

# The True Fast

## Fasting in the Scriptures

### Part 5a

*Isaiah 58:5-6 (NKJV) 5 Is it a fast that I have chosen, A day for a man to afflict his soul? Is it to bow down his head like a bulrush, And to spread out sackcloth and ashes? Would you call this a fast, And an acceptable day to the LORD? 6 “Is this not the fast that I have chosen: To loose the bonds of wickedness, To undo the heavy burdens, To let the oppressed go free, And that you break every yoke?*

*Testimonies for the Church, Vol. 2, Chapter 2 “Doing for Christ”*

Ellen White

1 From what has been shown me, Sabbathkeepers are growing more selfish  
2 as they increase in riches. Their love for Christ and His people is decreas-  
3 ing. They do not see the wants of the needy, nor feel their sufferings and  
4 sorrows. They do not realize that in neglecting the poor and the suffering  
5 they neglect Christ, and that in relieving the wants and sufferings of the  
6 poor as far as possible, they minister to Jesus. {2T 24.1}

7 Christ says to His redeemed people: “Come, ye blessed of My Father, in-  
8 herit the kingdom prepared for you from the foundation of the world: for I  
9 was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me  
10 drink; I was a stranger, and ye took Me in: naked, and ye clothed Me: I  
11 was sick, and ye visited Me: I was in prison, and ye came unto Me. {2T  
12 24.2}

13 “Then shall the righteous answer Him, saying, Lord, when saw we Thee an  
14 hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we  
15 Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when  
16 saw we Thee sick, or in prison, and came unto Thee? And the King shall  
17 answer and say unto them, Verily I say unto you, Inasmuch as ye have

18 done it unto one of the least of these My brethren, ye have done it unto  
19 Me.” {2T 24.3}

20 To become a toiler, to continue patiently in well-doing which calls for self-  
21 denying labor, is a glorious work, which Heaven smiles upon. Faithful  
22 work is more acceptable to God than the most zealous and thought-to-be  
23 holiest worship. It is working together with Christ that is true worship.  
24 Prayers, exhortation, and talk are cheap fruits, which are frequently tied  
25 on; but fruits that are manifested in good works, in caring for the needy,  
26 the fatherless, and widows, are genuine fruits, and grow naturally upon a  
27 good tree. {2T 24.4}

28 Pure religion and undefiled before the Father is this: “To visit the father-  
29 less and widows in their affliction, and to keep himself unspotted from the  
30 world.” Good deeds are the fruit that Christ requires us to bear: kind  
31 words, deeds of benevolence, of tender regard for the poor, the needy, the  
32 afflicted. When hearts sympathize with hearts burdened with discouragement  
33 and grief, when the hand dispenses to the needy, when the naked are  
34 clothed, the stranger made welcome to a seat in your parlor and a place in  
35 your heart, angels are coming very near, and an answering strain is re-  
36 sponded to in heaven. Every act of justice, mercy, and benevolence makes  
37 melody in heaven. The Father from His throne beholds those who do these  
38 acts of mercy, and numbers them with His most precious treasures. “And  
39 they shall be Mine, saith the Lord of hosts, in that day when I make up My  
40 jewels.” Every merciful act to the needy, the suffering, is regarded as  
41 though done to Jesus. When you succor the poor, sympathize with the af-  
42 flicted and oppressed, and befriend the orphan, you bring yourselves into a  
43 closer relationship to Jesus. {2T 25.1}

44 “Then shall He say also unto them on the left hand, Depart from Me, ye  
45 cursed, into everlasting fire, prepared for the devil and his angels: for I  
46 was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me  
47 no drink: I was a stranger, and ye took Me not in: naked, and ye clothed  
48 Me not: sick, and in prison, and ye visited Me not. Then shall they also an-  
49 swer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a  
50 stranger, or naked, or sick, or in prison, and did not minister unto Thee?  
51 Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye

52 did it not to one of the least of these, ye did it not to Me. And these shall  
53 go away into everlasting punishment: but the righteous into life eternal.”  
54 Matthew 25:41-46. {2T 25.2}

55 Jesus here identifies Himself with His suffering people. It was I who was  
56 hungry and thirsty. It was I who was a stranger. It was I who was naked. It  
57 was I who was sick. It was I who was in prison. When you were enjoying  
58 the food from your bountifully spread tables, I was famishing in the hovel  
59 or street not far from you. When you closed your doors against Me, while  
60 your well-furnished rooms were unoccupied, I had not where to lay My  
61 head. Your wardrobes were filled with an abundant supply of changeable  
62 suits of apparel, upon which means had been needlessly squandered,  
63 which you might have given to the needy. I was destitute of comfortable  
64 apparel. When you were enjoying health, I was sick. Misfortune cast Me  
65 into prison and bound Me with fetters, bowing down My spirit, depriving  
66 Me of freedom and hope, while you roamed free. What a oneness Jesus  
67 here expresses as existing between Himself and His suffering disciples! He  
68 makes their case His own. He identifies Himself as being in person the  
69 very sufferer. Mark, selfish Christian: every neglect of the needy poor, the  
70 orphan, the fatherless, is a neglect of Jesus in their person. {2T 25.3}

71 I am acquainted with persons who make a high profession, whose hearts  
72 are so encased in self-love and selfishness that they cannot appreciate what  
73 I am writing. They have all their lives thought and lived only for self. To  
74 make a sacrifice to do others good, to disadvantage themselves to advan-  
75 tage others, is out of the question with them. They have not the least idea  
76 that God requires this of them. Self is their idol. Precious weeks, months,  
77 and years pass into eternity, but they have no record in heaven of kindly  
78 acts, of sacrificing for others' good, of feeding the hungry, clothing the  
79 naked, or taking in the stranger. This entertaining strangers at a venture is  
80 not agreeable. If they knew that all who sought to share their bounty were  
81 worthy, then they might be induced to do something in this direction. But  
82 there is virtue in venturing something. Perchance we may entertain angels.  
83 {2T 26.1}

84 There are orphans that should be cared for; but some will not venture to  
85 undertake this, for it would bring them more work than they care to do,

86 leaving them but little time to please themselves. But when the King shall  
87 make investigation, these do-nothing, illiberal, selfish souls will learn that  
88 heaven is for those who have been workers, those who have denied them-  
89 selves for Christ's sake. No provisions have been made for those who have  
90 ever taken such special care in loving and looking out for themselves. The  
91 terrible punishment which the King threatens those on His left hand, in  
92 this case, is not because of their great crimes. They are not condemned for  
93 the things which they did do, but for that which they did not do. You did  
94 not those things which Heaven assigned you to do. You pleased yourself,  
95 and can take your portion with self-pleasers. {2T 27.1}

96 To my sisters I would say: Be daughters of benevolence. The Son of man  
97 came to seek and to save that which was lost. You may have thought that if  
98 you could find a child without fault, you would take it, and care for it; but  
99 to perplex your mind with an erring child, to unlearn it many things and  
100 teach it anew, to teach it self-control, is a work which you refuse to under-  
101 take. To teach the ignorant, to pity and to reform those who have ever been  
102 learning evil, is no slight task; but Heaven has placed just such ones in  
103 your way. They are blessings in disguise. {2T 27.2}

104 Years ago I was shown that God's people would be tested upon this point  
105 of making homes for the homeless; that there would be many without  
106 homes in consequence of their believing the truth. Opposition and persecu-  
107 tion would deprive believers of their homes, and it was the duty of those  
108 who had homes to open a wide door to those who had not. I have been  
109 shown more recently that God would specially test His professed people in  
110 reference to this matter. Christ for our sakes became poor that we through  
111 His poverty might be made rich. He made a sacrifice that He might pro-  
112 vide a home for pilgrims and strangers in the world seeking for a better  
113 country, even an heavenly. Shall those who are subjects of His grace, who  
114 are expecting to be heirs of immortality, refuse, or even feel reluctant, to  
115 share their homes with the homeless and needy? Shall we, who are disci-  
116 ples of Jesus, refuse strangers an entrance to our doors because they can  
117 claim no acquaintance with the inmates? {2T 27.3}

118 Has the injunction of the apostle no force in this age: "Be not forgetful to  
119 entertain strangers: for thereby some have entertained angels unawares"? I

120 am daily pained with exhibitions of selfishness among our people. There is  
121 an alarming absence of love and care for those who are entitled to it. Our  
122 heavenly Father lays blessings disguised in our pathway, but some will not  
123 touch these for fear they will detract from their enjoyment. Angels are  
124 waiting to see if we embrace opportunities within our reach of doing  
125 good—waiting to see if we will bless others, that they in their turn may  
126 bless us. The Lord Himself has made us to differ,—some poor, some rich,  
127 some afflicted,—that all may have an opportunity to develop character.  
128 The poor are purposely permitted to be thus of God, that we may be tested  
129 and proved, and develop what is in our hearts. {2T 28.1}

130 I have heard many excuse themselves from inviting to their homes and  
131 hearts the saints of God. “Why, I have nothing prepared, I have nothing  
132 cooked; they must go to some other place.” And at that place there may be  
133 some other excuse invented for not receiving those who need hospitality,  
134 and the feelings of the visitors are deeply grieved, and they leave with un-  
135 pleasant impressions in regard to the hospitality of these professed  
136 brethren and sisters. If you have no bread, sister, imitate the case brought  
137 to view in the Bible. Go to your neighbor and say: “Friend, lend me three  
138 loaves; for a friend of mine in his journey is come to me, and I have noth-  
139 ing to set before him.” We have not an example of this lack of bread ever  
140 being made an excuse to refuse entrance to an applicant. When Elijah  
141 came to the widow of Sarepta, she shared her morsel with the prophet of  
142 God, and he wrought a miracle, and caused that in that act of making a  
143 home for his servant, and sharing her morsel with him, she herself was  
144 sustained, and her life and that of her son preserved. Thus will it prove in  
145 the case of many, if they do this cheerfully, for the glory of God. {2T 28.2}

146 Some plead their poor health—they would love to do if they had strength.  
147 Such have so long shut themselves up to themselves, and thought so much  
148 of their own poor feelings, and talked so much of their sufferings, trials,  
149 and afflictions, that it is their present truth. They can think of no one but  
150 self, however much others may be in need of sympathy and assistance.  
151 You who are suffering with poor health, there is a remedy for you. If thou  
152 clothe the naked, and bring the poor that are cast out to thy house, and deal  
153 thy bread to the hungry, “then shall thy light break forth as the morning,  
154 and thine health shall spring forth speedily.” Doing good is an excellent re-

155 medy for disease. Those who engage in the work are invited to call upon  
156 God, and He has pledged Himself to answer them. Their soul shall be sat-  
157 isfied in drought, and they shall be like a watered garden, whose waters  
158 fail not. {2T 29.1}

159 Wake up, brethren and sisters. Do not be afraid of good works. “Let us not  
160 be weary in well-doing: for in due season we shall reap, if we faint not.”  
161 Do not wait to be told your duty. Open your eyes and see who are around  
162 you; make yourselves acquainted with the helpless, afflicted, and needy.  
163 Hide not yourselves from them, and seek not to shut out their needs. Who  
164 gives the proofs mentioned in James, of possessing pure religion, untainted  
165 with selfishness or corruption? Who are anxious to do all in their power to  
166 aid in the great plan of salvation? {2T 29.2}

167 I am acquainted with a widow who has two small children to support,  
168 wholly by the use of her needle. She looks pale and careworn. All through  
169 the hard winter she has struggled to sustain herself and her children. She  
170 has received a little help, but who would feel any lack if a still greater in-  
171 terest were manifested in this case? Here are her two boys, aged about nine  
172 and eleven years, who need homes. Who are willing to give them homes  
173 for Christ’s sake? The mother should be released from this care and close  
174 confinement to her needle. These boys are in a village, their only guardian  
175 their hard-working mother. They need to be taught how to work as their  
176 age will admit. They need to be patiently, kindly, lovingly instructed.  
177 Some may say: “Oh, yes, I would take them and teach them how to work.”  
178 But they should not lose sight of other things which these children need  
179 besides being taught to work. They need to be instructed how they shall  
180 develop good Christian character. They want love and affection, they need  
181 to be fitted to become useful here, and finally to be prepared for heaven.  
182 Disrobe yourselves of selfishness, and see if there are not many whom you  
183 can help and bless with your homes, your sympathy, your love, and in  
184 pointing them to the Lamb of God, who taketh away the sins of the world.  
185 Do you wish to make any sacrifice to save souls? Jesus, the dear Saviour,  
186 is preparing a home for you; and why will not you in your turn prepare a  
187 home for those who need it, and in thus doing imitate the example of your  
188 Master? If you are not willing to do this, when you shall feel that you need  
189 a habitation in the heavens, none will be awarded you. For Christ declares:

190 “Inasmuch as ye did it not to one of the least of these, ye did it not to Me.”  
191 You that have been selfish, studying your own ease and advantage all your  
192 life, your hours of probation are fast closing. What are you doing to re-  
193 deem your life of selfishness and uselessness? Wake up! wake up! {2T  
194 30.1}

195 As you regard your eternal interest, arouse yourselves, and begin to sow  
196 good seed. That which you sow, you shall also reap. The harvest is com-  
197 ing—the great reaping time, when we shall reap what we have sown.  
198 There will be no failure in the crop; the harvest is sure. Now is the sowing  
199 time. Now make efforts to be rich in good works, “ready to distribute,  
200 willing to communicate,” laying up in store for yourselves a good founda-  
201 tion against the time to come, that ye “may lay hold on eternal life.” I im-  
202 plore you, my brethren in every place, rid yourselves of your icy coldness.  
203 Encourage in yourselves a love of hospitality, a love to help those who  
204 need help. {2T 31.1}

205 You may say you have been taken in and have bestowed your means upon  
206 those unworthy of your charity, and therefore have become discouraged in  
207 trying to help the needy. I present Jesus before you. He came to save fallen  
208 man, to bring salvation to His own nation; but they would not accept Him.  
209 They treated His mercy with insult and contempt, and at length they put to  
210 death Him who came for the purpose of giving them life. Did our Lord  
211 turn from the fallen race because of this? Though your efforts for good  
212 have been unsuccessful ninety-nine times, and you received only insult, re-  
213 proach, and hate, yet if the one-hundredth time proves a success, and one  
214 soul is saved, oh, what a victory is achieved! One soul wrenched from Sa-  
215 tan’s grasp, one soul benefited, one soul encouraged. This will a thousand  
216 times repay you for all your efforts. To you will Jesus say: “Inasmuch as  
217 ye have done it unto one of the least of these My brethren, ye have done it  
218 unto Me.” Should we not gladly do all we can to imitate the life of our di-  
219 vine Lord? Many shrink at the idea of making any sacrifice for others’  
220 good. They are not willing to suffer for the sake of helping others. They  
221 flatter themselves that it is not required of them to disadvantage them-  
222 selves for the benefit of others. To such we say: Jesus is our example. {2T  
223 31.2}

224 When the request was made for the two sons of Zebedee to sit the one on  
225 His right hand and the other on His left in His kingdom, Jesus answered:  
226 “Ye know not what ye ask. Are ye able to drink of the cup that I shall drink  
227 of, and to be baptized with the baptism that I am baptized with? They say  
228 unto Him, We are able. And He saith unto them, Ye shall drink indeed of  
229 My cup, and be baptized with the baptism that I am baptized with: but to  
230 sit on My right hand, and on My left, is not Mine to give, but it shall be  
231 given to them for whom it is prepared of My Father.” How many can an-  
232 swer: We can drink of the cup; we can be baptized with the baptism; and  
233 make the answer understandingly? How many imitate the great Exemplar?  
234 All who have professed to be followers of Christ have, in taking this step,  
235 pledged themselves to walk even as He walked. Yet the course of many  
236 who make high professions of the truth shows that they make but little ref-  
237 erence to the Pattern in conforming their lives thereto. They shape their  
238 course to meet their own imperfect standard. They do not imitate the self-  
239 denial of Christ or His life of sacrifice for others’ good. {2T 32.1}

240 The poor, the homeless, and the widows are among us. I heard a wealthy  
241 farmer describe the situation of a poor widow among them. He lamented  
242 her straitened circumstances, and then said: “I don’t know how she is go-  
243 ing to get along this cold winter. She has close times now.” Such have for-  
244 gotten the pattern, and by their acts say: “Nay, Lord, we cannot drink of  
245 the cup of self-denial, humiliation, and sacrifice which You drank of, nor  
246 be baptized with the suffering which You were baptized with. We cannot  
247 live to do others good. It is our business to take care of ourselves.” Who  
248 should know how the widow should get along unless it be those who have  
249 well-filled granaries? The means for her to get along are at hand. And dare  
250 those whom God has made His stewards, to whom He has entrusted  
251 means, withhold from the needy disciples of Christ? If so, they withhold  
252 from Jesus. Do you expect the Lord to rain down grain from heaven to  
253 supply the needy? Has He not rather placed it in your hands, to help and  
254 bless them through you? Has He not made you His instrument in this good  
255 work to prove you, and to give you the privilege of laying up a treasure in  
256 heaven? {2T 32.2}

257 Fatherless and motherless children are thrown into the arms of the church,  
258 and Christ says to His followers: Take these destitute children, bring them



259 up for Me, and ye shall receive your wages. I have seen much selfishness  
260 exhibited in these things. Unless there is some special evidence that they  
261 themselves are to be benefited by adopting into their family those who  
262 need homes, some turn away and answer: No. They do not seem to know  
263 or care whether such are saved or lost. That, they think, is not their busi-  
264 ness. With Cain they say: "Am I my brother's keeper?" They are not will-  
265 ing to be put to inconvenience or to make any sacrifice for the orphans,  
266 and they indifferently thrust such ones into the arms of the world, who are  
267 sometimes more willing to receive them than are these professed Chris-  
268 tians. In the day of God, inquiry will be made for those whom Heaven  
269 gave them the opportunity of saving. But they wished to be excused, and  
270 would not engage in the good work unless they could make it a matter of  
271 profit to them. I have been shown that those who refuse these opportuni-  
272 ties for doing good will hear from Jesus: "As ye did it not to one of the  
273 least of these, ye did it not to Me." Please read Isaiah 58: {2T 33.1}

274 "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it  
275 to bow down his head as a bulrush, and to spread sackcloth and ashes un-  
276 der him? wilt thou call this a fast, and an acceptable day to the Lord? Is  
277 not this the fast that I have chosen? to loose the bands of wickedness, to  
278 undo the heavy burdens, and to let the oppressed go free, and that ye break  
279 every yoke? Is it not to deal thy bread to the hungry, and that thou bring  
280 the poor that are cast out to thy house? when thou seest the naked, that  
281 thou cover him; and that thou hide not thyself from thine own flesh? Then  
282 shall thy light break forth as the morning, and thine health shall spring  
283 forth speedily: and thy righteousness shall go before thee; the glory of the  
284 Lord shall be thy rearward. Then shalt thou call, and the Lord shall an-  
285 swer; thou shalt cry, and He shall say, Here I am. If thou take away from  
286 the midst of thee the yoke, the putting forth of the finger, and speaking  
287 vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted  
288 soul; then shall thy light rise in obscurity, and thy darkness be as the noon-  
289 day: and the Lord shall guide thee continually, and satisfy thy soul in  
290 drought, and make fat thy bones: and thou shalt be like a watered garden,  
291 and like a spring of water, whose waters fail not." {2T 33.2}

292 This is the special work now before us. All our praying and abstinence  
293 from food will avail nothing unless we resolutely lay hold of this work.

294 Sacred obligations are resting upon us. Our duty is plainly stated. The  
295 Lord has spoken to us by His prophet. The thoughts of the Lord and His  
296 ways are not what blind, selfish mortals believe they are or wish them to  
297 be. The Lord looks on the heart. If selfishness dwells there, He knows it.  
298 We may seek to conceal our true character from our brethren and sisters,  
299 but God knows. Nothing can be hid from Him. {2T 34.1}

300 The fast which God can accept is described. It is to deal thy bread to the  
301 hungry and to bring the poor which are cast out to thy house. Wait not for  
302 them to come to you. The labor rests not on them to hunt you up and en-  
303 treat of you a home for themselves. You are to search for them and bring  
304 them to your house. You are to draw out your soul after them. You are with  
305 one hand to reach up and by faith take hold of the mighty arm which  
306 brings salvation, while with the other hand of love you reach the oppressed  
307 and relieve them. It is impossible for you to fasten upon the arm of God  
308 with one hand while the other is employed in ministering to your own  
309 pleasure. {2T 34.2}

310 If you engage in this work of mercy and love, will the work prove too hard  
311 for you? Will you fail and be crushed under the burden, and your family be  
312 deprived of your assistance and influence? Oh, no; God has carefully  
313 removed all doubts upon this question, by a pledge to you on condition of  
314 your obedience. This promise covers all that the most exacting, the most  
315 hesitating, could crave. "Then shall thy light break forth as the morning,  
316 and thine health shall spring forth speedily." Only believe that He is faith-  
317 ful that hath promised. God can renew the physical strength. And more, He  
318 says He will do it. And the promise does not end here. "Thy righteousness  
319 shall go before thee; the glory of the Lord shall be thy rearward." God will  
320 build a fortification around thee. The promise does not stop even here.  
321 "Then shalt thou call, and the Lord shall answer; thou shalt cry, and He  
322 shall say, Here I am." If ye put down oppression and remove the speaking  
323 of vanity, if ye draw out your soul to the hungry, "then shall thy light rise  
324 in obscurity, and thy darkness be as the noonday: and the Lord shall guide  
325 thee continually, and satisfy thy soul in drought [famine], and make fat thy  
326 bones: and thou shalt be like a watered garden, and like a spring of water,  
327 whose waters fail not." {2T 35.1}

328 Read Isaiah 58, ye who claim to be children of the light. Especially do you  
329 read it again and again who have felt so reluctant to inconvenience your-  
330 selves by favoring the needy. You whose hearts and houses are too narrow  
331 to make a home for the homeless, read it; you who can see orphans and  
332 widows oppressed by the iron hand of poverty and bowed down by hard-  
333 hearted worldlings, read it. Are you afraid that an influence will be in-  
334 troduced into your family that will cost you more labor, read it. Your fears  
335 may be groundless, and a blessing may come, known and realized by you  
336 every day. But if otherwise, if extra labor is called for, you can draw upon  
337 One who has promised: “Then shall thy light break forth as the morning,  
338 and thine health shall spring forth speedily.” The reason why God’s people  
339 are not more spiritually minded and have not more faith, I have been  
340 shown, is because they are narrowed up with selfishness. The prophet is  
341 addressing Sabbathkeepers, not sinners, not unbelievers, but those who  
342 make great pretensions to godliness. It is not the abundance of your meet-  
343 ings that God accepts. It is not the numerous prayers, but the rightdoing,  
344 doing the right thing and at the right time. It is to be less self-caring and  
345 more benevolent. Our souls must expand. Then God will make them like a  
346 watered garden, whose waters fail not. {2T 35.2}

347 Read Isaiah 1: “And when ye spread forth your hands, I will hide Mine  
348 eyes from you: yea, when ye make many prayers, I will not hear: your  
349 hands are full of blood. Wash you, make you clean; put away the evil of  
350 your doings from before Mine eyes; cease to do evil; learn to do well; seek  
351 judgment, relieve the oppressed, judge the fatherless, plead for the widow.  
352 Come now, and let us reason together, saith the Lord: though your sins be  
353 as scarlet, they shall be as white as snow; though they be red like crimson,  
354 they shall be as wool. If ye be willing and obedient, ye shall eat the good  
355 of the land: but if ye refuse and rebel, ye shall be devoured with the sword:  
356 for the mouth of the Lord hath spoken it.” {2T 36.1}

357 The gold mentioned by Christ, the True Witness, which all must have, has  
358 been shown me to be faith and love combined, and love takes the prece-  
359 dence of faith. Satan is constantly at work to remove these precious gifts  
360 from the hearts of God’s people. All are engaged in playing the game of  
361 life. Satan is well aware that if he can remove love and faith, and supply  
362 their place with selfishness and unbelief, all the remaining precious traits

363 will soon be skillfully removed by his deceitful hand, and the game will be  
364 lost. {2T 36.2}

365 My dear brethren, will you allow Satan to accomplish his purpose? Will  
366 you submit to lose the game in which you desire to win everlasting life? If  
367 God has ever spoken by me, you will just as surely be overcome by Satan,  
368 instead of being overcomers, as the throne of God stands sure, unless you  
369 are entirely transformed. Love and faith must be won back. Will you en-  
370 gage in this conflict anew and win back the precious gifts of which you are  
371 nearly destitute? You will have to make efforts more earnest, more perse-  
372 vering and untiring, than you have ever yet made. It is not merely to pray  
373 or fast, but it is to be obedient, to divest yourselves of selfishness, and  
374 keep the fast which God has chosen, which He will accept. Many may feel  
375 grieved because I have spoken plainly; but this I shall continue to do, if  
376 God lays the burden upon me. {2T 37.1}

377 God requires that those who occupy responsible positions should be conse-  
378 crated to the work; for if they move wrong, the people feel at liberty to fol-  
379 low in their footsteps. If the people are wrong, and the leaders lift not their  
380 voice against the wrong, they sanction the same, and the sin is charged  
381 upon them as well as the offenders. Those who occupy responsible posi-  
382 tions should be men of piety, who continually feel the burden of the work  
383 resting upon them. {2T 37.2}—Ellen G. White, *Testimonies for the*  
384 *Church*, Vol. 2, 37.2. *True Fast 2023 Part 5a*

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