

# The Book of Daniel - Number One-Hundred and Seventy

## *The Citadel of the Soul: Understanding the Divine Enthronement and Transformation in Prophetic Context*

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The key to identifying Russia as the power that initiated the Ukrainian war in 2014 is the “fortress,” which is the head, or the capital of the kingdom. The human temple consists of the head and the body. The head is the higher nature, and the body is the lower nature. The “seven times” that ended in 1844, was then to be joined with Jerusalem, which was the head of Judah. In the temple in Jerusalem the throne of the king, who is the head of Jerusalem, which was the head of Judah was located. The combination of Divinity with humanity, representing the sealing of the one hundred and forty-four thousand, is represented as receiving the “mind of Christ.” The mind is the higher nature, and it is therefore the “head.”

When those represented by Daniel see the feminine causative vision that causes them to change into the image of Christ, they have received the mind of Christ, who is the second Adam, and is spiritual. At that point their literal carnal mind, which they inherited from the first Adam after he fell and reversed the order of his creation, is crucified. The carnal mind that wars against the law of God, which they received through no choice of their own at their birth, is replaced with the mind of Christ, which they receive by their own choice, that is perfectly obedient to the law of God. Their new mind, and Christ’s mind, are then one mind, and both reside together upon the throne in heavenly places. There is a place within the temple where God’s throne is located, and human beings, who were created in God’s image, have a specific place within the temple, that is designed for the presence of God.

That place is not in their lower nature, represented by the northern kingdom. It is in the place represented by the southern kingdom, which is where God chose to place His name, which is His character. The place is in Jerusalem, but as the capital of Judah, Jerusalem is the head, but the head of the capital is the king. And Jerusalem was chosen to be the capital, but so too was it chosen as the place where God would place His temple. Then in His temple He placed His throne. The southern kingdom represents the higher nature of man, but it also has a special throne room for the king. Sister White calls that place the “citadel” of the soul. A citadel, by definition, is a fortress.

“The whole heart is to be given to God, else the truth of God will fail to have a sanctifying effect on life and character. But it is a sad fact that many who profess the name of Christ have never given their hearts to him in simplicity. They have never experienced the contrition of an entire surrender to the claims of Christianity, and the consequence is that the transforming power of the truth is not in their lives; the deep, softening influence of the love of Christ is not made manifest in life and character. But what a work of feeding the flock of God might be

done if the under-shepherds were crucified with Christ, and were living unto God to co-operate with the Chief Shepherd of the flock! Christ calls upon men to work as he worked. There is need of a deeper, stronger, more constraining testimony on the power of the truth as seen in the practical godliness of those who profess to believe it. The love of the Saviour in the soul will lead to a decided change in the manner in which workers labor for the souls of those who are perishing. When truth occupies the citadel of the soul, Christ is enthroned in the heart, and the human agent can then say, 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.'" Review and Herald, October 9, 1894.

The "citadel of the soul" is where "Christ is enthroned." The enthronement of Christ is accomplished when the flesh is crucified, and the flesh by Paul's definition is the lower nature, and it is the northern kingdom. This is why the northern kingdom's prophecy only reached to 1798. The lower nature cannot be combined with Divinity, it must be changed in the twinkling of an eye at the second coming. The southern kingdom, which contained the "head" which was Jerusalem, and the "head" which was the sanctuary reached to 1844, for it represented the higher nature that could choose to crucify the flesh and by faith enter into the citadel of the Most Holy Place, and be seated upon the throne with Christ. The place where that joining, and that enthronement takes place is in the citadel of the human temple. Verse ten of chapter eleven defines the head as the fortress, but that truth is only established with the witness of Isaiah, which demands that the truth concerning the fortress (citadel), be understood in its external and internal applications.

"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.

That vision of prophetic history in Daniel chapter eleven, begins when verse two, and the sixth and richest president, align with the head, which is Russia in verses eleven through fifteen. In that history the sixth president, will become the eighth that is of the seven, and he will reign when church and state in the United States come together, and consummate their unholy fornication in verse sixteen, at the soon coming Sunday law.

The ensign that is then to be lifted up will be disappointed and die for a period of three and a half days, which in Daniel ten, is twenty-one days. At the conclusion of the twenty-one days of mourning for Daniel, which is the conclusion of the three and a half days of death in the street for the two witnesses, who are those in Ezekiel's valley, who are dead dry bones—there is a prophetic message that brings the dead back to life. That process in Daniel chapter ten, is represented by three steps.

And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. Daniel 10:4–14.

Daniel is at the end of the twenty-one days of mourning when he sees the vision of Christ and he hears the words of Christ. The vision of the visual and spoken Word of God, produces a separation of two classes, and Daniel was dead in the street, for he was “in a deep sleep.”

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. John 11:11–14.

Then Daniel was touched by Gabriel for the first time, who informs him of the political struggle that has been happening while Daniel was dead (asleep), and that he was now going to provide the interpretation of the vision that had just transformed Daniel into Christ's image. He is then going to

be touched a second time, by Christ Himself.

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Daniel 10:15–17.

This is parallel to the first prophecy of Ezekiel in chapter thirty-seven, for in the two prophecies that Ezekiel is told to present to the dead bones in the valley, the first forms the bodies, but they do not then have breath, nor do they have the strength of a mighty army. It is the second prophecy of Ezekiel that the bodies receive the breath from the four winds and stand up as a mighty army, and at Daniel's second touch, "there remained no strength in me, neither is there breath left in me." Then Daniel is again touched the third time overall, and the second time by Gabriel.

Then there came again and touched me one like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Daniel 10:18, 19.

The third touch of Daniel, is Ezekiel's second prophecy, which brings the bodies to their feet as a mighty army. His prophecy is addressed to a people that recognize that they are dead, for they were in mourning, as was Daniel.

Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Ezekiel 37:9–11.

The Lord commands Ezekiel to prophesy, and he tells them the testimony of the house of Israel is that they are dead, without hope and cut off. They are mourning, as was Daniel, because they are disappointed by the failed prediction of July 18, 2020, and in that condition, Ezekiel is told to prophesy.

Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. Ezekiel 37:12–14.

The Lord, who is Michael the archangel opens their graves and the two witnesses of Revelation eleven, who are then resurrected and given the Holy Spirit and stand up, just as the Holy Spirit was given to those who stand up when they are brought out of their graves in Ezekiel's second

prophecy.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. Revelation 11:11.

Those two witnesses are represented as Moses and Elijah, and Moses was also resurrected by the voice of the archangel.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Jude 1:9.

Michael, the Prince and the Archangel, is the One who came and helped Gabriel in Daniel chapter ten, and it is His voice that calls men and women to life.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 Thessalonians 4:16.

Daniel's three touches represent the transition of the Laodicean movement of the third angel, unto the Philadelphian movement of the third angel, and in Daniel ten, the vision that accomplishes the transition from the image of Laodicea, unto the image of Philadelphia, is represented by the prophetic history represented in chapter eleven. That vision is represented by Ezekiel as the vision of Islam of the third woe. In 2014, Russia initiated the second proxy war. In 2015, the richest president began his efforts to become the sixth president.

In 2020, that president, representing the Republican horn was slain by the "woke" atheist beast from the bottomless pit, and in the same year the Laodicean Protestant horn was also slain. In 2023, both horns came back to life, both beginning their transition into the eighth that is of the seven. One transitioning into the political image of the beast as Church and State are brought together in the United States, and the other horn transitioning from the image of Laodicea to the image of Christ. Both will be lifted up at the soon coming Sunday law. One will become "Alexander the Great", the premier king of the ten kings who give their seventh kingdom to the whore of Rome, and the other lifted up as an ensign.

The vision that produces both of these transitions is the history that unfolds between September 11, 2001 and the Sunday law. Verse eleven, of Daniel chapter eleven, is specifically identified within the context that if you will not believe, you will not be established.

We will continue this study in the next article.

"Bible rules are to be the guide of the daily life. The cross of Christ is to be the theme, revealing the lessons we must learn and practice. Christ must be brought into all the studies, that students may drink in the knowledge of God and may represent Him in character. His excellence is to be our study in time as well as in eternity. The word of God, spoken by Christ in the Old and New Testaments, is the bread from heaven; but much that is called science is as dishes of human invention, adulterated food; it is not the true manna.

“In God’s word is found wisdom unquestionable, inexhaustible—wisdom that originated, not in the finite, but in the infinite mind. But much of that which God has revealed in His word is dark to men, because the jewels of truth are buried beneath the rubbish of human wisdom and tradition. To many the treasures of the word remain hidden, because they have not been searched for with earnest perseverance until the golden precepts were understood. The word must be searched in order to purify and prepare those who receive it to become members of the royal family, children of the heavenly King.

“The study of God’s word should take the place of the study of those books that have led minds into mysticism and away from the truth. Its living principles, woven into our lives, will be our safeguard in trials and temptations; its divine instruction is the only way to success. As the test comes to every soul, there will be apostasies. Some will prove to be traitors, heady, high-minded, and self-sufficient, and will turn away from the truth, making shipwreck of faith. Why? Because they did not live ‘by every word that proceedeth out of the mouth of God.’ They did not dig deep and make their foundation sure.

“When the words of the Lord through His chosen messengers are brought to them, they murmur and think the way is made too strait. In the sixth chapter of John we read of some who were thought to be disciples of Christ, but who, when the plain truth was presented to them, were displeased and walked no more with Him. In like manner these superficial students also will turn away from Christ.” Testimonies, volume 6, 132.