



THE ORIGINAL ADVENTIST PIONEER

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Nº 45



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The Church of Philadelphia

Hold Fast What the Pioneers Had, and You Will Be Sealed

Por: John García

Philadelphia: Hold Fast What the Pioneers Had in Order to Be Sealed with the 144,000

A Special Week for Adventists

Thursday was October 22, and it was 182 years since the day when thousands of believers expected Jesus to come to earth a second time. And yesterday, Friday the 23rd, it was 182 years since the saddest dawn, the Great Disappointment. Jesus did not come, and many people saw their faith lost, as if it were sinking.

Nevertheless, one of the leaders of that Millerite movement, Hiram Edson, went out to visit other brethren to comfort them in that hour, and on that road he crossed a cornfield and had something like a vision. He saw that Jesus had not come because Jesus had entered the most holy place, had entered by an open door. And that guided him and all the rest of the Adventists to study more

deeply what the cleansing of the sanctuary meant, and it led their faith to be revived and to see more light than they had been living in. That group of brethren was going through the historical period that the Bible calls the church of Philadelphia, which we are going to study today.

«REVELATION 1»

JESUS CARES FOR HIS CHURCHES

John, a prisoner on Patmos, receives the Revelation and sends it to the 7 churches of Asia.

THE CHAPTER:

- Order: God, Christ, angel, John, church (1-3)
- The heavenly trio (4-8)
- Jesus glorified (12-16)
- Candlesticks and seven stars (17-20)



UNDERSTAND IT THIS WAY:

Jesus cares for **his churches** and for **his elders**.

Review: From Ephesus to Sardis

We have seen in Revelation the first chapter, which speaks to us of the gospel order, of the true heavenly trio that is in Revelation, of John on Patmos. We have also seen the order that Jesus gives to write and send the book, the glorified Christ and the care of Jesus for his churches.

Then we have seen the message to the church of Ephesus: the greeting, the praise, the reproach that it lost its first love, the challenge to repent and the promise of the tree of life. We have also seen Smyrna, where the Christian church in the period of persecution is spoken of, and the greeting was discussed, how Jesus presents himself as the first and the last, he who died and rose again. There is no reproach, but there is a challenge to endure persecution for ten days, the persecution carried out by the Roman Empire, and a promise is also given to them.

We have also seen Pergamos, which is the church of the alliance with the State, where Jesus presents himself as he who has the sharp sword with two edges, where he praises what they had that was good, their name, even though they were in the seat of Satan, where he reproaches them because they had there the doctrine of the Nicolaitans, challenges them to repent, and there is a promise to the overcomer. We also saw Thyatira, which represents the church of the time of Jezebel, the 1260 years, where Jesus presents himself as the glorified Son of God. He praises them for their good

works, but reproaches them for tolerating Jezebel, challenges them to hold fast what they have, and gives them the promise of power over the nations.

And finally last week we concluded that study with Sardis, which would be American Protestantism around 1798, where they are praised for their works, but are reproached because they have a name that they live, and are dead. They are challenged to watch, to keep going, and they are promised victory in the judgment.

Philadelphia: Brotherly Love, from 1840 to 1852

Philadelphia means brotherly love, and it represents a short period of time, the period that runs from 1840 to 1852: the Adventist church, first Millerite, and afterward the Seventh-day Adventist Church.

The first thing we have to remember is that it is in Revelation chapter 3, verse 7, where it says: "And to the angel of the church in Philadelphia write." We have to learn to distinguish between church and denomination. A denomination is a church that registers with a government, where it is recognized by the government. Now, a church, according to the word of God, is two or three gathered in his name.

That is why we see that the churches of Revelation do not represent denominations. Ephesus was not recognized by the State. There was no denomination representing Smyrna; they were under persecution. It is precisely at Pergamos that a sector of the church begins to apostatize in order to be

recognized by the State, which is the Catholic Church, which is Jezebel. And those who were not of Jezebel were not recognized, they had no denomination, but they were the church of Christ. The same happens with Sardis, and undoubtedly it also happens with Philadelphia. Philadelphia begins as a church and then registers.

He That Is Holy, He That Is True, He That Hath the Key of David

Christ presents himself and says: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" (Revelation 3:7).

Jesus wants us to see three aspects of his being, of his nature.

The first two points, holiness and truthfulness, have to do with his divinity. Because who is it that is holy? Thou only art holy, says the word. And the demons recognized, in Mark 1:24, that Jesus Christ was "the Holy One of God." Second, when it says "he that is true," here too he identifies himself with God, because the apostle Paul says: "let God be true, but every man a liar" (Romans 3:4).

Now, the third part of his presentation focuses us on another aspect of his nature. What is this key? The only biblical reference is in Isaiah 22:22, where it speaks of a steward of the house of David, and it says: "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." The royal house: David was the king, and the royal house

means, then, the entrance to the presence of the king. And that key was held by Eliakim in the earthly, symbolic sense. Just as the earthly sanctuary was a symbol of the heavenly sanctuary, the throne of David is also a symbol of the throne of Jesus Christ.

The Heir of David According to the Flesh

Now, why does Jesus have that key, if it says it is the key of David? Because of authority, yes, but not only that: it is that he is the heir of David. In Romans 1:3 it says that he was "made of the seed of David according to the flesh." So, when it speaks of the key of David, it is emphasizing his humanity. What is more, the angel told Mary, and it is in Luke 1:32: "the Lord God shall give unto him the throne of his father David."

What is the throne of David? It is the kingdom on earth. Will it be the kingdom of the earthly Jerusalem, or is it the kingdom of the heavenly Jerusalem? It is speaking of Jesus having the key of David of the kingdom of the New Jerusalem. It is speaking of the heavenly sanctuary, of the throne that is there in the heavenly sanctuary, which is the kingdom of God over the earth. I have that key, and if I am going to open the door of heaven, no one can shut it; and if I shut it, no one can open it.

An Open Door Before You

Now, more than focusing us on the coming kingdom, this key and this door pass through a prior stage, and it is the one that is right in the next verse, verse 8. "I know thy works: behold, I have set before thee an

open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:8). This verse represents the praise that Jesus gives to the church of Philadelphia, to the Millerite Adventists and then the Seventh-day Adventists.

In verse 8 he is making use of that key that he mentioned in verse 7. And what is that door? If we go to Daniel 7:10, we understand that there is a judgment in heaven that began precisely shortly after 1798: "the judgment was set, and the books were opened." The investigative judgment. And in that judgment, say verses 13 and 14 of Daniel 7, the Son was brought before the Father; and to the Son of man who came to the Father, "there was given him dominion, and glory, and a kingdom" (Daniel 7:14). That is why he has the key and the kingdom.

And since he has the key of the kingdom that is being given to him in that judgment, what does he do? He does not enter alone. Remember that he told his disciples: "that where I am, there ye may be also" (John 14:3). Then, in Revelation 11:19 we see that open door. According to Revelation 11:19, it happens during the seventh trumpet.

The Door of the Most Holy Place and the Ark of the Covenant

And which door was opened? Because there in heaven there are two doors: there is the door of the holy place and there is the door of the most holy place. If we keep reading, it says: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Revelation 11:19).

So, which door was opened? The door of the most holy place.

This is another evidence for why Philadelphia takes place in that period that runs from '40 to '52. In that period the Son of man comes to the Father, to the judgment, and to receive the kingdom, the kingdom of David his father.

There is an interesting quotation from Early Writings that speaks precisely of this vision: "I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it" (Ellen G. White, Early Writings, p. 42). But at the moment when he opens the door of the most holy, he shuts the door of the holy place. No one could say to Jesus: "No, I don't want you in the most holy place, I want you in the holy place."

The Light of the Commandments and the Sabbath Test

Let us keep reading the quotation: "and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question" (Early Writings, p. 42). It means that at this moment is when the world, on earth, can manage to see in a spiritual sense the validity of the commandments.

Because what three things are inside the ark of the covenant? The tables of the commandments of God, the manna, and Aaron's rod. That is to say, before that moment the Sabbath test did not exist.

That is why there are people who ask: "Why did Luther not know the Sabbath? How is he going to be saved?" Because the test had not come, because God tests each one of us according to the light that we have. Now the light has indeed come. In Philadelphia Jesus opens the door. Let us imagine that the most holy place is full of light, and when Jesus opens the door, that light comes out and shines on everything that it manages to reach there.

When the door of the most holy place is opened, the light that is inside shines, and shines especially on those who have their gaze toward the most holy place. The light of the Sabbath reaches them; it gives them access to the judgment, according to Daniel. If we use the phrase from Daniel 8, access to the cleansing of the sanctuary. Or if we use the way Matthew 22 and Matthew 25 present it, the wedding begins, and the wedding is precisely when Christ takes the lordship of the New Jerusalem, takes the kingdom.

"A Little Strength": When Is the Seventh-day Adventist Church Born?

The same verse says: for thou hast a little strength, and hast kept my word. This undoubtedly represents the condition of the Millerite movement, and even of the Adventist Church in its beginnings. When was the Seventh-day Adventist Church born?

We always answer 1863. By the founding, when it registered, because in our mind we think that the church is when it registers with the State.

The key is that they were Adventists since Miller. They were the first-day Adventist church; but when does it become seventh-day? When it embraces the Sabbath. But when does the church embrace the Sabbath? The Sabbath message reached Joseph Bates, James White and Ellen White in '46. But as a church, in 1848, which is when they begin to teach it; there the Seventh-day Adventist Church is born. So, what is born in 1863? The Seventh-day Adventist denomination.

Poor, but With the Word That Is Power

The church of Philadelphia includes both. If it runs from '40 to '52, Philadelphia includes the first stage, which was the Adventist church, let's call it Millerite, and then it includes the first part of the Seventh-day Adventist Church, when they begin to embrace the Sabbath and the pioneers are there. It is when the quotation from Ellen White is fulfilled that says that many of our people do not realize how firmly the foundation of our faith has been laid. She names her husband, Elder Joseph Bates, Father Pierce, Elder Hiram Edson, and others who were keen: they met, they prayed, they studied, and when they did not arrive at anything concrete, the Spirit of God would come upon her (Selected Messages, book 1, pp. 206–207). All that experience is also part of the church of Philadelphia.

And precisely there is where it says they had little strength, because they were just being born. The other Protestant churches had been founded years before, they had

temples, some had hospitals, they had recognition from the State; but this movement, this Adventist Church, was still not a denomination. Remember that the system of tithes and offerings enters the church as late as 1876. That is to say, those who were ministers and workers were so on their own, self-supporting.

They had little strength, but they had an open door. The importance it has is that this light that comes is the word of God, and that word is power.

A Church Without Reproach

We have said that all the churches have a greeting, then a praise and then a reproach. What does Christ reproach the Millerite Adventist church and the Seventh-day Adventist Church of the pioneers for? Nothing. What other church in Revelation also has no reproach? Smyrna, the one of the persecution.

There is no reproach because the Bible says in Galatians 5, when it speaks of the fruits of the Spirit: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5:22-23). That is to say, the reproach is when someone has turned away from the commandments of God; but when someone is bearing the fruits of the Spirit, there is no reproach.

Besides that, it does not have only a theory of the commandments: it has a brotherly love, which we said is what the word Philadelphia means. And that describes

precisely the experience of the Adventists, whether Millerites or pioneers. They were a church and members who truly loved one another, from the heart. That is why it also has to do with the commandments, because Paul, both in Romans 13 and in Galatians, says that the fulfillment of the law is love: "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Galatians 5:14). So, if they loved their neighbor with brotherly love, there was no law against them.

The Synagogue of Satan: Jesus Does Not Reproach Them, but Others Do

But now comes the tremendous part. Verse 9 says: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee" (Revelation 3:9). In the message to Smyrna, which is the other one that has no reproach, the false Jews also appear, the synagogue of Satan, and it says that they blaspheme (Revelation 2:9).

Jesus does not reproach the church of Philadelphia. But who does reproach them? In prophecy, the synagogue of Satan, who are those who say they are Jews, and are not.

But there are people who to this very day keep reproaching the Millerites and the pioneers, and mocking them. And many even call themselves Adventists.

Who Are the False Jews?

The false Jews are those who are not Jews according to the heart. In Romans 2:28-29,

the apostle Paul says: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart." That is the true Jew, and therefore the false Jew is the one who does not have the circumcision of the heart and is not one inwardly. It is not a matter of nationality or race; it is a matter of the heart, of faith.

Therefore, we understand that the false Jews are both the Jews according to the flesh who do not believe in Jesus, and the Christians in name who do not believe what Jesus said about the commandments, who do not keep the commandments, who go against the commandments. And in that come the Jews by nationality and comes everything that in prophecy is called apostate Protestantism, because they have apostatized: they have a name that they live, but they are dead. They say they are Jews, because Jew represents being the people of God; they say they are of the people of God, but they really are not. Because they are rebels, specifically against the commandments of God.

And besides being rebels against the commandments of God, another characteristic that is mentioned here, and here is where many who call themselves Adventists and are not come in, is that they mock Philadelphia. There is a pastor whose last name is Polanco and whose first name is Vladimir, I believe, Vladimir Polanco, who has said publicly, and it is recorded, and on this channel we have denounced it, that there have been no greater heretics than the pioneers of the Adventist Church. And

like him, the great majority of the leaders of the Adventist denomination, not of the Adventist Church, of the Adventist denomination, also reproach the pioneers: they reproach them because they say they had many errors, they reproach their conduct.

So, undoubtedly, the attitude they take toward the pioneers, who are Philadelphia, shows that they are part of, or at least are alongside, the synagogue of Satan. They say they are Protestants and are not. They say they are Adventists and are not, but are the synagogue of Satan.

The Promise: They Will Worship Before Your Feet

Now, what does Jesus promise to the pioneers and to those who are also following the Seventh-day Adventist Church of the pioneers, in Revelation 3:9? It says: I will make them to come, number one; and worship before thy feet, number two; and number three, and to know that I have loved thee; not them, but thee.

"I saw that the priests who are leading on their flock to death are soon to be arrested in their dreadful career." The priests; that is, it is speaking of the Catholic Church. "The plagues of God are coming," the seven last plagues, "but it will not be sufficient for the false shepherds to be tormented with one or two of these plagues." When it speaks of the false shepherds, who is it speaking of? Of apostate Protestantism and apostate Adventism.

"God's hand at that time," that is, in the time of the plagues, "will be stretched out still in wrath and justice and will not be brought to

Himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints."

Attention: it is not that they are going to worship the saints, because the Lord does not accept that anyone be worshiped except him; it is speaking of worshiping God, but at the feet of the saints, before them. "and to acknowledge that God has loved them because they held fast the truth and kept God's commandments, and until all the unrighteous ones are destroyed from the earth" (Early Writings, p. 124).

Interesting quotation, because it places the fulfillment of Revelation 3:9 in the seven last plagues. It also identifies for us who the false Jews are: the priests and the false shepherds of apostate Protestantism and apostate Adventism.

The Washing of the Feet and the Recognition That Will Come

The other quotation, on page 15, says:

"Then it was that the synagogue of Satan knew that God had loved us." When I emphasize the word "us," it is because Ellen White is speaking of them; that is, they, the pioneers, are included in that promise. "who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet" (Early Writings, p. 15). Remember: brotherly love, Philadelphia. Of all the Christian churches, the only ones who have recognized and practice the washing of the feet are the Adventists. This is what they also reject, and it is one of the things that Sister White emphasizes in this quotation in relation to the promise.

The pioneers, the whole pioneer Seventh-day Adventist Church and all of us who are in that line, must not expect recognition before the end of probation. When reproach is spoken of, one of the things the early Adventist Church was reproached for is that they were a sect, and we too are reproached for being a sect. But we must not seek any kind of recognition before the end of probation, because it will not come. Unless we apostatize and unite with them in their apostasies; then yes, they will recognize us. The recognition will come, as the promise says, when God makes them come, bow down and acknowledge that we are the beloved of the Lord. And how do those who boast that they are Laodicea plan to get out of the state of Laodicea?

The Hour of Trial

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Revelation 3:10). Note that this verse makes us understand that this message was not only for the local church of Philadelphia, because it is speaking of an hour of trial for the whole world. It is a message that goes to the church of Christ at the moment when it is in the whole world, to the Adventist Church.

What is the hour of trial? It is in Revelation 13, when it speaks of a worldwide trial for all the inhabitants of the earth to worship the beast and his image. And the Lord says that, since we have kept the word of his patience, he will keep us in the hour of trial, in the hour of the Sunday law. That is why

this expression, "the word of my patience," is similar to Revelation 14:12: "Here is the patience of the saints." He is not going to take us out of the trial, but he is going to protect us during the trial.

"Hold That Fast Which Thou Hast": The Original Adventist Faith

Verse 11 is the challenge before the promise. The call in Revelation 3:11 says: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." But what was it that Philadelphia had that it had to hold fast? Its faith and its works. And what are its faith and its works? The whole message: thou hast kept my word, and hast not denied my name. The whole Adventist message of the Adventist Church of the pioneers, because that is Philadelphia.

We have to hold fast that doctrine, that word, that faith. Therefore, everyone who has turned away from that original Adventist faith has lost and is losing the crown. And unless he repents, and holds fast again what Philadelphia has, he will not have the crown of life. Here it is sealed with blood, written in letters of fire: hold fast what thou hast. And if you hold fast what you have, the promise will be fulfilled.

The Promise to the Overcomer: "My God," Three Times

The final promise, in Revelation 3:12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my

God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

Jesus repeats a phrase three times, precisely three times for the Trinitarians: he says "the temple of my God," number one; then, "the name of my God"; and then, "the city of my God." Three times Jesus repeats that his Father is not only his Father, he is his God. That is why the Trinitarians do not study this, because it does not fit that theory.

Now, you will never find a text where the Father says to the Son: "Thou art my God." We will indeed find a text in Hebrews that echoes Psalm 102, where the Father says: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Hebrews 1:10; Psalm 102:25). That is, the Father recognizes that his Son is God. Why? We already know that the Father is the head. It is interesting that this repetition that is made three times, which destroys the trinity three times, belongs to the message of the church of Philadelphia, of the pioneers, who have no reproach. Mark this: the pioneers have no reproach; Laodicea does have reproach.

The 144,000, Overcomers of Philadelphia

What does this promise mean? A pillar in the temple of my God, and he will have written on his forehead the name of God and the name of the city, which is the New Jerusalem: "God, New Jerusalem." The new name of Jesus is not revealed here, because it is a new name; we will only know it if we are overcomers.

Where does a group of people appear in the Bible who have the name of the Father and of the Son placed on their foreheads? In Revelation 14:1. The fulfillment of that promise we see there: "And I looked, and, lo, a Lamb stood on the mount Sion," precisely the city of Jerusalem, "and with him an hundred forty and four thousand, having his Father's name written in their foreheads" (Revelation 14:1). To which church do the 144,000 belong? To Philadelphia. The 144,000 are the overcomers of the church of Philadelphia, not of Laodicea. That is why we have to go back to Philadelphia. [Editor's note: the King James Version reads only "having his Father's name written in their foreheads"; many ancient Greek manuscripts, and the critical text on which most modern versions are based, include both names, that of the Lamb and that of his Father.]

"The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name" (Early Writings, p. 15).

"At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison."

Remember Revelation 13, which speaks of the death decree. "when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground."

"Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet" (Early Writings, p. 15). There is the fullest quotation, the one

that mentions both things of Philadelphia, both the promise and the matter of the synagogue of Satan, and all applied to the 144,000.

Conclusion

This promise has not yet been fulfilled. Why has it not yet been fulfilled? Because those who are going to be sealed have not finished being sealed. Those who have to enter the church of Philadelphia, through the open door, have not finished entering. Remember that the Lord does not want the death of the wicked, and he is not willing "that any should perish, but that all should come to repentance" (2 Peter 3:9). The Lord did not come sooner because he was waiting for me to enter through the door. I entered through the door between 1995 and 2012. And who are those whom he will make bow down? The synagogue: the false pastors, the false priests, apostate Protestantism and apostate Adventism.

So, the door is open, and we have not only to enter, but to remain inside: inside the most holy place, inside the commandments, inside the manna, and inside Aaron's rod; which would no longer be Aaron's rod, because Aaron was a symbol of the priesthood of Melchizedek; it would then be the rod of Melchizedek. We have to remain there and keep faithful and firm, because that is what the call says: "hold that fast which thou hast, that no man take thy crown." Do we want to remain in Philadelphia?

ELENA DE WHITE

EXPERIENCE: GENUINE OR FALSE (P.2)

The Health Reformer, 1 de Julio de 1872EXPERIENCE: GENUINE OR FALSE,
AND ITS BEARING ON INVALIDS
(PART 2)

The Health Reformer, July 1, 1872

The Lord surrounded Adam and Eve in Paradise with everything that was useful and lovely. God planted for them a beautiful garden. No herb, nor flower, nor tree, was wanting, which might be for use and ornament. The Creator of man knew that this workmanship of his hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the organs of the body. The Lord had made them for use. If happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But He who formed man knew what would be for his best happiness, and he no sooner made him than he gave him his appointed work. In order to be happy, he must labor.

Those girls who shun care in their youth, and are not disposed to bear burdens, will not be qualified for useful wives, and for the responsible position of mothers. They will surely disappoint the men who marry them. Those who are inclined to lean upon others, rather than to depend upon their God given

powers, are useless, so far as practical life is concerned. Had they in youth been disciplined to self-reliance and self-control, they would have had noble independence when they came upon the stage of action.

How can any one say they have nothing to do in this world of want, sickness, disappointment, discouragement, and despair? Are there no hearts to bless with deeds of charity? no woes and griefs to share and to soothe by words of sympathy, and tender, holy cheer? The mind engaged in this good work will be invigorated. Feelings for others' woes will divert the mind from repining, and lead to the forgetfulness of real suffering. A cheerful temper, and a hopeful mind, will do much to cure the real diseases of the system; for a cheerful heart vitalizes, and imparts health to the entire system.

Nothing to do should be regarded as a dreaded curse. Those who can eat regularly and heartily, and who have the use of their limbs, should not feel excused from useful labor. Many eat regularly, but are constantly complaining of indisposition and languor. Such need the advantages that regular employment gives, which will interest and engage the mind. By remaining inactive, they will have torpid liver, which obstructs

the circulation of the blood. Those who are on the sick list, and yet indulge the appetite in eating liberally, while they neglect exercise, do great injury to themselves. They take more food into the stomach than the system can dispose of, and convert into good blood, while they remain inactive, and the vital forces are taxed to a much greater degree than if they were engaged in earnest labor. The brain nerve power is unduly taxed, by being called to share the labor of the burdened stomach.

The inclination of some to neglect proper exercise, even when they feel indisposed, imposes a tax upon some organs, while others become feeble from inaction. The system becomes obstructed with waste matter, which it is impossible to throw off, and paralysis is frequently the result. Physical exercise is very essential for the healthful vigor of the organs of the body.

Cheerful employment will, in many cases, prove more beneficial in the recovery of health than to be treated at a water cure, while the patient continues the same indolent habits which made him so feeble as to need treatment. Those who once really awaken to individual responsibility, and realize the blessings which result from having a purpose and aim in life, will find enough to do and cannot be induced, while they live, to be satisfied to simply eat, and breathe, and do nothing to make their lives a blessing to others. They will then dread indolence worse than disease.

Those who can see nothing to live for, whose lives are aimless, and who move about mechanically, feel that labor is a burden. They lack spirit and energy. They cannot, while they feel thus, realize the healthful vigor exercise gives, and are inclined to have all their powers lost, so far as practical purposes are concerned, in dullness and leaden insensibility. The heavy torpor they experience could be overcome, if the mind-cure could reach them. They need the heart enlivened by the healthful vigor of exercise. Spare diet, having perfect control of the appetite, calling to the aid the will-power, and engaging in healthful labor, will indeed electrify the nerve-power to resist disease, which is often brought on and cherished by indolence and fashionable laziness.

Christians should feel that they have no right to be anything but well, so far as lies in their power; for the health of the body has a direct bearing on the religious character. Weakness and lassitude, which come in consequence of over-taxation of any of the organs, or as the result of inaction of some or all of the organs, affect seriously the soul. Peevishness and selfishness take the place of cheerful, hopeful, religious faith. The higher qualities of the mind are dimmed, and strong impulses control the entire being, instead of calm reason, and sanctified judgment.

Riding out in the open air, is beneficial, so far as it goes; for it is much better to be in the sunshine than to be inclosed in walls, deprived of the vitalizing air of heaven.

Riding exercise is especially necessary for very feeble invalids, and persons who are crippled, or infirm from age, and who cannot engage in active exercise in walking or working. But many who have the use of their muscles and limbs, frequently allow their exercise to consist principally in riding. They depend upon the horse and carriage to go even a short distance, because they think they will become weary if they make the effort to exercise by walking. Here many deprive themselves of real benefit to their injury. The powers of motion they exercise in getting in and out of a carriage, and in going up and down stairs, could just as well be exercised in walking, and in performing the ordinary and necessary duties of life. Some will endure great taxation in riding almost any distance; but think they have not sufficient strength to engage in domestic duties. Their difficulty consists more in their imagination than in their inability to perform. They have strength that, if put to practical use, would accomplish much good, and make the members of the family more happy. Such do not come up to the point of physical strength it is their privilege, because they do not act on their part. God has given us a work to do which he does not propose to do for us. We should move from principle, in harmony with natural law, irrespective of feeling. Many will not be able to do this all at once, but they can work to the point gradually, in faith, believing that God will be their helper, and will strengthen them to perform.

The knowledge obtained by experience that they can do some good, will give increased strength, courage, and vigor.

Exercise, in order to be of decided advantage, should be systematized and brought to bear upon debilitated organs, that they may become strengthened by use. The movement cure is a great advantage to a class of patients who are too feeble to exercise. But for all who are sick to rely upon it, making it their dependence, while they neglect to exercise their muscles themselves, is a great mistake.

Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them, fearing they shall be made worse if they labor or exercise, when this is just the change they need to make them well. Without this, they never can improve. They should exercise the power of the will, and rise above their aches and debility, engage in useful employment, and forget they have aching backs, sides, lungs, and head. Want of exercise of the entire system, or neglecting to exercise a portion of the body, will bring on morbid conditions. Inaction of any of the organs will be followed by decrease of size and strength of the muscles, and cause the blood to flow sluggishly through the blood-vessels.

Those who are feeble and indolent should not yield to inclination to be inactive and deprive themselves of air and sunlight, but should practice exercising out of doors, in walking or working in the garden. They

will, without doubt, become very much fatigued; but this will not hurt them. They will experience weariness; yet this will not injure them, but rest will be the sweeter after it. Inaction weakens the organs. And when the muscles that have been idle are used, pain and weariness are experienced because they have become feeble. It is not good policy to give up the use of certain muscles because pain is felt when they are exercised. The pain is frequently caused by the effort of nature to give life and vigor to those parts that have become partially lifeless through inaction. The motion of these long disused muscles will cause pain because nature is awakening them to life.

Walking, in all cases where it is possible, is the best exercise, because in walking, all the muscles are brought into action. Many who depend upon the movement-cure could, by exercise, accomplish more for themselves than the movements can do for them. There is no exercise that can take the place of walking. Want of exercise causes the bowels to become enfeebled and shrunken. Exercise will strengthen these organs that have become enfeebled for want of use. The circulation of the blood is greatly improved by the act of walking. The active use of the limbs will be of the greatest advantage to invalids.

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, we shall be happy, and our lives be useful. We shall not only be gaining physical strength by exercise, but the mind will be acquiring

strength. The exercise of one set of muscles, while others are left with nothing to do, will not strengthen the inactive ones any more than the use of one of the organs of the mind, if continually exercised, will develop and strengthen those not brought into use. Each faculty of the mind and each muscle have their distinctive office, and all require to be equally exercised in order to become properly developed and retain healthful vigor. Each organ and muscle has its work to do in the living organism. Every wheel in the machinery must be an active, working wheel. Nature's fine and wonderful works need to be kept in active motion. All the faculties have a bearing upon each other, and all need to be exercised, in order to be properly developed. If one muscle is exercised more than another, the one used will become much the larger, and injure the harmony of the system. A variety of exercise will call into use all the muscles and aid in their perfect development, all having equal strength to perform the distinctive work for which God designed them. Then can we comply with the exhortation of the inspired apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

E. G. W.

Catholics, Protestants and apostate Adventists are...

UNITED AGAINST THE DIVINE-HUMAN VICTORY OF JESUS

By: John García

Two Decisive Questions

The topic of today's study is the divine-human victory of Jesus. And they have nothing else but pseudo-Christians united against the sinful flesh of Jesus, against the divine-human victory.

We are going to begin with the introduction and with the question: what human nature did Jesus take when he came to this world, and how did he overcome? It is an answer on which it depends whether we can understand Jesus as our example, and whether we can appropriate the victory that Jesus had and that can also be ours.

Many bear the name of Christians today, but they are uniting not only in an organic ecumenical movement, but they are also uniting in drinking of the same wine, in this case against a doctrine, which is that Jesus had sinful flesh.

What Is Sin and What Is Temptation?

Sin is the result of falling into temptation. Jesus taught us to pray the following, which is in Matthew 6:13: "And lead us not into temptation, but deliver us from evil: For

thine is the kingdom, and the power, and the glory, for ever. Amen."

If I overcome sin, what is promised?

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Who tempts? James 1:13 says it: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Temptation does not come from God, it comes from the enemy. But the enemy tempts us through our humanity. 1 Corinthians 10:13 says that: "There hath no temptation taken you but such as is common to man." But look, the verse itself gives us the solution: "but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." So we have no ground to say: "Oh, but I can't overcome it." No: the Lord allowed you to be tempted, but he also provided a way of escape from the temptation.

The Process of Temptation According to James

Temptation, exactly, what is it? To be incited, induced, carried, driven to sin; that is, to transgress, to disobey, to nullify or to break the law. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15).

It means that first the sin occurs in the mind: first I consent to do that evil thing, and afterward, when I carry it out in a sinful act, then it brings forth death.

First we are drawn away, then we are enticed, then comes the conception in the mind, then the sin is carried out: death is begotten, is born.

Here, in this verse, you see that the fundamental element for temptation is that lust exists—concupiscence. There temptation begins: having lust, the attraction begins. But if there is no lust, there is no temptation.

What Is Lust (Concupiscence)?

According to the dictionary of the Royal Spanish Academy, the word concupiscence means a disordered appetite for dishonest pleasures. It is an appetite, a disordered taste for desires.

Why is it disordered? God created the need to eat; that is something God created in the flesh. But sinful flesh, or the lust of eating,

consists in that we want to eat things that are not healthful, that only please the appetite, and the perverted appetite. The disordered appetite, that is, the disordered taste, no longer goes according to an order, according to a law, but according to a pleasure. That is the lust of appetite.

The appetite that God created in the perfect Adam was only to satisfy the need to eat, to impel us to eat. But after sin, that appetite became a disordered appetite, a desire to eat things only for pleasure. So, since we have that lust in the flesh, temptation comes to draw us. A variety of foods, in quotation marks, of things that are eaten for pleasure is provided for us, and we are drawn by them, by the eyes, by the taste. But we do not analyze whether that, although it tastes good, really supplies the nutrients I need and supplies no antinutrient.

Antinutrient we call everything that does not nourish, but harms: some chemical or any other thing that does harm. It can be a chemical coloring, it can be an animal fat, it can be excessive amounts of sugar. We have to distinguish: the good desire that God created, hunger; and the perverted desire, which is the perverted appetite, lust. From there we are drawn. That is temptation. If we go to the original words, in Greek it is *epithymía*, which is desire, passion, covetousness.

Being Drawn Is Not Sin

The attraction, the temptation in itself, is not sin. According to James, sin appears when it is conceived. That is, we are drawn, and

being drawn is not sin; but when I am enticed and I conceive, there sin begins.

Enticed, we are already ensnared, there is no turning back, it is already the point of no return.

Christ and said to him: "If thou be the Son of God, command that these stones be made bread" (Matthew 4:3). Circumstances can also tempt us. Why? Because circumstances have access to our mind.

Now, from within it comes, and Jesus Christ also says it in Matthew 15: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things," note the phrase of Jesus, "which defile a man" (Matthew 15:19-20). That is, notice, sometimes the enemy does not need to tempt us: our own heart tempts us.

This is according to the Scripture at the moment in which we are now, not before, when God created us. When God created, obviously temptation came only from Lucifer.

The Lust of the Heart and of the Eyes

The lust of the heart is also spoken of in other places: "Wherefore God also gave them up to uncleanness through the lusts of their own hearts" (Romans 1:24). Remember that the heart is the mind.

«TEMPTATION · JAMES 1»

BEING DRAWN IS NOT SIN

Attraction is not sin. Sin begins when **we are enticed and conceive.**

WHERE IT COMES FROM:

- From without: the tempter and circumstances (Mt 4:3)
- From the heart, which is the mind (Mt 15:19)
- From the eyes, memory and habits (Num 11:5)
- From the flesh: the law of heredity (Ex 20:5)



THE VICTORY: Human weakness is united with **divine strength.**



Tempted From Without and From Within

So, lust, that attraction, where does it come from? From both places. From outside it comes when the tempter came to Jesus

Genesis 8:21: "the imagination of man's heart is evil from his youth." And 1 John 2:16 also says it: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." There is a lust, an evil desire, in the flesh. The lust of the eyes has to do with the mind: the desire to see evil things. We are drawn from outside, by the heart, which is the mind, and by the eyes.

That is why Deuteronomy 4:19 speaks to us of this. "And lest thou lift up thine eyes unto heaven," attention, eyes to heaven, "and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them." Who drives you? Your heart and the enemy.

Tempted by Memory and by Habits

Or if we are going to speak of the imagination, look at Numbers 11:5, the experience of the people of Israel in the wilderness. It says: "We remember," notice, the memory, "the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick." And it goes on to say: "But now our soul is dried away: there is nothing at all, beside this manna, before our eyes" (Numbers 11:5-6).

That is, they were complaining because they remembered that in Egypt they ate appetizing food. Look, it speaks of the fish, the meat, and then it speaks of the

seasonings. The cucumber and the melon have a sweet flavor. The leeks, the onions and the garlic are flavors to season food, with which they seasoned the meat. They were eating the manna, which had almost no flavor, because it tasted only like wafers made with honey, just a little sweet. And that memory of the flavors they used to have led them to rebel against God: we don't want manna, we want meat.

See how they were tempted also: by their imagination and by their memories in the mind. The enemy had nothing to do at that moment.

Peter speaks of those who have "an heart they have exercised with covetous practices" (2 Peter 2:14). These are accustomed to covet. There are people who have a heart like that, exercised in evil, and we are in a weak situation. That is why Jeremiah 13:23 says: "Can the Ethiopian change his skin, or the leopard his spots?" It is a rhetorical question where the answer is no, and then Jeremiah makes it understood like this: "then may ye also do good, that are accustomed to do evil."

The Lust of the Flesh and the Law of Heredity

Besides the heart, which we already see is the mind, there is the flesh. 2 Peter 2:18 says it: "they allure through the lusts of the flesh." There are not three types of lust, but lust in three places of the human being: in the mind, in the eyes and in the flesh. The flesh means our body. In all those places there are evil desires.

Look at what Romans 7:23 says in relation to the flesh: "But I see another law in my members, warring against the law of my mind." Who wins in this battle between the law of the members and the law of the mind? According to Romans 7, in the man who is a Pharisee, who does not yet know Jesus, the law of sin that is in the members wins, because it says: "and bringing me into captivity to the law of sin which is in my members."

This law, through the commandment, is what produces lust. The same Romans 7, verse 5, says: "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." How is this, that the law produces it?

Remember the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God," attention, here comes the part, "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Exodus 20:4-5). In the law it is established that the iniquity the fathers commit will be transmitted to their children. That is the law of heredity. That is why Paul says that the desires of the flesh are through the law, because the second commandment of the law of God establishes the law of heredity.

Intent or Tendency: Synonyms of Lust

Lust is also called intent or tendency. There are synonyms in the Bible, and the Bible has to be studied by synonyms. The Reina-Valera of 1909 says: "For the intent of the flesh is death; but the intent of the spirit, life and peace: Because the intent of the flesh is enmity against God" (Romans 8:6-7). Now, the Jerusalem Bible says: "the tendencies of the flesh are death." We see that the words tendency and intent are synonyms. Sinful flesh has tendency or intent, and that is also called lust.

Human Weakness United With Divine Strength

Now, the Spirit of Prophecy says: "The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ!'" (Ellen G. White, Messages to Young People, p. 114).

The victory is divine-human. The human without divinity overcomes nothing.

There is the key. What we have studied up to now is all the human weakness. How is it overcome? Divine strength is needed, that divinity come upon the flesh. The tendencies in the flesh, we already saw, come from the paternal genes we inherited:

visiting the iniquity of the fathers upon the children. "The enemy is on the track of every one of us, and if we would resist temptations which assail us from without and from within, we need to make sure we are on the Lord's side" (That I May Know Him, p. 301).

Adam Was Tempted Without Lust

How was Adam tempted? From outside, because Adam did not have lust when he was created. "And God saw every thing that he had made, and, behold, it was very good" (Genesis 1:31). Adam sinned knowingly. Romans 5:14 says it: "even over them that had not sinned after the similitude of Adam's transgression." Adam's sin was one of rebellion, not of lust, because Adam did not have lust.

We have inherited sin, the fallen nature. We cannot understand the things that are of the Spirit of God: "But the natural man receiveth not the things of the Spirit of God" (1 Corinthians 2:14). By nature we are "the children of wrath" (Ephesians 2:3), and we are tempted.

Conversion Changes the Mind, Not the Flesh

When we are converted in Christ, the flesh does not change. What is it that changes, then, in conversion? The mind. Because that is what it says: to be born of the Spirit, not to be born of flesh. When we have a new birth, it is a birth of the spirit, and the spirit is our mind. So it is a new mind, a new heart: "Give me a new heart, Lord; give me a new mind; give me new desires."

The Flesh That Jesus Took

What flesh did Jesus take when he came? The Bible says in John 1:14: "And the Word was made flesh." But Paul is more specific in Romans 8:3: "God sending his own Son in the likeness of sinful flesh." Jesus did not take the flesh of Adam. Jesus took our flesh, the sinful flesh, the flesh that has lust. That is, Jesus had lust, but watch: in the flesh, not in the mind, not in his eyes.

Galatians 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Christ is the seed of Abraham, because he had the genes, the seed, the sperm of Abraham. Hebrews 2:16 says: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." In the original, the word seed in Greek is sperm; it means that he took the genetics of Abraham.

Of the Seed of David According to the Flesh

Romans 1:3 also says it: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." And what material was used for the human nature of Christ? The seed, the genes of Abraham; not those of Adam before sinning, but those of Abraham, or those of David. That is, he had the flesh of Abraham and the flesh of David.

Acts 2:30 also says it: "God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts 13:23: "Of

this man's seed," of the seed, of the sperm of David, "hath God according to his promise raised unto Israel a Saviour, Jesus." And Revelation 5:5 says: "behold, the Lion of the tribe of Juda, the Root of David, hath prevailed." And Revelation 22:16 says it: "I am the root and the offspring of David."

"Like Every Child of Adam"

Sister White could not say anything other than what she says in *The Desire of Ages*, page 49: "Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors."

Jesus knew what he had in his flesh. The law of sin, from Romans 7:23; the desires, from Ephesians 2:3; the appetites, from Colossians 2:23; and the passions, according to Galatians 5:24: "And they that are Christ's have crucified the flesh with the affections and lusts." All those things that normal, sinful human flesh has, Jesus had. Hebrews 2:17 says: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same" (Hebrews 2:14).

Galatians 4:4 also says it: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." Of which woman? Of Mary.

That is, the flesh of Jesus he took from Mary, and the flesh of Mary was sinful flesh. Jesus knew it, because he himself said it in Matthew 26:41: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Tempted in All Points According to Our Likeness

How was Jesus tempted? Did Jesus suffer temptation? Yes: he "himself hath suffered being tempted" (Hebrews 2:18). Was he tempted like Adam or like us? The Bible is clear that he was not tempted like Adam, but like us: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

Inspiration says that he felt all the force of the passion of humanity, but that he never yielded to temptation; that is, he never submitted, never fell, never failed in temptation. In *Selected Messages*, volume 1, page 271, it says that Jesus understood the reach of the strength of indulged appetite and of unholy passions. He understood, he experienced, he felt: if he had sinful flesh, he had by inheritance perverted appetite in his flesh. Jesus understood, he felt the power of sinful flesh, but he never sinned.

He Subjected His Desires to His Mission

Why? Because every day he subjected his desires strictly to his mission. That is what *The Ministry of Healing* says, page 19. That

is, Jesus had desires that did not go according to his mission, but he subjected them. What did he do? He subjected his body to his mission. That is, he said: "I have to keep the commandments of God, and even if my body asks me the opposite, I am going to do what the commandments of my Father say."

Sister White says, in *The Adventist Home*, page 281: "I saw that Jesus knows our infirmities and has Himself shared our experience in all things but in sin." That is, he has not sinned, he has not transgressed the law, because sin is the transgression of the law. In another quote, from *The Acts of the Apostles*: he was "tempted and tried as men and women of today are tempted and tried, yet living a life free from sin" (*The Acts of the Apostles*, p. 472), that is, free from transgressing.

That is why Jesus, when tempted, teaches: "Christ teaches us to bring the lower nature into subjection. His whole life was an example of self-denial" (*The Desire of Ages*, p. 149).

The Lust That Tortured His Spirit

Jesus had to feel the shame of sin, and the defiling lust of transgression tortured his spirit (*The Desire of Ages*, p. 111). From where did the lust torture his spirit? From his flesh. Because to me, to you, to any of us, another person's lust does not affect us. When it says that this lust tortured his spirit, it was all the lust that he had inherited from his earthly ancestors, which was necessary. He had to overcome it to pay for our sin, to give us freedom and to give us an example.

The Temptation of Appetite in the Wilderness

How did Jesus Christ face the temptation in the wilderness? The morning devotional *Our Father Cares* says: "It was not the gnawing pangs of hunger alone which made the sufferings of our Redeemer so inexpressibly severe. It was the sense of guilt which had resulted from the indulgence of appetite that had brought such terrible woe into the world, which pressed so heavily upon His divine soul.... 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" (*Our Father Cares*, p. 180).

Note this: his divine soul felt the weight of the pressure of lust. It is saying that when Jesus went to the temptation in the wilderness, because it is speaking of the leading temptation, the temptation of appetite: if man could overcome this temptation, he could triumph on every other point. That is, Jesus already had in the wilderness, in the 40 days of fasting, the burden of the sins of the world upon him. It was not in Gethsemane or on the cross that he only then received the burden. No, sir.

Mortal as Man, Fountain of Life as God

Selected Messages, volume 1, page 271: "He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world, which had brought upon man inexpressible suffering." He felt

it; that is the key word: he felt, he understood, he experienced.

"While as a member of the human family He was mortal, as God He was the fountain of life for the world." That is what The Desire of Ages says (p. 484). That is the condition of Christ, brethren. And he had those two things united, inseparably united.

Since he was tempted, what virtue does that give him? It gives him the power to succour, says Hebrews 2:18: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted"; and to be touched with the feeling of our infirmity.

Without Sin, by the Power of the Father

How was Christ tempted, like Adam or like us? We had already seen it: in all points according to our likeness. Could temptation overcome Christ because of his nature? No, because he was without sin: "Who did no sin, neither was guile found in his mouth" (1 Peter 2:22). Was Christ like Adam or like the children of Adam? We had also already read it: like every child of Adam, he accepted the results of the great law of heredity.

By which power? If Christ had sinful flesh like us, how is it that he did not sin, and we do sin? Because he had a power: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). "The words that I speak unto you I speak not of

myself: but the Father that dwelleth in me, he doeth the works" (John 14:10).

Jesus Christ overcame by the power of the divinity that was given to him. And in this he gave us an example: "For I have given you an example, that ye should do as I have done to you" (John 13:15). "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Peter 4:1-2). We can follow his example of victory if we receive, if we accept, if we ask for the same divine power that he had.

That Christ May Dwell in Your Hearts by Faith

Look, Ephesians 3:14 tells us that: "For this cause I bow my knees unto the Father of our Lord Jesus Christ." That is, Paul was praying for this. Why? "Of whom the whole family in heaven and earth is named, That he would grant you," there is the reason for the prayer, "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Ephesians 3:15-16). That is, note: "That Christ may dwell in your hearts by faith" (Ephesians 3:17).

This is interesting. It does not speak only of the victory over sin, but of what the Holy Spirit is. It says: to be strengthened with might in the inner man by his Spirit, the Spirit of Jesus. But then it says "that Christ may dwell": if you receive the Spirit of Jesus, it is the same as Christ dwelling by

faith. That is, who dwells? Christ. What do we have? The Spirit. But what person do we have in having the Spirit? Not a third person; we have the person of Christ. Christ dwells by faith in our hearts.

And what happens if Christ dwells in my heart? "That ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge," and attention, because the answer is in the final part, "that ye might be filled with all the fulness of God" (Ephesians 3:17-19).

Filled With All the Fulness of God

That is, if Christ dwells in my heart, if the Holy Spirit, the Spirit of Christ, comes to my heart, that is, if Christ comes to my heart, we will be filled; not with a percentage of the fulness of God, but 100%, all the fulness of God, all that fulness that dwelt in Christ. Because remember that Colossians says: "For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). That is why Christ overcame: because in him, in his body, dwelt the fulness of the divinity.

But that fulness of the divinity that gave Christ the victory over sin is also offered to us, that we may be filled with that fulness. And if we are filled, because we have the Spirit of Christ and because Christ is in our heart, then we will be able to overcome. We can overcome like Christ, because we have the same power as Christ.

That is, Christ came to have our flesh to show us, among other things, that having that flesh, but also uniting the divine power, that flesh can be overcome. When he did that, he is saying: "Look, you too can overcome as I overcame, but you need what I needed, which is the fulness of the divinity. If you receive the fulness of the divinity, you will be able to overcome as I overcame."

"By Nature" in Him, "by Grace" in Us

That is what Waggoner also says in this quote: "Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts so that we may be filled with all the fullness of God. ... having suffered all that sinful flesh is heir to, He knows all about it and so closely does He identify Himself with His children that whatever presses upon them makes a like impression upon Him and He knows how much Divine power is necessary to resist it, and if we but sincerely desire to deny 'ungodliness and worldly lusts,' He is able and anxious to give to us strength 'exceeding abundantly, above all that we ask or think.' All the power which Christ had dwelling in Him by nature, we may have dwelling in us by grace, for He freely bestows it upon us" (E. J. Waggoner, *Christ and His Righteousness*, pp. 29–30).

All the power that Christ had dwelling in him by nature, by inheritance, because he was the Son of God, we can also have dwelling in us by grace. But the power is the same.

Brethren, this is Christ and his righteousness. This is the message they preached in 1888. This is the message we need, not only we, but the whole world: to know that sin can be overcome, but not by our power, because we have no power, but by the power of the divinity of Christ. And now, if I have Christ in my heart, if Christ dwells in our hearts by faith, I have the same power as Christ and I will be able to overcome as Christ overcame.

A Superabounding Power

What does it mean? We do not have a distant Saviour who overcame with advantages that we do not have. He took the sinful flesh, the seed of David; he felt the force of passion and of appetite; he subjected his desires to his mission, and he overcame by the power of the Father who dwelt in him, by the power of the divinity. And that same power that he had by nature, we can have by grace, and we will be able to overcome everything that he overcame. No matter how much lust we have, no matter how many sins we have committed: we now have the power that is superior to sin.

That is why it says: "But where sin abounded, grace did much more abound" (Romans 5:20). The Lord Jesus did not give us a power sufficient to overcome sin. He gave us superabounding power, not only to overcome sin, but beyond. That is, the power that God gives us is much more superior, a thousand times more superior

than the power of sin, because he gave us all the fulness of the divinity, all of it.

If there were a mathematics, perhaps with 10% of the divinity it would be enough to overcome sin; but he did not give us 10%, he has given us 100%. That is the message that tells us that sin can be overcome in Christ, as we read in Ephesians: it can be overcome if we have Christ in our hearts. We give glory to God when we realize that the Bible always reveals the truth if we read it as it expresses itself, without human interpretations.

Conclusion

So, my brethren, we must go deeper and deeper into this message. Only if we understand it do we know how to ask, because if we do not believe in this, we will not ask for this.

In the Bible stories we have that illustration. Two blind men cried out: "Thou Son of David, have mercy on us." They came to Jesus, and he asked them: "Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you" (Matthew 9:27-29). God is going to give us according to our faith. If we have faith that in Christ we can overcome everything, he will give us according to our faith. If our faith is not able to see further, we will receive nothing but that, and that will not be enough, because we do not have enough faith in Christ. We have to have the faith that we can overcome sin.

Catholics, Protestants and apostate Adventists are...

UNITED AGAINST THE SINFUL FLESH OF JESUS

By: John García

The Promised Seed

We are studying "The Humanity of the Messiah in the Face of the Doctrine of the False Prophets: All United Against the Sinful Flesh of Christ." God announces a Messiah fully human and fully divine, born by divine power in sinful flesh. The false prophets present either a merely carnal seed, or a God without real humanity: the two false doctrines.

Genesis 3:15, the protoevangelium: "I will put enmity between thee and the woman, and between thy seed and her seed." The seed is the offspring: a son of Eve would come who would overcome, the Messiah. Right there is the false prophet too, the seed of the serpent.

To Abraham: "In thy seed shall all the nations of the earth be blessed" (Genesis 22:18; see also Genesis 12:3, Genesis 18:18). From the nature of Abraham the deliverer would come: Paul, in Galatians 3:16, says that he is Christ.

Isaac, the promised seed, is born by divine begetting, because Sarah's womb was dead. What flesh would he have? The sinful flesh of Abraham and Sarah. Ishmael, the son of the slave woman, is only a son of sinful flesh: a false Messiah without divine begetting.

What is sinful flesh? Human nature like ours, with evil desires in the flesh, not in the mind. God created them with holy flesh, but when Adam sins his nature changes. The Messiah would have the nature of Eve after she sinned, like that of Abraham, and also divine nature; like Isaac, a sinful seed begotten by divine power.

Jacob, Moses and the Tabernacle: The Figures of the Messiah

Jacob, fleeing, sleeps on a stone and dreams of a ladder from earth to heaven, with angels ascending and descending. Jesus Christ, in John 1:51, identifies himself with it and says to Nathanael: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Not one rung is missing to reach the ground: divine nature, because he is the Son of God, and human nature, with sinful flesh, because he is the Son of man.

Also to Moses, in Exodus 3:1 to 6, with the burning bush: the fire is the divinity; the bush with its thorns, the humanity of the Messiah. That is what John 1:14 says: "the Word was made flesh," and Romans 8:3: "God sending his own Son in the likeness of sinful flesh."

The same we see with the Passover lamb, perfect and without blemish, but a creature: divine character wrapped in sinful flesh. At the supper Jesus says: "this is my body, which is broken for you" (1 Corinthians 11:24). The bread is his humanity.

Jesus did not sin, because sin is the transgression of the law, but his human nature had sin. He never sinned, not even in thought: his flesh had the desires of the flesh, not his mind. That is why he was tempted like us.

The tabernacle also symbolizes Christ. Exodus 25:8: "And let them make me a sanctuary; that I may dwell among them." John 1:14 is translated "tabernacled": God dwelt in a temple of sinful flesh. And in us: "your body is the temple of the Holy Ghost" (1 Corinthians 6:19). The pagan temples had plural gods, which were demons: "the things which the Gentiles sacrifice, they sacrifice to devils" (1 Corinthians 10:20).

Samuel repeats Isaac: Elkanah and Hannah had no children; it is Hannah who has faith. Samuel is begotten by divine power, but in sinful flesh. Peninnah, like Hagar, had many children only of the flesh. Samuel, the prophet, is a type of Christ.

David, Babylon and Daniel

To David, in Second Samuel 7:1 to 16, God tells him that his seed would come from his own bowels: "which shall proceed out of thy bowels" (2 Samuel 7:12-14). He seems to be speaking of Solomon, but the kingdom in him will be eternal: "And thine house and thy kingdom shall be established for ever before thee" (2 Samuel 7:16; see also 1 Chronicles 17:11-14). Solomon's kingdom

came to an end: it speaks of the seed of David according to the flesh, which according to Paul in Romans 1:3 refers to the Son. And in Psalm 51:5 David says: "in sin did my mother conceive me" (Psalm 51:5). The Messiah would have sin inherited in the flesh, and the Catholics do not accept this truth

Babylon is still missing. In Daniel 7 (Daniel chapter 7, verses 13 and 14): "behold, one like the Son of man came with the clouds of heaven" (Daniel 7:13). He is the one whom Nebuchadnezzar had seen before, in chapter 3, "like the Son of God" (Daniel 3:25), saving Shadrach, Meshach and Abednego. He is the Son of man because he is the son of Adam, of Abraham and of David according to the flesh.

In the Babylonian Empire, the wise men said of Nebuchadnezzar's dream: "there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh" (Daniel 2:11). It is the doctrine that modern Babylon believes to this day: God does not dwell in sinful flesh. The gospel is its antithesis: "the Word was made flesh, and dwelt among us" (John 1:14). In the Babylonian mind there is no room for God having a Son, or for him taking sinful flesh and not sinning: Daniel 2:11 joined with Daniel 7.

Daniel lasted until the Persian Empire. In Daniel 9 the Messiah the Prince is shown to him: "to finish the transgression, and to make an end of sins" (Daniel 9:24). He would finish it because he would come in sinful flesh and, against the Babylonian, Persian, Greek, Roman, worldly doctrine, would never sin.

That is why Paul, in Hebrews, says:
"Through faith we understand" (Hebrews 11:3). That Adventist doctrine is complex? No, this is Bible; we are not even quoting Ellen White. It is understood by faith, and it is simple because the divinity is more powerful than sinful flesh. What is complex is the lack of faith: we are "slow of heart to believe all that the prophets have spoken" (Luke 24:25).

What the Apostles Teach

Romans 8:3: being in sinful flesh, he "condemned sin in the flesh." He did not sin: the power of the divinity prevented him. "I don't have that power." A lie: we do not have it by nature or inheritance, but we do by faith.

In the Roman Empire, Mary did sin: she says that God is her Savior, and the Bible says: "no, not one" (Romans 3:10). Jesus inherited the sin in the flesh from Mary; he did not sin because he was born with the divine power, and Mary was born like any human being.

In the New Testament, John 1:14: "the Word was made flesh"; Romans 8:3: divine, he took human flesh, not holy, but sinful. Paul elaborates what was said to Abraham in Genesis 12. Galatians, chapter 3, verse 16: "And to thy seed, which is Christ," not Isaac or Jacob. Hebrews 2:16: "he took not on him the nature of angels; but he took on him the seed of Abraham." Romans 1:3: made of the seed of David according to the flesh, and not of Adam before the fall. This is Romans chapter 1, verse 3.

"Full of grace" means without sin? An interpretation out of context: Luke 1:28,

"Hail, thou that art highly favoured." All of us can be full of grace: "that ye might be filled with all the fulness of God" (Ephesians 3:19). To the woman taken in adultery Jesus said: "go, and sin no more" (John 8:11): by faith we can stop sinning. "The wages of sin is death" did not free Mary from sin. Jesus acquired his flesh and his blood: of sin.

Acts 2:30: "of the fruit of his loins, according to the flesh, he would raise up Christ"; what was said to David referred to Christ. Acts 13:23: "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." Revelation 5:5: "the Root of David"; Revelation 22:16: "I am the root and the offspring of David." It does not matter what you or I say, but what Scripture says.

The Inheritance and the Flesh of Jesus

The Spirit of Prophecy says that Jesus Christ accepted the results of the law of heredity (The Desire of Ages, p. 49). Hebrews 2:14 to 17. Hebrews 2:14: "the children are partakers of flesh and blood, he also himself likewise took part of the same." And verse 17: "in all things it behoved him to be made like unto his brethren" (Hebrews 2:17).

Romans 7:23 and 25: the flesh contains the law of sin: "I see another law in my members, warring against the law of my mind" (Romans 7:23). The law of sin governed the flesh of Jesus, not his mind. As "Through faith we understand," Jesus said that one must be born of water and of the Spirit, and Paul says in First Corinthians

that only the spiritual man understands spiritual things.

Ephesians 2:3 speaks of evil desires in the flesh, and so does Colossians. Galatians 5:24: "they that are Christ's have crucified the flesh with the affections and lusts."

Galatians 5:19: "Adultery, fornication ... drunkenness, revellings" (Galatians 5:19-21). As verse 24 says, Jesus "condemned sin in the flesh": he crucified the sins that he inherited from his ancestors.

The list of ancestors shows the sins transmitted to Jesus through Mary: Rahab, Ruth the Moabitess, David, Abraham. Who emphasizes that Mary did not sin? The Catholic Church, not the Bible. She overcame her sinful flesh by faith, by virtue of the justification of Christ.

Jesus felt hunger, fear, anger, pain, he wept; he felt intemperate hunger, the desire for intemperance in his flesh. The evil desires of Galatians he had, but he crucified them, as we are asked to do in Galatians 5:24. Matthew 26:41: "the spirit indeed is willing, but the flesh is weak": he knew that he had a weak, sinful flesh.

Galatians 4:4: "God sent forth his Son, made of a woman, made under the law": the matter of his humanity came from Mary. He was born under the law "To redeem them that were under the law" (Galatians 4:5), under condemnation; Mary too was redeemed.

Second Corinthians 5:21: "For he hath made him to be sin for us, who knew no sin" (2 Corinthians 5:21). He inherited the sin in the flesh and the sin of all of us was laid upon him: Isaiah 53, "the LORD hath laid on him the iniquity of us all" (Isaiah 53:6).

The Spirit of Antichrist and the Councils

Rome does not accept that the Son of God has sinful flesh. First John, chapter 4, verses 1 to 3: "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist" (1 John 4:1-3). I have said it often enough: Jesus did not sin, but he had sinful flesh. One needs to be born again.

The councils, between the fourth and seventh centuries, defined that Christ is one person, truly God, truly man, but none of them teaches sinful flesh. At Nicaea it is confessed that he became incarnate. At Constantinople, in 381, a complement to the Trinitarian doctrine, Apollinarianism was condemned, which denied Christ's human soul. At Ephesus, Nestorius separated Christ into two subjects; the council affirmed one subject and the divine motherhood of Mary. The Theotokos, which already existed, becomes official at Ephesus, in the year 431: the omega apostasy, and through it the Catholic Church is born. At Chalcedon, in the year 451, against Eutyches and monophysitism, one Christ in two natures, without confusion, without change, without division, without separation. But it has already been established that this humanity is without sin and that Mary is the mother of God; from there Rome taught the Immaculate Conception, a dogma in 1854. Constantinople II, in the year 553, underlines the unity of the person. In the year 680 two wills are defined. Lateran, in the year 649, the synod of Pope Martin I against monothelitism; Constantinople III approved its doctrine.

The Truth Restored and Rejected Again

Protestantism brings the Catholic doctrine and does not understand this. Adventism, in 1844, restores the truth that the Catholic Church cast to the ground at Ephesus and Chalcedon. But in the 1950s, through alliances with Protestantism and later with Catholicism, the Adventist Church turns back: the

restoration of the pioneers and the Spirit of Prophecy is rejected in order to unite with apostate Protestantism and apostate Catholicism in one and the same false doctrine: Jesus did not have sinful flesh. That is why they have united against the sinful flesh of Jesus.

Conclusion

It is up to you to pray to the Lord to give you faith to believe all that the prophets have spoken;

not what the councils, the bishops or the priests have said. If they do not accept the word of Christ, as Abraham says in the parable, neither will they be persuaded though one rose from the dead (Luke 16:31). Let us go on with the firm faith that Jesus overcame sinful flesh; he never sinned. He had the sin in the flesh, but he did not sin. And we, by the same power, can also overcome our sinful flesh. May God bless us.

«THE HUMANITY OF CHRIST»

UNITED AGAINST HIS FLESH

Catholics, Protestants and Adventists deny that Jesus came in sinful flesh. He had it, but never sinned.

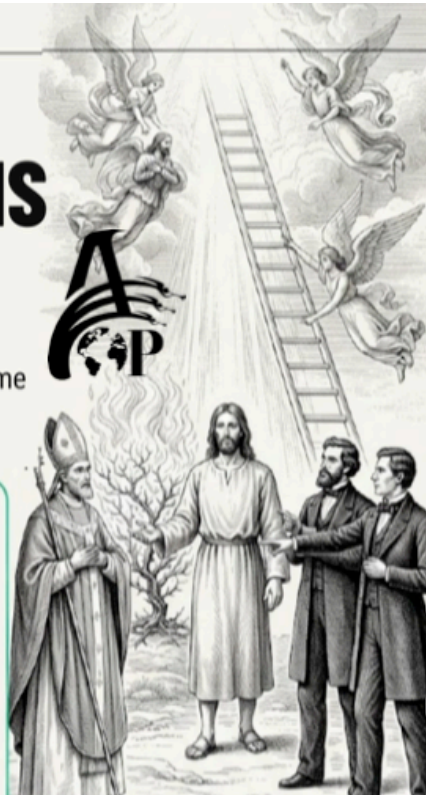
WHAT IT TEACHES:

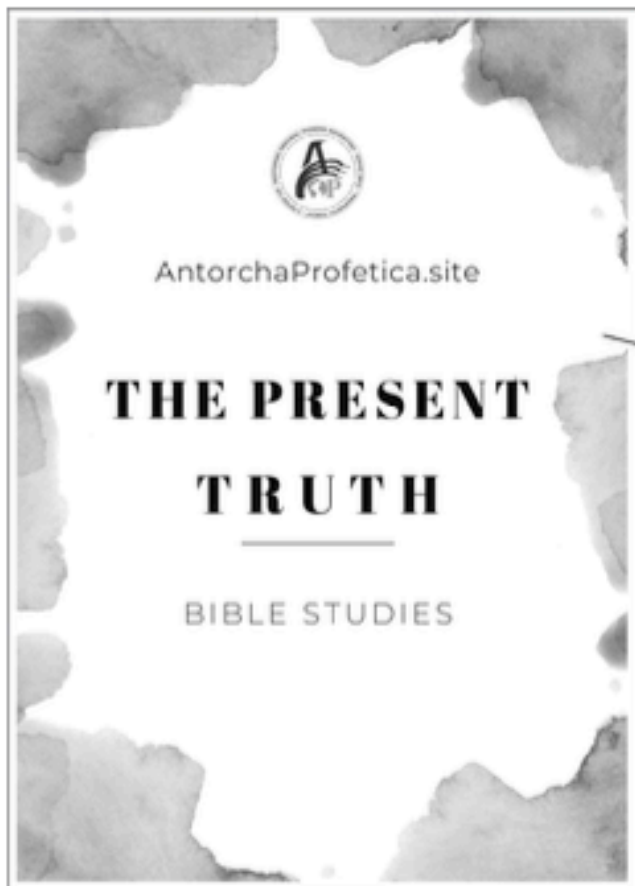
- Seed of Abraham and of David according to the flesh (Rom 1:3)
- In the likeness of sinful flesh (Rom 8:3)
- Ephesus (431) and Chalcedon (451) denied it
- Restored in 1844, rejected in the 1950s

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ROMANS 8:3
He condemned sin in the flesh;
by faith, we too overcome.





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