been a town of considerable importance in the apostle's day. Phœbe was a servant, or deaconess, at Cenchrea, and may well have been the bearer of this epistle.

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

NOTE.—“Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works. After we have done all that we are capable of doing, we are then to say, We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favor from God. Christ must be our righteousness, and the crown of our rejoicing.” —“Testimonies,” Vol. 3, p. 526.

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

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

4. Why were they worthy of honor? Who besides Paul should feel grateful to them? Verse 4.

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

NOTE.—We know naught of these persons only as they are here mentioned by the apostle. It is good to know that Paul had relatives in Rome, who accepted the gospel before he did, consequently were known to the apostles. Junia was probably the wife of Andronicus.

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

NOTE.—Of this list of Christians we know nothing, save that Rufus is supposed to be the son of Simon of Cyrene. Mark 15:21. The mother of Rufus seems also to have been like a mother to Paul, one of the mothers whom Paul found by following Christ. Mark 10:29, 30. But all God's unknown workers are recorded on high. The mention of these shows what high regard Paul cherished for his personal helpers individually.

7. What further instruction did the apostle give? Verse 16.

NOTE.—“Rom. 16:1-16. Here is a window into 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! We see also the courtesy, purity, thoughtfulness, and tenderness of Christian relationships.

“Women are here—Phœbe, Priscilla, Mary, Junia, Persis, Julia, and others. The apostle realized the immense help that holy women could furnish in the ministry of the gospel. Men are here—old and young, fathers, brothers, and sons. Lovely titles are given with a lavish, though a discriminating hand—succorer, helpers, beloved, approved in Christ, saints. How especially beautiful the appellation, the beloved Persis, who labored much in the Lord! The kiss was the common mode of greeting, but there was to be a new sanctity in it, as though Christ were between. This church in Rome was a model for other churches. Would that we could realize the same spiritual unity that presided over the gatherings of these early saints!”—F. B. Meyer.

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

NOTE.—“Those who cause divisions on obscure points of doctrine are to be avoided, lest they lead us away from the fundamentals. We need to be wise in heavenly wisdom and guileless in regard to evil.”—Ibid.

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

10. What could he say of the church in Rome? Verse 19, first part.

NOTE.—Rome was then the center of the world. All information went out more readily from Rome to all parts of the empire than from any other center. Churches elsewhere became greatly interested in the believers who were under the shadow of the palace of the Cæsars.

11. Yet while the apostle rejoiced in their obedience, what did he wish? Verse 19, last part.

NOTE.—The apostle did not wish them to be wise in wickedness, but to know naught of it. We do not need to study counterfeits to know the genuine, but we do need to know the genuine that we may discern at once the counterfeit.

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

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

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

## SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. What striking element of Christian work is emphasized in this lesson? (See Acts 20:20, 27, 31-35.)
2. Can there be love of a church and not love of the individual members?

### Lesson 12 — June 20, 1931

## The Obedience of Faith

LESSON SCRIPTURE: Romans 16:21-27.

### THE LESSON

1. What fellow worker and relatives of Paul sent greetings to the church at Rome? Rom. 16:21.

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

2. Who wrote the epistle to the Romans for Paul? What did he say? Verse 22.

3. What others sent salutations? Verse 23.

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

"We are not all, as were Gaius and Erastus, men of note and wealth, but we can all resemble Quartus, 'a brother.'"—F. B. Meyer.

4. What benediction did the apostle repeat? Verse 24.
5. What did he say God is able to do? Verse 25, first clause.
6. By what are we established? 2 Chron. 20:20; Heb. 13:9.
7. According to what does God establish us? Rom. 16:25, first part.
8. How was the mystery kept in times past? Verse 25, last part.

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

"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of

Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency."—"The Desire of Ages," p. 22.

9. In what sense was the gospel kept secret? Eph. 3:5, 6.

NOTE.—"The science of redemption is the science of all sciences; the science that is the study of the angels and of all the intelligences of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite,—'kept in silence through times eternal;' the science that will be the study of God's redeemed throughout endless ages."—"Education," p. 126.

10. What had been the condition of the unbelieving Gentile world? Eph. 2:12.

11. When is the mystery of the gospel made fully manifest? Rom. 16:26, first clause.

12. In whom was it revealed? John 1:14.

13. By what is it made known to us? Rom. 16:26, second clause.

14. According to what is this mystery made known? To whom? Verse 26, third clause.

NOTE.—"The everlasting God." "In the word, God is spoken of as 'the everlasting God.' This name embraces past, present, and future. God is from everlasting to everlasting. He is the Eternal One."—"Testimonies," Vol. 8, p. 270.

15. For what purpose is it made known? Verse 26, last part.

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

16. How only is obedience possible? Gal. 5:6; 1 John 5:3.

17. To whom is the glory of all this revelation ascribed? Through whom? Rom. 16:27.

18. What is the closing word? Verse 27.

NOTE.—"Amen." "Yea," "verily," "it is true." It is a Hebrew word meaning firm, constant, certain, sure. It affirms the truth of what is spoken. Let it be in us, all that God designs in this epistle, in Christ Jesus. For "all the promises of God in Him are yea, and in Him Amen." 2 Cor. 1:20.

#### SUPPLEMENTARY QUESTIONS FOR HOME STUDY

1. By what is the heart established?
2. What obedience only is acceptable to God?
3. As all is wrought through God, to whom does the glory belong?

## Lesson 13 — June 27, 1931

### The Review

LESSON SCRIPTURE: Romans 10 to 16.

#### TOPICAL OUTLINE

Rom. 10:1-21:

Israel's failure  
The right way  
The promise to all  
A missionary query

Rom. 11:1-36:

There is a remnant  
Casting away Israel  
Receiving of Israel  
Lesson of the olive tree  
An unmeasurable depth of riches

Rom. 12:1-21:

Our reasonable service  
Members of one body  
The Christian life

Rom. 13:1-14:

The believer and the civil power  
Being ready for the end

Rom. 14:1-23:

A rebuke to him who judgeth  
Effect of influence  
The great tribunal  
Causing others to stumble

Rom. 15:1-33:

Helping others  
Offering praise  
Paul preaching in new fields  
Gentiles become debtors

Rom. 16:1-27:

Salutations to fellow workers  
Warning against divisions  
The obedience of faith  
Benediction

#### QUESTIONS

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

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

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

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

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

6. How should we relate ourselves toward civil powers? What is said of those who resist the civil authority? When the civil power inter-

feres between us and our duty to God, what should we do? Of what is love the fulfilling? How is love summed up? What should those do who know the times? Romans 13.

7. How should we treat those who are weak in the faith? What rebuke is given those who judge others? To whom is each accountable? What is said of our influence? To whom do we all belong? What did our salvation cost? Before what solemn tribunal must we all stand? Rom. 14:1-12.

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

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

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

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

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

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“God imparts His gifts to us that we also may give, and thus make known His character to the world.”—“Christ’s Object Lessons,” p. 300.

“Men are guilty of robbery toward God. Their selfish use of means robs the Lord of the glory that should be reflected back to Him in the relief of suffering humanity and the salvation of souls.”—“Christ’s Object Lessons,” p. 371.

“The Bible must be made the foundation for all study. Individually we must learn from this lesson book which God has given us, the condition of the salvation of our souls; for it is the only book that tells us what we must do in order to be saved.”—“Fundamentals of Christian Education,” p. 451.