

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Uriah was made the bearer of his own death warrant. A letter sent by his hand to Joab from the king commanded, "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die." Joab, already stained with the guilt of one wanton murder, did not hesitate to obey the king's instructions, and Uriah fell by the sword of the children of Ammon.

PP 719.1

Heretofore David's record as a ruler had been such as few monarchs have ever equaled. It is written of him that he "executed judgment and justice unto all his people." **2 Samuel 8:15**. His integrity had won the confidence and fealty of the nation. But as he departed from God and yielded himself to the wicked one, he became for the time the agent of Satan; yet he still held the position and authority that God had given him, and because of this, claimed obedience that would imperil the soul of him who should yield it. And Joab, whose allegiance had been given to the king rather than to God, transgressed God's law because the king commanded it. **PP 719.2**

David's power had been given him by God, but to be exercised only in harmony with the divine law. When he commanded that which was contrary to God's law, it became sin to obey. "The powers that be are ordained of God" (**Romans 13:1**), but we are not to obey them contrary to God's law. The apostle Paul, writing to the Corinthians, sets forth the principle by which we should be governed. He says, "Be ye followers of me, even as I also am of Christ." **1 Corinthians 11:1**. **PP 719.3**

An account of the execution of his order was sent to David, but so carefully worded as not to implicate either Joab or the king. Joab "charged the messenger saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, ... then say thou, Thy servant Uriah the Hittite is dead also. So the messenger went, and came and showed David all that Joab had sent him for." **PP 719.4**

I have met many who claimed to live without sin. But when tested by God's word these persons were found to be open transgressors of His holy law. The clearest evidences of the perpetuity and binding force of the fourth commandment failed to arouse the conscience. They could not deny the claims of God, but ventured to excuse themselves in breaking the Sabbath. They claimed to be sanctified, and to serve God on all days of the week. Many good people, they said, did not keep the Sabbath. If men were sanctified, no condemnation would rest upon them if they did not observe it. God was too merciful to punish them for not keeping the seventh day. They would be counted singular in the community should they observe the Sabbath, and would have no influence in the world. And they must be subject to the powers that be. **SL 66.1**

A lady in New Hampshire bore her testimony in a public meeting that the grace of God was ruling in her heart and that she was wholly the Lord's. She then expressed her belief that this people were doing much good in arousing sinners to see their danger. She said, "The Sabbath that this people present to us is the only Sabbath of the Bible"; and then stated that her mind had

been very much exercised upon the subject. She saw great trials before her, which she must meet if she kept the seventh day. The next day she came to meeting and again bore her testimony, saying she had asked the Lord if she must keep the Sabbath, and He had told her she need not keep it. Her mind was now at rest upon that subject. She then gave a most stirring exhortation for all to come to the perfect love of Jesus, where there was no condemnation to the soul. [SL 66.2](#)

The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages. Human councils then assumed the prerogatives of Deity, crushing under their despotic power liberty of conscience; and imprisonment, exile, and death followed for those who opposed their dictates. If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization. [5T 712.1](#)

When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned? [5T 712.2](#)

There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony. And there are some who will even urge such a course from the Scripture: "Let every soul be subject unto the higher powers.... The powers that be are ordained of God." [5T 712.3](#)

Therefore the prudent shall keep silence in that time; for it is an evil time. [Amos 5:13](#). [TDG 250.1](#)

Caution is to be prayerfully exercised by everyone who believes the truth. There are trying scenes before us, and we need to exercise great caution, keeping the door of our lips while the wicked are before us. We shall have to meet in our experience with men having fanatical zeal which will provoke those who hate the truth and it will be necessary to preserve a calm attitude and not state all we do know, for impressions will be made upon human minds that will, under the influence of Satan, grow to large proportions. [TDG 250.2](#)

There is need of watching unto prayer. The evils we shall meet have long been gathering and like a storm, will come upon many when they least expect it. While they cannot be charged with originating the evil, they precipitated it. Charges will be made which believers cannot refute, because they have not shown wisdom in the use of either the pen or the voice. [TDG 250.3](#)

Many laws will be enacted for the government of nations, calculated to oppress; and old laws that have practically become of none effect, will be resurrected. We need to move forward in our work understandingly and in faith, under the wise generalship of Jesus Christ. A great work is to be done for the Master in proclaiming the last message of mercy to our world, and we are dependent upon authorities and powers to find passage from one end of the world to another, and

as long as we are dependent upon the powers that be, we must not divorce ourselves from them, for this is a worldwide message. [TDG 250.4](#)

We are to go forward quietly, and when our way is apparently blocked in one direction we are to make no condemnation of the powers that be, for in thus doing we are teaching other powers how to work to hedge up our way. We are not to stir up opposing elements or provoke retaliation or revenge. The climax will come soon enough. It is already stealing on as a thief in the night. And we can speak Bible truth which will not set opposing influences at work.—[Manuscript 90, August 29, 1893](#), “Our Attitude Toward the ‘Powers That Be.’” [TDG 250.5](#)

We do not know how soon we shall be singled out as not being law-abiding citizens, because the prince of the power of the air is getting possession of the minds of men. We can choose between obeying the powers that be, and dishonoring God, or disobeying the powers that be, and honoring God. If we obey God, His Holy Spirit is resting upon us, and we are not fighting with our own assertions, but with “It is written.” All we have to do is to go back to the fourth commandment. Read the testimony of Jesus Christ that not even a little dot was to be altered, but it is just as written by the finger of God on the tables of stone. We should love the truth because it is truth. It makes every difference whether we are on God's side of the question or not. You may be summoned to the courts, and in these emergencies think on the Saviour's promise: “I am there.” We cannot stand on sliding sand, but we can on Christ Jesus. And we can stand there though the whole world may be arrayed against us....[UI 101.4](#)

1. **Every soul.** That is, every person (see on Rom. 2:9; cf. on Ps. 16:10).

Be subject. Gr. *hupotassō*, “to submit oneself.” “to be in subjection,” “to obey.”

The higher powers. Literally, “authorities that have themselves over,” meaning “those who are set in authority over others.” See 1 Peter 2:13; cf. Luke 12:11; Titus 3:1 Throughout this section the word translated “power” (*exousia*) means “authority,” that is, power to rule or govern. It is to be distinguished from *dunamis*, also frequently translated “power” (see Rom. 1:16, 20; 1 Cor. 1:18), which means “strength,” “force,” “power [or “ability”] to perform.”

7Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment. Commentary Reference Series (Ro 11:1)*.

Washington, D.C.: Review and Herald Publishing Association.

No power but of God. That is, no human authority exists except by God's permission and under His control. The OT often asserts that God sets up one and puts down another (see on Dan. 4:17; cf. ch. 2:21; 4:25, 34, 35).

The powers that be. Or, “the existing authorities.”

Ordained of God. The Greek words in vs. 1, 2 that are translated “be subject,” “ordained,” “resisteth” (the first occurrence), and “ordinance” are all built on the same root *tassō*, “to order,” “to arrange,” “to set.” This gives an antithetical force to the passage that cannot be fully represented in English.

Paul does not imply in these verses that God always approves the conduct of civil governments. Nor does Paul mean that it is the Christian's duty always to submit to them. The requirements of government may at times be contrary to the law of God, and under such circumstances the Christian is “to obey God rather than men” (Acts 4:19; 5:29).

Paul's point is that the ruling power of human governments is entrusted to men by God,

according to His own purposes for man's welfare. Their continuance in power, or their fall from authority, is in His hands. Therefore, the Christian will support the authority of the existing state. He will not presume to take it into his own hands to resist or to depose "the powers that be."

Such instruction was especially needful in Paul's day, for at that time the Jews were in a turbulent mood and had already stirred up rebellion in various parts of the Roman Empire. For Christians to reveal a similarly unsubmitive spirit would have been to incur the same displeasure that was beginning to fall upon the Jews. It would also have resulted in their forfeiting the protection of the Roman state, which had often been a blessing to the early Christians, as Paul could testify from his own experience (see Acts 22:24–30). Furthermore, it would have brought reproach upon the Christian church and its message of peace and brotherly love. Therefore, Paul elsewhere urges believers to pray for those in authority (1 Tim. 2:1, 2) and to obey them (Titus 3:1). Likewise Peter commands Christians to submit "to every ordinance of man for the Lord's sake" (1 Peter 2:13–17).

² Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

2. **Resisteth the power.** Literally, "lines himself up against the authority," "sets himself in array against the authority."

Ordinance. Gr. diatagē, literally, "that which is ordered," "that which is set." The only the NT occurrence of this word is in Acts 7:53, where it is translated "disposition." Paul's meaning might be rendered literally, "he sets himself against that which is divinely set."

Damnation. Gr. krima, "condemnation," "judgment" (see ch. 2:2; 5:16; 11:33). Paul here refers to the sentence passed by the ruling authorities, as God's ministers in this world (ch. 13:4), upon those who resist. Since disobeying "the powers that be" is resisting the ordinance of God, the penalty that the authorities execute represents also the judgment and wrath of God upon the rebellious citizen.

³ For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

3. Not a terror. In general, rulers are not to be dreaded except when wrong is done. In actuality, of course, not all rulers belong to this class, for many of them have persecuted the good; for example, Nero, the Roman emperor at the time Paul wrote this epistle, who was later responsible for Paul's martyrdom. Nevertheless, it is generally true that those who are virtuous have nothing to fear from civil authorities. Governments as such are not a terror to good works. On the contrary, they exist for a beneficent purpose, and generally speaking it is to the Christian's advantage to submit to their requirements (see 1 Tim. 2:1, 2).

Wilt thou? Gr. thelō, "to wish," "to will." The Christian who wishes to have no dread

of the civil government should practice doing what is right, and then he will be commended for his good conduct (cf. 1 Peter 2:14, 15).

Of the same. Literally, "from it," meaning "from the ruling authority."

⁴ For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

4. **For.** This introduces the reason for the previous declaration. Since the state exists as a servant of God for a good purpose, the Christian has no cause to fear its authority if he leads a peaceable life. Here again Paul is expressing a general truth, not tarrying to qualify his statement with specific exceptions.

He. Or, "it," referring to "the power," "the authority," in v. 3.

Minister. Gr. diakonos, "servant" (see ch. 15:8; 16:1). Diakonos is also the word used to describe the office of the deacon (1 Tim. 3:8, 12).

To thee. That is, for your advantage, in your interest.

For good. That is, to promote good. This is the true reason for the existence of civil government, as the servant and representative of God.

The sword. The symbol of the ruler's authority to inflict punishment.

A revenger. Gr. ekdikos, "an avenger." The only other NT occurrence of this word is in 1 Thess. 4:6. In the Greek papyri this term is generally used for "a legal representative."

To execute wrath. Literally, "for wrath." As "the minister of God" the state is to inflict punishment on evildoers (cf. v. 2; ch. 12:19).

⁵ Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

5. **Wherefore.** This refers to the preceding four verses, in which Paul has presented the reasons for obedience.

For wrath. Literally, "on account of the wrath." Since the civil authorities exist by divine appointment, the Christian must obey, not only because he wants to avoid punishment, but because it is right to obey. The only exception is when the law of the state conflicts with the law of God.

⁶ For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

6. **Pay ye tribute.** Better, "you pay tribute." The Greek may be translated either way. The context suggests that this is not a command but a statement of fact. Evidently the early Christians regarded it as a matter of principle to pay taxes, perhaps in obedience

to

the teaching of Christ (Luke 20:20–25), as reflected in Rom. 13:7. By thus supporting the civil government with their tribute, the Christians were acknowledging that they owed obedience to the state as ordained of God “for the punishment of evildoers, and for the praise of them that do well” (1 Peter 2:14).

Ministers. Gr. leitourgoi, “servants,” “public servants,” the source of our English word “liturgy.” This is not the same word that is translated “minister” in v. 4 (see comment there). Both words are used of secular services, but this term is also specially applied to priestly ministry (see Rom. 15:16; Heb. 8:2). By the use of this term Paul may be emphasizing the propriety and necessity of obedience to civil powers by investing them with a certain sacredness of character as “God’s public servants.”

Attending continually. Or, “persevering.” The word thus rendered is translated “continuing instant” in ch. 12:12.

This very thing. That is, the service of God described in vs. 3, 4.

⁷ Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

7. **Therefore.** Textual evidence attests (cf. p. 10) the omission of this word. Some commentators regard this verse as the conclusion to Paul’s argument regarding the duty of Christians to obey the state. In this case “all” is understood as referring to those in authority. Other commentators, however, interpret this verse as a statement of the broad principle that applies to both the preceding and the following sections. In this case “all” refers to all men, and Paul’s maxim is, “Pay all men their dues.”

Tribute. Gr. phoros, “tax,” “duty.” The meaning “rent” is found in the papyri.

Compare Luke 20:22.

Custom. Gr. telos (see on Matt. 17:25).

Fear. Gr. phobos, here meaning the respect with which one in authority should be held, not fear in the sense of dread and terror. Compare 1 Peter 2:18; 3:2.

Honour. Compare 1 Peter 2:17. In Paul’s time the agents of the Roman government who were empowered to collect taxes and customs were, to the Jews at least, the object of popular hatred and contempt. Therefore, Paul’s counsel to the believers in Rome that they should not only submit to taxation but also give due honor and respect to their rulers was in striking contrast with the growing sentiment of rebellion that was being stirred up by fanatical Jews and that was soon to bring destruction upon their nation (see Josephus War ii. 13. 4–7 [258–270]).

We are not required to defy authorities. Our words, whether spoken or written, should be carefully considered, lest we place ourselves on record as uttering that which would make us appear antagonistic to law and order. We are not to say or do anything that

would unnecessarily close up our way. We are to go forward in Christ's name, advocating the truths committed to us. If we are forbidden by men to do this work, then we may say, as did the apostles, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." **AA 69.1**

The words, "We know that Thou sayest and teachest rightly," had they been sincere, would have been a wonderful admission. But they were spoken to deceive; nevertheless their testimony was true. The Pharisees did know that Christ said and taught rightly, and by their own testimony will they be judged. **DA 602.1**

Those who put the question to Jesus thought that they had sufficiently disguised their purpose; but Jesus read their hearts as an open book, and sounded their hypocrisy. "Why tempt ye Me?" He said; thus giving them a sign they had not asked, by showing that He read their hidden purpose. They were still more confused when He added, "Show Me a penny." They brought it, and He asked them, "Whose image and superscription hath it? They answered and said, Caesar's." Pointing to the inscription on the coin, Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." **DA 602.2**

The spies had expected Jesus to answer their question directly, in one way or the other. If He should say, It is unlawful to give tribute to Caesar, He would be reported to the Roman authorities and arrested for inciting rebellion. But in case He should pronounce it lawful to pay the tribute, they designed to accuse Him to the people as opposing the law of God. Now they felt themselves baffled and defeated. Their plans were disarranged. The summary manner in which their question had been settled left them nothing further to say. **DA 602.3**

Christ's reply was no evasion, but a candid answer to the question. Holding in His hand the Roman coin, upon which were stamped the name and image of Caesar, He declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as this did not conflict with a higher duty. But while peaceably subject to the laws of the land, they should at all times give their first allegiance to God. **DA 602.4**

The Saviour's words, "Render ... unto God the things that are God's," were a severe rebuke to the intriguing Jews. Had they faithfully fulfilled their obligations to God, they would not have become a broken nation, subject to a foreign power. No Roman ensign would have waved over Jerusalem, no Roman sentinel would have stood at her gates, no Roman governor would have ruled within her walls. The Jewish nation was then paying the penalty of its apostasy from God. **DA 602.5**

When the Pharisees heard Christ's answer, "they marveled, and left Him, and went their way." He had rebuked their hypocrisy and presumption, and in doing this He had stated a great principle, a principle that clearly defines the limits of man's duty to the civil government and his duty to God. In many minds a vexed question had been settled. Ever after they held to the right principle. And although many went away dissatisfied, they saw that the principle underlying the

question had been clearly set forth, and they marveled at Christ's far-seeing discernment. [DA 602.6](#)

No sooner were the Pharisees silenced than the Sadducees came forward with their artful questions. The two parties stood in bitter opposition to each other. The Pharisees were rigid adherents to tradition. They were exact in outward ceremonies, diligent in washings, fastings, and long prayers, and ostentatious in almsgiving. But Christ declared that they made void the law of God by teaching for doctrines the commandments of men. As a class they were bigoted and hypocritical; yet among them were persons of genuine piety, who accepted Christ's teachings and became His disciples. The Sadducees rejected the traditions of the Pharisees. They professed to believe the greater portion of the Scriptures, and to regard them as the rule of action; but practically they were skeptics and materialists. [DA 603.1](#)

The Sadducees denied the existence of angels, the resurrection of the dead, and the doctrine of a future life, with its rewards and punishments. On all these points they differed with the Pharisees. Between the two parties the resurrection was especially a subject of controversy. The Pharisees had been firm believers in the resurrection, but in these discussions their views in regard to the future state became confused. Death became to them an inexplicable mystery. Their inability to meet the arguments of the Sadducees gave rise to continual irritation. The discussions between the two parties usually resulted in angry disputes, leaving them farther apart than before. [DA 603.2](#)

1. God, the Ruler of All Nations—Who, then, is to be regarded as the Ruler of the nations?—The Lord God Omnipotent. All kings, all rulers, all nations, are His, under His rule and government ([Manuscript 119, 1903](#)). [6BC 1081.7](#)

1-7. Rulers Are God's Servants—One of the most deplorable things upon the earth is the fact that there are passionate governors and unjust judges. They forget that they are under the authority of the great Governor, the all-wise God, and that He is above every ruler, prince, governor, or king. [6BC 1081.8](#)

Rulers are God's servants, and they are to serve their time as His apprentices. It is for their good that they faithfully follow the plain “Thus saith the Lord,” keeping the way of the Lord to do justice and judgment. They are to exercise their powers without partiality and without hypocrisy, refusing to be bought or sold, scorning all bribes, and standing in moral independence and dignity before God. They are not to connive at one act of dishonesty or injustice. They are not to do a base, unjust action themselves, nor to sustain others in acts of oppression. Wise rulers will not permit the people to be oppressed because of the envy and jealousy of those who disregard the law of God.... All need to keep eternity in view, and not to act in such a way that God cannot ratify their judgment in the courts of heaven ([The Review and Herald, October 1, 1895](#)). [6BC 1081.9](#)

14. No Doubtful Piety Among True Believers—Sincere Christians have no doubtful piety. They have put on the Lord Jesus Christ, and have made no provision for the flesh, to fulfill the lusts thereof. They are constantly looking to Jesus for His orders, as a servant looks to His master, or as a maid looks to her mistress. Wheresoever God's providence may lead, they stand

ready to go. They take no glory to themselves. They do not call anything they have—learning, talents, property—their own, but regard themselves as only stewards of the manifold grace of Christ, and servants to the church for Christ's sake. These are messengers of the Lord, a light amid the darkness. Their hearts throb in unison with the great heart of Christ ([Manuscript 1a, 1890](#)). [6BC 1081.10](#)

If All Responsible Men Were Temperate—Should representative men keep the way of the Lord, they would point men to a high and holy standard. Those in positions of trust would be strictly temperate. Magistrates, senators, and judges would have a clear understanding, and their judgment would be sound and unperverted. The fear of the Lord would ever be before them, and they would depend upon a higher wisdom than their own. The heavenly Teacher would make them wise in counsel, and strong to work steadfastly in opposition to all wrong, and to advance that which is right and just and true. The word of God would be their guide, and all oppression would be discarded. Lawmakers and administrators would abide by every good and just law, ever teaching the way of the Lord to do justice and judgment. God is the head of all good and just governments and laws. Those who are entrusted with the responsibility of administering any part of the law, are accountable to God as stewards of His goods.—[The Review and Herald, October 1, 1895](#). [Te 48.1](#)

Reason Dethroned at Belshazzar's Feast—In his pride and arrogance, with a reckless feeling of security, Belshazzar “made a great feast to a thousand of his lords, and drank wine before the thousand.” All the attractions that wealth and power could command, added splendor to the scene. Beautiful women with their enchantments were among the guests in attendance at the royal banquet. Men of genius and education were there. Princes and statesmen drank wine like water, and reveled under its maddening influence. With reason dethroned through shameless intoxication, and with lower impulses and passions now in the ascendancy, the king himself took the lead in the riotous orgy.—[Prophets and Kings, 523](#). [Te 48.2](#)

I saw that it is our duty in every case to obey the laws of our land, unless they conflict with the higher law which God spoke with an audible voice from Sinai, and afterward engraved on stone with His own finger. “I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people.” He who has God's law written in the heart will obey God rather than men, and will sooner disobey all men than deviate in the least from the commandment of God. God's people, taught by the inspiration of truth, and led by a good conscience to live by every word of God, will take His law, written in their hearts, as the only authority which they can acknowledge or consent to obey. The wisdom and authority of the divine law are supreme. [1T 361.1](#)

I was shown that God's people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience. Worldly men are governed by worldly principles. They can appreciate no other. Worldly policy and public opinion comprise the principle of action that governs them and leads them to practice the form of rightdoing. But God's people cannot be governed by these motives. The words and commands of God, written in the soul, are spirit and life, and there is power in them to bring into subjection and enforce obedience. The ten precepts of Jehovah are the

foundation of all righteous and good laws. Those who love God's commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is: Shall we obey God, or man? **1T 361.2**

Yet no one took the interest in her case that we did. I even spoke to the large congregation before we went East last fall, of their neglect of Sister More. I spoke of the duty of giving honor to whom it is due; it appeared to me that wisdom had so far departed from the prudent that they were not capable of appreciating moral worth. I told that church that there were many among them who could find time to meet, and sing, and play their instruments of music; they could give their money to the artist to multiply their likenesses, or could spend it to attend public amusements; but they had nothing to give to a worn-out missionary who had heartily embraced the present truth and had come to live with those of like precious faith. I advised them to stop and consider what we were doing, and proposed that they shut up their instruments of music for three months and take time to humble themselves before God in self-examination, repentance, and prayer until they learned the claims which the Lord had upon them as His professed children. My soul was stirred with a sense of the wrong that had been done Jesus, in the person of Sister More, and I talked personally with several about it. **1T 676.1**

With this class you have obtained a large share of your religious experience; therefore you are not qualified for the work of teaching the most solemn, refined, elevating, and withal the most testing message to mortals. You may reach a class of minds, but the more intelligent portion of the community will be driven further off by your labors. You have not a sufficient knowledge of even the common branches of education to be an instructor of men and women who have a wily devil on the other hand to suggest and devise ways and means to lead them from the truth. **2T 555.1**

The teachers of the common schools are required to be masters of their business. They are closely examined to ascertain if children can properly be trusted to their care. By investigation the thoroughness of their qualifications is tested according to the importance of the position which they are required to occupy. I saw that God's work is of as much more exalted character, and of as much higher interest, as the eternal is above the temporal. A mistake made here cannot be repaired. It is of infinite importance that all who go forth to teach the truth should be qualified for their work. No less strict investigation should be instituted in reference to their ability to teach the truth than in the case of those who teach our schools. God's work has been belittled by the slack, loose course pursued by professed ministers of Christ. **2T 555.2**

In my last vision I was shown that if you refuse reproof and correction, choose your own way, and will not be disciplined, God has no further use for you in connection with His holy work. If you had commenced the work of setting your own soul right with the Lord you would have seen so great a work to be done for yourself that you would not have spent so much time over the supposed wrongs of Brother H, dwelling upon them behind his back. The work of the last thirty years should inspire confidence in the integrity of Brother H. "Honor to whom honor is due." **4T 93.1**

Men in responsible positions should improve continually. They must not anchor upon an old experience and feel that it is not necessary to become scientific workers. Man, although the most

helpless of God's creatures when he comes into the world, and the most perverse in his nature, is nevertheless capable of constant advancement. He may be enlightened by science, ennobled by virtue, and may progress in mental and moral dignity, until he reaches a perfection of intelligence and a purity of character but little lower than the perfection and purity of angels. With the light of truth shining upon the minds of men, and the love of God shed abroad in their hearts, we cannot conceive what they may become nor what great work they may do. **4T 93.2**

I know that the human heart is blind to its own true condition, but I cannot leave you without making an effort to help you. We love you, and we want to see you pressing on to victory. Jesus loves you. He died for you, and He wants you to be saved. We have no disposition to hold you in ----; but we do want you to make thorough work with your own soul, to right every wrong there, and make every effort to master self, lest you miss heaven. This you cannot afford to do. For Christ's sake, resist the devil, and he will flee from you. **4T 93.3**

⁸Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

8. Owe no man any thing. The Christian is to pay all he owes, but there is one debt he can never fully meet, namely, the debt of love to his fellow men.

Love one another. Mutual love is an infinite obligation. It is a debt that one should ever be seeking to discharge but that will never be fully paid so long as there remains an opportunity for doing good to one's fellow men.

Loveth another. Literally, "loveth the other." Hence the translation "his neighbor" (RSV).

Hath fulfilled. He who loves his fellow men has carried out the intent and purpose of the law. All the commandments of God are based upon the one principle of love (Matt. 22:34–40; cf. Rom. 13:9). Therefore, His law cannot be perfectly obeyed by mere outward conformity to the letter. True obedience is a matter of the heart and of the spirit (cf. Rom. 2:28, 29). Not external compliance but heartfelt love is the fulfillment of the law (ch. 13:10). This fundamental truth the Jews had been slow to believe and practice, despite the clear teachings of Moses on the subject (see Lev. 19:18, 34; Deut. 6:5; 10:12). They turned God's law of love into a rigid and loveless code of legal requirements. They were quick to tithe even the mint and anise and cummin, but passed over the weightier matters of the law, faith, judgment, mercy, and the love of God (Matt. 23:23; Luke 11:42). Therefore Jesus sought to reveal once again the true purpose of His Father's commandments. He taught that all the commands are summed up in love (Matt. 22:37–40; Mark 12:29–34; Luke 10:27, 28), and that the distinguishing mark of an obedient disciple is love for his fellow men (John 13:34, 35).

The law. Literally, "law" (see on ch. 2:12). Although his references to particular commands is the Decalogue (ch. 13:9) indicate that Paul has that law especially in mind, the absence of the article "the" with "law" suggests that he may be speaking of "law" as a principle. As sin is disobedience to law, or lawlessness (see on 1 John 3:4), so on the contrary love is, literally, "the fulfillment of law" (Rom. 13:10).

Be determined never to incur another debt. Deny yourself a thousand things rather than run in debt. This has been the curse of your life, getting into debt. Avoid it as you would the smallpox. [CS 257.1](#)

Make a solemn covenant with God that by His blessing you will pay your debts and then owe no man anything if you live on porridge and bread. It is so easy in preparing your table to throw out of your pocket twenty-five cents for extras. Take care of the pennies, and the dollars will take care of themselves. It is the mites here and the mites there that are spent for this, that, and the other, that soon run up into dollars. Deny self at least while you are walled in with debts.... Do not falter, be discouraged, or turn back. Deny your taste, deny the indulgence of appetite, save your pence and pay your debts. Work them off as fast as possible. When you can stand forth a free man again, owing no man anything, you will have achieved a great victory.—[Letter 4, 1877](#). [CS 257.2](#)

After my husband died, one of our brethren, who thought a great deal of him, said, “Do not let them bury him, but pray to the Lord that He may bring him to life again.” I said, “No, no, although I realize my great loss, I will not do this,” I felt that he had done his work. No one but myself knew how great a load he had carried in the efforts we had put forth to advance the truth. He had done the work of three men. [RY 164.1](#)

Night after night, at the beginning of our work, when advancement seemed to be hindered on every hand, he would say, “Ellen, we must pray. We must not let go until we realize the power of God.” He would lie awake for hours, and say, “Oh, Ellen, I am so afflicted. Will you pray for me, that I may not fail or be discouraged.” Together we offered up our prayers, with strong crying and tears, until from his lips came the words, “Thank the Lord; He has spoken peace to me. I have light in the Lord. I will not fail. I will press the battle to the gates.” Would I have him suffer all this over again? No, no. I would in no case call him from his restful sleep to a life of toil and pain. He will rest until the morning of the resurrection. [RY 164.2](#)

I was pointed back to the children of Israel anciently. God required of them all, both poor and rich, a sacrifice according as He had prospered them. The poor were not excused because they had not the wealth of their rich brethren. They were required to exercise economy and self-denial. And if any were so poor that it was utterly impossible for them to bring an offering to the Lord, if sickness or misfortune had deprived them of the ability to bestow, those who were wealthy were required to help them to a humble mite, that they come not before the Lord empty-handed. This arrangement preserved a mutual interest. [1T 220.1](#)

Some have not come up and united in the plan of systematic benevolence, excusing themselves because they were not free from debt. They plead that they must first “owe no man anything.” But the fact that they are in debt does not excuse them. I saw that they should render to Caesar the things that are Caesar's, and to God the things that are God's. Some feel conscientious to “owe no man anything,” and think that God can require nothing of them until their debts are all paid. Here they deceive themselves. They fail to render to God the things that are His. Everyone must bring to the Lord a suitable offering. Those who are in debt should take the amount of their debts from what they possess, and give a proportion of the remainder. [1T 220.2](#)

Some have felt under sacred obligations to their children. They must give each a portion, but feel themselves unable to raise means to aid the cause of God. They make the excuse that they have a duty to their children. This may be right, but their first duty is to God. Render unto Caesar the things that are Caesar's, and to God the things that are God's. Rob not God by withholding from Him your tithes and offerings. It is the first sacred duty to render to God a suitable proportion. Let no one throw in his claims and lead you to rob God. Let not your children steal your offering from God's altar for their own benefit. [1T 220.3](#)

\You have been controlled by feeling, not by duty and principle. You have given up to homesick feelings and injured your health by indulging a spirit of unrest. Your habits of life are not healthful. You need to reform. Neither of you is willing to work as others work, or to eat as your brethren eat. If it is in your power to get things, you have them. It is your duty to economize. [2T 435.1](#)

In contrast with your case was presented that of Sister S. She is in feeble health, and has two children to support with her needle at the very low prices which are paid for her work. For years she received scarcely a farthing of help. She suffered with ill health, yet she carried her own burdens. Here was an object of charity indeed. Now look at your case. A man with a small family and a good capital of strength, yet constantly involved in debt and leaning upon others. This is all wrong. You have lessons to learn. With Sister S, economy is the battle of life. Here you are with a man's strong energies, and yet are not self-sustaining. You have a work to do. You should have uniformity of diet. Live at all times as simply as your brethren live. Live out the health reform. [2T 435.2](#)

Jesus wrought a miracle and fed five thousand, and then He taught an important lesson of economy: "Gather up the fragments that remain, that nothing be lost." Duties, important duties, rest upon you. "Owe no man anything." Were you infirm, were you unable to labor, then your brethren would be in duty bound to help you. As it is, all you needed from your brethren when you changed your location was a start. If you felt as ambitious as you should, and you and your wife would agree to live within your means, you could be free from embarrassment. You will have to labor for small wages as well as for large. Industry and economy would have placed your family, ere this, in a much more favorable condition. God wants you to be a faithful steward of your strength. He wants you to use it to place your family above want and dependence. [2T 435.3](#)

Husbands should do all they can to save the wife care and keep her spirit cheerful. Never should idleness be fostered or permitted in children, for it soon becomes a habit. When not engaged in useful employment, the faculties either depreciate or become active in an evil work. [5T 181.1](#)

What you need, my brother, is active exercise. Every feature of your countenance, every faculty of your mind, is indicative of this. You do not love hard work nor to earn your bread by the sweat of your brow. But this is God's ordained plan in the economy of life. [5T 181.2](#)

You fail to carry through what you undertake. You have not disciplined yourself to regularity. System is everything. Do but one thing at a time, and do that well, finishing it before you begin a second piece of work. You should have regular hours for rising, for praying, and for eating. Many waste hours of precious time in bed because it gratifies the natural inclination and to do

otherwise requires an exertion. One hour wasted in the morning is lost never to be recovered. Says the wise man: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelth; and thy want as an armed man."

5T 181.3

Those who make any pretensions to godliness should adorn the doctrine they profess and not give occasion for the truth to be reviled through their inconsiderate course of action. "Owe no man anything," says the apostle. You ought now, my brother, to take hold earnestly to correct your habits of indolence, redeeming the time. Let the world see that the truth has wrought a reformation in your life. **5T 181.4**

The lawyer approached Jesus with a direct question, "Which is the first commandment of all?" The answer of Christ is direct and forcible: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." The second is like the first, said Christ; for it flows out of it, "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." "On these two commandments hang all the law and the prophets." **DA 607.1**

The first four of the Ten Commandments are summed up in the one great precept, "Thou shalt love the Lord thy God with all thy heart." The last six are included in the other, "Thou shalt love thy neighbor as thyself." Both these commandments are an expression of the principle of love. The first cannot be kept and the second broken, nor can the second be kept while the first is broken. When God has His rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially. **DA 607.2**

And since all the commandments are summed up in love to God and man, it follows that not one precept can be broken without violating this principle. Thus Christ taught His hearers that the law of God is not so many separate precepts, some of which are of great importance, while others are of small importance and may with impunity be ignored. Our Lord presents the first four and the last six commandments as a divine whole, and teaches that love to God will be shown by obedience to all His commandments. **DA 607.3**

The scribe who had questioned Jesus was well read in the law, and he was astonished at His words. He did not expect Him to manifest so deep and thorough a knowledge of the Scriptures. He had gained a broader view of the principles underlying the sacred precepts. Before the assembled priests and rulers he honestly acknowledged that Christ had given the right interpretation to the law, saying: **DA 607.4**

"Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all

the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.” [DA 607.5](#)

Jehovah revealed Himself, not alone in the awful majesty of the judge and lawgiver, but as the compassionate guardian of His people: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” He whom they had already known as their Guide and Deliverer, who had brought them forth from Egypt, making a way for them through the sea, and overthrowing Pharaoh and his hosts, who had thus shown Himself to be above all the gods of Egypt—He it was who now spoke His law. [PP 305.1](#)

The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” [Luke 10:27](#). See also [Deuteronomy 6:4, 5](#); [Leviticus 19:18](#). In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man. [PP 305.2](#)

“Thou shalt have no other gods before Me.” [PP 305.3](#)

Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god. [PP 305.4](#)

“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.” [PP 305.5](#)

God justly condemns all who do not make Christ their personal Saviour; but He pardons every soul who comes to Him in faith, and enables him to work the works of God, and through faith to be one with Christ. Jesus says of these, “I in them, and thou in me, that they may be made perfect in one [this unity brings perfection of character]; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” ([John 17:23](#)). The Lord has made every provision whereby man may have full and free salvation, and be complete in Him. God designs that His children shall have the bright beams of the Sun of Righteousness, that all may have the light of truth. God has provided salvation for the world at infinite cost, even through the gift of His only-begotten Son. The apostle asks, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” ([Romans 8:32](#)). Then if we are not saved, the fault will not be on the part of God, but on our part, that we have failed to cooperate with the divine agencies. Our will has not coincided with God's will. [ISM 375.1](#)

The Redeemer of the world clothed His divinity with humanity, that He might reach humanity; for it took the divine and the human to bring into the world the salvation that was needed by fallen man. Divinity needed humanity that humanity might afford a channel of communication between God and man. Man needs a power out of and above himself to restore him to the likeness of God; but because he needs divine aid, it does not make human activity unessential. Faith on the part of man is required; for faith works by love and purifies the soul. Faith lays hold upon the virtue of Christ. The Lord does not design that human power should be paralyzed; but by cooperating with God, the power of man may be efficient for good. God does not design that our will should be destroyed; for it is through this very attribute that we are to accomplish the work He would have us to do both at home and abroad. He has given to every man his work; and every true worker sheds forth light to the world, because he is united with God and Christ and heavenly angels in the grand work of saving the lost. From divine association he becomes more and more intelligent in working the works of God. In working out what divine grace works in, the believer becomes spiritually great. He who works according to his entrusted ability will become a wise builder for the Master; for he is under the apprenticeship to Christ, learning to work the works of God. He will not shun burdens of responsibility, for he will realize that each one must lift in the cause of God to the extent of his ability, and he places himself under the pressure of the work; but Jesus does not leave His willing and obedient servant to be crushed. It is not the man who carries heavy responsibilities in the cause of God who needs your pity, for he is faithful and true in cooperation with God; and through union of divine and human effort, the work is made complete. It is he who shuns responsibilities, who has no realization of the privilege to which he is called, who is an object of pity. [1SM 375.2](#)

The father is seldom prepared, with his failing faculties, to properly bring up his young family. These children have peculiar traits of character, which constantly need a counteracting influence, or they will go to certain ruin. They are not educated aright. Their discipline has too often been of the fitful impulsive kind by reason of his age. The father has been susceptible of changeable feelings. At one time over indulgent, while at another he is unwarrantably severe. Every thing in some such families is wrong, and domestic wretchedness is greatly increased. Thus a class of beings have been thrown upon the world as a burden to society. Their parents were accountable in a great degree for the characters developed by their children, which are transmitted from generation to generation. [2SM 424.1](#)

Those who increase their number of children, when if they consulted reason, they must know that physical and mental weakness must be their inheritance, are transgressors of the last six precepts of God's law, which specify the duty of man to his fellow man. They do their part in increasing the degeneracy of the race, and in sinking society lower, thus injuring their neighbor. If God thus regards the rights of neighbors, has he no care in regard to closer, and more sacred relationship? If not a sparrow falls to the ground without his notice, will he be unmindful of the children born into the world, diseased physically and mentally, suffering in a greater or less degree, all their lives? Will he not call parents to an account, to whom he has given reasoning powers, for putting these higher faculties in the background, and becoming slaves to passion, when, as the result, generations must bear the mark of their physical, mental, and moral deficiencies? In addition to the suffering they entail upon their children, they have no portion but poverty to leave to their pitiful flock. They cannot educate them, and many do not see the necessity, neither could they if they did, find time to train them, and instruct them, and lessen, as

much as possible, the wretched inheritance transmitted to them. Parents should not increase their families any faster than they know that their children can be well cared for, and educated. A child in the mother's arms from year to year is great injustice to her. It lessens, and often destroys, social enjoyment, and increases domestic wretchedness. It robs their children of that care, education, and happiness, which parents should feel it their duty to bestow upon them. **2SM 424.2**

It is the duty of men and women to act with reason in regard to their labor. They should not exhaust their energies unnecessarily, for by doing this, they not only bring suffering upon themselves but, by their errors, bring anxiety, weariness, and suffering upon those they love. What calls for such an amount of labor? Intemperance in eating, and in drinking, and the desire for wealth have led to this intemperance in labor. If the appetite is controlled, and that food only which is healthful be taken, there will be so great a saving of expense, that men and women will not be compelled to labor beyond their strength, and thus violate the laws of health. The desire of men and women to accumulate property is not sinful if in their efforts to attain their object they do not forget God, and transgress the last six precepts of Jehovah, which dictate the duty of man to his fellow man, and place themselves in a position where it is impossible for them to glorify God in their bodies and spirits which are his. If in their haste to be rich they overtax their energies, and violate the laws of their being, they place themselves in a condition where they cannot render to God perfect service, and are pursuing a course of sin. Property thus obtained is at an immense sacrifice. **2SM 429.1**

Hard labor, and anxious care, often make the father nervous, impatient, and exacting. He does not notice the tired look of his wife, who has labored with her feebler strength, just as hard as he has labored, with his stronger energies. He suffers himself to be hurried with business, and through his anxiety to be rich, loses in a great measure the sense of his obligation to his family, and does not measure aright his wife's power of endurance. He often enlarges his farm, requiring an increase of hired help, which necessarily increases the housework. The wife realizes every day that she is doing too much work for her strength, yet she toils on thinking the work must be done. She is continually reaching down into the future, drawing upon her future resources of strength and is living upon borrowed capital, and at the period when she needs that strength, it is not at her command; and if she does not lose her life, her constitution is broken, past recovery. **2SM 429.2**

If the father would become acquainted with physical law, he might better understand his obligations, and his responsibilities. He would see that he had been guilty of almost murdering his children, by suffering so many burdens to come upon the mother, compelling her to labor beyond her strength before their birth, in order to obtain means to leave for them. They nurse these children through their suffering life, and often lay them prematurely in the grave, little realizing their wrong course has brought the sure result. How much better to have shielded the mother of his children from wearing labor, and mental anxiety, and let the children inherit good constitutions, and give them an opportunity to battle their way through life, not relying upon their father's property, but upon their own energetic strength. The experience thus obtained would be of more worth to them than houses and lands, purchased at the expense of the health of mother and children. **2SM 429.3**

—Adam and Eve, at their creation, had a knowledge of the law of God. It was printed on their hearts, and they understood its claims upon them ([Manuscript 99, 1902](#)). [IBC 1104.1](#)

The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. “Concerning thy testimonies,” says the psalmist, “I have known of old that thou hast founded them forever ([The Signs of the Times, April 15, 1886](#)). [IBC 1104.2](#)

—The Sabbath of the fourth commandment was instituted in Eden. After God had made the world, and created man upon the earth, He made the Sabbath for man. After Adam's sin and fall nothing was taken from the law of God. The principles of the ten commandments existed before the fall, and were of a character suited to the condition of a holy order of beings. After the fall, the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state ([Spiritual Gifts 3:295](#)). [IBC 1104.3](#)

—The law of Jehovah dating back to creation, was comprised in the two great principles, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.” These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellowman. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression ([The Signs of the Times, April 15, 1875](#), reprinted in [The Review and Herald, May 6, 1875](#)). [IBC 1104.4](#)

The law of God existed before the creation of man or else Adam could not have sinned. After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition. Christ, in counsel with His Father, instituted the system of sacrificial offerings; that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the son of God ([The Signs of the Times, March 14, 1878](#)). [IBC 1104.5](#)

—In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon men in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law ([The Signs of the Times, April 15, 1875](#), reprinted in [The Review and Herald, May 6, 1875](#)). [IBC 1104.6](#)

(Isaiah 58:13, 14). Every Specification Is God's Character—The God of heaven has placed a benediction upon them that keep the commandments of God. Shall we stand as a peculiar people of God, or shall we trample upon the law of God and say it is not binding? God might just as

well have abolished Himself. In the law every specification is the character of the infinite God ([Manuscript 12, 1894](#)). [IBC 1104.7](#)

—God has given His law for the regulation of the conduct of nations, of families, and of individuals. There is not one worker of wickedness, though his act be the lightest and the most secret, that escapes the denunciation of that law ([Manuscript 58, 1897](#)). [IBC 1104.8](#)

—Our duty to obey this law is to be the burden of this last message of mercy to the world. God's law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man ([Manuscript 88, 1897](#)). [IBC 1104.9](#)

The Sabbath was to be a sign between God and his people forever. In this manner was it to be a sign—all who should observe the Sabbath signified by such observance that they were worshipers of the living God, the Creator of the Heavens and the earth. The Sabbath was to be a sign between God and his people as long as he should have a people upon the earth to serve him. [3SG 267.1](#)

“And the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not, for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from Heaven.” The majestic presence of God at Sinai, and the commotions in the earth occasioned by his presence, the fearful thundering and lightnings which accompanied this visitation of God, so impressed the minds of the people with fear and reverence to his sacred majesty, that they instinctively drew back from the awful presence of God, lest they should not be able to endure his terrible glory. [3SG 267.2](#)

“Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. [SR 141.1](#)

“Thou shalt not kill. [SR 141.2](#)

“Thou shalt not commit adultery. [SR 141.3](#)

“Thou shalt not steal. [SR 141.4](#)

“Thou shalt not bear false witness against thy neighbour. [SR 141.5](#)

“Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.” [SR 141.6](#)

Brother G, God has claims upon you to which you do not respond. Your spiritual strength and growth in grace will be proportionate to the labor of love and good works which you do cheerfully for your Saviour, who has withheld nothing, not even His own life, that He might save you. You have the injunction of the apostle: "Bear ye one another's burdens, and so fulfill the law of Christ." It is not enough to merely profess faith in the commandments of God; you must be a doer of the work. You are a transgressor of His law. You do not love God with all your heart, might, mind, and strength; neither do you live in obedience to the last six commandments and love your neighbor as yourself. You love yourself more than you love God or your neighbor. Keeping the commandments of God requires more of us than you are willing to perform. God requires of you good works, self-denial, self-sacrifice, and devotion to the good of others, that through your instrumentality souls may be brought to the truth. [4T 228.1](#)

Our good works alone will not save any of us, but we cannot be saved without good works. And after we have done all that we can do, in the name and strength of Jesus we are to say: "We are unprofitable servants." We are not to think that we have made great sacrifices and that we should receive great reward for our feeble services. [4T 228.2](#)

Self-righteousness and carnal security have closed you about as with bands of iron. You need to be zealous and repent. You have been unfortunate in sympathizing with the disaffected, whose course has been in opposition to the work that the Lord through His servants was doing upon this coast. The wrong men have had your sympathy. Because your heart was not right with God, you did not receive the light He sent to you. You set up your stubborn will to resist the reproof which the Lord gave to you in love. You knew these things were true, but tried to close your eyes to the true state of your case. Whether you heed the voice of reproof and warning God has sent to you or not; whether you reform, or retain your defects of character, you will one day realize what you have lost by placing yourself in a defiant position, warring in spirit against the servants of God. Your bitterness of feeling toward Elder H is astonishing. He has endured and sacrificed and toiled on this coast to do the work of God. But in your blindness, while unconsecrated in heart and life, you have ventured, in connection with I and J, to handle the servant of God in a cruel manner. "Touch not Mine anointed," saith God, "and do My prophets no harm." It is not a small matter for you to array yourself, as you have done, against men whom God has sent with light and truth for the people. Beware how your influence turns souls from the truth which God has sent His servants to declare, for a heavy woe hangs over you. [4T 228.3](#)

"Remember the Sabbath day, to keep it holy." [Exodus 20:8](#). The Sabbath was instituted in Eden, after God had created the world. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." [Genesis 2:1-3](#). [9T 212.1](#)

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a *sign* between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days

may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.” [Exodus 31:12-16](#). [9T 212.2](#)

801. Do you not remember that we have an individual accountability? We do not make articles of diet a test question, but we do try to educate the intellect, and to arouse the moral sensibility to take hold of health reform in an intelligent manner, as Paul presents it in [Romans 13:8-14](#); [1 Corinthians 9:24-27](#); [1 Timothy 3:8-12](#).—[Manuscript 1a, 1890](#) [CD 466.1](#)

802. On one occasion Sara [McEnterfer] was called to a family at Dora Creek, where every member of the household was sick. The father belonged to a highly respectable family, but he had taken to drink, and his wife and children were in great want. At this time of sickness there was nothing in the house suitable to eat. And they refused to eat anything that we took them. They had been accustomed to having meat. We felt that something must be done. I said to Sara, Take chickens from my place, and prepare them some broth. So Sara treated them for their illness, and fed them with this broth. They soon recovered. [CD 466.2](#)

Now this is the course we pursued. We did not say to the people, You must not eat meat. Although we did not use flesh foods ourselves, when we thought it essential for that family in their time of sickness, we gave them what we felt they needed. There are occasions when we must meet the people where they are. [CD 466.3](#)

The father of this family was an intelligent man. When the family was well again, we opened to them the Scriptures, and this man was converted, and accepted the truth. He threw away his pipe and gave up the use of drink, and from that time, as long as he lived, he neither smoked nor drank. As soon as it was possible, we took him on our farm, and gave him work on the land. While we were away attending meetings in Newcastle, this man died. Thorough treatment was given him by some of our workers, but the long-abused body could not respond to their efforts. But he died a Christian and a commandment keeper.—[Letter 363, 1907](#) [CD 466.4](#)