

Ministers should be faithful watchmen, seeing the evil and warning the people. Their dangers must be set before them *continually* and *pressed home upon them*. The exhortation given to Timothy was: "Reprove, rebuke, exhort with all long-suffering and doctrine." {4T 515.1}

To hate and reprove sin, and at the same time to show pity and tenderness for the sinner, is a difficult attainment. The more earnest our own efforts to attain to holiness of heart and life, the more acute will be our perception of sin and the more decided our disapproval of any deviation from the right. We must guard against undue severity toward the wrongdoer, but we must also be careful not to lose sight of the exceeding sinfulness of sin. There is need of showing Christlike patience and love for the erring one, but there is also danger of showing so great toleration for his error that he will look upon himself as undeserving of reproof, and will reject it as uncalled for and unjust. {AA 503.3}

Ministers of the gospel sometimes do great harm by allowing their forbearance toward the erring to degenerate into toleration of sins and even participation in them. Thus they are led to excuse and palliate that which God condemns, and after a time they become so blinded as to commend the very ones whom God commands them to reprove. He who has blunted his spiritual perceptions by sinful leniency toward those whom God condemns, will ere long commit a greater sin by severity and harshness toward those whom God approves. {AA 504.1}

By the pride of human wisdom, by contempt for the influence of the Holy Spirit, and by disrelish for the truths of God's word, many who profess to be Christians, and who feel competent to teach others, *will be led to turn away from the requirements of God*. Paul declared to Timothy, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." {AA 504.2}

The apostle does not here refer to the openly irreligious, but to the professing Christians who make *inclination* their guide, and thus become enslaved by self. *Such are willing* to listen to those doctrines only that do not rebuke their sins or condemn their pleasure-loving course. They are offended by the plain words of the faithful servants of Christ and *choose teachers who praise and flatter them*. And among professing ministers there are those who preach the opinions of men instead of the word of God. Unfaithful to their trust, they lead astray those who look to them for spiritual guidance. {AA 504.3}

True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought *before God only*; they may be wrongs that should be *confessed to individuals* who have suffered injury through them; or they may be of a public character, and should then be as *publicly confessed*. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty. {SC 38.1}

confessed to individuals=matthew 18

publicly confessed=1 Tim. 5:20 2T 14

1Tim 5:20 Them that sin rebuke before all, that others also may fear.

When sin has deadened the moral perceptions, *the wrongdoer does not discern the defects of his character nor realize the enormity of the evil he has committed*; and unless he yields to the convicting power of the Holy Spirit he remains in partial blindness to his sin. His confessions are not sincere and in earnest. To every acknowledgment of his guilt he adds an apology in excuse of his course, declaring that if it had not been for certain circumstances he would not have done this or that *for which he is reprov'd*. {SC 40.1}

Isa. 29:21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Those who have too little courage to reprove wrong, or who through indolence or lack of interest make *no earnest effort to purify* the family or the church of God, *are held accountable for the evil that may result from their neglect of duty*. We are just as responsible for evils that we might have checked in others by exercise of parental or pastoral authority, as if the acts had been our own. {CG 235.4} {CE 218.2} {CC 141.7} {GW92 83.2} {PaM 209.1 whole section} {PP 578.2 whole paragraph} {Te 257.2} {4T 516.3}

Those who are *out of the right way need more than soft words* to bring them back. {PH070 5.4}

There has been work you ought to have done, that you have not done: *To preach the truth everywhere just as it is, pleasant or unpleasant*. To impress upon the churches and individuals their God-given responsibilities in tithes and offerings, in selling and giving alms; impressing them that God had entrusted them with means that must be used to advance His work, that they were handling the Lord's money. {9MR 166.2}

The work of ministers and writers is to prepare a people to meet God. The standard of truth has been lowered in the dust. Family religion, family holiness, is now to be honored as never before. As a sanctifier, reprov'er, and comforter, the Holy Spirit is to do the work essential for this time. If ever a people needed to walk before God as did Enoch, Seventh-day Adventists need to now, showing their sincerity by pure words, clean words, words full of sympathy, tenderness and love. But it is not to end here. There are times when words of reproof and sharp rebuke are called for. *Those who are out of the right way need more than soft words to bring them back*. Moral renovation must take place in every heart, else souls will perish in their sins. If we brought the instruction contained in the twelfth chapter of Romans into the practical life, we would be true believers. Those whose faith is spurious will show by their daily exhibition of character that they are not true Christians. Those who have put on Christ are transformed by the renewing of their minds. By their own experience they prove what is the good and acceptable and perfect will of God. {PH070 5.4}

What astonishing deception and fearful blindness had, like a dark cloud, covered Israel! This blindness and apostasy had not closed about them suddenly; it had come upon them *gradually* as they had not heeded the word of reproof and warning which the Lord had sent to them because of their pride and their sins. And now, in this fearful crisis, in the presence of the idolatrous priests

and the apostate king, they remained neutral. *If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God.* {3T 280.3}

There are many who would serve Christ provided they could serve themselves also. But this cannot be. The Lord will not accept *cowards* in His army. There can be no dissembling. Christ's followers must stand *ready* to serve Him at all times and in every way that may be required. God will accept only true-hearted, level-headed, all-round men. "He that is not with me is against me," Christ declared; "and he that gathereth not with me scattereth abroad" (Matt. 12:30). {TDG 240.1}

Many have tried neutrality in a crisis, but they have failed in their purpose. No one can maintain a neutral ground. Those who endeavor to do this will fulfill Christ's words, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (chap. 6:24). Those who begin their Christian life by being half and half, whatever may be their intentions, will at last be found enlisted on the enemy's side. {TDG 240.2}

Double minded men and women are Satan's best allies. Whatever favorable opinion they may have of themselves, they are dissemblers. All who are loyal to God and the truth must stand firmly for the right because it is right. To yoke up with those that are unconsecrated and yet be loyal to the truth, is simply an impossibility. We cannot unite with those who are serving themselves, who are working on worldly plans, and not lose our connection with the heavenly Counsellor. We may recover ourselves from the snare of the enemy, but we are bruised and wounded, and our experience is dwarfed. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). {TDG 240.3}

"He that loveth his life shall lose it" (John 12:25). When a man loses the shield of a good conscience, he knows that he has lost the cooperation of heavenly angels. God is not working in him. Another spirit inspires him. And to be an apostate, a traitor to the cause of God, is much more serious than death; it means the loss of eternal life.--Manuscript 87, Aug. 19, 1897, "All That Will Live Godly in Christ Jesus Shall Suffer Persecution." {TDG 240.4}

Those whom God has chosen for an important work, have ever been received with distrust and suspicion. Anciently, when Elijah was sent with a message from God to the people, they did not heed the warning. *They thought Elijah unnecessarily severe. He must, they thought, have lost his senses, that he would denounce them, the favored people of God, as sinners, and their crimes, so aggravating, that the judgments of God would awaken against them.* {RH, September 16, 1873 par. 25}

The work of many a burden bearer is not understood, his labors are not appreciated, until death lays him low. When others take up the burdens he has laid down, and meet the difficulties he encountered, they can understand how his faith and courage were tested. {MH 484}

Those who excuse these wrongs have been thought by the people *to be very amiable and lovely in disposition*, simply because they shunned to discharge a plain Scriptural duty. The task was not agreeable to their *feelings*: therefore they avoided it. {3T 266.0}

This sin of these noble leaders was great. Their lives might have been illustrious to the close. They had been greatly exalted and honored; yet God does not excuse sin in those in exalted positions any sooner than He does in those in more humble positions. *Many professed Christians look upon men who do not reprove and condemn wrong, as men of piety and Christians indeed, while they think that those who stand boldly in defense of the right, and will not yield their integrity to unconsecrated influences, lack piety and a Christian spirit.* {3T 302.1}

Those who stand in defense of the honor of God and maintain the purity of truth at any cost will have manifold trials, as did our Saviour in the wilderness of temptation. While those who have yielding temperaments, who have not courage to condemn wrong, but keep silent when their influence is needed to stand in defense of the right against any pressure, may avoid many heartaches and escape many perplexities, they will also lose a very rich reward, if not their own souls. Those who are in harmony with God, and who through faith in Him receive strength to resist wrong and stand in defense of the right, will always have severe conflicts and will frequently have to stand almost alone. But precious victories will be theirs while they make God their dependence. His grace will be their strength. Their moral sensibility will be keen and clear, and their moral powers will be able to withstand wrong influences. Their integrity, like that of Moses, will be of the purest character. {3T 302.2}

Individual Methods of Labor--The leaders among God's people are to guard against the danger of **condemning** the methods of **individual** workers who are led by the Lord to do a **special** work that but few are fitted to do. Let brethren in responsibility be **slow** to criticize movements that are not in **perfect harmony** with their methods of labor. Let them never suppose that every plan should reflect their own personality. Let them not fear to trust another's methods; for by withholding their confidence from a brother laborer who, with **humility and consecrated zeal, is doing a special work in God's appointed way**, they are retarding the advancement of the Lord's cause.--Testimonies, Vol. 9, p. 259. {ChL 25.1}

The True Witness declares that when you suppose you are really in a good condition of prosperity you are in need of everything. It is not enough for ministers to present theoretical subjects. They need to study the practical lessons Christ gave his disciples, and make a close application of the same to their own souls and to the people. Because Christ bears this rebuking testimony, shall we suppose that he is destitute of tender love to his people? Oh, no! He who died to redeem man from death, loves with a divine love. He rebukes those he loves. "As many as I love, I rebuke and chasten." But many will not receive the message Heaven in mercy sends them. They cannot endure to be told of their wrongs, and of their neglect of duty, of their selfishness, their pride, and love of the world. {RH, September 16, 1873 par. 19}

The servants of the Lord should bear a plain testimony. They should cry aloud and spare not, and show the people their transgressions, and the house of Israel their sins. But there is a class

who will not receive the message of reproof, and they raise their hands to shield those whom God would reprove and correct. They will ever be found sympathizing with those whom God would make to feel their true poverty. {RH, September 16, 1873 par. 20}

The word of the Lord spoken through his servants, is received by many with questionings and fears. And many will defer their obedience to the warnings and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence God is pleased to give. God requires of his people faith that rests upon the weight of evidence, not perfect knowledge. The followers of Jesus Christ, those who accept of the light God sends them, must obey the voice of God speaking to them, when there are many other voices crying out against it. It requires discernment to distinguish the voice of God. {RH, September 16, 1873 par. 21}

I am very sure that the greatest reason *why* the people of God ***are now found in this state of spiritual blindness, is because they will not receive correction.*** Many have despised the reproofs and warnings given them. The True Witness condemns the lukewarm condition of the people of God, which gives Satan great power over them in this waiting, watching time. The selfish, and proud, and lovers of sin, are ever assailed with doubts. Satan has ability to suggest doubts and devise objections to the pointed testimony that God sends, and many think it a virtue and mark of intelligence in them to be unbelieving and questioning, and quibbling. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and teachable spirit. All should decide from the weight of evidence. {RH, September 16, 1873 par. 10}

The names of those who sin and refuse to repent should not be retained on the church books, lest the saints be held accountable for their evil deeds. Those who pursue a course of transgression should be visited and labored with, and if they then refuse to repent, they should be separated from church fellowship, in accordance with the rules laid down in the Word of God. . . . {5BC 1096.5}

Those who refuse to hear the admonitions and warnings given ***by God's faithful messengers*** are not to be retained in the church. They are to be disfellowshipped; for they will be as Achan in the camp of Israel--deceived and deceiving. {5BC 1096.6}

The faithful reprover that is sent of God to make known the mistakes and errors that are binding the souls of those who are deceived, ***is treated with contempt.*** They would crucify the minister simply because he has taken the course which he felt was right, and could not neglect as a faithful steward of the grace of God. Let the church-members realize that the ministers are called to do a special work, ***not to be men-pleasers,*** but to speak the truth in love, and to watch for souls as they that must give an account. A true shepherd has a very important part to act. He must reprove. He dare not keep silent when he sees souls in danger of bringing upon themselves eternal ruin. The wayward heart will take exception to his message; for the love of God has grown cold, and he is incapable of discerning spiritual things. He will misjudge, criticise, and weigh the reprover's words in his own finite human scales, and denounce the messenger, and thus grieve Jesus in person of his servant. Another minister may come along who is not as conscientious, who is not as faithful and true, who flatters the members of the church, calling that righteous and good and holy which God has pronounced unrighteous and unholy; yet this man will be highly esteemed, and enshrined in the

hearts of the people. They will pass their judgment that he has a good spirit; and because he did not discern and correct their errors, they may pass on in spiritual darkness, and die in their sins. {RH, July 25, 1893 par. 7}

To exalt a minister as perfection because he has not displeased any one by reproof errors, not only brings a snare upon the minister, but brings disaster upon the people. He who does not hurt the spiritual self-complacency of the people is almost deified by them, while a devoted, faithful servant of God, who lays bare the errors of the church-members, is supposed to be defective, because he does not see what they suppose are their personal merits. He reproves wrongs which really exist, and this is counted an indignity, and his authority and instruction are cast aside and trodden under foot of men. These extremes in the way the people look upon ministers are found among the professed children of God; and who will now examine their hearts, and tenderly, earnestly and faithfully set these things in order? {RH, July 25, 1893 par. 8}

In visiting the churches, ministers often find **two** existing evils among the professed people of God, which cause them sorrow of heart. On the one hand, there is a class to whom *the servants of God have borne a testimony that has cut across their prejudices, and wounded their pride, and they are ready to condemn the faithful reprove*. On the other hand, there is a class, who, because the minister has not specified their errors, or reproofed them in any personal way, idolize the minister, and are ready to flatter and admire him, proclaiming him as a perfect minister of Christ. It is difficult to handle these evils, and so treat upon both dangers that no harm will be done to those who have a knowledge of the theory of the truth, and yet are not sanctified through it. If the minister seeks to correct these evils, both classes are likely to misunderstand and misinterpret his motive and words. In whatever way the matter is dealt with, unless the mind and heart of the people are under the direct influence of the Spirit of God, Satan will make subtle suggestions in such a way that his agency is not recognized, and *whatever is said and done in the way of reproof, admonition, or instruction, will be misapplied or misinterpreted. Those whose minds are not spiritual will put a false construction upon the words of the reprove, and make a world out of an atom, and an atom out of a world. They have so little respect for the messenger and his message, that if they imagine that there is something in the human line that does not meet their measurement and judgment, they pronounce sentence against it, and the message which they needed, and which God sent, is discarded. They will receive neither the messenger nor his message, and fail to be benefited by that which they hear. The respect which they should cherish and cultivate for God's chosen interest steadily diminishes, in place of increasing. Unless this mistake is corrected, disastrous results will ensue. The love of God will become extinct in the soul; and instead of spiritual power in the church, there will only be dry theories, without sap or nourishment.* {RH, July 25, 1893 par. 5}

There are many who neglect the work of personal and private intercourse with families and individuals. Many leave their fields of labor with much neglected that should have been done. They have not **reproved** the injurious and evil habits of the people, nor showed the positive necessity of clearing the life from everything condemned by the word of God. ***The fear of giving offense, of losing the friendship of men,*** often causes the minister to lower the standard to the people, instead of bringing the people up to the standard. Plain dealing with errors at the right time will prevent a vast amount of evil, and will be the means of saving souls from destruction. {RH, April 24, 1888

par. 8}

If this work is neglected by one, it has to be done by some other under more unfavorable circumstances; for those who are in error ***think the faithful reprovor is exacting and uncharitable*** by comparing him to the first laborer. Oh, how important it is that every one should be faithful to his God-given trust! It is not enough to be simply a minister in the desk. ***You must reprove, rebuke, exhort,*** give full proof of your ministry, ever showing your disapproval of iniquity and your sorrow for sin. ***But all efforts must be made in the spirit of meekness, of long suffering love and untiring patience. Nothing will be gained by manifesting impatience or unholy anger. You must cherish the spirit of the meek and lowly Jesus. If there seems to be but little good resulting from your work, you are not to be discouraged. It will work for your good; for the long-suffering will make you patient, and give you an experience in trusting God in dark hours.*** Keep working, be discreet, be discerning when to speak and when to be silent; watch for souls as they who must give an account--watch for the devices of Satan, lest you be beguiled from doing the ***disagreeable duty***. Difficulties must not dishearten or intimidate you. With strong faith, with well-balanced minds, with intrepid purpose, meet the difficulties and overcome them. Do the work of an evangelist; and that is to water the seed already sown. {RH, April 24, 1888 par. 9}

My Guide said: "Elevate the standard in all school education. You must set up no lower standard. Discipline must be maintained. Teach the youth by precept and example." There has not been too much strictness but too much laxness of action tolerated. But the workers must not despair. Work with the spirit of Christ, *with the mind of Christ to correct existing evils. Expect that the wrongdoers will have the sympathy of wrongdoers; but faithful shepherds of the flock have lessons to learn in order to keep on an elevated standard* and yet teach that the star of hope is still shining. Work on patiently; but rebuke sin firmly, and give it no sanction. The refuge of lies for the covering up of sin must be torn away in order that poor deluded souls may not sleep on to their everlasting ruin. {TM 182.1}

Go to those supposed to be in error, talk with them, not working with duplicity and hypocrisy, meeting them day by day ***with apparent friendship***, and at the same time plotting against them in perfect unity with the satanic agencies at work to uproot, to tear down, to remove from the institution the ones the unbelieving element wants removed, while not a word is spoken with the brethren or sisters in the faith ***to redeem them, to heal them, if they are in error; and if they are not in the wrong, to vindicate the right, and put the rebuke where it belongs***--upon the plotters of an evil work, because Satan is behind the scene. The Lord Jesus rebuked the Pharisees, likening them to sepulchers that do not appear, hidden from sight, but full of corruption. The Lord hates all deception, secrecy, and guile. This is Satan's work; the work of God is open and frank. No one will work against a child of God on the strength of the testimony of the Lord's enemy, and work after Satan's manner--concealing himself, yet suggesting, instigating, planning in perfect unity with the Lord's enemies. {TM 274.1}

Some who are supposed to be heart and soul devoted to God are acting contrary to Him and to His work. Others have placed confidence in them, but deception covers them as with a garment. Their minds are controlled by a restless, irrepressible energy, an eagerness to disclose their sentiments. Thus seeds are sown everywhere. ***By a partially expressed sentiment they cast doubt***

and unbelief of the truth. There are those who are not in harmony with the testimonies because men in high positions of trust have expressed themselves as not in harmony with them; for the testimonies do not coincide with their opinions, but rebuke every vestige of selfishness.

Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding--men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins. {TM 411.1}

It will be found that those who bear false messages will not have a high sense of honor and integrity. *They will deceive the people, and mix up with their error the Testimonies of Sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God.* Those who receive the Testimonies as the message of God will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, *to vindicate themselves in a course of error, will not be blessed and benefited by what they teach.* To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the framework of truth. {TM 42.1}

There are some, who upon accepting erroneous theories, strive to establish them by *collecting from my writings* statements of truth, which they use, separated from their proper connection and perverted by association with error. Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth, and in this way a mighty effort is made to vindicate the genuineness of the spurious plants. {TDG 126.2}

This is the danger to which the church is now exposed--that the inventions of finite men shall mark out the precise way for the Holy Spirit to come. Though they would not care to acknowledge it, some have already done this. And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness, for the righteousness of Christ, *which is pure, unadulterated truth.* The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men

are not to work the Holy Spirit. When it shall come as a reprovor, ***through any human agent whom God shall choose, it is man's place to hear and obey its voice.*** {TM 64.3}

There is a watcher standing by the side of all those who are filling positions of trust, ready to reprove and convict of wrongdoing, or to answer the prayers for help. He watches to see if the men privileged to bear responsibilities will look to God for wisdom and avail themselves of every opportunity to perfect a character after the divine similitude. If they deviate from straight-forward rectitude, ***God turns from them;*** if they do not earnestly strive to understand the will of God concerning them, He cannot bless or prosper or sustain them. {TM 279.2}

"Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not." "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, ***and lay a snare for him that reproveth in the gate,*** and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." {TM 383.2}

Hatred of Reproof

There is danger now of men's losing sight of the ***important truths*** applicable for this period of time, and seeking for those things that are ***new and strange and entrancing***. Many, if reproved by the Spirit of God ***through His appointed agencies,*** refuse to receive correction, and a root of bitterness is planted in their hearts against the Lord's servants who carry heavy, disagreeable burdens. There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections and ***encourage an estrangement from God.*** They have not the moral courage to do the things that it is for their special benefit to do. They see no necessity for reform, and so they reject the words of the Lord ***and hate him who reproveth at the gate.*** {TM 408.1}

This very refusal to heed the admonitions which ***the Lord sends*** gives Satan every advantage to make of them the ***bitterest enemies of those who have told them the truth.*** They become falsifiers of ***those*** who have borne to them ***the message from the Lord.*** {TM 408.2}

The man who rejects the word of the Lord, who endeavors to establish his own way and will, ***tears to pieces the messenger and message which God sends in order to discover to him his sin.*** His own inclinations have influenced his conduct, and he has built himself up in a wrong way. The divine rule is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But he would not do this. As a man thinketh, so is he. From within, out of the heart, proceed evil thoughts inspired by Satan. He begins to quibble at ***technicalities and manners.*** The spirit of Satan links him up with the enemy ***to bear a word of criticism on less important themes.*** The truth

becomes of less and still less value to him. He becomes an accuser of his brethren, etc., and changes leaders. The outside world has a greater weight with him than has the flood of light that God has poured in upon the world in *messages* that he has given, and which he once rejoiced in. {TM 408.3}

Oh, how many things have developed since he became so full of hatred against God *because his dangers and wrongs were brought before him!* He has allowed wicked thoughts to strengthen and prevail because, day by day, he has not eaten of the flesh and drunk of the blood of the Son of God, because he has not become a partaker of the divine nature. The things which come from within defile the man. How corrupt then must be the source from which these evils have taken their rise! {TM 409.1}