

CGL04 Chain Reference Hunger Thirst Righteousness Knowledge (HTK)

Isaiah 5:11-14

2 Peter 1:6

Matthew 5:6

1 John 2:15-17

1 Corinthians 3:16, 17

1 Corinthians 6:19, 20

1 Corinthians 10:31

Psalms 104:27, 28

Psalms 145:14-18

Matthew 6:25, 33

Proverbs 30:7-9

Proverbs 23:1-8

Proverbs 23:29-35

Proverbs 23:15-21

Psalms 23:1-3

Job 23:10-12

Proverbs 10:3

Psalms 37:25

Proverbs 6:9-11

Psalms 147:14, 15, 19

Isaiah 40:28-31

Psalm 119:32, 60

Isaiah 41:17, 18

Isaiah 65:13, 14

Isaiah 33:14-16

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

You fail to carry through what you undertake. You have not disciplined yourself to regularity. System is everything. Do but one thing at a time, and do that well, finishing it before you begin a second piece of work. You should have regular hours for rising, for praying, and for eating. Many waste hours of precious time in bed because it gratifies the natural inclination and to do otherwise requires an exertion. One hour wasted in the morning is lost never to be recovered. Vol. 5, Testimonies for the Church, 181.

Order is heaven's first law, and every school should in this respect be a model of heaven. Vol. 6, Testimonies for the Church, 200.

Order is heaven's first law, and the Lord desires his people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough or untidy. It raises all who accept it to a high level. Under Christ's influence, a work of constant refinement goes on. Review and Herald, June 10, 1902.

... all need to have right principles placed before them. There will be men of investigating minds who will thus receive the key of knowledge, and will bring out treasures of thought for the enriching of other minds—thoughts that will be the saving of souls. Circumstances will call forth words, decisions in favor of the right, and many will

be swayed in the right direction. Such is ever the result when the principles of right are implanted in minds by men who love righteousness, temperance, and truth. Words and works flowing from the love and fear of God become a widespread blessing—a blessing that is carried into the highways and byways of life....

Purity of thought must be cherished as indispensable to the work of influencing others. There must be a pure, holy atmosphere surrounding the soul, an atmosphere that will tend to quicken the spiritual life of all who inhale it.—Letter 6a, 1890. Medical Ministry, 206.

We feel deeply the need of the human agency accepting all the grace of Christ, which will be expressed in that love for one another which existed between the Father and the Son. Men and women must take themselves to task and in speech, in spirit, and in Christian forbearance manifest the miracle of grace in true conversion, which bears the credentials of Christ to the world. We are His by creation and by His redeeming power which evidences that God has sent His Son into the world to take away the sin of the world. The virtue of truth and of temperance in all things must be brought into daily practice, for this is the Lord's plan for our growth in grace and righteousness. We are very near the end of time, and our testimony to the world is to bear the divine, vitalizing influence of the power of truth. Vol. 17, Letters and Manuscripts, Ms 176, 1902.

If young men make their model an exalted one, having pure morals and firm principles, and if blended with this are affability and true Christian courtesy, there is a refined perfection to the character which will win its way anywhere, and a powerful influence will be wielded in favor of virtue, temperance, and righteousness. Such characters will be of the highest value to society, more precious than gold. Their influence is for time and for eternity. Health Reformer, June 1, 1877.

We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it. Those who refuse to co-operate with God on earth would not co-operate with Him in heaven. It would not be safe to take them to heaven. Christ's Object Lessons, 280.

We are not to be altogether passive, thinking that there has been no task allotted to those who would win immortality. No; no; God calls upon us to do our best with the powers that he has given us,—to put to the stretch every faculty, and exercise every ability, that we may not fail of everlasting life. That man can be saved in indolence, in inactivity, is an utter impossibility. There is a constant conflict before those who would win eternal life. Faith and works go hand in hand. That man has nothing to do but to believe, is a fallacy and a most dangerous doctrine. Faith without works is dead. A man saved in his sins would be out of harmony with the plan of redemption and the work of God. Sin must be hated, and put away. The works of the flesh must be warred against. The Christian cannot be an idler. No sluggard ever engages in a determined opposition

to inclination and folly. He will not be found on the defensive when Satan presses his temptations upon the soul. Those who would inherit eternal life must subdue pride, conquer passion, walk in the light as God is in the light. They must run in the way of God's commandments. They must make use of all the helps that providence has placed within their reach, looking constantly unto Jesus, the author and the finisher of their faith. Christ says, "Without me, ye can do nothing." Review and Herald, October 30, 1888.

Then, physicians should practice what they teach. They should teach that by studying after nine o'clock, there is nothing gained but much lost. Teach and practice that the time can be systematically employed, one duty after another attended to promptly, not allowed to lag, so that midnight hours will not have to be employed in laborious studies. I know from the testimonies given me from time to time for brain workers that sleep is worth far more before than after midnight. Two hours' good sleep before twelve o'clock is worth more than four hours after twelve o'clock. Vol. 5, Letters and Manuscripts, Lt 85, 1888.

Our camp meetings should have the labors of medical men. These should be men of wisdom and sound judgment, men who respect the ministry of the word and who are not victims of unbelief. These men are the guardians of the health of the people, and they are to be recognized and respected. They should give instruction to the people in regard to the dangers of intemperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should work in the gospel with power to condemn sin and exalt righteousness. Those ministers or doctors who do not make personal appeals to the people are remiss in their duty. They fail of doing the work which God has appointed them.

In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost. Vol. 6, Testimonies for the Church, 110.

The word of God plainly presents before us this truth, that our physical natures will be brought into warfare with the spiritual. The apostle charges us to abstain from fleshly lusts, which war against the soul. Every perverted appetite becomes a warring lust. Appetite indulged to the injury of physical strength causes disease of the soul. The lust which the apostle mentions is not confined to the violation of the seventh commandment, but every indulgence of the taste which lessens physical vigor is a warring lust. The apostle declares that he who would gain special victories and make higher attainments in righteousness must be "temperate in all things." Temperance in eating and drinking at our tables, as well as the exercise of temperance in every other respect, is essential if we would overcome as Christ overcame. God has given us light, not to be treated indifferently, but to be our guide and help.

You need to cultivate self-control. The lesson you should have learned in your youth should be mastered now. Discipline yourself to die to self, to bring your will in subjection

to the will of Christ. A deep and thorough conversion is essential, or you, my dear brother, will fail of eternal life. Your service in the cause of God must be more hearty, full, and thorough. You cannot perfect a Christian character by serving God when you feel inclined to do so and neglecting it when you please. A decided change must take place in your life, and you must obtain a different experience from any you have yet had, or your service will not be accepted of God. Vol. 4, Testimonies for the Church, 215.

An intemperate man cannot be a patient man. Vol. 4, Testimonies for the Church, 244.

“And to temperance, patience.” The need of becoming temperate is made manifest as we try to take this step. It is next to an impossibility for an intemperate person to be patient. We should make decided efforts to be on the right side in every matter. We are on a battle ground, and Satan is striving for our souls. No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment. Many are quickly irritated, and their words are sharp and bitter. They wound the hearts of those about them, and make it apparent that the Spirit of Christ is not abiding in their souls. The grace of Christ will bring the peace of God into your homes; but many who profess the truth, do not seem to realize that it is an essential part of religion to become meek and lowly, tender-hearted and forbearing.

Is there anything desirable in impatience? The loud, harsh complaint, the fretful, fault-finding spirit, are evidences of a narrow, conceited mind. Impatience brings strife and accusation and sorrow; but patience pours the balm of peace and love into the experiences of the home life. When we exercise the precious grace of patience toward others, they will reflect our spirit, and we shall gather with Christ. Patience will seek for unity in the church, in the family, and in the community. This grace must be woven into our lives. Every one should mount this round of progress, and add to faith, virtue, and temperance, the grace of patience. Review and Herald, February 21, 1888.

The true follower of God is temperate in all things. The principles of temperance are far-reaching, and there is danger that those who have received great light on this subject will fail to appreciate this light. God requires that his people living in these last days, overcome every hurtful practice, presenting their bodies a living sacrifice, holy, acceptable unto him, that they may win a seat at his right hand. It is our duty to take ourselves in hand, and strive to bring our minds, our wills, and our tastes into conformity with the requirements of our Creator. The grace of God alone can enable us to do this; by its power our lives may be brought into harmony with right principles. We shall reap that which we sow, and only those who bring themselves into subjection to the will of God are truly wise. Vol. 11, Letters and Manuscripts, Lt 69, 1896.

Some say, when an effort is made to enlighten them on this point, “I will leave off by degrees.” But Satan laughs at all such decisions. He says, “They are secure in my power. I have no fear of them on that ground.” But he knows that he has no power over the man who, when sinners entice him, has moral courage to say No, squarely and positively. Such a one has dismissed the companionship of the devil, and as long as he

holds to Jesus Christ, he is safe. He stands where heavenly angels can connect with him, giving him moral power to overcome. He can truly advocate temperance, for he will not urge a liquor drinker to abstain from alcohol with a tobacco pipe in his mouth.

No man can be a true minister of righteousness and yet be under the inspiration of sensual appetites. He cannot indulge the habit of using tobacco, and yet win souls to be the platform of true temperance. The cloud of smoke coming from his lips has no salutary effect upon liquor drinkers. The gospel sermon must come from lips undefiled by tobacco smoke. With pure, clean lips God's servants must tell the triumphs of the cross. The practice of using liquor, tobacco, tea, and coffee must be overcome by the converting power of God. There shall nothing enter into the kingdom of God that defileth. Vol. 12, Letters and Manuscripts, Ms 86, 1897.

Tea and coffee drinking is a sin, an injurious indulgence, which, like other evils, injures the soul. These darling idols create an excitement, a morbid action of the nervous system; and after the immediate influence of the stimulants is gone, it lets down below par just to that degree that its stimulating properties elevated above par.—Manuscript 44, 1896. Counsels on Diets and Foods, 425.

Many indulge in the pernicious habit of eating just before sleeping-hours. They may have taken three regular meals; yet because they feel a sense of faintness, as if hungry, will eat a lunch, or fourth meal. By indulging this wrong practise, it has become a habit, and they feel as if they could not sleep without taking a lunch before retiring. In many cases the cause of this faintness is because the digestive organs have been already too severely taxed through the day in disposing of unwholesome food forced upon the stomach too frequently, and in too great quantities. The digestive organs thus taxed become weary, and need a period of entire rest from labor to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed. Review and Herald, June 13, 1899.

Every true Christian will have control of his appetite and passions. Unless he is free from the bondage and slavery of appetite he cannot be a true, obedient servant of Christ. It is the indulgence of appetite and passion which makes the truth of none effect upon the heart. It is impossible for the spirit and power of the truth to sanctify a man, soul, body, and spirit, when he is controlled by appetite and passion. Vol. 3, Testimonies for the Church, 569, 570.

At all times and on all occasions it requires moral courage to adhere to the principles of strict temperance. We may expect that by following such a course we shall surprise those who do not totally abstain from all stimulants; but how are we to carry forward the work of reform if we conform to the injurious habits and practises of those with whom we associate? Youth's Instructor, July 16, 1903.

Satan had gained the victory over man in almost every temptation on the point of appetite. The Son of God saw that man could not of himself overcome this powerful

temptation and he had such infinite love for the race that he left the royal courts of Heaven, and clothed his divinity with humanity, that with his long human arm he might reach to the very depths of human woe, while with his divine arm he grasps the Infinite. He came to earth to unite his divine power with our human efforts, that through the strength and moral power which he imparts, we may overcome in our own behalf. Oh! what matchless condescension for the King of glory to come down to this world to endure the pangs of hunger and the fierce temptations of a wily foe, that he might gain an infinite victory for man. Here is love without a parallel. Yet this great condescension is but dimly comprehended by those for whom it was made....

With man's nature, and the terrible weight of his sins pressing upon him, our Redeemer withstood the power of Satan upon this great leading temptation, which imperils the souls of men. If man should overcome this temptation, he could conquer on every other point.

Intemperance lies at the foundation of all the moral evils known to man. Christ began the work of redemption just where the ruin began. The fall of our first parents was caused by the indulgence of appetite. In redemption, the denial of appetite is the first work of Christ. What amazing love has Christ manifested in coming into the world to bear our sins and infirmities, and to tread the path of suffering, that he might show us by his life of spotless merit how we should walk, and overcome as he had overcome, and that we might become reconciled to God. Signs of the Times, August 7, 1879.