

Sept. 24. REVIEW.

LESSONS FROM THE LIFE OF PAUL.

Golden Text, Rom. 10:17.

The best way to have a good review is to have a general plan of it fixed three months before and made known to the school, and to have the quarter's lessons studied, not only by themselves, but in the light of the whole. As one has said, a good quarterly review is like an apple, it takes three months to ripen.

This review extends over the last half of the Acts, Chapters 16-28, and embraces a period of 22 years, from A.D. 50, the first great council in Jerusalem, to A.D. 63, the close of Paul's first imprisonment at Rome. Find the persons, places and events, and around these cluster the Review.

Oct. 1. THE POWER OF THE GOSPEL.

Rom. 1:8-17.

Golden Text, Rom. 1:16.

Memory vs. 16, 17.

Catechism 39-41.

The lessons of last quarter were on the life of Paul; those for this quarter are from the epistle; four from Paul's letter to the Romans, three from his letters to the Corinthians, one each from his letters to the Ephesians and Colossians, one each from the letters of James and Peter, and one from the Revelation of John.

This one is from Romans, written early in the spring of 58 A.D. from Corinth, and two years before his first visit to Rome, as a prisoner. Unlike most of his letters it is to a church he had never yet visited.

A celebrated writer has called "Romans" the most profound book in existence. Its object is to show justification by faith in Christ; the remedy for sin; and its contents have been given as follows:

- Chapter 1. The development of sin.
 " 2. God's dealings with the heathen.
 " 3. Justification by faith.
 " 4. The Old Test. doctrine of faith.
 " 5:1-5. The fruits of justification.
 " 6. The doctrine of redemption.
 " 7. The battle of life.
 " 8. More than conquerors.
 " 10. Paul's missionary argument.
 " 11. Christianity and Judaism.
 " 12. Paul's law of Ethics.
 " 13. The Christian state.
 " 14. The law of love and of liberty.
 " 15. Exhortations and messages.
 " 16. Paul as a personal friend.

I. Paul's interest in the Romans, vs. 8-10. (1) He was thankful for their good name. (2) He prayed for them, and that he might be spared to visit them. He did not then think that his prayers would be answered two or three years later by his being sent to Rome a prisoner.

II. Why he longed to visit them, vs. 11-15.—Not that he might receive added honor, but that he might help them and get helped. How courteously he writes, vs. 12. *Let hitherto*—"Let" is an old English word for hinder. *Debtor*.—Every man that has the gospel should consider himself a debtor to those who have it not and should not rest satisfied until that debt is paid.

III. The reason why he longed to proclaim the Gospel, vs. 16, 17. *Power*.—The gospel is the power that alone can uplift men from sin. Philosophy, human learning, apart from the gospel will be an utter failure to uplift men.

1. Study the epistle as a whole, and memorize its choice parts.
2. God answers prayer in his own way.
3. Whoever has good from God gets it in trust for others.
4. The proof of the truth of the gospel is its power to uplift men.

Oct. 8. REDEMPTION IN CHRIST.

Lesson, Rom. 3:19-26.

Golden Text, Rom. 3:24.

Memory vs. 21, 24.

Catechism, Q. 42-44.

This is a short lesson but a great subject, the great subject of all revelation. Study carefully the surroundings of the lesson, especially from chapter 1:18 to 4:25; also chapters 7, 10:1-13.

The subject of which the lesson is the centre, is how men can be saved from sin. They cannot be saved by the deeds of the law, for, as a matter of fact they have all failed in obedience to law, see the awful picture in chapter 1:21-32. But have not the Jews with their higher privileges become holy by the law? No, for they break it as do the Gentiles, chapter 2. Both are under sin.

The great question comes back; How can men be saved from sin? Is there no hope? Must men perish? This great question is answered in the lesson, which may be divided into two parts,
 1. Guilty before God and needing salvation, vs. 19, 20.

2. Justified by grace, how salvation may be found, vs. 21-26.

I. vs. 19, 20. *The law*.—Here, a general term for the Scriptures. *Saith*.—As in verses 8-10. Under the law to the Jews, to whom the law was given. *Guilty*.—All the world, Jew and Gentile alike guilty before God. *No flesh*.—Because no man lives up to that law. *Knowledge of sin*.—The only thing that having a perfect law can do is to show us how far short we come of keeping it. A balance will show how much too light an article is but it will not make it weigh any heavier. A straight edge will show how crooked any piece of work is, but it will not make it straight. So, "by the law is the knowledge of sin." A perfect law such as we have in the Scriptures shows how far short our lives come of being what they should be. All that we learn from the law is, how far short we come of keeping it, for our poor lives when laid beside it come very far short of it.

II. Vs. 21-26. *But now*.—That which the world long sought in vain in obedience to the law, has now come without the law. Another has kept the law for us, and, as a substitute stands in our place, allowing the benefits of his death to be imputed to us. When I lay God's laws beside my life and see how far short that life comes, I see no hope, but God comes to me in the gospel and says to me, I have made satisfaction to my own justice, and if you will accept free forgiveness and surrender yourself fully to me, I will accept you. Blessed news! *Without the law*.—Not without law as a rule of life, but not resting upon the keeping of it, as a ground of salvation. *Witnessed*.—The righteousness of God, the atonement which Christ was to work out, was foretold long before, both in the law and prophets. See Is. 53, v. 22. *Propitiation*.—He gave Himself for our sins. *Past*.—Where his people had truly repented in the past their sins were forgiven on the ground of the atonement that was to be made even though it had not yet been made. V. 26. Just and the justifier of them that believe. "He must be just, He longed to justify." How could He? By Himself paying the penalty in the death of Christ for sin.

No hope can on the law be built of justifying grace.

The law which shows the sinner's guilt condemns him to his face.

Jesus, how glorious is Thy grace when in Thy name we trust.

Our faith receives a righteousness that makes the sinner just.