

70!!!!!!!-THE 144 THOUSAND WILL RECEIVE THE POWER TO BECOME SONS OF GOD - John 1- ATONEMENT

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? * He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. * In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

The peace of Christ, beloved brethren, the little flock of the Lord Jesus Christ! We greet all those who want to be reflected in these words we have just read. We are in the solemn day, the main solemn day, a crucial day of the plan of salvation, which is the Day of Atonement. We are gathered together, as the commandment calls for on this day, just as the disciples were gathered in the upper room on the day that pointed to the solemnities of the Lord, on the day of Pentecost, 2000 years ago. Although these annual solemnities or annual sabbaths are prophecies and point to a future fulfillment, that is not why they should be ignored. The reality is that the little horn has stolen these feasts or solemnities from God's people. The Lord in the past has also taken away the right to celebrate, and we do not speak of that celebration of the charismatics, but we refer with these words in the sense of keeping these solemnities and meeting with God. The Lord, in the past, as I was saying, has taken away the right of the people of Israel after they, having refused to enter Canaan, the Lord for 40 years has forbidden, has withdrawn this enormous blessing that He had given as a gift just like the Sabbath is a gift, it belongs to God, it is a gift. It is perhaps the most important blessing of all the law of God. It is a gift from heaven so that the creatures can be happy. In the same way, the festivals are contained in the same commandment, the fourth commandment, because they are called Sabbaths. They are also Sabbaths, they are meetings, they are periods of rest from secular work to meet the Creator and Savior, Christ Jesus. He has sanctified the Sabbath and He comes to His people, to His church, who gather in reverence and wait for Him on His seventh day, on His holy day. Likewise, He has sanctified the annual Sabbaths, the solemnities. That means that His presence will be in these appointed times, in these spring, summer and autumn times, that in these specific days Christ will come to those who understand and gather in holy congregation. Even if you are alone there in your home keep these days holy. They are times that do not belong to us, they belong to God. He to whom these words are new, those who perhaps hear these words and are from Laodicea and do not understand, can read Leviticus 23 and can see that about six times the Lord calls them "My feasts", or "My solemnities". They are not of the Jews, they are of God, but God is going to give them again only to those who want to wake up from the Laodicean sleep. These feasts cannot be a blessing for Laodicea, they are for Philadelphia, they are for those who wash their robes in the blood of the Lamb, they are for those who honor God every day and whose only purpose of life is to be instruments or collaborators in the hands of the Savior for the salvation of other souls. To these are given the blessing and privilege of entering into His counsels, says the Bible. Not everyone has that

privilege. To enter into the counsels of the Most High means to participate in His meetings, in encounters with Him. It is when He comes and counsels with His people that He pours light, understanding, and spiritual power; He pours His Spirit in these meetings. The servant of the Lord, Ellen White, has written, without her having understood because it was not for her time, but inspired by the Lord, she has written, "let all the people participate in these annual meetings". This is what she called them. She may not have known that these were valid times, but they, inspired by the Lord, have established annual meetings exactly in spring and autumn. We are today in autumn, we are in the Solemnity of Atonement and the Lord, as He is going to awaken the five wise sleeping virgins, He is going to give them ray by ray of light, and He is going to reestablish the Temple of truth in their minds and He is going to convince them of these meetings, of the spiritual assemblies that He has established, not only every week, once a week, but once a month on the new moons and three times a year on the annual solemnities or on the annual Sabbaths, as they are called, also daily during the watches. Every quarter of a day is a spiritual moment where God answers prayers in a very powerful way.

On this occasion, in this service of Atonement, we have said in last night's recording of the beginning of this solemnity, that we were going to read and comment on the Word that the Lord gave us at the beginning of this Day of Atonement. He has given us Psalm 45, a Psalm that is very important to understand. We have recorded it for those who have not heard. We invite them to listen first to this recording, it lasts only one hour and the Lord has given us at the same time John chapter one. It is an extremely important word and in these Bibles that we have here in the sanctuary where we meet with the Lord, where there are about 11 Bibles of different translations and we open the Bibles at random, the Lord always speaks to us His word that matches with the event, matches with the need of our souls, with the questions that we ask Him. On this occasion, the need of the church is that on this day its sins must be forgiven, the clothes of each one, of each soul, must be washed. Evidently, today is a symbolic day, a typical day that has an antitypical fulfillment. We are both in the symbol and in the fulfillment, because we are in the great antitypical day, as Ellen White says, from 1844 until today. This time has been left by the Lord to overcome any inherited or acquired character traits in our lives. It is the time to overcome as Christ has overcome. This is what Christ is expecting from His people. That is why He is our High Priest after the order of Melchizedek, because He is there with His precious Blood to blot out, to forgive and to erase from our books of deeds all the sins we confess and forsake in sorrow. It is the main work of the sanctuary. It is the work without which no one will see God. Without attaining entire sanctification, that is, victory over sins, no one will see God, says the Bible, without sanctification. We have begun with these solemn words of Psalm 15 because it is the psalm given to us by the Lord at the beginning of this main service of the Day of Atonement; we have opened the Bible in praise. In the center of the two pages, exactly in the center of other psalms, is Psalm 15. It has part on the left page and part on the right page. And it is exactly about the overcomers, those who must overcome. It is the question, "Who shall dwell in thy tabernacle? Who shall dwell in the mount of his holiness?" It is about, according to Revelation 14, the 144 thousand - the human overcomers, sinners, even from Laodicea, who have awakened to the

words that Christ Jesus has given through the third Elijah, through His watchmen. They have awakened and have recognized the Laodicean state and have recognized that they know nothing, that for nothing they have believed themselves to be rich in the truth, that they are poor and that they need the truth preached from the mountains, the good news published from the mountains by the third Elijah. And here they say the requirements for those who want to be part of the most blessed and most special group of all the redeemed, those who will be made the bride of the Lamb and who will be with Christ for eternity. We must meditate on these words and in a special way I am going to comment only on one word mentioned here. I am not going to comment on all these verses, we have commented on them many times. In verse two it says, "He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart". I would like to emphasize that the work that Christ does is the work of purifying the conscious and the subconscious, the mind, the very motivations of every act. It says here that the overcomers must come to speak the truth... Where? Not in their mouths. This even liars can do. Even Satan can speak truth, although he is the father of lies. He has come with the Bible to the Lord Jesus. But here it does not say to speak truth with sound, but to speak truth in the mind. The heart is the mind; in the depths of your mind, in the very motivation that only each one knows it and that we hide it many times from men, but we cannot hide it from the eyes of Him who sees everything and weighs our hearts. It is in the heart that we must speak the truth. It is the heart, it is there, in the depths, that deeds and words are born. It is there where is the seat of the motivations that we have, where Christ, in the first place, wants to cleanse. Those who will clean their lives only on the outside, like the Pharisees, will be called by the Lord "whited sepulchers", whitened only on the outside. That is why the Lord needs us to be pure and holy inside. And now to the message we have promised, the message we have received from the Lord Himself. We have opened the Bible in the worship service at the beginning of this day and the Lord has given us the complete Gospel of John. On the two pages there is nothing else, there is no other paragraph.

From the first verse to the last it is only the entire chapter of John one. That is why we believe that the Lord is speaking, as always, to His people. And we are going to read and comment some words that the Lord is going to inspire us and we ask you to pray before listening to this subject, because the whole message that the Lord gives on these occasions, where His promised presence is, not to the Laodiceans, no, they do not deserve, they are not worthy to enter into the council of the Most High, but to His instruments or to His right arm, just as we have shown yesterday, to His instruments, to His watchmen, to His prophets, to these He gives His word. The Word is given to the people through those who have the Spirit. This is the way of salvation. The Father gives to the Son, sends the Son; the Son sends His Holy Spirit; the Holy Spirit sends the angels; the angels carry the Word to the Church, to the anointed, to the apostles, to those who have the Spirit, to the prophets of the professed church, and these have to give the message of the Word to those who still need to wash their robes in the blood of the Lamb, and finally they will carry it to the world when the time of grace of the church will have closed. This is God's chain of action to save. God will not bypass this chain. Ellen White has said that when God sets up an instrument to give His help to souls and man will not heed that instrument and says, "I know my God, I will ask God

directly for the help I need," Ellen White says (hold on tight) that the Lord will not answer that man, that man who prays to God, and he will be deceived by others, by evil spirits, and he will be left in his independent way. So it is not by chance that the multitudes were coming, they were announcing to one another and they were coming there where they had heard that there is a voice crying in the wilderness. The Holy Spirit had done this work. They did not know why their feet were going to that place, but the Spirit was drawing them, because only from there could the truth come. It was the instrument that Heaven had chosen. In no synagogue could they find any way of salvation. That is why the people need to pray and ask God, "Where, oh, I Am, from where are You speaking today? Where is the third Elijah? Where is that voice that is anointed by You to lend the help of those who need to find again or find the way of salvation, that narrow way?" It is the duty of each one to do this. And again we advise you not to be deceived by the many who preach and who say that their words are the way, that they have the truth. The Lord has not said this, He has not commanded this. The Lord has promised a branch of righteousness, a person awakened and anointed by Him. We are going to start reading John chapter one and mention some comments that are very helpful to those who really want to be saved, want to be like Christ, want to trample down their selfishness, want to become completely unselfish, completely filled with the agape love of God, just as John reached that height of the character of Jesus Christ at the end of his days. We also mention that this book, this gospel, this last gospel, the gospel of John, is not by chance placed last, after the first three. Moreover, this gospel was written at the end of John's life. This gospel was written after the Revelation. This gospel contains, enclosed in it, all the revelations and what John has experienced, all the enormous knowledge that Christ gave to John, little by little, during his whole life. This is the most concentrated gospel, let us say, in the plan of salvation, the one that contains the mysteries of the plan of salvation explained or in parables. It is the most spiritual gospel, it is the most beautiful and the most profound of all. Not that the others are not important, they complete each other, but that this gospel is the gospel that we need to understand completely and feel with John in all that he spoke, and understand all the work of Christ that John has described, inspired by God, with thoughts that were not his own. It is a delight. Each time we will come closer and closer to God and be filled more and more with his Spirit, more and more we will feel as we read this book of John, that it is more and more delightful. Also, it is not by chance that this first chapter that the Lord has given us has 51 verses, and that in Trumpets the Lord has given us Psalm 51 together with Isaiah 49. We have already recorded this solemn message.

Psalm 51 has to become our feeling. We have to come into harmony with David, having written this message, and to be aware of our sin as he was made aware by the Holy Spirit, and not directly, but by the words of His chosen instrument, Nathan. There are many things to say about this, about John, about how John, among all the disciples, was called the beloved disciple, and not because the Lord did not love the other disciples, but because in him the love of Christ had penetrated and cast the darkness of his defects of character out first, that is, faster than in the life of the other disciples, and deeper. He has been, so to speak, made the foremost among the disciples; he would reflect the tribe of Judah, the Lion of the tribe of Judah - he who first repents, he who is most zealous in washing

his garment in the blood of the Lamb. And therefore he was honored and chosen to be given through him the book of Revelation, the solemn revelations of Revelation, and to write the most precious gospel there is. And not only that, because he has also written three letters that are filled with the depth of God's love. That is why it is never a loss for us, but it is an unimaginable and incalculable gain for us, for our minds spoiled by sin, to sanctify ourselves and to abandon sins, to abandon what we used to consider a gain, or that we must also use injustice in order to survive in this world. No, it is not like that. John is an example, a demonstration that the one who falls more deeply and totally in love with Jesus Christ, like Mary Magdalene, will be more blessed, more cared for, more protected by God. John had to be a martyr too, but the Lord saved his life. Why did he have to be a martyr? Because he and his brother have asked Christ to occupy the chief places in heaven, on the left and on the right hand of the Lord. And the Lord said to them, "Can you drink the cup that I will drink?" They said, "We can". The Lord did not rebuke them, because He probably had a vision at or before that time, which showed that they were going to drink the cup. His brother was killed with the sword - James - and he should have been killed too, because he also said, " We are able to drink the cup", but miraculously, his life was saved by the Lord. How could the Lord Jesus Christ have saved John's life? How could the Lord have justified John before the Father in order to deliver him from that martyr's death to which John had subscribed? Well, it is because of his total and irreversible transformation, the fact that he fell completely in love with Christ, just like Mary Magdalene. Therefore, those who are more zealous and let themselves be filled with the love of God, the more protected and blessed they will be in their walk in this world. John should have died in that boiling oil where he was immersed, but Jesus was with him as he was with Daniel in the lion's den, or with the three, with his three friends in the furnace, in the midst of the flames. That shows heaven's approval of John's character and the sealing, the seal that had been placed upon John, the seal of the Holy Spirit. John was sealed with the Holy Spirit more than all the others. That's why he was delivered. Let's start by reading from verse one. "In the beginning was the Word, and the Word was with God and the Word was God." Let's notice that the name of Christ Jesus is the Word also, the Word of God. "He was in the beginning with God. All things were made by Him, and without Him nothing was made that is made." Paul also says the same thing, that through Him the worlds were made, all the worlds. He is the origin of everything, He was at the creation of all things together with the Father and with the Holy Spirit. Through Him, through Christ Jesus because He spoke the words and they were made. For example, this world was created in six days. The word that was spoken was spoken through Christ Jesus, by Christ Jesus. In Him was life. Let us not misunderstand, let us not misunderstand that here it means not in the Father or not in the Holy Spirit. All are on the same level. All are equal, the three eternal Persons, as Ellen White says, who rule the universe and work together for the salvation of man. All three Persons are eternal, have the same infinite power, the same character, only they have different functions. "In Him was life, and the life was the light of men. And the light shineth in darkness." If it shines in darkness, what does it mean that this world was dead in sins? Even the professed church was dead in sins. There was a little light which was John the Baptist. He, as it is written, had come to enlighten the people a little before the true light came.

His character did not illuminate as much as Christ's, because there were some errors, a few, in His character, and He overcame them before His death. But the true light that had no darkness was Christ Jesus, it was His character. He did not come to illuminate as God. He came to illuminate with the character He had formed from childhood to His public ministry. He has learned in suffering. He has learned obedience. He has grown in beauty before men and before God, says the Bible. In the same way, beloved brethren, we have to overcome and grow, but the work that before could have been done in many years must now be done in months. Thus says Ellen White. This growth, this overcoming in all points, we have to achieve it quickly and in order to achieve it our motivation has to change. We do not have to fight this battle just to get a place in heaven or to be saved. These are selfish motives. Our motivation has to be that of Mary Magdalene or John. He who was forgiven much loves much, said the Lord. It is not that some are forgiven less and others more, but the one who becomes aware of how much he was forgiven, the one who more and more will open his mind to understand the enormous price that was paid for his sins, even for a sin he had, that one will be filled with more agape love, more and more love. That is why He was the life, as it says in verse four, and the life was the light of men - His character demonstrated in deeds in the three and a half years and also in His whole life, but we speak now only of His public demonstration. His life was the light of men in the exemplification of the love of God, demonstrated in character - in deeds, in speaking, in thinking, in everything that could be seen in Christ. That was the light of men, it was not the deity of Christ, not the Deity. If the Deity had been enough, Christ would not have come to be an example for us. We would have beheld Him through His Word, there in the heavens, in His eternal glory, which is His character also. But no, sinful man needed a relative of theirs, a man like them, born of sinful men, to show the way of victory over any inherited sin and character traits, because Christ had only inherited weaknesses. But he overcame all because he clung to the Father, because He was in love, He fell in love as a child. The more and more He knew, the more and more He learned, the more and more He was in love, totally, completely, utterly, with the Father. This is the quickest way to be saved, to fall in love with Christ and forget about oneself. Verse five, "And the light shines in the darkness, and the darkness comprehended it not." The darkness that was in the minds of... We do not speak here of the heathen, because they understood more than His professed Jewish church understood. He shone in the darkness that was in the minds of His Laodicean church at that time, and those minds remained in darkness because they did not seek to fall in love with God. They wanted only an apparent righteousness, which will not save anyone. The Lord has to see the very motivation of our entire profession of faith. Verse six, "There was a man sent from God, whose name was John." We notice words that were said of Christ also. The man John was sent from God. Jesus was sent from God also, He was a man sent from God. That does not mean that Jesus was not a man. He was 100% man, just as He had been God, and the Godhead was hidden, it was covered, it was set aside, it had been set aside by the Lord to come and set an example. "I have given you an example," said the Lord Jesus Christ. Happy he who follows this example! "There was a man sent from God, whose name was John." And notice, John is a name chosen by God. John was not named by his parents. The angel Gabriel had told his father to give him the name John. "This

man came for a witness, that he might bear witness of the light, that through him all might believe." Notice what an important mission the first, second and third Elijah had, for John the Baptist was the second Elijah. The mission is that by him, through him, through this instrument through which help is given to souls, says Ellen White, through this instrument the others had to believe. The question is: But how? The professed Church has no faith, did not believe, does not believe in the truth? The answer is: "No!" True faith came through John and Christ Jesus - the only ones who were awake and who had the Holy Spirit. Verse eight, "He was not the light, but was sent to bear witness of the light." He was not the great light. He was sent to bear witness to the light. He was a light also, because Christ Jesus, in one of His preachings, says, "Ye are the light of the world. A city sitting upon a hill cannot be hidden." You, that is, what emanates from you, what the world sees - the deeds, the words, the character; that can be darkness or it can be light. John was a light, but he was not the light. The complete light, the entire light was Christ. He was the true light that enlightens every man that comes into this world. Every man that comes into this world, if he has anything of the character of Christ, if he has any kindness, if he has any unselfish love, any spirit of helping unselfishly, any other character trait, any kindness, or any desire to sacrifice for others, even being in darkness, even never having read the Bible, there among the heathen, if any person in this world manifests any of the character traits of Christ Jesus, traits that Satan has none, these traits were given to them through Christ Jesus from the Most Holy Place that that person does not know and does not understand. These were developed in His life, He was helped by angels that He does not see; even the heathen. That is why there are many among the heathen who preach and who testify of God's character better than His professed church. Verse ten, "He was in the world, and the world was made by Him, and the world knew Him not." The world knew Him not. We are not talking about the heathen, we are talking about His church. His church did not know Him. His church crucified Him, His church condemned Him and the one who had to be the example in the church, the high priest, the one who had to have the purest life of all, the one who had to be the most humble, the most holy among all, in order to be placed in that position, that one was the one who had the most desire to kill Him. That shows the total darkness that was in the minds. But Mary Magdalene, who was of that people, but had lived in sins, Mary Magdalene cast out in an instant all the darkness of her mind and all the sins, and received that light into her heart, that is, into her mind, and she was completely illuminated and completely filled with his love. "To his own, to his own" - that means, to the professed people. To Laodicea he came. The question is: If He came 2000 years ago to the Laodicea of that time, has not Christ come to the Laodicea of this time also? Was not His voice heard at the doors of the synagogues of Laodicea of this time? Yes, it was heard and is heard today through the Internet, it is heard through all those who allowed themselves to be used to call for repentance, but also having lives that could honor God. His voice, of the one who was sent, is the voice of the third Elijah, it is the voice that is heard, from the wilderness, that is, from the wilderness (in original), from the mountains, Isaiah says. All those who hear that voice can come out of the darkness into the marvelous light of Christ Jesus. "The world was made by Him and the world knew Him not." "Depart from me, ye workers of iniquity: for I know not whence ye come, I know you not." This He will say even to the most

fervent Adventists or most fervent of God's people, to the greatest leaders, to the stars who have had the most followers, to the preachers who have had the most followers. He will say those words if they do not enter through the narrow gate, through the gate that is the character of Jesus Christ. Verse 12, "But as many as received him, to them gave he power to become the sons of God." Notice, to be made gods. The son of God is a god, not a god who has the power to create, but in Psalms he calls them gods - those who will be saved, who will be made in the likeness of Christ Jesus. But as many as received Him, to them He gave power to become the sons of God, to those who believe in His character. The name is the character. Here is a truth so profound that we can hardly penetrate it. There is a power, there is a power that must be given by God, and that power is given only to those who open their heart, open their mind, that is, to those who deny themselves, to those who are willing to sell all that they have, all that they have got, all the wisdom, all that they have built, the temple of their pride in this world, or being preachers in Laodicea, they have built a temple of a pride that must be broken down so that Christ can come in. And that power is given only to those who humble themselves. Nicodemus was given this power, because he humbled himself and came to learn from one who had no diploma, no rabbinical school - he who had such a high position and so many schools.

He humbled himself and Christ rewarded him, He gave power to them that believe on His name to be made children of God, to them that believe that the character preached by John the Baptist, by the first, the second and the third Elijah is the name to believe on - this preached character. Verse 13, notice carefully. Before I read it, I'm going to add a few more words about verse 12. It says here, "He gave them power to be made..." It's the process of salvation or transformation of a sinner into a saint. It is a work of creation. "Being made..." God spoke in Genesis one The Word and things were made. Christ spoke the Word, and the man was healed or the demon came out. It is a creative work, it is a work that comes from the Father. The Father is the one who sends that power at the prayer of his saints here on earth. That is why it cannot be generated by us. It cannot be given by any school of this world, even by the schools of ethics or ennoblement of character - schools that the kings, the princes have. Even those schools cannot give the power to be made sons of God because the power to be made sons of God comes in our minds through His Spirit. The power that is named here is the Spirit. The Spirit is the power of God, and His Word of truth is the power of God for the salvation of each one. He who does not have the Spirit cannot repent. Verse 13, "which were born not of blood". Which birth is referred to here? To the birth as a man, when we were born as men? No, it refers to the second birth, to the birth anew, to the spiritual birth, because we are the dry bones of Ezekiel 37. We are dead in the sight of God. There is none alive but those who have opened the door to Christ and have received of His Spirit.

The rest are dead. Those dead have to be resurrected according to Ezekiel 37, or they have to be born again, according to the New Testament. Both expressions speak of the same thing, they are equivalent. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Let us see here how the character of Christ cannot be born in a person. In spite of all the schools one may have or all the efforts, the character of God cannot be born unless one humbles himself and denies his self. Let's see! The first way how we cannot overcome is

by blood, as the Jews always say even today: "I am a Jew; I will be saved". Not because we inherit blood, that is, we come from a genealogy of the church once called; not because we are Adventists we will be saved, not because I was born and my father or my parents, my grandparents and great grandparents were Adventists, as so many talk proudly about it. "I am a third generation Adventist," and their life is complete darkness. Not by blood! The second way how we cannot have Christ is "nor of the will of the flesh". That speaks of our will, of self, of the carnal mind that we have in this world, of the dead mind. It cannot come by our will or of ourselves, without having heard any call to repentance, without being taught by someone who is on this path, who has the Spirit, who has overcome at this point. We cannot repent without the work that comes out of the Most Holy Place. No one in this world, even the heathen, even a criminal who has done crimes, who is in prison; if he repents, he repents because the Holy Spirit is convicting him of sins, of righteousness and of judgment. It is the work of the Holy Spirit in the mind. It is not because of his intelligence, it is not because he has the IQ of 140; it is not because of that. The simplest minds, and as it says in Isaiah about those who walked in the path of salvation, even the simple, even those who are not very minded and walk in that path of humility of spirit, cannot fall from it. "Among us," it says in the New Testament, in Acts, "among us there are not many wise men of this world, there are not many intellectuals," there are not many who have diplomas or who are something in this world; "among us there are not many," because in these there is a greater pride that must be overthrown and they are not willing. And the third way how we cannot be born again is "neither by the will of man". Here it means: neither through the teachers of this world - what we have spoken of. There is no school, there is no man, no teacher, no guru, no person in this world who can give of himself the character of Christ Jesus, because the world has none. Someone, if he has it, has it of God. Even a heathen, a heathen who has let himself be transformed while being a heathen and who has the goodness of God, has kindness, has mercy, though he may not have or know the truths of life, but he has the traits of Christ Jesus, he has givingness - he can teach others about what he has, not about what he does not have. That truth that they have in them without knowing it, they shine with this light upon others and influence in this way and preach without words in this way. That is the way God works among the heathen. But about sanctification, no person can be sanctified by the teaching of any school of this world, of any university of this world, of any will of men. Verse 14, "And the Word was made flesh, and dwelt among us." And in parenthesis it says, "And we beheld his glory, glory as of the only begotten of the Father, full of grace and truth." Here in this verse it speaks of Christ Jesus whose name is "the Word" and who appears in Revelation clothed in blood, in red, as king and as Lamb of God at the same time. The word "bloody", that word we have to follow; He is the only man we can follow and be saved, not the other men because here in verse 13 where it says, "nor of the will of man" it refers to mankind fallen in sins, to men who have sins; not following those men who are not repentant, but following repentant men, yes. Paul said, "follow me for I follow Christ." We can follow any man who has the will of God in him. Here he speaks of the will of man fallen in sin. Those who have the Spirit like Paul, and whose will is no longer their own, but is God's will, the will of the Holy Spirit who guides their life, that man can be followed - these transformed men who

demonstrate that they no longer have, no longer walk in the evil mind of before, but are guided by the Spirit of the Lord. These men can be followed. Verse 14, "And the word was made flesh". When it says flesh it refers to these bodies or this condition of fallen into sin; when it says flesh it is the opposite of spiritual, holy. "The Word was made flesh" - that is, He came in our fallen condition; He came through a genealogy of sinful people and even pagans in His genealogy. "Was made flesh" - came in our nature. "And dwelt among us" - here the translation is wrong. I'm going to read right now in an application called MySword Bible, where you can see the word in original with all the translations. The word in original, according to the Strong's dictionary, is G4637, it has a label. We click and here it shows us that in original it is written, in Greek, it reads "skenoō" - it is the word in original and the meaning is "to tabernacle," it is a word that does not exist, it does not exist in human language. It is not simply dwelling or walking, or as it says here, "dwelt among us", no, but it refers to the fact that in the life of Christ Jesus and in His walk among men were opened, were revealed the mysteries contained in the tabernacle of God, in the sanctuary of God that He has commanded to contain in it all the symbolism of the plan of salvation. This is the tabernacle that was built at the foot of Mount Sinai. So Christ is the Word of God who tabernacled among us. He is the living sanctuary of God that opened up the mysteries to the understanding of mankind. He explained all the mysteries of the sanctuary in His life. Through His words the understanding was opened to understand the plan of salvation only by looking into the sanctuary. All those who have been able to understand anything about the plan of salvation connected with the sanctuary, have only been able to do so because here, in the New Testament, it speaks of Christ, Who is the key, in Whose life the power was given, the keys were given to be able to explain the plan of salvation contained in the tabernacle in the wilderness. So He became an open tabernacle, He became a plan of salvation open to the understanding of sinners. "He tabernacled among us," it says here, "and we beheld His glory," that is, His character, "glory as of the only begotten of the Father." What does only-begotten mean? The only one born of the Father, the only one that the Father birthed into this world, so to speak. Some call it not birth, but incarnation, but the Bible word is "only begotten of the Father" - He who came by the work of the Holy Spirit, was placed in Mary's womb.

It is a mystery that we cannot understand or explain much, how the Lord Jesus ceased to exist as God in the heavens, and how He could be placed without any interruption of life, in the womb of Mary. But He disappeared in the heavens and appeared in an embryo in Mary's womb. He is the only one, He is the Only Begotten of the Father, the only one with whom the Father has done this work. "As the Only Begotten of the Father," but this does not mean that He has come as God. He has been both God and man at the same time, but He has left all His powers, all His pre-existent wisdom, He has left everything in the heavens. By taking on humanity, He has lost those attributes of God. He has lost them, but He has regained them by overcoming and the Father will crown Him again as King of kings, King of the universe, as eternal God. He will crown Him and make Him sit again in His chair which He has sacrificed to save mankind; it will be given to Him again, to the God man, Christ Jesus, Who forever, for eternity, will be man and God. "Full of grace and truth," ends verse 14. "John bore witness of Him and cried out, saying," and now let us note the work of the second Elijah in harmony with

which the third Elijah will have to work. The third Elijah must be sought after according to the criteria of the second Elijah, by looking, by analyzing the second Elijah; that is the way one must search. "John bore witness of Him, he cried out, saying, this was He of whom I said, He who comes after me is preferred before me because He was first before me." Why is He "preferred before me"? Doesn't God love everyone the same? Are we not equal before God? It does not refer to this. "He was preferred before me" because His character and His victory was perfect and complete, just as He had said to Daniel, "Thou art a man greatly beloved." Why was Daniel preferred before all others? Because of his character. Likewise, the Lord Jesus was above John in character, and therefore He was "preferred before me". He says here, "because he was first before me." He here acknowledges His deity, for He is the One who created all things, He is the eternal God who became man. Verse 16, "and of His fullness, we have all received." Fullness of what? Fullness of character. It says in the New Testament that we have to come into the fullness of the character of Christ. We have, it says, "beholding unveiled the glory of God" - the glory of the Father is Christ, is the character of Christ. By beholding that glory seen, demonstrated in Christ Jesus, we are all transformed. All of us who do that are transformed from glory to glory, that is, from God's character trait to God's character trait, acquiring character trait after character trait of that glory. According to the image of God we will be transformed until we come to that fullness of Christ Jesus, to the fullness of His character. "And of His fullness we have all received, and grace for grace" - it is the process of that sanctification, it is an ongoing work. After one has been born into the spiritual kingdom of God he has to follow the path of sanctification and he has to overcome character trait after character trait as the Holy Spirit reveals to him his character flaws. He is not going to reveal to you all the errors all at once, but one today, another one tomorrow, and at each moment that is revealed to you this means that you have the power to overcome it, you have to overcome it now, without being months and years and decades in the same character trait, because you cannot advance in other traits, just as a house cannot be built: we build one meter and then we jump to the next floor and we build on the next floor. You cannot. Sanctification has to be built in order. "For the law was given by Moses, but grace and truth came by Jesus Christ," that is, the law which speaks also of the character of God, but it speaks in practical things and was given by Moses. "But grace and truth" - but love demonstrated, but the things that could not be given by mere words, "grace and forgiveness of sins" - that is the grace that has been given to us, that is the gift, the gift from heaven which is Christ. That is the grace of the Father given to mankind; grace and truth came by Jesus Christ. He is the gift of God, He is the salvation of the Father given to mankind. "No one has ever seen God; the only begotten Son who is in the bosom of the Father, He has declared Him." There is much symbolism. We will not have time to explain it all. What the bosom of the Father symbolizes - that same expression appears there in the parable of poor Lazarus and the rich man. That means, in the graces of God, connected with God. The children are in the bosom of their mother. The most powerful and most intimate and deepest connection is that love of the mother for the children.

That is what it is trying to say here, the one whom the Father loves the most is Jesus Christ because the Father loves the most those who sanctify themselves the

most, those who receive the most love from Him. And He eventually gets to hate man also the more he chooses Satan and his character, until in the book of Hosea He says, "I will love them no more." And elsewhere in Psalms it says that He hates them, even that God hates the wicked, those who are sealed with Satan's character; God comes to hate them. That is His character, His righteousness, and it is reasonable that it should be so. God cannot love Satan. And I guarantee you that the Father, I guarantee you with the Bible that the Father does not love Satan. Satan has already been sealed. Satan is hated and has been promised the lake of fire, the second death. There is no return from this. "And this is the testimony of John when the Jews sent priests from Jerusalem"; look at the testimony that the third Elijah will also give concerning Christ Jesus. "And this is the testimony of John." Testimony for whom? Testimony so that the world would recognize that he is the one sent to prepare the way of Christ. It is a testimony given by heaven so that people would understand that they have to listen to him and follow him for the time being. "And this is the testimony of John when the Jews sent from Jerusalem priests and Levites that they should ask him, Thou, who art thou?" That question was born of feeble understanding, weak comprehension or momentary enlightenment, until their evil mind rejected the ray of light that had entered their darkened criminal minds. That was a moment of brightness when the Holy Spirit wanted to penetrate the darkness of their minds, that was when in them arose that question, "Thou who art thou?" The fulfillment of what promise are you? "And John confessed, and did not deny, but confessed 'I am not the Christ.'" Why did they ask, "Who art thou?" Because they knew that there were several to come. There had been promised prophets, there has been promised the Christ. "Who art thou of all these?" "I am not the Christ". Christ means anointed. "I am not the one anointed with the Holy Spirit, the one to whom the Father has given His Spirit." "And they asked him, 'What then are you Elijah?' And he said, 'I am not.'" He here answered without having understood that he was the second Elijah. He did not know of the second and third Elijah as we know today. "He said, 'I am not.' 'Are you the prophet?' And he answered, 'No!'" Although he was the greatest of the prophets, he had answered "no" out of innocence, not because he wanted to lie. He did not know. He had to be enlightened by Christ who is the key. The word "prophet" here, "Are you the prophet?" - let us remember that it was promised to the people in the past, "I will send you a prophet. Take heed that you follow him in all things." In that promise are represented all the prophets whom the Lord sent. All the prophets were members of the spiritual realm. In them there was the Holy Spirit, except in the false prophets, in the prophets who had hidden selfishness or the love of money in some room of their minds, as Balaam, for example. It also represents Jesus Christ in the final and complete fulfillment. Christ was also a prophet and was the goal of all the prophets; He was the prophet of the true God, in whose likeness the other prophets had been sent. He is the King prophet, so to speak. He is the King of the prophets. He is the chief prophet. He is the head of the Church and He is the head of every other prophet that has been sent. "And he answered, 'No!' Then they said to him, 'Who are you? That we may give an answer to those who sent us.'" Notice that here the high priest himself did not come and those of his council, the greatest sinners, did not come, but they sent some of their servants there from the temple to ask. "What sayest thou of thyself?" So they have understood that

this one came from God, that John the Baptist came from God, but they could not recognize him. In the same way, today, there is total blindness in Laodicea. Laodicea cannot understand that the third Elijah has to come, that he has to be sent; it does not understand, it is in darkness and it does not teach the people that they should look for the third Elijah and they should know how to recognize him. I have not attended a single topic about that in Laodicea before, 20 years ago, more or less. Verse 23, "He said, 'I am the voice of one crying in the wilderness.'" Wilderness here is, in English, "wilderness," which means wild place; they haven't translated correctly. "I am the voice of him who cries in the wilderness," that is, in the place where there are no men, but there is vegetation because he ate carob and honey; there were flowers and there were trees. It is not a desert of sand and without vegetation. That desert, in quotation marks, that wild place where people do not usually dwell is the mountains. Where they cannot, it is difficult to live - that was the home of John the Baptist. And there will be the home of the third Elijah as well.

This is one of the criteria because Isaiah says "beautiful are the feet of him who publishes the good news from the mountains". He is referring to the second and third Elijah. "I am the voice of him who cries in the wilderness," in the mountains; "make straight the way of the Lord, as Isaiah the prophet said." He himself refers to Isaiah. This shows that Isaiah spoke of the second Elijah and the third Elijah, of the work of Elijah. "Make straight the way" - The Lord has said, "I am the way." What does "the way" mean? He was referring to His character. "My character is the way." "Make straight what?" Make your characters straight because they are not straight. "Make straight the ways, the way of the Lord." Make your mind straight. He was teaching the people how to straighten their characters. "And they that were sent were of the Pharisees, and they asked him, and said unto him, 'Why then do you baptize, if you are not the Christ, nor Elijah, nor that prophet?'" In their understanding they are three separate characters. Christ is one, Elijah is another and here the prophet is another, but, in truth, the Elijah here was the second Elijah, John the Baptist, who was also the greatest of the prophets and was a christ also, so to speak, in quotation marks, he was anointed as well; he had been chosen from his mother's womb and anointed with the Holy Spirit. Christ means anointed and, vice versa, Christ was also Elijah or did the work of Elijah as well; He taught people how to be saved, how to straighten their ways, their minds, their characters and how to enter through the door. In other words, Christ has continued the work of the second Elijah. John the Baptist and Christ fulfilled the work of the second Elijah, and both were prophets. John the Baptist was declared by Christ Himself to be the greatest of the prophets. None among men has been greater than John the Baptist as a prophet. Why? Because he has been the best and quickest and most complete in sanctifying his life and overcoming character traits among all the prophets. He has been the fastest, just as Juda has been the fastest among the other tribes, among his brothers. So here it speaks of all of them, of themselves, and it speaks of the third Elijah as well. They were all anointed, they were named Elijah and they were named prophets. Verse 26, "John answered them, saying, 'I baptize with water, but in the midst of you stands One whom you do not know.'" What did John answer? Did he say no? He did not say no, but he said that the true and complete and greater way to whom all others, even the prophets, must submit, to whom every human being, even those who sanctify

themselves, must look, is Christ, the sinless overcomer. That is why the hierarchy in heaven is a hierarchy based on the height of character, on the height of agape love that beings have. Each being has a different height from the other. Some have been created later, they have had to grow in the knowledge of the Father and His love and His character. All of heaven is growing. They are not all perfect like God Himself. They do not sin, we are not talking about sin, we are simply talking about character, understanding, full comprehension of all the traits of the Father's character. Adam has not been created conscious of all that he was to develop and achieve. Like a tree that is planted, a seed has to grow to attain all the character traits of the big green tree. That is how heaven grows and the promise given through the Lord's servant is that we will continue to grow in heaven for eternity. That has nothing to do with sin, it is a growth in character. We will grow wiser and wiser, we will love deeper and deeper, more wholly, with every second, as time goes by. So it says here, "I baptize with water, but in the midst of you stands One whom you do not know." They did not know. They didn't know anything, not by name, not by character. Most of them remained like that, not knowing the One who was known to the whole country and to the Gentiles, Christ Jesus. The priests and Pharisees did not know him because this word "know" is a much deeper word than just knowing, it is a word that is used in marriage. "And Adam knew his wife." It is a word that has to do with marriage, with a love relationship between the husband and the wife which is the church. "Whom ye know not" - you are not a wife, John was telling them. You have not accepted the Bridegroom, and the Word of the Bridegroom in you. "This is He who coming after me, is He who is preferred before me, whose shoe strap I am not worthy to untie." We have talked in the previous topic about this. Christ had to come after, He had to begin His public work after John the Baptist.

This was a sign for people to recognize, to be able to analyze, to be able to know who is who. "But he was preferred before me, of which I am not worthy." We have explained. "He was not worthy," not because he was evil, but simply because there is a dignity in heaven, there is a hierarchy, and the law of hierarchy or the constitution of heaven says "that he who is greater in character must be honored and respected by him who is lesser." That's simply what he said. He understood that hierarchy. The one who should be elder of a group has to be the one who is best or greatest in character among all the members, even though he may be a young man like Timothy, but if he is the one who is the most humble and most in love and most holy among all, he should be the elder. There is no difficulty in choosing the elders approved by heaven, one must simply analyze the life of each one. "These things took place at Bethabara beyond the Jordan, where John was baptizing." It's interesting. Where was John baptizing, on which side of the Jordan? You remember that the people were brought out of Egypt, came around and approached the land of Israel, not from below, not from the south, as they should have entered, but from the east, where the Jordan was. And Jordan was the border of Canaan, and they came that way. When they got there, two of the tribes asked for an inheritance on the other side of the Jordan. So that's where the tribes of Israel were divided into ten tribes and two tribes, all the people of Israel. That's where John was baptizing. "The next day John saw Jesus coming to him, and said, 'Behold the Lamb of God, who takes away the sin of the world.'" To whom did he say that? He said it to his disciples and he said it to everyone, he spoke in a loud

voice, but first of all he said to his disciples so that they would go after Jesus from now on. "Behold the Lamb of God, who takes away the sin of the world." Why could not the sin of the world be taken away by a human? Because the only sacrifice accepted by the Father is that the Creator... not necessarily someone sinless because an angel could have given his life, but no angel could be accepted, not even the angel Gabriel, and no other sinless being, but only the Creator, the Father, the greatest in character, the complete one, could be accepted. The Father, because our Father was the three Persons. All three Persons are our Father. All three Persons created us united. So, just as a father of this world, a human father, a sinful father, when his son breaks a neighbor's window with a stone and the father takes responsibility, the father pays for that, in the same way, our Father had to be responsible for the sin of His son, of mankind. Mankind fell into sin, made the mistake, but the heavenly Father could not in any way say, "Well, they should suffer the consequence. I have nothing to do with them." No father can say that about his child whom he loves. And a real father is going to take upon himself the guilt of the child and carry it. The One who is eternal love had to behave in the same way. He took upon Himself the guilt of Adam and so that's why one of the three eternal Persons had to die, had to give His life. Verse 30, "This is He of whom I said, after me comes a man, who is preferred before me, because He was before me." He repeated the words he had said to the Pharisees; that was done on another day, maybe weeks later or the next day, because they came to him more times to ask him, they were not the only ones who came to him. John the Baptist did not do his work in a week, he did it in a period of time, some weeks, some months, until he was known in all Israel, until they announced one another and came to him. It lasted for some time and in this time he was asked. It says here, verse 31: "And I knew him not: but that he might be made manifest to Israel, therefore came I baptizing with water". John came to reveal Christ to the people, to the church, not to mankind, not to the heathen. John came to Laodicea. John was sent to awaken "the dry bones". He came to "manifest", to be "manifested" to Israel. He came to speak of Christ and His salvation, of His character, and he came "baptizing in water". There are several baptisms with which one must be baptized in order to be part of the 144 thousand. The first is water baptism, the second is baptism with fire, and the last is baptism with blood. All these baptisms have been received by Christ and by John the Baptist and all his apostles, even John, who did not die, but was immersed in boiling oil. He has passed the test, the baptism of blood. He has faced death, but without fear and without seeing death. That is why the 144 thousand will be baptized with the four baptisms: the baptism of water, the baptism of fire (fire of the trials, of the tests), the baptism of water, which includes the Spirit, the baptism of the Holy Spirit is included and then there is another baptism which is the latter rain, which is included when the trials of fire are passed. Practically the second baptism of the Spirit, the latter rain, is included in the baptism of fire, and the baptism of blood is the demonstration of the sealed character before the others, before the world. That proof will be given by the 144 thousand. And John says here in verse 32: "And John testified, saying, 'I saw the Spirit descending from heaven like a dove, and it rested upon Him.'" Some say that John did not have visions and it is true, here we do not count visions of the type of those of Daniel, for example, but he has heard the voice of God because

the voice of God told him, years before, to go to the mountains, and the voice of God told him when he had to begin the work and here it says that his eyes have seen what others have not been able to see, "the Spirit descending like a dove". John had a spiritual sight, a prophetic sight, a prophet's sight, just like Elisha. What has Elisha seen and his servant has not seen? He saw the angels, when he prayed: "Lord, open his eyes that he may see". His eyes were opened and he was able to see the angels. Likewise, the second Elijah here saw the Holy Spirit Himself in the form of a dove. Incidentally, this was another sign that he, John the Baptist, had been warned about before. Years and years before he had been warned about these signs, according to which he had to recognize the Messiah. He had been told that "he upon whom he shall see the Spirit descending like a dove," and other things, other signs. So that is why he has been so sure. It says in 33: "and I knew him not, but he that sent me to baptize". Who sent him and how did he send him? As we have said, he heard the words of God as any prophet. "He who sent me to baptize in water, the same said to me, 'On him whom you see the Spirit descending and resting on him, this is the one who baptizes with the Holy Spirit.' And I saw and bore witness that this is the Son of God." Why could only Christ baptize with the Holy Spirit? It is obvious, because only He could pray to the Father to send down, to give the Spirit to people. He is the only ladder between earth and heaven, He is the only one acceptable before the Father for the Father to be able to grant something to mankind - it is Christ. He is the only legitimate connection, it is according to the character of God, according to His law. The only way to justify someone is Christ, it is through Christ, it is through receiving and being Christ-like. That is why the baptism with the Spirit is contained in the baptism with fire... Why fire? Because fire is what defines God. God lives in a light that no one can approach, and there are flames of fire. Fire is closely connected with the throne of God and therefore in fire is contained the work of Christ, the outpouring of the Spirit.

Water baptism is the human part, it is a testimony given before others, but there is no power in it. True baptism is given by Christ. When the servant of God baptizes with water, Christ sends the Spirit from heaven upon that person, the early rain. It is not that John or the one who baptizes has some force, some power in him. It is a collaboration between the servants of the Lord or the instruments of the Lord and Jesus Christ. Verse 34 says: "And I saw and testified that this is the Son of God". He has borne witness that Christ was He who was conqueror over all sin, the Son of God, just as Adam and Eve, before sin, were children of God, they had no sin, and anyone in the universe is a child of God. "This is the Son of God", this is the one who is sinless and also, "Son of God" referring that He was begotten of God in the womb of Mary. Both explanations are contained here, and that is why salvation has to be transmitted from one who is in the spiritual kingdom to the one who is not. Salvation cannot be given or the plan of salvation fulfilled, no one can baptize if he has not first entered the door into the spiritual realm. Only a member of the royal family, a child of God, can baptize one to help him enter the kingdom of God. "The next day John again stood and two of his disciples. And looking at Jesus walking, he said, 'Behold, the Lamb of God.' And the two disciples heard him speaking, and they followed Jesus." It was for the second time that he said, "and they followed him." "Then Jesus turned, and when He saw them following Him, He said to them, 'What do you seek?' And they said

to Him, 'Rabbi,' which being interpreted means teacher." Do you notice how they recognized this hierarchy of God? They knew that they had to be disciples of someone better in character, and they went straight to the highest in character, they were the bravest. Then these went and said to Him, "Rabbi, where dwellest thou, where dwellest thou?" Jesus has not answered them directly so that the shock would not be so strong, and said to them, "come and see," and they went and saw where He dwelt. Here it does not say where, but we suppose where. "He had not where to lay His head." It says, "And they abode with Him that day." They stayed on the mountain; that is where Christ always went up at night. They stayed on the mountain with the Lord "for it was about the tenth hour," that is, two hours before night came. "One of the two who had heard John and followed him was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him, 'We have found the Messiah.'" Notice that he speaks in the plural, "we have", he was together with another. Simon Peter, the one that the Catholic Church says was the first pope and they put him so highly, he was not the first, he was not the first. " He found his own brother Simon first, and said to him, 'We have found the Messiah,' (which is interpreted as Christ) and he brought him to Jesus," he brought Peter to Jesus, "and Jesus looked at him and said, 'You are Simon.'" He had not even told him the name, but Jesus had received in vision from his Father or heard at that time the voice of the Father telling Him his name. "You are Simon, son of Jonah. You shall be called Cephas, (which interpreted is Peter or stone)." Peter means little stone. There are two words for stone: one the Lord said when He pointed to Himself, and one He said about Peter. "The next day Jesus would go into Galilee, and found Philip, and said unto him, Follow me." This work, beloved brethren, which you notice here, is the work of the dead church being born again. Christ, what He is doing here, what He did 2000 years ago, what is described here, He is doing these days because Laodicea is dead and what He is doing is to awaken, one by one, the 11 tribes of Israel, or the 12 tribes, because He is the lion. Lion means king or leader. Christ, it says in Revelation, is the king, the lion of the tribe of Judah, He is not the whole tribe, He is the leader of the tribe of Judah. He is the first to be awakened, just as the third Elijah will also fulfill this, and through this lion, afterward, the others in the 12 tribes are awakened. This is the procedure that Revelation speaks of, in Revelation six, and that is finished with the sealing in Revelation seven of the 12 tribes of Israel. This is how the Philadelphia church will be formed, one by one, all those who will show themselves interested or open-minded, opening their doors (the doors of their minds); they are the ones who will be the fulfillment of those words of Revelation three, given to the Laodicean church: "If anyone hears My voice and opens his door, I will come in to him, and will sup with him, and he with Me". So, this is simply the work He is doing. The awakening of the five wise virgins is this work that the Lord is doing through the "branch of righteousness", as it is named in the Old Testament, the one whom God has anointed first; a single one awakens the others, awakens one by one, then the group of the awakened ones grows and thus all at once seek and speak to the others, and thus Philadelphia will be formed, thus those of Laodicea who are to be part of the 144 thousand will be awakened one by one. The Lord has to change the names of all of them, He has to bring each one into the covenant with sacrifice and just as He changed Peter's name here, He has to change each one. That is why by the preaching of just one and

through the Internet, God has made possible at this time that His words can be heard instantly in any corner of the earth. Anyone who professes to be part of God's people today can hear the voice of the third Elijah without having to go where Elijah baptized, without having to walk, to travel, to take the plane. The Lord has thus prepared the conditions, He has made them perfect so that His Word, as He says, as it is prophesied, "may run swiftly and accomplish His work on earth", "and His word shall not return unfruitful", without having accomplished His work. "Philip called Nathanael" - here it is described how one calls another. "We have found him of whom Moses spoke in the law, Jesus of Nazareth, the son of Joseph, and Nathanael said unto him, Can any good thing come out of Nazareth?" It is a question that denotes a little doubt, a little surprise, because Nazareth was renowned that nothing good could come out of it, it seems, "and Philip saith unto him, Come and see." We should do the same. If anyone wants to spread these messages that are given by God and forward them, give them to someone, he should tell him the same thing if he has doubts, "Come and see", listen to these messages, listen to everything, analyze and see if the voice of the third Elijah is heard from Madison, and if not, keep on looking. "Jesus saw Nathanael coming, and said unto him, Behold an Israelite indeed, in whom is no guile." When he said "Israelite indeed", did he mean the Jews? Who had given the name Israel to Jacob? Was it not the One who gave the name John to John the Baptist? Israel is a name that belongs to God, it does not belong to the Jews. That is what the Jews do not understand. Satan deceives many, by Judaizing those who allow themselves to be deceived into thinking that there is some virtue in imitating the Jews in their national customs. The Lord wants to make us Israel, not Jews, He wants to give us the name that Jacob received in his repentance, a new name, a new character. That is why He has said to him here "an Israelite", He has not said to him a Jew, He has said to him "an Israelite". "Behold one, who is going to fight the battle against his self and overcome it, and he is going to receive the change of character", this is what He said to him. "In whom there is no deceit. And Nathanael said to Him, 'How do you know me?' Jesus answered him, and said to him, 'Before Philip called you, when you were under the fig tree, I saw you.'" Let us notice how the prophet Jesus had visions, The Father showed him a day before or in the morning when He prayed, or in the evening, He showed Him the people He was going to meet and who had to receive salvation, who were from the lost sheep of the tribes of Israel.

"And Nathanael answered and said, Rabbi, thou art the Son of God. Thou art the King of Israel, the Lion of the tribe of Judah." "The King of Israel"; he did not tell him that he was God. This was not the promise that God had made in the Old Testament, that "God will be sent to you". What help could God bring if He had come as God? Could He be an example to anyone? The promise that gives us hope is that a man was sent, God came as a man, lived as a man facing and enduring all our temptations, and was victorious. "Christ, Son of God" - here it is in the context of a man who has the Holy Spirit. "Thou art the King of Israel", that is, the Lion of the tribe of Judah, He who is sinless, He who is the head, He who is the example, He who can be teacher of all and example of all, because He has not had even one sin. John the Baptist is next because he has had one, doubt, which he has manifested on one occasion only, on one occasion only, and then there are the others. "Jesus answered and said unto him, 'Because I said unto thee, I saw

thee under the fig tree, believest thou? Greater things than these you will see.' And he saith unto him, 'Verily, verily, I say unto you, hereafter ye shall see heaven opened, and the angels of God ascending and descending.'" Upon whom? Upon Jacob's ladder, which is Christ Jesus, because here it says, it does not end and it says, "And the angels of God ascending and descending upon the Son of Man." That is why Christ is the connection with the Father, with the eternal world; no one can reach the Father without Christ. And there are many other words, there are many other verses that speak of this mystery, of how a sinner can be saved through Christ and only through Christ. There is no salvation outside of Jesus Christ, there is no salvation. Although the heathen may be saved, they without knowing, they have been saved by the work that Christ has done on their behalf, by the angels that have been sent to them, by the Spirit that has spoken into their minds or influenced them in their choices. Christ seeks to save pagan or Jew, "Jew" in quotes or professed Christian. He seeks to save all and His Spirit works with all mankind, He does not work only with Laodicea, He works with all, with the heathen also. We have seen countless examples among our "barbarians and Greeks" friends here, around Madison - miracles the Lord has done in their lives, transformations, victory over character defects that He has given them at our prayers. The Holy Spirit works, and that is why Christ has said, "The harlots and the publicans shall enter the kingdom of God before you." The words that can be said on this subject are like a spring, there is so much to explain and to say, but we will end this subject here because it is enough for all those who, like these disciples who have been selected, found one by one, want to have the clothes of Christ Jesus, want to "eat the bread", the word that Christ Jesus offers. We say these words because in Isaiah there is a short chapter that speaks of "seven women", which represents the churches, the various denominations, all of them, because seven is a complete number, and it says that these women wanted to have only the name of Christ, of their husband. They didn't even want the bread that He gave them, they didn't want the clothes - the character - they wanted only the name; they didn't want to obey any word of God, they didn't want to have the character, they didn't want to trample on the "self," they didn't want to be giving, generous, unselfish, they didn't want to. So there are two kinds of people, some who think of the consequences of all they will lose if they repent, all the pleasures they still crave, comforts, and they are unwilling. They are unwilling and they are rejecting, they are going to reject the greatest treasure in the universe which is Jesus Christ, only that it is hidden, and that's why they don't see it.

And the other class is the one that, we are hoping, is every one of those who hear this message; it is those who do not care what they will lose in this world, what they will have to sacrifice, if by doing that they are going to get the Word of the Lord and the new name. May Christ Jesus, the Head, the Lion of the tribe of Judah, the head of the church, bless all those who on this Day of Atonement, at least, the last moment before the accounts are closed, will make the decision to be made "sons of God", as we have read. The process of being made, of being born, is a painful process. The baby is born, but it is with pains; it is a painful process to be made "child of God", it will cost everything and it will cost you many pains. "The narrow way" is not an easy way, but it is the way at the end of which we will have eternal peace and happiness, eternal life in a world and in a universe without sin. This is what we wish for everyone, that each one may assume whatever sacrifice

he must make for Jesus Christ and for himself, in order to be saved.
May Jehovah bless Israel with peace, Amen!

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"YOU WILL KNOW THE TRUTH AND THE TRUTH WILL SET YOU FREE"

May I AM bless you!