

Study for the Month of January, 2008

BIBLICAL PERFECTION PART VIII

By Nathaniel M. Fajardo

The Sanctification of the Mind

Sanctification, the Greek *hagiasmos*, means holiness, consecration, and comes from the *hagiazō*, meaning, to make holy, to consecrate, to sanctify, to set apart, and is equivalent to the Hebrew *qudash*, meaning, to separate from common use. As a modern theological term, the *Seventh-day Adventist Bible Dictionary* says, “sanctification denotes a process of character development, or a result of this process.”

“Holiness,” says the inspired writer, which here is equivalent to sanctification--the work of *fitting* us up for heaven---“is *not rapture*.” Rather, it means seven practical things [1] “it is an entire surrender of the will to God;” [2] “it is living by every word that proceeds from the mouth of God;” [3] “it is the doing with the will of our heavenly Father;” [4] “it is trusting God in trial, in darkness as well as in the light;” [5] “it is walking by faith and not by sight;” [6] “it is relying on God with unquestioning confidence,” [7] “and resting in His love.” –E. G. White, *Acts of the Apostles*, p. 51.

Furthermore she clarifies and reveals the secret of true holiness, as follows:

“No man can receive holiness as a birthright, or as a gift from any human being. Holiness is the gift of God through Christ. Those who [truly] receive the Savior become sons of God. They are His spiritual children, born again, renewed in righteousness and true holiness. *Their minds are changed*. With clearer vision they behold eternal realities. They are adopted into God’s family, and they become *conformed* to His likeness, changed by His Spirit from glory to glory. From cherishing love for self, they come to cherish supreme love for God and for Christ. . . . Accepting Christ as a personal Savior, and following His example of self-denial—this is the secret of holiness.”- *God’s Amazing Grace*, p. 120.

This month’s study is a continuation of our simulated interview with Daniel T. Bourdeau on the topic of the sanctification of the mind. We left off last month on the discussion on how the different aspects of the *faculties and operations* of the mind are sanctified or are purified and made holy, which is a progressive process that takes place through the intelligent and willing participation of the individual with the designated work of the Holy Spirit in the Word. Paul calls this “the sanctification of the Spirit.” 1 Pet. 1:2.

The first two faculties discussed in last month’s issue were **(1) attention** and **(2) reflection**. We will now proceed with the simulated interview on the other aspects of the mind’s faculties and operations, as follows (all emphasis mine):

NF: After “attention” and “reflection,” what are the other faculties and operations of the mind that need to be sanctified?

MEDITATION

DB: “Meditation is ‘close or continued thought; the turning or revolving of a subject in the mind; serious contemplation.’ – *Webster*. By it we appropriate to ourselves the ideas and truths that the mind has looked at. And penetrate deeper into the knowledge of the truth. *Meditation is to the mind what digestion is to the body*. By it we digest the truth and turn it, as it were, into a part of our beings. By it we convey the ideas of others to ourselves so as to make them *properly* our own, and discover *new* beauties and attractions in the truth.”

NF: According to Webster the word “contemplate” means “to view or consider with continued attention; to meditate on.” No wonder E.G. White said in *Desire of Ages*, p. 83 that: “It would do well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit.” Can you give a practical example of this faculty of contemplation? Why is it that many fail to see the glorious attractions of the truth yet quickly get attracted to what is actually counterfeit truths and errors?

DB: “One day the philosopher Newton was asked how he made so many discoveries in the arts and sciences, and he answered, ‘By thinking always attentively.’ Now if it was necessary for Newton to think always attentively in order to advance in arts and sciences, is it not necessary for us to meditate on the truth in order to advance in the true science, and make proficiency in sanctification? *Many fail to see the glorious attractions of truth because they do not think of it long enough*. Said Paul to Timothy, ‘Meditate on these things; give thyself wholly to them, that thy profiting may appear to all’ (or in all things, *margin*).’ 1 Tim. 4:15. Here is a plain injunction to meditate on the things of God. Those who do these will better understand the truth and their duty, and be more useful in the cause of their Master.”

NF: Nowadays the word meditation carries a different connotation, as in “transcendental meditation” practiced by New Ager. Of course this is entirely different from the meditation spoken of in the Bible. But as in anything good, what are we to watch out for in meditation?

DB: “Two extremes here should be avoided. One extreme is to meditate without looking to the Lord for wisdom and help. The other extreme is to expect that the Lord will give us wisdom and help while we neglect to meditate. We must both meditate and look to the Lord. We must dig for wisdom by meditation and prayer, expecting divine aid and heavenly assistance. He that leans to his own understanding entirely, is unwise (Prov. 28:26), and is liable to run into wild fancies and erroneous opinions. It is safe to trust in the Lord with all our heart. He can easily give a happy and favorable turn to our thoughts, and cast into our minds some clue or suggestion that will lead us to rich and useful ideas, if we acknowledge Him and rely upon Him in our meditations. Or He can

involve our minds in darkness when we neglect Him, and are filled with vain conceit of our own light.”

NF: Wasn't the brave warrior David who performed amazing feats in battle in fact man of prayer and meditation? What did he meditate upon?

DB: “David prayed that the meditation of his heart might be acceptable unto the Lord (Ps. 19:14), and loved to meditate on the law of the Lord. He says, ‘I hate vain thoughts; but Thy law do I love.’ ‘I will meditate in Thy statutes.’ ‘Oh, how I love Thy law! It is my meditation all the day.’ ‘I prevented the dawning of the morning and cried. I hoped in Thy word. Mine eyes prevent the night watches that I might meditate in Thy word.’ Ps. 119:113, 48, 97, 147, 148. Again he says, ‘I meditate on all Thy works; I muse on the work of Thy hands.’ ‘How agreeable are Thy works! And Thy thoughts are very deep. How precious are Thy thoughts to me.’ ‘My meditation of Him shall be sweet.’ Ps. 143: 5; 92:5; 139:17; 104:34.

NF: What else did David have to say by inspiration?

DB: “Let us hear further from the Psalmist: ‘Thus will I bless Thee while I live. I will lift my hands in Thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips.’ Ps. 63-4-6. What blessedness David here anticipates! But how is it to be realized? The next verse will tell us: ‘*When I remember Thee on my bed, and meditate on Thee on the night watches.*’ Here is the condition. Those who remember on the Lord and meditate on Him will be satisfied, as with marrow and fatness, and it will be natural and easy for them to bless and praise the Lord with thankful lips, and to lift up their hands in His name. But how often, alas! *The mind is suffered to be clogged with meditations of earth*, so that it has no room or strength left to meditate on God and His Word, and then it is difficult to lift up the hands, praise the Lord, and speak of His goodness. The Psalmist pronounces that man blessed who meditates day and night in the law of the Lord (Ps. 1: 1, 2), and adds: ‘And he shall be like a tree planted by the rivers of water, and bringeth forth his fruit in his season, and whatsoever he doeth shall prosper.’ V. 4.

NF: What is the next faculty of the mind that needs to be set apart?

MEMORY

DB: “Memory is the faculty of the mind by which it retains ideas. This faculty should be set apart to retain useful and holy thoughts. Those whose memories are sanctified can, out of the treasure of the heart, bring forth good things. Their mind is like a story house furnished with rich and wholesome provisions. It contains truths upon which they can feast, and of which they can invite others to partake. Said David, ‘Thy word have I hid in my heart, that I might sin against Thee.’ Ps. 119:11. David could not do this without the aid of his memory.

NF: What can those who find inspiration in David's example expect?

DB: “Those who imitate David in this respect will not be so liable to sin against the Lord. They will *remember* what He has commanded, and what He has forbidden. A sanctified memory is like the stream which brings with it the color of the soil through

which it passes. Those, whose memories are sanctified, *remember* the lessons they learn in passing through the afflictions the Lord sends them for their good.”

NF: What about those who say they have no memory and thus cannot be held accountable?

DB: “Many, *through neglect and indifference*, forget these lessons, and have to learn them over by passing through *greater* afflictions. Some will excuse themselves for not learning and retaining the truth, by saying that they have no memory, and that God does not require them to do what they cannot do. But such persons generally remember many things pertaining to their line of business. Some of those who excuse themselves will remember every cent their debtor owes them, and when they settle with them they are very positive that they are right, and would be perhaps offended if they were told they had forgotten some things. Again, some can entertain their friends for hours and days on vain and trifling ideas, and they have learned from unconsecrated persons and from vain and chaffy reading, and can remember every new fashion, and a thousand other things. Can it be said that such have no memory? They have memory, but it is not sanctified.”

NF: Is this true of all persons?

DB: “We do not claim that all are favored with a strong memory. But each individual should set apart the memory that he is favored with to the glory of God, and be continually adding to his store of useful knowledge. The memory, like the rest of the faculties, is strengthened by proper use, and weakened by disuse.”

NF: How do we strengthen the memory for this purpose?

DB: “Let all cherish a love for the word of God, and manifest that interest, earnestness, and care in all learning and retaining the truth that consistent persons do in secular matters, and it will not be so difficult to learn and retain the truth, especially those portions of truth that relate to our duty. When it was difficult to obtain copies of the Bible, Christians were known to commit large portions of the Scriptures to memory. They retained the truth for the love of it, and honored the cause of truth by giving a proper reason of their hope. Now is it less required of those who lived in this favored age, when the Bible and other useful books can be easily obtained, and when an increase of light is shining from the word of God?”

NF: But some will say, I cannot read the Bible, or other good books.

DB: “Answer? A blessing is pronounced on those who hear, as well as those who read. Rev. 1:3. And how can persons be blessed for hearing unless they learn and retain what they hear? If the loins of our mind are girded with truth, we shall be prepared to meet the temptations of the enemy, and the objections of the opposers of truth, as Jesus did when He quoted scripture to Satan. And if we do what we can on our part to retain and obey the truth, we may expect that the Holy Spirit will bring the truth to our remembrance, and thus make for our lack of memory. [John 14:26].”

NF: What’s the next faculty that needs to be submitted to sanctification?

IMAGINATION

DB: “Imagination is ‘the power or faculty of the mind by which it perceives and forms ideas of things communicated to it by the organs of sense.’ Webster. It is by this faculty that ideal images or pictures of *absent* objects and scenes are formed. For instance, when in the silence of the night, reviewing the events of the day, we see the persons that we have visited, the country through which we have passed, and other things which have struck our vision; it is the imagination that pictured these things in our minds.”

NF: What was imagination originally designed to do? And what has the carnal mind of the yet unconverted man done with it? Can you cite specific examples?

DB: “Imagination was designed to *represent* real and true objects and scenes; but it sometimes goes farther than this: it *creates* that are unreal and untrue. This is seen in Mythology, where we read the description of creatures and scenes which have only existed in the imagination. This is also seen in the description of the future state given by Mahomet [Mohammad]; also the doctrine of purgatory, and many other fanciful doctrines which are the fruit of unsanctified imaginations.

Imagination is naturally unruly, and is often used in picturing scenes that encourage the practice of sin, in magnifying faults of others, and in manufacturing mountains of difficulties out of nothing. To illustrate we will suppose a case: A. and B. meet together. They have always been on good terms. A. moves along toward B. to pass compliments as on other occasions, but observes that B. is sad and rather backward in his remarks. These individual part. A. looks back to the interview he had with B and calls up B in his imagination, and says, How cold and sour he looked. How he stood off. How little he said. He never treated me so coldly. And the enemy comes in, and adds and adds to the picture, till B. looks ugly, independent and hard, and A. feels that he has been slighted and abused without a cause, and that B, has something against him. Soon A. and B. meet again. But this time B. comes up cheerfully, and A. stands off. Says B. What is the matter, Bro. A.? What is the matter, replies A. You ought to know. You treated me coldly the other day without a just cause, and you have something against me. What makes you think so, says B. I know it so, answers A. But B. replies, Why, dear Bro. I was examining my own heart and thinking about my imperfections, and since then I have got help, and I now feel free.

This is one case out of many in which we see the wrong use that is made of imagination. If A. had examined his own imperfections and checked his imaginations, this trial might have been avoided. With many, an unsanctified imagination takes the lead, and the fruit is evil-surmising, hatred, envy, lust, evil-speaking, unnecessary trials in families, neighborhoods, and in the church of God, castles built in the air, fanaticism, etc.”

NF: That is the bad side of the use of imagination? What is the good one? Can you give a practical application of Paul’s familiar counsel to the church in Philippians 4:8?

DB: “But imagination may be very useful, and a source of much comfort. Would you derive real benefit and comfort from this faculty? Then employ it in picturing useful objects and scenes. Let it represent all that is lovely in the appearance and actions of others, and if you suffer it to represent the evil conduct of others, let it be only that you may help them, and more easily avoid the ways of sin. Let it form images of holy men and women spoken of in the Bible---especially of Jesus, the great example. Follow Him from the manger to the cross. Behold Him as He goes from place to place on His mission

of love, suffering from weariness, hunger, and thirst, from persecution and the temptations of Satan. Listen to the rich instructions that fall from His lips. See Him weep over sinners. See Him pray all night alone. Witness His agony in the Garden [of Gethsemane], and the abuses that He receives as He is tried by His enemies. View Him stretched between the heavens and the earth, with His hands and feet pierced, and the crown of thorns mutilating His sacred head. See the precious blood flow freely from His hands and feet. See it fall from His sacred head. Hear Him pray for His enemies, and cry as He bears the sins of the whole world, ‘My God, My God, what has Thou forsaken Me?’ Matt. 27:46. Follow Him from earth to the heavenly sanctuary, where He pleads the merits of His blood in behalf of His people, and where His great mediatorial work will soon wind up preparatory to His coming to earth. Behold Him coming in glory and majesty in the clouds of heaven, with all the holy angels. Witness the events connected with His coming. Picture in your minds the rich and glorious reward of the just, and the awful punishment of the unjust. And all these scenes will have a tendency to strengthen your faith, and encourage you to love the Lord, and imitate His virtues, to shun the ways of sin, and walk in the path of holiness.”

NF: I would like to add a passage from the inspired pen that elaborates on certain special insights on Philippians 4:8 which have to do with our practical life and interrelationships with others of like faith but of whom we find difficulty dealing with. To wit:

“We are part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report. Let into the heart the light of the Sun of Righteousness [Mal. 4:2]. *Do not cherish one root of bitterness.*

Christ was infinite in wisdom and yet He thought best to accept *Judas*, although He knew what were his imperfections of character. *John* was not perfect. *Peter* denied His Lord; and yet it was of men like these that the early Christian church was organized. *Jesus accepted them that they might learn of Him what constitutes a perfect Christian character. The business of every Christian is to study the character of Christ.*

Judas alone did not respond to divine enlightenment. . . . He braced his soul to resist the influence of the truth; and while he practiced criticizing and condemning others, he neglected his own soul, and cherished and strengthened his natural traits of character until he became so hardened that he could sell his Lord for thirty pieces of silver.”

O let us encourage our souls to look to Jesus!

It is not an uncommon thing to see imperfections in those who carry on God’s work. . . . Would it not be more pleasing to God to take an *impartial out look*, and see how many souls are serving God and glorifying and honoring Him with their talents of means and intellect? Would it not be better to consider the wonderful, miracle-working power of God in the transformation of poor degraded sinners. . . .? The most unfavorable matters. . . . should not cause us to feel perplexed and discouraged. *Everything that causes us to see the weakness of humanity is in the Lord’s purpose to help us to look at Him, and in no case put our trust in man, nor make flesh our arm [Jer. 17:5].*” – *That I May Know Him*, p. 182.

THE WILL

NF: God’s servant says that the will is the governing power in the nature of man. She makes a stunning revelation in *Christ’s Object Lessons*, p. 33 saying that: “As the will of man co-operates with the will of God, it becomes *omnipotent*. Whatever is to be done at His command, may be accomplished

in His strength. All His biddings are enablings. I know you agree with this. Elaborate on this if you will.

DB: “The will is the faculty of choosing or determining. This faculty is the main-spring of the mind. It holds the operations of the mind and the motions of the body as its command. In this respect, it is to the rest of the faculties what a king is to his subjects. A king says to his subjects, Do this, and they obey him; and the will controls, to a great degree, the thoughts and actions of men. How necessary, then, it is for this faculty to be sanctified. Men do not choose or determine without causes. There are always motives which lead men to choose and decide to act. These motives are either just or unjust, reasonable or unreasonable. The decisions of a sanctified will are based on just or unjust motives, on reason, sound judgment, and the word of God. In the language of another, ‘Commendable decision implies two things—a knowledge of what is truth and duty, and a fixed determination to conform to them in practice without compromise.’”

NF: If the will is the main-spring of the mind, what then needs to take place first in the mind?

DB: “The mind should first be enlightened. It should first analyze what is held out as truth and then judge and decide, choose or refuse. When Joshua had refreshed the minds of the Israelites on God’s dealings with them, and called in exercise their reason and judgment, he said, ‘Choose ye this day whom ye will serve,’ Joshua 24:15. Said the Lord to His back-slidden people, ‘Come now and let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword.’ Isa. 8: 18-20. Jesus and Paul instructed their hearers, reasoning with them from the Scriptures, and then called upon them to judge and decide with regard to the truth. Matt. 12: 24-30; John 7, 8; Acts 17:2; 18: 4, 19; 24: 25, etc.”

NF: Are not faith and grace enough, as many preachers claim, so that reason, judgment, and obedience to God’s law are not that important? Can you illustrate this point?

DB: “Reason and judgment are not laid aside in the Scriptures; on the contrary, they are made use of and appealed to, that men may be *persuaded [not forced]* to choose the truth. But too often, alas! Reason, judgment, and the word of God are neglected, and the will is used in deciding *against* the truth.

“For instance, Mr. A. has a strong will, but decides against certain Bible doctrines before he has carefully examined them, and thus shuts the truth out of his mind. If he goes where the present truth is preached, he decides in his own mind *what he will believe* and *what he will not believe*, before he really understands what is to be presented. If he decides to read what is held out as truth, he determines beforehand to believe *only* what agrees with his ideas of right, and makes his opinion the rule with which to compare what others say. And if he finally sees his unreasonable and injudicious course, how difficult it is for him to alter his decision, especially if he has a proud heart. But it is wiser to revoke an unsanctified decision than to abide by it, that we may appear that we are firm and unchangeable.

“Mr. B. on the other hand, is reluctant in favor of the truth because a few ideas connected with it are not clear to his mind. But is it consistent to let a few seeming objections obscure clear and well established principles, and prevent us from deciding in favor of what we know to be truth? Would it be reasonable for a school-boy to decide against the science of arithmetic because he has come to a problem that he cannot solve? Reason and consistency require that we pronounce ourselves for what we understand to be truth, and those do violence to their reason and judgment who refuse to do this. By deciding in favor of the truth as far as we see it, we may be enabled to understand those points that are not clear. This has been the experience of thousands. But although there should remain a few points unexplainable to our minds, we should not suffer these points to shake our confidence in plain and unmistakable evidences. It has been ascertained that the sun has spots which do not emit light, but it would be unwise to conclude that for this reason we should shut our eyes against the sun, and say that it does not shine. It is our duty and privilege to settle on the truth as far as we understand it, and be as mount Zion, which cannot be removed.

“Mister C. understands the truth, but determines to reject it because he does not have the feeling he should like to have. But feeling varies with circumstances, and is not, if separately considered, a safe guide.

NF: Have you ever had a personal experience on this?

DB: “One of my relatives once urged me with much feeling and tears to become a Roman Catholic. I respected this relative’s honesty, but did not consider her feeling and tears as sufficient evidence to prove the Roman Catholic religion genuine. But bad feeling sometimes grows out of an inward conflict between right and wrong. Let wrong be overcome by sanctified decision and holy practice, and good feeling may be restored. But, though good feeling should not be restored, we ought not to reject the truth, but rather settle on the merits of the truth.”

NF: Are there any illustrations that can be drawn from the operations of nature?

DB: “When seed time comes, the consistent farmer does not wait for feeling to know when he had better prepare his ground and scatter his seed; and when the time of harvest comes, he does not wait for feeling to know whether he should harvest his grain. And shall any professing to love Bible truth, dishonor the cause of truth, and disgust the candid, *by waiting for feeling*, while they see their duty in God’s word? Consistent persons are willing to trust honest individuals, and labor hard before receiving their wages, and shall Christians fear to trust God? Will they refuse to decide to serve Him until they have a good feeling, or till they receive that blessing which God bestows on those who yield to His truth? Those who leave plain Bible truth to run after feeling, grieve the Spirit of truth, and are in danger of being led by another spirit.”

NF: So will the Christian *always* feel happy when striving to do God’s will, especially the difficult and unpleasant ones?

DB: “The Christian often feels very bad while on the way to duty. It is then that the enemy comes in with power to discourage and destroy him. No one will claim that Christ had very buoyant and joyous feelings when the sins of the whole world rested upon Him. Yet He was doing the most important work connected with His earthly mission.

“Mr. D concludes to reject the truth because of the trials and afflictions connected with it, and perhaps does not realize that those trials and afflictions connected with the truth are a very prominent means of sanctification; that they make us know ourselves, and will, if rightly improved, enable us to advance in the attainment of every excellence. Says Job, ‘When He hath tried me I shall come forth as gold.’ Job 23:10. Says Isaiah, ‘By this, therefore, shall the iniquity of Jacob be purged.’ Isa. 27:9. See also verses 7 and 9. Says Paul, ‘They (our earthly parents) verily for a few days chastened us after their own pleasure, but He for our profit that we might be made partakers of His holiness. Now no chastening for the present,’ etc. ‘We glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.’ Heb. 2: 10, 11; Rom. 5:3-5. And James says, ‘My brethren, count it all joy when ye fall in to divers temptations, knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing.’ James 1: 2-4.”

NF: What has been the experience of the faithful members of the true church from the very beginning?

DB: “God’s people have ever been a tried people, and the Scriptures plainly declare that ‘we must through much tribulation enter into the kingdom of God.’ Acts 14:22. Christ, the great Pattern of the church, was a Man of sorrows and acquainted with grief. He was tried in all points; and for the joy that was set before Him, He endured the cross, despising the shame. When the bitter cup of suffering was presented before Him, He showed that His will was sanctified by using the following language: ‘Father, if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine be done.’ Luke 22: 42.”

NF: What do we see in the examples you just gave?

DB: “In the above cases, we see some of the unreasonable and unscriptural motives that lead many to refuse the truth, and choose the way of sin and death. It often happens that the will is not checked, and runs impetuously on its course, without regard to consequences. This we see in persons called willful, self-willed, head-strong, who are a source of grief to those who would reason with them. Children are often so. If left alone, their stubborn will would lead them to rush on headlong to destruction. It is a true saying that ‘yielding pacifieth great offenses.’ Eccl. 10:4. It saves many trials and troubles. Most of those trials and difficulties that arise in families, neighborhoods, and among brethren, can be traced to unwillingness to yield. But some will say, Must I give up my rights? We answer: It often becomes a duty for individuals to give up, or yield in, what they call their rights.”

NF: Is it always true that when we submit to others we compromise or sacrifice the truth?

DB: “There are many instances in which we can yield or submit to others without sacrificing the truth. We are exhorted in the Scriptures to submit one to another, and we should in many things submit to all. If this principle were followed, many unhappy families and neighborhoods would be made happy, and thousands of grievous trials will be avoided. Some have not learned to yield their will to their superiors, and how hard it

is for such to bow to their Maker. They manifest the same stubbornness toward the Lord that they do toward their fellow-creatures. How many mighty men and women have fallen because they rebelled against the Lord. Many have run well till their wills were crossed, and they would not yield to God and His truth. Doubtless, they were blinded to the fact that they were rebelling against God. Perhaps their minds were not raised higher than those who ministered to them in word and doctrine. This was the case with ancient Israel in the days of Moses, the servant of God. This was also the case of Israel at subsequent periods in their history. David's advice to His son Solomon was to 'serve the Lord with a willing mind.' 1 Chron. 28:9. Said Hezekiah to the Jews, 'Now, be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord. 2 Chron. 30:8.'

NF: How bad is stubbornness in the sight of God?

DB: "The consequences of stubbornness are awful. Many will yield when it is too late. Says the prophet Amos, 'They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it.' Amos 8:12. To such, wisdom says, 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh like a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way.'" Prov. 1: 24-30."

NF: Then what should be the attitude of the true Christian?

DB: "The language of each heart should be, Speak Lord, thy servant heareth. I will choose Thy truth, and do what Thou requirest at my hand. I will follow Thee through evil as well as through good report. Though it is an exaggeration to say that men can of themselves do what they will, yet it is certain that many fail to gain their object, because they do not enlist their will on their side, and move from a fixed determination. This is true in religion as well as in worldly matters. The will can be a great help to Christians in overcoming their besetments. Said a dying man to his son, 'Only have strength to say, No.' If we would have strength to say, No, in our conflicts with the powers of darkness in the time of trouble (Rev. 13: 15-17; 14: 9-11), we must have strength and decision to say, No, to the temptations we now have to encounter. Our will must be wholly swallowed up in the will of God. We read that 'Thy people shall be willing in the days of Thy power. Ps. 110:3. And in the language of Jesus, 'Whosoever will, let him take the water of life freely.' Rev. 22:17."

Sanctification of the Life

NF: What else needs to be sanctified? And for what specific purpose?

DB: "The life also must be sanctified. 'The word of God,' says Paul, 'is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul (life) and spirit.' Heb. 4:12. The life should be spent in the service of God, and we should be willing to lay it down for the sake of the truth, if the cause of God demands it."

NF: I personally met a couple of believers many years ago who publicly announced during a large gathering that they were willing to lay down their lives for the truth “even at that very moment.” It caused quite a stir in the crowd. Is this commendable or are there also areas of concern?

DB: “But we should avoid rashness, and see to it that we wear not our strength and energies, and sacrifice not our lives, unnecessarily. Our lives are precious, and we are responsible to God for the use that we make of them. We should not sin against God by suffering and sacrificing our lives when the truth and the glory of God do not require it. Many lives have been squandered in the cause of error. Many lives have been sacrificed to vain and trifling objects, to other gods besides the true God. Christ willingly spent His strength and energies, suffered and laid down His life. But this was not in vain. The redemption of a fallen world was at stake.”

NF: But isn't it true that “all that will live godly in Christ shall suffer persecution”? What does living godly in Christ mean?

DB: “Yes. Jesus said, ‘If any man will come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it.’ Matt. 16: 24, 25. He that sets out to walk in the path of holiness must make up his mind to deny himself, and suffer for Christ’s sake. He that saves his life and ease at the sacrifice of the truth shall lose eternal life; *but he that loses his life and ease for sake of Christ*, shall find it, i.e., shall find eternal life. ‘For what,’ says our Savior, ‘is a man profited, if he shall gain the whole world, and lose his own soul (life)? Or what shall a man give in exchange for his soul (life)?’ V. 26.

NF: What would you say to those who claim to be New Testament Christians but who aver that we shouldn't suffer anymore for the sake of the truth because Christ already bore that suffering for us—the very same claim they make as regards the law of God? What did Apostle Paul, whose selected writings they love to quote, say regarding this?

“We should not count our lives dear when the truth, the glory of God, and eternal life, are at stake. These should be dearer to us than life, and we should gladly suffer for the sake of Christ who has suffered so much for us. This did the early Christians. Says Paul, [and I will here quote several passages]: ‘For Thy sake are we killed all the day long; we are accounted as sheep for the slaughter.’ Rom. 8:36. ‘I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.’ 1 Cor. 15:31. ‘Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made in the mortal flesh! For we which live are always delivered unto death for Jesus’ sake that the life also of Jesus might be made manifest in our mortal flesh.’ ‘In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without, that which cometh upon me daily, the care of all the churches.’ 2 Cor. 4:10; 11: 23-28. ‘But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I received from the Lord Jesus, to testify the

gospel of the grace of God.’ Then Paul answered, ‘What mean ye to weep and to break mine heart? For I am *ready* not to be bound only, but *also* to die at Jerusalem for the name of the Lord Jesus.’” Acts 20:24; 21:13.

NF: So is willingness to suffer for Christ’s sake a manifestation of sanctification?

DB: Definitely. “Millions of saints have shown that their lives were sanctified by laying them down for God and His truth; and though we may not now be tested as they were, yet we may know how far our lives are sanctified by our willingness to suffer in the cause of truth. If we are unwilling to deny ourselves and suffer for God now, we certainly would be unwilling to lay down our lives for His sake. While looking over his sufferings Paul said, ‘But I would ye should understand, brethren, that the things which have happened unto me have fallen our rather unto the furtherance of the gospel.’ Phil. 1:12. Paul was confident that Christ would be magnified ‘whether by life or death.’ He believed that if he lived, he should glorify God and advance His cause through suffering. He also believed that if he died, his death would be gain to the cause of Christ. He looked not for his own ease, and did not feel free to choose life or death. It was so with the holy martyrs. They knew that the grace and courage they showed here while suffering would strengthen the saints, and induce others to enlist in the cause they loved, and were willing to sacrifice their lives, knowing that they should find them again, reign with Christ, and have a rich reward in His kingdom.”

Sanctification of the Body

NF: “We have now come to an interesting and important branch of the subject; to a branch which has been neglected by those who make sanctification a hidden and mysterious work, a work which is shut up in the heart, and which no man can recognize only as it is displayed in boastings or peculiar raptures.” What more can you say about this important branch of sanctification?

DB: “From what we have said on the mind, it can be readily seen that we do not overlook heart work or the sanctification of the mind.”

NF: But how do we know whether a genuine work is performed in the heart? How may we know whether the mind is sanctified or not?

DB: “Says the great Teacher. ‘Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them.’ Matt. 7:16-18. It is the fruit that a tree bears that determines whether it is good or evil and it is the fruits or works of men that we are to judge whether they are good or evil, sanctified or unsanctified. The fruits or works of men indicate the condition of the heart, and these fruits or works cannot be wrought and brought to light without the exercise of the physical faculties. But says one, We are sanctified by faith. Answer: We admit we are sanctified by faith; but what is the nature of genuine faith? Does faith confine sanctification to the heart, and exclude good works? The simple definition of Bible faith is confidence in the word of God. Faith takes hold of the truths of God’s word. Now the Scriptures are very explicit on the necessity of being rich in good works. They teach us

that Christ gave Himself for us that He might purify unto Himself a peculiar people, zealous of good works, and that we should let our lights so shine before men, that they may see our good works, and be led to glorify our Father who is in heaven. Titus 2:14; Matt. 5:16.

NF: Most in the Christian mainstream criticize any call for obedience to God's law as "righteousness by works." How do you answer this claim?

DB: "The candid and consistent will acknowledge sanctification as they see carried out in the lives of men. They look at the works so does the Lord. To the seven churches representing the seven stages of the Christian church, Jesus say, 'I know thy *works*.' Rev. 1: 3. The works of men are recorded in heaven, and it is according to these works that they shall be judged. It is a Bible declaration 'faith without works is dead.' James 2: 20. *And a dead faith will not sanctify a man.* To the Romans Paul writes, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Here is an exhortation to the brethren at Rome to present their bodies a living sacrifice, holy, etc. A living sacrifice will show signs of life. To the Corinthians Paul writes, "I therefore so run not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 26, 27. In this text we see the necessity of keeping the body under, and bringing it into subjection, i.e., into obedience to God and His truth. If Paul failed to do this he would run as uncertainly, fight as one that beateth the air, and be a castaway."

THE SENSES

NF: What about the five senses of the body?

DB: "But to come more directly to the subject, we will consider the principal parts and faculties of the body, beginning with the senses, which are five in number, and which are commonly designated as follows: hearing, sense, tasting, smelling, and feeling. It is through these senses that ideas are conveyed to the mind. The senses are, as it were, roads through which ideas travel to reach the mind. The sanctification of the senses consists in *closing* these senses against sinful impressions and ideas and in *opening* them to the useful and holy impressions and thoughts. Close your senses against unholy impressions and thoughts, and they will not be so apt to invade your mind, and you will better resist the temptations of the enemy. Shut your windows and thieves will not easily enter your dwelling. Job made a covenant with his *eyes* that he might not sin. Job 31:1-3. David prayed, "Turn away mine eyes from beholding vanity, and quicken Thou me in my way." Ps. 119:37. He also said, 'Mine eyes fail for Thy word.' 'Mine eyes fail for Thy salvation, and for the word of Thy righteousness.' 'I will set no wicked thing before mine eyes.' Verses 82, 123; 101:3. 'The *ear* of the wise,' says Solomon 'seeketh knowledge.' Prov. 18:15. It [the ear] is attentive to the word of God. But those whose hearts are opposed to God's ways do not love to listen to the truth. They love to hear smooth things, and will not hear the law of the Lord. Isa. 30: 8-11. Paul speaks of some who 'shall turn away their ears from the truth, and shall be turned into fables.' 2 Tim. 4:4. But the wise man says, 'He that turneth away his ear from hearing the law, even his prayer shall be an abomination.' Prov. 28:9. *Christians should set a guard to all their senses.* By doing this it will be easier to fix the attention on holy thoughts, and keep the mind from wandering.

NF: To what extent can Sabbath-keeping be affected by the senses?

DB: “The mind is often in danger of being diverted from proper thoughts by the senses; and Christians cannot keep the Sabbath aright while they carelessly open their senses to those secular objects and impressions which have interested them during the six laboring days. Especially should inexperience children and youth be taught to the right use of the senses, and see the necessity of receiving right impressions. *It often becomes necessary for children as well as older persons to shut their eyes and stop their ears against sin. The ears were not made to feast on error and the foolish and simple conversation of the wicked; neither were the eyes designed to behold and feast on vanity.* Christ often said to His hearers, ‘He that hath ears to hear, let him hear.’ Matt. 11:12. Again He said, ‘Blessed are your eyes; for the see; and your ears, for they hear.’ Matt. 13:16. It was indeed blessed to see Christ and the works that He performed, and to hear His rich instructions. But is it not also blessed to see the glorious work that is now going on under the last message of mercy [in the proclamation of the three angels’ messages]? And to hear the messengers of truth speak in reference to our whereabouts and the necessary preparation to stand amid the perils of the last days, and to meet the Son of man at His coming? God grant that we may duly appreciate our privileges, and realize the blessedness resulting from a proper use of all the senses.”

NF: We will pause right here in our simulated interview with Daniel Bourdeau, and resume next month on the topic of APPETITES. In the meantime we will go to the Spirit of Prophecy and quote several pertinent passages on “senses.”

Amusements and Places that Becloud the Senses: Te 50

The Theater

See Ps. 101: 3. “All should guard their senses, lest Satan gain victory over them; for are the avenues of the soul.

Avoid reading and seeing things which will suggest impure thoughts. Cultivate the moral and the intellectual powers.

Among the most dangerous resorts of pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. *There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and blunt the relish for tranquil pleasures and sober realities of life than theatrical amusements.*

The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusements.

There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means of entertainment or diversion, from sources not only innocent but instructive. . . . The great God whose glory shines from the heavens, and whose divine hand upholds millions of worlds, is our Father. We have only to love Him, trust Him, as little children in faith and confidence, and He will accept us as His sons and daughters, and we shall be heirs to all the inexpressible glory of the eternal world.” -4T 652-3/My Life Today, p. 86.

Note: If the theater and the types of entertainment offered back then in the time of the pioneers (late 1800s to the early 1900s) was already “a hotbed of immorality,” how much more today with the so-called quantum leap in the means and avenues of entertainment brought on by the staggering advances in computer microchip technology and information explosion. The “theater” of yesteryears now comes direct into the homes, rooms, and the minds and hearts through the computers, televisions, DVDs, etc., etc. With the increase of knowledge and technology comes all its perversions by minds controlled by the master deceiver, and countless millions are ensnared and enslaved—thinking they are “liberated” and “free.”

Feasting, Drinking, and Dancing on one’s Birthday

Since the fall of man, three senses-altering activities have been central to man’s concept of rendering festive occasions successful—yes, wildly successful. It is ironically called *La dolce vita*, “the good life” but only because its promoters studiously suppress attention to its devastating after effects and by glorifying the fleeting moment of abandon and ecstatic feelings.

Feasting, drinking, and dancing invariably comes as a basic package in all worldly occasions of amusement and entertainment in every nation, language, and culture---from the smallest and poorest homes to the most expensive and lavish birthday bashes and celebrations of the rich and famous as well as among the very leaders of the nation and clergy. What inevitably happens, since then, is the soon-to-be-filled-up record in heaven of the abominations and crimes of all grades committed in the name of *intemperance* that will soon bring earth’s probation to an end. Birthday parties, of course, are just one of them.

King Herod’s senses had become so totally benumbed and besotted by these most popular package of intemperance during a wild birthday party held in his honor that he is forever recorded in sacred and secular history as that Jewish king who had the greatest prophet born to a woman, after Christ, decapitated, and his head brought on a platter during that party on the request of Salome, young daughter of Herodias, Herod’s adulterous paramour—the wife of his brother. Her lewd dancing sealed John’s temporal fate but sealed her eternal fate as lost as well as that of her adulterous mother, and king Herod as well. Salome’s name is not mentioned in the Bible, but is known from Josephus’ *Antiquities* that says she was later married to her uncle Philip, tetrarch of the northeastern territories mentioned in Luke 3: 1.

Moreover, the situation obtaining in the illicit relationship between Herod and Herodias is the very staple of the plots of fiction authors, sleaze magazines, and movie script writers that glorify intrigue, gossip, jealousy, unfaithfulness, unbridled passion, drama, sexual perversion, violence, revolting crimes and death that generates billions of dollars in profits for entertainment moguls, which the degenerate in heart crave insatiably for more.

The revolting role of evil and Jezebel-like scheming and abandoned *women* through the centuries is legendary and sickening. Of particular hateful nature is of mothers using their very own daughters to carry out their perverted plans, which but attests to the sobering truth that: “As is the mother, so is her daughter” (Eze. 16:44), although in Salome’s case, she was not originally privy to her mother’s dastardly scheme and in fact was revolted by the idea when told so; but her strong-willed mother prevailed in the end. It is certain that all involved in the gruesome death of the one who “prepared the way” for Christ’s mission, including the officials and lords of Herod’s court at that time will

receive their just rewards when Jesus comes again to avenge His persecuted and martyred elect.

The situation here is eerily similar to Belshazzar's last wild sacrilegious birthday celebration that suddenly halted when a ghastly colored hand began writing on the wall, "Mene, mene tekel upharsin." They were weighed in the balances of God's law and found wanting. That very night, having filled their cup of iniquity to overflowing, ancient Babylon fell into the hands of the Medo-Persians.

Of much greater concern is the invasion of these very things into the homes and hearts of the members of the remnant church of prophecy! While this was prophesied to happen in the last days of earth's history, super abundant counsel and warnings were raised long before to warn the church leaders and parents to guard against its stealthy approach. It is quite apparent that few have taken heed and are as verily repeating the example of ancient Israel and the early Christian church when they gradually began the falling away from the apostolic purity. The great work that must be accomplished within the church at this very time is to purify itself of all these soul-destroying practices lest God "come and smite the wicked."

I will here quote a sizeable portion from the book *The Desire of Ages* that provides the details on what led King Herod to have John the Baptist killed. It is a grim warning to all who are given over to these vices that if they do not give them up by God's grace and determined effort, they stand self-condemned. It also clearly shows that one who goes against God's command not to be unequally yoked with an unbeliever, and does this even while committing adultery will surely will surely suffer the terrible consequences now and for eternity unless they speedily repent.

The Imprisonment and Death of John

(Based on Matt. 11: 1-11; 14:1-11; Mark 6: 17-28; Luke 7: 19-28)

The overpowering influence and scheming work of a wicked wife. "Herod believed John to be a prophet of God, and he fully intended to set him at liberty. But he delayed his purpose from fear of Herodias.

Herodias knew that by direct measures she could never win Herod's consent to the death of John, and she resolved to accomplish her purpose by stratagem. *On the king's birthday an entertainment was to be given to the officers of state and the nobles of the court. There would be feasting and drunkenness. Herod would be thus thrown off guard, and might then be influenced according to her will.*

When the great day arrived, and the king with his lords was feasting and drinking, Herodias sent her daughter to the banquet hall to dance for the entertainment of the guests. Salome was in the first flush of womanhood, and her voluptuous beauty captivated the senses of the lordly revelers. It was not customary for the ladies of the court to appear at these festivities, and a flattering compliment was paid to Herod when *this daughter of Israel's priests and princes* danced for the amusement of his guests.

Intoxication dethrones reason. "The king was dazed with wine. Passion held sway, and reason was dethroned. He saw only the hall of pleasure, with its reveling guests, the banquet table, the sparkling wine and the flashing lights, and the young girl dancing before him. In the recklessness of the moment, he desired to make some display that would exalt him before the great men of his realm. With an oath he promised to give the daughter of Herodias whatever she might ask, even to the half of his kingdom.

Salome hastened to her mother, to know what she would ask. The answer was ready, - the head of John the Baptist. Salome knew not of the thirst for revenge in her mother's heart, and she shrank from presenting the request; but the determination of Herodias prevailed. The girl returned with the terrible petition, 'I will that thou forthwith give me in a charger the head of John the Baptist.' Mark 6: 25, R.V.

Music, dancing, and intoxication benumbs conscience. "Herod was astonished and confounded. The riotous mirth ceased, and an ominous silence settled down upon the scene of revelry. The king was horror-stricken at the thought of taking the life of John. Yet his word was pledged, and he was unwilling to appear fickle or rash. The oath has been made in honor of his guests, and if one of them had offered a word against the fulfillment of his promise, he would gladly have spared the prophet. He gave them opportunity to speak in the prisoner's behalf. They had traveled long distances in order to hear the preaching of John, and they knew him to be a man without crime, and a servant of God. But though shocked at the girl's demand, they were too besotted to interpose a remonstrance. No voice was raised to save the life of Heaven's messenger. *These men occupied high positions of trust in the nation, and upon them rested grave responsibilities; yet they had given themselves up to feasting and drunkenness until their senses were benumbed. Their heads were turned with the giddy scene of music and dancing, and conscience lay dormant.* By their silence they pronounced the sentence of death upon the prophet of God to satisfy the revenge of an abandoned woman.

Herod waited in vain to be released from his oath; then he reluctantly commanded the execution of the prophet. Soon the head of John was brought in before the king and his guests. Forever sealed were those lips that had faithfully warned Herod to turn from his life of sin. Never more would that voice be heard calling men to repentance. The revels of *one night* had cost *the life* of one of the greatest of the prophets.

All who execute laws should be law keepers themselves. "Oh, how often has the life of the innocent been sacrificed through the intemperance of those who should have been guardians of justice! *He who puts the intoxicating cup to his lips makes himself responsible for all the injustice he may commit under its besotting power.* By benumbing his senses he makes it impossible for him to judge calmly or to have a clear perception of right and wrong. He opens the way for Satan to work through him in oppressing and destroying the innocent. 'Wine is a mocker and strong drink is raging; and whosoever is deceived thereby is not wise.' Prov. 20:1. Thus it is that 'judgment is turned away backward. . . and he that departeth from evil maketh himself a prey.' Isa. 59:14, 15. *Those who have jurisdiction over the lives of their fellowmen should be held guilty of a crime when they yield to intemperance.* All who execute the laws should be law keepers. They should be men of self-control. They need to have full command of their physical, mental, and moral powers, that they may possess a vigor of intellect, and a high sense of justice.

No happiness can ever result from committing sin. "The head of John the Baptist was carried to Herodias, who received it with fiendish satisfaction. She exulted in her revenge, and flattered herself that Herod's conscience would no longer be troubled. But no happiness resulted in her sin. Her name became notorious and abhorred, while Herod was more tempted by remorse than he had been by the warnings of the prophet. The influence of John's teachings was not silenced; it was to extend to every generation till the close of time.

Herod's sin was ever before him. He was constantly seeking to find relief from the accusings of a guilty conscience. His confidence in John was unshaken. As he recalled his

(John's) life of self-denial, his solemn, earnest appeals, his sound judgment in counsel, and then remembered how he had come to his death, Herod could find no rest. Engaged in the affairs of the state, receiving honors from men, he bore a smiling face and dignified mien, while he concealed an anxious heart, ever oppressed with the fear that a curse was upon him

Herod had been deeply impressed with the words of John, that nothing can be hidden from God. He was convinced that God was present in every place [through the Holy Spirit], that He had witnessed the revelry in the banqueting room, that he had heard the command to behead John, and he had seen the exultation of Herodias, and the insult she offered the severed head of her reprover. And many things that Herod had heard from the lips of the prophet now spoke to his conscience more distinctly than had the preaching in the wilderness.

The sinner's own thoughts are his accusers. "When Herod heard of the works of Christ, he was exceedingly troubled. He thought that God had raised John from the dead, and sent Him forth with still greater power to condemn sin. He was in a constant fear that John would avenge his death by passing condemnation upon him and his house. Herod was reaping that which God had declared to be a result of a course of sin,—a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God that it were even [evening]! And at even thou shalt say, Would God it were morning! For the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.' Deut. 28: 65-67. The sinner's own thoughts are his accusers; and there can be no torture keener than the stings of a guilty conscience, which give him no rest day nor night." — *The Desire of Ages*, pp. 220-223.

Notes: (Herod) PHILIP, brother to Herod Antipas, and first husband of Herodias, was the son of Herod the Great of Marianne II, daughter of the high priest Simon. Philip was not a ruler, but a private citizen. He was married to his niece, Herodias, who after a time fell in love with her uncle (Herod) Antipas, a half brother of her husband, and went to live with him, taking her daughter Salome with her. Salome later married her great-uncle Philip the tetrarch, and after her husband's death married one of her cousins, Aristobulus."- *Seventh-day Adventist Bible Dictionary, Commentary Ref. Series, vol. 8 art. "Herod."*

Since our senses are the avenues to the soul (3T 507; MLT 86), we must be faithful sentinels over these senses (2T 561; CG 464; MLT 85; MYP 76). Indulgence of appetite benumbs senses (3T 476 (AH 401). God's word should be held in preference to our senses (GC 625) for He also speaks to us through our senses (SD 110; 3T 377). And when we fail to do this His judgments are sent in order to bring us to our senses (7T 103). Familiarity with sin benumbs the senses (3T 476). A bedlam of noise shocks the senses (2 SM 36). Deadly lethargy of the world paralyzes the senses (5T 233). No man should exercise his will to control another man's senses, as in hypnotism (MM 111). Christ's disciples permitted *slumber* to chain their senses (2T 205-6).

"The **cross** is a revelation to our senses of the pain that, from its very inception, sin has brought to the heart of God.
Every departure from the right, every deed of cruelty,
every failure of humanity to reach His ideal,
brings grief to Him." Education, p. 263.

To be continued next month.