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Yours to please, G. S. WHITE

Lesson IX. - Fourth Quarter, For Nov. 28, 1909.

THE INTERNATIONAL SERIES.

Text of the Lesson, Rom. xiv, 10-21. Memory Verses, 19, 20-Golden Text, Rom. xiv, 21-Commentary Prepared by Rev. D. M. Stearns.

Bishop Moule speaks of this section of this epistle from chapter xii onward as "present duties in the power of eternal facts." Some of the facts are the sin that is in man, the redemption that is in Christ Jesus for sinful man, the "no condemnation" and "no separation" of chapter will as a result of that great redemption and the farreaching, glorious prospect for the whole creation with Israel as a righteous center bringing true riches to all nations. The effect of this upon the mind of the believer should be such a renewal that henceforth he is done with this present evil age and done with himself and determined to live wholly in the perfect will of God, as a new creature in Christ, old things passed away, all things become new (Rom. xii, 1, 2; II Cor. v, 17). Even Christ pleased not Himself, and in the epistles we are taught how we ought to walk and to please God and to let every one of us please his neighbor for his good to edification (xv, 1-3).

Now, it seems to me that the great point in our lesson is that each one should for himself get right in this matter and not misspend his time in seeking to get others right while he himself is all wrong. "Every one of us shall give account of himself to God" (verse 12). Therefore why judge our brother in any matter, and espebelievers must stand before the judgment seat of God, or of Christ, for Christ is God? (Verse 10.) If we have received the Lord Jesus, then we are in Christ and are looked upon as having died with Him and risen with Him, so that our judgment for sin is past on Calvary, and we have His assurance that our sins and iniquities He will remember no more.

It is possible as His redeemed ones

to walk in the light under the shelter of His precious blood and have conscious and unbroken fellowship with Him as we yield ourselves to Him moment by moment to walk in the good works He has beforehand prepared for us and to live the life of utter self renunciation which He desires us to live to His glory, making it our ambition in all things to be acceptable to Him (Eph. ii, 10; II Cor. iv. 10, 11; v. 9). Although our Lord said to His disciples at the last Passover, "I appoint unto you a kingdom, as My Father hath appointed unto Me. (Luke xxii. 29, 30), yet "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost" (verse 17), and the chief object of our thoughts here should not be what shall we eat and drink and wear, but how can we best make manifest and make known His righteousness, which He offers freely to all, and thus basten His kingdom of peace on earth. We should think of every one on earth as "one for whom Christ died" (verse 15) and trust Him to use us to bring as many as possible to Him, that they might obtain and enjoy His righteousness and peace and then bring others to the same. When the kingdom comes and a King shall reign in righteoneness, then on all the earth the work of righteousness shall be peace and the service of righteousness shall be quietness and assurance forever (Isa. xxxii, 1, 17). There can be no peace to an individual or to a nation or to nations apart from righteousness, and there is no righteousness worthy of the name except that which God has provided in Christ, the righteous one; but, believing in Him, we are thus justified and have peace with God and rejoice in hope of the glory of God.

Through the comfort of the Scriptures we wait patiently for the hope, and the God of patience and comfort gives us the mind of Christ toward others, while the God of hope fills us with joy and peace in believing, making us to abound in hope through the power of the Holy Spirit, and the God of peace is with us and gives us peace always by all means (Rom. v. 1. 2; xv. 4, 5, 13, 33; II Thess. iii, 16:. If it is thus with us the minor matters of eating and drinking will keep their right place and we will never be found insisting that we may eat this and drink that, no matter what others may say; but, being filled with thoughts of His kingdom and giory, we will live for the salvation and edification of others rather than for our own gratification. As believers our self life was crucified with Christ, and now we are to reckon that old life as dead and buried and live a new life wholly unto God (Rom. vi, 6-11), not in anyway tolerating anything for which our hearts would condemn us (verses 22, 23; I John III, 21).

All that God works in us to will and to do of His good pleasure will be approved, but all that is of or for self or to please men will prove to be wood, hay and stubble to be burned up (I Cor. iii. 11-15). This judgment seat of our lesson is for behaving recently moved in Mead- lievers only, that they may be judged for their works and have their places assigned them in the kingdom, and must not be confounded with the judgment of Matt. xxv or the great white throne of Rev. xx.

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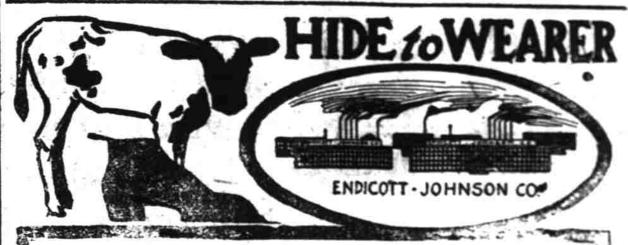
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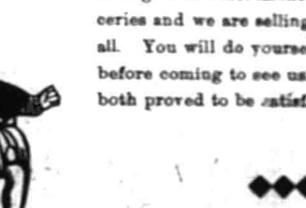
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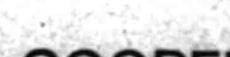
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