



Doers and Hearers

1. "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6-7).
2. "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you. Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger" (Zephaniah 1:2, 3).
3. "This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5).
4. "To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. 12 When ye come to appear before me, who hath required this at your hand, to tread my courts? 13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. 14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. 15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. 16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 If ye be willing and obedient, ye shall eat the good of the land: 20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it" (Isaiah 1:11-20).
5. "For not the hearers of the law are just before God, but the doers of the law shall be justified" (Romans 2:13).
6. "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).
7. "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9).
8. "I cried unto him with my mouth, and he was extolled with my tongue. 18 If I regard iniquity in my heart, the Lord will not hear me: 19 But verily God hath heard me; he hath attended to the voice of my prayer. 20 Blessed be God, which hath not turned away my prayer, nor his mercy from me" (Psalms 66:17-20).

9. "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. 3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness" (Isaiah 59:1-3).
10. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. 5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness" (James 4:4-9).
11. "Alliance with the world on the part of those who profess to be Christians, is pleasing to the enemy of all righteousness; for it is favorable to his determined purpose of building up his kingdom. It is conducive to his success that many of his subjects put on a form of godliness, and assume the appearance of the children of God. By this means his power to deceive and decoy souls to ruin is greatly increased. He exercises his wisdom and power through these unconverted agencies who still claim to be the followers of Christ, and wherever this class of his subjects meet for the supposed purpose of worshiping God, Satan is there to suggest words and to exert his influence against the truth. Satan is rich in this world's goods, and he is full of cunning to deceive, and his most effective agents are those whom he can lead to take a form of godliness while they deny the power of God by their unchristlike characters" (RH, December 4, 1894 par. 2).
12. "There are many who profess Christ, but are unacquainted with him. They do not serve Jesus, do not love his requirements. Satan is well pleased with such, for he can use them to decoy others from the right path. But those who are truly converted, whose hearts are fully set to do right and to press against the strong current of self-indulgence and pleasure-seeking, are objects of his bitter hatred, and he will bring to bear against them all the opposing influences within his reach" (YI, May 7, 1884 par. 2).
13. "Says the True Witness, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Satan is willing you should be a christian in name, for you can suit his purposes better. You can have a form and not true godliness, and Satan can use you to decoy others in the same self-deceived way. Some poor souls look to you, instead of looking to the Bible standard. They come up no higher than you; they are as good as you, and are satisfied" (2SG 262.1).
14. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God" (Romans 2:5-11).
15. "Why is it that so many are deceiving their souls, apparently delighting in the service of God, and yet trampling upon his precepts? The law of God is a transcript of his character; it is the standard of righteousness. 'Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' Man is required to render obedience to the revealed will of God in the smallest requirement of

the law. Terrible results followed the transgression of the law when our first parents sinned. The flood gates of woe were opened upon our world. With the history of sin before us, how dare we disregard and ignore any one of the commandments that God has given us? The law of God is the foundation of his government, and is exactly what is needed to preserve life and righteousness. Every principle of the law emanates from the Infinite God, and man will fail in his duty to God and his neighbor unless he believes and weaves the principles of the law into his life. Without faith it is impossible to please God, for it is through faith that we may render obedience to the law.

“Let us hear what Christ has to say. ‘He that will come after me, let him deny himself, and take up his cross, and follow me.’ To follow in the footsteps of Christ is to practice true godliness. All who are partakers with Christ of his humiliation and self-sacrifice will be constantly learning how to lay upon the foundation-stone ‘gold, silver, precious stones,’ not the material represented as ‘wood, hay, and stubble,’ which will perish in the fire of the last days. We want true sanctification, true wholeness to God. We would not encourage the soaring element in the make-up of character, but we would encourage true solidity. What is the chaff to the wheat? The world is not to be saved through the divine songs and melodies of even the angelic host in heaven. These angels have their appointed work to do on earth. They find a world in gross darkness as to what constitutes sin, which is the transgression of the law of God. Darkness, vice, deception, prevarication, dishonesty, exist among those who profess godliness. And there is a call made, ‘Lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness and forsook not the ordinance of their God.’

16. “What have God's people to learn? ‘Humble yourselves under the mighty hand of God. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded.’ There is work, solid work, to be done for every soul that shall stand in the great day of the Lord. ‘Therefore if any man be in Christ he is a new creature. Old things are passed away, and, behold, all things are become new” (GH, December 1, 1899 par. 8, 9).
17. “Those who thus refuse to exercise for Christ the capabilities and powers of the soul, are lukewarm Christians, neither cold or hot, and they are nauseating to Christ. He cannot endure their unsanctified traits of character. Their lives bear the evidence I do not care to confess. The confession may never be made until it is made in awful agony, when it is too late for wrongs to be righted.

“Those who allow themselves to be deceived by the enemy, are held accountable by God for failing in a faithful discharge of duty.

“These unfaithful stewards have aided in strengthening the deception that God designed should be broken. The testimony to be borne is, ‘Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.’ There are those who are self-deceived, yet, for fear of hurting their feelings, their brethren permit them to go on, though feeling that their course is not in harmony with the will of the Lord. These deceived ones commit sins that they will not acknowledge to be sins. They may appear to be reformed in some things, but they are not doing thorough work in confession and repentance. Those who might have saved them, but did not, become in turn like them. Sentiments of a misleading character are presented. Sins are committed that are not acknowledged as sins.

“God said to Isaiah, ‘Show My people their transgression.’ Let their sins appear as they are, whether or not they confess them, that the message of reproof sent them may be vindicated, and that God's faithfulness in warning them and condemning their wrong course of action may be shown. Evidence is to be given to the evil worker that the Lord knows the course followed by those who refuse to repent and be converted, that others may shun a similar course of affronting God and setting a wrong

example. Those who make no difference between those who serve God with the whole heart, and those whom He has reproofed, become a snare, and they lose their power of discernment.

“There are plain, decided testimonies to be born under the power of the Holy Spirit, to men who will not see their own sins. Such ones are a snare to others, setting them an example that leads them to do likewise. And when the word of the Lord comes to His messengers, as it came to Isaiah, then wrong must be called wrong, and the right must be presented as it is presented in the fifty-eighth chapter of Isaiah.

“The reproof is to be given with the earnestness and faithfulness represented in the words, ‘Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.’

“‘Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinance of justice; they take delight in approaching to God.’ God sends His message to lay bare the deception of these ones, lest others, and among them those entrusted with large responsibilities, shall become unworthy of their trust. The reproof, the messenger of God, must speak with earnestness, as to ears that are deaf, because those addressed do not want to be convinced. They want to stand as wise men, who make no mistakes. But they are under the power of the enemy, and bring in sentiments that are dishonoring to God” (Gospel Herald, April 1, 1905 par. 14-20).

18. “The people whom the prophet is commanded to warn are blinded, under a deception. They have a form of godliness, and regard themselves as entitled to special favor and blessing, because they make a high profession and keep up a round of religious service. This nourishes their self-complacency, and they feel as the young man felt who came to Christ, claiming to have kept all the commandments, and asked, ‘What lack I yet?’ Jesus put his finger upon the plague spot of the young man’s soul, when he answered, ‘Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.’ This young man flattered himself that he was keeping all the commandments of God; but was he?--No. He did not love God supremely; for he loved his wealth, which was given him only in trust, more than he loved God; and he did not love his neighbors as himself; for he was not willing to distribute his riches among them. He loved his property more than he loved the souls for whom Christ was ready to sacrifice his own life.

“The young man had asked, ‘What shall I do to inherit eternal life?’ in his self-complacency, thinking that the Lord would commend him for his righteousness. He could not see that he lacked anything. But the Lord Jesus read his heart as an open book; he saw what the young man did not see. Jesus laid bare the defects in his character. He showed that the young man did not love God supremely. Had he done this, he would have loved his neighbor as himself. Ignorant of the far-reaching claims of the law of God, he thought he had kept all the commandments from his youth up. As the Saviour showed him his lack, how gladly should he have accepted the conditions on which his earthly treasure might be exchanged for an enduring substance in the heavens! But he went away sorrowful.

“Here was demonstrated his lack of reverence for Christ, and of real faith in him. Had he truly believed him to be the Son of God, he would have accepted his words as divine authority. Like Peter, John, and many other disciples, he would have unhesitatingly obeyed the word, ‘Come, follow me.’ Jesus knew that if the young ruler followed him, he would practice his self-denial and self-sacrifice, and would lay hold by faith on the realities of the unseen world. The young man was sorrowful that he could not have both worlds, but he decided that he could not renounce the earthly for the heavenly, and thus he departed from Christ. How many are doing as did this young man,--holding fast the things precious to them, and losing the eternal weight of glory” (RH, October 13, 1891 par. 2-4)?