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“Sanballat, Tobiah, and their confederates, dared not openly make war upon the Jews; but with increasing malice they continued their secret efforts to perplex, injure, and discourage them. The wall about Jerusalem was rapidly approaching completion. When it should be finished, and its gates set up, these enemies of Israel could not hope to force an entrance into the city. Therefore they were the more eager and determined in their efforts to stop the work without delay. At last they devised a plan to draw Nehemiah from his station, and kill or imprison him while they had him in their power.

“Pretending to desire a compromise of the opposing parties, they proposed a conference with Nehemiah, and invited him to meet them in a village on the plain of Ono. But the Spirit of God, enlightening the mind of his servant, enabled him to discern their real purpose. Says Nehemiah, ‘I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?’ But these emissaries of Satan were persistent. Four times they sent messages of like import, but received the same answer.” *Signs of the Times*, January 3, 1884.

“The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.’ Daniel 12:4.” *Acts of the Apostles*, 585.

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.**” *Manuscript Releases*, number 13, 394.

1798—But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail, Daniel 11:7.

1989—But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and **overflow, and pass through**: then shall he return, and be stirred up, even to his fortress. Daniel 11:10.

1798 and 1989—And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall **overflow and pass over**. Daniel 11:40.

And he shall pass through Judah; he shall **overflow and go over**, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Isaiah 8:8.

For **the head** of Syria *is* Damascus, and **the head** of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And **the head** of Ephraim *is* Samaria, and **the head** of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established. Isaiah 7:8, 9.

And they rose early in the morning, and went forth into the wilderness of **Tekoa**: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. 2 Chronicles 20:20.

Then he said unto them, O fools, and **slow of heart to believe** all that the prophets have spoken. Luke 24:25.

Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this **head** of gold. Daniel 2:37, 38.

And unto his son will I give one tribe, that **David** my servant may have a light always before me in **Jerusalem, the city which I have chosen** me to put my name there. 1 Kings 11:36.

And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and **will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.** 2 Kings 23:27.

Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. Zechariah 1:17.

For other foundation can no man lay than that is laid, which is Jesus Christ. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? 1 Corinthians 3:11, 16.

But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

4:20 But ye have not so learned Christ;

4:21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

4:23 And be renewed in the spirit of your mind;

4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. Ephesians

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

13:9 If any man have an ear, let him hear. Revelation 13:8. 9.

The Wilderness Temple—"Upon the seventh day, which was the Sabbath, Moses was called up into the cloud. The thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire. 'And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights.' **The forty days' tarry in the mount did not include the six days of preparation.** During the six days Joshua was with Moses, and together they ate of the manna and drank of 'the brook that descended out of the mount.' But Joshua did not enter with Moses into the cloud. He remained without, and continued to eat and drink daily while awaiting the return of Moses, but Moses fasted during the entire forty days." *Patriarchs and Prophets*, 313.

The Human Temple—A human being has 46 chromosomes, organized into 23 pairs. These chromosomes contain the genetic information (DNA) necessary for the development, growth, and functioning of the human body. Representing the temple, they have twenty-three female and twenty-three male chromosomes. Twenty-three being the symbol of the Day of Atonement, when the bride and groom are joined, when humanity and divinity are joined.

The Church— To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up **a spiritual house**, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of

stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. 1 Peter 2:4–8.

For **the husband is the head** of the wife, even as **Christ is the head** of the church: and he is **the saviour of the body**. Ephesians 5:23.

And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand **in the heavenly places**, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* **the head** over all *things* to **the church, Which is his body**, the fulness of him that filleth all in all. Ephesians 1:19–23.

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and **made us sit together in heavenly places** in Christ Jesus. Ephesians 2:5, 6.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. **To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.** He that hath an ear, let him hear what the Spirit saith unto the churches. Revelation 3:20.

“In the temple in heaven, the dwelling place of God, **His throne is established** in righteousness and judgment. **In the most holy place** is His law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner’s behalf. Thus is represented the union of justice and mercy in the plan of human redemption. This union infinite wisdom alone could devise and infinite power accomplish; it is a union that fills all heaven with wonder and adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy seat, represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to look—that God can be just while He justifies the repenting sinner and renews His intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin and clothe them with the spotless garments of His own

righteousness to unite with angels who have never fallen and to dwell forever in the presence of God.

“The work of Christ as man’s intercessor is presented in that beautiful prophecy of Zechariah concerning Him ‘whose name is the Branch.’ Says the prophet: ‘He shall build the temple of the Lord; and He shall bear the glory, and shall sit and **rule upon His [the Father’s] throne**; and He shall be a priest upon His throne: and the counsel of peace shall be between Them both.’ Zechariah 6:12, 13.

“‘He shall build the temple of the Lord.’ By His sacrifice and mediation Christ **is both the foundation and the builder of the church of God**. The apostle Paul points to Him as ‘the **chief Cornerstone**; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also,’ he says, ‘are builded together for an habitation of God through the Spirit.’ Ephesians 2:20–22.

“‘He shall bear the glory.’ To Christ belongs the glory of redemption for the fallen race. Through the eternal ages, the song of the ransomed ones will be: ‘Unto Him that loved us, and washed us from our sins in His own blood, ... to Him be glory and dominion for ever and ever.’ Revelation 1:5, 6.

“He ‘shall sit and rule upon His throne; and He shall be a priest upon His throne.’ Not now ‘upon the throne of His glory;’ the kingdom of glory has not yet been ushered in. Not until His work as a mediator shall be ended will God ‘give unto Him the throne of His father David,’ a kingdom of which ‘there shall be no end.’ Luke 1:32, 33. As a priest, **Christ is now set down with the Father in His throne**. Revelation 3:21. Upon the throne with the eternal, self-existent One is He who ‘hath borne our griefs, and carried our sorrows,’ who ‘was in all points tempted like as we are, yet without sin,’ that He might be ‘able to succor them that are tempted.’ ‘If any man sin, we have an advocate with the Father.’ Isaiah 53:4; Hebrews 4:15; 2:18; 1 John 2:1. His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost.” *The Great Controversy*, 415, 416.

Christ’s and Herod’s Temple—Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. John 2:20.

1798 to 1844 = 46 years, and the arrival of all three angels.

“Man has nothing in himself wherein to glory. Tell it in clear strong language. All he has, his talent of reason, affection, speech, spiritual discernment, come to him through the mercy of the Son of the Infinite God. These are to be surrendered to God again. Self-annihilation is a hard process, for self struggles for existence and dies hard. But prayer and faith place the weakest sinner on vantage ground, where the hand of faith can grasp firmly the hand of the Saviour. In and through Christ we may come off more than conquerors.

“God has given us instruction that every child of His has a work to do. To everyone is given talents according to his several ability. To minister for Christ it is not necessary for a man to be a preacher. There are many who, though they do not feel that they have been set apart for the special work of preaching, are, nevertheless, ministering for Christ. The Sun of Righteousness shines upon them, and they reveal that they are one with Christ. The Word of God is the man of their counsel. As they study the Scriptures they are enabled to understand what they read. They work in unity with one another. There will be no discordant opinions among those who are taught by God. True saints are one in spirit and action. The Holy Spirit binds them together, and all the power of satanic agencies cannot break this union.

“The pure in heart shall see God. The impure cannot see Him. All upon which they look is tarnished for them by their impurity. Those who search the Scriptures with a heart which hungers and thirsts to know God and Jesus Christ will be rewarded. They will understand the words spoken to Daniel, that man of prayer. To Daniel many wonderful things were presented in vision. ‘I heard, but I understood not,’ he said. ‘Then said I, O my lord, what shall be the end of these things?’

“The angel answered: [Daniel 12:4, 10, 13, quoted].

“The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and **the prophecies relating to Him will be greatly increased as they near the close of this earth’s history.**

“Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. They are of infinite worth in God’s sight, for they are one with Christ. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. **The doctrine of the incarnation is invested with a soft radiance.** They see that the Scripture is **the key** which unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will not be able to understand **the mystery of godliness**, but those who have not hesitated to take up the cross and follow Jesus will see light in God’s light.” *Manuscript Releases*, number 21, 406, 407.

“I was amazed as I saw **the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it**. Said the angel: ‘It is the only one of the ten which defines the living God who **created** the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also.’” *Testimonies*, volume 1, 75.

“As the disciples searched the prophecies that testified of Christ, they were brought into fellowship with the Deity, and learned of Him who had ascended to heaven to complete the work He had begun on earth. They recognized the fact that in Him dwelt knowledge which no human being, unaided by divine agency, could comprehend. They needed the help of Him whom kings, prophets, and righteous men had foretold. With amazement they read and reread the prophetic delineations of His character and work. How dimly had they comprehended the prophetic scriptures! how slow they had been in taking in the great truths which testified of Christ! Looking upon Him in His humiliation, as He walked a man among men, they had not understood **the mystery of His incarnation, the dual character of His nature**. Their eyes were holden, so that they did not fully recognize **divinity in humanity**. But after they were illuminated by the Holy Spirit, how they longed to see Him again, and to place themselves at His feet!” *Desire of Ages*, 507.

“True sanctification comes through the working out of the principle of love. ‘God is love; and he that dwelleth in love dwelleth in God, and God in him.’ 1 John 4:16. The life of him in whose heart Christ abides, will reveal practical godliness. The character will be purified, elevated, ennobled, and glorified. Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices.

“Those who would gain the blessing of sanctification must first learn the meaning of self-sacrifice. **The cross of Christ is the central pillar** on which hangs the ‘far more exceeding and eternal weight of glory.’ ‘If any man will come after Me,’ Christ says, ‘let him deny himself, and take up his cross, and follow Me.’ 2 Corinthians 4:17; Matthew 16:24. It is the fragrance of our love for our fellow men that reveals our love for God. It is patience in service that brings rest to the soul. It is through humble, diligent, faithful toil that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to follow in Christ’s way.

“Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of **constantly dying to sin, and constantly living for Christ**. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong

will be our conflict the next. So long as Satan reigns, **we shall have self to subdue, besetting sins to overcome**; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience.

“None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put **no confidence in the flesh**, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.

“So will it be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heartbreaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone and shall make the apostle’s confession our own: ‘I know that in me (that is, **in my flesh**,) dwelleth no good thing.’ ‘God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.’ Romans 7:18; Galatians 6:14.” *Acts of the Apostles*, 560, 561.

“While in this state of despondency, I had a dream that made a deep impression upon my mind. I dreamed of seeing a temple, to which many persons were flocking. Only those who took refuge in that **temple** would be saved when time should close; all who remained outside would be forever lost. The multitudes without who were going about their various ways, derided and ridiculed those who were entering the temple, and told them that this plan of safety was a cunning deception, that in fact there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls.

“Fearful of being ridiculed, I thought best to wait until the multitude dispersed, or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach **the temple** I did not notice or care for the throng that surrounded me.

“On entering the building, I saw that the vast **temple was supported by one immense pillar, and to this was tied a lamb all mangled and bleeding.** We who were present seemed to know that this lamb had been torn and bruised on our account. All who entered the **temple** must come before it and confess their sins. Just before the lamb were elevated seats, upon which sat a company looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed like the music of the angels. These were they who had come

before the lamb, confessed their sins, received pardon, and were now waiting in glad expectation of some joyful event.

“Even after I had entered the building, a fear came over me, and a sense of shame that I must humble myself before these people; but I seemed compelled to move forward, and was slowly making my way around **the pillar in order to face the lamb**, when **a trumpet sounded**, the **temple** shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night.

“I awoke in agony of mind, and could hardly convince myself that I had been dreaming. It seemed to me that my doom was fixed; that the Spirit of the Lord had left me, never to return.” *Christian Experience and Teachings*, 25, 26.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. He that hath an ear, let him hear what the Spirit saith unto the churches. Revelation 3:12, 13.

“We are to bear the yoke of Christ that we may be placed in complete union with him. ‘Take my yoke upon you,’ he says. Obey my requirements. But these requirements may be in direct opposition to the will and purposes of the human agent. What then is to be done?—Hear what God says: ‘If any man will come after me, let him deny himself, and take up his cross daily, and follow me.’ **The yoke and the cross are symbols representing the same thing**,—the **giving up of the will to God**. Wearing the yoke unites finite man in companionship with the dearly beloved Son of God. Lifting the cross cuts away self from the soul, and places man where he learns how to bear Christ’s burdens. We cannot follow Christ without wearing his yoke, without lifting the cross and bearing it after him. If our will is not in accord with the divine requirements, we are to deny our inclinations, give up our darling desires, and step in Christ’s footsteps.” *Review and Herald*, October 23, 1900.

“It is a mistake to entertain the thought that God is pleased to see His children suffer. All heaven is interested in the happiness of man. Our heavenly Father does not close the avenues of joy to any of His creatures. The divine requirements call upon us to shun those indulgences that would bring suffering and disappointment, that would close to us the door of happiness and heaven. The world’s Redeemer accepts men as they are, with all their wants, imperfections, and weaknesses; and He will not only cleanse from

sin and grant redemption through His blood, but will satisfy the heart-longing of all who consent to wear His yoke, to bear His burden. It is His purpose to impart peace and rest to all who come to Him for the bread of life. He requires us to perform only those duties that will lead our steps to heights of bliss to which the disobedient can never attain. The true, joyous life of the soul is to have Christ formed within, the hope of glory.

“Many are inquiring, ‘How am I to make the surrender of myself to God?’ You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. **What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise.** You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.” *Steps to Christ*, 47.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For **to be carnally minded is death**; but to be spiritually minded *is* life and peace. Because **the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be**. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, **the body is dead** because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead **shall also quicken your mortal bodies** by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: **but if ye through the Spirit do mortify the deeds of the body**, ye shall live. Romans 8:1–13.

Let this mind be in you, which was also in Christ Jesus. Philippians 2:5.

For **we are members of his body, of his flesh, and of his bones**. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning **Christ and the church**.
Ephesians 5:30–32.

“Christ was sent to represent God in humanity. When he came to our world, his divinity was clothed with humanity, that humanity might touch humanity, and **divinity lay hold of the throne of divinity**. Thus moral power was brought to man. When God’s Word is understood by us, we shall better understand the work and mission of Christ, and shall be able to trace out his working in behalf of humanity. For our sakes Christ became poor, that we through his poverty might be made rich. He descended in humiliation from depth to depth in our behalf **until he reached the cross**. He could go no farther in self-denial and self-sacrifice. It was impossible for divine condescension to reach a lower depth. This wonderful sacrifice moved all heaven, and can we look upon it without our hearts breaking at the sight?” *Signs of the Times*, July 15, 1897.

Citadel—A citadel is a fortress, typically located in a commanding position within or near a city, designed to provide defense and protection against enemy attacks. Citadels are often characterized by high walls, strong fortifications, and strategic placement, making them difficult for adversaries to breach. Historically, citadels served as military strongholds, allowing defenders to maintain control over a city or region during times of conflict. In some cases, citadels also served as administrative centers or residences for military commanders or rulers.

“The brain is the citadel of the whole man, and wrong habits of eating, dressing, or sleeping, affect the brain, and prevent the attaining of that which the student desires,—a good mental discipline. Any part of the body that is not treated with consideration will telegraph its injury to the brain.” *Christian Education*, 124.

“‘He that is not with me is against me; and he that gathereth not with me scattereth.’ He who is with Christ, maintaining His unity, **enthroning Him in the heart**, and obeying His orders, is safe from the snares of the wicked one. He who unites himself with Christ will gather to himself the graces of Christ, and will give strength and efficiency and power to the Lord by winning souls to Christ. When Christ takes possession of **the citadel of the soul, the human agent becomes one with Him**. By cooperation with the Saviour, he becomes the instrument through which God works. Then when Satan comes and strives

to take possession of the soul, he finds that Christ has made him stronger than the strong man armed." *The Seventh-day Adventist Bible Commentray*, volume 5, 1092.

"The word of God is to be our spiritual food. 'I am the bread of life,' Christ said; 'he that cometh to me shall never hunger; and he that believeth on me shall never thirst.' The world is perishing for want of pure, unadulterated truth. Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface, and a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these words. When our eyes are anointed with the holy eye-salve, we shall be able to detect the precious gems of truth, even though they may be buried beneath the surface.

"Truth is delicate, refined, elevated. When it molds the character, the soul grows under its divine influence. Every day the truth is to be received into the heart. Thus we eat Christ's words, which he declares are spirit and life. The acceptance of truth will make every receiver a child of God, an heir of heaven. **Truth that is cherished in the heart is not a cold, dead letter, but a living power.**

"Truth is sacred, divine. It is stronger and more powerful than anything else in the formation of a character after the likeness of Christ. In it there is fulness of joy. When it is cherished in the heart, the love of Christ is preferred to the love of any human being. This is Christianity. This is the love of God in the soul. **Thus pure, unadulterated truth occupies the citadel of the being.** The words are fulfilled, '**A new heart also will I give you, and a new spirit will I put within you.**' There is a nobleness in the life of the one who lives and works under the vivifying influence of the truth." *Review and Herald*, February 14, 1899.

"God gives no permission to man to violate the laws of his being. But man, through yielding to Satan's temptations to indulge intemperance, brings the higher faculties in subjection to the animal appetites and passions. When these gain the ascendancy, man, who was created a little lower than the angels, with faculties susceptible of the highest cultivation, surrenders to be controlled by Satan. And he gains easy access to those who are in bondage to appetite. Through intemperance, some sacrifice one-half, and others two-thirds, of their physical, mental, and moral powers, and become playthings for the enemy. Those who would have clear minds to discern Satan's devices, must have their physical appetites under **the control of reason and conscience. The moral and vigorous action of the higher powers of the mind are essential to the perfection of Christian character.** And the strength or weakness of the mind has very much to do with our usefulness in this world, and with our final salvation." *Review and Herald*, September 8, 1874.

“I am the resurrection, and the life” (John 11:25). He who had said, ‘I lay down my life, that I might take it again’ (John 10:17), came forth from the grave to life that was in Himself. Humanity died; **divinity did not die**. In His divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself to quicken whom He will.

“All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the Source of all life. He is the spring, the fountain, of life. Only He who alone hath immortality, dwelling in light and life, could say, ‘I have power to lay it [my life] down, and I have power to take it again’ (John 10:18).” *Selected Messages*, book 1, 301.