



### The True Judgments of God

1. “But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart” (1 Samuel 16:7).
2. “The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether” (Psalms 19:9).
3. “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out” (Romans 11:33).
4. “It is possible for us to be deceived in regard to our relation to God. We are not to reproach our Maker if we do not see everything worked out just as we desire. Let us rather examine ourselves to see if we are keeping His words” (1SAT 349.4).
5. “Let none think that their understanding of the Scriptures, their knowledge of the truth for this time, will suffice to save them. Let none take the position before God that was taken by the people spoken of by the prophet Isaiah, who offered to God only outward service. ‘Wherefore have we fasted,’ they said to God, ‘and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?’ God showed this people that their worship was unacceptable to him because it lacked heart service. ‘Behold, in the day of your fast,’ he said to them, ‘ye find pleasure, and exact all your labors’” (GCB, June 6, 1909 par. 5).
6. “The Lord shows that there is something better for his people than mere outward worship. He demands of them a pure and undefiled religion. The gold he bids them buy of him is the gold of character. The eyesalve is obtained by earnest seeking of the Lord. We are to come to God confessing our sins and humbling our hearts before him. If ever there was a people who needed to pray most earnestly to God, if ever there was a people who needed to strip themselves of everything that is offensive to him, it is this people who profess to keep the commandments of God and to have the faith of Jesus” (GCB, June 6, 1909 par. 6).
7. “It is possible to manifest apparent zeal in the service of God, to offer prayers and observe fasts, and yet not be acknowledged of the Lord. When our prayers are offered in self-confidence, when we fail to watch, and bring our actions into harmony with our prayers, we are not accounted worshipers in the sight of heaven. We are destitute of the faith that works by love and purifies the soul; for genuine faith will lead the possessor to mortify the deeds of the flesh, and crucify selfishness, self-love, impatience, and self-righteousness. Those who would truly follow Christ must daily learn lessons in meekness and lowliness of heart, that they may speak guardedly, manifest courtesy and kindness, have tender hearts, and bring sympathy and sunshine into the home. All strife, all debate, all smiting with the tongue and the fist of wickedness, must be put away. The overbearing will must be subdued, and gentleness and a disposition to be easily entreated must be cultivated” (RH, June 5, 1894 par. 5).
8. “The people described in this chapter realize that they have not the favor of God; but instead of seeking His favor in His own way, they enter into a controversy with Him. Why, they ask, since we

observe many ceremonies, does the Lord not give us special recognition? ‘Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?’

“God answers, ‘Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.’

“The fasts observed by these worshipers are a mere pretense, a mockery of humility. They retain all their objectionable traits of character. Their hearts are not cleansed from defilement. They have not received the softening showers of the grace of God. They are destitute of the Holy Spirit, destitute of the sweetness of its influence. They manifest no repentance, no faith that works by love. They are unjust and selfish in their dealing with their fellow men, mercilessly oppressing those whom they regard as their inferiors. Yet they complain because God does not exalt them above all others because of their righteousness” (RH, June 25, 1901 par. 3-5).

9. “Do not fold your hands, and find fault with God, as did the class of worshipers the prophet Isaiah brings to view. They said, ‘Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?’ This class of professors makes no sacrifice for God, although for them he has made the sacrifice of his only begotten Son, sending him to our world that they might be sanctified and made holy, and that by learning to represent the character of Christ, they might bear a living testimony to all with whom they associate. We must take a higher standard than this” (RH, March 25, 1909 par. 3).
10. “<sup>1</sup> Go to now, ye rich men, weep and howl for your miseries that shall come upon you. <sup>2</sup> Your riches are corrupted, and your garments are moth-eaten. <sup>3</sup> Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. <sup>4</sup> Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. <sup>5</sup> Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. <sup>6</sup> Ye have condemned and killed the just; and he doth not resist you” (James 5:1-6).
11. “You may raise the inquiry, ‘Wherefore have we fasted,’ ‘and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?’ God has given reasons why your prayers were not answered. You have thought that you had found reasons in others and have charged the fault upon them. But I saw that there are sufficient reasons in yourself. You have a work to do to set your own heart in order. You should realize that the work must begin with yourself. You have oppressed the destitute and have benefited yourself by taking advantage of their necessities. In regard to means, you have been close and dealt unjustly. You have not possessed that kind, noble, and generous spirit which should ever characterize the life of a follower of Christ. You have oppressed the hireling in her wages. You saw a poorly clad, hard-working person who you knew was conscientious and God-fearing; yet you took advantage of her because you could do so. I saw that the neglect of seeing and understanding her wants, and the small wages paid her, are all written in heaven as done to Jesus in the person of one of His saints. As you have done this unto the least of Christ's disciples, you have done it unto Him. Heaven has regarded all your closeness to those who have served in your house, and it will stand faithfully chronicled against you unless it is repented of and restitution made. One wrong move does more harm than can be undone in years; if the wrongdoer could see the extent of the evil, it would wring from his soul cries of anguish. You are selfish in regard to means. In the case of Brother K the angel of God pointed to you and said: ‘Inasmuch as ye have done this to one of Christ's disciples, ye have done it to Jesus in His person’” (2T 156.2).