

respects does he differ? How were the Jews under the law of Moses like the servant? How did forms and rites and ceremonies train them to become the people of God? Show how this bondage to law is true of all beginners in learning to read; in studying a language; in learning music; learning a business.

II. THE LIBERTY (vs. 4-7). — What is meant by "the fulness of time?" In what respects was the time Christ came to this world peculiarly fitting? Does this verse show that Christ existed before He was born into this world? What did Christ come for? What is "the adoption of sons?" What spirit does God give them? How may we know whether we are children of God? (Rom. 8. 16.) What follows from the fact that we are children? (v. 7; Rom. 8. 17.) What blessings in being heirs of God? What is the liberty of the sons of God? Contrast it with the bondage described in the first three verses.

III. THE APPLICATION (vs. 8-16). — To what had the Galatians gone back? What are "the weak and beggarly elements?" Meaning of v. 10. In what respects did Paul want them to be as he was? Under what circumstances did he first preach to them? How did they treat him then? Had they changed? What do you think of v. 16?

PRACTICAL SUGGESTIONS.

1. We can serve God because we must, or because we love to; as a bond-servant, or as a child.
2. The latter is the true Christian service.
3. True Christians are the sons of God,—born of Him, like Him, received by Him.
4. We are heirs of those of whom we are children.
5. Children of God inherit His nature, His life, His care, His protection, His love, His home.
6. Only the true Christian is free,—free from sin, free in his life.

REVIEW EXERCISE. (For the whole School in Concert.)

1. Who were the Galatians? **ANS.** A Gallic race living in the interior of Asia Minor. 2. Who founded the church among them? **ANS.** Paul, in the year 51, on his second missionary journey. 3. When did he write them an Epistle? **ANS.** In the winter of A.D. 57 and 58. 4. Into what bondage had they fallen? **ANS.** Of the old Jewish rites and ceremonies as necessary to salvation. 5. Into what did Paul lead them? **ANS.** Into the glorious liberty of the sons of God.

A. D. 58.] LESSON X. [June 8.

JUSTIFICATION BY FAITH.

Rom. 3. 19-31. Commit to mem. vs. 24-26.

GOLDEN TEXT.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.—Rom. 5. 1.

CENTRAL TRUTH.

Salvation from our sins only through faith in Jesus Christ.

DAILY READINGS.

M. Rom. 1. 1-32. Th. Rom. 4. 1-25.
T. Rom. 2. 1-29. F. Isa. 55. 1-13.
W. Rom. 3. 1-31. Sa. 1 John 1. 1-10.
Su. 1 John 3. 1-24.

TIME.—The Epistle to the Romans was written early in A.D. 58.

PLACE.—It was written at Corinth.

PLACE IN BIBLE HISTORY.—Acts 20. 1-3.

THE CHURCH AT ROME was composed of Jews and Gentiles. It was probably founded by Christians from Palestine, or from the cities of Asia Minor and Greece, going to Rome as early as A.D. 50.

THE EPISTLE TO THE ROMANS was written because Paul was intending soon to visit Rome, to instruct them and to show his affectionate interest in them. It was sent by Phoebe, a Christian lady of Cenchrea, near Corinth, in Greece, about to sail to Rome on private business.

INTRODUCTION.—The Epistle to the Romans is a treatise on the way of salvation through faith in Christ. In the earlier chapters he shows that all men, both Jews and Gentiles, are sinners, and need salvation. This brings us to to-day's lesson, which shows that this salvation can be obtained only through faith on Jesus Christ.

HELPS OVER HARD PLACES.—19. *Whatsoever the law saith*—The statements about the sinfulness of men in the previous verses. *It saith to them who are under the law*—To the Jews, showing that they as well as the Gentiles are sinners. 20. *No flesh*—No human being. *Shall be justified*—Made just or righteous. It means here (1) treated as righteous by God, forgiven; (2) made really righteous. 21. *The righteousness of God*—The righteousness which God requires. *Without the law*—The righteousness which comes not by the law, but by faith. *Being witnessed*—Testified by, taught by. 22. *There is no difference*—No distinction between Jew and Gentile as to the way of obtaining righteousness. 23. *Propitiation*—A means of making God propitious; enabling Him to pardon. *To declare His righteousness*—To show that God is just, and loves righteousness, even while He forgives. 27. *Where is boasting*—(Glorifying. *By what law?* on what principle or rule. *Of works?* no; for that would be self-righteousness and tend to pride. *By the law of faith*—Those who are saved by faith, for Christ's sake, cannot be proud of their salvation, but are humble recipients of mercy. 31. *We establish the law*—Salvation by faith, instead of making people more willing to sin, saves them from sin. Christ by His atonement does not take away the necessity of obedience, but enforces it.

SUBJECTS FOR SPECIAL REPORTS.—The church at Rome.—The Epistle to the Romans.—All men sinners.—Justification by faith.—The atonement of Christ.—Verse 26.—Salvation by faith establishing the law.

QUESTIONS.

INTRODUCTORY.—Who founded the church at Rome? When was the Epistle to the Romans written? By whom? From what place? Can you tell what it is about?

SUBJECT: SALVATION BY FAITH ALONE.

I. ALL MEN SINNERS BEFORE GOD (vs. 10, 20).—What is meant by "the law?" What does the law say about the character of mankind? (Rom. 3. 10-18.) Is this true to-day, that all men "are guilty before God?" Have they the seeds of such sins in their hearts? What is meant by "justified?" Why can no one be justified by good works? How does the law convince us of sin? Why do we need to be convinced that we are sinners?

II. SALVATION BY FAITH ALONE (vs. 21-26).—What is "the righteousness of God?" How does it come by Jesus Christ? What must we do to have this righteousness? There is "no difference" between whom? (Rom. 2. 9, 10.) In what respect is there no difference? (v. 23.) Who is our propitiation? How does Jesus Christ declare the righteousness of God? Why could not God forgive us for Christ's sake? How does the sacrifice of Christ enable God to be just and yet the justifier of those who believe? What is the atonement? Why must we believe in order to receive the salvation of Christ?

III. THREE INFERENCES FROM THIS DOCTRINE (vs. 27-31).—(1) *It leads to humility.* (vs. 27, 28.) Why would salvation by works tend to make us proud? Why does salvation by faith make us humble? Why is this necessary to true goodness? (2) *It is for all alike.* (vs. 29, 30.) Of whom is God the God? Is God's way of salvation the same for all? Are any so good that they need not be saved by faith in Jesus? (3) *It leads to good works.* Does the fact that we must be saved by faith alone lead us to sin? How does this truth establish the law? Does believing in Christ, as a matter of fact, always make people better? What is the Golden Text?

PRACTICAL SUGGESTIONS.

1. All people are sinners in God's sight.
2. They are unable to save themselves from sin by trying "to do as well as they can."
3. God has prepared a way of salvation through Jesus Christ.
4. To forgive men, without the atonement, would lead men to greater sin.
5. To forgive men, with the atonement, shows God's regard for the law and hatred of sin.
6. Only those who believe in Christ will be saved.
7. Salvation by faith in Jesus Christ is the most powerful truth in the world for making men better.

REVIEW EXERCISE. (For the whole School in Concert.)

6. Who founded the church at Rome? **ANS.** Private Christians from other countries

visiting there, about the year A.D. 50. 7. When was the Epistle to the Romans written? **ANS.** It was written by Paul, from Corinth, early in A.D. 58. 8. What does it state about the character of all men? **ANS.** All are sinners in God's sight. 9. In what way can they not be saved? **ANS.** By the deeds of the law. 10. How must they be saved? **ANS.** By faith in Jesus Christ, crucified for their sins.

Brevities.

SOME wags once went to an old Methodist preacher, with a very doleful look on their faces, and said, "Bad news, bad news!" "What is it?" "Why, the devil is dead, and as you made your living by fighting him, we cannot imagine what you will do now." "O, since the devil is dead I will find plenty to do taking care of you, his poor orphan children. When did your father die?"

Most notorious thieves, true-bred, care nothing about prisons; pauper-born, loo' forward to making their homes in work-houses; and murderers can assemble and jest under the shadow of the gallows.

HOWEVER much room there may always be "at the top," only a few can ever get there. Society is a pyramid, broadest at the base.

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