

Chapter 1

What we are going to study, why and how

I am not going to flatter the ego of the believer

Reaching holiness of the soul should be the goal of every person who comes to know God. This is not a pleasant subject to discuss, due to the fact that human beings, in general, possess a desire to continue behaving in the same way and doing whatever pleases them in spite of their conversion.

Many enjoy listening to sermons and joining churches where they tell them that they can continue to be a degenerate scum bag, without losing their salvation because they are under God's grace.

This is one of the reasons why this subject is not pleasant to all, because I am not going to discuss issues that man has a desire to discover, but that which most people do not want to hear, because it does not flatter their ego. I will discuss issues that do not fill the pews of our churches with donors, but of issues that will sanctify the Church. It is only fitting to Christian love that we bring this topic to light even if it may not be pleasant to our ears.

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We must read the Bible

One of the key ingredients necessary to reach holiness is to understand what God wants from us and obey Him. In order to do this, we must read or listen to the Word of God as it is written in the Bible.

Many may wish to become physicians, attorneys or engineers, but few are willing to sacrifice their

36 personal pleasures, in order to utilize their time to
37 study these careers. They would like to obtain a
38 doctorate degree, but only if the knowledge itself
39 would somehow enter their brains without having to
40 study.

41 By the same token, there are many Christians who
42 would like to learn about the right doctrines of our
43 Christian faith, but relatively few are willing to
44 sacrifice their lifestyles to utilize that time for the
45 reading of the Word of God. They would love to
46 know the Bible from Genesis to Revelation, but
47 only if somehow that knowledge could penetrate
48 their mind without having to read the Bible on their
49 own.

50 **The majority of people read books that**
51 **“explain” the Bible** according to the feelings and
52 interpretation of the author; but very few are willing
53 to read the entire Bible, in succession, at least twenty
54 times.

55 **When books that “explain” the Bible are used, a**
56 **brother may learn some about Scripture, but he may**
57 **also be getting errors believed by its author. The**
58 **Bible is inspired by the Holy Spirit; books that**
59 **explain the Bible are not inspired and are the opinion**
60 **of an author. If you read 5 or 3 chapters per day**
61 **(which is not impossible), you will be able to read**
62 **the entire Bible in eight months to a year,**
63 **depending on if you read five or three chapters on a**
64 **daily basis.**

65 If you had a flowing spring nearby and you wanted
66 a drink of water, the best is to go and get the water
67 with your own hands. It would not be wise to ask
68 someone to bring you a drink of water from the
69 spring in his soiled hands. If you were to drink from
70 soiled hands, it would only be from your own and not
71 someone else’s soiled hands. You need to read the

72 Bible on your own and not books that “explain the
73 Bible”. These books can be a good supplement to
74 your study of the Bible, but should never
75 complement the Bible or become a substitute for the
76 real Word of God.

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79
80 **Our Father wants our holiness and cleansing**

81 An important Head of State is preparing to attend a
82 summer outing where many national dignitaries and
83 foreigners have been invited. He has a two year old
84 son whom he wishes to take with him to this outing
85 as he is proud of his son. The father orders the help to
86 bathe his son and dress him in an outfit that
87 corresponds to summertime. The father is dressed in
88 an appropriate white suit and at the last minute, he
89 prepares to pick up his son in order to take him, but
90 the son has ventured into the garden. The child has
91 become soiled, he has played in the mud, his hair and
92 clothing are muddy, he has eaten chocolate and he is
93 greatly soiled. The father cannot possibly pick him up
94 because he is dirty and he doesn’t have time to wait
95 until the child is bathed and dressed once again. He
96 wants nothing more than to take him to the outing,
97 but he cannot. Due to the child’s behavior, the father
98 cannot take the child. **The father loves him, but he**
99 **must love him from a distance.** The father wants to
100 carry him in his arms, but if he does, he will become
101 dirty as well. He would like to personally take his
102 son, but he has to let the servants deal with his child.
103 The father sadly departs for the outing.

104 **God loves us, wishes to “pick us up and carry us**
105 **in his arms” so that we can walk with Him,** but we
106 are soiled. He wants to speak with us personally, but
107 the stench of our filth nauseates Him. He must love

108 us from a distance and he must send His servants to
109 deal with us. **That is why we need holiness, which is**
110 **attainable.**

111 *

114 **How we will deal with this topic**

115 As in all of my books, I have numbered the lines in
116 order to facilitate any questions or discussions
117 pertaining to the topics mentioned herein.

118 **Chapter 2** will be dedicated to the explanation of
119 what holiness is and how many confuse it with
120 divinity. (Pg 6)

121 **Chapter 3** will demonstrate that holiness is
122 attainable to human beings. If he loves God and is
123 willing to obey him, a person can be sanctified. There
124 are lots of testimonies of persons who attained
125 holiness. (Pg 11)

126 **In Chapter 4**, I will illustrate the blessings holiness
127 can bestow upon us. (Pg 35)

128 **In Chapter 5**, we shall become aware of that the
129 main obstacle that prevents us from reaching holiness
130 is our sin, not the world around us, predestination, or
131 Satan. All of these are stumbling blocks, but the
132 ultimate fault lies within us. (Pg 48)

133 **Chapter 6** will make known the existence, origin,
134 description, functions and permissions granted to
135 Satan by God, the Father Almighty. (Pg 80)

136 **Chapter 7** will explain, as part of celestial
137 dynamics, the mechanics of temptation towards
138 human beings. (Pg 99)

139 **Chapter 8** deals with the relation between God's
140 commandments and our sins. There is not one
141 worthless commandment. If God has dictated a set of
142 commandments, it is because He knows we need to
143 learn and obey them. God does not give us

144 commandments in order to entertain Himself as He
145 watches how the commandments cause difficulties in
146 our daily lives, nor how they may cause us to sin by
147 giving us many commandments. He simply has
148 dictated a minimal necessary list of commandments.
149 (Pg 119)

150 **Chapter 9** is dedicated to illustrate the
151 consequences of sin, something human beings
152 overlook, not understanding the correlation between
153 sin and our problems. (Pg 142)

154 **Chapter 10**, which is the longest one, is dedicated
155 to exposing diverse methods used by our spiritual
156 enemies in order to make sin simple for us. **Note that**
157 **I did say “make sin simple for us” not “cause us to**
158 **sin”**, because they cannot cause us to sin, simply
159 facilitate the means which will cause us to sin. (Pg
160 197)

161 **Chapter 11** will show methods God uses to
162 sanctify His Church. These methods, at times, must
163 be painful, due to the fact that at times Christians do
164 not heed initial warnings. Sometimes, God must cast
165 us into a deep hole, so that we feel obligated to lift
166 our eyes to that which is above us. When one is in a
167 deep hole, one can only look up. (Pg 296)

168 **In Chapter 12** I will demonstrate how true
169 repentance is indispensable in the forgiveness of sin.
170 **It would not be logical for God to bring us into his**
171 **kingdom, if our souls are burdened with evil**
172 **feelings.** (Pg 339)

173 **Chapter 13** will make known that Christians will
174 be judged. We will not be judged in order to
175 determine whether we have salvation or will be
176 condemned, because we already have salvation by
177 grace through the means of the blood of Christ, but
178 we will have to account for our actions and words.
179 (Pg 353)

180 **In Chapter 14**, I will expose the benefits of prayer
181 of a sanctified Christian, for the Church, society and
182 the nation. (Pg 380)

183
184 **Review of Chapter 1.** In this book we will not
185 flatter the ego of the Christian, but exhort him to find
186 the will of God by means of prayer and reading the
187 Bible from Genesis to Revelation several times.
188 There are many that want to know, but few that want
189 to learn. Many read books that teach about the Bible,
190 but few read the entire Bible several times. Our
191 Father wants to “embrace” us and take us to where
192 He wants to take us, but we are soiled.

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199 **Chapter 2** 200 **What is Holiness?**

201 **Holiness is not divinity**

202
203 Holiness is not the same as divinity. A human being
204 can reach a level of holiness, but can never reach
205 divinity. The only divine beings are God, Jesus Christ
206 and the Holy Spirit. A divine being has never and will
207 never sin. A human being, who is currently holy,
208 could have sinned tremendously in the past, but he **no**
209 longer sins in the present.

210 **Holiness** is not reaching heights, very high heights,
211 but to emerge from the dregs of our sins, wicked
212 thoughts and feelings. Holiness is the cleansing of the
213 blood of Christ and never again desiring to return to
214 the dunghill.

Holiness is not being a believer of colossal
proportions who climbs the Mt. Everest of spiritual
majesty, way beyond the clouds. Holiness is to be a
humble Christian who is fully aware of his tattered
morality and spirituality and wants to emerge from
the depths in which he finds himself in order to live
near a stream where he may be clean. Holiness is
having no desire in returning to the filthy depths, after
having been helped to ascend from there; not
necessarily climbing majestic heights.

Unfortunately, there are many human beings who seek God solely for their salvation, protection and blessings. They are simply not interested in holiness.

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231 **Holiness does not mean drawing oneself from the**
232 **world, but to separate oneself from sin.**

In the recent times, holiness has been defined as simply the act of separating oneself from the world but without specifying what separation from the world means. As always they do, their definition of holiness is taken from the supposed etymology of Greek or Hebrew words.

Nowadays, every time they can not prove the veracity of their doctrines using the Bible versions translated by those who **did know** those languages, they appeal to the supposed “real” meaning of the Greek or Hebrew word this or that. It almost appears as if they want to return to the times of the Inquisition, when it was alleged that if a person did not understand Hebrew, Greek and Latin, they could not read the Bible, because they did not have the capacity to understand it, and therefore the Bible was prohibited.

250 In the following verses we will see that **holiness**
251 **is purely and entirely the obedience of God's**
252 **Commandments.** After verse 5 states that the
253 commandment and covenants of God are to be
254 obeyed, verse 6 says as a consequence of what was
255 said formerly, **that we will be holy if we are in**
256 **obedience.**

257
258 *“⁵ Now therefore, **if ye will obey my voice***
259 ***indeed, and keep my covenant,** then ye shall*
260 *be a peculiar treasure unto me above all*
261 *people; for all the Earth is mine. ⁶ And ye*
262 *shall be unto me a kingdom of priests, and **an***
263 ***holy nation.** These are the words which thou*
264 *shalt speak unto the children of Israel.”*

265 (Ex 19:5-6)

266
267 In other words, according to the passage above,
268 holiness comes as a result of obeying the
269 commandments of God. This is in concordance with
270 Luke 1:6 where **Zachariah and Elisabeth are**
271 **extolled because they obeyed the commandments**
272 **of God.**

273
274 *“And they were both **righteous** before God,*
275 *walking in all the **commandments** and*
276 ***ordinances** of the Lord blameless.”*

277 (Lk 1:6)

278
279 Another verse that confirms what we have seen
280 here is John 14:15 where we see that Our Lord
281 Jesus Christ himself said: **“If ye love me, keep my**
282 **commandments.”** In other words, the love of Our
283 Lord is the equivalent of keeping his
284 commandments.

285 Although the word “sanctify” means to set apart,
286 it also means to cleanse that which is sanctified. At
287 the end, to “separate oneself for God” means to flee
288 from that which is unclean in order to reach
289 cleanliness.

290 In the verse below, we will note that the Levites
291 compare “sanctification” to “cleansing”. In Verse
292 15, it states that the Levites sanctified themselves
293 and entered the Temple to cleanse it, removing all
294 that was impure (16). Further, in verse 17, reference
295 is made to the cleansing of the Temple using the
296 word “sanctify”: “... *Now they began on the first*
297 *day of the first month to sanctify...*”, further, in
298 verse 17, referenced is made once again to the
299 cleansing in the Temple saying, “...*so they*
300 *sanctified the house of the LORD in eight days*”.

301 In verse 18, they inform the King, by saying, in
302 reference to the sanctification: “...*Then they went*
303 *in to Hezekiah the king, and said, We have cleansed*
304 *all the house of the LORD, and the altar of burnt*
305 *offering, with all the vessels thereof...*”. In other
306 words, we see that in their vocabulary, the word
307 “holiness” or “sanctification” was the equivalent
308 of “cleansing”.

309 Finally, verse 19 says: “*Moreover all the vessels,*
310 *which king Ahaz in his reign, did cast away in his*
311 *transgression, have we prepared and sanctified*”. If
312 we go back to verse 18, we will note that the act of
313 cleaning the vessels is what they here call
314 “sanctify” the vessels. Therefore, we once again,
315 note that in their minds, sanctification and cleansing
316 were equivalent. We can then assume, without
317 much speculation that in order to become holy, we
318 must cleanse our souls.

319

320 “¹⁵ And they gathered their brethren, and
 321 **sanctified themselves**, and came, according
 322 to the commandment of the king, by the words
 323 of the LORD, to **cleanse the house of the**
 324 **LORD.** ¹⁶ And the priests went into the inner
 325 part of the house of the LORD, to **cleanse it**,
 326 and brought out all the uncleanness that they
 327 found in the temple of the LORD into the
 328 court of the house of the LORD. And the
 329 Levites took it, to carry it out abroad into the
 330 brook Kidron. ¹⁷ Now they began on the first
 331 day of the first month to **sanctify**, and on the
 332 eighth day of the month came they to the
 333 porch of the LORD: so they **sanctified** the
 334 house of the LORD in eight days; and in the
 335 sixteenth day of the first month they made an
 336 end. ¹⁸ Then they went in to Hezekiah the
 337 king, and said, **We have cleansed all the**
 338 **house of the LORD**, and the altar of burnt
 339 offering, with all the vessels thereof, and the
 340 shewbread table, with all the vessels thereof.
 341 ¹⁹ Moreover **all the vessels**, which king Ahaz
 342 in his reign did cast away in his
 343 transgression, have we prepared and
 344 **sanctified**, and, behold, they are before the
 345 altar of the LORD.” (II Chr 29:15-19)

346
 347 If we turn to II Chr 30:17, we will see that once
 348 again the word “sanctification” is equal to
 349 “cleansing”, for on one hand, it states that many
 350 **were not sanctified** and on the other that is why the
 351 Levites sacrificed during Passover for all the ones
 352 who had not **cleansed themselves**. In other words,
 353 “sanctified” and “cleansed” were synonymous.

354

*“For there were many in the congregation that **were not sanctified**, therefore the Levites had the charge of the killing of the Passovers for every one that **was not clean, to sanctify** them unto the LORD.” (II Chr 30:17)*

Therefore even though “sanctify” may also mean “set apart”, it is obvious that the term “set apart” does also imply “cleansing”. It is not only “set apart”, but also an inner cleansing.

Review of Chapter 2. Holiness is not divinity; sinners can reach holiness by putting themselves away from sin thanks to the power of the blood of Christ. Holiness is not isolating ourselves from the world, but separating ourselves from sin. In Exodus, we note that holiness means to keep God's commandments. We also noted that according to Our Lord Jesus Christ, whoever loves Him, will keep His commandments. In the manner expressed by Scripture, we see that holiness is the equivalent of cleansing and obedience to God.

Chapter 3

Holiness is Attainable

The Bible tells us that holiness is attainable

Neither God, nor Christ, nor the Holy Spirit, nor the apostles and other Biblical writers would encourage us to reach holiness, if holiness could not be achieved. **None of them would ask a believer to fly**

391 **to the moon and bring back a rock, knowing that**
392 **it would be an impossible feat. From the moment**
393 **they encourage a believer to reach holiness it is**
394 **because it can be achieved.** Let us see some
395 examples of encouragement.

396 *

397
398
399 **God encourages us to reach holiness**

400 One of the fallacies that interests our spiritual
401 enemies without exception is that of “until we are in
402 heaven, we have to be sinners”; or “we cannot be
403 holy until we are in heaven, we can make the effort,
404 but we will never reach holiness”.

405 Spiritual enemies of Christians know that if they
406 can convince us as if it were a fact that we cannot
407 reach holiness, we will not try to do so. We are
408 simply conformed to whatever we naturally obtain
409 or achieve. In that way, they have already won the
410 battle against Christians and the Church before
411 beginning the fight. This is the main reason why
412 The Church lacks power. It is not that the Holy
413 Spirit does not manifest himself in “these times”; it
414 is the fact that the churches are not obeying the
415 Commandments.

416
417 ***“⁷ Sanctify yourselves therefore, and be ye***
418 ***holy, for I am the LORD your God. ⁸ And ye***
419 ***shall keep my statutes, and do them, I am the***
420 ***LORD which sanctify you.”***

421 (Leviticus 20:7-8)

422
423 This passage brings attention to the fact that after
424 God exhorts us to be holy in verse 7, He further
425 exhorts us by saying: “...ye shall keep my statutes,
426 and do them: I am the LORD which sanctify you.”

427 Is He not exhorting us so that we may become
428 holy? Clearly, if we want to be holy, we need to
429 obey the Commandments of God. Every one of
430 them, not just the ones we “like”, or the ones that
431 please us. In order to reach that obedience,
432 Christians have the blood of Jesus Christ, prayer
433 and fasting so that when our enemies do not permit
434 us to inch ahead in order to achieve holiness, we
435 can in turn use all three as spiritual weapons, so that
436 those abominable beings are cast from our lives.
437 That is why Jesus said in Mark 9:29: “*This kind can*
438 *come forth by nothing, but by prayer and fasting.*”

439 As we see in the following verse, **God urged**
440 **Abraham to be holy**, which evidently is a sign that
441 a human being can reach perfection. It would be
442 illogical to think that God would require perfection,
443 knowing that it cannot be achieved. **God has never**
444 **asked, nor will He ever ask a human being to fly**
445 **and perch himself on the roof of a tower,**
446 **knowing that a human being cannot fly.**

447
448 *“And when Abram was ninety years old and*
449 *nine, the LORD appeared to Abram, and said*
450 *unto him, I am the Almighty God; walk before*
451 *me, and **be thou perfect.**” (Genesis 17:1)*

452
453 The absurd notion that we cannot achieve holiness
454 is not found anywhere in the Bible, because God is
455 totally aware of the fact that we can achieve
456 holiness. He encourages us in various places to be
457 holy. Would God encourage us to be something or
458 do that which we cannot achieve? **Of course not.**
459 **God is not the type of being that finds**
460 **entertainment in requiring of someone that**
461 **which he cannot do, or chastise them for not**

462 **doing that which He knew could not be achieved**
463 **or done.**

464 How can we become holy? Jesus said: *“If ye love*
465 *me, keep my commandments.”* Are we going to
466 believe that the Commandments Jesus is referring to
467 and the Father’s are different?

468 *

469
470
471 **Christ encourages us to reach holiness**

472 There are many Christians who believe that it is
473 impossible to attain holiness while we are in this
474 world. However, Jesus urges us in this verse to be
475 perfect, a clear sign that a human being can achieve
476 perfection. I do not think that anyone can believe
477 that Christ is urging humans to reach a point of
478 spiritual maturity that He knows cannot be attained.
479 That would be like thinking that Jesus was playing a
480 joke on humanity.

481
482 *“Be ye therefore perfect, even as your*
483 *Father which is in heaven is perfect.”*

484 (Matthew 5:48)
485

486 **It is important to note how the numerous**
487 **verses pertaining to the Sermon on the Mount**
488 **are mentioned millions of times,** but never is
489 mentioned this verse. I have never seen the
490 encouragement towards a Christian to try to become
491 holy and perfect, and persuade them to do so, and
492 demonstrate how it can be achieved. However, I
493 have heard hundreds of times the opposing and
494 erroneous hypothesis which is that we will never
495 reach holiness while we are alive. It would seem as
496 if our spiritual enemies are very active in

497 misrepresenting such a truth and prevent the truth
498 from being preached.

499 *

500

501

502 **The Apostles encourage Holiness**

503 In the following verse, we note that the Apostle
504 Paul encourages us to reach perfection; therefore he
505 did not find it unattainable. If the apostle would
506 have believed that it was something a human being
507 could not achieve, he would not encourage us to do
508 so.

509

510 *“Finally, brethren, farewell. **Be perfect**, be of*
511 *good comfort, be of one mind, live in peace;*
512 *and the God of love and peace shall be with*
513 *you.” (II Corinthians 13:11)*

514

515 Paul is trying to persuade them to have **joy**,
516 **comfort**, **harmony**, and **to be perfect**. We all agree
517 that the first three traits can be attained. Why not
518 the fourth one?

519 **If the will of God is our holiness, it is because it**
520 **can be achieved by a human being.** God would
521 not ask of us something He knows we cannot
522 accomplish. It goes without saying that is null and
523 without value the affirmation we so frequently hear
524 among Christians that “while we are in this life, we
525 cannot reach holiness”. It seems as if those who
526 think this way have not read the Book of Job, where
527 God Himself declares the holiness of Job. Let’s
528 look at I Thessalonians. 4:3-4.

529

530 *“³ For this is the will of God, even your*
531 *sanctification, that ye should abstain from*
532 *fornication, ⁴ that every one of you should*

know how to possess his vessel in sanctification and honour” (I The 4:3-4)

It is obvious that God's intention, the goal He sets for us is holiness; and that we learn and know that we should reach holiness and honor, thus **cease to sin**. God does not abandon us in this goal; He is willing to assist us in achieving it, as it is seen in many verses, one of which is the most common of all, the Our Father, whereby Christ teaches us to ask God not to let us fall into temptation. Another verse is where we find God's promise in which He tells us that He will not allow us to be tempted more than we can endure, but that together with the temptation He shows us a way out, as it is written by Paul in I Cor 10:13.

“There hath no temptation taken you but such as is common to man, 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.”

(I Co 10:13)

In II Timothy 3:16-17, Paul talks about the possibility of attaining perfection. This is against the hypothesis that “while we are in the flesh” we cannot break away from our lusts nor can we stop sinning.

“¹⁶ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, ¹⁷ that the man of God may be

568 ***perfect**, thoroughly furnished unto all good*
569 *works.”* (II Tim 3:16-17)

570
571 There are many other Biblical attestations that say
572 that a human being can reach perfection. I am not
573 saying that someone has always been perfect, but
574 that while being sinners, some have left behind,
575 with divine help, all lusts and sins until a state of
576 perfection is reached. This is a state in which by
577 force of habit, we cease to sin. **We have the case of**
578 **Noah, Job, Moses, Samuel and Daniel**, who are
579 mentioned by God as examples of perfection. **Lust**
580 **is** the strong tendency that may have a human being
581 toward some specific type of sin. Almost all of us
582 have or have had one or more lusts.

583 In the previous passage that we read, emphases is
584 given to the fact that in order to reach this state which
585 God wishes for us, Scripture is essential. That is why
586 the daily reading of several chapters of the Bible, in
587 order to read it in its entirety in less than a year, is
588 important; and to repeat this pattern numerous times
589 while we live.

590 **The Apostle Peter also exhorts us to reach**
591 **holiness.** If reaching holiness were such an
592 impossible mission, the Apostles would not
593 encourage us to reach it, because it would be a false
594 demand on their part, a prank played on us.

595
596 *“¹⁵ But as he which hath called you is holy,*
597 *so **be ye holy** in all manner of conversation; ¹⁶*
598 *because it is written: **Be ye holy; for I am***
599 ***holy.**”* (I P 1:15-16)

600
601 **To be holy is to stop sinning.** In this passage, we
602 see that not only Peter, but prior to that God
603 Himself, asked His people to seek holiness.

604 Throughout the entire Bible, we have that
605 encouragement. Where does that heresy that
606 proclaims that while we are in the flesh we cannot
607 reach holiness come from? It is obvious that this is
608 the work of the spiritual enemies of Christ and of
609 Christianity.

610 In the following passage, once more, we find the
611 notion with respect to the issue that the Christian
612 should cease sinning, **and can stop sinning.**

613
614 “⁶ *Whosoever abideth in him sinneth not;*
615 *whosoever sinneth hath not seen him, neither*
616 *known him. ⁷ Little children, let no man*
617 *deceive you: he that doeth righteousness is*
618 *righteous, even as he is righteous. ⁸ **He that***
619 ***committeth sin is of the Devil; for the Devil***
620 *sinneth from the beginning. For this purpose*
621 *the Son of God was manifested, that he might*
622 *destroy the works of the devil.”*

623 (I John 3:6-8)

624
625 **The Apostle John**, in verse 6, tells us he who
626 remains in God, whoever clings to God with sincere
627 desire, **can stop sinning.** Whoever sins contentedly,
628 is someone who does not know God. John further
629 states that he who sins is from Satan, not from God.
630 He is not referring to someone who sins and is
631 pained by his sin, he repents of his sin and rises; but
632 the one who falls and feels perfectly well in that
633 fallen place. This does not refer to one who falls
634 and desires to rise once more, because in other
635 verses of this same Epistle, John tells us that if we
636 confess our sins, Christ will forgive us and if we
637 have sinned, we have a redeemer, an advocate in
638 Christ Jesus.

639

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (I John 1:9)

*“1 My little children, these things write I unto you, **that ye sin not.** And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 2 And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.”*
(I John 2:1-2)

When John says that whoever sins is from Satan, he is not talking about the person who maintains himself in a cleansed state, humble before God so that God himself will liberate him from sin, and one sad day he slips and falls, but he repents wholeheartedly and continues to walk in His path. **He is referring to someone who maintains a life in which avoiding sin is not his main goal.**

*

Our Spiritual enemies say: “Let us confuse and soften Christians and they will not be able to serve the Lord in the manner which He deserves”

James encourages us to be perfect and complete; a sign which shows that he, inspired by the Holy Spirit, knew that we could become perfect. However, **as if it were a sinister wicked plan prepared by our spiritual enemies** in order to soften first and corrupt Christianity later, we see an idea spread among Christians that states that we cannot reach holiness or even less, reach perfection.

It is logical to think that if it is to our enemies' advantage that no one reaches a mountain peak,

676 they will try to convince us that it is impossible to
677 reach that peak, that no one has ever reached it and
678 that no one ever will.

679 Not only that, **they cause us to believe that he**
680 **who does try to reach it is arrogant, a proud one**
681 **who believes he is better than others**, who
682 therefore, is “sinning” by thinking he can reach it.
683 In this way, we would become discouraged and it
684 would paralyze all our efforts. Consequently,
685 having been brainwashed into believe this,
686 Christians that are more courageous, those who
687 escape the claws of the enemy, would only attempt
688 at ascending part of the way, convinced that no one
689 could reach the peak.

690 The more spirited ones would reach the halfway
691 point of that which they could actually reach. Those
692 who not being that spirited could reach the halfway
693 mark, are instead crawling through a mediocre
694 spiritual life, at the base of the mountain. And the
695 great majority, those who are not spirited at all, will
696 allow themselves to be dragged to a marsh to
697 wallow in the mud until upon their death they
698 would go to the Lord. In this way, if the evil ones
699 do not succeed in affecting the salvation of a
700 Christian, they would at least affect his productive
701 fruitfulness and the state of society.

702 When in a church how to reach a better conduct is
703 discussed, or how to combat sin within ourselves is
704 conferred, it is noteworthy that we hear phrases like
705 “well, we should try, but we **know** that **no one** can
706 reach holiness”. Or we hear: “this is impossible as
707 long as we are in the flesh”. And also, “well, we
708 should put our best effort into this, but we can never
709 reach holiness”, etc..

710 There isn't a congregation where we don't hear a
711 deeply rooted notion among believers that they are

712 defeated beforehand and they have to accept to be
713 enslaved to a life of sin. "We can't achieve
714 anything! Why should we try? Why should we
715 sacrifice ourselves? It is as if we would try (they
716 believe) to open a gap in a wall with our heads. We
717 will never reach our goal and we will suffer
718 miserably in our way".

719 **In addition, the general attitude is that it is**
720 **shameful to think** that they may cease their sinning
721 by the grace of God and their will, and thus reach
722 holiness. Not only that, **they try to bring shame to**
723 **those that attempt to do so.**

724 In order to "demonstrate" that one cannot reach
725 holiness, some point out verses that are distorted
726 and extrapolated. It should not be surprising
727 because Satan did the same thing when he tempted
728 Christ by distorting biblical verses; Matthew 4:6 is
729 one of those cases.

730 However, **what is it that James, inspired by the**
731 **Holy Spirit, is saying here?** He is saying much
732 more that the humble aspiration to live in holiness,
733 he says: "... *that ye may be perfect and holy,*
734 *wanting nothing...*"

735
736 *"⁴ But let patience have her perfect work,*
737 *that ye may be perfect and entire, wanting*
738 *nothing. ⁵ If any of you lack wisdom, let him*
739 *ask of God, that giveth to all men liberally,*
740 *and upbraideth not; and it shall be given*
741 *him."* (James 1:4-5)

742
743 It is not that I am boasting about having reached
744 holiness and perfection. But I am not ashamed to
745 admit that it is my goal. I do not believe it
746 impossible for a human being to reach that. If it
747 were impossible to reach we would not have been

748 encouraged to do so in countless verses of the Bible.
749 Let us note some of those.

750
751 ***“Be ye therefore perfect, even as your***
752 ***Father which is in heaven is perfect.”***
753 *(Mt 5:48)*

754
755 ***“Knowing this, that our old man is crucified***
756 ***with him, that the body of sin might be***
757 ***destroyed, that henceforth we should not***
758 ***serve sin.”*** *(Ro 6:6)*

759
760 ***“Let not sin therefore reign in your mortal***
761 ***body, that ye should obey it in the lusts***
762 ***thereof.”*** *(Ro 6:12)*

763
764 ***“But now being made free from sin, and***
765 ***become servants to God, ye have your fruit***
766 ***unto holiness, and the end everlasting life.”***
767 *(Ro 6:22)*

768
769 ***“Having therefore these promises, dearly***
770 ***beloved, let us cleanse ourselves from all***
771 ***filthiness of the flesh and spirit, perfecting***
772 ***holiness in the fear of God.”*** *(II Co 7:1)*

773
774 ***“To the end he may establish your hearts***
775 ***unblameable in holiness before God, even***
776 ***our Father, at the coming of our Lord Jesus***
777 ***Christ with all his saints.”*** *(I Thes 3:13)*

778
779 ***“³ For this is the will of God, even your***
780 ***sanctification, that ye should abstain from***
781 ***fornication: ⁴ That every one of you should***
782 ***know how to possess his vessel in***
783 ***sanctification and honour; ⁵ Not in the lust of***

784 *concupiscence, even as the Gentiles which*
785 *know not God: 6 That no man go beyond and*
786 *defraud his brother in any matter: **because***
787 ***that the Lord is the avenger of all such,** as*
788 *we also have forewarned you and testified. 7*
789 *For God hath not called us unto uncleanness,*
790 ***but unto holiness.*** (I Thes 4:3-7)

791
792 ***“Follow peace with all men, and holiness,***
793 ***without which no man shall see the Lord “***
794 ***(Heb 12:14)***

795
796 ***“¹⁵ But as he which hath called you is holy,***
797 ***so **be ye holy** in all manner of conversation; ¹⁶***
798 ***Because it is written, Be ye holy; for I am***
799 ***holy.”*** (I P 1:15-16)

800
801 ***“And every man that hath this hope in him***
802 ***purifieth himself, even as he is pure.”***
803 ***(I John 3:3)***

804
805 ***“¹ And the LORD spake unto Moses, saying,***
806 ***² Speak unto all the congregation of the***
807 ***children of Israel, and say unto them, Ye shall***
808 ***be holy: for I the LORD your God am holy”***
809 ***(Lv 19:1-2)***

810
811 ***“Sanctify yourselves therefore, and **be ye*****
812 ***holy: for I am the LORD your God”***
813 ***(Lev 20:7)***

814
815 In light of all these verses I am not ashamed to
816 say that I see holiness as a goal that can be reached,
817 even though I personally have not done yet. I do not
818 use a defeated thesis which states that “a human
819 being cannot reach holiness”, in order to justify

820 myself for not having attained holiness, nor to
821 accommodate and take pleasure in my lust, nor to
822 excuse myself for not having striven as I should.

823 **No one should expect that holiness is something**
824 **which God grants us with a magical touch.** He
825 wants to develop our personalities and wants us to
826 strive towards holiness, not injecting us even
827 against our desire, or program us against our will,
828 like a robot.

829 **As we see in the cited verses, which were**
830 **inspired by the Holy Spirit, holiness is something**
831 **that can be reached, although not easy to reach.**
832 Holiness is not something that is stamped in us or
833 injected into us, something that can be attained from
834 one day to the next. It requires years, prayer,
835 fasting, obedience to God and a desire to do so. The
836 human soul is not a stick of gum or clay which can
837 be molded in a manner that we want. It is like a rod
838 of glass, which requires fire and time in order to
839 mold it. It is like a bush, whose flawed branches
840 must be trimmed, but not all at the same time, so
841 that the bush stays alive. On the other hand, the
842 healthy branches must be pruned with care so that
843 they become strong and replace the bad ones. All of
844 this, cannot be accomplished in one night, it
845 requires time and patience, the same patience God
846 uses with us.

847 What really counts, according to an integral
848 reading of the Bible, is what the course of the
849 human is, up or down. A sinner, who focuses on
850 things from above, is in a better situation than an
851 “honorable” or “decent” person who focuses on
852 things below.

853 Let us represent graphically the preceding, in
854 which “A” and “B” are two human beings, the
855 arrows indicate their tendencies, and good behavior

856 is as high as is the highest point. In a case like this
857 we would say that “A” is in a better spiritual
858 position than “B”. In effect, “A” is actually more of
859 a sinner than “B”, but his tendency is up, to focus
860 on the things above, and towards not sinning. On
861 the other hand, although “B”, is actually behaving
862 with decency, approved by society and by those
863 who know him from outside, (perhaps due to a good
864 parental education), his tendency is towards sin.

865
866 **HOLINESS**

867
868 **B ↓**

869
870
871 **A ↑**

872
873 **ABOMINATION**

874
875 Throughout time and circumstances, both men
876 will move from their level. Sooner or later, “A” will
877 strive and will deliberately call out to God for help
878 for his own regeneration. The other, “B”, on the
879 contrary, as circumstances become enticing to him,
880 will begin to descend. He has no desire to seek
881 regeneration and even less, willfully exert himself,
882 or call out to God in order to seek a cleansing which
883 he does not love nor desire. His decency is derived
884 from the education passed down by his parents, by
885 social pressure, or an economic convenience which
886 brings him to act in a way that is approved by
887 society. That is the case of some clerics belonging
888 to different sects and some artists, businessmen and
889 politicians that depend upon public opinion.

890 It is not the same to **expect that a human being**
891 **be perfect from cradle to tomb, something**

892 **impossible** in a human, due to our low quality, than
893 to expect that he attain perfection after so many
894 years of learning, experience and training.

895 In the case of Job 1:1, we see that Scripture
896 testifies to the fact that Job was perfect, righteous,
897 fearful of God and set apart from evil. This
898 testimony appears later confirmed in verse 8,
899 because it is **God himself who bears witness about**
900 **Job's perfection**. It is reaffirmed later in 2:3 when
901 all of Job's possessions are destroyed, and God still
902 considers him "*a perfect and an upright man, one*
903 *that feareth God, and escheweth evil? and still he*
904 *holdeth fast his integrity,...*"

905 Also in Genesis 6:9 we see that Scripture says
906 that "*...Noah was a just man and perfect in his*
907 *generations...*"

908 **Yes, it is possible to reach perfection in this**
909 **life, if it were not possible, God would not**
910 **require it from anyone.** He would not exhort
911 anyone to reach **perfection**. He also would not ask a
912 paraplegic person to run swiftly so that he may
913 catch a ball; nor would he ask a blind man to paint a
914 landscape of a setting sun.

915 *

916
917
918 **Scripture testifies that many reached holiness,**
919 **let's see some examples**

920 One of the most notable examples is that of Job.
921 Scripture testifies many times regarding the holiness
922 and perfection Job was able to reach. He was not
923 always holy and perfect, in Job 13:26, he confesses
924 that he had sinned in his youth. Further, he believes
925 (erroneously) that what he was going through was
926 the result of his previous sins. **Job was not always**

927 **saintly, but he reached sainthood.** It is not that
928 Job never sinned; it is that he no longer sinned.

929
930 *“For thou writest bitter things against me,*
931 *and makest me to possess the iniquities of*
932 *my youth.”* (Job 13:26)

933
934 What occurred to Job was not motivated by his
935 sins, because his were not bigger than anyone else’s
936 sin, and yet, what happened to Job did not happen to
937 them. It is safe to say that what happened to Job was
938 motivated by: **a)** the confidence God had in that Job
939 would behave adequately, throughout his suffering
940 without knowing why, and **b)** God’s desire to
941 demonstrate to fallen angels that a creature that was
942 inferior was capable of a life and feelings towards
943 God that they (Satan and the demons) had never
944 experienced, in spite of having received more
945 benefits and never damage, like Job.

946 **Concisely**, Job, without knowledge, served God,
947 demonstrating the superiority of his clean feelings,
948 as opposed to beings that having been created
949 superior, were actually inferior by their voluntary
950 corruption. In other words, Job served God in order
951 to demonstrate the moral inferiority of Satan and the
952 demons.

953 In Job 1:1, the writer, inspired by the Holy Spirit,
954 testifies that he was a perfect man, righteous, fearful
955 of God and apart from evil. In 1:8, it is God **himself**
956 **who** testifies about Job, like in 2:3, after Job was
957 left childless and without his possessions. This can
958 also be seen in 1:22, 2:10 and 42:7-8.

959
960 *“There was a man in the land of Uz, whose*
961 *name was Job; and **that man was perfect and***

962 *upright, and one that feared God, and*
963 *eschewed evil.”* (Job 1:1)

964
965 *“And the LORD said unto Satan, Hast thou*
966 *considered my servant Job, that there is none*
967 *like him in the Earth, a perfect and an*
968 *upright man, one that feareth God, and*
969 *escheweth evil?”* (Job 1:8)

970
971 *“In all this Job sinned not, nor charged God*
972 *foolishly.”* (Job 1:22)

973
974 *“And the LORD said unto Satan: Hast thou*
975 *considered my servant Job, that there is none*
976 *like him in the Earth, a perfect and an*
977 *upright man, one that feareth God, and*
978 *escheweth evil? and still he holdeth fast his*
979 *integrity, although thou movedst me against*
980 *him, to destroy him without cause.”*
981 (Job 2:3)

982
983 *“But he said unto her, Thou speakest as one*
984 *of the foolish women speaketh. What? shall*
985 *we receive good at the hand of God, and shall*
986 *we not receive evil? In all this did not Job sin*
987 *with his lips.”* (Job 2:10)

988
989 *“⁷ And it was so, that after the LORD had*
990 *spoken these words unto Job, the LORD said*
991 *to Eliphaz the Temanite; My wrath is kindled*
992 *against thee, and against thy two friends; for*
993 *ye have not spoken of me the thing that is*
994 *right, as my servant Job hath. ⁸ Therefore*
995 *take unto you now seven bullocks and seven*
996 *rams, and go to my servant Job, and offer up*
997 *for yourselves a burnt offering; and my*

998 *servant Job shall pray for you, for him will I*
999 *accept; lest I deal with you after your folly, in*
1000 *that ye have not spoken of me the thing*
1001 *which is right, like my servant Job.*"

(Job 42:7-8)

1003

1004 Job's holiness and purity is not solely exhibited in
1005 the book of Job, centuries later, during the era of the
1006 prophets, God uses him as an example of a saintly
1007 person.

1008

1009 *"Though these three men, Noah, Daniel, and*
1010 *Job, were in it, they should deliver but their*
1011 *own souls by their righteousness, saith the*
1012 *Lord GOD."*

(Ezekiel 14:14)

1013

1014 **In another notable example,** although they are
1015 not persons of Biblical fame, are Zacharias and
1016 Elizabeth, who reach biblical testimony that they
1017 lived in holiness.

1018

1019 *"⁵ There was in the days of Herod, the king*
1020 *of Judaea, a certain priest named Zacharias,*
1021 *of the course of Abia; and his wife was of the*
1022 *daughters of Aaron, and her name was*
1023 *Elisabeth. ⁶ And they were both righteous*
1024 *before God, walking in all the*
1025 *commandments and ordinances of the Lord*
1026 *blameless.*"

(Lk 1:5-6)

1027

1028 The thought that holiness is unattainable, is an
1029 error many churches transmit to their flock. As we
1030 saw in the previous passage, you may become "just
1031 before God, walking without repression in
1032 obedience to the commandments and statutes of

1033 God". It is not how many now believe, that "you
1034 cannot live a day without sinning".

1035 The bad thing about this erroneous teaching in
1036 churches is that those that believe that they cannot
1037 be sinless will not make any effort to become better
1038 and reach that which Zachariah and Elizabeth
1039 reached. **It does not mean they never sinned; it**
1040 **means that they had ceased to sin.**

1041
1042 In Luke 2:25 reference is made about a just and
1043 pious man named Simeon.

1044
1045 *"And, behold, there was a man in Jerusalem,*
1046 *whose name was Simeon; and **the same man***
1047 ***was just and devout,** waiting for the*
1048 *consolation of Israel; and the Holy Ghost was*
1049 *upon him."* (Luke 2:25)

1050
1051 **Although the Bible states that "no one does**
1052 **good (is just), not even one",** it evidently is
1053 referring to the fact that there is not one person who
1054 has been just or good during his entire lifetime,
1055 from cradle to the tomb, without sin. It is not
1056 referring to the impossibility of reaching a state of
1057 holiness. All the persons mentioned previously
1058 reached holiness. This does not mean that they
1059 never sinned but there came a time in their lives that
1060 they ceased to sin.

1061 **Another evident case is that of Joseph and the**
1062 **Virgin Mary.** There are two extreme negatives,
1063 towards them, by the religious. Catholics have
1064 converted Mary, in spite of herself, into a goddess
1065 and many Protestants proclaim her as an anathema
1066 or a common woman. Those who regard her as a
1067 goddess, have a sin of idolatry. Those who see her

1068 as a common woman are extremely mistaken; and
1069 whatever I say about her applies to Joseph.

1070 If the Virgin Mary had not been an exceptional
1071 woman, like Noah, Enoch, Moses, Job, Daniel, etc.,
1072 God would not have entrusted her with the
1073 upbringing and caring of such a sacred being. I say
1074 the same about Joseph. I am sure that God would
1075 not have entrusted me with the care of the Son of
1076 God. This simple, but solid reasoning is all that is
1077 necessary to comprehend the merits of Joseph and
1078 the Virgin Mary. Now, to regard her as deity, pray
1079 to her, etc., is farfetched; I would not do the same
1080 with Noah, Job, Moses or Daniel, because that
1081 belongs solely to God. Please brethren, neither of
1082 the extremes are correct.

1083 *

1084 1085 1086 **Butchers vs. holiness**

1087 There is a type of Christian that attributes all his
1088 sins to the fact that he lives in the flesh. Every time
1089 they sin and they are exhorted, instead of
1090 recognizing their sin and make a concentrated effort
1091 to eliminate the lust that originated the sin, what
1092 they do is justify themselves in the cliché, “it is
1093 because we are in the flesh, brother”. That type of
1094 Christian is the one I call the “butcher”, because he
1095 always deals with the “meat” (flesh).

1096 Holiness is perfectly possible for a Christian; we
1097 do not have to think we are defeated like the
1098 “butchers”, in the sense of believing that while we
1099 live in this life, we will be defeated by the flesh.
1100 There is no such thing.

1101
1102 *“Having therefore these promises, dearly*
1103 *beloved, let us cleanse ourselves from all*

1104 ***filthiness of the flesh and spirit, perfecting***
1105 ***holiness in the fear of God.”*** (II Co 7:1)
1106

1107 After our conversion to Christ, the duty of a
1108 Christian is to begin his ascent up the long stairway
1109 of holiness, step by step, invoking protection and
1110 the direct assistance of God. It is not correct to
1111 stand on the first step, kneeling and praying that
1112 God carry us and take us to the highest step on the
1113 stairway. We have to make a personal effort to
1114 climb each step.

1115 **We are beings created with free will and God**
1116 **does not force us to become holy.** It could be that
1117 in this life we are training for the future life, and
1118 God will not perform on our behalf the work that is
1119 required of us. He wants us to learn to be self
1120 sufficient and only ask for his protection, so that the
1121 enemy does not weigh us down; or his help when
1122 exhausted by our own efforts, we aspire to climb
1123 one more step.

1124 In a gymnasium, a father should not lift weights
1125 for his son, it is necessary that the son himself lift
1126 them; only by doing so will his muscles develop.

1127 God is not going to do our educational homework,
1128 in the same way in which we would not do a page
1129 of penmanship that was homework assigned to a
1130 child. If we did, the child would never learn how to
1131 write properly.

1132 It could be, therefore, that we are being
1133 accustomed to behave and live on our own. In that
1134 manner, God could rest calmly in heaven, knowing
1135 that He does not have to worry about our behavior,
1136 because we have already learned and do not have
1137 any need for inspection nor vigilance. I am not
1138 trying to say that this is the state of every Christian
1139 that dies, but I do believe that it is the state God

1140 desires for all Christians as they finalize their career
1141 in this life.

1142 **We should not think that the simple act of**
1143 **dying will fix our lusts or faults.** Even in the case
1144 of resurrecting with new flesh, in which we will not
1145 have fleshly problems, we have to think that there
1146 are **sins which are not motivated by our bodily**
1147 **state** but reside in our souls like pride and envy.
1148 Therefore, those sins can accompany a soul even
1149 after the death of the body. **The most sinful of**
1150 **beings, does not live in the flesh.**

1151 I do not know if I am right, but the thousand years
1152 (Millennium) that we will have to live on this Earth
1153 in the new body, before the New Heaven and New
1154 Earth, will serve as an educative period. It will be a
1155 time to learn for Christians who have not been able
1156 to live in a holy environment for too long, in order
1157 to be trained in correct behavior and become used to
1158 it. **I imagine** that whoever is educated here and
1159 now, will enjoy the Millennium more so. Christ
1160 lived among sinners, he is used to it; he will reign
1161 during the Millennium and we will be able to be
1162 with Him. Perhaps during that period we will be
1163 educated in order to live later with God, who abhors
1164 sin.

1165 We are in the flesh, but we do not serve according
1166 to the flesh. We do not have to accept the thesis of
1167 defeat that “we are in the flesh, brethren”. We have
1168 to strive to reach complete holiness, which **is**
1169 possible in this life. If not achieved completely, we
1170 should strive to attain our goal as closely as
1171 possible, at the time of our final existence on Earth.

1172 What is not justifiable is the absolute indolence
1173 nor a mere nominal effort to reach holiness. God is
1174 just, and I am sure that it is prepared in a way that
1175 **he who exerts himself and wants to reach, will**

1176 **feel happier than the one who became**
1177 **accustomed to the flesh.**

1178 Even in this life we now have, we see the
1179 unbeliever living a life or existence of less joy than
1180 a Christian, and among Christians, he who is closer
1181 to God is more joyful still. Therefore, now, in this
1182 life, there exists what we can call “automatic
1183 reward” to he who becomes closer to God. Of
1184 course that same is true or more so in the future life.
1185 It is not that God give more goods to those who
1186 seek him; it is that because of some mysterious
1187 mechanism, these are much happier with the same
1188 amount of possessions and even with less.

1189 **One of the biggest flaws of churches** nowadays,
1190 is that there is no emphasis in the holiness of a
1191 Christian. They only speak of forgiveness. An
1192 immense majority adopt the thesis of the “butcher”
1193 or the “nominal effort” towards holiness. They even
1194 **refer** to holiness as an unattainable myth which can
1195 only be attained upon death. Furthermore, they are
1196 ashamed to admit that they strive to reach it. If the
1197 subject is discussed, it is always in this manner:
1198 “we should try, brethren, but that is impossible
1199 ...perhaps in the other life”.

1200
1201 **Review of Chapter 3.** God, Christ, the Holy
1202 Spirit and the Apostles, encourage us to reach
1203 holiness. If it could not be obtained in this life, none
1204 of them would encourage us to do so, they would
1205 not ask of us something they know could not be
1206 obtained. We should consider the fact that we hear
1207 in numerous instances words of encouragement
1208 from the Sermon on the Mount, but we never hear
1209 about holiness.

1210 In Second Timothy, Paul tells us that the Bible is
1211 good for the perfection of Christians. As evidence

1212 that human beings may reach holiness, we have the
1213 example of Enoch, Noah, Job, Moses, Samuel and
1214 Daniel, persons who God witnesses of. We read
1215 many verses which confirm that holiness is
1216 attainable and we are encouraged to reach it. We
1217 mention the example of Zachariah and Elizabeth
1218 and Joseph and the Virgin Mary.

1219 The “butchers” blame the “flesh” for all sins,
1220 without reasoning that the most sinful of all, has no
1221 flesh and has never lived in the flesh. It is true, that
1222 there is “no one good, not even one”, but it is to say
1223 that there is no one who has lived without sin his
1224 entire life. It does not mean that we cannot stop
1225 sinning.

1226 ***
1227
1228
1229
1230
1231

1232 Chapter 4

1233 Blessings of holiness and obstacles in

1234 reaching holiness

1235

1236 Sin separates us from blessings

1237 As we will clearly see in the following verse
1238 which I present, sin places an obstruction for our
1239 blessings and the good things which God wishes to
1240 pour upon us. Therefore, it is not to be taken lightly
1241 to postpone to the future to stop sinning. **In**
1242 **addition, that would be a lack of respect towards**
1243 **God,** and also it is something which harms us,
1244 personally inasmuch as towards society. The
1245 majority of the damage we cause ourselves is a

1246 result of our lack of obedience to the
1247 commandments of God.

1248
1249 ***“Your iniquities** have turned away these*
1250 ***things, and your sins** have withholden good*
1251 ***things from you.”** (Jer 5:25)*

1252
1253 There are times in which God punishes us, because
1254 we deserve punishment as a result of something we
1255 have done, and He is no respecter of persons, as Acts
1256 10:34 declares. Other times, the harm we experience
1257 is for the sake of learning from that experience.
1258 However, at other times, they are a result of our
1259 doing, without the desire to punish us or the desire to
1260 teach us. We could learn something from said
1261 experience, but it was not its purpose.

1262 **Our life, in relation to the commandments and**
1263 **our misfortunes is much like the operator’s**
1264 **manual which accompanies most apparatus and**
1265 **electronics we purchase.**

1266 If we follow the manufacturer’s instructions, the
1267 apparatus will work to our benefit, if we do not, we
1268 will suffer the consequences.

1269 At times we think we know everything there is to
1270 know, but it is not so. God gives us commandments
1271 that many believe were geared towards those that
1272 lived “back then”, or that were given to us for no
1273 reason; they are not obeyed and thus there are
1274 consequences. I personally had that experience with a
1275 car I owned.

1276 I was using cheap oil in my car. The oil had good
1277 viscosity and since I know about physics, chemistry,
1278 etc., I thought I was doing the right thing. I was with
1279 a friend who was a schooled mechanic and when he
1280 saw the cheap oil I was using in my car, he advised
1281 me to use an expensive brand of oil. Since I knew that

1282 the oil I was using had sufficient viscosity, I did not
1283 see the need to spend more money in better quality
1284 oil, thinking that I knew more because I had studied
1285 physics and chemistry, etc..

1286 After three or four years, the engine in my car
1287 burned out and I came to my friend, and together we
1288 removed the old engine and installed a new one.
1289 When we finished, my friend said, "Let's see why
1290 this motor burned out." We opened it and upon
1291 removing the casing, we notice the tube which take in
1292 the oil contained a screen so that foreign bodies
1293 would not penetrate the engine. The screen was
1294 blocked by solid carbon and only three squares
1295 remained open for the aspiration of the oil. Not
1296 enough oil could enter through such a small opening
1297 when I accelerated the car and therefore, the engine
1298 burned out.

1299 When my friend saw the tube, he said, "You should
1300 always use the most expensive oil you can afford in
1301 your car because more costly oils contain ingredients
1302 that dissolve carbon and prevent carbon from sticking
1303 to parts of the motor and that carbon is removed
1304 every time the oil is changed. If you use cheaper oil,
1305 the carbon sticks all over the engine as you see in this
1306 case."

1307 At that moment, I remembered and replied, "You
1308 told me three or four years ago to use the best oil I
1309 could afford, but you did not tell me why, and
1310 therefore, I didn't listen. I thought I knew it all."

1311 **God does not always tell us why we should obey**
1312 **a commandment**, but if we do not obey it, in time,
1313 we will burn out some of the "motors" which run our
1314 life.

1315 *

1318 **Why Daniel had divine protection in the lion's den**

1319 According to Daniel, God liberated him from the
1320 mouths of the lions, because he was just.

1321
1322 *“²⁰ And when he came to the den, he cried*
1323 *with a lamentable voice unto Daniel, and the*
1324 *king spake and said to Daniel: O Daniel,*
1325 *servant of the living God, is thy God, whom*
1326 *thou servest continually, able to deliver thee*
1327 *from the lions? ²¹ Then said Daniel unto the*
1328 *king, O king, live forever. ²² My God hath*
1329 *sent his angel, and hath shut the lions'*
1330 *mouths, that they have not hurt me,*
1331 *forasmuch as before him innocence was*
1332 *found in me; and also before thee, O king,*
1333 *have I done no hurt.” (Daniel 6:20-22)*

1334
1335 Does this mean that the grave things that occur to
1336 a human being are because he has a certain injustice
1337 credited to him? A sin that was committed by him
1338 may not be directly in relation with the injustice of
1339 the suffering, but God does not deliver him from it,
1340 which is unjust, because he did not receive
1341 sufficient punishment for some sin he committed.

1342 **In synthesis, a fault or stain that a human**
1343 **being has or commits before God, invalidates all**
1344 **or part of the protection God gives us through**
1345 **his angels.**

1346 Since Daniel did not have a negative balance in his
1347 account, but any wrongdoings he previously
1348 committed were already paid for; the angelic-divine
1349 protection manifested itself hundred per cent.

1350 Does this mean that all bad things that come upon
1351 a person are as a result of punishment or some debt
1352 he has to pay? Not necessarily. Sometimes persons
1353 of higher merit before God can experience very

1354 hard times, in which they will serve God to
1355 demonstrate how much they love him, and they
1356 continue to love him no matter how bad their
1357 experience. This was the case with Job. **But let us**
1358 **not think that we are all like Job.**

1359 What occurs sometimes is that the consequences
1360 of a national or social sin falls on a particular nation
1361 or society and all members are sprinkled with the
1362 punishment. Even though all of this is true, **the first**
1363 **thing I do is not examining the society or the**
1364 **nation, but examine myself.** As we can see one of
1365 the blessings of holiness is to count on **absolute**
1366 **protection** from God.

1367 *

1368

1369

1370

Obedience and happiness

1371 When a human being walks in the path of God,
1372 automatically flee far from him many anguishes,
1373 which are not pushed far away from a person who
1374 does not obey God. The first anguish he is separated
1375 from is the anguish of death; the fear of thinking,
1376 what will happen when we die? True Christians
1377 know that upon death, we pass on to the presence of
1378 God. That is a blessing which is enjoyed by true
1379 Christians. This is probably the greatest of the
1380 blessings. However, there are other blessings which
1381 are not enjoyed by all true Christians. It depends on
1382 which commandments we obey or disobey.

1383 **God has given us commandments to bring us**
1384 **joy.** If we obey some and not others, we will be
1385 happy with those things which have to do with the
1386 ones that we obey. However, we will suffer the
1387 bitterness for which avoidance were given the
1388 commandments we did not **wish** to obey; or the

1389 ones we did not obey because we did **not inquire**
1390 about them.

1391 If we, being in an electric plant see a red alert sign
1392 with skull and crossbones, we immediately proceed
1393 to read it. Being in the world, which by experience
1394 we know is so dangerous, our most intelligent
1395 decision is to search for who is the owner of the
1396 universe, find his commandments and obey them so
1397 that we are not “electrocuted”.

1398 There are those that assign the “job” of finding
1399 the commandments that we should obey to the
1400 pastor of their church or the hierarchy of their sect.
1401 This is as if at the crossing of a street with a lot of
1402 vehicular traffic, we would blindfold ourselves and
1403 let ourselves be guided by our pastor. Each one of
1404 us is responsible for oneself. **At judgment time, we**
1405 **will not be asked what we learned from the**
1406 **priest or what the pastor told us**, or what doctrine
1407 the church taught us, but what the Bible said.

1408 **Let us imagine a place where hail occasionally**
1409 **falls.** In order to reach from point “A” to point “B”,
1410 a trail is covered by a roof made of concrete, which
1411 protects us from the grains of hail, large grains,
1412 medium grains and small grains. Since the covered
1413 trail extends to the right and to the left forming
1414 several “S”, very often someone walking does not
1415 have patience and does not want to walk to the
1416 extreme right or the extreme left of the “S” and they
1417 decide to take a short cut. They step away from the
1418 covered trail and cross a terrain which is not
1419 protected in order to reach the other part of the “S”
1420 which forms the trail.

1421 There are some which proceed accordingly and
1422 since at that moment hail is not coming down, they
1423 do not suffer from their disobedience. There are
1424 some who will do so and when they reach the

1425 halfway point, small hail falls upon them causing
1426 little harm. There are times in which large hail falls
1427 and those who find themselves in the unprotected
1428 shortcut suffer dreadful consequences.

1429 **Sufferings and adversities follow a similar path**
1430 to that which is previously described. We cease to
1431 obey one or more commandments, but at that time,
1432 our spiritual enemies are not alert, and nothing
1433 happens to us. Other times, confident in that nothing
1434 happened to us previously, we disobey the same
1435 commandment or one of lesser value and the results
1436 are catastrophic. **Worse still**, at other times our
1437 spiritual enemies do not attack us, so that we may
1438 continue to disobey and get hardened towards sin.
1439 This way, they can take control of our mind and our
1440 life. These are the cases of persons who are
1441 possessed.

1442 *

1443 1444 1445 **Fidelity in adversity, and joy**

1446 It is easy for anyone to be faithful to the one who
1447 filled him with blessings and protection.
1448 Furthermore, that was the reason Satan gave in
1449 order to explain, according to his reasoning, the
1450 fidelity of Job (Job 1:9-11). However, it requires
1451 immense fidelity towards God, to obey Him when
1452 obeying delivers setbacks, injustice and even
1453 bitterness.

1454 Job as much as Joseph, the son of Jacob, were the
1455 type of men that were faithful even though their
1456 fidelity would cause inexplicable bitterness. In the
1457 particular case of Joseph, it is important to note that
1458 **Satan tried to annul the future preservation of**
1459 **the sons of Jacob, who God was going to bring to**
1460 **Egypt, through the simple process of morally**

invalidating the key ingredient God was going to
utilize: Joseph.

*“7 And it came to pass after these things, that
his master's wife cast her eyes upon Joseph;
and she said, Lie with me. 8 But he refused,
and said unto his master's wife, **Behold, my
master wotteth not what is with me in the
house, and he hath committed all that he
hath to my hand;** 9 There is none greater in
this house than I; neither hath he kept back
anything from me but thee, because thou art
his wife, **how then can I do this great
wickedness, and sin against God?”***

(Gen 39:7-9)

Because of his fidelity towards God, Joseph suffered the slander of the wife of the guards' captain and ended up in prison. Even in prison, God blessed him and he became the supervisor of all the prisoners. In addition, he left prison to the joy of becoming the chief of all of Egypt, superseded only by Pharaoh himself. Above all, which is most important, he experienced the joy of knowing that God had used him to save his family and the people who would bring forth the Messiah.

Perhaps, prior to a man receiving a great commission or divine charge, Satan, upon suspecting or knowing God's plans for that person, will try to sift him like wheat, like he did with the Apostles, according to Luke 22:31. From this, we can deduce that this abominable being requested direct intervention in the lives of the Apostles in order to cause them sullenness. We can rightfully say that nowadays he or his spiritual henchmen can do the same directly or through human beings

1497 which are fitting.

1498 In times prior to the crucifixion, since these
1499 abominable beings had direct access to God, they
1500 asked for permission, because they could do nothing
1501 on their own volition. Nowadays, since they were
1502 cast from heaven and do not have direct contact
1503 with God, they can only utilize the implicit right
1504 granted to all creatures, since the beginning of time,
1505 and which is to propose their ideas to others. They
1506 cannot go beyond the laws which God has
1507 established concerning their temptation of humans.

1508 *

1509

1510

1511 **The promises of God are not unconditional**

1512 There are those who believe that the promises
1513 which God makes in Scripture must be fulfilled by
1514 God, without a care about our behavior. **I have not**
1515 **seen in the entire Bible one solitary divine promise**
1516 **that does not have an explicit or implicit condition.**
1517 Some believe that they can “claim” a promise and
1518 that is all that is necessary. We will see some
1519 promises in order to show that there is always a
1520 conditional “if” in them.

1521 Many believers think that once God promises
1522 something, they can behave in any way, because
1523 God is obliged to fulfill his promises in any event.
1524 What they don’t realize is that although at times a
1525 verse of the Bible has a promise and not a condition
1526 required, much later in another verse they have not
1527 read or have not wanted to understand, is the
1528 condition God required for the fulfillment of that
1529 promise to take place. It would be good for those
1530 who believe that the promises of God are
1531 unconditional, to review all the verses where there
1532 are promises and look for the references to other

1533 verses so they can see that in order to obtain that
1534 promise, we must act in accordance with something
1535 on our part, even if that is only having faith. Let us
1536 see what the following verses say.

1537

1538 *“And ye shall be left few in number, whereas*
1539 *ye were as the stars of heaven for multitude;*
1540 ***because thou wouldst not obey the voice of***
1541 ***the LORD thy God.”** (Deut. 28:62)*

1542

1543 This verse refers to the promise that the Jewish
1544 people would be as numerous as the stars. However,
1545 it is here where it is recorded that **this promise**
1546 **would be fulfilled if they obeyed**, not if they
1547 disobeyed the commandments of God. In other
1548 words, the promise was not unconditional.

1549 There are many who have the foolish notion that
1550 after God makes a promise, they can do whatever
1551 they want because they believe that God is
1552 **obligated to fulfill what they imagine is His**
1553 **Word**. When they read in the Bible a promise made
1554 by God, they only pay attention to or only
1555 remember the part which is most advantageous or
1556 beneficial to them, not the implicit or explicit
1557 conditions God has ordained for the fulfillment of
1558 His promise.

1559

1560 *“¹ And an angel of the LORD came up from*
1561 *Gulag to Bochum, and said, I made you to go*
1562 *up out of Egypt, and have brought you unto*
1563 *the land which I swore unto your fathers; and*
1564 ***I said, I will never break my covenant with***
1565 ***you.** ² And ye shall make no league with the*
1566 ***inhabitants of this land;** ye shall throw down*
1567 ***their altars;** but **ye have not obeyed my voice;***
1568 *why have ye done this? ³ Wherefore I also*

1569 *said, I will not drive them out from before*
1570 *you; but they shall be as thorns in your sides,*
1571 *and their gods shall be a snare unto you.”*
1572 (Judges 2:1-3)

1573
1574 In these verses, God said that he would never
1575 invalidate His covenant (which is the part they want
1576 to remember), on the condition that they not form
1577 an alliance with the enemy (which is the part they
1578 do not want to remember). Many Christians proceed
1579 in this manner now. They remember that Christ
1580 liberated us from all sin, **but they do not want to**
1581 **remember that it is necessary to repent**
1582 **wholeheartedly** of their sin and not continue to
1583 commit the sin.

1584 **In the 16th and 17th century, there were**
1585 **corsairs and pirates.**

1586 Both dedicated themselves to attacking ships at sea
1587 in order to kill and rob. The difference between a
1588 corsair and a pirate is that the latter acted for
1589 himself, while the corsair was sent to pilfer ships
1590 belonging to an enemy nation they were at war
1591 with. In other words, the pirate was a bandoleer on
1592 his own, he did not represent any nation and no one
1593 backed him up. The corsair was a bandoleer
1594 authorized by the government of his country, he
1595 served his nation whereby he obtained what is
1596 known as “Letters of Marque” which was a license
1597 to assault, kill and rob enemy ships.

1598 When God makes a promise, he does not give us a
1599 “Letter of Marque” that allows us to do whatever
1600 we want, with the assurance that God is obligated to
1601 fulfill His word. See below.

1602
1603 *“Neither will I any more remove the foot of*
1604 *Israel from out of the land which I have*

1605 *appointed for your fathers; **so that they will***
1606 ***take heed to do all that I have commanded***
1607 ***them**, according to the whole law and the*
1608 *statutes and the ordinances by the hand of*
1609 *Moses.” (II Chronicles 33:8)*

1610
1611 **It is similar with salvation.** Christ did all the
1612 work for us, we simply have to accept it; but we
1613 should not believe that we have a Letter of Marque
1614 to continue sinning voluntarily and not lose it. Like
1615 all of God’s promises, **salvation has its conditions:**
1616 **the true and profound repentance of sin,**
1617 something that a person who continually repeats
1618 voluntarily his sin cannot have.

1619 The following verse shows David explaining to
1620 his son, Solomon, how the promise made by God
1621 had conditions.

1622
1623 *“That the LORD may continue his word*
1624 *which he spake concerning me, saying, **If thy***
1625 ***children take heed to their way, to walk***
1626 ***before me in truth with all their heart and***
1627 ***with all their soul, there shall not fail thee a***
1628 ***man on the throne of Israel.**” (I K 2:4)*

1629
1630 Note that God said to David, “***If thy children take***
1631 ***heed to their way...*”, in which case means that if**
1632 ***they do not heed their way, the promise would***
1633 ***not be fulfilled.* We see it again in I Kings 3:14,**
1634 **6:12-13 and 9:4-5. Do not be deceived, not even**
1635 **those who are great in the faith received promises**
1636 **without conditions.**

1637 **The promises of our Lord Jesus Christ,** like his
1638 Father’s, are conditional as well. For example, in
1639 Matthew 6:14, Christ says, “***...if*** ye forgive men
1640 *their trespasses, your heavenly Father will also*

1641 *forgive you*", which means that if we do not
1642 forgive, we will not be forgiven. As we see, the "**if**"
1643 is conditional and states that the promise has
1644 conditions.

1645 If we read Matthew 17:20, we will note that the
1646 promise of being able to remove a mountain to
1647 yonder place depended on faith the size of a grain of
1648 mustard. That's why it says, "...**if** ye have faith as a
1649 grain of mustard seed..." Another example is in
1650 Matthew 18:19 where God promises, "Again I say
1651 unto you, that **if** two of you shall agree on Earth as
1652 touching anything that they shall ask, it shall be
1653 done for them of my Father which is in heaven."
1654 This is not unconditional.

1655 In Jesus Christ's letters to the Seven Churches,
1656 there are **conditional** promises.

1657 "...**To him that overcometh** will I give to eat of
1658 the tree of life..." (Rev. 2:7). This implies that if one
1659 does not overcome, he will not receive the promise.

1660
1661 "...**He that overcometh** shall not be hurt of the
1662 second death." (Rev. 2:11). There is the promise of
1663 not dying a second time, **if** he overcomes.

1664
1665 We see the same if we read Rev. 2:17, 2:26, 3:5,
1666 and 3:21. In other words, we confirm that **the**
1667 **promises of God are not unconditional**. Let us not
1668 have the dangerous notion that the grace of God
1669 consists in the continuation of sin without losing
1670 salvation.

1671
1672 **Review of Chapter 4.** There is an obvious
1673 relation between our sin and the lack of blessings.
1674 Our life, with respect to the Bible, appears to have
1675 the efficiency and longevity of an appliance, with
1676 respect to its owner's manual. Let us remember that

1677 when we do not use “expensive oil” which is
1678 suggested by God’s commandments, a part in our
1679 life can burn out.

1680 Daniel had absolute protection, because there
1681 wasn’t any sin credited to his account. Our
1682 obligation is to decipher the meaning of the warning
1683 sign with the skull and crossbones which we see in
1684 an electric plant. It is also our obligation to know
1685 what the Bible says. The fidelity to God sometime
1686 brings suffering as in the case of Joseph in Egypt,
1687 but in the long run, the obedience of the
1688 commandments of God bring true happiness.

1689 In the Bible, there is not even one unconditional
1690 promise; God has not given Christians a Letter of
1691 Marque so that we may sin repeatedly without
1692 losing our blessings, protection and even salvation.

1693 ***
1694
1695
1696
1697
1698

1699 Chapter 5

1700 Sin is our fault, not the fault of the
1701 environment, predestination, ignorance or
1702 Satan

1703
1704 God does not wish to send us maladies, nor allow
1705 it

1706 God does not wish to distress his creatures; if he
1707 allows it, it is so that they learn something or as a
1708 consequence of some wrongdoing. If God does not
1709 wish to send us malaise or distress, but these
1710 descend upon us, it is because sin is a human
1711 being’s fault. Distress can be the natural

consequence of an act previously committed by us,
either as individuals, as a society or as a nation.

*“³¹ For the Lord will not cast off for ever. ³²
But though he cause grief, yet will he have
compassion according to the multitude of his
mercies. ³³ For he doth not afflict willingly
nor grieve the children of men.”*

(Lamentations 3:31-33)

**Things that happen to man are not always as a
result of his personal action.** Sometimes it may be
as a consequence of someone else’s actions, as in
the case in which a child inherits a venereal disease
from its parents. We have to understand that **what a
child inherits is only while in the flesh and he
only suffers from it in this lifetime.** He may
follow God, be saved because of Christ, and live
eternally without the inconvenient malady he
inherited from his parents, because he will inherit a
new body upon his resurrection.

**We can say the same about the sin of society,
like pornography,** whereby children suffer the
consequences as well as women who do not
participate in that sin. **Another case may be the
punishment of a nation for allowing abortion.**
That nation may pay for their sin in the form of war,
although many might have opposed abortion, they
will suffer the consequences of war.

God does not want to cause man any pain, but if
they transgress God’s laws, the natural process
which follows the lack of obedience is suffered by
the entire nation and all of society. Nevertheless, I
say, **in almost all cases, when a person suffers
some form of malady or anguish, it is motivated**

1747 **by a personal act.** At least this has been my
1748 personal experience.

1749 **There are many who wish to blame their sinful**
1750 **tendency and sin to their ancestors.** They claim
1751 that because Adam and Eve sinned, they have
1752 inherited a sinful nature. This is what they refer to
1753 as “original sin”. This is false. We shall deal with it
1754 in the following section.

1755 *

1756
1757
1758 **“Original sin” is a myth**

1759 Adam and Eve’s sin affected all of nature all that
1760 is physical; the earth, climate, a person’s body; but
1761 we will refer only to human beings.

1762 The sin which was committed by Adam and Eve
1763 which is referred to as “original sin” affected the
1764 soul of our two original parents, being that both of
1765 them directly committed that sin. It also affected
1766 their bodies, because as a result of their sin,
1767 mortality entered in the physiological system of
1768 human being. However, **their sin affected only the**
1769 **body, the physical part of their descendants,** to
1770 whom they transmitted their mortality, illness, and
1771 other infirmities of their bodies, **but it did not**
1772 **affect the souls of their descendants.**

1773 Their descendants were not born with souls that
1774 were condemned; they were condemned to a carnal
1775 death, but not a spiritual one. The latter was a
1776 sentence which each one causes upon himself by his
1777 behavior after reaching a certain age which I could
1778 not determine what that age is.

1779 Human beings are born **without** sin and loose the
1780 state of holiness one by one, because in the
1781 following verse, Jesus Christ says about children,
1782 “for of such is the Kingdom of God.” Therefore,

1783 children are not condemned since birth. Instead it
1784 should be said that man is born with an **innate right**
1785 **to the Kingdom of God**, he later loses that right
1786 because of his malicious behavior. If children can
1787 enter the Kingdom of God, this is a clear indication
1788 that they do not have “sin” at the time of their birth,
1789 because no one can enter the Kingdom of God with
1790 sin. This easily indicates that “**hereditary original**
1791 **sin**” does not exist.

1792
1793 *“But when Jesus saw it, he was much*
1794 *displeased, and said unto them: Suffer the*
1795 *little children to come unto me, and forbid*
1796 *them not, for of such is the Kingdom of God”*
1797 (Mark 10:14)

1798
1799 No matter how holy a person may be, corporal
1800 death is certain because corporal death is
1801 congenital, it is hereditary. No matter how bad and
1802 sinful a parent may be, the soul of the child is not
1803 lost because of his father. Consequently, “hereditary
1804 original sin” is not transmitted from one soul to
1805 another throughout generations. To think that the
1806 father “produces” the soul of the child and transmits
1807 his genetic character is to think (like many atheist
1808 scientists, Russellite, Seventh Day Adventists, etc.)
1809 that the soul and the body are one and the same.

1810 Some believe the existence of sin is transmissible
1811 to subsequent generations. This is what referred to
1812 as “original sin”. According to this hypothesis, due
1813 to the fact that Adam and Eve sinned, all of
1814 humanity is lost since before birth; they are all
1815 condemned to Hell since their birth.

1816 This is not logical. What a human being transmits
1817 to his descendants are physical characteristics, not
1818 goodness or evil. Characteristics of the soul are not

1819 passed down. This is proven time and time again in
1820 life today as in the Bible, that the children of saved
1821 or unsaved parents, can either be unsaved or saved.

1822 **In order to admit that our parents transmit the**
1823 **soul and its characteristics,** we would have to
1824 think that the soul is physical and biological, since
1825 only matter forms a fetus. If through that biologic
1826 matter, the soul is transmitted, then we would have
1827 to think that the soul and the body are the same
1828 thing, which is the hypothesis of atheist scientists,
1829 Seventh Day Adventists and Russellites.

1830 Furthermore, we would have to think that a tiny
1831 part of the soul of the father (or the mother) is
1832 plucked, which go with, and is contained in, each of
1833 the feminine or masculine sexual cells; both, those
1834 that would be used in the formation of the fetus, or
1835 the ones that are lost due to the fact that they are not
1836 used or badly used.

1837 At that rate, the soul of a man with heavy sexual
1838 activity would be much diminished because he
1839 would constantly lose “microscopic particles of his
1840 soul”. Otherwise, we would have to think that the
1841 soul is not diminished, because of self renewal, it
1842 automatically renews itself, or however we want to
1843 call it. In that case, we would have to ask ourselves
1844 how the soul auto restores itself. Does it restore
1845 itself based on daily food? Then, when a person
1846 hungers for a prolonged length of time, does the
1847 soul diminish? **Absurd!!**

1848 Besides, if the father or the mother transmits in
1849 their reproductive cells, a microscopic fraction of
1850 their soul, then we would have to arrive at several
1851 incongruous conclusions:

1852 **a)** The soul increases in volume while nutrients
1853 are received in the mother’s womb as the fetus
1854 grow; otherwise we have to conclude that the

1855 “volume” of the soul a person has today, is an
1856 infinitesimal fraction of what the father possessed,
1857 which is an infinitesimal fraction of the grandfather,
1858 etc.. until it is traced back to Adam and Eve.

1859 **Absurd!**

1860 **b)** Are we to believe that the “soul” duplicates
1861 and multiplies itself in the same way that the
1862 primary cell in an embryo duplicates and
1863 multiplies? Are there now two “souls” (or more),
1864 one for each embryo cell? Or is it that the “volume”
1865 of the “soul” of the first cell of the embryo
1866 increases? Otherwise the microscopic fraction of
1867 “soul” transmitted by the parents would be the one
1868 that would govern the entire body of an adult. **All**
1869 **these ideas are absurd!**

1870 **c)** If the “soul” of the first cell “grows”, in the
1871 fetus, why does it grow? Does it grow due to
1872 physical nutrients? Is the soul something physical,
1873 something belonging to this dimension in which we
1874 live? Also, how far would it grow? Until it is born?
1875 While his body grows? Until when? Is the soul of a
1876 child or a dwarf “smaller” than that of an adult?

1877 **Absurd!**

1878 **d)** If the soul of the progenitor is transmitted to
1879 their descendants in some way that we cannot
1880 comprehend, then we would all have the same soul
1881 as Adam or Eve. Why, then, do we all think and feel
1882 differently from one another and we have the
1883 understanding that we are different? In addition, the
1884 soul that we inherited is from Adam or Eve? Who
1885 do we inherit our souls from? Our mother’s or our
1886 father’s? **Another absurdity!**

1887 **e)** If in their obstinacy, they continue to believe
1888 that the soul is transmitted by way of inheritance,
1889 but each personality is different, then, please define
1890 what the soul is? Is it the “I”, the ego or the

1891 personality of each individual; and what are the
1892 differences between them? And above all, who
1893 commits sin, my soul, my ego, my body or what
1894 else? Where do thoughts and feelings come from?

1895 **As we can see, errors such as this doctrine**
1896 **concerning “original sin” are believed by many**
1897 **because they are taught by persons in religious**
1898 **positions of authority** and it was never questioned
1899 or analyzed. As soon as we do so, we understand
1900 that we have to oppress common sense or turn to
1901 superstitious dogma in order to admit this heretical
1902 hypothesis.

1903 What is most in agreement with Scripture and
1904 logic is that a human being transmits to its progeny
1905 the characteristics of the body, which is called
1906 genotype or phenotype. **An individual’s soul is**
1907 **placed by God or his angels in that individual’s**
1908 **body, at some point after conception. This occurs**
1909 **either during pregnancy, during birth or some**
1910 **undefined time after birth; or in some cases**
1911 **before and in some afterwards.**

1912 If we inherit our souls and its characteristics from
1913 our parents, then no one would be accountable for
1914 their sins, because it would be an inherited trait.
1915 This would be like inheriting an illness which is not
1916 our fault or doing. It would be like an Indian or
1917 African inheriting his corporal characteristics from
1918 his ancestors. Why condemn a person to Hell
1919 because he may be Chinese or Indian? What fault
1920 is in that person that would cause him to inherit
1921 those characteristics? Similarly, why condemn a
1922 human because their ancestors transmitted an
1923 attitude of sin? **This is not what the Bible teaches.**
1924 **King Solomon said that God created upright**
1925 **human beings; it is man who have sought out**

1926 many inventions, so becoming accountable by his
1927 deviance from doing what is right.

1928
1929 *“Lo, this only have I found, that God hath*
1930 *made man upright; but they have sought out*
1931 *many inventions.”* (Ecclesiastes 7:29)

1932
1933 As we can see, when souls leave God’s hands,
1934 they are upright; it is later on that these souls
1935 become tarnished. Note that Solomon refers to
1936 “them”, referring to many, not just Adam.
1937 Therefore, according to Solomon, Adam’s sin was
1938 not the problem, but the sin of each one of us. If
1939 God made man forthright, then man is not a sinner
1940 by birth. There is no such thing as “hereditary
1941 original sin” over each new human being that is
1942 born. We are not dragging along a sentence that
1943 does not belong to us, but to our parents. On the
1944 contrary, the sentence we carry is our very own, not
1945 anyone else’s.

1946 Jesus Christ taught us the opposite of the
1947 heretic doctrine of “hereditary original sin”. He
1948 never said anything that could wrongly be
1949 interpreted as the fact that a person is condemned
1950 because of Adam’s sin. On the contrary, his words
1951 teach us that each one of us is born without sin or
1952 penalty.

1953
1954 *“But Jesus said, Suffer little children, and*
1955 *forbid them not, to come unto me: for of such*
1956 *is the Kingdom of Heaven.”* (Mt 19:14)

1957
1958 If children can enter Heaven, it is an obvious sign
1959 that they are without sin, because **no one can enter**
1960 **Heaven with sin**. From this, we can easily gather
1961 that there is no such thing as original sin,

1962 transmitted from parents to children, since the time
1963 of Adam. Otherwise, children would then be sinners
1964 by birth and they could never enter Heaven until
1965 they were converted. If a parent could transmit the
1966 sinfulness of his soul to his descendants, then the
1967 result would be that from a sinful parent, there
1968 would never be generations of Christians, which is
1969 not so.

1970 **The prophet Ezekiel** also reaffirms the doctrine
1971 that children do not carry the blame for the sin,
1972 thoughts, or feelings belonging to their parents.
1973 Contrary to the doctrine of the “hereditary original
1974 sin”, which condemns man to Hell for the sins of
1975 Adam, **Ezekiel, inspired by the Holy Spirit**, said
1976 that children are not condemned by the sins of their
1977 ancestors.

1978
1979 *“¹ The word of the LORD came unto me*
1980 *again, saying, ² What mean ye, that ye use*
1981 *this proverb concerning the land of Israel,*
1982 *saying: The fathers have eaten sour grapes,*
1983 *and the children's teeth are set on edge? ³ As I*
1984 *live, saith the Lord GOD, ye shall not have*
1985 *occasion any more to use this proverb in*
1986 *Israel. ⁴ Behold, all souls are mine; as the*
1987 *soul of the father, so also the soul of the son*
1988 *is mine, the soul that sinneth, it shall die.”*
1989 *(Ezekiel 18:1-4)*

1990
1991 *“¹⁴ Now, lo, if he beget a son, that seeth all*
1992 *his father's sins which he hath done, and*
1993 *considereth, and doeth not such like,¹⁷*
1994 *That hath taken off his hand from the poor,*
1995 *that hath not received usury nor increase,*
1996 *hath executed my judgments, hath walked in*
1997 *my statutes; **he shall not die for the iniquity***

1998 *of his father, he shall surely live.....²⁰ The*
1999 *soul that sinneth, it shall die. The son shall*
2000 *not bear the iniquity of the father, neither*
2001 *shall the father bear the iniquity of the son;*
2002 *the righteousness of the righteous shall be*
2003 *upon him, and the wickedness of the wicked*
2004 *shall be upon him.”*

2005 (Ezk 18:14-20 abbreviated)

2006
2007 In Deuteronomy 24:16, Moses teaches that we
2008 should not punish the children for the sins of the
2009 parents. If that is what God teaches, how can we
2010 think He would do the opposite? I do not see in
2011 Scripture anything that would support the heretical
2012 doctrine of “hereditary original sin”. If God says
2013 that children should not be condemned for the sins
2014 of their parents, God certainly would not send
2015 someone to Hell because of Adam’s sin.

2016
2017 *“The fathers shall not be put to death for the*
2018 *children, neither shall the children be put to*
2019 *death for the fathers; every man shall be put*
2020 *to death for his own sin.” (Dt 24:16)*

2021
2022 In Exodus 32:31-33 we also see that a human
2023 being is born without sin. In a personal conversation
2024 with God, Moses asked that God remove Moses
2025 name from the Book of Life, if God wasn’t going to
2026 forgive the nation. God responded by saying that He
2027 would remove those who would sin against Him.
2028 From the very words of God, we can conclude that
2029 every human being is in the Book of Life, and only
2030 after a person sins and does not repent is he
2031 removed from it. Consequently, **all human beings**
2032 **are born without sin, otherwise no one would be**
2033 **written into the Book of Life**, but if they are in the

2034 Book of Life, it is because they were born without
2035 sin.

2036 This excludes the possibility of the existence of
2037 the “hereditary original sin”. It is logical to think
2038 that God writes a person into His book when he is
2039 born, because if He included someone, only after
2040 their having been converted, He would not have to
2041 remove or erase anyone. If He removes some, it is
2042 because He included them since their birth.

2043
2044 *“³¹ And Moses returned unto the LORD, and*
2045 *said, Oh, this people have sinned a great sin,*
2046 *and have made them gods of gold. ³² Yet now,*
2047 *if thou wilt forgive their sin, and if not, blot*
2048 *me, I pray thee, out of thy book which thou*
2049 *hast written. ³³ And the LORD said unto*
2050 *Moses: **Whosoever hath sinned against me,***
2051 ***him will I blot out of my book.”***

2052 (Exodus 32:31-33)

2053
2054 As you can see, in order to believe in “hereditary
2055 original sin”, we have to step away from common
2056 sense, destroy all logic, scorn intelligence and take
2057 refuge in superstition and dogma. Christian doctrine
2058 is derived from Scripture, not the teachings and
2059 dogmas of different sects or religions.

2060 **If hereditary original sin does not exist, then**
2061 **the sins in the world are a result of ourselves.** We
2062 should assume the responsibility of our sin; if we do
2063 not accept the truth, we would not be able to reach
2064 our holiness. Whoever believes that illness is
2065 hereditary, won’t try to prevent it.

2066 *

2067
2068

2069 **Predestination to being condemned or saved does**
2070 **not exist, it is our decision**

2071 It is necessary that a believer understand that he is
2072 not predestined to be saved or unsaved. This is a
2073 heresy invented by **someone who wanted to blame**
2074 **God for his final destiny.** If I don't get saved -says
2075 predestinationists- the one to be blamed is God who
2076 did not predestine me to be saved.

2077 Whoever believes that he is predestined to be saved
2078 leans on this "fact", and allows himself to be dragged
2079 by lust and temptation because, in his opinion, **he**
2080 **must be saved anyway.** Whoever believes that he is
2081 predestined to be lost or unsaved, will not make an
2082 effort to seek God and to behave as he should,
2083 because he believes he will be condemned in any
2084 event. This type of thinking is extraordinarily harmful
2085 to evangelization and the sanctification of a Christian
2086 and the Church. That is why spiritual enemies instill
2087 this teaching.

2088 The subject of predestination is extensive and
2089 cannot be address in this book. I have another book
2090 written on that subject, that demonstrates that **what**
2091 **exists is the predestination of circumstances, not**
2092 **the predestination of salvation or damnation.**
2093 This is to say that what God sometimes does is
2094 predestine the circumstances in which an individual
2095 must live in order to fulfill some of God's plans. A
2096 perfect example is in the way that He predestined
2097 Pharaoh to become King of Egypt during the time of
2098 the Exodus, or predestined Cyrus of Persia in order to
2099 liberate the Israelites in Babylon.

2100 We are not robots, we can voluntarily change our
2101 feelings; animals cannot; they are born with a
2102 "program" that makes them act the way they do. I
2103 will demonstrate this by using biblical passages

2104 which show that free will exists and not
2105 predestination. For example:

2106
2107 **The fifth commandment indicates that**
2108 **predestination does not exist.** If the day of one's
2109 death is not predestined in a fixed manner, but
2110 depends in part to the treatment of parents, then
2111 predestination does not exist.

2112
2113 *“Honour thy father and thy mother, **that thy***
2114 ***days may be long** upon the land which the*
2115 ***LORD thy God giveth thee.”** (Ex 20:12)*

2116
2117 **The way in which God speaks to Solomon**
2118 **contradicts absolute predestination.** If God
2119 lengthened Solomon's days according to his
2120 obedience or disobedience to divine
2121 commandments, then the day of death is not
2122 predestined to a specific date.

2123
2124 *“And **if thou wilt walk in my ways, to keep***
2125 ***my statutes and my commandments, as thy***
2126 ***father David did walk, then I will lengthen***
2127 ***thy days.”** (I Kings 3:14)*

2128
2129 **Free will and the tree of the knowledge of good**
2130 **and evil.** If God gave Adam the option to either
2131 obey or disobey his command, this means that man
2132 is not predestined to one thing or another, but has
2133 free will.

2134
2135 *“¹⁶ And the LORD God commanded the man,*
2136 *saying: Of every tree of the garden thou*
2137 *mayest freely eat, ¹⁷ **but of the tree of the***
2138 ***knowledge of good and evil, thou shalt not***

2139 *eat of it, for in the day that thou eatest thereof*
2140 *thou shalt surely die.” (Genesis 2:16-17)*
2141

2142 **God recognizes the free will in Cain.** We see
2143 here that Cain is given the option of doing right or
2144 wrong, but that depends on him; and if he has free
2145 will, it is because he is not predestined.

2146
2147 *“If thou doest well, shalt thou not be*
2148 *accepted? And if thou doest not well, sin lieth*
2149 *at the door. And unto thee shall be his desire,*
2150 *and thou shalt rule over him.” (Genesis 4:7)*

2151
2152 **If our Lord Jesus Christ goes in search of**
2153 **sheep # 100, it is because there is no**
2154 **predestination.**

2155
2156 **Christ says that it is man who does not wish to**
2157 **come to Him.** Therefore, it is evident that they are
2158 not predestined towards one way or another, but
2159 they don’t want to come to Christ.

2160
2161 *“³⁹ Search the scriptures, for in them ye think*
2162 *ye have eternal life, and they are they which*
2163 *testify of me. ⁴⁰ And ye will not come to me,*
2164 *that ye might have life.” (John 5:39-40)*

2165
2166 **If Christ wanted to gather them and they did**
2167 **not want to, it is evident that they possess free**
2168 **will.** If they didn’t have free will, they would have
2169 been gathered when Christ wanted to gather them.

2170
2171 *“O Jerusalem, Jerusalem, which killest the*
2172 *prophets, and stonest them that are sent unto*
2173 *thee; how often would I have gathered thy*
2174 *children together, as a hen doth gather her*

2175 *brood under her wings, and ye would not!*
2176 (Lk 13:34)
2177

2178 **Based upon Christ's words, "your faith has**
2179 **saved you", he recognizes free will in man. As**
2180 **free will is the opposite of predestination, it is clear**
2181 **that the Lord did not believe in predestination.**
2182

2183 *"And Jesus said unto him, **Go thy way; thy***
2184 ***faith hath made thee whole.** And immediately*
2185 *he received his sight, and followed Jesus in*
2186 *the way."* (Mark 10:52)
2187

2188 **If Christ exhorts us to repent and be faithful, it**
2189 **is because creatures have that ability.** This is to
2190 say that they have free will, they are not predestined
2191 to be either saved or unsaved.
2192

2193 *"⁴ Nevertheless I have somewhat against*
2194 *thee, because thou **hast left** thy first love. ⁵*
2195 *Remember therefore from whence thou art*
2196 *fallen, and repent, and do the first works; or*
2197 *else I will come unto thee quickly, and will*
2198 *remove thy candlestick out of his place,*
2199 *except thou repent."* (Revelation 2:4-5)
2200

2201 **If Christ says, "Thy will be done" it is because**
2202 **it was not being done, therefore, predestination**
2203 **does not exist.**

2204 These examples suffice to demonstrate that man is
2205 not predestined to sin, or to repent, or not to repent.
2206 Predestination which is mentioned in the Bible is
2207 the predestination that causes a person or a group of
2208 persons to live under certain circumstances or to do
2209 a certain job, not the issue of being saved or not.
2210

*

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The responsibility of man is to inquire about the laws and instructions of God.

Let's suppose that a person loses consciousness and when he awakens he finds himself in a marble palace where he sees a silver table atop which are all types of food, chairs of silver and velvet, forks and spoons of gold, goblets of the finest crystal, ivory stools and a series of furniture and instruments fit for a wealthy lifestyle.

Upon awakening and seeing the sight before him, what should that person do: **a)** Ask who the owner of all that wealth was, try to find out him, or **b)** begin indulging in everything he sees by eating and putting the gold cutlery into his pockets and taking everything he sees?

It is obvious that a person in his right mind would not behave in that way. Instead he would try to find out why he is there, who brought him there, and try to find someone who could help him in order to ask permission to eat of the feast before him.

In the same way, a human being who finds himself in a world which is so well organized, the priority should be to find out why he is here, and who does all this belong to, etc.. Ignorance of the laws that rule the Earth in which we live in is no excuse. Our obligation is to inquire about God. If we commit a sin by ignoring divine laws, we are not justified. As our Lord said in Lk 12:47-48, the servant who knew the will of his lord and did not comply, will be lashed with many stripes, but the one who did not know the will of his lord and did not comply will not be lashed as severely; **but in any event both will suffer lashes.** Let us not try to justify our sins with ignorance

2246 because such pretext would render us rather
2247 ridiculous.

2248 Our obligation is **not** only to obey those laws that
2249 reach our conscience in an **accidental** manner. We
2250 must also enquire the other laws that we don't know
2251 in order to obey them.

2252
2253 *“Now therefore in the sight of all Israel the*
2254 *congregation of the LORD, and in the*
2255 *audience of our God, keep and seek for all*
2256 *the commandments of the LORD your God;*
2257 *that ye may possess this good land, and leave*
2258 *it for an inheritance for your children after*
2259 *you for ever.”* (I Chr 28:8)

2260
2261 It is obvious that the prevalent concept in this
2262 verse is that we should inquire about Gods laws and
2263 commandments in every situation, not merely feel
2264 satisfied with that which we learn by lucky
2265 accidents.

2266 **Many believe that in order to be condemned in**
2267 **the Final Judgment, they would have to be guilty**
2268 **of murder or having been thieves.** They believe
2269 that if they didn't murder or rob, they are free of
2270 fault. Not only that, they can be accused of killing
2271 or robbing, even if they have had the desire to do so
2272 but lacked the courage to go through with it. These
2273 are just two examples without including adultery,
2274 fornication, idolatry, lying, self jurisprudence, etc..

2275
2276 *“4 I will also stretch out mine hand upon*
2277 *Judah, and upon all the inhabitants of*
2278 *Jerusalem; and I will cut off the remnant of*
2279 *Baal from this place, and the name of the*
2280 *Chemarims with the priests; 5 and them that*
2281 *worship the host of heaven upon the*

housetops; and them that worship and that swear by the LORD, and that swear by Malcham; 6 and them that are turned back from the LORD; and those that have not sought the LORD, nor enquired for him."
(Zeph 1:4-6)

(Zeph 1:4-6)

However, there is more. As we can see here, they are going to be accountable for not inquiring about God, because it is man's obligation. Whoever finds himself existing among other beings and things that exist should be inquiring who owns all of what surrounds him, who created all of it. If a person doesn't inquire, it is because he gives very little importance to whom God is, so little in fact, that he doesn't even bother himself with finding out if God exists and what he desires of us.

That is why one of the causes of man's condemnation is not having searched for, or having inquired about God. He will not be able to claim that no one told him about God, because it was they who had the responsibility of inquiring about Him without anyone having to tell them. How much more that anyone can inquire, because the gospel is preached all over the world and a Bible can be obtained anywhere.

Something similar will occur to Christians who allege that they were not aware that the laws of God had to be obeyed. Matthew 5:17-19 will come to fruition in spite of any foolish allegation.

“¹⁷ Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. ¹⁸ For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,

2318 *till all be fulfilled. 19 Whosoever therefore*
2319 *shall break one of these least*
2320 *commandments, and shall teach men so, he*
2321 *shall be called the least in the kingdom of*
2322 *heaven, but whosoever shall do and teach*
2323 *them, the same shall be called great in the*
2324 *kingdom of heaven.” (Mt 5:17-19)*

2325
2326 As we can see, even Christians will not be able to
2327 allege that no one explained to them that the laws of
2328 behavior which God placed had to be obeyed. The
2329 obligation to inquire and reason with others as to
2330 whether a law was or was not to be obeyed is ours.
2331 They do quite the opposite. If someone tries to
2332 explain to them that the day of rest is Saturday, or
2333 that certain animals should not be eaten, or that
2334 certain interfamilial marriages should not exist, they
2335 refuse to discuss the topic. They do not want to be
2336 convinced of the truth and therefore, later feel more
2337 guilt because they did not obey. They think that
2338 they can allege ignorance, but it is not so, their
2339 obligation is to inquire. These brethren, although
2340 they will not lose their salvation, will be called
2341 small in the Kingdom of God as we can clearly see
2342 in Matt 5:19.

2343 *

2344
2345
2346 **Judgment on persons who supposedly ignored**
2347 **what sin was**

2348 There are many unbelievers who have asked me
2349 how it will be with persons that, according to them,
2350 could not have known anything about God, nor
2351 justice or anything else. They have asked me how a
2352 person who was born before Christ can be saved
2353 because therefore, according to them, they could not

2354 have known that Christ was their Savior. They have
2355 asked me how can a savage who lives in the midst of
2356 the jungle and who ignores all about Christ and
2357 justice in general, because they were never educated,
2358 be saved?

2359 **I respond to these people that if education is**
2360 **what is needed for a person to be just,** then the
2361 world would be refurbished, at least in the countries
2362 where education is obligatory. I have also responded
2363 that their main concern should not be that of the
2364 savage that have not heard about Christ, but
2365 themselves, because they have heard about Christ and
2366 have not wanted to accept salvation.

2367 After responding in that way, I have told them how
2368 salvation through grace was known before Christ,
2369 even since the very beginning of the human race and
2370 how those savages could obtain the knowledge of
2371 salvation. Therefore, all and each one of us are
2372 responsible for our own sins. Let's discuss these
2373 arguments.

2374 *

2375 2376 2377 **Salvation to those who were born before Christ**

2378 The Book of Job is the oldest book in the Bible.
2379 Job lived before Moses, who wrote the book of
2380 Genesis. This means that if in Job's era, salvation
2381 through grace was known, it is because that
2382 knowledge did not commence during Christ's era or
2383 Moses' time.

2384 Job, upon speaking in the following verses,
2385 clearly indicates that **he knew and confidently**
2386 **expected and believed in the resurrection of the**
2387 **flesh.** During that time this was as clear as it is
2388 today. Not only that, verse 25 indicates that he
2389 knew that his redeemer would someday resurrect,

2390 he declares that his redeemer would rise up out of
2391 the earth.

2392
2393 “²⁵ For I know that my redeemer liveth, and
2394 that he shall stand at the latter day upon the
2395 earth. ²⁶ And though after my skin worms
2396 destroy this body, yet in my flesh shall I see
2397 God. ²⁷ Whom I shall see for myself, and
2398 mine eyes shall behold, and not another;
2399 though my reins be consumed within me.”
2400 (Job 19:25-27)

2401
2402 This is not merely something that Job supposed, it
2403 was certain. “For I know that my redeemer liveth”;
2404 he knew that a Redeemer existed and that his
2405 Redeemer was a living being. He was certain that
2406 after shedding his skin, after his body decomposed,
2407 he would once again see God, but not just in the
2408 spiritual realm, but in the flesh, in his own new
2409 body (26). In order to suppress any doubt that he
2410 was referring to the resurrection of the flesh (27), he
2411 further states that his own eyes would see Him even
2412 if his entire body had decomposed, even his
2413 kidneys.

2414 As we see, the belief in the resurrection of the
2415 flesh is not a concept discovered in the New
2416 Testament, as some believe. It was knowingly
2417 certain since the most ancient of days, as the Book
2418 of Job is the oldest book in the Bible. This
2419 knowledge of the resurrection was within the reach
2420 of anyone willing to read or hear the Sacred
2421 Scripture or hear the narratives of the patriarchs.

2422 If this knowledge was lost or became scarce, it
2423 was due to the indifference of humans towards
2424 reading Scripture, not because they didn’t know.
2425 Today, we see the same thing, there are many,

2426 excellent biblical doctrines that are ignored by
2427 masses of Christians and worse even, they are
2428 twisted within their minds. The origin of this is man
2429 himself, they do not read, they only hear what
2430 others interpret. Once saved and they feel their soul
2431 is anchored together with Jesus Christ, nothing else
2432 interests them or very little and don't make an effort
2433 to verify what the Bible says in reference to how we
2434 should behave to please God. Practically all
2435 Christians are only interested in salvation, if they
2436 truly do have it, everything else is indifferent. That
2437 is why they are victims of errors and deception.

2438
2439 **It was not only Job who knew these things and**
2440 **therefore confessed them.** In the book of Job we
2441 see that Elihu also knew these things as we see in
2442 the following verse. From the most ancient of times,
2443 human beings, and not just the Jews, were fully
2444 aware of God's redemption plan.

2445 Elihu, like Job, lived before Moses and neither
2446 one was Jewish. However, they knew that God had
2447 shown mercy, that it was not because of works with
2448 which we could pay our salvation, **but through**
2449 **God's mercy, his grace.**

2450
2451 *"²³ If there be a messenger with him, an*
2452 *interpreter, one among a thousand, to shew*
2453 *unto man his uprightness, ²⁴ then he is*
2454 *gracious unto him, and saith, Deliver him*
2455 *from going down to the pit, I have found a*
2456 *ransom."* (Job 33:23-24)

2457
2458 These Gentiles knew that God had liberated us
2459 from death and ultimately knew that he had a way
2460 to redeem man. We see the same in verses 27 and
2461 28. What they did not know at the time were the

2462 details: that his name would be Jesus, that he would
2463 be crucified, etc., but even the Apostles were not
2464 aware of that until it occurred.

2465
2466 “*27 He looketh upon men, and if any say, I*
2467 *have sinned, and perverted that which was*
2468 *right, and it profited me not; 28 He will*
2469 *deliver his soul from going into the pit, and*
2470 *his life shall see the light.*” (Job 33:27-28)

2471
2472 Those who lived before Christ were not as ignorant
2473 about God and His redemption as some are lead to
2474 believe. Therefore, no one is excused.

2475 *

2476

2477

2478 **The uncivilized man who never heard the**
2479 **gospel.**

2480 There are some who seek to justify themselves and
2481 not believe the gospel, by saying that salvation
2482 through Christ cannot be true, because how will an
2483 uncivilized person who has never heard about Jesus
2484 Christ and doesn’t know the difference between right
2485 and wrong be judged?

2486 **There isn’t a human being who does not know**
2487 **the difference between right and wrong,** at least
2488 in a roughly manner. There are many Christians as
2489 well as non believers, who are worried about the
2490 method in which an uncivilized person will be
2491 judged being that he never heard the gospel.

2492 As we will see below, there is a good response;
2493 God writes the law in the hearts of man. A person,
2494 aware of his conscience, accusing and excusing his
2495 thoughts and actions one against the other, can
2496 come to a conclusion of what is correct. He does not
2497 have to learn it from the Talmud, the Bible, the

2498 Koran or the Vedas; it is within his own heart. That
2499 is why they hide their sins. If they did not believe
2500 that sin was wrong, it would not be necessary to
2501 hide sin,

2502

2503 “¹⁴ *For when the Gentiles, which have not*
2504 *the law, do by nature the things contained in*
2505 *the law, these, having not the law, are a law*
2506 *unto themselves;* ¹⁵ ***which shew the work of***
2507 ***the law written in their hearts, their***
2508 ***conscience also bearing witness, and their***
2509 ***thoughts the mean while accusing or else***
2510 ***excusing one another.***” (Ro 2:14-15)

2511

2512 But do not fear, judgment will be perfectly just for
2513 all; it will be justified even why they do not
2514 condemn us, who have taken refuge in Jesus.
2515 Motivated by this, I would advise them not to worry
2516 so much about the judgment of a savage who has
2517 never heard the gospel and worry more about their
2518 own judgment, because they have heard the gospel.

2519 **The more man studies science, he will learn**
2520 **about the infinite complexity of the world in**
2521 **which we live**, which screams to our ears and does
2522 not allow us to become deaf to it, that something so
2523 complex could not be casually come to existence.

2524 The mathematical probability for the initial steps of
2525 the supposed “spontaneous generation evolution”
2526 occur **and sustain** until new lucky and blind steps
2527 make the first ones more complex, are infinitesimal.
2528 So much so, that they simply cannot subsist against
2529 enormous adverse factors. This is why men who
2530 have scientific knowledge do not have justification.

2531 On the contrary, a man who does not study, a
2532 person who is ignorant, cannot elaborate upon a
2533 fallacy acceptable to someone who is his equal, he

2534 is limited in recognizing that if something is
2535 created, there is a Creator. That is why there is truth
2536 in “*that which may be known of God is manifest in*
2537 *them*”They are without excuse.

2538
2539 “¹⁹ *Because that which may be known of*
2540 *God is manifest in them; for God hath*
2541 *shewed it unto them.* ²⁰ *For the invisible*
2542 *things of him from the creation of the world*
2543 *are clearly seen, being understood by the*
2544 *things that are made, even his eternal power*
2545 *and Godhead; so that they are without*
2546 *excuse.*” (Ro 1:19-20)

2547
2548 From the most knowledgeable scientist to the
2549 most ignorant uncivilized man, all can come to
2550 know God if that is what they desire, more so if
2551 they do not wish to reject or resist Him.

2552 Paul also says that by touching and feeling, they
2553 can find God.

2554
2555 “*That they should seek the Lord, if haply*
2556 *they might feel after him, and find him,*
2557 *though he be not far from every one of us*”
2558 (Acts 17:27)

2559
2560 If man by mere “touching” and “feeling” can find
2561 God, then the so much mentioned savage of the
2562 Amazon or Africa, will not be lost if he truly wants
2563 to find God. God loves his creatures too much to let
2564 one become lost if he can be saved.

2565
2566 “*How think ye? If a man have an hundred*
2567 *sheep, and one of them be gone astray, **doth***
2568 *he not leave the ninety and nine, and goeth*

2569 *into the mountains, and seeketh that which*
2570 *is gone astray?”* (Matthew 18:12)
2571

2572 **After God did the greatest sacrifice and effort**
2573 **which was to let go of His Son,** he was not going
2574 to do the lesser which is to allow his message to
2575 reach the so much mentioned savage. That is why in
2576 the following verses we see that no place on this
2577 Earth is without testimony of His existence
2578 although He allowed them to walk in their own path
2579 if they so desired.

2580
2581 *“¹⁶ Who in times past suffered all nations to*
2582 *walk in their own ways. ¹⁷ Nevertheless he*
2583 *left not himself without witness, in that he*
2584 *did good, and gave us rain from heaven, and*
2585 *fruitful seasons, filling our hearts with food*
2586 *and gladness.”* (Acts 14:16-17)
2587

2588 More importantly, as the verse shows, God has
2589 never been short of showing himself. At the same
2590 time, if in a jungle there are persons He knows can
2591 come to know Him, he would send, in His time, and
2592 in the proper moment someone who voluntarily or
2593 accidentally would arrive there and preach the
2594 gospel. He could even use an angel to preach the
2595 Gospel in that remote region. This would not be an
2596 illogical case if we remember that this is precisely
2597 what will happen in the end of days. According to
2598 Revelation 14:6, an angel will preach the Gospel to
2599 all who live on Earth. This will occur because
2600 possibly Christians will have been exterminated, are
2601 hiding in remote areas, have been grouped to a
2602 certain region or simply because God wants to do it
2603 that way.
2604

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people”
(Rev 14:6)

(Rev 14:6)

It is logical for miracles to occur before someone who is sincere, because, then, why resurrect Lazarus in front of Caiaphas in order to attain his belief in Christ? What Caiaphas would do is having Lazarus killed in order to erase evidence, as we see in John 12:10-11. By the same token, why preach to all the savages if they have not tried to find God in spite of what they witness in nature? Why perform a miracle in front of an individual who do not react to what he sees?

*“10 But the chief priests consulted that they might **put Lazarus also to death**; 11 because that by reason of him many of the Jews went away, and believed on Jesus.”*

(John 12:10-11)

Neither Caiaphas nor the uncivilized man missed out on their conversion because someone didn't preach to them. They both had sufficient facts or elements of judgment that allowed them their first step towards God. After taking the first step, after in his heart, he truly manifests a desire to find a God that his instinct told him existed, the necessary element for his conversion would come naturally. There would be miracles, revelations, preaching, missionaries, angels, the Holy Spirit or **whatever was necessary to avoid the loss of the 100th sheep.**

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The Final Judgment using the laws of the accused

In the verse below, it says that “they will be judged in the same manner they judge” What this is saying is that God established laws, norms for man to follow, and those are the laws upon which judgment will fall upon man. If someone alleged not having known about these laws or allege that the laws of God are unjust, he could be judged according to his own laws. What laws? Of the accused, it means he could be judged by the jurisprudence set by him through his actions, words and thoughts.

*“The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled. **I will do unto them after their way, and according to their deserts will I judge them;** and they shall know that I am the LORD.” (Ezk 7:27)*

In other words, the very laws that he thought just, will be used against the accused, some explicitly upon thinking or talking about them, others implicitly as he acted according to them.

In summary, whoever does not rely on salvation which is offered and given to us by the sacrifice of Jesus Christ, the Lamb of God, will certainly have to face the final judgment. In this judgment, many may refute the laws of God as not being just or impartial to themselves. In that case, **I imagine**, according to these verses, God will let judgment upon the accused (be it angelic or human) by His own laws, which He explicitly and implicitly established during the course of life.

There will be, for example, those who will allege that the adultery he committed does not merit punishment because he didn't know it was wrong. He will then be shown his thoughts when twenty years later adultery was committed against him and he tried to murder the guilty party. Then he would have the following alternative: if adultery is not punishable, then he is guilty of homicide since he wanted to kill or killed those who committed adultery against him. However, if he considers his action to punish the guilty was correct, then the same penalty that he considered just, would apply to him.

Not only would it be just to wield against the
accused the jurisprudence set by his actions, but as
well for his words as is said by Jesus Christ in
Matthew 12:37, and the ones that set his thoughts as
is inferred to in Matthew 5:28.

“For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

(Matthew 12:37)

*“But I say unto you, that whosoever looketh on a woman to lust after her **hath committed adultery with her already in his heart**”*

(Matthew 5:28)

It is simple to understand that whoever **has a bad thought, embraces that thought, and caresses it within his heart, is as guilty as if he would have committed the transgression.** What prevents him from carrying out such an action is not his repentance, but his physical inability to do so. An example of this would be if he wanted to kill someone, but couldn't because he finds himself in

2712 another country and cannot reach the individual.
2713 Another similar case would be the case in which he
2714 does not commit the sin because of fear, even if his
2715 thoughts indicate him to do so, but he fears getting
2716 caught and going to prison.

2717 **We see, that the one that does not shield**
2718 **himself behind the blood of Jesus Christ and**
2719 **bathes himself in it, in order to cleanse himself**
2720 **and reach holiness,** will have an arduous road
2721 trying uselessly to justify his unjustifiable life.

2722 It will not be necessary to assert to the uncivilized
2723 and ignorant cannibal complex laws or Biblical
2724 norms. The reminder of the fact that he strangled a
2725 child because he was bitten by him will be
2726 sufficient and in essence, he not only bit, but ate
2727 others. Judgment within the same law which he
2728 himself established when he thought about killing
2729 the person who took away his nourishment,
2730 reminding him that he himself had robbed someone
2731 of that nourishment before and after that very
2732 incident.

2733 Something similar is found in Matthew 7:1-2 and
2734 12, which evidences that the norms of living given by
2735 the law and the prophets can be summarized: you will
2736 not do unto others what you don't want done to you.
2737 It means, the self jurisprudence functioning: what you
2738 don't want for yourself, you cannot do to someone
2739 else; and if you do, you will be condemned even if
2740 you never read the Bible or know the gospel.
2741 Therefore what you wish upon others, you deserve it
2742 in equal circumstances.

2743
2744 *“¹ Judge not, that ye be not judged. ² For*
2745 *with what judgment ye judge, ye shall be*
2746 *judged; and **with what measure ye mete, it***

2747 *shall be measured to you again.”*
2748 (Mt 7:1-2)

2749
2750 *“Therefore all things whatsoever ye would*
2751 *that men should do to you, do ye even so to*
2752 *them; for this is the law and the prophets.”*
2753 (Mt 7:12)

2754
2755 In the case of how a person can be accused
2756 because of something he thought, said or did, if they
2757 denied it, it is sufficient to understand that if man
2758 nowadays can record voices and images (TV,
2759 movies, photographs, etc.) what other wonders the
2760 creator of man, God himself do!

2761 Even electrical waves within the brain can be
2762 actually recorded and there is talk of being able to
2763 record thoughts in the not too distant future. If all of
2764 this is being done by humans who are miserable,
2765 ignorant and limited, what can the Omnipotent God
2766 do and what has he been doing since the beginning
2767 of our creation, in order to judge with justice.

2768
2769 **Review of Chapter 5.** A person suffers the
2770 consequences of his personal sin, those of society
2771 and those of the nation. Personal sin is almost
2772 always what he suffers from. “Hereditary original
2773 sin” does not exist. A human being is born with an
2774 innate right to the Kingdom of God as Christ
2775 himself proclaims in Scripture. What is directly
2776 transmitted from parent is physical, not spiritual.

2777 The predestination of man to be saved or not does
2778 not exist. What exists is that God predestines
2779 someone to some specific act in the same manner in
2780 which he predestined the Pharaoh of the Exodus or
2781 Cyrus to free the Jews. In order to understand that
2782 predestination does not exist, but that of free will of

2783 man, we must remember: the fifth commandment,
2784 what God told Solomon, the Tree of Life, the case
2785 about Cain and the 100th sheep. We should
2786 remember also things that Christ said like “you
2787 don’t want to come to me”, “your faith has saved
2788 you” “I wanted to gather your children”, the
2789 exhortations of Christ to the seven churches, etc., all
2790 of which confirms the existence of free will. Our
2791 obligation is to inquire about the commandments of
2792 God; this is something similar to waking up in a
2793 palace of marble, silver and gold. In addition, the
2794 Lord clearly says that the servant, who did not know
2795 the will of his master, shall also be flogged.
2796 Ignorance is not an excuse for sin. Others ask about
2797 the savage or those who lived before Christ, etc..
2798 These persons should worry about themselves
2799 because they have heard the gospel.

2800 The book of Job shows us clearly that salvation is
2801 attained through grace and was known among men
2802 before Christ and before Moses. Not only did Job
2803 know this, but Elihu. God placed the knowledge of
2804 the truth inside of us whether we are a scientist or a
2805 savage. The only thing a person can do is reject the
2806 truth, not say they didn’t know. If God sacrificed
2807 himself by sending His Son, He was not going to
2808 allow anyone to be lost because of lack of
2809 knowledge. He would send a missionary, an angel
2810 or the Holy Spirit in order to guide him. If someone
2811 rejects divine jurisprudence because he thinks it is
2812 bad, he can be judged with his own jurisprudence.
2813 Let us remember that if we can record voices and
2814 images, what can God not do?

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Chapter 6

Existence, descriptions, functions and permission given by God to Satan and demons

Satan invented lies. Reaction by creatures before something unknown until then

Based on what the upcoming passage shows, homicide and lies were invented by Satan. Before he used lies for the first time, deceit was not known in the universe nor was it conceivable. It is perfectly logical to believe that it wasn't, because it is not normal to say that something that does not exist, does exist; or create something mentally and then assure that it exists physically. Even more so, to say that something that didn't occur did occur, or that something exists, although it never did.

“Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.”

(John 8:44)

It is permissible to assume that all beings created until then, declared what they saw, spoke about what existed, but they did not speak about something that did not exist, something that was not created by God, but by the mind of the one who spoke.

2853 When a child, confused by a dream, declares that
2854 his mother bought him a toy, we try to teach him to
2855 think normally, to recognize his dream and
2856 distinguish it from reality. We do this because we
2857 realize the psychiatric danger implied by allowing
2858 him to develop such a state of confusion, because it
2859 would weaken his capability in separating fiction
2860 from reality.

2861 If we come across a person who believes he is
2862 Napoleon, we become aware of the deplorable
2863 mental situation in which he finds himself. A
2864 similar case, **but aggravated by malice, and by his**
2865 **superior mentality**, is how we can describe a
2866 being, who for the first time in all of eternity,
2867 invented deceit, a being that declares what is not
2868 true, who accuses others of having done something
2869 which they have not done so; who tells another
2870 created being that if he eats from that which he has
2871 been told would harm him, would certainly not do
2872 so.

2873 **The Devil is the father of lies and those who**
2874 **use deceit are imitating his malicious nature and**
2875 **his technique, justifying him, therefore**, in the
2876 sense that he can allege that those who serve God
2877 use deceit. In that sense, many Christians please
2878 Satan and displease God.

2879 This is clearly crucial, but it is not the only grave
2880 thing. As in many other instances I have said, when
2881 the physical and spiritual laws are transgressed,
2882 nothing can detain the adverse effect that this causes
2883 in us. If we defy the law of gravity with full
2884 knowledge of what we are doing or we violate it
2885 because we ignore it (whichever we do), we will not
2886 be spared from suffering the consequences. If we
2887 fall from a certain height, aware or not aware of the

2888 existence of gravity, we will break some bones
2889 anyway. It is the same with spiritual laws.

2890 **As we use lies, we are defying laws that not by**
2891 **ignorance, nor by pretending ignorance, will**
2892 **they prevent one from feeling its effects.** When
2893 we lie with relation to a personal subject, we are
2894 giving Satan and his henchmen, the right to
2895 introduce themselves into this subject. By the same
2896 token, with our lies we fill our “environment” with
2897 a filth that is ingrate, obstruct and prevents the
2898 presence of God, his Holy Spirit and his angels in
2899 this personal topic.

2900 The satanic interest that these evil beings use to
2901 introduce deceit in our business is why the intensity
2902 of the temptation is so great. It is not logical to think
2903 that something will have a better result if we use
2904 satanic techniques (lies), than if we proceed in a
2905 divine manner (truth).

2906 **When Satan lied for the first time,** the most
2907 logical reaction would have been for the other
2908 angelic creatures to believe his lie. Their minds
2909 were not trained to think that something someone
2910 said was not true, that it had never occurred. It is
2911 possible that many good angels believed initially in
2912 his deceit and later on, as time passed realize that
2913 deceit existed and that Satan used it. Many good
2914 angels sinned because of this, but repented. That is
2915 why according to Colossians 1:20, the redemption
2916 of Jesus Christ reached the angels.

2917
2918 ***“And, having made peace through the blood***
2919 ***of his cross, by him to reconcile all things***
2920 ***unto himself; by him, I say, whether they be***
2921 ***things in earth, or things in heaven.”***

2922 (Col 1:20)
2923

2924 It is not difficult to believe that angels, that are
2925 not divine beings, erred, sinned and would need the
2926 redemption of Our Lord Jesus Christ, as any other
2927 creature.

2928 **On the other hand, there would be other angels**
2929 **who would be marveled by this “great invention”**
2930 which was created by Satan, and how useful it was
2931 for them to use it in order to reach a higher position
2932 from that which God had given them. This is where
2933 demarcation between the two groups began. Each,
2934 with his own free will, would chose to abstain from
2935 this reproachable technique used by Satan and
2936 maintain his position which is approved by God or
2937 on the contrary, take advantage of and utilize this
2938 new invention in order to attain a better position
2939 than that which he had. This is how the existence of
2940 demons began. Here, we commence to mark the
2941 boundaries. Here started the existence of demons.

2942 *

2943 2944 2945 **Why God did not destroy Satan immediately**

2946 God is truly a loving Father. He does not want
2947 loyalty from his creatures because of fear, but
2948 because of a reciprocal love which we receive from
2949 him.

2950 Until that point in time deceit had never occurred.
2951 Angelic creatures did not have the experience that
2952 would make them capable to decide what was not
2953 true. **If God would have destroyed Satan, his**
2954 **creatures would have continued to contemplate**
2955 **the doubt of who was right and who was wrong.**
2956 Even many of those who believed that Satan was not
2957 right and that he was lying, would have also thought
2958 that he should have been given the time to rectify and
2959 not be destroyed immediately. This is inclusive of

2960 some who would have believed that he was indeed
2961 wrong, but he was sincerely wrong and it was
2962 possible to help him see his error. Is it not the same
2963 attitude of many Christians when the sinners are their
2964 children, parents, family member and friends?

2965 **If the Lord would have destroyed Satan**
2966 **immediately, since the time of his destruction and**
2967 **on, the loyalty towards God would have been**
2968 **stained by fear, by doubt.** A good Father as is God,
2969 does not want this type of environment for his family.
2970 It was better to allow, for the own good of loyal
2971 creatures, sin to manifest itself; and that we come to
2972 know who Satan was and how he was, as well as
2973 those who made company with him.

2974 **Additionally, Satan would also be utilized by**
2975 **God** in order to allow created beings with their own
2976 free will who wished to manifest their hatred towards
2977 God and his living norms, and his desire to crookedly
2978 and painfully overtake his brothers to do so. The
2979 premature destruction of Satan would have prevented
2980 for a long time the unhealthy and malicious desires of
2981 other angels who did not wish to be loyal to God, but
2982 for them to have authority over others.

2983 **If the destruction of Satan in his beginnings**
2984 **would have avoided the manifestation of**
2985 **maliciousness** of other angels, the heavenly
2986 environment would have been full of doubt and fear
2987 for millions and millions of years. That would have
2988 provided for creation to live unhappily, without
2989 knowing what to think about certain occurrences,
2990 more so with angels who loved God.

2991 **However, by allowing Satan to act,** God would
2992 shorten the time necessary for the malice of beings
2993 that have free will to manifest it. That would allow
2994 for the period of anguish, incomprehension and
2995 doubts about the manner of being and thought

2996 process of God, which his creatures were suffering
2997 for, to become enormously brief. **This has the same**
2998 **effect over the period of anguish, incomprehension**
2999 **and doubts of the human race.** If it weren't for the
3000 fact that Satan and his henchmen were permitted by
3001 God to act upon the human race, this period could last
3002 **hundreds of thousands of years,** instead of the six
3003 thousand years approximately permitted. **In a certain**
3004 **way, Satan and the other demons are, in essence**
3005 **and without wanting, working on behalf of God**
3006 **and his servants.**

3007 **Although this all occurred before the creation**
3008 **of man** and although during the era of creation
3009 malice was known, as well as how bad Satan and
3010 his demons were, they were still not destroyed,
3011 because a creation of beings with free will were yet
3012 to be created (humans), who also would judge about
3013 this issue.

3014 **If God would have proceeded radically**
3015 **towards Satan,** and would have destroyed him
3016 upon the first manifestation of the evil he possessed,
3017 the other angels who would have developed bad
3018 sentiments, (or already had them) were going to
3019 abstain from acting wrongly for a long, long time,
3020 even if they did not abstain from being malicious,
3021 and then we would have a Celestial Kingdom full of
3022 demons who could not be cast out because they had
3023 not manifested the evil inside them.

3024 **If God would have cast them,** in a just foresight
3025 of what He knew was going to occur, then the other
3026 good angels would see cast out of Heaven, beings
3027 that in their opinion, "had done nothing wrong",
3028 and would doubt God's justice. Even those who
3029 were loyal to God would doubt for eternity that if
3030 God ejected them because they were going to be
3031 evil or if they became evil after seeing the

3032 “injustice” of having been ejected “without having
3033 done anything wrong”.

3034 As we can see, because our Lord and Creator was
3035 dealing with beings that possessed free will and not
3036 with robots, he considered it convenient, for the
3037 eternal spiritual tranquility of his creatures, to allow
3038 malice to develop and become strong, **although**
3039 **within certain limits and always under divine**
3040 **control.** The development of malice continues, but
3041 as it seems today, only for a very short time;
3042 perhaps for just a few decades.

3043 **Thanks to God because he created rational**
3044 **beings with free will.** Thanks to God because he
3045 did not destroy malice or malicious beings from the
3046 beginning. Thank you, God, because you allowed
3047 for malice to develop with limited measures, and
3048 thank you because it will be destroyed forever.
3049 Now we are all assured of Your justice even when
3050 you destroy those we love.

3051 Nowadays we all think, not that God acted too
3052 rapidly in destroying wicked and maliciousness, but
3053 on the contrary, we think that God is excessively
3054 tolerant and had great patience, **and** that He loves
3055 us to the point of suffering Himself for the sake of
3056 not traumatizing us for eternity. That He considers
3057 us to the point that he has an interest in that we do
3058 not have a bad opinion of Him throughout eternity.

3059 Thanks to all of this we will not ever doubt, in all
3060 of eternity, with regard to the motives and
3061 conveniences of what God will do in eternity.

3062 As I stated before, I believe that even in the
3063 present, God uses Satan and the demons, to hasten
3064 the testing of humanity. If demonic beings did not
3065 exist and did not tempt humans to do wrong, it
3066 could be centuries before a human being would
3067 rebel against God. **We would have to wait**

3068 **patiently until future rebels would decide to**
3069 **rebel.** In this condition, the wickedness of humans
3070 would last millions of years, **before being judged,**
3071 instead of 6 or 7 thousand years. In this way, the
3072 suffering in general would be notably shorter.

3073 It is incredibly good fortune and a grand
3074 privilege for us that God allows us to consolidate
3075 our faith in Him; that we can base our confidence in
3076 the knowledge of God and not in fear, in pure
3077 knowledge of God and not in superstition. It is good
3078 fortune that we can be His children and not robots,
3079 that we can freely love him due to the conviction of
3080 his justice and love and not “love” him for fear of
3081 the consequences of not loving him. The following
3082 is by an anonymous Spanish poet:

3083
3084 My God does not move me to love you,
3085 The heavens you have promised me,
3086 Nor does Hell, so feared, move me,
3087 To leave that which offends you,
3088 You move me Lord,
3089 It moves me to see you nailed to the cross in flesh,
3090 It moves me to see your body injured so,
3091 It moves me to see your affront and death.
3092 Move me in your love and in such a manner,
3093 That if Heaven did not exist, I would love you
3094 And if Hell did not exist, I would fear you.
3095 You do not have to offer anything in return for my
3096 love
3097 Because although what I await does not wait,
3098 I would love you just the same.

3099 *

3100
3101
3102

3103 **Satan's ability and potential and that of demons**
3104 **are the same as that of any other angel like being**

3105 Satan is not a super-being capable of being in all
3106 places at the same time, nor capable of knowing
3107 everything that is happening in the world, nor does he
3108 do everything he pleases. He is nothing more than an
3109 angel who rebelled against God. As an angel, he has
3110 the same authority, power and mental capacity of any
3111 angel.

3112 **Humans have the same capability to reason,**
3113 **memorize, learn, analyze, etc..** However, some use
3114 those capacities and better them; others do not use
3115 them and waste them away. Some make an effort to
3116 learn, and others feel better without making an effort
3117 to learn. That is why some humans are more
3118 intelligent than others, and why some humans know
3119 more than others, etc.. It is the same with angels, as
3120 much among those who are loyal to God as those
3121 who rebelled. An angel, who devoted himself to learn
3122 from God, has developed capabilities that are not
3123 developed in the rebellious ones. These have
3124 developed in how to induce a human being to rebel
3125 against God, how to do undesirable acts, how to
3126 incite sin, how to do things that that particular demon
3127 likes for a human to do, etc..

3128 **This is the same case as it is with Satan. He put**
3129 **his interest in how he could create a parallel**
3130 **kingdom,** surrounding himself with rebellious beings
3131 and he has been dedicated in doing so for many
3132 millennia, he has developed his intelligence in
3133 order to do so. One of the advantages that Satan and
3134 demons have over man, is that they have 6,000 years
3135 of experience when it comes to human beings, six
3136 millennia in which to get to know them and deal
3137 with them. The experience of six millennia dealing

3138 with human psychology, has given great capacity to
3139 the deceit over human being.

3140 **They must have humans categorized in diverse**
3141 **categories and subdivisions.** In one category is the
3142 one who is inclined toward sex, in another category,
3143 he who is inclined towards money, in another power,
3144 fame, science, sports, the illusion of drugs, etc.. Then
3145 they may subdivide each category, I suppose, into
3146 other diverse natures. For example, to those inclined
3147 in the matter of sex, they would group them into
3148 different classifications: decent sex, polygamy, sex
3149 with prostitutes, sadistic sex, sex with children,
3150 mono-personal sex, homosexual sex, bestiality, etc..
3151 Even these subdivisions, have their categories or
3152 divisions and by the experience given them for
3153 thousands of years, have knowledge of them.

3154 **Not all demons know the styles of all type of sins,**
3155 they are too many, too vast, and their mind is finite.
3156 Most likely, they specialize in one or more types of
3157 sin that they themselves like. Upon finding a
3158 specialty to a certain inclination towards sin, they find
3159 themselves with a human being who has thoughts and
3160 similar tendencies toward that sin which they are
3161 specialized in; and they draw close to that person in
3162 order to tempt them with their astute behavior they
3163 have learned throughout their millennia experience.

3164 **As Christians, we have become accustomed to**
3165 **say that we are tempted by Satan, but there is a**
3166 **strong possibility that Satan doesn't even know us.**
3167 He does not have the same capacity as God. He is a
3168 created being, with limited capacity. It is probably
3169 that he cares about humans of a higher category,
3170 those who by their actions or position in society can
3171 cause a major effect.

3172 It is logical that Satan, personally saw to Saint Paul,
3173 Saint Peter and the other apostles, who by having

3174 gifts given of God, could spread the good news
3175 throughout the world. He would also see to the
3176 Roman emperors and kings of the Earth

3177 **By being a creature with limitations, Satan**
3178 **cannot occupy himself** with those Christians, who
3179 only know how to go to church, listen to the gospel,
3180 believe and love God, while at the same time concern
3181 himself with the kings and presidents of this planet.
3182 A demon belonging to the fifth category would
3183 concern himself with a Christian of little importance.

3184 **Satan and demons are permitted to suggest ideas**
3185 **to us, but they cannot force us to accept them.**
3186 They suggest ideas according to how they know are
3187 our feelings and lusts, how we will want to hear them.
3188 They would not tempt us with ideas that they know
3189 we dislike. They are conscious of the fact that we
3190 would resist, thus causing them to waste their time
3191 and effort. To a man who is inclined to normal sex
3192 they tempt with women, they are not going to waste
3193 their time in tempting that man with another man.

3194 **Satan and demons cannot utilize physical nor**
3195 **mental power over us** in order to impose something
3196 on us. It is all based upon seduction, insinuation,
3197 deceit, the presentation of illusions in our minds, etc..
3198 Also, when men dabble with them, demons can take
3199 charge of their minds and drive them insane; or cause
3200 illness, sickness, etc., by convincing us not to obey
3201 the commandments of God.

3202 A specific case is mentioned by the Apostle Paul,
3203 when he exhorts brethren to participate in the Supper
3204 of the Lord in a cleansed manner, and warns of the
3205 consequences if we do not participate in it as is
3206 fitting.

3207
3208 *“²⁷ Wherefore whosoever shall eat this bread,*
3209 *and drink this cup of the Lord, unworthily,*

3210 shall be guilty of the body and blood of the
3211 Lord. 28 But let a man examine himself, and so
3212 let him eat of that bread, and drink of that
3213 cup. 29 For he that eateth and drinketh
3214 unworthily, ***eateth and drinketh damnation***
3215 ***to himself, not discerning the Lord's body.*** 30
3216 ***For this cause many are weak and sickly***
3217 ***among you, and many sleep.*** 31 For if we
3218 would judge ourselves, we should not be
3219 judged. 32 ***But when we are judged, we are***
3220 ***chastened of the Lord, that we should not be***
3221 ***condemned with the world.***

(I Corinthians 11:27-32)

3223
3224 **Our spiritual enemies cannot physically harm**
3225 **us.** If they could, they would appear with horrible
3226 aspects in order to sink us into panic. They would
3227 pull our toes at night in order to prevent us from
3228 sleeping and other ridiculous acts that many imagine.
3229 If they had power to physically attack us, they would
3230 do so without scruples. From the moment they do not
3231 do so, is ***due to the fact that they cannot because it***
3232 ***is absolutely prohibited.*** They cannot even tempt us
3233 in an unbearable form, because as James and Paul
3234 say, God does not allow them to

3235
3236 ***“Submit yourselves therefore to God. Resist the***
3237 ***Devil, and he will flee from you”*** (James 4:7)

3238
3239 ***“There hath no temptation taken you but such as***
3240 ***is common to man: but God is faithful, who will not***
3241 ***suffer you to be tempted above that ye are able; but***
3242 ***will with the temptation also make a way to escape,***
3243 ***that ye may be able to bear it.***

(I Corinthians 10:13)

3245

3246 **Satan is not the owner of this world**, as it is
3247 affirmed by heretics and ignorant people, by basing
3248 themselves in the fact that there are wars, crimes,
3249 hunger, etc.. There are Christians that affirm that
3250 God gave Adam the dominion of the world and that
3251 he turned it over to Satan, who, since then is the
3252 owner of this planet and he does in it whatever he
3253 pleases, according to what some believe.

3254 **I have no idea where that absurd notion comes**
3255 **from** unless they have been penetrated by the
3256 heretic preaching of the Russellists.

3257 **Jesus' word states the contrary**, he says that his
3258 Father God is the Lord of this Earth. See below.

3259

3260 *“In that hour Jesus rejoiced in spirit, and*
3261 *said, I thank thee, **O Father, Lord of heaven***
3262 ***and Earth**, that thou hast hid these things*
3263 *from the wise and prudent, and hast revealed*
3264 *them unto babes: even so, Father; for so it*
3265 *seemed good in thy sight.” (Luke 10:21)*

3266

3267 **The fact that God placed rulers over the Earth**
3268 **and they have become corrupt and not behaved**
3269 **appropriately** does not mean that God does not place
3270 rulers in the Earth. The fact that some pastors become
3271 corrupt and do wrong does not mean that the Church
3272 is not God's. That is the liberty that God gives to
3273 beings with free will. The prophets and apostles have
3274 always taught us that all rulers are placed by God.

3275

3276 *“And he changeth the times and the seasons;*
3277 ***he removeth kings, and setteth up kings; he***
3278 *giveth wisdom unto the wise, and knowledge*
3279 *to them that know understanding”*

3280

(Daniel 2:21)

3281

3282 *“Let every soul be subject unto the higher*
3283 *powers. For **there is no power but of God;***
3284 ***the powers that be are ordained of God.”***
3285 (Romans 13:1)

3286
3287 All that is stated in this chapter is important
3288 information to have in mind, so that we can see that
3289 sin is man’s fault and not Satan or demonic
3290 temptations fault.

3291 *

3292
3293
3294 **Satan and demons were cast out from Heaven**
3295 **after the crucifixion**

3296 In the following verse, Jesus signaled the moment
3297 in which the “prince of this world” was being cast
3298 out. Of course, the “now” which is referred to,
3299 could refer to this moment as much as that process
3300 which finished with the resurrection of Our Lord, or
3301 the coming of the Holy Spirit.

3302
3303 *“Now is the judgment of this world; now*
3304 *shall the prince of this world be cast out.”*
3305 (John 12:31)

3306
3307 If we read Luke 22:31 we see that Satan had
3308 requested permission to sift the Apostles. If he
3309 requested this permission it is because at that
3310 moment, he had access to God, he still had not been
3311 cast from heaven. However, after the crucifixion of
3312 Christ, in any part of the New Testament will we
3313 find that Satan has presented himself before God, or
3314 can we infer that it happened?

3315 This causes us to think that he could no longer
3316 present himself before God to make requests. Now,
3317 Satan and the demons are tempting and inducing

3318 man with the same age old divine permission they
3319 always had. And they could do it in general terms,
3320 not as something specific, as before the resurrection
3321 of Christ, as we see in the case of Job and now in
3322 the Apostles as we find in this episode

3323 If we suppose that the “prince of this world” is
3324 Satan, which is logical, it is also logical to think that
3325 he was “cast out” during the earthly ministry of
3326 Christ or shortly thereafter.

3327 Now, where was he cast out of? Supposedly from
3328 Heaven; because evidently, he was not cast out of
3329 planet Earth. Therefore, this is completely in
3330 concordance with the words of Our Lord in Luke
3331 10:18.

3332
3333 *“And he said unto them, I beheld Satan as*
3334 *lightning fall from heaven.”* (Luke 10:18)
3335

3336 It is possible that the existence of Satan was
3337 tolerated in Heaven, in spite of his wickedness, as is
3338 indicated in the first and second chapters of the
3339 Book of Job. But when he dared to rise up directly
3340 against the Son of God, during his earthly life,
3341 tempting him, trying to cause him to sin and finally
3342 inciting others to make him suffer, crucify Him and
3343 assassinate him, he was no longer tolerated.

3344 **He had traveled too far and therefore,** he could
3345 not continue to live where would go to live and
3346 reign the resurrected Jesus, whom he mistreated and
3347 assassinated on Earth. I do not believe that there
3348 would be a place in Heaven for him and as a result
3349 was cast upon the earth. They “could not live under
3350 the same roof”, God and the murderer of His Son.
3351 They could not live together Christ and he who
3352 intended, by way of temptation to make him sin, to
3353 estrange him from his Father God for the rest of

3354 time. That's why I imagine that it is during the time
3355 of Jesus' terrestrial ministry, or after the crucifixion,
3356 Satan was cast out of Heaven.

3357 This is confirmed in the words of Jesus in John
3358 16:7-11. In this passage, verse 8 indicates that when
3359 the Holy Spirit comes, he would reprove the world
3360 of sin, righteousness and judgment. In verse 9 it
3361 says why the Holy Spirit would reprove the world
3362 of sin; in verse 10, why he would reprove the world
3363 of justice; and in 11, why he would reprove the
3364 world of judgment; and in order to explain this last
3365 thing, it says, **"Of judgment, because the prince
3366 of this world is judged."**

3367
3368 *"7 Nevertheless I tell you the truth; It is*
3369 *expedient for you that I go away, for if I go*
3370 *not away, the Comforter will not come unto*
3371 *you; but if I depart, I will send him unto you. 8*
3372 *And when he is come, he will reprove the*
3373 *world of sin, and of righteousness, and of*
3374 *judgment. 9 Of sin, because they believe not*
3375 *on me; 10 Of righteousness, because I go to*
3376 *my Father, and ye see me no more; 11 Of*
3377 *judgment, **because the prince of this world is***
3378 ***judged.**"* (John 16:7-11)
3379

3380 I believe this is very clear, because if when the
3381 day of Pentecost arrived the Holy Spirit, would
3382 already start reproving the world of sin, it would be
3383 because at the time of his coming, Satan had already
3384 been judged in Heaven. If according to John 12:31,
3385 after the judgment of this world, Satan would be
3386 cast out it is logical to think that the "casting out"
3387 occurred before the coming of the Holy Spirit, that
3388 took place after Jesus, in triumph, returned to
3389 Heaven, a spot where Satan has no place. I state that

3390 it is logical to think that this occurred before the
3391 coming of the Holy Spirit, because upon his
3392 coming, the judgment of the world would begin and
3393 that could be done according to verse 11 once the
3394 prince of this world was judged.

3395
3396 ***“Now is the judgment of this world: now***
3397 ***shall the prince of this world be cast out.”***
3398 (John 12:31)
3399

3400 If all this is correct, then it could be that this
3401 moment of Christ’s crucifixion, be the moment
3402 described in Revelation 12:7-13, where it is
3403 mentioned twice that Satan was cast out, especially
3404 in verses 9 and 12.

3405
3406 ***“⁷ And there was war in heaven: Michael***
3407 ***and his angels fought against the dragon; and***
3408 ***the dragon fought and his angels, ⁸ And***
3409 ***prevailed not; neither was their place found***
3410 ***any more in heaven. ⁹ And the great dragon***
3411 ***was cast out, that old serpent, called the***
3412 ***Devil, and Satan, which deceiveth the whole***
3413 ***world; he was cast out into the Earth, and***
3414 ***his angels were cast out with him. ¹⁰ And I***
3415 ***heard a loud voice saying in heaven: Now is***
3416 ***come salvation, and strength, and the***
3417 ***kingdom of our God, and the power of his***
3418 ***Christ; for the accuser of our brethren is***
3419 ***cast down, which accused them before our***
3420 ***God day and night. ¹¹ And they overcame him***
3421 ***by the blood of the Lamb, and by the word of***
3422 ***their testimony; and they loved not their lives***
3423 ***unto the death. ¹² Therefore rejoice, ye***
3424 ***heavens, and ye that dwell in them. Woe to the***
3425 ***inhabiters of the earth and of the sea! for the***

3426 *devil is come down unto you, having great*
3427 *wrath, because he knoweth that he hath but a*
3428 *short time. 13 And when the dragon saw that*
3429 *he was cast unto the earth, **he persecuted the***
3430 ***woman** which brought forth the man child.”*
3431 *(Revelation 12:7-13)*

3432
3433 This passage shows that the Devil, **once thrown**
3434 **to earth, persecuted the woman**, a fact that is in
3435 concordance with historical reality, if we admit that
3436 the woman is the sum of all saints, the Church or
3437 more so, the synagogue converted into Christianity.
3438 Effectively, the persecution was against her after the
3439 crucifixion of Our Lord and his resurrection, and
3440 not prior to that time. Let us remember that it was
3441 the Jews who were the victims of the first Christian
3442 persecution.

3443 We should note that in verse 8 it states that his
3444 place was no longer in Heaven, and was cast out
3445 forever. In verse 9, it says that he was cast down to
3446 Earth together with his angels, a sign that demons
3447 too, were cast out of Heaven

3448 This can all serve as a reference made to situate a
3449 time frame, as when the acts narrated in Revelation
3450 12 occur.

3451 **From this passage we infer that Satan was cast**
3452 **unto the earth before the beginning of the**
3453 **persecution of woman.** If we accept that the
3454 woman is the Church, we have to think that Satan
3455 was cast to the Earth before the persecutions by the
3456 Pharisees and Sadducees against the Church, those
3457 of the Roman Empire, the Muslims and the
3458 Inquisition.

3459
3460 ***“And when the dragon saw that he was cast***
3461 ***unto the Earth, he persecuted the woman***

3462 *which brought forth the man child.”*
3463 (Revelation 12:13)

3464

3465 If the persecution of the Church was initiated after
3466 Satan and demons were cast out of heaven, by logic
3467 that expulsion occurred during the time lapse
3468 between the crucifixion and the ascension of Christ,
3469 forty days later.

3470

3471 **Review of Chapter 6.** Satan invented lies. We
3472 can suppose that in the beginning of time, many
3473 angels would believe his lies, but they would
3474 understand and rectify afterwards. Other angels
3475 would be jubilant before this new “invention”; they
3476 would use it and would join with the inventor. God
3477 did not destroy Satan and the other rebellious
3478 creatures, in order to prevent that the other
3479 creatures, mistakenly, would come to doubt that
3480 they were right. These rebellious beings are serving
3481 God, without desiring to do so, in order to hasten
3482 the period during which disobedience abides in the
3483 universe and the destruction of the enemies of God
3484 is hold.

3485 Satan is not a super-being, he has the limitations
3486 of a created being. He cannot know it all, does not
3487 know the future, he cannot be in every place at the
3488 same time, and cannot concern himself with
3489 everything in the world. The demons act without
3490 subjecting themselves to a satanic hierarchy. In this
3491 way, each one does whatever he pleases. After they
3492 disobeyed God, they will not be loyal to Satan.
3493 Each one concentrates on what he likes. They
3494 function in the same way as a bunch of gangsters,
3495 the most astute one of them all is their chief. The
3496 others obey out of convenience, not love.

3497 We say that the Devil tempts us, but probably he

3498 does not even know us. Those of us whom are not
3499 important, will be handled by the demons of a fifth
3500 category. The only power that they have is to
3501 suggest ideas; they cannot force us to perform acts.
3502 They suggest ideas which they know attract us.
3503 They are absolutely prohibited from harming us
3504 physically, reveal themselves to us, etc.. Even the
3505 amount of their temptation upon us is regulated by
3506 God, to the extent that we can stand it. Another
3507 error believed by Christians is to attribute to Satan
3508 the act of placing and removing kings and other
3509 governing bodies. As for the casting out of Satan
3510 and other demons from Heaven, we realize that it
3511 occurred after the crucifixion of Christ. Perhaps that
3512 is why he remained on Earth for 40 days, as Heaven
3513 was cleansed of their presence.

3514 ***
3515
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3520 Chapter 7

3521 The Mechanics of Temptation

3522 Tempters Exist

3523 The Word of God clearly tells us in many
3524 occasions, that tempters exist. If Scripture did not
3525 denounce them, with the mere personal experience of
3526 each one, we would arrive at the conclusion that
3527 temptation exists and tempters exist.

3528 **Psychology states that the tendency of the**
3529 **human mind is to forget some memories or**
3530 **unpleasant thoughts.** In that respect, I remember a
3531 professor that told us the following anecdote. A
3532

3533 woman of means was known for losing a valuable
3534 diamond ring from time to time which her husband
3535 had given her. The woman had additional, other
3536 psychiatric problems, and placed herself in the hands
3537 of the aforementioned doctor.

3538 In the interrogatory part of her examination, the
3539 doctor realized that the ring was given to her as a
3540 reconciliation gift. The husband had had an affair and
3541 when the wife discovered the affair, there was much
3542 despair and suffering. The husband then decided to
3543 give her a valuable ring and ask for reconciliation.

3544 According to the doctor, the woman had transferred
3545 that memory to her subconscious mind, but although
3546 she did so, instinctively, the woman wanted to rid
3547 herself of that something which reminded her of that
3548 bitter episode. The doctor advised the woman and her
3549 husband to sell the ring. After that, the majority of the
3550 psychiatric problems suffered by the woman
3551 disappeared.

3552 If according to psychology and psychiatry, a person
3553 buries in his subconscious mind undesirable thoughts,
3554 then, **why do thoughts concerning sins that are**
3555 **undesirable recur in our minds?** The response is
3556 evident: someone is bringing those thoughts to us.

3557 A Christian can have a recurrence of thoughts about
3558 a sin to which he is inclined, but it is not logical for
3559 him to experience a recurrence of a particular sin that
3560 is extremely unpleasant or even abhorred. If that
3561 experience shows us that someone brings us bad
3562 thoughts which are not agreeable to us, it is even
3563 more logical to think that they will bring us thoughts
3564 about sin which are agreeable to us. Therefore,
3565 temptation exists.

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After 40 days of fasting, it is normal for man to feel an uncontrollable amount of hunger; therefore, the temptation should begin through precisely that issue, asking him to eat. But not in a correct or natural way; he incited him to do a twisted use of his divine power in order to invalidate his saving mission.

Demons, who were created by God superior to man, can only be defeated when instead of confronting them shrewd against the shrewd, we seek refuge in the absolute and total victory which Jesus, through his blood, has over them. **He, who does not appeal to this method has a lost battle from the beginning, much like in the case of a goat confronting a lion,** whom God, by nature, created stronger than the goat

There are many Christians that due to their ignorance, lack of practice or experience, confront lusts and temptations derived from them, with their own strength. They do not appeal to the blood of Christ, or do so too late, when the enemy has achieved to inflict wounds.

That is precisely one of the **preferred temptations of the enemy, to incite us to fight the battle alone**, without the help of Jesus Christ, because if he succeeds in this first step, the rest is easy. Another help which is based on the Word of God in order to do battle and succeed against our spiritual enemies, is fasting, which I will discuss later on in this same book.

“Do not try to arm wrestle with a gorilla, appeal to its tamer.”

*

Temptation does not work if there is no concupiscence

Our temptation is the daughter of our concupiscence and mother of our sin. When someone is tempted, it is in sins which we **do not hate**, in those which we know should not be loved but deep down we do love them. Or some that are so ingrained in us, they appear natural and therefore we do not detect it as such. Everyone is tempted when by his concupiscence he is drawn to sin.

“¹³ 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. ¹⁴ But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵ Then

3641 *when lust hath conceived, it bringeth forth*
3642 *sin, and sin, when it is finished, bringeth forth*
3643 *death.”* (James 1:13-15)
3644

3645 A whole masculine man will be tempted perhaps
3646 in wrath, arrogance or women; but Satan and
3647 demons will not try to coax him into sleeping with
3648 another man. Because of his virile nature, he rejects
3649 such a repulsive act and any demon will know that
3650 to tempt him in this is to waste time without
3651 achieving his objective.

3652 To a man whose love is money, Satan and his
3653 accomplices will not try to induce him to live a life
3654 where by going to cabarets with women, would
3655 deplete his money. The Devil and his demons
3656 cannot convert him into a libertine, but they can
3657 induce him to steal, swindle a widow, deprive an
3658 orphan from his possessions, or commit murder in
3659 order to gain an inheritance, etc..

3660 Satan and his accomplices do not waste the little
3661 time they have left. When they tempt someone, they
3662 do so based on the covetousness they have analyzed
3663 in their victim.

3664 **He who does not fight against his**
3665 **concupiscence, deceived by the belief that**
3666 **holiness is something that must be injected from**
3667 **above,** is also an ally of Satan, just like the person
3668 who thinks that without divine grace, without the
3669 sacrifice of Christ and only through his own effort
3670 and sacrifice can he attain salvation.

3671 Many years ago, a friend now deceased, spoke to
3672 me from time to time of his problem with women.
3673 He alleged that it wasn't his fault but that of the
3674 Devil who tempted him and facilitated
3675 opportunities. He said that women in his path gave

3676 him sexual propositions and that because of that, he
3677 could not resist

3678 My rebuttal was that **it was his fault because he**
3679 **coveted that** and it was the reason why he could not
3680 resist that sin. One day, tired of his justifications, I
3681 said, “Come now, if there was a man with the face
3682 of Elvis Presley and the body of Arnold
3683 Schwarzenegger and Satan would induce him to
3684 propose a sexual encounter, would you accept it?”
3685 Upon hearing my comment, he jumped like a tiger
3686 and replied, “No, man, no. How can I accept that?”
3687 Then I said, “Do you see how you accept
3688 temptations that you like, not because you cannot
3689 resist them.”

3690 Surely, man accepts those temptations which are
3691 agreeable to him and knows enough to reject those
3692 that are disagreeable. It is because of this that we
3693 should make an effort in reaching holiness, so that we
3694 do not become rag dolls of the enemies of God.

3695

3696 **“Our temptation is the daughter of our**
3697 **concupiscence and the mother of our sins”**

3698 *

3699

3700

3701 **God does not permit us to be tempted above our**
3702 **strengths.**

3703 It is obvious that God does not allow anyone to be
3704 tempted beyond his strength, but to each he has
3705 given a way out of their temptation so that they can
3706 escape it if they truly wish to do so. In other words,
3707 temptation can always be overcome by the person
3708 being tempted and we only falter when we value
3709 less than the minimal a common person can resist,
3710 which happens very often.

3711 Every time we falter it is because instead of
3712 hating sin, we love it; or we do not love it all, but
3713 enjoy a slice of it. This is like salt, we would not eat
3714 anything that contained two pounds of salt, but we
3715 like a pinch of it in our food. While this is our
3716 attitude before sin, we will fall under a temptation
3717 which is more or less elaborate.

3718
3719 *“The Lord knoweth how to deliver the godly out*
3720 *of temptations, and to reserve the unjust unto the*
3721 *day of judgment to be punished.” (II Peter 2:9)*

3722
3723 **There is, however, in addition, assistance to the**
3724 **sinner who has that attitude, it is to say, the**
3725 **sinner who cannot abhor sin.** The assistance is for
3726 him to ask God to transform him, even if in the
3727 process he has to pay a bitter price. Do you feel
3728 tempted to take that which is not yours or swindle
3729 others? Ask God to expose you and embarrass you
3730 publicly. Are you tempted to fornicate? Ask God in
3731 your heart, to change you or blind you so that you
3732 no longer see the cause of your temptations. If you
3733 sincerely want to change and cannot, but are willing
3734 to pay the price, ask God in your heart to act and he
3735 will do so, in a soft manner or hard manner, but He
3736 will act

3737 **A Christian is not under the power of**
3738 **temptation at every moment.** Almost always after
3739 sin there is a period of sorrow (if the soul has not
3740 hardened), in which one laments what he has done
3741 and desires not to repeat that sin. During that period
3742 of time one has to implore from God to act in a
3743 drastic way. However, we must think thoroughly
3744 what we are asking: we cannot play the “repentant”
3745 game with God.

3746 If, because of your free will, you allow God to
3747 bring gentle solutions, He will act. Now, if there is
3748 no way to change your heart or if this solution is not
3749 the best or your free will blocks it, you will become
3750 blind as you requested. Think, then, how much do
3751 you really want God to change you? Are you
3752 capable of paying the price or run the risk?

3753 **There is another solution which is less**
3754 **dramatic and less dangerous: fasting,** a topic I
3755 will discuss later on in this same book.

3756 *

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3759

Passion clouds reason

3760 Hate, greed, envy, lust, wrath, arrogance, etc., are
3761 negative feelings that can easily become passions. In
3762 general, passions cloud intelligence, even good
3763 passions but even more so the bad ones. The case of
3764 Balaam is very instructive.

3765 **Two passions had taken power over Balaam;**
3766 the first one was greed and then wrath. His
3767 understanding was so clouded by the passion
3768 (wrath), that it impeded him to detect the fact that
3769 his donkey was speaking with him. The case in
3770 which a donkey speaks is so unusual that from the
3771 moment in which the donkey asked “*what have I*
3772 *done*”, Balaam surprised and even frightened
3773 should have deposed his attitude. But his irate
3774 passion was so immense that it dominated his
3775 intellect, and he began to argue with the donkey
3776 without noticing the he was witnessing a miracle.

3777

3778 “*28 And the LORD opened the mouth of the*
3779 *ass, and she said unto Balaam: What have I*
3780 *done unto thee, that thou hast smitten me*
3781 *these three times? 29 And Balaam said unto*

3782 *the ass: Because thou hast mocked me; I*
3783 *would there were a sword in mine hand, for*
3784 *now would I kill thee. 30 And the ass said*
3785 *unto Balaam: Am not I thine ass, upon which*
3786 *thou hast ridden ever since I was thine unto*
3787 *this day? Was I ever wont to do so unto thee?*
3788 *And he said, Nay. (Numbers 22:28-30)*

3789
3790 Passions (arrogance, vanity, pride, fear, holding a
3791 grudge, envy, greed, etc.) blind the understanding of
3792 man. Every time I have argued with someone who
3793 refuses to understand clear arguments, that are
3794 clearly exposed, I have been able to see interposed
3795 between us, one or more passions on the part of my
3796 interlocutor. I have been unfortunate enough to have
3797 spoken with many donkeys, who are as such,
3798 because they give in to their passions. And if these
3799 donkeys speak without any a miracle, it requires a
3800 true miracle to make them reason.

3801 **Another biblical case** in which one or more
3802 passions cloud intelligence is that of the priests and
3803 the resurrection of Lazarus.

3804 It has been my observation for many years
3805 (decades) that when some type of feeling is mixed
3806 in with an analysis of something, man cannot apply
3807 logic and reason or he does so partially. This
3808 difficulty becomes bigger as the feelings become
3809 stronger, and becomes a crisis when that feeling
3810 becomes a passion and that passion is disorganized
3811 and does not come to a standstill.

3812 That was the case in the princes for the priests in
3813 this passage. **Their passion was hatred; because**
3814 **of the fear they felt that Jesus Christ would**
3815 **displace them from their preeminent priestly**
3816 **position.** Their hatred was such that instead of
3817 trying to reason that whoever had raised Lazarus

3818 had to have come from God, what they tried to do
3819 was kill Lazarus, because this constituted the living
3820 proof that they were wrong in not accepting Jesus as
3821 their Messiah.

3822
3823 *“9 Much people of the Jews therefore knew*
3824 *that he was there, and they came not for*
3825 *Jesus' sake only, but that they might see*
3826 *Lazarus also, whom he had raised from the*
3827 *dead. 10 But the chief priests consulted that*
3828 *they might put Lazarus also to death; 11*
3829 *Because that by reason of him many of the*
3830 *Jews went away, and believed on Jesus.”*
3831 (John 12:9-11)

3832
3833 Anyone could believe this total collapse of reason
3834 is impossible, but would not think the same if in the
3835 same way as I, have observed completely how a
3836 person's ability to reason is atrophied by simply not
3837 having used his sense of reason for years. I have
3838 met some people who only reason with logic in
3839 their daily activities, in their profession or trade,
3840 where they have been trained to reason before their
3841 passions took power over them.

3842 I have met some that due to mental laziness have
3843 atrophied that beautiful human ability to the point of
3844 not being able to use it in anything that is not what
3845 already constitutes a beaten path in the nervous
3846 system. A path not caused by conscious reactions
3847 but by defensive reflexes to the survival in society.
3848 They develop a feline astuteness that later does not
3849 match with their deficient intelligence and mental
3850 activity out of their sphere of activities
3851 corresponding to their social survival.

3852 Examples of this are the capability to make
3853 businesses, to lie, to flatter and obtain what they

3854 want, to conquer the opposite sex, to work in their
3855 profession, etc.. They are incredibly sharp in a
3856 determined type of activity related with that type of
3857 surviving in society that they have chosen; and are
3858 at the same time, incredibly incapable of reasoning
3859 in any other sense.

3860 Perhaps the explanation to this inconsistent
3861 polarization of the use of reason can be that they
3862 were trained to reason without giving in to their
3863 passions only in a particular activity, when they
3864 were children or young adults. It could also be
3865 explained in the respect that they were instructed to
3866 accept in a dogmatic manner the premises of their
3867 profession or particular activity. To their benefit,
3868 these premises are real and from that point on, with
3869 a rudimentary process of reasoning, they can reach
3870 certain correct conclusions. Even more so, because
3871 in the majority of cases, it was instilled in them at a
3872 very young age, to use reason in a mechanical way
3873 when it came to the aforementioned premises.

3874 It is not that they **cannot reason**, it is that they
3875 quit using that power, that ability, because it leads
3876 them to undesirable conclusions, and they prefer to
3877 refuge their mind in the use of instinct and / or the
3878 process of conditioned reasoning, which exist as
3879 much as conditioned reflexes (learned reflexes).

3880 The types of feelings and passions that cloud
3881 reason are many: self preservation instinct, pride,
3882 arrogance, hatred, frustration, envy, selfishness,
3883 wrath, an obsessive love towards someone or
3884 something, complex of superiority, passion for
3885 fame, self-worshiping, etc.. **All of those can be**
3886 **condensed in two primary or fundamental**
3887 **causes: either there is no love for God above all**
3888 **things, or there is no love for others as we love**
3889 **ourselves, or both.**

3890 Upon failure of these, there is such an
3891 exaggerated love for his son in comparison to the
3892 neighbor's, that a human being cannot see that his
3893 own son may **not** be right. The contrary is also true,
3894 because of the love you have for yourself, you fear
3895 the confrontation with the father of the other child
3896 who accuses yours, and cannot see or does not want
3897 to see that your child is truly right.

3898 **The masses, full of envy,** hate a wealthy man
3899 even though they know nothing about him; they
3900 agree with those who attack him even if they do not
3901 know the facts. The egotistical rich man cannot
3902 understand the resistance of the poor when it comes
3903 to his whim. "Do you not see who you are?" thinks
3904 the important person in relation to someone of
3905 lesser social standing. They truly believe they are in
3906 their right to enjoy excessive riches at the price of
3907 the hunger of others. "The poor are accustomed to
3908 that life and do not need to leave it", is the way they
3909 think, while they take advantage of those beneath
3910 them. Greed, pride and other passions do not allow
3911 them to see that they are on the border of a
3912 precipice of a social commotion, and therefore in
3913 the end, will suffer it.

3914 **If those who possess a clouded intelligence**
3915 **because of their passions would allow us to take**
3916 **them through the process of reasoning to**
3917 **ultimate consequences, they** would see themselves
3918 without justification. **That is why they avoid it.**
3919 That is why they do not accept discussing their
3920 opinions brandishing diverse "noble" pretexts. By
3921 way of a subconscious defensive mechanism, they
3922 maintain the process of reasoning in the most
3923 superficial layer of the mind.

3924 In these superficial layers of reasoning they have
3925 already constructed a platform of reasoning that is

3926 auto-justificatory. That auto-justificatory platform
3927 could have an internal logical consistency, but be
3928 based on a false premise or in a sublevel reasoning
3929 platform without internal logical consistency.
3930 Additionally, it may be that this particular sub-level
3931 is logical but may be based upon a second sub-level,
3932 which is the one that may have not consistent
3933 internal logic or is based on false premises or both.

3934 **In persons that are more intelligent or more**
3935 **complex**, sometimes we have to look to a third or
3936 fourth level in order to arrive at the origin of their
3937 error or to find **the falsehood behind which they**
3938 **hide their wickedness**. It is, at times very very
3939 deep where we discover the false premise from
3940 which they part or the false step in the chain of
3941 reasoning, the broken link which make a chain
3942 useless. That is why they justify themselves with
3943 their words, but do allow anyone to take the
3944 discussion or reasoning deep enough to discover the
3945 deceitfulness of their apparent honesty or justice

3946 **While more sub-layers of reasoning separate**
3947 **the discussed error** of the sub-platform without
3948 internal logical consistency or of the erroneous
3949 premise which sustains it, the harder it will be for
3950 the one who is searching for the truth, to find it.
3951 Also, it will be “most impossible” to demonstrate
3952 what their error is, especially in those who do not
3953 wish to find the truth because it is painful.

3954 **The princes of the priest could not reason** that
3955 Christ had to be the Messiah; they could not reason
3956 that it was to their advantage to be with the
3957 Messiah; their passions: pride, vanity, hatred,
3958 egocentricity, etc., hindered it. This happens to
3959 rebel angels as well

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Why God does not eliminate temptation

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First of all, we have to live with Christ during the millennium and later on with God also for all eternity. After the millennium, Satan will be free to roam for a short time, tempting humanity. The actual temptation will immunize us from future temptation; temptation serves as education in order to strengthen our spirit. Temptations and tribulations will serve as an education for eternity. Temptations also serve, as with Satan and the demons, to shorten the period in which everyone can do all the harm he wants if he desires to do so, it is to say the period during which tribulation exists in creation.

Once again this confirms my thesis that God has everything under control and nothing occurs without his permit.

Satan would not be able to (nor can he) address the apostles directly to tempt them outside of the usual, or cause them unusual tribulations. In this specific case which we will see below, we become aware of an occurrence in the celestial realm. In many other cases, we do not have the same luck and because of that we believe that Satan can do as he wills when it comes to Christians, the Church, with humans or the planet, however, this is not so

“And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat” (Luke 22:31)

As we can clearly see, Satan **had to ask God for permission** to sift the Apostles, as he did so later on.

We see this again in the case of Job; Satan could not simply shake him and his children, because he

3998 wanted to. There had to be a petition on the part of
3999 Satan and permission (with limits) on the part of
4000 God, as we see in Job 1:9-12 and 2:4-6. Although
4001 he had God's permission in his hands, he had
4002 parameters within which he could act.

4003
4004 *“9 Then Satan answered the LORD, and said,*
4005 *Doth Job fear God for nought? 10 Hast not*
4006 *thou made an hedge about him, and about his*
4007 *house, and about all that he hath on every*
4008 *side? thou hast blessed the work of his hands,*
4009 *and his substance is increased in the land. 11*
4010 *But put forth thine hand now, and touch all*
4011 *that he hath, and he will curse thee to thy*
4012 *face. 12 And the LORD said unto Satan,*
4013 *Behold, all that he hath is in thy power; only*
4014 *upon himself put not forth thine hand. So*
4015 *Satan went forth from the presence of the*
4016 *LORD.”* (Job 1:9-12)

4017
4018 *“4 And Satan answered the LORD, and said,*
4019 *Skin for skin, yea, all that a man hath will he*
4020 *give for his life. 5 But put forth thine hand*
4021 *now, and touch his bone and his flesh, and he*
4022 *will curse thee to thy face. 6 And the LORD*
4023 *said unto Satan: Behold, he is in thine hand;*
4024 *but save his life.”* (Job 2:4-6)

4025
4026 This is all in concordance with I Cor 10:12-13,
4027 where we come to know that God does not permit
4028 us to be tempted more than we can endure. Even in
4029 the case of the personal temptation of each
4030 Christian, Satan and his accomplices have a
4031 parameter beyond which **they cannot go.**

4032 It is logical for this to be this way, due to the fact
4033 that by creation an angelic being is much more

4034 powerful than a human and if God allowed them to
4035 use all of their power, it is safe to say that there
4036 would not be one human who could resist the
4037 pressure. That is why God set limits, because his
4038 purpose is training humans to reject wrong, even
4039 when it is shown in beautiful colors. The purpose of
4040 God is not to cause a fragile and weak creature to
4041 fight against another who is potent and cruel, in
4042 order to contemplate how in the fight, the weaker of
4043 the two is destroyed.

4044 In this way, a human being, that realizes in
4045 himself the strength of evil and of the tempter, **will**
4046 **learn, on his own, to turn to God for help in such**
4047 **an uneven battle.** This assures his future and
4048 eternal existence, because he learned from his own
4049 experience to appeal to He who can do it all, when
4050 he is inclined to do his own will or wants to do that
4051 which God hates.

4052 Now again we verify that God makes use of the
4053 bad actions of his creatures to benefit creation. And
4054 so we confirm that in all things God works for the
4055 good of those who love him, who have been called
4056 according to his purpose as we see in Romans 8:28.

4057 *

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4059
4060 **Insensitivity towards sin in society in general and**
4061 **particularly in the Christian**

4062 Thoughts and feelings are in the soul, they are
4063 produced and are stored within the soul. That is why
4064 the soul is judged and condemned. **The brain is just**
4065 **a physical organ which participates at the same**
4066 **time of the two dimensions, the physical and the**
4067 **spiritual.** The brain is what connects the soul with
4068 the physical world. If you have a thought in your
4069 soul, you transmit it to the brain, the brain to the

4070 mouth, the mouth produces the words that enter the
4071 physical world, they travel throughout the air,
4072 penetrate the ear of the other person, impress his
4073 brain and the soul of the person hearing perceived
4074 what the soul of the speaker has wanted to
4075 communicate.

4076 If bad feelings are produced in the brain, in the
4077 heart, in the kidneys or any other organ for that
4078 matter, then once a person dies, that organ would
4079 decompose and the soul was liberated from bad
4080 sentiments. If this were so, all souls would be saved,
4081 all would go to heaven without the need for a savior
4082 because upon dying, their bad sentiments would
4083 become detached. However, we know that that is not
4084 so, because Our Lord says that there will be
4085 condemned souls.

4086 The vastest part of the human brain serves to
4087 connect the spiritual (soul) with the physical (the
4088 world). A very small part of human brain and all of
4089 the animal's brain functions according to conditioned
4090 reflexes. Animals, as much as humans, learn and
4091 store in their brain knowledge which is useful to their
4092 existence and livelihood. An animal learns where
4093 there is water, where there is food, etc.. The rest is
4094 instinctive, programs installed by creation in their
4095 brain with the goal of them doing what they are
4096 destined to do.

4097 In his part, man has a small amount of instinct, very
4098 few innate programs. Almost all is learned
4099 consciously, even though much of his knowledge
4100 passes to his subconscious sphere or is unconscious in
4101 his brain as is typing or driving. This knowledge once
4102 learned and practiced enough becomes a **conditioned**
4103 **reflex**. A typist moves his fingers without thinking
4104 about the letter he is pressing. A driver can speak
4105 with his passenger without going out of his way.

4106 **Due to this advantage in a human being to learn**
4107 **things subconsciously, he can be “brain washed”.**
4108 So many times he is told something that is false that
4109 the person absorbs that fact as something that is
4110 certain, as long as someone does not make him
4111 reason, and therefore prove the veracity of the
4112 opposite

4113 **There is a hammering of the mind in order to**
4114 **reduce the morals and standards of behavior to**
4115 **society in general, and Christians are no**
4116 **exception.** Two powerful instruments are used: the
4117 media (newspapers, TV, magazines, movies, books,
4118 theater, etc.) and mockery.

4119 Before beginning any damaging act, they condition
4120 humans to accept that he who thinks that exist a
4121 campaign for corruption is someone who is paranoid,
4122 exaggerates, a person with a Victorian mentality, an
4123 intolerant individual, someone who is against the
4124 rights that others have to choose their moral codes,
4125 etc.. The campaign to degrade society begins
4126 thereafter.

4127 **Hormones play a great part in all vices.**
4128 Hormones are produced naturally by the body,
4129 directed by the nervous system. When someone
4130 places a drug into his system, his brain receives the
4131 erroneous warning that his body is producing too
4132 many hormones similar or equivalent, and the natural
4133 production of hormones ceases. When the effect of
4134 the first dose of the drug passes, the body feels as if
4135 something is missing, because the artificial drug has
4136 left his body and he lacks the natural ones. That is
4137 why the person feels the need to repeat that dosage of
4138 the drug.

4139 **The same thing happens with sexual hormones**
4140 **and pornography or nudity in the media, television,**
4141 **movies, beach, etc.. Or with adrenaline and wrath in a**

4142 violent movie; the person returns to them because
4143 they trigger those hormones that make him feel
4144 “fine”.

4145 **The means of communication accustom society**
4146 to receiving a dose of those “drugs” and over time
4147 society becomes desensitized to those sins. They
4148 become used to adultery, nudity, homosexuality,
4149 violence, incest, rape, etc..

4150 The Christian gulps down all that poison, because
4151 he does not want to separate himself from
4152 “entertainment” and because he has become used
4153 (little by little) to see “how natural” those things truly
4154 are. Compare a movie sixty years ago with a modern
4155 movie which you do not object to watching in the
4156 living room of your home.

4157 **Observe, what is the difference in clothing worn**
4158 **by a Christian woman and a non-Christian**
4159 **woman?** The difference is not more than an inch, if
4160 there is a difference. When a woman is sitting and
4161 crosses her legs, her underwear may be seen in a
4162 Christian woman as much as a non-Christian woman.
4163 It is the same with the neckline. The most interesting
4164 part of this is that it happens in the presence of their
4165 husbands who do not see anything wrong. **Observe**
4166 **how a couple walks along in shorts,** the woman’s
4167 shorts are always much shorter than that of a man,
4168 when it should be the opposite. If you notice their
4169 clothing, it appears that women feel the hot climate
4170 more than men. They are the ones, contrary to their
4171 male counterpart, that wear backless blouses or
4172 dresses, their shoulders uncovered, low necklines,
4173 etc.. They appear to feel heat more than men, because
4174 men don’t dress that way.

4175 Why does all of this occur? Because they are
4176 enticing us to live in the manner of Sodom,

4177 Gomorrah, Adma and Zeboim. We will more than
4178 likely complain if fire rains down upon us.

4179 **Let us search for holiness by distancing**
4180 **ourselves from those places** where things that are
4181 undesirable to God are being presented to us as
4182 natural doings.

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4185
4186 **Review of Chapter 7.** The mind tries to forget
4187 what is unpleasant, therefore, when a thought that is
4188 disagreeable to us comes in a reoccurring manner,
4189 someone is bringing it to us. This proves that
4190 tempters exist. If the Bible did not teach us this truth,
4191 logic would be a sufficient means to discover it.
4192 Christ was tempted with the two strongest factors that
4193 were at that moment overtaking him: the pride of
4194 being the Son of God and hunger following a forty
4195 day fast.

4196 Through ignorance many Christians face
4197 temptation with their sole strength. Whoever attempts
4198 at facing temptation on their own, like that of a goat
4199 before a lion, or a human who wants to wrestle with a
4200 gorilla, has lost the fight from the beginning.

4201 Let us remember that James says that each one is
4202 tempted when attracted and stoked by one's own
4203 desires and lusts. We also need to remember the
4204 reaction of a Christian who said that his sexual sin
4205 was due to the temptation of the Devil, but was
4206 positive that the Devil could not tempt him to sin
4207 sexually with another man. Paul tells us that God will
4208 not allow us to be tempted more that we can take on
4209 or tackle. Are you ready to sacrifice yourself in order
4210 to not sin? Ask God to blind you if necessary in order
4211 to not see the cause of your sin. Fasting is also very
4212 useful as we will see later on.

4213 Passions, negative ones above all, cloud
4214 understanding. The case of Balaam and the priests in
4215 the resurrection of Lazarus evidence a lack of
4216 reasoning in beings that are possessed by their
4217 passions, wrath and greed in the first instance and
4218 hatred in the second.

4219 God does not eliminate an actual temptation
4220 because it serves to “immunize” us from future
4221 temptation, serves as education to strengthen our
4222 spirit, and just like our tribulations serve as an eternal
4223 education. Temptations also serve to shorten the
4224 period of tribulation in creation

4225 In order to desensitize society, with the goal of
4226 having them accept sin as something natural, massive
4227 propaganda is utilized. It prepares the masses to
4228 consider that any person who disagrees with the
4229 propaganda is antiquated, intolerant, ridiculous,
4230 exaggerated, and deserving of mockery. It also makes
4231 the person appear paranoid, and with a Victorian
4232 mind; someone who “tramples” the rights others
4233 have to choose their own moral codes, etc.. In that
4234 way, they are steering us on the way to the
4235 Apocalypse.

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Chapter 8

Relationship between the Commandments and Sin

When a human obeys or disobeys the commandments, it does not damage nor benefit God

We and our fellow man are either the damned or the benefited ones.

God is too far up to allow our attitude for be of any benefit or hindrance towards him. Therefore, his commandments are not for his benefit or protection but to our benefit and protection.

“⁵ Look unto the heavens, and see; and behold the clouds which are higher than thou. ⁶ If thou sinnest, what doest thou against him? Or if thy transgressions be multiplied, what doest thou unto him? ⁷ If thou be righteous, what givest thou him? Or what receiveth he of thine hand? ⁸ Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.”

(Job 35:5-8)

The same idea is in Psalm 16:2-3. This passage, as well as the preceding one, states that whatever good or bad a human does, neither benefits nor hinders God but does affect his fellow man.

“² O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee; ³ but to the saints that are in the Earth, and to the excellent, in whom is all my delight”

(Psalm 16:2-3)

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This shows us that God has placed his commandments, to protect us and not himself. Not to his benefit, but for our benefit. God becomes angry at those who do not obey his commandments, in the same way that a father would become angry if his five year old daughter dashes out from the sidewalk to the street without first looking both ways, in the manner in which he taught her to do. He does so because not obeying his mandate could cause terrible consequences in the future, and that would bring suffering to her father. Not because of him, who would not be run over, but because of his daughter who could either become an invalid or at least be seriously hurt.

He would become irritated against his own son, in the same way, with justifiable anger if he saw his son hit his sister, or steal her things, or that he would not defend her if another boy were to hit her. It is not that He would be hit, that He would be robbed, it is that He suffers when he sees a loved one suffer; and that is the reason he gets angry.

A father would also become angry if a child does not want to study, or if he makes fun of him or spits at him.

This is exactly what happens to God. **We do not harm God when we sin, nor does He benefit from our obedience.** It hurts Him when we suffer because we do not obey him, or when we hurt others by not abiding by the commandments.

That is why we should look for his commandments, not solely conform ourselves to the ones that are taught to us. This impressed me tremendously when I was reading the Bible for the first time and came upon Joshua 1:8, where it says:

“This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success.”

(Joshua 1:8)

This promise made by God is certain, absolutely certain, but there are very few who believe it and it is practiced even less.

*

**Foolishness and the danger of “improving”,
“modernizing” or considering a divine
commandment to be of “little importance”**

Whoever changes commandments of God, takes away from the commandments of God, or he who adds to a commandment, **commits a serious sin**, as we see in Scripture.

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.” (Deuteronomy 4:2)

*“18 For I testify unto every man that heareth the words of the prophecy of this book, **If any man shall add unto these things, God shall add unto him the plagues that are written in this book,** 19 **and if any man shall take away from the words of the book of this prophecy,** God shall take away his part out of the book of life, and out of the holy city, and from the*

things which are written in this book."

(Revelation 22:18-19)

When we buy a new car, it comes with an operator's manual. In it you will find information pertaining to what type of gasoline you should use, after how many miles you should change the oil and the filter, how much air pressure should be in your tires, what to do when a light goes off in the dashboard, what liquids are required in the radiator when it is cold, how to turn on the heater in the car when it is snowing, what type of brake fluid should be used and how to measure it from time to time, when to check the "power steering" fluid and how to refill it, etc..

If we obey **everything** the manufacturer indicates the car will work as is fitting. If we obey **some indications and ignore others**, the car will serve us for some things but not for others. If we do not obey **any** of the instructions, our car will soon turn into a clunker.

If you use a type of gasoline that is not the one indicated, it will be fine for a time, but with time, it will cause damage to the car. If you don't change the oil, the car will be damaged, before the damage caused by the wrong gasoline. There are many divine commandments which if disobeyed, will cause us problems sooner than others as in the example of the gasoline and the oil.

If you obey what the manual says about the engine, but do not put the required amount of air in the tires, two things may happen. If you do not put enough air, you will waste more money in buying tires. Equally, it may not be much, what may happen if you do not obey some divine commandments, but for example, your finances could suffer. However, if you put too much air and leave on a long road trip on a hot day,

4392 the tires can blow out and either kill you, injure you,
4393 cause you to lose your car or arrive late to your
4394 destination. Disobedience of a divine commandment
4395 does not always cause a dramatic tragedy, but it will
4396 carry out inconveniences to what we stupidly call
4397 “trials” instead of recognizing stupidity or
4398 disobedience.

4399 If a red light comes on your dashboard which
4400 announces a problem and you ignore it, the
4401 consequences can either be small or grave, but there
4402 will be consequences. **Never disobey the warning**
4403 **signs that the Lord sends to you by way of**
4404 **Scripture or one of his servants. It is dangerous to**
4405 **do so.**

4406 The same or similar misfortune or inconveniences
4407 will occur if in the winter you only apply water to the
4408 radiator and not the anti-freeze indicated. You will
4409 also have inconveniences if you lose the use of your
4410 brakes by not measuring the fluid on a timely basis.
4411 You will pay for your laziness if you did not want to
4412 read the manual and learn how to warm yourself up
4413 while inside an auto when it is snowing outside, etc..
4414 Everything has to be learned.

4415 Similarly, a Christian has to make the effort in
4416 knowing what the Bible says, what commandments
4417 God has placed, then after learning what they are,
4418 obey them. If you learn what oil to put into your car,
4419 but you feel like using another type of oil, you will
4420 not obtain the benefit that you would by obeying the
4421 instructions. **The commandments of God are to be**
4422 **obeyed**, not to be discussed without care, “modernize
4423 them”, “improve upon them”, or not give them the
4424 importance necessary.

4425 *

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4427

4428 **A Biblical example of someone who believed there**
4429 **were commandments “without importance”**

4430 Nowadays, many people, including Christians
4431 believe that all or at least some of the commandments
4432 were for the people of old, and that don’t actually
4433 apply to us. It seems that such foolishness is not new,
4434 because as we will see, it shows that Solomon also
4435 believed that some of God’s commandments were for
4436 “the people of old”, or that they were small
4437 “unimportant” commandments that he did not have
4438 to obey

4439 I have always stated that God has given us the
4440 minimum amount of indispensable laws for our
4441 happiness in life. God has not uselessly
4442 overburdened us with precepts or laws with the
4443 purpose of making our existence difficult. **And**
4444 **much less, in a manner that some vain people**
4445 **think**, God was going to give us difficult laws so
4446 that we could not be saved and therefore force us to
4447 opt for Christ.

4448 **Jesus is indispensable to us, not because God**
4449 **has made things “difficult” for us in order to**
4450 **force us to that.** Christ is indispensable to us,
4451 because in spite of God having made it as simple as
4452 he did and in spite of making the laws as easy as
4453 possible and as achievable as possible, in spite of all
4454 this, I repeat, man still does not abide; he still falls
4455 short, and doesn’t obey.

4456 If we think sensibly, we will understand that
4457 **nothing that is established by God is without**
4458 **purpose, and all laws and precepts are for the**
4459 **sake of obedience**, to be put into practice. If we
4460 obey 99 and we disobey one, we will not receive the
4461 damages to avoid which were established the 99
4462 precepts, but if we do not obey the solitary one, we

4463 will receive the damage to avoid which that sole
4464 precept was established

4465 **There are many Christians who deride or**
4466 **undervalue some of God's laws,** without noticing
4467 what I previously pointed out. Persons with much
4468 more knowledge and communion with God than us
4469 also acted in the same way and the experiment was
4470 a costly one.

4471 **There we have Solomon,** after obtaining from
4472 God enormous wisdom, two personal revelations,
4473 absolute power, outside strength in his kingdom and
4474 the realization of extraordinary workmanship (the
4475 Temple); he decided not to obey two precepts.
4476 Perhaps Solomon did this because he thought those
4477 precepts related to "the time of old", or perhaps
4478 because he wanted to believe they were "obsolete".
4479 More so, perhaps it was because he thought they
4480 were of "minimal importance". He might have
4481 believed that if he obeyed the rest, not obeying
4482 these two small precepts could not bring him grave
4483 consequences. Who knew, maybe his spiritual
4484 guides assured him that they were obsolete. Maybe
4485 Solomon didn't want anyone to think he was a
4486 fanatic, an intolerant man, someone with a narrow
4487 mind.

4488 **And he did so!** He increased the number of his
4489 women (I Kings 11:3) he caused the Hebrews to
4490 return to Egypt with the purpose of increasing the
4491 herds of horses (I Kings 4:26 and 10:28-29).
4492 Disobeyed two "small commandments without
4493 importance", which God ordered as seen in the
4494 passage below. **The result of the violation** of what
4495 appears he believed to be two "small" precepts
4496 "without importance", which were for "the people
4497 of old" and that now were "obsolete" is clearly seen
4498 in I Kings 11:3-8.

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*“¹⁴ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me, ¹⁵ thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. ¹⁶ **But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses,** forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. ¹⁷ **Neither shall he multiply wives to himself, that his heart turn not away:** neither shall he greatly multiply to himself silver and gold.”*

(Deuteronomy 17:14-17)

“And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.”

(I Kings 4:26)

“And Solomon had horses brought out of Egypt, and linen yarn, the king's merchants received the linen yarn at a price.”

(I Kings 10:28)

*“³ And he had seven hundred wives, princesses, and three hundred concubines, and **his wives turned away his heart.** ⁴ For it came to pass, when Solomon was old, that **his wives turned away his heart after other gods;** and his heart was not perfect with the*

4535 *LORD his God, as was the heart of David his*
4536 *father. 5 For Solomon went after Ashtoreth*
4537 *the goddess of the Zidonians, and after*
4538 *Milcom the abomination of the Ammonites. 6*
4539 ***And Solomon did evil in the sight of the***
4540 ***LORD,** and went not fully after the LORD, as*
4541 *did David his father. 7 Then did Solomon*
4542 *build a high place for Chemosh, the*
4543 *abomination of Moab, in the hill that is before*
4544 *Jerusalem, and for Molech, the abomination*
4545 *of the children of Ammon. 8 And likewise did*
4546 *he for all his strange wives, which burnt*
4547 *incense and sacrificed unto their gods.”*
4548 *(I Kings 11:3-8)*

4549
4550 As we can see, Solomon was an “open minded”
4551 man he wasn’t a “fanatic”. **This is something**
4552 **similar to what happens to young Christian men**
4553 **and women,** when they deliberately ignoring
4554 precepts and warnings like those in II Corinthians
4555 6:14, they marry non-believers, and later complain
4556 that God does not hear their prayers nor defend
4557 them from the actions of their spouse.

4558 **In synthesis,** the commandments that are
4559 “without importance” and the “lesser of the
4560 commandments” are also to be obeyed as Our Lord
4561 says in Matthew 5:17-19.

4562
4563 *“¹⁷ **Think not that I am come to destroy the***
4564 ***law, or the prophets: I am not come to***
4565 ***destroy, but to fulfill. ¹⁸ For verily I say unto***
4566 ***you: Till heaven and earth pass, one jot or***
4567 ***one tittle shall in no wise pass from the law,***
4568 ***till all be fulfilled. ¹⁹ Whosoever therefore***
4569 ***shall break one of these least***
4570 ***commandments, and shall teach men so, he***

4571 *shall be called the least in the kingdom of*
4572 *heaven: but whosoever shall do and teach*
4573 *them, the same shall be called great in the*
4574 *kingdom of heaven.” (Matthew 5:17-19)*
4575

4576 Brothers and Sisters, if you desire to look for and
4577 reach holiness, be very careful not to disdain **one of**
4578 **these small commandments**, as told to us by Our
4579 Lord Jesus Christ.

4580 *

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4582
4583 **“Improving” on a law of God is as much a sin as**
4584 **not obeying that law**

4585 In the passage below, we see how Jesus Christ has
4586 to defend the laws of God that were “interpreted”
4587 and “improved” by religious clerics of those times.
4588 God gives a clear commandment, very clear,
4589 “Honor thy mother and thy father. However,
4590 religious groups “interpret” or “improve” the law in
4591 such a way that according to their understanding,
4592 God would be very pleased with them.

4593 **Imagine!** What God determined as something to
4594 be given to parents, these religious groups delivered
4595 it “graciously”, “to God”, or better still, to the
4596 priests because it was the clergy who benefited from
4597 it.

4598 **God established tithing**, but they “authorized”
4599 more, they authorized that a person give whatever
4600 they had put aside for their parents. Pharisees,
4601 greedy and rapacious as they were (Luke 16:14),
4602 and reflecting on God for their own mode of being,
4603 thought they were acting in God’s favor by
4604 modifying His commandment, in exchange for
4605 another which they deemed “better”. I say that they
4606 considered it better in that they gave God more than

4607 he had commanded. This behavior, as we will see
4608 later on in this same chapter was strongly criticized
4609 by the Lord, to the point of calling them hypocrites.
4610 This appears to me as something which I have heard
4611 some shrewd preachers: that a Christian should give
4612 more than his tithe.

4613
4614 *“⁴ For God commanded, saying: Honour thy*
4615 *father and mother; and, He that curseth*
4616 *father or mother, let him die the death. ⁵ But*
4617 *ye say: Whosoever shall say to his father or*
4618 *his mother: It is a gift, by whatsoever thou*
4619 *mightest be profited by me; ⁶ and honour not*
4620 *his father or his mother, he shall be free.*
4621 *Thus have ye made the commandment of God*
4622 *of none effect by your tradition.”*

4623 (Matthew 15:4-6)
4624

4625 **I call “gracest” those who distort the grace of**
4626 **God to their advantage**, trying to show that we
4627 Christians can do whatever we please because we
4628 are under the grace. The “gracest” ones of our days
4629 do something similar to what the Pharisees did.
4630 They pretend to give more to God than He ordained,
4631 modifying to themselves His commandment and
4632 substituting it for another “better one” fabricated by
4633 them. There are many who consider the Old
4634 Testament obsolete, those who consider that we do
4635 **not** have to abide by its teachings. However, these
4636 same people in their sermons emphasize that a
4637 believer should tithe, even though this is a teaching
4638 only to be found in the Old Testament.

4639 When someone signals out to them that in spite of
4640 the rejection they manifest towards God’s law and
4641 the Old Testament they continue to enforce tithing,
4642 they respond without a New Testament basis, that a

4643 Christian does not only have to tithe but they have
4644 to give more than their amount of tithing. **They are**
4645 **not dumb!** However, as we can clearly see, they
4646 are falling into the same vice as the Pharisees in the
4647 previous passage, the sin of modifying a
4648 commandment of God in order to improve upon it.
4649 Instead of the tithe which God instituted, they
4650 consider that their parishioners should contribute
4651 more. In what part of the Bible can we substantiate
4652 this “new” commandment?

4653 It is not wrong for someone whose economic
4654 situation allows him, to give temporarily or
4655 permanently more than their tithe, motivated by his
4656 own free will, without suggestions from the
4657 pulpit. The pretense of making a believer think that
4658 he needs to give more is very wrong, this is the case
4659 with them making the believers think there is, a
4660 “better doctrine” than the one established by God in
4661 the Old Testament. The pretext that in the New
4662 Testament more is asked (something which is not
4663 true), or the pretext that Christians should go
4664 beyond the law, is an arrogance without any
4665 scriptural basis. I would be happy that we could at
4666 least always obey 90 % of the norms of behavior
4667 established by God in the Old Testament!

4668 Our advantage is not that we are so holy that we
4669 go beyond the law. Our advantage rests in that we
4670 have already seen Christ crucified and we know that
4671 our salvation was established two millenniums ago.
4672 However, pre-Christians could only await salvation,
4673 manifesting their faith in that hope, by way of the
4674 Jewish rituals and sacrifices which were abolished
4675 with the true sacrifice of Christ, as is taught to us by
4676 Paul.

4677 Something similar is done by those who
4678 “improve” the fourth commandment of God and

4679 instead of considering Saturday as the holy day of
4680 rest, they do so on Sunday. Apparently they think
4681 that God would be very happy, because they amend
4682 the page of the Omnipotent One with the
4683 praiseworthy purpose of honoring Christ, who
4684 resurrected on Sunday. And because this is done in
4685 order to give to God more than He asked for, they
4686 feel free to make all modifications such as this, in
4687 their “praiseworthy” eagerness in “improving”
4688 what God established.

4689 **As we can see, human tendencies have always**
4690 **been the same; to modify to their own will the**
4691 **laws that God has established, alleging in the**
4692 **majority of cases religious reasons to do so. Man,**
4693 **including Christians, has never learned the lesson in**
4694 **I Samuel 15:1-23; whereby it states that God**
4695 **appreciates more so strict obedience of his**
4696 **commandments than all the “benefits” or**
4697 **“improvement” that people think they are giving**
4698 **Him by modifying divine laws. It does not appear**
4699 **they become aware, as is said in Samuel, that as a**
4700 **sin of witchcraft is rebellion and how idols and**
4701 **idolatry is to infringe upon the divine**
4702 **commandments.**

4703
4704 *“.....³ Now go and smite Amalek, and utterly*
4705 *destroy all that they have, and spare them*
4706 *not; but slay both man and woman, infant and*
4707 *suckling, ox and sheep, camel and ass.....*
4708 *....⁸ And he took Agag the king of the*
4709 *Amalekites alive, and utterly destroyed all the*
4710 *people with the edge of the sword. ⁹ But Saul*
4711 *and the people spared Agag, and the best of*
4712 *the sheep, and of the oxen, and of the*
4713 *fatlings, and the lambs, and all that was*
4714 *good, and would not utterly destroy them;*

4715 *but every thing that was vile and refuse, that*
 4716 *they destroyed utterly. 10 Then came the word*
 4717 *of the LORD unto Samuel, saying: 11 It*
 4718 *repenteth me that I have set up Saul to be*
 4719 *king, for he is turned back from following*
 4720 *me, and hath not performed my*
 4721 *commandments.....*
 4722 *.....13 And Samuel came to Saul, and Saul*
 4723 *said unto him: Blessed be thou of the LORD: I*
 4724 *have performed the commandment of the*
 4725 *LORD. 14 And Samuel said: What meaneth*
 4726 *then this bleating of the sheep in mine ears,*
 4727 *and the lowing of the oxen which I hear? 15*
 4728 *And Saul said: They have brought them from*
 4729 *the Amalekites; for the people spared the best*
 4730 *of the sheep and of the oxen, to sacrifice*
 4731 *unto the LORD thy God; and the rest we*
 4732 *have utterly destroyed.....*
 4733 *.....19 Wherefore then didst thou not obey*
 4734 *the voice of the LORD, but didst fly upon the*
 4735 *spoil, and didst evil in the sight of the LORD?*
 4736 *20 And Saul said unto Samuel: Yea, I have*
 4737 *obeyed the voice of the LORD, and have gone*
 4738 *the way which the LORD sent me, and have*
 4739 *brought Agag the king of Amalek, and have*
 4740 *utterly destroyed the Amalekites. 21 But the*
 4741 *people took of the spoil, sheep and oxen, the*
 4742 *chief of the things which should have been*
 4743 *utterly destroyed, to sacrifice unto the LORD*
 4744 *thy God in Gilgal. 22 And Samuel said: Hath*
 4745 *the LORD as great delight in burnt offerings*
 4746 *and sacrifices, as in obeying the voice of the*
 4747 *LORD? Behold, to obey is better than*
 4748 *sacrifice, and to hearken than the fat of rams.*
 4749 *23 For rebellion is as the sin of witchcraft,*
 4750 *and stubbornness is as iniquity and idolatry.*

4751 *Because thou hast rejected the word of the*
4752 *LORD, he hath also rejected thee from being*
4753 *king.” (Samuel 15:1-23 Abbreviated)*
4754

4755 If we take what is said in Samuel literally, **much**
4756 **of the sin of “idolatry” is found in Christianity.**
4757 Christians have to be very careful in accepting
4758 doctrines which modify the commandments of God,
4759 **saying that “now” after Christ, it is not**
4760 **necessary to obey them.**

4761 It is a very common tendency among the religious
4762 to change the divine rules in favor of what they
4763 think are better aims.

4764 It was done then by Saul in dedicating the sheep
4765 in order to sacrifice them to God. Catholicism does
4766 this with images, “in order to give to the masses,
4767 something palpable so that they can believe in
4768 God”. Protestants do it by exchanging grape juice
4769 in place of wine in order to “not show a bad
4770 testimony of temperance”. On the other hand, Jews
4771 exchange at their own risk the system of the
4772 cleansing of sins, from the original one established
4773 by God by way of Moses to a series of superstitions
4774 established by the rabbinate throughout centuries;
4775 and all of this was so as not to accept Jesus Christ.
4776 Further on, the appearance of those who guide
4777 themselves and the society, in which they live by
4778 their own rules, having rejected first God’s because
4779 we are “not under the law”.

4780 The list could be longer, but as examples, these
4781 are sufficient. You have already understood that the
4782 tendency is always the same: in order to obtain a
4783 “better result” they modify what God established.
4784 Saul also justified himself because of what he did.

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Wisdom and usefulness of strict obedience toward God

From this short passage we can obtain various lessons: **a)** one on the **wisdom in obedience** to all that God says, even if we do not know why; **b)** another is the obstacles that **we place before God** in reference to his blessings, protections and actions towards us; and **c)** another is how **the enemy takes advantage of our lack of knowledge and above all, our lack of faith in the orders of God**, in order to modify our beliefs and deprive us of the assistance and company of God.

*“¹² Thou shalt have a place also without the camp, whither thou shalt go forth abroad; ¹³ and thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and **shalt turn back and cover that which cometh from thee** ¹⁴ For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that he see no unclean thing in thee, and turn away from thee.” (Deuteronomy 23:12-14)*

It is typical of a believer to reject as many ordinances or divine commandments as he does not understand or the ones that someone tells him that **“now”** he doesn’t have to obey, that it was for the people of **“those times”**. The first case in which this occurred was in Genesis 3:4-5 with our mother Eve, when the serpent told her it was not necessary to obey what God had ordered, that she could eat from the forbidden tree; and we are still suffering

4823 the consequences of that disobedience of a “small”
4824 command, the simple command of “do not eat”.
4825 The serpent continues to deceive humanity by
4826 telling them they can eat everything.

4827 **At the same time, it is typical for non-believers**
4828 **to persist in commandments, rituals, ordinances,**
4829 **superstitions, etc.,** that are not derived from
4830 divinity and die believing in them, without ever
4831 doing away with them. What a paradox! What is
4832 evidently from divine order, is abandoned, done
4833 away with, despised, modified, disobeyed; what
4834 evidently is not from divine order is revered,
4835 obeyed and fulfilled.

4836 **Things don’t roll upwards; someone has to be**
4837 **pushing them.** The natural “downward course” that
4838 is ordered by God would turn itself into a habit, in
4839 normal conduct, because of passivity; but we see
4840 the opposite. Why? Because there are active agents
4841 who work fervently, together with their henchmen,
4842 so that the minds of humans follow an anti-natural
4843 course, the “uphill” course.

4844 In the previous passage there is an ordinance, one
4845 of its reasons to exist, was ignored by humans
4846 totally until short of a century ago. Only now are we
4847 beginning to understand **one** of the motives.
4848 Human waste, when it is not deposited into a latrine
4849 or similar system, and is left on the surface of the
4850 earth provokes a number of illnesses such a
4851 parasitism, typhus, dysentery, gastroenteritis,
4852 cholera, etc.. This occurs above all, when there is
4853 overcrowding, as in the case of a military camp
4854 (which is what the passage is about), or in the case
4855 of a city. That is why the Israeli nation during the
4856 time of Christ used latrines as we see in Matthew
4857 15:17. The fulfillment of the rules that God had
4858 ordered required this.

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*“Do not ye yet understand, that whatsoever
entereth in at the mouth goeth into the belly,
and is cast out into the draught?”*

(Matthew 15:17)

In places in which the custom is to deposit human excrement on the surface of the earth, the diseases corresponding to this behavior are a common occurrence. If these people blindly obeyed the laws of God, in spite of not knowing why, they would liberate themselves from consequences in order to avoid which those laws were placed. They should obey even if they appear to be laws “without importance”, even if someone were to tell them that these laws do not have to be obeyed any longer because they pertained to “olden times” or “because we are not under the law, but under grace”. **It is in that way that wisdom is manifested in which everything that God has ordered must be obeyed**, even if we do not understand why, according to what I said previously in “a”.

The case is that humans have finally discovered, after 4,000 years, only one of the reasons why God gave us that order. It is very probable that there may be other motives as well as this and we should not wait another 4,000 years in order to discover them and arrive at the conclusion “then”, that we must obey that order.

In a similar case is the order to not eat certain animals; some believe that by thoroughly cooking the meat, it can be eaten. They do not understand that if the only reason God prohibited such meat was that, he would not have prohibited it; what he

4894 would have done was to order them to cook them
4895 well, which is easier and certain than to prohibit it.

4896 **The fact that behind the commandment or**
4897 **ordinance contained in the previous passage,**
4898 **there is something more than a hygienic rule,** is
4899 clearly manifested in verse 14.

4900

4901 *“.... For the LORD thy God walketh in the*
4902 *midst of thy camp,.... that he see no unclean*
4903 *thing in thee, and turn away from thee”.*

4904

4905 This also manifests that some other motivation
4906 was behind this command; possibly something
4907 related to celestial dynamics which we do not know.
4908 I do not think that any Christian thinks that the only
4909 reason behind this command was related to hygiene,
4910 but Moses was “deceived” so that he would become
4911 fearful and obey.

4912 Believe it or not, there have been “Christians”
4913 who have told me that these commands to not eat
4914 pork, squid, etc., were motivated by mere
4915 prophylactic reasons which Moses knew about, but
4916 “people had to be told that God ordered it, if not,
4917 they would not obey them”. It is stupid to think that
4918 without divine revelation, Moses would know
4919 something that was discovered 4,000 years later.

4920 We also see in verse 14 that, as I said in the
4921 beginning in “c”, the enemy takes advantage of our
4922 lack of knowledge and our lack of faith in what God
4923 orders, in order to modify our beliefs; a modifying
4924 process which I exposed in the previous paragraph.

4925 **Finally, as I stated in “b”, we place obstacles**
4926 **against blessings and divine protection** when we
4927 do not obey his commandments, when reject
4928 commandments of “little importance” and those
4929 that someone “tell us” without Biblical basis, that

4930 we do not have to obey them. We see here that God
4931 (or the angel who represented Him) wants to walk
4932 among the camp of the believers, but if they don't
4933 obey the commandment, (the conditions laid out by
4934 Him), then he will withdraw himself from that
4935 camp. It is not that he who would disobey the
4936 ordinance contained in this passage is going lose his
4937 soul by "being apart from the law"; it is that he will
4938 lose the protection and the benefits of obeying these
4939 "small ones".

4940 **In synthesis**, we see here how **God is always**
4941 **ready to protect and bless us and how we lose**
4942 **that protection and blessing when we present to**
4943 **him repugnance and filth.** These acts of
4944 disobedience provoke the angel who represents him
4945 to go away from the place which we inhabit, or the
4946 company of the person to whom the protection or
4947 the blessings were directed.

4948 In the category of repugnance which keep God or
4949 his angel away from us, are among many others the
4950 acts of the unjust shedding of blood, fornication,
4951 sexual filth, abortion, contrary to natural practices,
4952 idolatry, sodomy, witchcraft, spiritualism, the
4953 dishonest means of acquiring money or benefits, the
4954 thought that others are of lesser value than we are,
4955 dishonesty, lying and anything and everything
4956 which goes against divine ordinance or against all
4957 that clearly is natural, pious and honest

4958 To all and each human being, God wants to give
4959 an equal proportionate work, an important destiny
4960 according to his gifts. **It is us, human beings,**
4961 **which permitting or putting filth into our souls,**
4962 **and in our surroundings where we exercise or**
4963 **where we should exercise authority and in the**
4964 **society which surrounds us, disallow the**
4965 **company at our side of the Angel of God.**

4966 Our lack of knowledge and cleansing with respect
4967 to God is like, as I said previously, like that of a
4968 father and his two year old son. The father would
4969 love to take him wherever he is going and for which
4970 occasion he must be well dressed. The child has
4971 dirtied his clothes by playing in mud, has dirtied his
4972 mouth and hands with chocolate and has soiled
4973 himself as well. The father would like to hug him
4974 and carry him, take him along, but he cannot; he
4975 loves him but the child has caused the father to love
4976 him... from afar. He cannot involve him in his
4977 business, the child does not want to be cleaner than
4978 he is, he loves too much to play and eat chocolate
4979 and he doesn't care if he is dirty. He needs to learn!

4980 *

4981
4982
4983 **The true love for God is obedience to His**
4984 **commandments**

4985 James said that faith was demonstrated by works.
4986 Faith is not seen, not smelled, is not heard, does not
4987 have taste, cannot be touched. Faith is observed by
4988 the acts of those who have faith. In other words,
4989 whoever truly has faith, feels compelled to work, in
4990 which case, whoever observes him, notices that he
4991 truly has faith. If someone says he has faith and not
4992 works, he truly does not have faith, he only says he
4993 does.

4994 **Something similar can be said about our love for**
4995 **God.** Our love for God cannot be seen, nor smelled, it
4996 is not heard, nor does it have taste, and cannot be
4997 touched. Love for God is perceived by the obedience
4998 of those who love God. In other words, whoever truly
4999 has love for God, feels compelled to obey Him, in
5000 which case, whoever observes him, notices that he
5001 truly has love for God. If someone says he has love

5002 for God and doesn't obey Him, he truly does not have
5003 love for God, he only says he does.

5004 He who truly loves God demonstrates it by
5005 searching for and obeying his commandments. He
5006 who says he loves God and does not inquire about his
5007 commandments in order to obey them, in reality does
5008 not love God. He only "says" he loves Him. It is not
5009 possible or logical to know the greatness and
5010 immensity of God, love Him and not obey his
5011 commandments

5012 For those who distort everything, saying that
5013 "love" is above all the commandments of God they
5014 should realize that according to one of Jesus'
5015 disciples, love is when we walk according to His
5016 commandments, not simply the "blah, blah, blah"
5017 of "I love you". We should walk according to **all** of
5018 His commandments, not just some of them

5019
5020 *"5 And now I beseech thee, lady, not as*
5021 *though I wrote a new commandment unto*
5022 *thee, but that which we had from the*
5023 *beginning, that we love one another. 6 And*
5024 *this is love, that we walk after his*
5025 *commandments. This is the commandment,*
5026 *That, as ye have heard from the beginning,*
5027 *ye should walk in it." (II John 1:5-6)*

5028
5029 Therefore, contrary to what many may think, it is
5030 possible to abide by His commandments, because if
5031 this wasn't possible, John would not exhort us to do
5032 so.

5033
5034 **Review of Chapter 8.** God has given us
5035 commandments for our benefit and protection. It is
5036 the same as the father who protects his five year old
5037 daughter. If the Supreme Being, He who knows

5038 above all, gives a commandment, it is stupidity to
5039 twist it, “modernize” it, or consider it to be of little
5040 importance, etc.. This is the same as the care of an
5041 automobile. If we follow the guidelines of the
5042 manual in some things and not others, the car will
5043 function well in some aspects and not in others.

5044 It appears that Solomon believed that some
5045 commandments were for persons of “olden times”
5046 or that were not very important, and paid a terrible
5047 price because of this. If you obey 99
5048 commandments and transgress one hundredth, you
5049 will suffer from the evil for which that
5050 commandment which you transgressed was made
5051 for. Many Christians, especially young ones
5052 pertaining to their marriages suffer like Solomon,
5053 because they undervalued some commandments.

5054 Others, like Saul, want to “improve” the
5055 commandment of God, and spare the life of the
5056 livestock “to sacrifice them to God”, or those who
5057 ask their congregation for more than tithing, or
5058 exchange Saturday for Sunday. Modifying the
5059 commandments of God is as much as sin as
5060 disobeying them. The commandments of God
5061 should be obeyed even if we do not understand why
5062 they were given. The love for God is demonstrated
5063 in the obedience of his commandments.

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Chapter 9

Diverse Consequences of Sin

Relationship between sin, on the one hand, climate and productivity of the earth and rain on the other hand

Sin always has consequences. Sometimes those consequences affect only those who commit the sin, at other times, it affects those who have not committed the sin, sometimes it affects society and also the climate, productivity of the earth, rain, etc.. It is seen in Scripture that sin ruins the environment. In this case, because of a murder, Cain fails to receive from the earth, the strength he was supposed to obtain from it

“¹¹ And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. ¹² When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.”

(Genesis 4:11-12)

The same spirit is perceived in Numbers 35:33-34. The shed of blood harms the earth where it is shed with impunity. On the contrary, Proverbs 14:34 tells us that justice enhances a nation.

“³³ So ye shall not pollute the land wherein ye are; for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. ³⁴ Defile not therefore the land which ye shall inhabit, wherein I dwell; for I the

5109 *LORD dwell among the children of Israel.”*
5110 (Numbers 35:33-34)

5111
5112 ***“Righteousness exalteth a nation, but sin is***
5113 ***a reproach to nations.”*** (Proverbs 14:34)

5114
5115 In the following verse from Jeremiah, we see the
5116 bad influence sin has over the productivity of the
5117 earth.

5118
5119 *“How long shall the land mourn, and the*
5120 *herbs of every field wither? For the*
5121 *wickedness of them that dwell therein the*
5122 *beasts are consumed, and the birds; because*
5123 *they said, He shall not see our last end.”*
5124 (Jer 12:4)

5125
5126 In other various passages, I have observed that the
5127 sins of the people which inhabit a land have
5128 repercussions in climate, fertility and the sanitation
5129 of the territory inhabited by them. In these verses
5130 from Psalms, it is clearly evident that the **infertility**
5131 **of the territory is tied in to the wickedness of its**
5132 **inhabitants.** It is to say, that continual and
5133 unredeemed sin can make a territory inhospitable.

5134
5135 ³³ ***He turneth rivers into a wilderness, and***
5136 ***the watersprings into dry ground;*** ³⁴ ***a***
5137 ***fruitful land into barrenness, for the***
5138 ***wickedness of them that dwell therein.”***
5139 (Psalms 107:33-34)

5140
5141 ³ ***If ye walk in my statutes, and keep my***
5142 ***commandments, and do them;*** ⁴ ***Then I will***
5143 ***give you rain in due season,*** and the land
5144 shall yield her increase, and the trees of the

5145 *field shall yield their fruit. 6 And your*
5146 *threshing shall reach unto the vintage, and*
5147 *the vintage shall reach unto the sowing time;*
5148 *and ye shall eat your bread to the full, and*
5149 *dwell in your land safely. And I will give*
5150 *peace in the land, and ye shall lie down, and*
5151 *none shall make you afraid; and I will rid*
5152 *evil beasts out of the land, neither shall the*
5153 *sword go through your land.”*

5154 (Leviticus 26:3-6)

5155
5156 Once again in I K 8:35 and II Chr 6:26, Solomon,
5157 as he was conducting a speech during the
5158 inauguration of the Temple, he asks God to hear the
5159 prayers of the nation when as a result of their sin,
5160 rain had ceased.

5161
5162 “³⁵ *When heaven is shut up, and there is no*
5163 *rain, because they have sinned against thee;*
5164 *if they pray toward this place, and confess thy*
5165 *name, and turn from their sin, when thou*
5166 *afflictest them, ³⁶ then hear thou in Heaven,*
5167 *and forgive the sin of thy servants, and of thy*
5168 *people Israel, that thou teach them the good*
5169 *way whereibn they should walk, and give rain*
5170 *upon thy land...” (I Kings 8:35-36)*

5171
5172 “*When the heaven is shut up, and there is*
5173 *no rain, because they have sinned against*
5174 *thee; yet if they pray toward this place, and*
5175 *confess thy name, and turn from their sin,*
5176 *when thou dost afflict them”*

5177 (II Chronicles 6:26)

5178
5179 When the first sin was committed, one of the first
5180 reactions was that the earth would produce thorns

5181 and thistles and it would be laborious to obtain daily
5182 sustenance from it. Therefore, it is not strange that
5183 the sin of the inhabitants of a region damage the
5184 climate and the earth.

5185

5186 *“¹⁷ And unto Adam he said: Because thou*
5187 *hast hearkened unto the voice of thy wife, and*
5188 *hast eaten of the tree, of which I commanded*
5189 *thee, saying, Thou shalt not eat of it; **cursed is***
5190 ***the ground for thy sake; in sorrow shalt thou***
5191 ***eat of it all the days of thy life;** ¹⁸ **thorns also***
5192 ***and thistles shall it bring forth to thee;** and*
5193 *thou shalt eat the herb of the field. ¹⁹ **In the***
5194 ***sweat of thy face shalt thou eat bread,** till*
5195 *thou return unto the ground; for out of it wast*
5196 *thou taken, for dust thou art, and unto dust*
5197 *shalt thou return.”* (Genesis 3:17-19)

5198

5199 In another passage which I present below, we
5200 once again see that sin, in this case, idolatry, has a
5201 negative relation to climate. According to what is
5202 said here, there is a relation between the idolatry of
5203 inhabitants in a region and the lack of rain and
5204 water in general.

5205

5206 *“¹ They say: If a man put away his wife, and*
5207 *she go from him, and become another man's,*
5208 *shall he return unto her again? Shall not that*
5209 *land be greatly polluted? But thou hast played*
5210 *the harlot with many lovers; yet return again*
5211 *to me, saith the LORD. ² **Lift up thine eyes***
5212 ***unto the high places, and see where thou***
5213 ***hast not been lien with.** In the ways hast thou*
5214 *sat for them, as the Arabian in the wilderness;*
5215 ***and thou hast polluted the land with thy***
5216 ***whoredoms and with thy wickedness.** ³*

5217 *Therefore the showers have been*
5218 *withholden, and there hath been no latter*
5219 *rain; and thou hadst a whore's forehead, thou*
5220 *refusedst to be ashamed.*” (Jer 3:1-3)

5221
5222 Something similar is found further ahead in
5223 Jeremiah 5:23-25, declaring that there is a strong
5224 relationship between the sins of a nation and the
5225 climate, above all, in the lack of rain, which is
5226 indispensable for the nourishment of a nation.

5227
5228 “²³ *But this people hath a revolting and a*
5229 *rebellious heart; they are revolted and gone.*
5230 ²⁴ *Neither say they in their heart, Let us now*
5231 *fear the LORD our God, that giveth rain,*
5232 *both the former and the latter, in his season,*
5233 *he reserveth unto us the appointed weeks of*
5234 *the harvest.* ²⁵ *Your iniquities have turned*
5235 *away these things, and your sins have*
5236 *withholden good things from you.*”
5237 (Jeremiah 5:23-25)

5238
5239 As we have seen repeatedly, sin has a grave and
5240 negative effect on climate, rain, and the productivity
5241 of the earth.

5242 *

5243
5244

5245 **Rulers, nations and their sins**

5246 The sins of rulers affect a nation. Ultimately, if
5247 the government dares to commit injustices or sins, it
5248 is because they know that their people will support
5249 them, or that they are going to be indifferent. A
5250 good example is found in the sins of Adolph Hitler
5251 which repercussions caused the destruction of
5252 Germany.

5253 We also have a clear example expressed in the
5254 Bible. **King Abimelech was well aware that the**
5255 **sin he committed, or that would be committed in**
5256 **his Kingdom would bring regrettable**
5257 **consequences upon his nation.** That is why we
5258 have to come to the conclusion that the sins of a
5259 king affect his kingdom.

5260 When Abraham concealed that Sarah was his
5261 wife, he placed King Abimelech in a position to
5262 sleep with her, in which case he would have
5263 committed adultery, which would have had adverse
5264 consequences for his kingdom and nation. This is
5265 why King Abimelech reprimands Abraham by
5266 reproaching him for the dismal consequences his
5267 dissimulation would have caused him and his
5268 nation.

5269
5270 *“Then Abimelech called Abraham, and said*
5271 *unto him: What hast thou done unto us? And*
5272 *what have I offended thee, **that thou hast***
5273 ***brought on me and on my kingdom a great***
5274 ***sin?** Thou hast done deeds unto me that ought*
5275 *not to be done.” (Gen 20:9)*

5276
5277 We see that Abimelech had a clear notion, not
5278 only of the laws of God, but of the consequences
5279 that would fall upon his nation if he sinned.

5280 In the specific case of Abimelech, when years
5281 later Isaac repeated his father’s sin, (26:7) in
5282 denying that Rebecca was his wife, the King
5283 reprimanded him, alleging that if someone in his
5284 kingdom would have slept with Rebecca (26:10),
5285 this action would have *“brought sin upon us”*. We
5286 must note here that **Abimelech speaks in the**
5287 **plural sense**, with respect to who would pay the
5288 consequences of that adultery.

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*“And Abimelech said: **What is this thou hast done unto us?** One of the people might lightly have lien with thy wife, and **thou shouldest have brought guiltiness upon us.**”*

(Genesis 26:10)

This reminds me of the effect of David’s sins upon Israel. His adultery with Bathsheba provoked division and revolutions like the rising of Absalom years later, where thousands of Israelites died. The citizens under David knew about his adultery with Bathsheba, the murder of her husband, but they remained quiet; and went as far as assisting in the murder against Uriah, the Hittite. That is why nations pay for the sins of their rulers.

A similar case was to census the nation. (First Chronicles 21:1-14). Everyone knew that it was going to cause a misfortune, David was warned by Joab, but in spite of knowing, he and his troops fulfilled the census. Everyone knew, but no one wanted to go against the King. The reality is that nations can oppose or punish the sins of their leaders, but do not do it, they just protest and talk. If citizens were uncompromising lovers of the laws of God, the rulers wouldn’t dare break them

Another case in which the sin of a ruler affected a nation was the genocide of the Gibeonites. Why were the people punished for Saul’s sin?

Saul, according to the passage shown below, killed part of the Gibeonites, to whom in Joshua’s time the princes, in behalf of the nation, swore to God, that nothing would happen to them. (Joshua 9:3-27, especially verses 15, 18 & 19). As it is seen in the passage from Joshua, it was **sworn publicly and notoriously**; all of Israel knew it.

5325

5326 “¹⁵ And Joshua made peace with them, and
5327 made a league with them, to let them live; and
5328 the princes of the congregation sware unto
5329 them..... Now their cities were Gibeon, and
5330 Chephirah, and Beeroth, and Kirjathjearim.
5331 ¹⁸ And the children of Israel smote them not,
5332 because the princes of the congregation **had**
5333 **sworn unto them** by the LORD God of Israel.
5334 And all the congregation murmured against
5335 the princes. ¹⁹ But all the princes said unto all
5336 the congregation, We **have sworn** unto them
5337 by the LORD God of Israel; now therefore
5338 we may not touch them.” (Josh 9:15-19)

5339

5340 “Then there was a famine in the days of
5341 David three years, year after year; and David
5342 enquired of the LORD. And the LORD
5343 answered, It is for Saul, and for his bloody
5344 house, **because he slew the Gibeonites.**”

5345

(II Samuel 21:1)

5346

5347 Therefore, when Saul decided to attack the
5348 Gibeonites, his soldiers, knowing of oath by God,
5349 should have refused the plan, but they did not do so.
5350 Maybe they wished to rid themselves of the
5351 Gibeonites in order to collect the booty. As we see,
5352 in this act of perjury the people were just as guilty
5353 as Saul, that is why the plague fell upon them.

5354

From these passages, we learn two things:

5355

5356 **a) That famine did not occur by coincidence,**
5357 by meteorological problems, and these (if indeed
5358 meteorological problems occurred), occurred so that
5359 there would be famine. This teaches us at least in
5360 this case, that national adversity was not casual, but
 motivated by the sins of the nation.

5361 **b) In the mental structure of man in that era**
5362 (David in this case), the clear notion existed that the
5363 adversities of a nation originated from the spiritual
5364 realm. **Or, that affliction was received today, had**
5365 **a base in the sin we did in the past.** David, who
5366 had more opportunity than we have to drink from
5367 the fountain, because God spoke to him, showed in
5368 his mental structure that he knew that **there was a**
5369 **cause and effect relationship, a clear link,**
5370 **between our adversities and our past behavior.**
5371 The mere fact that upon seeing the famine, he
5372 approached God indicates this.

5373 **The sins of a nation or part of a nation create**
5374 **harmful consequences to the whole.** An evident
5375 fact is in Judges 19, when the Levite concubine was
5376 raped by the multitude. In this process we learn the
5377 origin of many of the national adversities and
5378 disgraces we see in the world. We are oftentimes
5379 moved by these national tribulations which we see
5380 because we do not know that the origin of those
5381 national tribulations stem from the sins committed
5382 by the same ones who experience it.

5383 Sometimes we see hardships (illness, crimes,
5384 disasters, wars, famine, poverty, etc.) **and we ask**
5385 **ourselves, why do these things happen?** Many
5386 times we ask ourselves why these things happen to
5387 people who seem innocent.

5388 The problem is that as much as individuals as the
5389 whole society, break the laws structured by God,
5390 divine advice is disdained and attention is not paid
5391 to the norms that govern the physical world and the
5392 not-physical world, etc..

5393 When we do this, we later suffer the following:
5394 **a) the natural physical consequences of such**
5395 **disobedience, b) the introduction of spiritual beings**
5396 **that allege their right to meddle in our lives, being**

5397 that we have given them the right with our sinful
5398 acts, and c) the loss of partial or total divine
5399 protection for not wanting to recognize the origin of
5400 what happens to us, and even less, repent of our
5401 actions, thoughts and evil feelings.

5402 I have seen unscrupulous business men assaulted;
5403 to those who rob veiled and indirectly being robbed
5404 in midday; to those who amass wealth without care
5405 about the means they may use to acquire it, spend it
5406 in hospitals; to those who secretly practice
5407 fornication, being treated publicly for genital
5408 herpes. It is a new illness, which has appeared
5409 because of excessive promiscuity which is observed
5410 in the world.

5411 We read that homosexuals have also been touched
5412 by a new and incurable illness which takes
5413 possession of them, etc.. **Evil is not born from the**
5414 **earth, it originates in man.** It is true that it cannot
5415 be generalized; it is true that we cannot speak for
5416 100% of cases, but we should not divert ourselves
5417 much from that thesis.

5418 The old Spanish proverb: **“In your sin, you shall**
5419 **have your self-punishment”** is fulfilled. In the case
5420 of the woman discussed in Judges 19, we see how
5421 the concubine committed adultery against her
5422 husband and went to her father’s house. We later
5423 see that her husband, four months after the adultery
5424 committed by his wife decides to become a
5425 cuckolded husband and goes out to her to *“speak*
5426 *lovingly...”*(3). What could be expected of that
5427 couple? The cuckolded man, as degenerate as he
5428 was, gave his wife over to those ruffians instead of
5429 fighting for her (25). Not only that, with her having
5430 returned to the house and fallen on the threshold,
5431 the husband did not dare open the door until dawn.

5432 To the woman, who committed the adultery, the
5433 ruffians murdered her as well as repeatedly raped
5434 her (19:25-26). The city of Gibeah, which did not
5435 oppose the acts of those degenerates, was destroyed
5436 (20:37). The tribe of Benjamin, whose inhabitants
5437 closed the eyes to sin, regarded passions more than
5438 justice and defended the inhabitants of Gibeah
5439 (20:12-15), was practically exterminated. The
5440 women who should have educated their children
5441 and did not do so, fell together with those who did
5442 wrong and who were educated by them; this refers
5443 to the feminine sex, the mothers of those beasts
5444 (21:16). Let us read this story,

5445
5446 *“¹ And it came to pass in those days, when*
5447 *there was no king in Israel, that **there was a***
5448 ***certain Levite** sojourning on the side of mount*
5449 *Ephraim, who took to him a concubine out of*
5450 *Bethlehemjudah. ² And **his concubine played***
5451 ***the whore against him**, and went away from*
5452 *him unto her father's house to Bethlehemjudah,*
5453 *and was there four whole months. ³ And **her***
5454 ***husband arose, and went after her, to speak***
5455 ***friendly unto her, and to bring her again,***
5456 *having his servant with him, and a couple of*
5457 *asses; and she brought him into her father's*
5458 *house; and when the father of the damsel saw*
5459 *him, he rejoiced to meet him.”* (Jdg 19:1-3)

5460
5461 *“²⁵ But the men would not hearken to him; so*
5462 ***the man took his concubine, and brought***
5463 ***her forth unto them**; and they knew her, and*
5464 ***abused her all the night until the morning;***
5465 *and when the day began to spring, they let her*
5466 *go. ²⁶ Then came the woman in the dawning*
5467 *of the day, and fell down at the door of the*

man's house where her lord was, till it was light.” (Judges 19:25-26)

“12 And the tribes of Israel sent men through all the tribe of Benjamin, saying: What wickedness is this that is done among you? 13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel; 14 but the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.”
(Judges 20:12-14)

*“And the liars in wait hasted, and rushed upon Gibeah; and the liars in wait drew themselves along, and **smote all the city with the edge of the sword.**” (Judges 20:37)*

“.....seeing *the women are destroyed out of Benjamin?*” (Judges 21:16 abbreviated)

After all, when the heaps of piled bodies lay over the destroyed homes, perhaps some transient traveler unknowingly might have asked: **why does God permit such horrible things to happen to innocent people?**

If these things didn't happen, man, without fear or constraint, would have duplicated wrong a hundredfold in such a way that the earth would actually be the same or worse than what it would be

5503 in Hell. In comparing two disasters, the lesser
5504 calamity is preferable

5505 The case of the raped concubine was the straw
5506 that broke the camel's back, it was the case which
5507 we know about; but **do not think that the**
5508 **inhabitants of Gibeah became degenerate**
5509 **overnight.** To arrive at the general sodomy or at
5510 least a shameless sodomy takes time and **during**
5511 **those times, everyone passively accepted** this
5512 behavior. When even a minority combats
5513 wrongdoing, that wrong hides. The shamelessness
5514 of sodomy in Gibeah indicated clearly that there,
5515 men and women, fathers and mothers lived a freely
5516 licensed life. No one wanted to condemn the others
5517 because they themselves were doing the same
5518 things or the equivalent to the same things. Since
5519 they did not wish to be reprimanded for their sins,
5520 they did not reprimand anyone. It was the worship
5521 of the goddess "Tolerance", above the worship to
5522 Jehovah God. It was a twisting of the concept of
5523 "do not judge so that you will not be judged".

5524 In this small example and in this example of daily
5525 life that we have read here, we can confirm the
5526 origin of violence, war, death and the destruction
5527 that was unleashed. In other cases we cannot see it,
5528 because either we are not there or because it is
5529 denied; but be warned of deceit: **suffering does not**
5530 **sprout from the earth.** Be careful of what you do,
5531 what you think, what you feel and what you
5532 tolerate.

5533 **Lot lost it all** because he did not combat evil or
5534 for not leaving a place where evil could not be
5535 **contended** with. Fortunately, he had his uncle
5536 Abraham, if he truly wanted to leave Sodom. It is
5537 true that he was not corrupted and suffered by the
5538 corruption; but he did not act. That's why nothing

5539 happened to him, but he lost it all, including his
5540 family.

5541 Let us learn from men's experiences in the past.
5542 It is as a warning to us that it is written, according
5543 to Paul in I Corinthians 10:11; and let us remember
5544 as well what Paul says in Galatians 6:7.

5545
5546 *“Now all these things happened unto them*
5547 *for examples; and **they are written for our***
5548 ***admonition**, upon whom the ends of the world*
5549 *are come.” (I Corinthians 10:11)*

5550
5551 *“Be not deceived; God is not mocked; for*
5552 ***whatsoever a man soweth, that shall he also***
5553 ***reap”** (Galatians 6:7)*

5554
5555 No matter what illusions you may use to sooth
5556 yourself and deceive yourself into thinking that this
5557 is not so...**this will be fulfilled; and it is fulfilled**
5558 **in the non-Christians as in the Christians.**

5559 **If we read Chapter 28 of Deuteronomy, we will**
5560 **see the consequence of national disobedience.** It is
5561 evident that all the content expressed in this chapter
5562 was told to the Jews as a nation, and it is how it
5563 truly and in a punctual manner happened. But it is
5564 the case that the effects that were going to be cast
5565 upon by Jewish disobedience are not specific to that
5566 race, but are certain in as many countries in which
5567 the same national sins are committed

5568 This is not to say that all nations would
5569 experience exactly the same consequences of the
5570 Jews; this would all depend on which of the
5571 national sins they would imitate and the intensity by
5572 which they were committed. It is a reality, however

5573

5574 that the warnings outlined Deut 28 are still in
5575 existence to all nations.

5576 *

5577

5578

5579 **Consequences in Biblical characters because of**
5580 **their own sins**

5581 Let us remember that Lot owned much livestock,
5582 servants and in general was a wealthy individual.
5583 Why did Lot lose it all and in addition, his family?
5584 According to what is said in the verses presented
5585 below, Lot chose for himself the plains of the
5586 Jordan (11), and situated his tents there, moving
5587 them forward at a time (I suppose according to the
5588 needs of the livestock) until he reached Sodom (12).
5589 **According to verse 13, by this time, the men of**
5590 **Sodom distinguished themselves by being bad**
5591 **and sinners towards God in a great way.”** This,
5592 however, was not an obstacle for Lot to live there,
5593 even though he himself remained faithful. Perhaps
5594 the richness and fertility of that nation was the main
5595 reason to his decision to remain there permanently,
5596 as we can deduce in verses 10 and 11. Or perhaps it
5597 was pride in not wanting to return to where his
5598 uncle, Abraham resided, defeated, and confess that
5599 he had made a wrongful election when he chose the
5600 plains of the Jordan.

5601

5602 “¹⁰ And Lot lifted up his eyes, and beheld
5603 *all the plain of Jordan, that it was well*
5604 *watered every where, before the LORD*
5605 *destroyed Sodom and Gomorrah, even as the*
5606 *garden of the LORD, like the land of Egypt,*
5607 *as thou comest unto Zoar. ¹¹ Then Lot chose*
5608 *him all the plain of Jordan; and Lot*
5609 *journeyed east; and they separated*

5610 *themselves the one from the other.* ¹² *Abram*
5611 *dwelled in the land of Canaan, and Lot*
5612 *dwelled in the cities of the plain, and pitched*
5613 *his tent toward Sodom.* ¹³ *But the men of*
5614 *Sodom were wicked and sinners before the*
5615 *LORD exceedingly.”* (Gen 13:10-13)

5616
5617 In many occasions, those pro-God do things like
5618 this: even though they personally remain faithful to
5619 God, their ambition to enjoy a given lifestyle, pride
5620 and also other bass passions lead them to do what is
5621 not convenient or remain where in the long run
5622 would become harmful to them. **Perhaps as we get**
5623 **closer to the time of the antiChrist the same**
5624 **would happen to many** whom being able to escape
5625 his influence, will not do so because of certain
5626 advantages which life offers them in those regions.

5627 In cases like these, the pro-God, as in what
5628 happened to Lot, may escape unscathed but lose
5629 their riches and even their families. The fire from
5630 Heaven, when it consumed Sodom, also consumed
5631 Lot's home, his workers, his harvest, his
5632 livestock...all of his labor. It was there that he lost
5633 his wife. It was there that he lost, morally speaking,
5634 his two daughters, whom having been raised in or
5635 affected by moral lassitude, did not have any
5636 qualms about committing incest. As we see, **when**
5637 **without separating ourselves from God, we**
5638 **compromise ourselves with sin and become**
5639 **“understanding” with it, we sometimes lose what**
5640 **we temporarily gained with that tolerance and**
5641 **even more.**

5642 This is not to say that Lot was not greatly pro-
5643 God, he just failed at that. Perhaps that failure was
5644 what made him understand even more so.
5645 Whatever it was, we have to realize that he did not

5646 become corrupt in spite of the daily influence and
5647 temptation; on the contrary he disapproved of it.
5648 This is what the apostle recognizes in II Peter 2:7-8,
5649 even so, he lost what was his.

5650 Lot opposed the scum in defense of the two
5651 angels (whom he thought were simple humans) and
5652 that was something positive that not all would have
5653 done. Because of that correct behavior of one day,
5654 not even his interior cleanliness, would cleanse nor
5655 neutralize the consequences of having admitted
5656 voluntarily living in that ill-fated environment,
5657 guided by (it seems) the economic convenience or
5658 by passions such as pride or whatever else.

5659 ***“Be not deceived; God is not mocked: for***
5660 ***whatsoever a man soweth, that shall he also reap”***.
5661 In the same manner of planting what is good in his
5662 own soul, he reaped divine protection at the time of
5663 the destruction, also by planting with his presence
5664 the silent approval of the customs of the place, he
5665 lost all that he had gained there...and much more.

5666 **We have to understand that the inhabitants of**
5667 **Sodom did not turn into homosexuals overnight.**
5668 Nor did homosexuality become generalized in the
5669 city at the same time that the angels arrived, but that
5670 the city had to have become corrupt over a period of
5671 years or decades. Inclusive of Genesis 13:13, we
5672 can learn that upon Lot having arrived there, the
5673 inhabitants were already corrupt. **Lot, knowing**
5674 **about the existence of other lands and having an**
5675 **uncle like Abraham,** could have transferred
5676 himself from there with his family, even if it cost
5677 him the loss of all that he owned there. He could
5678 have lost less if he would have left, because he
5679 could have at least conserved his own family.

5680 He had the opportunity to leave Sodom when
5681 Abraham rescues him after the defeat of the city as
5682 is narrated in Genesis 14.

5683 The fact that in general, we speak encomiastically
5684 about Lot does not mean that we have to approve
5685 his mistakes and sins. It is the same case as we find
5686 in Abraham, David and Solomon. Even though their
5687 general balance could be envied by any one of us,
5688 we cannot approve the acts of the first one in
5689 Genesis 12:12-13, or the adultery and murder
5690 against Uriah, the Hittite, nor Solomon's idolatry.
5691 **Even Biblical characters had to pay for their**
5692 **sins**, do not create an illusion for yourselves by
5693 thinking that you can sin because you are under
5694 grace.

5695 **Even though it was Jacob that God had chosen**
5696 **to fulfill the promise made to Abraham**, the
5697 consequences of Rebecca and Jacob's sin reached
5698 them and we can gain experience by this. With the
5699 trap they set out for Esau and the deceit that Isaac was
5700 subjected to, they gained much suffering later on. In
5701 their case, we can say as in a Castilian saying: "that
5702 dust brought about this mud". Let's see.

5703 **Given that Satan and his henchmen cannot**
5704 **change God's plans**, they conform themselves in
5705 provoking suffering in his creatures while these
5706 plans are realized. God's plans are conceived in
5707 order to reach a goal, with the joy of the participants
5708 during the entire process. However, Satan, taking
5709 advantage of the sinfulness of those involved, cause
5710 them to suffer on their way to the goal and in the
5711 goal itself.

5712 Our spiritual enemies, who know our sinful
5713 inclinations, stir up our passions and incite us to
5714 reach Gods goal, by way of our twisted ways and
5715 embarrassing burdens. They tempt us so that we do

5716 things “our own way” and not in the manner in
5717 which God states.

5718

5719 “¹ And it came to pass, that when Isaac was
5720 old, and his eyes were dim, so that he could
5721 not see, he called Esau his eldest son,.....⁶
5722 **And Rebekah spake unto Jacob her son,**
5723 **saying: Behold, I heard thy father speak**
5724 **unto Esau thy brother, saying, ⁷ Bring me**
5725 **venison, and make me savoury meat, that I**
5726 **may eat, and bless thee before the LORD**
5727 **before my death.** ⁸ Now therefore, my son,
5728⁹ Go now to the flock, and fetch me from
5729 thence two good kids of the goats; and I will
5730 make them savoury meat for thy father, such
5731 as he loveth; ¹⁰ and thou shalt bring it to thy
5732 father, that he may eat, and that he may bless
5733 thee before his death..... ¹³ And his mother
5734 said unto him: Upon me be thy curse, my son:
5735¹⁷ And she gave the savoury meat and the
5736 bread, which she had prepared, into the hand
5737 of her son Jacob.....¹⁹ **And Jacob said unto**
5738 **his father, I am Esau thy firstborn;.....**²⁰
5739 And Isaac said unto his son: How is it that
5740 thou hast found it so quickly, my son? And he
5741 said: **Because the LORD thy God brought it**
5742 **to me.....** ⁴² And these words of Esau her
5743 elder son were told to Rebekah; and she sent
5744 and called Jacob her younger son, and said
5745 unto him: Behold, thy brother Esau, as
5746 touching thee, doth comfort himself,
5747 purposing to kill thee. ⁴³ Now therefore, my
5748 son, obey my voice; and ***arise, flee thou to***
5749 ***Laban my brother to Haran***”

(Genesis 27:1-43 Abbreviated)

5751

*“And the LORD said unto her: Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and **the elder shall serve the younger.**”* (Genesis 25:23)

(Genesis 25:23)

“³¹ And Jacob said: Sell me this day thy birthright. ³² And Esau said: Behold, I am at the point to die; and what profit shall this birthright do to me? ³³ And Jacob said: Swear to me this day; and he swore unto him; and he sold his birthright unto Jacob.”

(Gene 25: 31-33)

God had promised Jacob before his birth (25:23), the privilege of being the most important in the family. He even managed to have his brother sell him his primogeniture (25:31-33); he didn't have the need to snatch the blessings, because the blessing belonged to him who had the primogeniture and he bought it already. Rebecca and Jacob did not have to "help" God; what they had to do was wait upon God. Instead they snatched the blessings.

Many bad things happen to us for doing things like this, because we use our ghastly trickery in God's plans. Here, **the mother incites her son to deceive his father and steal from his brother**. One is guilty for planning the wrongdoing and the other for supporting and executing it. Rebecca was unjust towards Esau by snatching away his blessing, he, too was her son.

Let's see how a small incitement and how by giving in to it, a series of sins and afflictions are born to those who commit them; let's make a list

5788 of the sins and another list of consequences. Let
5789 them be a lesson, because as the great Apostle Saint
5790 Paul says in Galatians 6:7, we will inevitably pay:
5791 *“Be not deceived; God is not mocked; for*
5792 *whatsoever a man soweth, that shall he also reap.”*
5793

5794 **The sins:**

- 5795 a) Rebecca plotted a great sin and caused her
5796 son to sin (27:10)
- 5797 b) Jacob took advantage of his father’s
5798 blindness and tricked him (27:1)
- 5799 c) he would permit his mother to carry the curse,
5800 if this happened because Isaac found out
5801 about the trick (27:13)
- 5802 d) lied to his father (27:19)
- 5803 e) used the name of God in vain by involving
5804 Him in his lie (27:20).

5805
5806 **The consequences:**

- 5807 f) Rebecca suffered the affliction and fears of a
5808 deadly struggle between her sons, (27:41-42)
- 5809 g) she was deprived for more than twenty years
5810 from her favorite son who she wanted to
5811 “assist” in obtaining the fatherly blessing
5812 (31:41),
- 5813 h) Jacob had to abandon dwelling in his father’s
5814 comfort, rest and tents which he enjoyed
5815 (25:27) and go on a discomforting journey
5816 and an ominous life (31:40)
- 5817 i) given that he could not go back and could not
5818 return home, he was exploited without
5819 consideration by his own uncle,
- 5820 j) received of his own medicine when Laban
5821 tricked him and made him work an
5822 additional seven years for Rachel’s hand
5823 (29:25-27)

- 5824 **k)** motivated by the deceit of his father-in-law
5825 (see how the sin becomes more complicated)
5826 Jacob finds himself exposed to the marital
5827 discord of two rival sisters, with their
5828 sorrows and consequences (30:1-2 y 16)
5829 **l)** he feels the lack of family warmth with Laban
5830 because all he wanted to do was exploit him
5831 almost as a slave (31:1-2 y 14-15)
5832 **m)** he finds himself without freedom, he feared
5833 that Laban would find out he wanted to
5834 leave (31:20-21)
5835 **n)** he finds himself humiliated by Laban not
5836 having the strength to defend himself
5837 **o)** suffers the anguish of fearing the death of
5838 her sons by Esau's hand (32:6-8 y 11)
5839 **p)** has to humiliate himself before Esau for
5840 fear (32:20) and place himself as servant of
5841 his brother in order to placate him (32:18 &
5842 33: 8)
5843 **q)** fearful to accept his brother's custody
5844 (33:12 y 15) he finds himself obligated to
5845 continue his journey helplessly.

5846
5847 **It is clearly evident that the norms of conduct**
5848 **established by God cannot be broken freely. He**
5849 **does not permit it even in his chosen ones.** The
5850 fact of having been chosen by God does not liberate
5851 him from punishment nor the consequences of
5852 having utilized trickery against his not chosen
5853 brother. Not even the act in 27:13 in which the
5854 mother takes future consequences upon herself that
5855 were intended for him, liberated Jacob from the
5856 responsibility and consequences of his injurious act.
5857 **Something notable is how sin can drag the**
5858 **sinner into a deeper sin.** Finding himself exposed
5859 to paternal suspicion (27:20) and to justify the

5860 speed with which he had supposedly obtained the
5861 hunt, **Jacob takes the name of God in vain**, when
5862 he shows his father that he had a speedy hunt
5863 because God took part in the hunt, which was a lie.

5864 **It is also worthy to observe how in the**
5865 **beginning of having committed the sin, it seemed**
5866 **everything Jacob wanted was fulfilled.** It is later
5867 on, that the bitter results of his actions are observed.
5868 This almost always happens, the first times after the
5869 sin is committed are favorable.

5870 It is as if the spiritual enemies would not attack us
5871 still in order to make us forget the origin of our
5872 future suffering. Later, when a considerable amount
5873 of time has passed, they come to collect what
5874 according to celestial dynamics is rightly theirs, but
5875 then **the sinner cannot perceive that what he is**
5876 **suffering today is motivated by that sin which is**
5877 **almost forgotten.** It is then that the foolish phrases
5878 are said by the sinner, “they are tests, brother” or
5879 “they are mysteries and inscrutabilities, brother”,
5880 etc..

5881 With all that happened to Jacob, we can confirm
5882 once more Saint Paul’s apothegm in Galatians 6:7
5883 *“Be not deceived; God is not mocked; for*
5884 *whatsoever a man soweth, that shall he also reap.”*
5885 It doesn’t matter if you are an especially chosen one
5886 as in Jacob’s case; it doesn’t matter that you are
5887 washed by the blood of Christ; everything that man
5888 sows, he reaps. What Saint Paul is warning, he is
5889 not warning to persons in the Old Testament but to
5890 believers in the New Testament time.

5891 In this following passage, Jacob is now suffering
5892 a counterfeit and deceit similar to the one he
5893 committed against his father and his brother.

5894

5895 *“²³ And it came to pass in the evening, that*
5896 *he took Leah his daughter, and brought her*
5897 *to him; and he went in unto her. ²⁴ And Laban*
5898 *gave unto his daughter Leah Zilpah his maid*
5899 *for an handmaid. ²⁵ And it came to pass, that*
5900 *in the morning, behold, it was Leah; and he*
5901 *said to Laban: What is this thou hast done*
5902 *unto me? Did not I serve with thee for*
5903 *Rachel? Wherefore then hast thou beguiled*
5904 *me?”* (Genesis 29:23-25)

5905
5906 It can be said that this humiliation which we see
5907 in the following verses is the last payment Jacob
5908 makes as punishment for the forgeries he made with
5909 his father and his brother. **All of this humiliation**
5910 **that he had to subject himself to were the direct**
5911 **consequence of his deceit and bad behavior of**
5912 **twenty years before:** “the windmills of God grind
5913 very slowly, but finely”, is said I believe by
5914 Shakespeare in one of his plays.

5915 This must have been a very bitter episode in
5916 Jacob’s life, waiting for Esau and his 400 men to
5917 come and exterminate his family and destroy all that
5918 he had. This is most evident, in verse 11 where we
5919 see the fear and anguish in which he found himself.
5920 In order to ward off the danger, he was ready to
5921 humiliate himself before his brother whom he
5922 thought was threatening.

5923
5924 *“Deliver me, I pray thee, from the hand of*
5925 *my brother, from the hand of Esau, for I fear*
5926 *him, lest he will come and smite me, and the*
5927 *mother with the children.”* (Gen 32:11)

5928
5929 It is very common among Christians to believe
5930 that the sacrifice of Christ has liberated them from

5931 all consequences of all the sins they may commit in
5932 the future and because of this, many are motivated
5933 to sin. **The eternal consequences of our sins are**
5934 **forgiven if we do truly repent** of having
5935 committed them; but the actual and earthly
5936 consequences will undoubtedly follow us. Jacob,
5937 one of the chosen ones by God, was forgiven of the
5938 eternal consequences of his sins, but the earthly
5939 consequences gave him no respite. More than
5940 twenty years after committing his sin, he was still
5941 paying for it.

5942 **The “gracest” Christians take note**, those that
5943 want to justify themselves with the worn out phrase
5944 “we are under grace”. Remember what Peter said in
5945 Acts 10:34, “God is not respecter of persons”,
5946 whoever sins will pay; even though it may take
5947 twenty years. If a man chosen by Him, like Jacob,
5948 had to pay for every one of his sins, don’t think that
5949 you are going to escape “graciously” of the actual
5950 and earthly consequences of your sins. “The
5951 windmills of God grind very slowly, but very fine.”
5952 Even great persons in the Bible had to account for
5953 their sins.

5954 One of the servants closest to God was Moses.
5955 However, when Moses sinned, he had to suffer the
5956 punishment that corresponded to him. **Do you think**
5957 **that you are better than Moses and that you can**
5958 **sin without a problem?**

5959 Moses and Aaron, by some lack of faith and
5960 rebellion lost their opportunity to enter into the
5961 Promised Land, according to verses 12 and 24.

5962
5963 *“7 And the LORD spake unto Moses, saying:*
5964 *8 Take the rod, and gather thou the assembly*
5965 *together, thou, and Aaron thy brother, and*
5966 *speak ye unto the rock before their eyes; and*

5967 *it shall give forth his water, and thou shalt*
5968 *bring forth to them water out of the rock; so*
5969 *thou shalt give the congregation and their*
5970 *beasts drink. 9 And Moses took the rod from*
5971 *before the LORD, as he commanded him. 10*
5972 *And Moses and Aaron gathered the*
5973 *congregation together before the rock, and he*
5974 *said unto them: Hear now, ye rebels; must we*
5975 *fetch you water out of this rock? 11 And Moses*
5976 *lifted up his hand, and **with his rod he smote***
5977 ***the rock twice**; and the water came out*
5978 *abundantly, and the congregation drank, and*
5979 *their beasts also. 12 And **the LORD spake***
5980 ***unto Moses and Aaron: Because ye believed***
5981 ***me not**, to sanctify me in the eyes of the*
5982 *children of Israel, therefore ye shall not*
5983 *bring this congregation into the land which I*
5984 *have given them.” (Numbers 20:7-12)*

5985
5986
5987 *“Aaron shall be gathered unto his people;*
5988 *for he shall not enter into the land which I*
5989 *have given unto the children of Israel,*
5990 *because ye **rebelled** against my word at the*
5991 *water of Meribah.” (Numbers 20:24)*

5992
5993 *Whatever fault Moses committed, the result was*
5994 *that he was not able to gain entry into the promised*
5995 *land of his dreams because of punishment by God.*
5996 *Those of us who do not believe ourselves better than*
5997 *Moses should know that punishment will reach us if*
5998 *we sin. Remember the Apostle Peter’s saying: God*
5999 *is not respecter of persons.*

6000 ***David was a man after God’s heart in the sense***
6001 ***that he loved his sheep (people) as God wanted***

6002 them to be loved. Outside of that, David was far from
6003 being a man whose behavior should be imitated.

6004 In this episode of David's life, we can speak of
6005 repentance, forgiveness, lessons to be learned by all
6006 of this and make some comments. This dark story in
6007 the life of David is narrated only in the second book
6008 of Samuel; the one that wrote the First Book of
6009 Chronicles, when he reached that moment (I
6010 Chronicles 20:1); he preferred to omit from his
6011 story the abominable episode.

6012 From the reading of Verse 2, we come to the
6013 conclusion that Bathsheba, (who later became the
6014 mother of Solomon) was either not a proper lady
6015 may we say, or a bit foolish or she purposely took
6016 her bath where the King would see her. It is not
6017 logical (and even less in that time of feminine
6018 modesty) that a woman would bathe where she may
6019 be seen from a neighbor's roof.

6020
6021 *“And it came to pass in an eveningtide, that*
6022 *David arose from off his bed, and walked*
6023 *upon the roof of the king's house; and from*
6024 *the roof he saw a woman washing herself;*
6025 *and the woman was very beautiful to look*
6026 *upon”* (II Samuel 11-2)

6027
6028 **In addition, if Bathsheba would have been a**
6029 **decent woman,** she would have told David's
6030 messengers that she would not go to see him
6031 because she was married. She could have avoided
6032 David's intentions; he would not have dared to
6033 force her. The fear of a scandal would have been
6034 sufficient for David (or any other man) to restrain
6035 himself. She was not helpless in David's hands; she
6036 went to him to put herself in his hands.

6037 Society at that time would have supported her if
6038 she would have denied him; she had to know it
6039 because she was Hebrew and knew her
6040 environment. In my opinion, Bathsheba knew what
6041 she was doing and achieved her intention, when she
6042 took the bath in question.

6043 **David does not have any justification either.**
6044 This was not about a nude woman he found in his
6045 room in which passion made him forget to inquire
6046 who she was. In verses 3-4 we see that he inquires
6047 about her and in spite of the fact that they told him
6048 that she was a married woman, and married to a
6049 man risking his life for him, he summoned her.
6050 This was a doubly disloyal.

6051
6052 *“³ And David sent and enquired after the*
6053 *woman. And one said: Is not this Bathsheba,*
6054 *the daughter of Eliam, the wife of Uriah the*
6055 *Hittite? ⁴ And David sent messengers, and*
6056 *took her; and she came in unto him, and he*
6057 *lay with her; for she was purified from her*
6058 *uncleanness; and she returned unto her*
6059 *house.”* (II Samuel 11:3-4)
6060

6061 **After the adultery comes the cowardice and**
6062 **baseness:** to try to make believe that the son that
6063 was to be born was Uriah's son, while he continued
6064 to covet his wife and possibly deceiving him. In 6-8
6065 we see that David orders that they bring Uriah to
6066 him, with the objective that he, upon returning,
6067 would sleep with his wife and thus **making him**
6068 **believe that the son that was going to be born to**
6069 **David was Uriah's.**

6070 Here is another of David's vile acts. He was now
6071 prepared to share the woman he “loved”. Now **he**
6072 **has no qualms or scruples in favoring that “his**

6073 **woman” sleeps with another man.** It is incredible
6074 how low a human being can descend when he
6075 allows himself to be dragged by his passions.

6076
6077 *“⁶ And David sent to Joab, saying: Send me*
6078 *Uriah the Hittite. And Joab sent Uriah to*
6079 *David. ⁷ And when Uriah was come unto him,*
6080 *David demanded of him how Joab did, and*
6081 *how the people did, and how the war*
6082 *prospered. ⁸ And David said to Uriah: Go*
6083 *down to thy house, and wash thy feet. And*
6084 *Uriah departed out of the king's house, and*
6085 *there followed him a mess of meat from the*
6086 *king.”* (II Samuel 11:6-8)

6087
6088 **His Machiavellian plan failed, because Uriah to**
6089 **his favor and the disgrace of David was not only**
6090 **a soldier with courage (16) but one with the**
6091 **highest sense of duty.** In 9-11 we see this man
6092 explain the reasons why he took on the attitude to
6093 not sleep with his wife. It wasn't a whim, it was
6094 dignity and military honor: **a)** the Ark of God was
6095 in the encampment; **b)** the Hebrew people of whom
6096 he made himself a citizen of was in combat, **c)** his
6097 general and all the Headquarter Staff were living in
6098 the campsite, in a military manner; and therefore, he
6099 considered that it would not be correct that he
6100 would enjoy life during that time.

6101 **His high concept of duty led him to a heroic**
6102 **death and saved him from the ignominy of living**
6103 **a life being a cuckolded man without knowing it.**
6104 It was much better for Uriah, being that he was a
6105 believer (according to the mentioning he makes of
6106 the Ark in verse 11), to leave this world where God
6107 would well take him (to Abraham's bosom), than to
6108 continue living beside a woman that deceived and

6109 betrayed him, and serving a disloyal chief who
6110 disdained him and was capable of assassinating
6111 him.

6112

6113 *“⁹ But Uriah slept at the door of the king's*
6114 *house with all the servants of his lord, and*
6115 *went not down to his house. ¹⁰ And when they*
6116 *had told David, saying, Uriah went not down*
6117 *unto his house, David said unto Uriah:*
6118 *Camest thou not from thy journey? Why then*
6119 *didst thou not go down unto thine house? ¹¹*
6120 *And Uriah said unto David: The ark, and*
6121 *Israel, and Judah, abide in tents; and my*
6122 *lord Joab, and the servants of my lord, are*
6123 *encamped in the open fields; shall I then go*
6124 *into mine house, to eat and to drink, and to*
6125 *lie with my wife? As thou livest, and as thy*
6126 *soul liveth, I will not do this thing.”*

6127 (II Samuel 11:9-11)

6128

6129 David, seeing Uriah's moral fiber, tries to corrupt
6130 him by means of alcohol, to see if it would
6131 debilitate his patriotic convictions and increased his
6132 lust; to see if it would dull his sense of
6133 responsibility and duty and increase the appetite of
6134 the flesh (12-13). It did not work out; although
6135 forced to drunkenness, that warrior maintained his
6136 convictions and his sense of duty and responsibility.

6137

6138 *“¹² And David said to Uriah: Tarry here to*
6139 *day also, and to morrow I will let thee depart.*
6140 *So Uriah abode in Jerusalem that day, and*
6141 *the morrow. ¹³ And when David had called*
6142 *him, he did eat and drink before him; and he*
6143 *made him drunk; and at even he went out to*

6144 *lie on his bed with the servants of his lord, but*
6145 *went not down to his house.”*

6146 (II Samuel 11:12-13)

6147
6148 **Finally David decided to assassinate him,**
6149 **taking advantage of:** **a)** the faith and confidence
6150 Uriah had in his King, by which the assassination
6151 letter (14-15) he was able to send with his victim,
6152 with the assurance that he would not find out what
6153 the contents were along the way; **b)** the faith and
6154 confidence that this noble foreigner had in the
6155 commander of the Hebrew army (Joab), which
6156 confidence would make him to situate himself
6157 wherever his general ordered, without fear of being
6158 abandoned; and **c)** Uriah’s personal courage who
6159 could be placed where his life could be in danger
6160 and where Joab knew were the bravest men (16).

6161
6162 *14 And it came to pass in the morning, **that***
6163 ***David wrote a letter to Joab, and sent it by***
6164 ***the hand of Uriah.** 15 And he wrote in the*
6165 *letter, saying: Set ye Uriah in the forefront of*
6166 *the hottest battle, and retire ye from him, **that***
6167 ***he may be smitten, and die.** 16 And it came to*
6168 *pass, when Joab observed the city, that **he***
6169 ***assigned Uriah unto a place where he knew***
6170 ***that valiant men were.**”*

6171 (II Samuel 11:14-16)

6172
6173 **But Uriah was not the only one assassinated.**
6174 In order to assassinate him and make it appear as if
6175 it were an incident of the war, they had to situate
6176 him with other soldiers who as we see in 17, also
6177 died together with Uriah.

6178 **In order for David to “enjoy” Bathsheba he**
6179 **had to commit adultery against him and**

6180 **assassinated several of his most valiant soldiers.**
6181 What David did was nauseating.
6182 But as Saint Paul said in Ga 6:7 “God is not
6183 mocked...”. No one, no matter how chosen he is by
6184 God or loved by him can break his laws. And he
6185 who does so will pay; because back to what Paul
6186 said, “*for whatsoever a man soweth, that shall he*
6187 *also reap.*” Be alert about what is narrated in the
6188 passages that recounts the happenings subsequent to
6189 this episode (in II Samuel and I Chronicles), **so that**
6190 **you may see all that happened to the great David**
6191 **for having sinned.** Let not the “gracest” Christians
6192 think that things will be different for them.
6193 May no one think he will receive better treatment
6194 for his sins, thinking he is better than David or that
6195 he finds himself in a more advantageous
6196 circumstance for having been born after the
6197 crucifixion. **Saint Paul’s warning to us in**
6198 **Galatians is a warning after the resurrection,**
6199 **and it is a warning to Christians,** not the non-
6200 believers, it is a warning for Christians, both
6201 Gentiles and Jews.
6202 We should also observe (26) that Bathsheba had
6203 the hypocrisy of “grieving” for the husband she
6204 betrayed and motivated his assassination. Later,
6205 without having repented of the acts committed or
6206 with **partial repentance**, instead of separating
6207 which would have been the correct thing, they
6208 decided to “marry” and consolidated the committed
6209 sin as well.
6210 When a person who has robbed or swindled or has
6211 obtained money from the sale of drugs, prostitution
6212 or from any other filthy origin, repents in his heart,
6213 **indefectibly returns wholly what he took,** without
6214 pain. But if he “repents” of what he did, and keeps
6215 the benefits he receives, in reality he has not

6216 completely repented or has not at all. Only he
6217 uttered the words “I repent”, with the hope of
6218 escaping the bitter consequences of what that could
6219 bring. He has not repented: he continues to covet
6220 the fruit that caused him to commit that action and
6221 therefore, will commit it when the circumstances
6222 make possible it again.

6223 **That was David’s tragic attitude. He still**
6224 **coveted the adulterous beauty.** That is why
6225 instead of saying to her: “we have both sinned, we
6226 both have to suffer consequences; you go your own
6227 way and I will go mine”, what he does is
6228 consolidate his sin: he takes her and he remains
6229 with her. David could have separated himself from
6230 her, even if he continued to support her
6231 economically. Above all, after the death of the first
6232 son, in which case nothing would bind them to each
6233 other.

6234 When David retained her, it was not because he
6235 didn’t want to discard a poor, helpless woman,
6236 because he discarded Michal because of a lesser
6237 charge than this one: for mere personal pride. He
6238 retained her because he still desired to “enjoy” the
6239 “benefits” of his sin. **If he had not been so**
6240 **headstrong to the fruits of his sin, things possibly**
6241 **could have been better for him.**

6242 The consequences of these actions not only will
6243 not wait very much, but would be very lasting. The
6244 first thing that was going to occur to him was that
6245 he was going to lose the son that was a result of
6246 adultery, who was conceived (12:14). Later would
6247 come all that is narrated in Chapters 12 to 20, the
6248 death of his son, the rape of his daughter, the
6249 assassination of his first born, the exile and
6250 rebellion of Absalom, Joab’s humiliation towards
6251 David when in II Samuel 19:1-7, Joab imposed

6252 himself upon David, Seba's rebellion and what
6253 transpired thereafter.

6254 **All of this is said in few words, but it was told**
6255 **in nine enlightening chapters of Sacred**
6256 **Scripture;** because it meant much suffering and a
6257 great lesson to those of us who belong to God. Let
6258 us not think we are immune to punishment; if David
6259 paid his dues, what can happen to us?

6260
6261 *“Howbeit, because by this deed thou hast*
6262 *given great occasion to the enemies of the*
6263 *LORD to blaspheme, **the child also that is***
6264 ***born unto thee shall surely die.”***

6265 (II Samuel 12:14)

6266
6267 In 12:13 we see that finally, David repents of his
6268 sin; and because he repented, God forgave the
6269 spiritual and eternal consequences of his actions, or
6270 let's say, he does not deliver him to Hell because of
6271 it, but he announces to him (12:10) that he will
6272 undoubtedly suffer the earthly and temporal
6273 consequences of his sin. If we deeply repent, God
6274 forgives us, but that does not mean we escape
6275 unscathed for what we have done.

6276
6277 *“And David said unto Nathan: I have sinned*
6278 *against the LORD. And Nathan said unto*
6279 *David: The LORD also hath put away thy sin;*
6280 *thou shalt not die.”* (II Samuel 12:13)

6281
6282 David, because of his genuine repentance,
6283 certainly was not cast out from the presence of the
6284 Lord; but neither his fasting, nor his prayers (12:15-
6285 18) managed for that same Lord, merciful and
6286 forgiver, who saved him on the cross, to not make
6287 him to pay the debt that he would have to pay on

6288 Earth. Brethren, don't think that we can play
6289 with God, do not think of this childish and
6290 disrespectful idea! No brethren! *"Be not deceived;
6291 God is not mocked: for whatsoever a man soweth,
6292 that shall he also reap".*

6293 *

6294 6295 6296 **Consequences of sin in the Church**

6297 The phrase "there was no open vision", which is
6298 found in I Samuel 3:1, seems to refer to the fact that
6299 there was no direct communication of the people
6300 with God, in the sense that the people could not
6301 speak with or ask God, through his prophets, in
6302 decisions and doubtful norms. It was not that there
6303 was absolutely no prophetic manifestation or divine
6304 messages, because in I Samuel 2:27-36 we see one
6305 case. Evidently, the people couldn't appeal or ask
6306 God in the manner of Moses and Joshua; not
6307 directly, nor through a high priest (Judges 20:27-
6308 28), as when Phineahs was pontiff, or through Urim
6309 and Thummin. And why not?

6310
6311 *"And the child Samuel ministered unto the*
6312 *LORD before Eli. And the word of the LORD*
6313 *was precious in those days; **there was no***
6314 ***open vision.**"* (I Samuel 3:1)

6315
6316 There have been eras in which (as it occurs today)
6317 there are no visions from God, no revelations, no
6318 prophets, nor evident and direct communication of
6319 the believer or the church with God. Perhaps this
6320 occurs today for the same reason it occurred in the
6321 time of Eli, because the Church finds itself in the
6322 same moral situation as when it was dominated by
6323 Eli and his sons.

6324 To this we have to add that there are no souls like
6325 Samuel to send to Earth or the few that there are,
6326 God is reserving to send them in crucial moments in
6327 the future that the Church will go through. When I
6328 refer to “Church” I mean the body of sincere
6329 believers scattered and dissolved in all sects.

6330 If we read 3:20-21, we see that it says: “***And the***
6331 ***LORD appeared again in Shiloh; for the LORD***
6332 ***revealed himself to Samuel...***”, and upon saying
6333 this, it gives us the sensation as if he were
6334 explaining the reason why he had ceased appearing;
6335 because there was no man worthy. The Lord did not
6336 lack a reason to act in that way, as we can confirm
6337 in 2:12-17 y 22.

6338
6339 “²⁰ And all Israel from Dan even to
6340 Beersheba knew that Samuel was established
6341 to be a prophet of the LORD. ²¹ ***And the***
6342 ***LORD appeared again in Shiloh: for the***
6343 ***LORD revealed himself to Samuel in Shiloh***
6344 ***by the word of the LORD.***”

6345 (I Samuel 3:20-21)

6346
6347 “¹² ***Now the sons of Eli were sons of***
6348 ***Belial;.....*** ¹⁵ *Also before they burnt the fat,*
6349 *the priest's servant came, and said to the man*
6350 *that sacrificed: Give flesh to roast for the*
6351 *priest; for he will not have sodden flesh of*
6352 *thee, but raw. ¹⁶ And if any man said unto*
6353 *him: Let them not fail to burn the fat*
6354 *presently, and then take as much as thy soul*
6355 *desireth; then he would answer him: Nay; but*
6356 *thou shalt give it me now; and if not, I will*
6357 *take it by force. ¹⁷ Wherefore the sin of the*
6358 *young men was very great before the LORD;*

6359 *for men abhorred the offering of the*
6360 *LORD.” (I Samuel 2:12-17 Abbreviated)*

6361
6362 *“Now Eli was very old, and heard all that*
6363 *his sons did unto all Israel; and how they lay*
6364 *with the women that assembled at the door*
6365 *of the tabernacle of the congregation.”*

6366 (I Samuel 2:22)

6367
6368 Precisely, we can confirm, by what is said in I
6369 Samuel 3:1, that when a man like Samuel exists and
6370 he is of an appropriate age and experience, God
6371 returns to manifest himself. We have to remember
6372 that Samuel was a man of God, one of the five who
6373 God mentions as examples of holiness and
6374 obedience, (Jeremiah 15:1, Ezekiel 14:14). Noah,
6375 Job, Moses, Samuel and Daniel are mentioned in
6376 these verses. Something similar (I imagine) is
6377 occurring presently with the Church. God either
6378 manifests himself or not, according to whether or
6379 not there are people whom he can count on. God
6380 does not manifest himself in a continuous way
6381 towards the Church because of the lack of holiness
6382 and purity in Christians. If there is one who fulfills
6383 God’s standards, he will manifest himself to that
6384 believer.

6385 **The Church as a group and each of its**
6386 **components as persons, do not reach the**
6387 **minimum amount of purity and holiness God**
6388 **needs in order to maintain constant**
6389 **communication with prophets.**

6390 Now, anyone would ask himself, why doesn’t
6391 God send to Earth the appropriate souls so that all
6392 goes well? In my observation, what happens is that
6393 there is a shortage of souls with appropriate
6394 qualities in the “warehouse” where these await to

6395 be sent to Earth. As is natural, God reserves the
6396 most efficient or the most qualified for the critical
6397 moments of the Church. Then God sends them in
6398 advance, so that upon the moment which God
6399 anticipates, these persons will be of age, experience,
6400 wisdom, position, etc., and be better suited for his
6401 wisest plans.

6402 If God had an abundance of souls that in addition
6403 to becoming saved were efficient and useful, there
6404 would be no problems. The Earth would always
6405 have an abundance of persons like Job, Moses,
6406 Joshua, Samuel, Elijah, etc., in order to maintain the
6407 Church in communion and uprightness. Since there
6408 aren't any, God has to (I imagine) administrate such
6409 scarce existence in a careful and frugal manner so
6410 they yield the most fruit possible according to time,
6411 circumstances and the plans of spiritual enemies.

6412 Let us remember that God created us with free
6413 will and he is not going to oblige us to become
6414 saved nor to be saintly nor love his works. He will
6415 take advantage of the souls who he sees who have
6416 these qualities (and others which are useful and
6417 necessary) in order to send them to Earth in the
6418 most convenient time and place for his purposes,
6419 but He will not oblige those to be what they do not
6420 want to be.

6421 On Earth there could be, at any particular
6422 moment, millions of saved or want to be saved
6423 souls; but the fact of being a Christian or if they
6424 have the ability to become one, does not mean that
6425 they have the qualities that God can use for a
6426 special work or revelation, or show evident and
6427 direct public communication. It is to say, that if we
6428 were good material for his works, God would not
6429 deprive us the opportunity to have the joy and honor
6430 to be co-participants of his works.

6431 He loves us and even though he can do it all
6432 directly or through his angels, he give us the
6433 opportunity to work alongside Him so that we may
6434 have, as Saint Paul says in Philippians 4:17 “...
6435 *fruit that may abound to your account.*” Now, if
6436 Christians only want to receive and not give, if the
6437 only thing they are interested in is their salvation
6438 and that is enough; God does not oblige us to have
6439 better qualities.

6440 **In synthesis:** from the reading of this passage we
6441 can guess that God no longer appeared in Silo for
6442 lack of men who were clean before God. In the case
6443 of Eli, we see what he permitted in the Church, even
6444 if he did not do so. As for the congregation, it is
6445 reasonable to think that if the hierarchy dared to
6446 commit such atrocities, it was because they knew
6447 they would not be met with a unanimous
6448 opposition, not even a great or serious opposition.
6449 As it always happens, the parishioners limited
6450 themselves to complaints and lamenting, but did not
6451 execute any action nor did they militantly support
6452 those who executed it.

6453 If the Levites would have opposed what the
6454 priests were doing, things would not have gotten so
6455 out of hand. If the Israelites would have not given
6456 their tithes and sacrifices, the Levites, upon lacking
6457 food would have acted. No one was interested
6458 enough in what was happening to allow it to bother
6459 their tranquility or utilize their time in doing
6460 something. **As a whole, each nation has the**
6461 **government it deserves.**

6462 Nowadays something similar happens in Christian
6463 sects. The hierarchies of these sects are on the same
6464 level as the priests back then; the pastors on the
6465 level of the Levites, the parishioners are how the
6466 Israelites were then. Where there is a good

6467 congregation there cannot be a bad pastor and vice
6468 versa. When one of the two groups is very
6469 deteriorated, it is because the other is not good
6470 either. I base this thought on what is said in Isaiah
6471 24:2, “...as with the people, so with the priest...”.

6472 **God ceased to appear in Silo.** As soon as he was
6473 able to count on a soul like Samuel and he reached
6474 an appropriate age, God once again appeared in Silo
6475 and spoke directly to man, as we see in 3:19-21.
6476 Perhaps that is why today we are without prophets.
6477 It seems that the divine plan is to send to Earth, at
6478 the adequate time and place, the useful souls that
6479 desire to do the labor that at the time needs to be
6480 done. In this matter, in the time of Jesus, He sent to
6481 Judea the useful souls who were later named Peter,
6482 Paul, Jacob, Andrew, Cornelius, etc.. Two or three
6483 centuries later, useful souls were so scarce on Earth
6484 that religion fell into a state of scrawniness and
6485 decomposition which lasts until today, with the
6486 exception of some short period of partial
6487 purification and revival that has occurred
6488 throughout centuries.

6489
6490 “¹⁹ *And Samuel grew, and the LORD was*
6491 *with him, and did let none of his words fall to*
6492 *the ground.* ²⁰ *And all Israel from Dan even to*
6493 *Beersheba knew that Samuel was established*
6494 *to be a prophet of the LORD.* ²¹ *And the*
6495 *LORD appeared again in Shiloh; for the*
6496 *LORD revealed himself to Samuel in Shiloh*
6497 *by the word of the LORD.”*

6498 (I Samuel 3:19-21)

6499
6500 Perhaps in the end of times God will once again
6501 send to some places, the useful souls that he had

6502 reserved for critical times and we will assist in those
6503 times to a revival and realization of necessary labor.

6504 **It is not that God “now” doesn’t manifest**
6505 **Himself, but that our sins and bad thoughts**
6506 **make us “stink” and He stays away. The Holy**
6507 **Spirit is “nauseated” by our thoughts, intentions**
6508 **and deeds and that does not allow him to work**
6509 **within us.** Isaiah very clearly tells us that one of the
6510 causes why our prayers are unanswered is because
6511 of our sins.

6512
6513 *“¹ Behold, the LORD'S hand is not*
6514 *shortened, that it cannot save; neither his*
6515 *ear heavy, that it cannot hear; ² but your*
6516 *iniquities have separated between you and*
6517 *your God, and your sins have hid his face*
6518 *from you, that he will not hear.”*

6519 (Isaiah 59:1-2)

6520
6521 **One of the reasons why the Church is dormant**
6522 **or dead is the compromise with the enemies of**
6523 **God.** Pressured by “what they may say” they make
6524 undue concessions so as not to seem intolerant or as
6525 to not be accused of being “fundamentalists”, or
6526 “fanatics”. And if they have to reach ecumenism,
6527 they do so, all in the name of the new universal
6528 goddess “Tolerance”. They are heard saying that **all**
6529 **religions are good, that all lead to God, even**
6530 **paganism**, which is now praised under the pretext
6531 that all “cultures” should be respected. Pretty soon,
6532 they will approve human sacrifices as was done by
6533 the Incas and the Aztecs because they did so “in good
6534 faith”, so we must be “understanding” and have
6535 empathy. Striking a deal with the enemies of God or
6536 consent to their demands has never rendered positive

6537 results. Let us see a Biblical example of compromise
6538 with the enemies.

6539 To agree with the demands of the enemy instead
6540 of leaning on God in order to counteract him is a
6541 grave error. To make a pact with those that hate
6542 God leads you to physical and spiritual slavery.

6543
6544 *“¹³ Now in the fourteenth year of king*
6545 *Hezekiah **did Sennacherib king of Assyria***
6546 ***come up against all the fenced cities of***
6547 ***Judah, and took them.** ¹⁴ **And Hezekiah king***
6548 ***of Judah sent to the king of Assyria to***
6549 ***Lachish, saying: I have offended; return***
6550 ***from me; that which thou puttest on me will***
6551 ***I bear.** And the king of Assyria appointed unto*
6552 *Hezekiah king of Judah three hundred talents*
6553 *of silver and thirty talents of gold. ¹⁵ And*
6554 *Hezekiah gave him all the silver that was*
6555 *found in the house of the LORD, and in the*
6556 *treasures of the king's house. ¹⁶ At that time*
6557 *did Hezekiah cut off the gold from the doors*
6558 *of the temple of the LORD, and from the*
6559 *pillars which Hezekiah king of Judah had*
6560 *overlaid, and gave it to the king of Assyria. ¹⁷*
6561 ***And the king of Assyria sent Tartan and***
6562 ***Rabsaris and Rabshakeh from Lachish to***
6563 ***king Hezekiah with a great host against***
6564 ***Jerusalem.** And they went up and came to*
6565 *Jerusalem. And when they were come up, they*
6566 *came and stood by the conduit of the upper*
6567 *pool, which is in the highway of the fuller's*
6568 *field.”* (II K 18:13-17)

6569
6570 In this passage we see that King Hezekiah of
6571 Judah humbles himself and his nation (14) before a
6572 foreign King (or interest). We see him looting what

6573 belonged to God in order to give it to his oppressor
6574 (15-16), and in order to satisfy him; not reaching his
6575 purpose anyway. Sennacherib, after obtaining all
6576 that Hezekiah had given him in order to placate him
6577 and thus not attack him, sent his troops against
6578 Jerusalem. Everything that Hezekiah of Judah gave
6579 his enemy in order to calm him, served only to
6580 fortify his oppressor even more. **Now, the Assyrian**
6581 **had more money to obtain the means with which**
6582 **he could defeat Hezekiah, and he, in turn had**
6583 **less money with which to invest in his defense**
6584 **and all of this the enemy obtained with**
6585 **only....words and promises.**

6586 Ultimately, Hezekiah ended up doing what he
6587 should have done from the beginning: trust God and
6588 defend himself from his attacker with the only
6589 means that the enemy of God understands: force. If
6590 he had begun there, it would have been much
6591 better...and with 300 talents of silver and 30 talents
6592 of gold more than what he now had

6593 God keeps us in safety, as if surrounded by a thick
6594 and high wall. The enemy (spiritual or physical)
6595 cannot penetrate it to attack us...and the enemy
6596 knows it. **That is why he convinces us so that we**
6597 **may come out and away from the wall.** The
6598 spiritual enemy does this by inciting us to sin. He
6599 can also incite us to strike an agreement with others.

6600 *

6601
6602

6603 **Illnesses, ailments and sin**

6604 I understand that there exists a strong relationship
6605 between sin and illness because it is seen
6606 throughout the Bible and we see it throughout our
6607 personal experience. Sometimes an illness
6608 unleashes itself because of our sin, and other times

6609 because of another's sin. The entry of death,
6610 suffering and illness into this world was by means
6611 of sin. Notwithstanding, this does not mean that
6612 every time there is an illness, it is because of the
6613 sins of the ill.

6614

6615 *“¹ And as Jesus passed by, he saw a man*
6616 *which was blind from his birth. ² And his*
6617 *disciples asked him, saying: **Master, who did***
6618 ***sin, this man, or his parents, that he was***
6619 ***born blind?** ³ Jesus answered: Neither hath*
6620 *this man sinned, nor his parents, but that the*
6621 *works of God should be made manifest in*
6622 *him.”* (John 9:1-3)

6623

6624 Here Christ clearly says that neither the blind man
6625 nor his parents were the reason for the blindness of
6626 the man but that blindness would serve to manifest
6627 the works of God.

6628 **This does not mean either that sin in a sickly**
6629 **person never is the cause of his illness**, because in
6630 John 5:14, it is obvious that the paralysis was a
6631 result of his sin.

6632

6633 *“Afterward Jesus findeth him in the temple,*
6634 *and said unto him: Behold, thou art made*
6635 *whole; sin no more, lest a worse thing come*
6636 *unto thee.”* (John 5:14)

6637

6638 Since we do not have the wisdom to know who is
6639 guilty of sin which causes an illness, it is better not
6640 to judge in those matters, unless it is something
6641 evident, as in the case that because of fornication a
6642 venereal disease infects a man; or in the case of a
6643 gunshot wound received in a robbery.

6644 **Nevertheless, when something grave happens**
6645 **to me, I always begin by examining myself** to see
6646 if it was because of a sin of mine that caused it; and
6647 in my personal case, it has always been that way.
6648 That does not mean that I judge the same in others,
6649 but I respect myself I never think that it is a “test”
6650 that God has given me, as if I were like Job in
6651 purity and holiness. God considered Job with merit
6652 and sufficient character to be tested and come out
6653 gracefully, but I am not worth as much. It is vain
6654 haughtiness to think that we are being “tested”
6655 when in reality what is happening is simply the
6656 result of our stupidities or sin. A case which clearly
6657 shows this is narrated by Saint Paul in I Corinthians
6658 11:27-30. Let’s see.

6659 **This passage serves to reaffirm the idea that,**
6660 **precisely we can become sick or suffer some**
6661 **ailment because of sin.** In this passage, after saying
6662 that whosoever unworthily ate from the Lord’s
6663 supper, he commits a grave sin (verse 27) and
6664 exhorts us to analyze ourselves before partaking in
6665 it (28), he adds that if not, one may eat and drink
6666 judgment (29). After such warnings, and extracting
6667 a consequence of it, he says in the following verse,
6668 (30): *“That is why many among you are weak and*
6669 *sick...”* **this is to say, that the Apostle clearly**
6670 **states that some of the illnesses among the**
6671 **Corinthians were due to their sins.**

6672
6673 *“27 Wherefore whosoever shall eat this*
6674 *bread, and drink this cup of the Lord,*
6675 *unworthily, shall be guilty of the body and*
6676 *blood of the Lord. 28 But let a man examine*
6677 *himself, and so let him eat of that bread, and*
6678 *drink of that cup. 29 For he that eateth and*
6679 *drinketh unworthily, eateth and drinketh*

damnation to himself, not discerning the Lord's body. ³⁰ **For this cause many are weak and sickly among you, and many sleep.**"

(I Cor 11:27-30)

There is some relation between sin and illnesses, as God promises us the absence of illness if his commandments are obeyed. This does not mean that all illness are due to the sin of a sick person, his ancestors or society. In the case in which Christ cured the blind man, neither he, his parents, nor society had sinned, and he was born blind according to the testimony of Christ. But evidently, there is a great relation between not obeying the commandments and illnesses, especially social plagues. Something similar is seen in Exodus 15:26 and 23:25.

“And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.”
(Exodus 15:26)

“And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.”
(Exodus 23:25)

Even though we cannot say that illnesses are always a consequence of sin, we can say that in many cases they are. In the following Psalm we see that David recognizes that the illness he was

6716 suffering from was a consequence of the sins he had
6717 committed. If David, who was a man of God and in
6718 addition, a prophet, declares this truth, we should
6719 pay attention.

6720

6721 “¹ A Psalm of David, to bring to
6722 remembrance. O LORD, rebuke me not in thy
6723 wrath, neither chasten me in thy hot
6724 displeasure. ² For thine arrows stick fast in
6725 me, and thy hand presseth me sore. ³ **There is**
6726 **no soundness in my flesh because of thine**
6727 **anger; neither is there any rest in my bones**
6728 **because of my sin.** ⁴ For mine iniquities are
6729 gone over mine head, as an heavy burden they
6730 are too heavy for me. ⁵ **My wounds stink and**
6731 **are corrupt because of my foolishness.**”

6732

(Psalms 38:1-5)

6733

6734 In verse 2 we see that David considers that the
6735 illness he had came from the hand of God. In verse
6736 3 he declares that there is no healing in him because
6737 of his sin. In verse 4, he recognizes that his
6738 iniquities were many and had fallen upon him.
6739 Further in verse 5 he speaks of how he had rotten
6740 ulcers as a result of his sin. I think that further
6741 explanation is not necessary in order to reach the
6742 conclusion that illness and sin are intimately related.

6743

6744 **It is true that in the case of Job, his illness and**
6745 **misfortunes were not as a result of any sin,** but
6746 the fact that having been perfect, upright, one that
6747 feared God and eschewed evil, God wanted to
6748 utilize him to embarrass Satan and show him how
6749 creatures of a lesser quality than Satan were much
6750 better than he was. But Job’s case is an exception,
6751 not the rule. How many of us can compare
ourselves to Job? Will God utilize men like us, for

6752 that an honorable test knowing we are going to fail
6753 him? The most logical thing in our case is to think
6754 that if something grave happens to us, the first thing
6755 we should do is scrutinize our behavior and find out
6756 how we have failed, instead of thinking that we are
6757 like Job and blame our suffering on “tests” God is
6758 putting us through.

6759 **It is also true that there are illnesses and**
6760 **disasters that are a result of the environment,**
6761 **society and chance,** as in the case of someone who
6762 has given us a cold. But it is better to examine
6763 ourselves to see if there is something we need to
6764 repent of with all our hearts when something grave
6765 happens to us.

6766 I have already stated before that there exists a
6767 correlation between our sins and our illnesses. I
6768 have also stated in such occasions, that illnesses are
6769 not always a consequence of our personal sin, but
6770 we cannot say that illnesses are never a result of our
6771 sins.

6772
6773 *“¹⁸ And, behold, men brought in a bed a man*
6774 *which was taken with a palsy; and they*
6775 *sought means to bring him in, and to lay him*
6776 *before him. ¹⁹ And when they could not find by*
6777 *what way they might bring him in because of*
6778 *the multitude, they went upon the housetop,*
6779 *and let him down through the tiling with his*
6780 *couch into the midst before Jesus. ²⁰ And*
6781 *when he saw their faith, he said unto him,*
6782 ***Man, thy sins are forgiven thee.**”*

6783 (Lk 5:18-20)

6784
6785 In the case narrated here, it is evident that the
6786 paralyzed man found himself in that position as a
6787 result of his sins, since by just forgiving his sins, he

6788 could be cured. The way I see it, in the majority of
6789 cases, illnesses and suffering which afflict us are
6790 motivated, directly or indirectly by our erroneous
6791 behavior, such as:

6792

6793 **a)** sins committed with knowledge of cause
6794 (punishment and /or logical consequences);

6795

6796 **b)** by sins committed by ignoring or not wanting to
6797 believe the rules that regulate our lives and not act
6798 in keeping with them (personal logical
6799 consequences of sin or foolishness);

6800

6801 **c)** because we are victims of the transgressions of
6802 those rules by others (hereditary consequences,
6803 social or collective of sin).

6804

6805 It is not always that way, there are exceptional
6806 cases, but to my way of thinking they are very
6807 infrequent. In the case of the man who was blind
6808 since birth we see:

6809

6810 **d)** the man was blind with the objective that Christ
6811 would be able to prove his divinity.

6812

6813 In other cases:

6814

6815 **e)** it may be that someone would have a certain
6816 illness, ailment or physical impediment for the
6817 benefit of his soul, which God knew that in any
6818 other way, that person would take a more harmful
6819 path, while he could not do so with that limitation.

6820

6821 **An example of “a”** is very common in Scripture
6822 and daily life; as a man who contracts a venereal

6823 disease as a result of fornication or in the case of
6824 King Joram, II Chronicles 21:12-19.

6825

6826 *“¹² And there came a writing to him from*
6827 *Elijah the prophet, saying: Thus saith the*
6828 *LORD God of David thy father, Because thou*
6829 *hast not walked in the ways of Jehoshaphat*
6830 *thy father, nor in the ways of Asa king of*
6831 *Judah, ¹³ but hast walked in the way of the*
6832 *kings of Israel, and hast made Judah and the*
6833 *inhabitants of Jerusalem to go a whoring,*
6834 *like to the whoredoms of the house of Ahab,*
6835 *and also hast slain thy brethren of thy*
6836 *father's house, which were better than*
6837 *thyself, ¹⁴ behold, with a great plague will the*
6838 *LORD smite thy people, and thy children, and*
6839 *thy wives, and all thy goods. ¹⁵ And thou*
6840 *shalt have great sickness by disease of thy*
6841 *bowels, until thy bowels fall out by reason of*
6842 *the sickness day by day.”*

6843 (II Chronicles 21:12-15)

6844

6845 **An example of case “b”** would be an alcoholic or
6846 one whose illness is a result of gluttony or obesity
6847 (cardiovascular or gastric), one who gets sick as a
6848 result of eating prohibited animals (lobster), or he
6849 who aggravates his cholesterol by eating pork, or in
6850 the case of the paralyzed man in Mark 2:5.

6851

6852 *“When Jesus saw their faith, he said unto the*
6853 *sick of the palsy, Son, thy sins be forgiven*
6854 *thee”* (Mark 2:5)

6855

6856 **Examples of case “c”** would be wars, famine, the
6857 case of a descendant of an alcoholic or drug

6858 addicted, infant parasites because of not following
6859 the rules given in Deuteronomy 23:13, etc..

6860 **An example of case “d”** is the person who is
6861 blind from birth as is mentioned in John 9:1-3.

6862 **An example of case “e”** seems to be Saint Paul’s
6863 and appears in II Cor 12:7-9.

6864
6865 ***“And lest I should be exalted above measure***
6866 ***through the abundance of the revelations,***
6867 ***there was given to me a thorn in the flesh, the***
6868 ***messenger of Satan to buffet me, lest I should***
6869 ***be exalted above measure.”***

6870 (II Cor 12:7)

6871
6872 As I see it, in the majority of cases, the guilty party
6873 is the one who is ill. We should remember that
6874 according to Job 33:14-22, illness is one of the ways
6875 which God has to reveal to man his sin and separate
6876 them from sin as is seen in verses 17 and 18. God
6877 loves us, and we will not always suffer as a result of
6878 others. When I see myself in that situation, I begin by
6879 examining myself thoroughly and conscientiously. It
6880 does not occur to me to blame another’s sin or
6881 pronounce the overused phrase, “they are tests,
6882 brother”, which is pronounced by those whose pride
6883 impedes them from knowing that it is they who are at
6884 fault and a test is not necessary, because all, except
6885 themselves, know they are good for nothing.

6886
6887 ***“¹⁴ For God speaketh once, yea twice, yet***
6888 ***man perceiveth it not.*** ¹⁵ ***In a dream, in a***
6889 ***vision of the night, when deep sleep falleth***
6890 ***upon men, in slumberings upon the bed;*** ¹⁶
6891 ***then he openeth the ears of men, and sealeth***
6892 ***their instruction,*** ¹⁷ ***that he may withdraw***
6893 ***man from his purpose, and hide pride*** from

6894 *man. 18 He keepeth back his soul from the pit,*
6895 *and his life from perishing by the sword. 19 He*
6896 *is chastened also with pain upon his bed,*
6897 *and the multitude of his bones with strong*
6898 *pain, 20 so that his life abhorreth bread, and*
6899 *his soul dainty meat. 21 His flesh is consumed*
6900 *away, that it cannot be seen; and his bones*
6901 *that were not seen stick out. 22 Yea, his soul*
6902 *draweth near unto the grave, and his life to*
6903 *the destroyers.” (Job 33:14-22)*

6904
6905 **James also teaches us that sin can be a cause of**
6906 **our illness,** because he mentions the possibility that
6907 the person who is sick, finds himself in sin.

6908
6909 *“¹⁴ Is any sick among you? Let him call for*
6910 *the elders of the church; and let them pray*
6911 *over him, anointing him with oil in the name*
6912 *of the Lord. 15 And the prayer of faith shall*
6913 *save the sick, and the Lord shall raise him up;*
6914 *and if he have committed sins, they shall be*
6915 *forgiven him.” (James 5:14-15)*

6916
6917 **Does this mean that the healthiest of the**
6918 **human race sin less? Not necessarily.** God loves
6919 me; he knows that I am susceptible to rectify as a
6920 result of punishment. He further knows that I have
6921 done good works, but that I have also committed
6922 sin, and decides to send me an illness, so that I may
6923 meditate and situate myself along the right path.

6924 **However, a reprobate of those who do not wish**
6925 **to rectify,** and as a result will be condemned,
6926 because there is no remedy for him, commits the
6927 same sins in addition to some good works. To him,
6928 God, who knows that punishment would not resolve
6929 anything **and wants to pay him here for his good**

6930 **works, gives him the health of a strong person.**
6931 This one will only receive the punishment and
6932 suffering he deserves above his balance of good
6933 works. I will get as many punishments and ailments
6934 as are necessary in order to rectify myself. God is
6935 more interested in the health of my soul than my
6936 body; as it will only last 70 or 80 years and my soul
6937 an eternity.

6938 **Now, let us suppose that I am a person with an**
6939 **erroneous scale of values.** Motivated by this, I give
6940 importance to that which is unimportant, I become
6941 distressed, I worry, I become nervous, I do not eat
6942 calmly and I get indigestion or I have other
6943 digestive problems which are not organic. Why?
6944 Because God punishes me? No, because I am
6945 comprehended within case “b”. If I seek the
6946 kingdom of God and his justice, upon giving the
6947 appropriate value to my matters, health will be
6948 added (I am referring to the special case mentioned
6949 previously).

6950 In case “b” we would also find imprudence and
6951 senselessness. I drive a car while watching the
6952 beautiful landscape. I allow myself to become
6953 addicted to sodas, wine, cigarettes, etc.. I lift a weight
6954 that does not correspond to my age and what I am
6955 used to.

6956 **Notwithstanding, sometimes God liberates us**
6957 **from the consequence of our ignorance,**
6958 **carelessness and senselessness.** But I am sure,
6959 however, that he will not place an angel to take care
6960 of us as a babysitter would because that would make
6961 us “un-teachable”. We would never learn to be
6962 sensible, or rectify our errors. We would become
6963 ruined and become spoiled.

6964 Notice the dynamics that rule the forgiveness of
6965 sin, according to the way it is expressed in the

6966 previous verse, “....*sin no more, lest a worse thing*
6967 *come unto thee.*” God forgives, but you cannot play
6968 the “repentant” one with Him. If God liberates us
6969 from the consequences of a sin and we later commit
6970 the same sin again, what will befall us will be worse
6971 than what he liberated us from.

6972 **In short, I would say that in a Christian,**
6973 **ailments are motivated by a divine desire to**
6974 **make us reflect and rectify more frequent** than in
6975 the non-believer.

6976
6977 **Review of Chapter 9.** We have seen that sin has
6978 a grave, negative effect on the climate, rain and the
6979 productivity of the earth. Similarly, the sins of
6980 rulers have a negative effect on nations, as it
6981 happened with Hitler and Nazi Germany. We also
6982 have Biblical examples of this in Abimelech and
6983 Abraham, David and his adultery, and counting on
6984 his people, Saul and the assassination of the
6985 Gibeonites. This is due to the fact that nations can
6986 oppose the sin of the ruler and do not do so. Sin of a
6987 part of a nation, has repercussions over the entire
6988 nation as in the multiple rape in Gibeah.

6989 Even Biblical characters have to suffer for their
6990 sins and mistakes. In the case of Lot, we see how
6991 having been able to leave Sodom when his uncle
6992 Abraham rescued him, by remaining there, he lost it
6993 all. Additionally, Jacob, although a chosen one, had
6994 to pay alongside his mother Rebecca, the injustices
6995 they committed against Esau, who was not a chosen
6996 one.

6997 Also, in the case of Moses and Aaron in the
6998 episode of the waters of Meribah (strife) shows us
6999 that if the commandments of God are not obeyed,
7000 there will be consequences, even in first class
7001 persons like Moses. Know this, “gracest”

7002 Christians. Also the case of David and Bathsheba is
7003 very instructive. The fact that David was a shepherd
7004 to his people (his sheep) according to the will of
7005 God, does not mean that he could sin without
7006 receiving the corresponding punishment. Even less,
7007 in our personal case.

7008 It is obvious that God had ceased manifesting
7009 himself in Silo and this was because of the sins of
7010 Eli and his sons. When Samuel reached the
7011 appropriate age, God manifested himself again.
7012 Sectarian and personal sin deprives the church of
7013 the manifestations of God. When the hierarchy of a
7014 sect acts wrongfully, it is because the parishioners
7015 are just like them. It is not that God **“no longer”**
7016 manifests himself, it is that our sins and bad
7017 thoughts make us “stink” and He leaves us. The
7018 Holy Spirit becomes “nauseated” by our thoughts,
7019 intentions and works and that does not allow him to
7020 work in us. As is said in Isaiah, **your sins** have
7021 made Him turn away from you.

7022 The church is asleep or dead because of the
7023 compromise with the new universal goddess called
7024 “Tolerance”, for being “understanding” with sin. It is
7025 heard that all religions are good because all lead to
7026 God, even paganism.

7027 In the case of illnesses and ailments, not all have to
7028 do with committed sins, as we see in the case of the
7029 man blinded since birth, but not either all of the
7030 illnesses and ailments are disconnected from the sin
7031 of the sick, as we can see in the paralyzed man in
7032 Bethesda and in the case of those who participated in
7033 the Lord’s Supper inappropriately. Let us remember
7034 that there are different situations: **a)** sins committed
7035 with knowledge; **b)** sins committed by ignoring or
7036 not wanting to believe the statutes that rule our lives;
7037 **c)** because we are victims of the transgression

committed by others; **d)** illnesses used for a divine purpose; **e)** illness, pain or physical impediment for the benefit of the soul, as in the case of Saint Paul.

Chapter 10

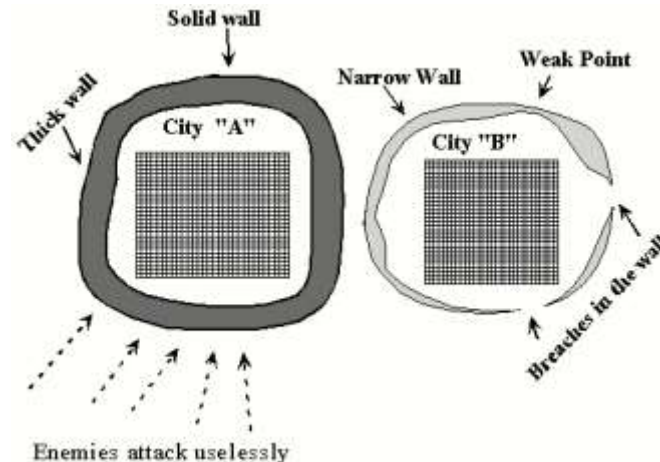
Diverse methods used by our spiritual enemies

One of the methods is to make us enter into pacts and inconvenient marriages

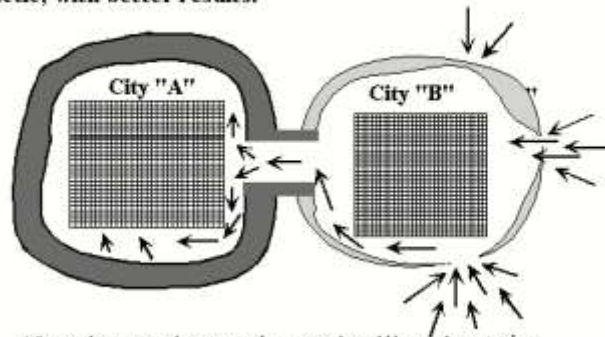
There are many times in which spiritual enemies cannot take hold of a person by any means, or at least by any means they wish. **In that situation, they look for a way to induce the believers to bind themselves to another person**, to one that they can have access to by the means they wish, from the area the believer didn't allow them to enter. In that way they have access to the believer from an area which he had not allowed before.

Binding oneself to another person has many facets. The most common one is through matrimony. But it is also done through business, politics, favors received, gifts received, benefits that are given to us, and whatever activity that can obligate the believer, through law or through gratefulness, and binding himself to another person.

If I were to demonstrate this thought graphically, I would draw the following:



After the strong city joins the weak, the enemies use other tactic, with better results.



Now the enemies attack more intelligently entering through the weak wall and breaches of the friendly city.

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Whoever marries a non-believer, believing that because that person is a “good person”, they will be converted, many times finds themselves stuck in a marriage that draws them away from God, or serves them sorrow and incomprehension. It is true that the “good person” can be converted to God, but it may elapse 15 years before that happens, and during all that time our enemies utilize the feelings, frustrations, sins, etc., of that “good person” to place stumbling blocks in our path. If that “good person” never converts, then the case is even worse.

7085 **In business, it works the same way,** when a
7086 Christian does joint ventures with a non-believer, it
7087 may go well, because even if the person is a non-
7088 believer, he may be an honorable person who is
7089 willing to pay taxes as is deemed, treat clients
7090 honestly and remain straight. If after he signs the
7091 documents that bind him, discovers that the person
7092 wants to deceive, swindle, use tactics that are
7093 reproachable, etc., then the believer finds himself in a
7094 very difficult situation. It is now not simple to break
7095 contracts, it is not easy for him to obligate his partner
7096 to act decently and the only thing that he can do is not
7097 commit those warped acts. Not only that, even if he
7098 does not cheat, his company is doing so and since he
7099 belongs to that commercial society, and since that
7100 company also belongs to him, the bad name and
7101 consequences, could be carried by him.

7102 **Something similar happens in politics.** When you
7103 back up a candidate and that candidate reports
7104 benefits to whom backed him up, if later the
7105 candidate acts inappropriately, the believer finds
7106 himself in the straight choice: to break away from
7107 him and lose the benefits, or simply remain silent and
7108 become a passive accomplice of his actions.

7109 **This is why the best thing a Christian can do,** is
7110 to not compromise himself to anyone, nor receive
7111 costly gifts; but not either fall into the haughty
7112 concept of “I am holier than thou”. To be with, yes,
7113 to mix ourselves with society in a prudent manner
7114 yes, but always to **give, not to receive.** When one
7115 gives, but neither ask nor receive, one is always in
7116 control of relationships.

7117 **Let us see a Biblical example relative to**
7118 **inconvenient political unions.** As we will see below,
7119 God was opposed to Amaziah, the King of Judah to
7120 bring to war with him one hundred thousand soldiers

7121 from Israel, even though the King of Judah in reality
7122 had not made a pact with them, but had hired them.
7123 Not even having hired them, did God want them to go
7124 with Judah. There are various cases in the Bible in
7125 which God warns his own against pacts or treaties
7126 with those that are not His own.

7127
7128 *“⁶ He hired also an hundred thousand*
7129 *mighty men of valour out of Israel for an*
7130 *hundred talents of silver. ⁷ But there came a*
7131 *man of God to him, saying, O king, let not*
7132 *the army of Israel go with thee; for the*
7133 *LORD is not with Israel, to wit, with all the*
7134 *children of Ephraim. ⁸ But if thou wilt go, do*
7135 *it, be strong for the battle: God shall make*
7136 *thee fall before the enemy; for God hath*
7137 *power to help, and to cast down.”*

7138 (II Chr 25:6-8)

7139
7140 As we saw in the preceding passage, since God was
7141 not in favor of Israel, He advises the King of Judah to
7142 not become allied to them. The same thing happens
7143 with Christians, they need to be careful in choosing
7144 who they associate themselves with or even more so,
7145 who they unite themselves with

7146 **Another good example of demonic tactic to**
7147 **overcome God’s children was Balaam’s method.**
7148 Man has free will and that is why he can create ideas
7149 and feelings, which can be in harmony or conflict
7150 with God’s. God does not punish anyone for thinking
7151 erroneously. **Sin happens when** by knowing, or
7152 having the ability to find the attitude of God on a
7153 particular subject, or we don’t seek him, or we do not
7154 obey him and we maintain the ideas and feelings that
7155 are contrary to God’s. It is to say, that the good is in

7156 set our thoughts, feelings and ideas in conformance to
7157 God's. The wrong is in not doing so.

7158 **When Balaam found God's will with respect to**
7159 **Israel** (Nm 22:12) he should have taken part in
7160 favor of that nation. From that point forward he
7161 should have acted according to what God wanted.
7162 But no, he did not conform his will according to
7163 God's will, and instead continued wishing to go
7164 with the messengers of Balak in order to curse
7165 Israel. The only thing that he did not do, because of
7166 fear of the consequences, was play out his action;
7167 but his feeling was the same as previously, it had
7168 not been modified. It is to say, that in spite of the
7169 fact that he knew the will of God, he turned it
7170 down; he preferred the will of Balak, who gave him
7171 gifts.

7172
7173 *"¹² And God said unto Balaam, Thou shalt*
7174 *not go with them; thou shalt not curse the*
7175 *people, for they are blessed. ¹³ And Balaam*
7176 *rose up in the morning, and said unto the*
7177 *princes of Balak, Get you into your land, for*
7178 *the LORD refuseth to give me leave to go*
7179 *with you."* (Nm 22:12-13)

7180
7181 In 22:13, instead of saying, for example, "I do not
7182 want to go because it would not seem right to God
7183 to curse that nation; I advise you to sort something
7184 out with Moses, etc."; what he does instead is
7185 blame God when he says "...for the **LORD refuseth**
7186 *to give me leave to go with you*". This means that if
7187 God didn't hinder him to go physically, he would
7188 do so, even knowing that it was against God's
7189 desire.

7190 In verse 18, instead of saying, "I do not want to
7191 go with you because God told me not to go the first

7192 time, what he says is: “***I cannot*** go beyond the
7193 word of the LORD my God,” it is to say, that if he
7194 could do so, he would do it even if God didn’t like
7195 it.

7196 In verse 19 he asks God again in spite of the fact
7197 that he knew God’s will. With that attitude he
7198 demonstrates that he preferred Balak’s idea, and
7199 offering of gifts instead of God’s, who was the one
7200 who gave him power thanks to which Balak
7201 searched for him in order to offer him gifts.

7202 Finally inverse 38, as if justifying himself before
7203 Balak he says, “*I am come unto thee; have I now*
7204 *any power at all to say anything?*” It was logical
7205 that if Balak was calling on him to curse the nation,
7206 the most sensible thing to do was not to go to Balak,
7207 in order to not do before him what he did not want
7208 to be done. But Balaam went with the hope of being
7209 able to do something Balak wanted and God did
7210 not. He did so at last.

7211 Because of that perverse attitude shown by
7212 Balaam, is why the angel of God, who is in reality
7213 who is dealing with this prophet, is infuriated when
7214 he goes. He lets him go, but seeing that he goes
7215 happily, he is infuriated. Balaam does not curse the
7216 nation, because God does not let him; he does not
7217 do it physically, but in his heart there are desires of
7218 harming God’s people. That is why **he does not**
7219 **physically curse Israel with his mouth, but in**
7220 **using a subterfuge, he harmed them. How?**

7221 Given that God did **not** specifically prohibit him
7222 to advise against Israel, he takes advantage of that
7223 and hands them over to the Medianites. **It is**
7224 **Balaam who shows the Medianites that if the**
7225 **people of God sinned, God would take away his**
7226 **protection and they could defeat them.**
7227 Therefore, the best strategy that Balaam could use

7228 against the nation of God was to throw them
7229 Medianite and Moabite women as bait, in order to
7230 make them fornicate and worship their idols.

7231

7232 “¹ And Israel abode in Shittim, **and the**
7233 **people began to commit whoredom with the**
7234 **daughters of Moab.** ² And they called the
7235 people unto the sacrifices of their gods, and
7236 the people did eat, and bowed down to their
7237 gods. ³ And Israel joined himself unto
7238 Baalpeor; and the anger of the LORD was
7239 kindled against Israel” (Nm 25:1-3)

7240

7241 “¹⁵ And Moses said unto them: Have ye
7242 saved all the women alive? ¹⁶ **Behold, these**
7243 **caused the children of Israel, through the**
7244 **counsel of Balaam, to commit trespass**
7245 **against the LORD in the matter of Peor, and**
7246 **there was a plague among the congregation**
7247 **of the LORD.”** (Nm 31:15-16)

7248

7249 **The case of Samson is very instructive.** The
7250 liberating work of this judge was cut short because
7251 Satan baited him with a woman whom he (Satan)
7252 controlled, even though she was Jewish from the
7253 tribe of Dan. Throughout Samson's life we see that
7254 his weakness was women and that is where the
7255 enemy chose to attack him.

7256 In spite of the thousands of years that have
7257 transpired since then, this continues to be a tactic to
7258 follow, on the part of the enemies of God with the
7259 chosen by God: **Satan still sends the women he**
7260 **controls to the people of God so that they sin and**
7261 **find themselves without divine protection and**
7262 **then overcome them.** Satan sends the people of

7263 God, women of flesh and bones or the ones from
7264 television, magazines and movies.

7265 **In short**, Balaam did not do physically (because
7266 he couldn't) what God prohibited, but he found all
7267 the possible means so that he would go against what
7268 he knew was the will of God, if physically he could
7269 do so. It is good to note that Balaam remained with
7270 the Medianites instead of going home, that is why
7271 when Israel went to war with the Medianites,
7272 among the most notable dead was Balaam.

7273
7274 *“And they slew the kings of Midian, beside*
7275 *the rest of them that were slain; namely, Evi,*
7276 *and Rekem, and Zur, and Hur, and Reba, five*
7277 *kings of Midian; **Balaam also the son of Beor***
7278 *they slew with the sword.”* (Nm 31:8)

7279
7280 It is good to know the tactic invented by Balaam,
7281 not only to avoid it in our daily life, but also to
7282 understand what is said in Revelation 2:14, in the
7283 letter to the angel of Pergamos.

7284
7285 *“But I have a few things against thee,*
7286 *because thou hast there them that hold the*
7287 *doctrine of Balaam, who taught Balac to cast*
7288 *a stumbling block before the children of*
7289 *Israel, to eat things sacrificed unto idols, and*
7290 *to commit fornication.”* (Rev 2:14)

7291
7292 **The danger of a pact with the unfaithful is seen**
7293 **throughout Scripture. Special emphasis is in**
7294 **marriage.** What is said by Malachi is very clear.
7295 Let's see.

7296 In this passage, those that marry persons not of
7297 the faith are censured and threatened.

7298

*“**11** Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for **Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.**
12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.”*

(Mlch 2:11-12)

This doctrine, in which it is advised that one not marry one of another faith and even prohibit marriages of that type, is found throughout the Old and New Testament, let's see below.

*“15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, **and thou eat of his sacrifice;** 16 **and thou take of their daughters unto thy sons,** and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.” (Ex 34:15-16)*

“3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods; so will the anger of the LORD be kindled against you, and destroy thee suddenly.” (Dt 7:3-4)

(Dt 7:3-4)

The clearest example in the New Testament is not to bind ourselves with non-believers. This

7335 advice is wise, but many mystify it, exaggerate it or
7336 distort it. A Christian should not unite himself with a
7337 non-Christian in matters that require “unanimity”, or
7338 require religious decisions of importance; in matters
7339 that bind our destiny from one to the other; or in
7340 matters that compromise our honest behavior in the
7341 future, or that require a reciprocity that could turn
7342 out undesirably, or gratitude that is subjugating.

7343 This does not mean we should behave like
7344 Pharisees: “away from me, I am more saintly than
7345 you”. A Christian can and should mix with all those
7346 with which normal activities of life lead him to be
7347 with.
7348

7349 “¹⁴ *Be ye not unequally yoked together with*
7350 *unbelievers: for what fellowship hath*
7351 *righteousness with unrighteousness? And*
7352 *what communion hath light with darkness? ¹⁵*
7353 *And what concord hath Christ with Belial? Or*
7354 *what part hath he that believeth with an*
7355 *infidel?” (II Co 6:14-15)*
7356

7357 In many occasions, Christians commit the error of
7358 isolating themselves, possibly more because of
7359 cowardice or lack of strong convictions, than to
7360 follow this advice. However, although they isolate
7361 themselves from the “world”, they continue to
7362 enjoy from that “world”, because I do not see that
7363 isolation leads them to sanctification, but instead to
7364 change the type of sin or the manner of committing
7365 it.

7366 They isolate themselves from the contact with the
7367 non-believers which do not suit them, but with
7368 those who bring them some material benefit they
7369 have no problem binding themselves with: solvent
7370 dealers, influential persons, heads of their

7371 companies, etc.. Sadly, in these cases, if these
7372 acquaintances are bothered by the gospel because
7373 they are atheists or Catholics, they try to show
7374 themselves as kind, pretending that we are all
7375 correct as long as we are sincere. Other times they
7376 do so trying to diminish the importance of religious
7377 differences or hiding their faith, or avoiding the
7378 subject when in reality the circumstances are proper
7379 for testimony and preaching.

7380 They do not want to join with the unbelievers,
7381 taking hold of that verse, but accept from them great
7382 favors which place them, wanting to or not, and
7383 even if they think the contrary, in a position of
7384 subjugation, at least in the moral sense. It is not I
7385 who says this; it is stated by Moses in Exodus 23:8
7386 and Deuteronomy 16:19. This way we see no
7387 harmony in the attitude toward some non-believers
7388 as opposed to the attitude towards others; it also
7389 does not harmonize the obedience to a verse with
7390 the disobedience to others. Consequently, it is not
7391 the result of profound convictions, but of superficial
7392 ideas that do not have any connection with the
7393 gospel.

7394
7395 *“And thou shalt take no gift; for the gift*
7396 *blindeth the wise, and perverteth the words of*
7397 *the righteous.”* (Ex 23:8)

7398
7399 *“Thou shalt not wrest judgment; thou shalt*
7400 *not respect persons, neither take a gift; for a*
7401 *gift doth blind the eyes of the wise, and*
7402 *pervert the words of the righteous.”*
7403 (Dt 16:19)

7404
7405 Where we most wisely consider this advice is at
7406 the time in which we tie our destiny to the other

7407 person, above all in marriage, but also in political
7408 adventures, military or commercial. This does not
7409 mean that a Christian cannot join with a non-
7410 believer for the latter things. What Paul is saying is
7411 not to bind ourselves as in **a yoke**; in other words in
7412 a way that our destiny or actions become subjected
7413 to each other

7414 However, if there are laws that guarantee our
7415 independence of opinions and actions, or the
7416 honesty of the joined adventure, we have nothing to
7417 fear. In a business in which our partner pretends to
7418 rob a client or the IRS, we have the guarantee that
7419 the law will back up our actions. Maybe national
7420 laws or interior norms or Bylaws of the business
7421 that were established when we enacted and signed
7422 the documents which made us partners in the same
7423 organization.

7424 The same can be said of political activities,
7425 military or any other. As long as the norms of
7426 conduct of an association are written and **in reality**
7427 **are feasible for us to choose that they be put into**
7428 **practice, a yoke does not exist** that will prevent us,
7429 or better still, will recommend that we not bind
7430 ourselves with non-believers. Now, if written norms
7431 do not exist, are very complicated, are not current,
7432 **or** the power to enforce them is not in our hands,
7433 etc., association with non-believers is not
7434 recommended. It would be as in being in a yoke
7435 with them.

7436 **Marriage, by its intimate and private nature, is**
7437 **one of those associations whose laws we**
7438 **commonly cannot in practice demand its**
7439 **fulfillment, or we do so at the cost of great**
7440 **sacrifice and suffering.** That is why I would say
7441 that it is the only association in and of itself, and

7442 due to its characteristics, that can never be with the
7443 non-believer.

7444 Our profound convictions and our hardening of
7445 character, can help us greatly to reach our goals in
7446 those associations with non-believers, even if laws
7447 do not exist or their obedience could not easily be
7448 required, but we always run the risk that it will be
7449 through having bitterness and much conflict

7450 The most important of all this is that having in
7451 mind celestial dynamics, we realize that in those
7452 associations which are out of our control, we
7453 provide our spiritual enemy an ease, a beach head
7454 for his incursion in our lives. Let us remember the
7455 example of the two cities in page 198. Whoever
7456 finds himself in that position should pray to God
7457 with respect to that weakness in defense of his
7458 spiritual territory, in order for Him to prohibit the
7459 enemy to use that launching point against us.

7460 *

7461

7462

7463 **A second method is making us believe that the**
7464 **consequences of our sins are just “trials”**

7465 God tried men of the caliber of Job; the Lord would
7466 not bother himself to try men like me, who would
7467 disappoint him. Job was a man worthy of being tried,
7468 that is why God used him to embarrass Satan.

7469 **God does not try his creatures in order for**
7470 **Him to know how they are, but so that other**
7471 **creatures know it.** There are some who believe that
7472 the bad things that can happen to a human are
7473 “trials”, so that God may know how we would react
7474 under certain circumstances. There is no such thing.
7475 When God permits trials, it is to inform others of
7476 our reactions. The best case in which to study this
7477 issue is with Job. This man was not put to the test so

7478 that God would know how he would react; God
7479 knew that beforehand. Job was tried in order to
7480 demonstrate to Satan how creatures that were of a
7481 lower category than an angel, were obedient and
7482 grateful with God even in adverse circumstances.
7483 God allowed the trial that Job suffered, in order to
7484 demonstrate Job's loyalty to God in spite of what he
7485 was going through.

7486 Satan is a creature that in spite of having had
7487 greatness and privileges rebelled against God,
7488 because he wanted even more. That is why God,
7489 who knew perfectly well how Job was going to
7490 react, allowed Satan to deprive him of all he had. I
7491 say that God knew how Job was going to react,
7492 because in 1:8, when God speaks with Satan about
7493 Job, says there was none like him in the Earth, that
7494 he is his servant and that he was a perfect and
7495 upright man, fearful of God and eschew evil. **If**
7496 **God thought that way about Job, it is evident**
7497 **that he was not trying to see how Job was,** but he
7498 was using Job to give a lesson in fidelity to Satan.
7499 God used Job to demonstrate how a creature of
7500 lesser level than Satan, was capable of continuing
7501 his faithfulness even if everything he had was taken
7502 from him and even if he suffered a bitter ailment.

7503 **It was a great honor to Job to have been able**
7504 **to serve God in order to show Satan a lesson in**
7505 **loyalty.** The trial was the hardest ever known, but
7506 the honor of having served God in this matter, is the
7507 greatest reward a man could obtain.

7508
7509 *"6 Now there was a day when the sons of*
7510 *God came to present themselves before the*
7511 *LORD, and Satan came also among them. 7*
7512 *And the LORD said unto Satan: Whence*
7513 *comest thou? Then Satan answered the*

7514 *LORD, and said: From going to and fro in the*
7515 *Earth, and from walking up and down in it. 8*
7516 *And the LORD said unto Satan: Hast thou*
7517 *considered my servant Job, that there is*
7518 *none like him in the Earth, a perfect and an*
7519 *upright man, one that feareth God, and*
7520 *escheweth evil?*
7521 *9 Then Satan answered the LORD, and said:*
7522 *Doth Job fear God for nought? 10 Hast not*
7523 *thou made an hedge about him, and about his*
7524 *house, and about all that he hath on every*
7525 *side? Thou hast blessed the work of his hands,*
7526 *and his substance is increased in the land. 11*
7527 *But put forth thine hand now, and touch all*
7528 *that he hath, and he will curse thee to thy*
7529 *face.*
7530 *12 And the LORD said unto Satan: Behold,*
7531 *all that he hath is in thy power; only upon*
7532 *himself put not forth thine hand. So Satan*
7533 *went forth from the presence of the LORD.”*
7534 *(Job 1:6-12)*

7535
7536 **God never needs to try a person with the**
7537 **objective of knowing who that person is.** He
7538 knows how it is and how each person is going to
7539 react. When God allows a trial over a human it is to
7540 prove to others how that person behaves in that trial.
7541 **Some believers, erroneously, call them “trials”**
7542 **to the logical consequences of their sins and**
7543 **errors.** God is not sending “trials” to these people,
7544 they are too weak for that and if that were so, they
7545 would shatter. They are suffering the consequences
7546 of their actions. God only permits that type of trial
7547 in persons with the quality of Job because He
7548 knows that those that do not possess that quality
7549 will make him look bad if he tries them.

7550 **Remember, do not confuse the consequences**
7551 **of your sins and errors with trials like Job's,**
7552 unless God can say that there is none like you in the
7553 Earth, because you are perfect, righteous, fearful of
7554 God and apart from evil. If you are not of that
7555 caliber, don't flatter yourself believing that your
7556 sorrows are trials. Avoid becoming vain.

7557 **True trials come from serving Christ**
7558 **knowingly.** There are many believers that suffer the
7559 consequences of their sins, errors and insensibilities,
7560 but they take comfort in saying "they are trials"
7561 God gives them. Upon saying something so
7562 pointless the only thing they gain is to deceive
7563 themselves and all of those to whom they say it to.

7564 **The trials that Peter refers to in the following**
7565 **passage originate because of our honest, sensible**
7566 **and appropriate service to Christ not our**
7567 **stupidities, mistakes, sins or superstitions.** True
7568 trials are bad things that occur for doing the right
7569 thing in the eyes of God, like when Paul was
7570 whipped in Philippi for casting a demon from a
7571 young slave woman, or when he was stoned for
7572 preaching the gospel. That the true trials come from
7573 serving God, is manifested in the fact that in verse
7574 14 of the passage in question what is said is "*If ye*
7575 *be reproached for the name of Christ...*"; it is to say
7576 that true trials come as a consequence of the name
7577 of Christ.

7578
7579 *"¹² Beloved, think it not strange concerning*
7580 *the fiery trial which is to try you, as though*
7581 *some strange thing happened unto you: ¹³ but*
7582 *rejoice, inasmuch as ye are partakers of*
7583 *Christ's sufferings; that, when his glory shall*
7584 *be revealed, ye may be glad also with*
7585 *exceeding joy. ¹⁴ If ye be reproached for the*

7586 ***name of Christ**, happy are ye; for the spirit of*
7587 *glory and of God resteth upon you. On their*
7588 *part he is evil spoken of, but on your part he*
7589 *is glorified. 15 But let **none of you suffer as a***
7590 ***murderer, or as a thief, or as an evildoer, or***
7591 ***as a busybody in other men's matters.** 16 Yet*
7592 ***if any man suffer as a Christian**, let him not*
7593 *be ashamed; but let him glorify God on this*
7594 *behalf.” (IP 4:12-16)*

7595
7596 What I said previously is further confirmed in
7597 verse 15, upon saying that none should endure as a
7598 murderer, thief, etc.; reaffirming in 16 when it says
7599 “Yet when any man suffer as a Christian...”. It is
7600 clearly shown that what Peter was referring to is not
7601 what many today call “trials”, but the real trial
7602 which originates in the correct service to God.

7603 **If a Christian knocks on a neighbor’s door at**
7604 **five in the morning to preach the gospel and the**
7605 **neighbor slaps him**, do not say that this is a “trial”,
7606 because this is merely a consequence of his
7607 stupidity.

7608 Others go through life drunk and at the age of
7609 fifty convert to Christ and don’t drink anymore.
7610 Later they get cirrhosis and say that it is a “trial”.
7611 These are not trials; they are a consequence of your
7612 past sin. Others have beliefs that are not based on
7613 the Bible, but pseudo-Christian superstitions. For
7614 example, they believe that if they carry the Bible
7615 with them, they will be protected from all harm as if
7616 the book were an amulet. They later go towards an
7617 evidently harmful place with the Bible in their
7618 hands and when something that was bound to
7619 happen to them occurs, say that these are “trials”

7620 True trials always occur due to our service to God
7621 in the correct form, not due to our stupidity, sins,
7622 mistakes, false beliefs, etc..

7623 **It is human foolishness that cannot, or better**
7624 **yet, does not want to link the sufferings of life**
7625 **with the sins that are committed.**

7626 **A Christian wanting to continue in a sin he**
7627 **likes, without losing his salvation,** sometimes
7628 deceives himself by pretending that he does not
7629 believe that what he is doing is sin; and refusing to
7630 admit that there is a connection between what he is
7631 going through and his sin. If he admitted that link, it
7632 would convince him that God is telling him that
7633 what he is doing is sin; and then continue to sin
7634 although the divine message, could cost him his
7635 salvation, which he does not want to lose. That's
7636 why he doesn't admit that linkage and refuse to
7637 believe that doctrine.

7638 They try make believe on the one hand that they
7639 are doing right, and don't do anything that would
7640 cause them their suffering; and on the other hand,
7641 that they are suffering inexplicably and
7642 mysteriously bitter sorrows "to try" them.

7643 *

7644

7645

7646 **A third method is make us conceive a false**
7647 **concept of love**

7648 **Why does Hell exist and why does it have to**
7649 **exist?** One day, a man who was a believer received
7650 a visit from a friend who challenged the existence
7651 of Hell, saying that God was a being of love and
7652 could not be able to send his creatures to Hell. After
7653 a long time of theological explanations that the
7654 friend did not want to understand nor admit, the
7655 believer says to his friend, "I am going to tell you a

7656 story, after which you will justify the existence of
7657 Hell and you will understand that although it
7658 doesn't seem that way, it is an act of love.

7659 **A few centuries ago, an Arab sheikh**, who was
7660 extraordinarily wealthy, came up with the idea of
7661 traveling around the world with all his wives, sons,
7662 daughters, grandchildren, sons-in-law, daughters-in-
7663 law, nieces, nephews, other family members,
7664 friends and his servants. He bought himself a
7665 sailboat, as was common in that time, put all his
7666 wealth into the boat, hired highly trained seamen,
7667 and took his women, all his family members and set
7668 sail as soon as he could.

7669 They visited many places, and where ever he
7670 arrived, the sheikh spent generously, spending on
7671 his own and the seamen, in whatever they wanted.
7672 Pretty soon, the seamen realized that the sheikh
7673 carried great wealth on the ship and conspired to
7674 keep the wealth. Some thought about stealing the
7675 arms that the sheikh and his servants had in one of
7676 the cabins and kill them all, but others who were
7677 grateful for the way the sheikh had treated them and
7678 for the way he had lavished his riches upon them
7679 convinced the others to only abandon them on a
7680 deserted island.

7681 The seamen took over the arms, and placed the
7682 sheikh and his companions on various boats that the
7683 ship had and left them near two paradise-like
7684 islands in the middle of the Pacific Ocean. The most
7685 thankful of those thieves, gave the sheikh food for
7686 one month, all the tools that were in the boat and
7687 personally **to the sheikh a small amount of**
7688 **weapons in his boat**, telling him that if he dared to
7689 use the weapons against them they would strike
7690 from their boat and end them all.

7691 Finding himself stripped of his wealth, but with
7692 his life and the life of his own unscathed opted to
7693 row to the nearest island. Once there, he gave his
7694 weapons to his most trustworthy relatives and
7695 servants and kept two pistols for himself.

7696 In the beginning, everything went well, everyone
7697 worked to survive. The first thing was to find a
7698 source of water; immediately thereafter find
7699 nutrition in the wild, later utilize the fishing gear
7700 and to place traps for birds and earthly animals in
7701 order to provide meat. Later they took tools to build
7702 huts and to prepare the soil for planting. After a few
7703 months, they had assured their livelihood and the
7704 sheikh began to give out other jobs in order to
7705 improve the quality of life of all.

7706 **But, all was not as before.** There were those
7707 who did not carry out their work, others began to
7708 **steal from their family members** what they had
7709 obtained through their efforts. **Others began to**
7710 **speak against the sheikh and wanted to replace**
7711 **him,** which they would have done if it weren't for
7712 the fact that he had kept his weapons and six or
7713 eight of his most trustworthy sons and servants were
7714 armed. **Including some of his many children**
7715 **began to speak negatively of their father,** they did
7716 not work, some of them even raped some of their
7717 family members, killed one of their half brothers,
7718 etc..

7719 **Observing what was happening, the sheikh**
7720 **spoke to their hearts,** explaining how in order to
7721 live happily they had to have certain norms of
7722 conduct. He began to place rules in order to avoid
7723 their injustices, but most did not obey them. Due to
7724 the fact that the worst of them lived off the efforts
7725 of the others, by way of threats and violence, most
7726 of them became discouraged and didn't work or

7727 fulfill their obligations. Why work, when later, they
7728 would be robbed of what they had.

7729 The sheikh observed the worst of them and one
7730 night, with the help of his trusted servants and a few
7731 of his children which had not become spoiled, all
7732 armed, took six or eight of the most perverse of the
7733 lot and tied them up. The following morning, he set
7734 them out by boat, guarded, towards another island
7735 which separated them by a few miles through shark
7736 infested waters. Upon arriving, they were left in that
7737 paradise like island, left them there with some tools
7738 and some food, and the trusted ones went back to
7739 the other island, with their boats.

7740 **Then the sheikh gathered the ones that were**
7741 **left and told them that those who continued their**
7742 **behavior and proceed as those being already**
7743 **condemned would suffer the same fate.** In the
7744 beginning, fear held them all back, but as time
7745 passed, many returned to their bad inclinations.
7746 Some wounded their family members or killed
7747 them, others robbed them, and others raped their
7748 family members.

7749 **The sheikh once again banished the worst to**
7750 **the other Paradise like island.** This happened
7751 various times until finally after having to banish
7752 some of his own sons and daughters, several family
7753 members and many of his servants, he expelled
7754 from the island where he was all of those who
7755 would not behave properly. **It was painful for the**
7756 **sheikh to banish some of his children and family**
7757 **members, but it was much more painful for him**
7758 and the others to see how the others trampled over
7759 them and even murdered his other children and
7760 family members, without having what he said be of
7761 any value, and what he did to make them change
7762 their ways.

7763 Every time he sent a new group to the other
7764 paradise-like island, upon returning, **his faithful**
7765 **ones told him how in the other island the**
7766 **situation was frightening; they live in a real hell.**
7767 No one wanted to work, some attacked others
7768 without pity, they suffered hunger and need, but no
7769 one worked, because the others robbed whatever
7770 they gained.

7771 As time passed, the sheikh's island prospered,
7772 and in it they lived safely, with abundance and
7773 happiness. **In the other island, life was hell.** One
7774 time, one of the good sons said to his father,
7775 "Father, do you realize that you have sent our
7776 brothers, sister and other members of the family to
7777 live in hell?" To which his father lovingly replied,
7778 "**No my son, the only thing I did was separate the**
7779 **bad from the good. I sent them to an island**
7780 **which was like paradise; they are the ones that**
7781 **have formed a living hell.** If I had not sent them
7782 there, all my sons, all my daughters, all the
7783 members of my family and all my servants,
7784 including you and I, **would be living in hell; we**
7785 **would be suffering unjustly and unnecessarily**
7786 **because of their behavior."**

7787 It is true, that **a false concept of love** will make
7788 all suffer. By not causing the suffering among the
7789 bad ones, the good ones would be suffering.

7790 *

7791

7792

7793 **A fourth method is to make us believe false**
7794 **doctrines as if they were Biblical**

7795 In a wrongful eagerness to "gain souls", there are
7796 some believers that lower the standard of behavior
7797 and morality that should be established by the
7798 Church. They do not reprimand what should be

7799 reprimanded. They justify those who do wrong so
7800 that they do not leave and continue to cooperate
7801 financially. They permit in the Church, those that
7802 the New Testament says should be advised to
7803 repent, and that if they don't they have to be left
7804 outside of the Church.

7805 **I know a case of a Church where a confessed**
7806 **and public homosexual was in the choir.** Neither
7807 the pastor, nor the deacons, nor the sheep, nor the
7808 choir members did anything to remedy the situation.
7809 The issue was remedied, but not because the pastor,
7810 deacons or members made a Biblical decision, but
7811 because the members of the choir found out that the
7812 man had AIDS and some people threatened to leave
7813 the choir if the homosexual did not leave. **They**
7814 **confused their duty to preach the gospel to the**
7815 **sinner with the tolerance of the sin within the**
7816 **Church.** Or perhaps they didn't want to lose one
7817 who donated, or feared the criticism of the world. A
7818 homosexual or public sinner could be allowed to sit
7819 in the pews to listen to the sermon, but not to
7820 represent the church in any way.

7821 **Many like to listen to sermons and assist**
7822 **churches that tell them that they can continue**
7823 **being vile and degenerate, without losing their**
7824 **salvation because we are under grace.**

7825 That is why many pastors and congregations like
7826 the one mentioned, permit corruption in the church
7827 with the hope of seating more donors in their pews.

7828
7829 **Another erroneous doctrine that is used by the**
7830 **spiritual enemies is to make a Christian believe**
7831 **that because he is under grace, they can do what**
7832 **they want and eat what they want and it would**
7833 **not be a sin.** The distortion of some passages is used
7834 for this; but that is not what I am going to discuss

7835 here, but I am going to limit myself to prove tangibly
7836 and reliably, that Christians should not eat food
7837 which is sacrificed to idols.

7838 Some brethren have asked me why I say that a
7839 believer should not eat food that is sacrificed to
7840 idols. They believe that Saint Paul changed the rules
7841 of faith and Christianity on his own, permitting us
7842 to eat anything. They believe that, but it wasn't like
7843 that.

7844 In this section, I will present to you proof that to
7845 **eat food that is sacrificed to gods is a sin of**
7846 **idolatry**. It is necessary to clarify this error, because
7847 many unknowingly introduce into their churches the
7848 sin of idolatry, upon their eating, authorizing others
7849 to eat or simply teaching such an error. All errors in
7850 a Church diminish the possibility to reach holiness.

7851 Before starting, we should remember that **we are**
7852 **Christians and not Saintpaulians**. Let us not treat
7853 Saint Paul as Catholicism treats the Virgin Mary.
7854 Neither of the two would want us to treat them as
7855 vice-Christ. Saint Paul was one of the great
7856 apostles, **not the only one**. **The other apostles who**
7857 **wrote in the Bible were men that were just as**
7858 **inspired as Paul; the Holy Spirit is the one who**
7859 **guided them all**. If Paul seems to say something
7860 and the other apostles and prophets say the
7861 opposite, it is time to try to understand what Saint
7862 Paul in reality is trying to say, or in what context he
7863 says such a thing. **The Holy Spirit does not**
7864 **contradict himself inspiring Saint Paul a**
7865 **commandment and the apostles just the**
7866 **contrary**.

7867 Paul is famous for his knowledge and wisdom,
7868 but also **for speaking in a way that not everyone**
7869 **would understand correctly**. He was used to
7870 speaking with a great amount of hyperboles and we

7871 should be on guard against the possibility of
7872 misunderstanding him. Precisely, **another apostle,**
7873 **inspired by the Holy Spirit as well,** an apostle as
7874 important as Paul, wrote in II Peter 3:15-17 a
7875 warning against the writings of Paul, so that the
7876 Christians that read it were not confused. Let's see
7877 what it was that **the apostle Peter,** inspired by the
7878 Holy Spirit, warned us about, and let us follow his
7879 advice.

7880
7881 *“¹⁵ And account that the longsuffering of our*
7882 *Lord is salvation; even as our beloved*
7883 *brother Paul also according to the wisdom*
7884 *given unto him hath written unto you; ¹⁶ as*
7885 *also in all his epistles, speaking in them of*
7886 *these things; in which are some things hard*
7887 *to be understood, which they that are*
7888 *unlearned and unstable wrest, as they do*
7889 *also the other scriptures, unto their own*
7890 *destruction. ¹⁷ Ye therefore, beloved, seeing*
7891 *ye know these things before, beware lest ye*
7892 *also, being led away with the error of the*
7893 *wicked, fall from your own steadfastness.”*
7894 (II P 3:15-17)

7895
7896 In this passage, Peter warns his brothers to be
7897 careful when they read the epistles of Saint Paul,
7898 because they may misunderstand what he is really
7899 saying. This is the only warning of this type in the
7900 entire Bible, in which an author alerts over another
7901 author. It is wise and prudent then to pay attention.
7902 Only in the case of Saint Paul is this warning, by
7903 inspiration of the Holy Spirit.

7904 The brothers that believe that a Christian can eat
7905 what is sacrificed to idols base their beliefs on what
7906 Saint Paul said in I Cor 8:1-8. Let's read.

7907
7908 *“¹ Now as touching things offered unto idols,*
7909 *we know that we all have knowledge.*
7910 *Knowledge puffeth up, but charity*
7911 *edifieth.....⁴ As concerning therefore the*
7912 *eating of those things that are offered in*
7913 *sacrifice unto idols, we know that an idol is*
7914 *nothing in the world, and that there is none*
7915 *other God but one...⁷ Howbeit there is not in*
7916 *every man that knowledge, for some with*
7917 *conscience of the idol unto this hour eat it as*
7918 *a thing offered unto an idol; and their*
7919 *conscience being weak is defiled. ⁸ But meat*
7920 *commendeth us not to God, for neither, if we*
7921 *eat, are we the better; neither, if we eat not,*
7922 *are we the worse.” (I Co 8:1-8 Abbreviated)*

7923
7924 **If we only read this passage and not the entire**
7925 **Scripture,** we could erroneously believe that Saint
7926 Paul is amending the page to all the other apostles,
7927 as well as refuting the Holy Spirit’s inspirations in
7928 the writing of all the other Biblical writers. It is to
7929 say, that we would have to think that Saint Paul is
7930 authorizing us to do what the others prohibited.

7931 **Our brother Paul never wanted to be the**
7932 **“Pope” of Christianity,** nor the “self-anointed”
7933 one, whose word annuls all others, including the
7934 word of God, as the Catholicism do. **Paul never**
7935 **intended to become “Pope” and we should not**
7936 **convert him into a “Pope”.**

7937 If we read further, in I Corinthians 10:14-21, we
7938 shall see that it is Paul himself, of whom it is said
7939 authorized us to eat what is sacrificed to idols, who
7940 say the opposite. Let us read.

7941

7942 “¹⁴ Wherefore, my dearly beloved, flee from
7943 idolatry. ¹⁵ I speak as to wise men; judge ye
7944 what I say. ¹⁶ The cup of blessing which we
7945 bless, is it not the communion of the blood of
7946 Christ? The bread which we break, is it not
7947 the communion of the body of Christ? ¹⁷ For
7948 we being many are one bread, and one body;
7949 for we are all partakers of that one bread. ¹⁸
7950 Behold Israel after the flesh: are not they
7951 which eat of the sacrifices partakers of the
7952 altar? ¹⁹ What say I then? That the idol is any
7953 thing, or that which is offered in sacrifice to
7954 idols is any thing? ²⁰ But I say, that the things
7955 which the Gentiles sacrifice, they sacrifice to
7956 devils, and not to God; and I would not that
7957 ye should have fellowship with devils. ²¹ Ye
7958 cannot drink the cup of the Lord, and the
7959 cup of devils; ye cannot be partakers of the
7960 Lord's table, and of the table of devils.”

7961 (I Corinthians 10:14-21)

7962
7963 As we can see, Paul warns us that **in the same**
7964 **way as sharing the bread and wine makes us one**
7965 **with the Lord, sharing the table with demons**
7966 **makes us one with the demons.** Paul also affirms
7967 in verse 21 that if we participate in the same table as
7968 demons, we cannot participate in the table of the
7969 Lord. Clearer still, in the same epistle in which Paul
7970 seems to want to say that we can eat of the food
7971 sacrificed to idols, also tells us that we should not
7972 participate in what is sacrificed to idols.

7973 Which of Paul's two affirmations should we obey,
7974 the first or the second? **To my way of seeing, we**
7975 **should obey that commandment that is in**
7976 **agreement with the entire Bible and the rest of**
7977 **the Apostles.** That is why we should read the entire

7978 Bible, without skipping over any section. It is not a
7979 good idea to read a passage here and a verse there,
7980 in order to form a true and solid doctrine. Thanks to
7981 reading the entire Bible, we can find the explanation
7982 of an obscure passage in another book of the Bible
7983 or even in the same book, as in this case.

7984 However, the most interesting thing is not only
7985 Paul who contradicts what some suppose is his
7986 commandment. **Other apostles as good and as**
7987 **inspired by the Holy Spirit as Paul, also**
7988 **contradict what it seems he says in his first**
7989 **affirmation.** These apostles assure us that eating
7990 what is sacrificed to idols is a sin. Let us read in
7991 Acts 15:28-29.

7992
7993 *““²⁸ For it seemed good to the Holy Ghost,*
7994 *and to us, to lay upon you no greater burden*
7995 *than these necessary things: ²⁹ that ye*
7996 *abstain from meats offered to idols, and*
7997 *from blood, and from things strangled, and*
7998 *from fornication; from which if ye keep*
7999 *yourselves, ye shall do well. Fare ye well”*
8000 (Acts 15:28-29)

8001
8002 If we read this chapter from the beginning we see
8003 that in verse 28, the pronoun “we” refers to the
8004 apostles and the elders of the Church. **All those**
8005 **pillars of the church say that Christians should**
8006 **abstain from eating foods sacrificed to idols.**
8007 This alone should be sufficient to think that what
8008 Paul wants to say in his first affirmation, is not what
8009 at first appears. Therefore, we should **not** accept the
8010 idea that Christians can eat what is sacrificed to
8011 idols as Christian doctrine, because Paul says so.
8012 But, there is even more.

The same Apostle Paul was participating in the council, together with the other apostles and elders and approved what was agreed in Acts 15:25. Let us see.

“It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.”
(Acts 15:25)

If Paul was in a meeting of the pillars of the Church and approved what was ordered, and even was a messenger of that doctrine, then it is logical to think that what he said in I Corinthians 8, which apparently authorizes the consumption of pagan sacrifices, has to have another meaning. **Paul was not going to have a personal gospel while the twelve Apostles and the Holy Spirit have another, different gospel.**

In effect, above all that is alleged here up to this point, is the fact that verse 28 tells us that **the Holy Spirit approved what the Apostles agreed upon in reference to practicing abstinence with respect to what is sacrificed to idols.** Were more acts and truths necessary in order to convince us that Christians should not eat what is sacrificed to idols? I think nothing else is necessary, but permit me to demonstrate the last two arguments; let us now see what Jesus Christ **personally** thinks about this matter. Let us read from two of the letters that Jesus sends to the seven churches in Asia.

*“But I have a few things against thee, because thou hast there them that hold **the doctrine of Balaam**, who taught Balac to cast a stumblingblock before the children of Israel,*

8049 *to eat things sacrificed unto idols, and to*
8050 *commit fornication.”* (Rev 2:14)
8051

8052 In this passage we see that Jesus sends a letter to
8053 the person in charge of the church that was in
8054 Pergamos. He says he is disgusted because the
8055 person in charge of the church has people with the
8056 **same doctrine as Balaam. This doctrine was**
8057 **scandalous because it consisted of teachings that**
8058 **told the servants of God to eat the things that are**
8059 **sacrificed to idols.** Is it clear that eating what is
8060 sacrificed to idols is considered a sin by God? Of
8061 course it is! It is Jesus himself who says so! Let us
8062 see what Christ says to the person in charge of the
8063 church at Thyatira.

8064
8065 *“Notwithstanding I have a few things against*
8066 *thee, because thou sufferest that woman*
8067 ***Jezebel**, which calleth herself a prophetess, to*
8068 *teach and to seduce my servants to commit*
8069 *fornication, and to eat things sacrificed unto*
8070 *idols.”* (Rev 2:20)
8071

8072 As we can note, Jesus calls those that teach the
8073 doctrine of eating what is sacrificed to idols
8074 repulsive names: these are “**Jezebel**” and
8075 “**Balaam**”. Both are names of persons who have
8076 diverted the servants of God from the sacred
8077 doctrines, from Christian principles. In both cases,
8078 Jesus condemns those who teach the doctrine that it
8079 is permissible to eat from the sacrifice of idols.

8080 **Jesus does not speak here of a supposed**
8081 **“Christian liberty” or “Christian freedom” in**
8082 **order to allow each to do what they please, or**
8083 **what he “feels” the Spirit is revealing, or leading**
8084 **him to. Jesus talks about what he knows to be sin,**

8085 even if Saint Paul seems to say it is not a sin,
8086 something which in reality he is not saying. Let us
8087 remember that we **are Christians, not**
8088 **Saintpaulians.**

8089 Now, if Saint Paul does not have the authority to
8090 change rules and doctrines with the purpose of
8091 allowing Christians to eat what is sacrificed to idols,
8092 then, what was he trying to say in his first
8093 affirmation?

8094 **I imagine, I can't prove it,** but I believe that
8095 Paul was trying to ease the anxiety of some of the
8096 Christians in Corinth, who unknowingly had eaten
8097 food sacrificed to idols. Or perhaps it was problems
8098 of the conscience that some had for having eaten
8099 before their conversion, from the food that was
8100 sacrificed to pagan gods. Perhaps those brethren
8101 thought that they were condemned for having eaten
8102 such food unknowingly or suffered because they
8103 thought they had sinned against God.

8104 I believe that because of the way in which Paul
8105 speaks to them saying...*"...We know that an idol is*
8106 *nothing in the world, and that there is none other*
8107 *God but one..."* and *"...for some with conscience of*
8108 *the idol unto this hour eat it as a thing offered unto*
8109 *an idol...."* It is most probable that some of the
8110 believers in Corinth had bought from a butcher,
8111 without knowing, something that had been
8112 sacrificed to idols and afterwards thought that they
8113 had consumed some demon or had lost their
8114 salvation or something to that effect. I suppose that
8115 in order to calm them, Paul, using his hyperbolic
8116 language tried to give them security in their faith.
8117 This is what I believe Paul is trying to teach.

8118 Be it or not what Paul was trying to teach, **what is**
8119 **certain** is that he was not teaching a doctrine that was
8120 contrary to the teachings of the other apostles, the

8121 Holy Spirit or the very same Lord Jesus Christ.
8122 Because of this, certainly a Christian should not eat
8123 what is sacrificed to idols, and that to teach these
8124 things to a congregation **is a way for the enemy to**
8125 **impair the sanctity of the Church.** This is one of
8126 the methods of the enemy to hinder the sanctification
8127 of the Church, by infiltrating it with false doctrines
8128 and erroneous teachings.

8129
8130 **Another false teaching that harms the Church,**
8131 is the one in which a Christian, no matter what he
8132 does or how much he sins cannot lose his salvation,
8133 he cannot fall from grace. This makes a Christian
8134 indulgent to his sins and lustfulness. In order to
8135 achieve that attitude in us, it is that our spiritual
8136 enemies have infiltrated that ill-fated doctrine in the
8137 church.

8138 **It is the dogma of some sects,** that once someone
8139 converts he can never be lost. According to that
8140 doctrine, the converted person can sin and sin and
8141 continue to sin without a measurement or limit and
8142 cannot lose salvation. If we signal out to them that
8143 someone, having been a Christian is now apart from
8144 the Lord, they free themselves from the predicament
8145 affirming that those persons were never truly
8146 converted. It is clear, that to say that they were
8147 never truly converted is a personal supposition
8148 which they cannot prove, but that they affirm as if
8149 they could do so. To affirm that, they base upon the
8150 same doctrine which is being discussed here, to see
8151 if it is correct or not, instead of base their argument
8152 on the Bible.

8153 I suppose that they base their doctrine in some
8154 Jansen-Calvinistic dogma, **because there is**
8155 **nothing in all of Scripture that supports such**
8156 **doctrine.** If someone thinks they have seen

8157 something to this effect, I would like for them to
8158 show me in order to analyze it against the integral
8159 light of the Bible. I don't know passages that
8160 support such doctrine, but I do know passages that
8161 **contradict it.**

8162 **Let us see how the Holy Spirit says very clearly**
8163 **that it is possible to fall from the grace.** Those
8164 who follow the doctrines of Dutch Catholic Bishop
8165 Cornelius Jansen and French reformer John Calvin,
8166 insist that a person who comes to Christ, and is
8167 therefore in the faith, cannot later abandon the faith
8168 and be lost. However, in the next verse, **the Holy**
8169 **Spirit says something totally different.**

8170
8171 ***“Now the Spirit speaketh expressly, that in***
8172 ***the latter times some shall depart from the***
8173 ***faith, giving heed to seducing spirits, and***
8174 ***doctrines of devils.”*** (I Tim 4:1)

8175
8176 As we see in this verse, **the Holy Spirit,**
8177 **personally, indicates that some will depart from**
8178 **the faith.** In order to depart from the faith, one must
8179 first be in the faith. Nobody can abandon a house in
8180 which he has not been. Nobody can fall from a
8181 ladder on which he has never climbed. And nobody
8182 can abandon a faith in which he has never been.
8183 Thus, it is evident that the Holy Spirit is saying that
8184 those who were in the grace can fall from it, and can
8185 abandon the faith.

8186 Well then, by the Holy Spirit's affirmation that
8187 some will abandon the faith, makes us see clearly
8188 and definitely that the Christian, the human being
8189 that is in the faith, the human being that is saved,
8190 can abandon the faith, and therefore, not be saved
8191 anymore. This shows that the hypothesis of “once
8192 saved always saved” is one more heresy in which

8193 Christianity has fallen. **If the Holy Spirit**
8194 **personally says that some will abandon the faith,**
8195 **who are Jansen and Calvin to deny it?** No one
8196 can abandon a faith in which he has never been, no
8197 one can fall from a ladder on which he has never
8198 climbed, or abandon a house in which he has never
8199 been in.

8200 **Let's see another case.** The passage I show
8201 below is one which clearly demonstrates to us the
8202 possibility of a fall from grace. It is not, as some
8203 argue, that the subject separates because he was
8204 never with the Lord; if he had never been with the
8205 Lord, no one would say that he fell from grace. **No**
8206 **one can fall from a place where he has never**
8207 **been.**

8208
8209 *"Christ is become of no effect unto you,*
8210 *whosoever of you are justified by the law; ye*
8211 *are fallen from grace."* (Ga 5:4)

8212
8213 If you see a child who is skating in the sidewalk
8214 adjacent to a tower and falls to the ground, would it
8215 occur to you, to tell the doctors when the ambulance
8216 arrives that the child had fallen from the tower? The
8217 simple fact that he was near the tower doesn't
8218 motivate anyone in his right mind to say that he has
8219 fallen from it.

8220 **In his right mind was Saint Paul, in order to**
8221 **say that one had fallen from grace, or that he**
8222 **could fall from grace in the case of one who had**
8223 **never been under grace,** but that he was merely
8224 "skating" around grace, in the Church. If Paul
8225 would have known by divine revelation that the one
8226 that was once a believer could never become an
8227 unbeliever, he would have never written such a
8228 thing. By saying to the Galatians: "...from grace

8229 *you have fallen*”, it is clear that in the mind of Paul
8230 existed the knowledge that one can fall from grace.
8231 I don’t think that anyone accuses Paul of not truly
8232 believing it, and that it was a lie that was said to
8233 frighten the Galatians.

8234 Truly, it was not only to the believers in the
8235 Turkish region of Galatia, that the Apostle said such
8236 a thing. In the epistle to the Hebrews 12:15, Paul
8237 says “...*lest any man fail of the grace of God...*”.
8238 Upon saying this, it is because in his mind he had
8239 the knowledge that the possibility existed that a
8240 truly converted person could find himself apart
8241 from grace. The one who fall from grace is because
8242 he was in the grace. If it weren’t so, he could not
8243 fall from grace. **We cannot give capricious**
8244 **meanings, whether arbitrary or absurd to words**
8245 **in order to satisfy the dogmas of the sect.**

8246
8247 ***“Looking diligently lest any man fail of the***
8248 ***grace of God;** lest any root of bitterness*
8249 *springing up trouble you, and thereby many*
8250 *be defiled”* (Heb 12:15)

8251
8252 Which of you would declare publicly that a
8253 respectable man was now “apart from sodomy”, if
8254 that man had never committed such an
8255 abomination? However, to one who has been an
8256 alcoholic, it could be said, without failing in truth
8257 that he was now apart from drinking.

8258 It is very clear that if Paul considered that
8259 someone could fall from grace or stray from it, that
8260 that someone **necessarily** is or has been in grace.
8261 This means that one who is saved in Jesus Christ
8262 could lose his salvation. He will not lose salvation
8263 for just anything, because Jesus who loved us so
8264 much that in order to forgive us allowed himself to

8265 be crucified, is not, for a simple reason going to
8266 allow himself to “lose the one who cost him so
8267 much to rescue”. But don’t anyone think that
8268 salvation in Christ is a Letter of Marque to do
8269 whatever he pleases.

8270 **It would not occur to anyone to say to someone**
8271 **to hang on to something he cannot lose.** No one
8272 would say, “maintain your head attached to your
8273 neck, just in case you forget it and leave it behind”.
8274 Paul would not say “if we hold fast the confidence”
8275 if he did believe it could not be lost.

8276
8277 *“But Christ as a son over his own house,*
8278 *whose house are we, if we hold fast the*
8279 *confidence and the rejoicing of the hope firm*
8280 *unto the end.” (Heb 3:6)*

8281
8282 **It is not only Paul who has such concepts in**
8283 **mind.** The knowledge of the possibility of losing
8284 salvation also existed in the mind of Saint John. In
8285 First John 5:16-17 we can analyze that there is a
8286 type of sin, which he calls the “sin of death” that
8287 does not allow prayer. Here John says that if a
8288 brother (converted to Christ) commits certain types
8289 of sins, we can pray to God for his forgiveness. But
8290 there are other types of sins that if that Christian
8291 commits them, we have no right to ask the Lord for
8292 his forgiveness and he himself does not advise us to
8293 pray on behalf of a Christian brother if he has
8294 committed that type of sin. **It is obvious that John**
8295 **is referring Christians,** because unbelievers, those
8296 who have not appealed to Christ are condemned
8297 already; they do not have to commit any special sin
8298 to be condemned.

8299

8300 “¹⁶ If any man see his brother sin a sin
8301 which is not unto death, he shall ask, and he
8302 shall give him life for them that sin not unto
8303 death. There is a sin unto death, I do not say
8304 that he shall pray for it. ¹⁷ All
8305 unrighteousness is sin, and there is a sin not
8306 unto death.” (I John 5:16-17)

8307
8308 **We can clearly gather from all of this that one**
8309 **who is saved can lose his salvation.** If according to
8310 the Apostle John, a brother can commit a deadly
8311 sin; this means that one who was a believer in
8312 Christ can be no longer saved.

8313 **If we return to the Apostle Paul, we see in**
8314 **Hebrews 6:4-6 that a Christian can lose his**
8315 **salvation.** In verses 4 and 5, a Christian is described
8316 upon saying: **a)** he was once enlightened (in
8317 Hebrews 10:32, we see the word “enlightened”
8318 applied to Christians by the Apostle; **b)** he has
8319 tasted of heavenly gifts; **c)** he was made partaker of
8320 the Holy Spirit; **d)** he tasted the good Word of
8321 God; and **e)** the powers of the world to come.
8322 Upon Paul mentioning these five circumstances, it
8323 is evident that what he has in mind is a true
8324 Christian, and later says that this Christian had a
8325 “relapse” and in a way that, in order to save him
8326 again would involve a second crucifixion of the Son
8327 of God. I think it is not necessary to ponder much in
8328 order to realize that a Christian who is converted
8329 and saved by Jesus could lose that salvation in an
8330 absolute manner to the point that if he wanted to be
8331 saved, Christ would have to be crucified again.

8332
8333 “⁴ For it is impossible for those who were
8334 once enlightened, and have tasted of the
8335 heavenly gift, and were made partakers of

8336 *the Holy Ghost,* ⁵ *And have tasted the good*
8337 *word of God, and the powers of the world to*
8338 *come,* ⁶ *if they shall fall away, to renew them*
8339 *again unto repentance; seeing they crucify to*
8340 *themselves the Son of God afresh, and put him*
8341 *to an open shame.” (Heb 6:4-6)*
8342

8343 **Upon saying they “*fall away*” implied that they**
8344 **were already saved; and upon saying “*to renew***
8345 ***them again unto repentance*” allows us to see that**
8346 **they had already been renewed and had repented of**
8347 **their sins. There is no doubt, that a Christian,**
8348 **converted, saved, sealed or whatever you want**
8349 **to call it, can fall from grace and become lost. Be very**
8350 **careful and do not pretend to enjoy unpunished or**
8351 **unlimited lusts, abusing divine mercy. None of us**
8352 **know where the edge of the ghastly abyss of**
8353 **perdition is, and believing, by deceit of the enemy,**
8354 **that we are far from it, we could thus fall in it for all**
8355 **of eternity.**

8356 **There is more joy in sanctification than in the**
8357 **“enjoyment” of lustfulness, on the part of those**
8358 **who believe that once saved, we cannot lose our**
8359 **salvation. Nothing and no one can separate us from**
8360 **God, but we ourselves can. Christians, once**
8361 **converted, are not tied or chained to Jesus**
8362 **Christ, nor are we trapped by a fishing hook**
8363 **which render Christians in a situation that we**
8364 **cannot leave even if we wish to do so. We have**
8365 **not fallen into a trap we cannot come out of.**

8366 **In Hebrews 10:26-27 Saint Paul once again**
8367 **warns, with full clarity, to all who want to**
8368 **understand it, “*For if we sin wilfully after that we***
8369 ***have received the knowledge of the truth...*”, there**
8370 **is no more sacrifice for sin. It is to say, if we**
8371 **voluntarily sin after being a Christian, after being**

8372 saved, there is no possibility of being cleansed of
8373 our sins, and the only thing we can expect is that we
8374 be devoured by the fire of Hell. **We see once again**
8375 **that in the mind of Saint Paul, existed the idea**
8376 **that one who had received the knowledge of**
8377 **truth, can, because of his sin, be devoured in the**
8378 **same fire as the adversaries.**

8379
8380 *“²⁶ For if we sin wilfully after that we have*
8381 *received the knowledge of the truth, there*
8382 *remaineth no more sacrifice for sins, ²⁷ But a*
8383 *certain fearful looking for of judgment and*
8384 *fiery indignation, which shall devour the*
8385 *adversaries.”* (Hebrews 10:26-27)

8386
8387 I think that everything is clearly exposed. God,
8388 Christ and the Holy Spirit love us to the point of
8389 sacrifice; but if one believes that by being saved, he
8390 has a Letter of Marque to sin, he is tragically wrong.
8391 He, who begins to degenerate himself little by little,
8392 until he passes “the limit” of no return, will prove
8393 what the Bible says is to what we have to stick to,
8394 and not to sectarian dogmas. In the Day of
8395 Judgment no one is going to ask you what your sect
8396 said, but what did the Bible say.

8397 **There exists a horrendous heresy that**
8398 **guarantees that once a person has converted,**
8399 **from there on, is a privileged person** and that
8400 whatever he does, it is not considered sin. It is to
8401 say, according to that heresy, once a person has
8402 converted to Jesus Christ, they are special human
8403 beings and sin is not attributed to them even if they
8404 kill, rob, commit adultery, adore images or consult
8405 the dead. To wield such a ghastly heresy, these
8406 individuals base their beliefs upon the distortion of
8407 the following verse.

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“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”

(I John 3:9)

Instead of understanding what John is saying that whoever converts to God is not permitted to sin, they want to understand that he who has converted to God is transformed into a special human being and sin is not charged to them regardless of whatever they do or lack to do. This type of “believers” have confessed to me that if a non-believer slept with the wife of a neighbor, that is adultery; but if the one who sleep with the wife of the neighbor is a Christian, it is not adultery because that man is under grace. They do not desire to take into consideration the context in which such a thing is said, nor the harmony that he should keep with the rest of the Bible, they simply throw themselves into understanding what they would wish that verse would mean.

They could, for example, analyze what the Our Father says, and realize that if Christ taught us there to ask for forgiveness from our sins, it is because sin is attributed to Christians when they commit a sin, it does not have anything to do with a privileged class. They also do not bother themselves in reading what Saint John said in I John 2:1 where he exhorts us to look for Christ as an advocate when we have slipped and fallen into some sin. This means that a Christian is considered to have sinned when he does wrong, even if he is under grace.

8443 *“My little children, these things write I unto*
8444 *you, that ye sin not. And if any man sin, we*
8445 *have an advocate with the Father, Jesus*
8446 *Christ the righteous”* (I John 2:1)

8447
8448 As we can see, they look from Saint John only
8449 what interests them to silence their conscience in
8450 order to continue sinning while being “Christians”.
8451 What is said in I John 3:9 cannot mean in any way
8452 that a Christian cannot sin no matter what he does,
8453 but that is the ghastly heresy some teach.

8454 The Apostle Paul said it in his letter to Timothy,
8455 announcing that there would be times in which
8456 instead of seeking the sound doctrine, they would
8457 look to teachers who would speak to them of things
8458 they want to hear, **in order to continue in their sin**
8459 **without their conscience bothering them very**
8460 **much.**

8461
8462 *“For the time will come when they will not*
8463 *endure sound doctrine; but after their own*
8464 *lusts shall they heap to themselves teachers,*
8465 *having itching ears”* (II Tim 4:3)

8466
8467 This is the same thing I said in page 1 and in page
8468 219: “People like to hear sermons and assist
8469 Churches that will tell them they can continue to be
8470 vile and degenerate, without losing their salvation,
8471 because we are under grace”.

8472 **However, the Bible teaches us something very**
8473 **different through the Apostles. The laws and**
8474 **other norms of God is applied evenly to the**
8475 **believers and non-believers;** even if the former
8476 think it does not apply to them, because they are
8477 under grace; and the latter think that it does not
8478 apply to anyone because God does not involve

8479 himself in “things down here”. However, people
8480 that knew more than those two groups combined
8481 said that God does not make exceptions for anyone,
8482 he treats everyone equally, whoever does wrong
8483 will pay, etc.. I demonstrate this below.

8484

8485 *“Be not deceived; God is not mocked, for*
8486 *whatsoever a man soweth, that shall he also*
8487 *reap.”* (Ga 6:7)

8488

8489 *“For the LORD your God is God of gods, and*
8490 *Lord of lords, a great God, a mighty, and a*
8491 *terrible, which regardeth not persons, nor*
8492 *taketh reward”* (Dt 10:17)

8493

8494 *“Wherefore now let the fear of the LORD be*
8495 *upon you; take heed and do it; for there is no*
8496 *iniquity with the LORD our God, nor respect*
8497 *of persons, nor taking of gifts”*

8498 (II Chr 19:7)

8499

8500 *“How much less to him that accepteth not*
8501 *the persons of princes, nor regardeth the rich*
8502 *more than the poor? For they all are the work*
8503 *of his hands.”* (Job 34:19)

8504

8505 *“Then Peter opened his mouth, and said, Of*
8506 *a truth I perceive that **God is no respecter of***
8507 *persons”* (Acts 10:34)

8508

8509 *“For **there is no respect of persons with***
8510 ***God”*** (Ro 2:11)

8511

8512 *“And, ye masters, do the same things unto*
8513 *them, forbearing threatening, knowing that*
8514 *your Master also is in heaven; **neither is***

8515 *there respect of persons with him.”*
8516 (Eph 6:9)

8517
8518 *“But he that doeth wrong shall receive for*
8519 *the wrong which he hath done; and **there is***
8520 ***no respect of persons.”** (Col 3:25)*

8521
8522 *“And if ye call on the Father, who **without***
8523 ***respect of persons judgeth according to every***
8524 ***man's work**, pass the time of your sojourning*
8525 *here in fear” (IP 1:17)*

8526
8527 **I make much emphasis in this matter**, because
8528 there is a high percentage of Christians that **imagine**
8529 **that all the injustice they do will be forgiven.**
8530 There is no such thing, they will only be forgiven **of**
8531 **the sins they sincerely repent of.** They will not be
8532 forgiven of sins of which they merely pronounce the
8533 phrase “I repent”, treating this as if it were a
8534 magical word, like “open Sesame” in the story of
8535 the Arabian Nights.

8536 Not only that, **when we repent sincerely, what**
8537 **God forgives us of are the eternal consequences**
8538 **of our sins**, so that they do not affect our salvation.
8539 The earthly consequences of those sins, in general,
8540 we carry entirely. Sometimes, (very few times),
8541 those consequences and punishment God alleviates,
8542 postpones, conditions, diminishes them in intensity
8543 but lengthens the time of their suffering, they are
8544 completely forgiven or two or more previously
8545 mentioned.

8546 I purposely cited many of the passages in which
8547 we see that before God there is no exception of
8548 persons, **because there are many that believe that**
8549 **God does make exceptions in persons, treating**
8550 **Christians that sin with favoritism, with norms**

8551 **or laws different than those applied to the non-**
8552 **believers that sin.** God is a just judge; the law is
8553 even to all. Including when God does not apply to
8554 Christians the eternal punishment of their sins, it is
8555 not partiality or favoritism, but He does so to fulfill
8556 a law which is even to all. Precisely, everyone who
8557 wants can take advantage of it: load in Christ our
8558 sins. There is no favoritism towards Christians,
8559 there is equal justice. The favoritism was in sending
8560 Jesus to save all who accept him.

8561 The last two of the nine Biblical passages are
8562 especially revealing, because clearly we see that: **a)**
8563 they are directed towards Christians, not un-
8564 believers; **b)** they are proclaimed by two different
8565 apostles; and **c)** they precisely refer to the behavior
8566 of Christians.

8567 **The moral of all that has been presented is**
8568 **very clear and very short:** Do not believe in false
8569 doctrines with which the enemy wants to prevent
8570 your sanctification. Whether you are converted or
8571 not, whether you are under grace or not, do not sin,
8572 because it will be charged against you, you will
8573 have to pay. It has been charged against men that
8574 were better than you, and they had to pay.

8575 *

8576
8577
8578 **A fifth method is the “small” white lies**

8579 Since God made Creation until the lie was invented,
8580 it had not occurred to anyone to lie; everyone told the
8581 truth when they spoke. It was Satan who invented
8582 lies. The angels do not lie; demons do lie.

8583 **And what do human beings do? The same thing**
8584 **the angels did; some unite with God and the truth**
8585 **and others unite with Satan and the deceit.**
8586 Christians unite with God, but on many occasions

8587 utilize Satan's invention, giving him joy and
8588 justification. Not only that, but additionally, upon
8589 lying, they separate themselves from the blessing of
8590 God, divine protection and sanctification. **God**
8591 **cannot be served with satanic methods.** The plans
8592 of God for us are based upon the use of the truth and
8593 other divine methods. When we use methods that are
8594 not divine, we spoil his plans or at least, we bend
8595 them.

8596 **Because of not knowing celestial dynamics,** not
8597 knowing who can put obstacles before us, and not
8598 realize how we give opportunity to our spiritual
8599 enemies, many Christians endure inconveniences
8600 and problems.

8601 We Christians do not have a simple struggle
8602 against flesh and blood, with human beings and
8603 their power. Our true struggle is against beings of a
8604 different kind, from another dimension; beings that
8605 have the sinister realm of certain influences that
8606 move about on Earth. They are beings that have
8607 permission to influence, by seduction, over the men
8608 that govern this planet; and through these, influence
8609 those governments against us. Beings that
8610 constantly tempt us placing at times in our minds
8611 malicious ideas that we have to reject through
8612 prayer, and at times even with fasting.

8613
8614 ***“For we wrestle not against flesh and***
8615 ***blood, but against principalities, against***
8616 ***powers, against the rulers of the darkness of***
8617 ***this world, against spiritual wickedness in***
8618 ***high places.”*** (Ephesians 6:12)

8619
8620 Actually, we don't wrestle only against what we
8621 see; against humans that are opposed to us or that
8622 hurt us. In another dimension different from that in

8623 which we get along, spiritual beings called angels
8624 inhabit; both, the ones that have faithfully followed
8625 God, as much as the ones who have rebelled against
8626 Him. The ones that rebelled are called demons in
8627 the Bible.

8628 These other rebellious ones (demons) attack us.
8629 **They cannot harm God, but they find pleasure in**
8630 **making Him suffer by hurting his creatures.**
8631 With those human beings that have not converted to
8632 the Lord, or will never do so, why should they (the
8633 demons) waste their time? With one who actually
8634 does not belong to God, and that they do not know
8635 if he will convert someday or not, they have no
8636 reason to work on so much. They are more
8637 interested in the one that has already escaped from
8638 their paws. They are even more interested in those
8639 who, because they represent God, would be a
8640 pleasure for them to make him err.

8641 That is why the Christian, having greater and
8642 more tenacious opposition from a greater number of
8643 enemies, need to pray without ceasing, as is said in
8644 Thessalonians 5:17. **A Christian has to expose**
8645 **every matter of his to God, in order to give Him**
8646 **the right to intervene on his behalf.**

8647 If a non-believer wants to open a bar or a house of
8648 prostitution, he is not going to find more difficulties
8649 than human ones: the ones derived by laws and
8650 ordinances with which society regulated these
8651 things in that particular city, and which derive
8652 opposition from humans which oppose it; if
8653 someone does oppose it.

8654 However, if a Christian wants to open a church,
8655 he will find both, human difficulties and demonic
8656 ones. Not only will he have difficulties which
8657 derive from laws and ordinances that regulate such
8658 things in that society, but they will find the human

8659 opposition from those who dislike such things. In
8660 addition, that human opposition will be running
8661 high by the agitation of their soul which spiritual
8662 enemies provoke in those who oppose it. Not only
8663 in those who are by nature opponents, but in others
8664 that in normal circumstances would never oppose,
8665 but now are agitated their spirits by the enemies of
8666 God. They will find (surprise!) even the opposition
8667 of the other Christians whose jealousy, envy,
8668 interests, meanness, doctrinal errors, etc., are taken
8669 advantage of by the spiritual enemies in order to
8670 make them inexplicably red hot.

8671 If those types of works were not from God,
8672 sometimes the difficulties could not be overcome.
8673 **That is why we have to pray: to allow God to**
8674 **intervene in favor of that work.** This is also why
8675 we have to be sure, before we undertake something,
8676 that it is a **work of God and not our**
8677 **determination** that makes us think is “convenient”
8678 to God. That is why we have to have patience;
8679 because the work we may think is from God, may
8680 not be now, but later on...and we have to wait;
8681 because if you do so and make the effort (II
8682 Chronicles 25:8), you will fail.

8683 **This is the reason why we have to obey not one,**
8684 **but all the Commandments of God,** so that we are
8685 in tune with the heavenly things, in order to
8686 synchronize ourselves, to coordinate with what is
8687 done in the celestial realm. There, all things are
8688 planned with perfection, **but counting on the fact**
8689 **that we will work according to all and each of the**
8690 **commandments given by God.** The more we
8691 separate ourselves in our action from that
8692 presupposition, the less the plan preconceived in the
8693 celestial realms can be applied to us.

8694 **Suppose God wants us to live in a poor**
8695 **neighborhood,** where there was a house which we
8696 could buy, and which was situated in an ideal place
8697 to influence with the gospel to those persons which
8698 God knew were receptive to the gospel.

8699 On the other hand, we desire a better house,
8700 which is somewhere else, where there are no
8701 persons receptive to the gospel. God does not
8702 disagree with our legitimate desire to live better, but
8703 knows the requirements so that we may be
8704 accredited we are not going to fill for that better
8705 house, but will do so in the other. Therefore, He is
8706 going to respond to the prayers that we have
8707 brought before him with respect to whom we want
8708 to share the gospel with.

8709 If we do things the way God orders us in his
8710 Commandments, that prayer asking him to give us a
8711 place where we can evangelize fruitfully, will have
8712 an answer, but if we allow ourselves to be tempted
8713 by evil, it will not happen. How?

8714 **We like the second house, which is only fair,**
8715 **and nothing happens to us for liking it;** but at the
8716 time we respond to the questions on the credit
8717 application, we say a few white lies “which are not
8718 important”, with the intention that we convince the
8719 bank that we qualify for the purchase of the second
8720 house and... zap! We have what we wanted! Our
8721 credit is approved! We can buy the second house!

8722 **We thank God for what we think is his**
8723 **“blessing”** and occupy our new home hoping to be
8724 fulfilled the old and continuous petition of asking
8725 God to give us the opportunity to preach the gospel
8726 to many, and that many believe, (or whatever else
8727 we might have asked of God).

8728 Time passes and our fruit is scarce, poor. Then we
8729 discuss this with brothers in the faith and we

8730 pronounce the obvious cliché: “these are mysteries,
8731 brother”. If something bad happens in that
8732 neighborhood, we use the other cliché, which is
8733 dumber than the last: “they are trials, brother”.

8734 **When God responds to our prayers, He goes by**
8735 **the divine norms;** if we separate from them, we
8736 separate from his plan and his blessing. The worse
8737 the breakaway from the divine norms, our diversion
8738 from God’s plans will be worse, our helplessness
8739 will be greater, and the less spiritual fruit obtained.

8740 Below we see a passage in which Paul uses a
8741 parable in which he teaches that to obey the
8742 commandments of God is to do justice, it is like
8743 dressing in a coat of chainmail, protective of the
8744 enemy, and to say the truth is like a belt which
8745 empowers us in combat, etc..

8746
8747 *“¹³ Wherefore take unto you the whole*
8748 *armour of God, that ye may be able to*
8749 *withstand in the evil day, and having done all,*
8750 *to stand. ¹⁴ Stand therefore, **having your loins***
8751 ***girt about with truth,** and having on the*
8752 *breastplate of righteousness”*

8753 (Eph 6:13-14)

8754
8755 **All is clear: what you cannot reach by using**
8756 **the clean methods of God, do not reach for,** it is
8757 not in His plans; it is in the plans of “another”. It is
8758 not to your advantage, even if in the present you
8759 think that it is to your advantage. Perhaps the
8760 difference may not be anything catastrophic or
8761 astonishing, but there will be a difference **and it**
8762 **will never be to your favor.**

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A sixth method is for us to notice the prosperity of the godless and their apparent happiness

In life, we continuously see as is said in Ecclesiastes 8:14, that there are people who do great evils and continue living, apparently very happily; while there are believers that appear pious to us, who bear and suffer. There are two explanations for this: **a)** if God immediately executed whoever did wrong, no one would dare to do so, but would continue with his bad sentiments inside; **b)** the godly as well as the godless do good works and sin and both have to be repaid. Let's explain.

From what is said in Ecclesiastes 8:14 and the observation of daily life, we can consider that there are persons that in spite of being lovers of God, things occur to them that, according to our judgment, should happen to the enemies of God and vice versa. Such an idea is found in Psalms 17:13-14, in 73:2-5 and 12-14. Let us read them.

*“There is a vanity which is done upon the Earth, that **there be just men**, unto whom it happeneth according to the work of the wicked; again, there be **wicked men**, to whom it happeneth according to the work of the righteous. I said that this also is vanity.”*
(Ec 8:14)

*“¹³ Arise, O LORD, disappoint him, cast him down; deliver my soul from the wicked, which is thy sword. ¹⁴ From men which are thy hand, O LORD, from men of the world, **which have their portion in this life, and whose belly thou fillest with thy hid treasure; they are***

8802 *full of children, and leave the rest of their*
8803 *substance to their babes.” (Ps 17:13-14)*
8804

8805 *“² But as for me, my feet were almost gone;*
8806 *my steps had well nigh slipped. ³ For I was*
8807 *envious at the foolish, when I saw the*
8808 *prosperity of the wicked. ⁴ For there are no*
8809 *bands in their death, but their strength is*
8810 *firm. ⁵ They are not in trouble as other men;*
8811 *neither are they plagued like other men.”*
8812 *(Ps 73:2-5)*

8813
8814 *“¹² Behold, these are the ungodly, who*
8815 *prosper in the world; they increase in riches.*
8816 *¹³ Verily I have cleansed my heart in vain,*
8817 *and washed my hands in innocency. ¹⁴ For*
8818 *all the day long have I been plagued, and*
8819 *chastened every morning.”*
8820 *(Ps 73:12-14)*

8821
8822 **This happens, to my knowledge, because of**
8823 **different reasons:**

8824 **First,** neither the godless does all that is negative
8825 nor does the godly do all that is positive. Those that
8826 are godly do a lot of bad things. Similarly,
8827 everything that the godless does is not negative,
8828 they sometimes do good things.

8829 **God is just, he does not hesitate to punish the**
8830 **wrong done nor reward what is correctly done,** it
8831 is to say, the good works that go beyond the
8832 obligation of a human being. The reward and
8833 punishment has two phases: the physical and the
8834 eternal; or if you want, the earthly or temporal (of
8835 this life), and the spiritual or eternal (of the other
8836 life). This concept is something that is dictated by
8837 observation, including what the Bible says.

8838 When in the case of David and his adultery (II
8839 Sam 12:13) we see that God, because the sincere
8840 repentance of David, forgave the eternal
8841 consequences of the sin of the King. We know it
8842 because the prophet said, “.....*The LORD also hath*
8843 *put away thy sin....*”, but the earthly consequences
8844 of his action were kept, as announced in II Sam 12:
8845 10-11 y 14, and everything that was announced
8846 happened to David afterwards.

8847 We can come to the same conclusion while we
8848 observe life in our surroundings. A man murders
8849 another and because of that, as we all know, he is
8850 condemned eternally. In addition, he will probably
8851 suffer the earthly consequences of his action: he
8852 will go jail, is hated by the family members and
8853 friends of the victim (who will want vengeance); or
8854 he escapes and lives the rest of his life being
8855 persecuted.

8856 A thief has an eternal consequence as much as an
8857 earthly one for his sin: scorned, persecuted, hated,
8858 in jail, beaten, blackmailed, etc..

8859 Something similar will happen to the adulterer; in
8860 addition to Hell, he should expect the hatred of the
8861 husband and even his aggression. To the one who
8862 fornicates, he should expect Hell as eternal
8863 punishment and venereal diseases for the earthly
8864 punishment, etc.. It is not necessary to give any
8865 further examples in order to demonstrate that the
8866 punishment for sins has two phases: the spiritual or
8867 eternal, and the physical, temporal or rather earthly.
8868 Remember, God is just: he does not give up
8869 rewarding what is rightly done nor punishing the
8870 wrong.

8871 **Now, after this life is when the most important**
8872 **application comes.** The ones that are godly will
8873 live eternally and will no longer experience grief.

8874 **Where, then, can they be charged with the evil**
8875 **they have done?** Only in this life. God will not
8876 permit that their charges, their debts, pass on after
8877 death, because they have appealed to the blood of
8878 Christ for their cleansing. The payment for all evil
8879 that a Christian did and continues to do, will be here
8880 on Earth. That is why there are just men, unto
8881 whom it happens according to the work of the
8882 wicked; because they have to pay at least a certain
8883 percentage of what they did. I don't think that the
8884 payment of 100% is always demanded of them, it
8885 depends on many factors. Sometimes the only
8886 things they suffer are the natural consequences of
8887 the broken divine laws.

8888 **The opposite happens to the godless.** All their
8889 good works, (which **some** may do for a hundred
8890 reasons), have to be paid here. God will not allow
8891 that the good that they do will not have a reward
8892 before their death; because after that nothing will be
8893 able to be given to him and that would not be just.
8894 That is why there are wicked men, to whom it
8895 happens according to the work of the righteous.

8896 **Second. Another modality also exists. There**
8897 **are godless ones who work in favor of what God**
8898 **wants,** whether for one reason or another, and God
8899 rewards them **here.** A Biblical example of this is in
8900 Ezekiel 29:17-20 in which God rewards
8901 Nebuchadnezzar for his work in destroying Tiro.
8902 Another example is II Kings 10:28-31, where we
8903 see how God rewards Jehu in spite of the fact that
8904 he clearly expresses in the context that he was not
8905 precisely a man of God.

8906
8907 *“¹⁷ And it came to pass in the seven and*
8908 *twentieth year, in the first month, in the first*
8909 *day of the month, the word of the LORD came*

8910 unto me, saying, ¹⁸ Son of man,
8911 **Nebuchadrezzar king of Babylon caused his**
8912 **army to serve a great service against Tyrus:**
8913 **every head was made bald, and every**
8914 **shoulder was peeled; yet had he no wages,**
8915 **nor his army, for Tyrus, for the service that**
8916 **he had served against it.** ¹⁹ Therefore thus
8917 saith the Lord GOD: Behold, **I will give the**
8918 **land of Egypt unto Nebuchadnezzar king of**
8919 **Babylon; and he shall take her multitude, and**
8920 **take her spoil, and take her prey; and it shall**
8921 **be the wages for his army. ²⁰ I have given**
8922 **him the land of Egypt for his labour**
8923 **wherewith he served against it, because they**
8924 **wrought for me, saith the Lord GOD.**

(Ezk 29:17-20)

8926
8927 As we saw in the previous passage,
8928 Nebuchadnezzar offered God a service in
8929 destroying Tiro, but since there was no gain for him,
8930 God gives him the honor of becoming a great
8931 conqueror, defeating Egypt and removing from
8932 there the winnings he did not obtain in Tiro.
8933 Something similar happened with Jehu. Let's see.

8934
8935 **²⁸ Thus Jehu destroyed Baal out of Israel.**
8936 **²⁹ Howbeit from the sins of Jeroboam the son**
8937 **of Nebat, who made Israel to sin, Jehu**
8938 **departed not from after them, to wit, the**
8939 **golden calves that were in Bethel, and that**
8940 **were in Dan. ³⁰ And the LORD said unto**
8941 **Jehu: Because thou hast done well in**
8942 **executing that which is right in mine eyes, and**
8943 **hast done unto the house of Ahab according**
8944 **to all that was in mine heart, thy children of**
8945 **the fourth generation shall sit on the throne**

8946 *of Israel.* ³¹ *But Jehu took no heed to walk in*
8947 *the law of the LORD God of Israel with all*
8948 *his heart, for he departed not from the sins of*
8949 *Jeroboam, which made Israel to sin.”*

8950 (II K 10:28-31)

8951

8952 As we saw in the previous passage, in spite of the
8953 fact that Jehu was not a follower of God, including
8954 in spite of the fact that he kept the cult of the golden
8955 calves, God rewards his work in totally annihilating
8956 the worship of Baal and having extinguished the
8957 family and descendants of Ahab. It is to say, that
8958 **thanks to a certain work that Jehu did, he**
8959 **received the benefit of founding his own dynasty,**
8960 so that four generations of his descendants become
8961 Kings over Israel. **It is here that Jehu, an impious**
8962 **person, to whom it happens as if he did the work**
8963 **of the just.**

8964 **Another reason for not immediately and**
8965 **evidently punishing nor rewarding,** what the
8966 creatures do, is that if God did it that way, we
8967 would all pretend that we were good for
8968 convenience and the instinct of conservation.
8969 Whoever is bad and will be so eternally, can act as a
8970 pro-God for long seasons, although not eternally.
8971 This would add confusion to many who would see a
8972 person destroyed in Hell who had, according to
8973 experience, acted properly on Earth. In addition,
8974 who wants to have friends who come to him who
8975 would announce that all his enemies would be fired
8976 from their places and give their friends a good job
8977 with a good salary? Neither does God desire the
8978 “servants” or “worshippers” he would get if he
8979 acted in that way. That is why, to my way of seeing
8980 things, there is no punishment nor immediate and

8981 evident reward in the good or the wrong done by
8982 creatures.

8983

8984 ***“Because sentence against an evil work is***
8985 ***not executed speedily, therefore the heart of***
8986 ***the sons of men is fully set in them to do evil.”***

8987 (Ec 8:11)

8988

8989 Since the sentence against an evil work is not
8990 executed immediately, that is why a human being
8991 follows his perverse feelings. That is why it is good
8992 to always have the doubt as to whether God
8993 punishes or not. **Because man chooses what he**
8994 **likes**, what he would want to be real, in that way,
8995 the only believers of Jesus would be the ones that
8996 prefer God would provide a system of salvation that
8997 only depended on God, a system to change our bad
8998 feelings. On the contrary, will not believe those who
8999 would not like that God would do such a thing, but
9000 prefer a system of salvation dependent upon
9001 themselves, **but without having to repent for their**
9002 **bad feelings.**

9003 Nevertheless, even that it is certain that immediate
9004 and evident payment is rare, in who does good (or
9005 wrong), it is my personal experience at the age of
9006 86, after having lived an intense and active life,
9007 publicly and privately, and after having observed
9008 the events in which I have been a spectator
9009 sometimes and participant in others, that **God never**
9010 **abandons his own.**

9011 He punishes them, reprimands them so that they
9012 may rectify, etc., but after the person pays the
9013 percentage that is required of him for what he did,
9014 after the person rectifies his behavior and
9015 consolidates his faith, those bad things he suffered

9016 cease in a truly impressive way and good things
9017 happen to them.

9018 **Another reason to see that there is prosperity**
9019 **and triumphs in the life of those anti-God is that**
9020 **they put a greater effort** in reaching their goals
9021 and use any method possible to do so. If a person
9022 lays bricks, he will build a wall; it doesn't matter if
9023 the person is good or bad, the wall is erected. Why?
9024 Because the world is based on fundamental laws
9025 that God established and are invariable, with very
9026 few counted exceptions in which a miracle is
9027 realized.

9028 It is the same thing as if two persons fall from a
9029 high perch, one good and one bad, both are going to
9030 fall down, the good will not stay behind floating in
9031 the air, nor will he fall slowly. Why? Because it is
9032 certain that it is sad that the good one falls, but it is
9033 also certain that before he climbed the height, God
9034 had established the law of gravity. If the good one
9035 took the challenge and did not sufficiently analyze
9036 his actions, he will fall, just as the bad one. **It is**
9037 **arrogance to think that God would suspend the**
9038 **effect of his laws in honor of our stupidity,**
9039 **obsession, arrogance, oversight and lack of**
9040 **obedience to preexisting laws, including our sin.**
9041 That would spoil the human being; it would get him
9042 used to being foolish, neglectful, arrogant, etc..

9043 **He who makes an effort, has a better**
9044 **probability of reaching his goal than he who does**
9045 **not make an effort,** it does not matter whether they
9046 are good or bad. All right, if a person, works using
9047 established laws intelligently, his work will
9048 progress. He, who lays bricks, builds a wall. He
9049 who obtains money in various ways and
9050 accumulates it, becomes rich. One who does
9051 nothing to obtain money or does not do enough will

9052 not obtain it. One who uses every mean, good and
9053 bad, will obtain more money and faster than the one
9054 who only uses good means to obtain it. Therefore,
9055 as a result of natural law, it is that his unscrupulous
9056 manner will go further quicker and easier in his goal
9057 than the one who is not unscrupulous.

9058 **The unscrupulous is going to reach his goal**
9059 **easier, but will not be happy.** He would seem
9060 happy to many, because they see him in his goal
9061 and presume that he has to be happy; but he will not
9062 be happy. **Just as the laws of physics established**
9063 **by God cannot be violated by the bad ones or the**
9064 **good ones,** without suffering consequences, just as
9065 from the height fell the bad and the good one, **no**
9066 **one who separates himself from what is**
9067 **established by God, in order to obtain a goal or**
9068 **in order to live a life, will not be happy in it.**
9069 That is also a law; it is a spiritual law, but is a law
9070 either way, and is an unalterable law.

9071 The pro-God or the anti-God can triumph
9072 physically using bad means, but they will not be
9073 happy, they would suffer the consequences carried
9074 by the shattering of spiritual laws as inalterable as
9075 the physical ones. Laws that just because they are
9076 not physical don't fail to exist. Laws, even if they
9077 are not seen by man, are still laws; it does not mean
9078 that we do not feel their power as in the case of
9079 gravity. **Even if you don't believe in laws, you will**
9080 **feel their effect.**

9081 A man who did not know the existence of the law
9082 of gravity and another that had heard about it, but
9083 didn't believe it, fell from a height. They both felt
9084 the effects, although they did not attribute it to the
9085 force of gravity; they said that what happened was
9086 that "they had fallen". Their poor reasoning did not
9087 permit them to link the abstract knowledge of the

9088 law of gravity with the consequences of its rupture.
9089 Something similar is done by humans who don't
9090 feel happiness, including Christians. They don't
9091 want to admit that it is because they **break laws**
9092 **that they ignore; or laws they don't want to**
9093 **believe; or laws they believe in, but do not want**
9094 **to obey.** This applies to pro-God and anti-God
9095 persons. If you believe in or obey the law of gravity
9096 only when you are in mid-air and not when you find
9097 yourself in water, you will not suffer a fall, but you
9098 can drown if you do not know how to swim, or if
9099 you get tired of swimming, because the force of
9100 gravity will draw you to the bottom. Whomever
9101 only partially knows, admits, obeys or applies the
9102 unchangeable physical and not physical laws that
9103 God has established in his creation, may not suffer
9104 certain inconveniences or suffering, but will suffer
9105 others. They may not "fall" but they may "drown".
9106 If we carefully take care of the engine of a car, but
9107 not the body nor the interior, the car will function
9108 perfectly well, but will seem deteriorated. If we care
9109 for the seats and the body, but neglect the engine
9110 and mechanical parts, the car will look new, but will
9111 not serve you for anything; it will not function
9112 properly. The same applies to the situation of if we
9113 do **not** jump from a fifth floor, but we touch an
9114 electrical live wire, we will not break any bones, but
9115 we will be electrocuted.
9116 In the spiritual dimension, the same thing occurs.
9117 If we break some divine laws and obey others, we
9118 will be unhappy in certain aspects and happy in
9119 others. **If we defy the laws of gravity by jumping**
9120 **from a fifth floor and another from jumping off**
9121 **the roof of a car, the consequences vary.** There is
9122 a certain tolerance in the human being to be able to
9123 partially or in a measured way to break certain

9124 physical laws without suffering consequences, as
9125 long as we don't go beyond a certain limit. Similar
9126 tolerance exists in relation to laws that are not
9127 physical that govern our spiritual world; but we
9128 cannot go beyond that certain limit.

9129 **Because of this same ignorance of the link that**
9130 **exists between the knowledge of having**
9131 **transgressed immutable laws and the suffering of**
9132 **consequences,** is why we hear the foolishness of
9133 many Christians who blame their affliction on the
9134 most imponderable: "they are mysteries brother" or
9135 "they are trials brother".

9136 In reality, there is no mystery. Everything is very
9137 clear; even if you do not want to recognize it, you
9138 are suffering the natural consequences of your
9139 transgressions. They are not trials; no one wants to
9140 try you. The whole world, with the exception of
9141 yourself, knows that you are good for nothing.
9142 Why try you? Do you think you are of the same
9143 quality as Job and that you deserve to be tried in the
9144 honorable manner that he was tried? Come now!
9145 Don't be so vain!

9146 Not all bad has to occur to the godless nor all
9147 good to those who are with God. It depends on the
9148 laws that each one obeys or disobeys. If you throw
9149 stones up in the air, do not later say that God broke
9150 your head open; or that the fact that you cracked
9151 your head is a mystery; or that God was testing you
9152 by doing so. The fault is yours for going against
9153 what is already ordained.

9154 Because of the fact that not all the stones that one
9155 flings up in the air land on the one who threw it,
9156 many are quick to do so. If inevitably, every stone
9157 that was thrown up into the air by someone fell on
9158 his own head, very few would do so. We would

9159 then not know who was capable to throw stones if
9160 they knew it would not land on them, but on others.

9161 **God knows what he does. He has everything**
9162 **under control. Laws established by him permit**
9163 **certain tolerance;** but no one can go beyond it
9164 without suffering consequences.

9165 Life and bad works function, according to what I
9166 have observed, as if we found ourselves under a
9167 high horizontal canvas awning that was held up by
9168 four poles. Every once in a while, we pull our hand
9169 out from beneath the high horizontal canvas awning
9170 and hurl a small or large stone on top of the awning
9171 or canopy, **and nothing happens.** We do this
9172 several times and nothing happens, but when the
9173 time comes and the strength of the canopy or the
9174 weakest of the poles, can no longer hold, when the
9175 next stone is thrown (big or small), then the canvas
9176 rips or a pole breaks, and the entire structure
9177 collapses and every single one of those stones that
9178 we had flung and we thought would not harm us,
9179 fall upon us, without any missing their mark.

9180 At other times, only part of those stones fall upon
9181 us and the rest remain on the canopy and we try to
9182 repair as best as we can the pole that broke or the
9183 canvas that ripped and we can continue our life
9184 more or less with some anxiety. We would not dare,
9185 however to continue throwing stones, not even the
9186 smallest of all, because the awning is now
9187 deteriorated and the stones that are left may fall
9188 upon us together with the new ones that we may
9189 have thrown.

9190 **This is exactly the way our life functions with**
9191 **respect to our sins and our bad actions.** We
9192 accumulate them, in a certain place, so to say, and
9193 at some point, all of that or part of it falls upon us.
9194 If we succeed in renewing ourselves, we better

9195 avoid continuing to sin, because it could be that our
9196 sins we have accumulated “up there”, will give way
9197 under the weight of the new ones that we add and
9198 finally all fall upon us.

9199 **In short**, from what is said here, we can get to the
9200 conclusion that when the godless prosper it is
9201 because they will be destroyed for eternity.

9202
9203 *“⁶ A brutish man knoweth not; neither doth a*
9204 *fool understand this. ⁷ When the wicked*
9205 *spring as the grass, and when all the workers*
9206 *of iniquity do flourish; it is that they shall be*
9207 *destroyed for ever”* (Ps 92:6-7)

9208
9209 Is logical to think it would be that way. The godly
9210 as much as the godless do good and bad works.
9211 Since the godly are saved, their bad works will not
9212 be charged after their death; therefore it must be
9213 paid for here and now.

9214 The opposite happens with the godless. The good
9215 works that they do will not be paid to them in
9216 eternity, or after death; therefore those good works
9217 must be paid for here, in order to be just with them.
9218 One of the forms of payment is earthly prosperity.

9219 That is reason why when we see an impious
9220 person prosper and things go well for him, we
9221 should presume that he will be destroyed, that he
9222 will not repent and look towards God, and therefore
9223 he is being paid for all the good he has done.

9224 **Also, we should have in mind the misfortunes**
9225 **and unhappiness of persons depends on what**
9226 **divine laws they have transgressed**, which is to
9227 say what factors act in their happiness or
9228 unhappiness. A godless person, who is diligent and
9229 enterprising, will be richer than a godless person

9230 that does exactly the same sins as the first but is
9231 passive and negligent.

9232 Since humanity in general “measures” blessings
9233 and happiness in economic terms, many people see
9234 one godless person who is richer than another and
9235 they think that the first is better than the second.
9236 Not necessarily. It could be that the wealthy godless
9237 person is more diligent than the one who is poor; or
9238 it could be that the godless, poor person is being
9239 whipped into repentance. Perhaps he is susceptible
9240 to repentance, while the wealthy one isn’t, therefore
9241 there is no reason to whip him and it is better to pay
9242 him here for his good works, since he will be
9243 destroyed forever.

9244 *

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9247
9248 **A seventh method is to make believers trust in**
9249 **false hopes**

9250 It is obvious that the Israelites believed that
9251 because the Temple of God was in Jerusalem,
9252 nothing could happen to the city. It seems like they
9253 believed the nonsense that in order to “save face”,
9254 God was “obligated” to take care of the Temple and
9255 the city that housed it, even if the doings of the city
9256 were highly sinful.

9257 God, however, warns them of the contrary in the
9258 seventh chapter of Jeremiah, verses 5-6, where he
9259 tells them that what they need to do is improve their
9260 ways’ and in the seventh verse he tells them that if
9261 they did, he would allow them to live in that land.
9262 In the 10th verse, he warns them again that they
9263 could not do what they wanted because the Temple
9264 was there. In the 12th verse, he reminds them that in
9265 spite of the fact that the center for worship was

9266 previously in Shiloh, it was destroyed and in the
9267 14th and 15th he tells them that if they do not modify
9268 themselves, **he would destroy the Temple in**
9269 **which their trust was based upon.**

9270
9271 “⁴ *Trust ye not in lying words, saying, **The***
9272 ***Temple of the LORD, The Temple of the***
9273 ***LORD, The Temple of the LORD, are these.***
9274 *⁵ For if ye thoroughly amend your ways and*
9275 *your doings; if ye thoroughly execute*
9276 *judgment between a man and his neighbour; ⁶*
9277 *if ye oppress not the stranger, the fatherless,*
9278 *and the widow, and shed not innocent blood*
9279 *in this place, neither walk after other gods to*
9280 *your hurt, ⁷ then will I cause you to dwell in*
9281 *this place, in the land that I gave to your*
9282 *fathers, forever and ever. ⁸ **Behold, ye trust in***
9283 ***lying words, that cannot profit.*** ⁹ *Will ye*
9284 *steal, murder, and commit adultery, and*
9285 *swear falsely, and burn incense unto Baal,*
9286 *and walk after other gods whom ye know not;*
9287 *¹⁰ **and come and stand before me in this***
9288 ***house, which is called by my name, and say,***
9289 ***We are delivered to do all these***
9290 ***abominations?*** ¹¹ *Is this house, which is*
9291 *called by my name, become a den of robbers*
9292 *in your eyes? Behold, even I have seen it,*
9293 *saith the LORD. ¹² **But go ye now unto my***
9294 ***place which was in Shiloh, where I set my***
9295 ***name at the first, and see what I did to it for***
9296 ***the wickedness of my people Israel.*** ¹³ *And*
9297 *now, because ye have done all these works,*
9298 *saith the LORD, and I spake unto you, rising*
9299 *up early and speaking, but ye heard not; and I*
9300 *called you, but ye answered not. ¹⁴ Therefore*
9301 *will I do unto this house, which is called by*

my name, **wherein ye trust**, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. ¹⁵ And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.”

(Jer 7:4-15)

The attitude of thinking that because the Temple was among them, God could not punish them is the same as what Catholicism teaches its believers. The parishioners are taught that the church has power to allow the believer to do whatever he pleases and later be forgiven. This is one of the false confidences with which the enemy deceives man.

Another Biblical example is that of Michah, who thought that by meticulously obeying only part of the divine commandments (even if he broke the others), that because of that God was going to bless him.

Nowadays many believe that by scrupulously and faithfully obeying a part of the will of God, they are going to receive some special treatment when it comes to blessings, in spite of the fact that in many other ways, and sometimes in the majority of things, they overlook the will of God and at times go against it.

It is certain that God had determined that the Levites were the ones that had to be in charge of the religious services, and in that, and only in that, Michah was precisely in agreement with what was established. It is also certain, and that was the most important thing, that God had prohibited idolatry, despite which he was using the Levite to perform religious duties that were idolatrous in nature. By mere logic, he could not expect from God anything special to his favor. Michah thought he was worthy

9338 of great blessings only because he obey a very small
9339 piece of God's law, in spite of the fact that he
9340 transgressed other more important laws.

9341

9342 ***"Then said Michah: Now know I that the***
9343 ***LORD will do me good, seeing I have a***
9344 ***Levite to my priest."*** (Jdg 17:13)

9345

9346 As with many persons today and throughout the
9347 centuries (including Christians), Michah expected
9348 that because he strictly obeyed one commandment,
9349 or what was said in a verse or passage, he was then
9350 a great religious man and God, in reciprocity, would
9351 grant him blessings.

9352 I imagine that when these illusions did not work
9353 out and all the consequences of his disobedience
9354 and sin fell upon him, instead of analyzing his
9355 ways, reason about it and rectify, he defended
9356 himself in support of his character by saying what
9357 we hear so often: "these are trials, brother"; "these
9358 are mysteries, brother". These phrases are a
9359 marvelous way in making the mistaken believer
9360 persist in his sin and deny analyzing and rectifying
9361 his ways.

9362 **There are many vain "self assurances" that the**
9363 **believers have and in which they seek refuge, as**
9364 **if it had to do with something real. Let's see**
9365 **some:** the lighting of candles, gifts to the church,
9366 synagogue or mosque; to walk on one's knees;
9367 flagellation; place their faith upon virgins and
9368 saints; do charitable works, not as charity but to
9369 reach salvation or some other benefit; participate in
9370 processions expecting that they will receive some
9371 divine benefit in doing so; kiss the fat toe of the
9372 statue of Saint Peter at the Vatican (that finger is
9373 worn out from so much kissing throughout the

centuries); buy and display in the homes enormous statues of saints, virgins; Oriental and African gods; take shelter in erroneous Christian concepts like the “butchers” and the “gracest” Christians; use the cross as an amulet and not as an adornment or testimony, attributing some divine power in order to frighten the Devil, and other such things; trust in that if they ignore the commandments and that that is why they do not obey them, they are free of punishment; trust in a false concept of what love is; trust in the fact that they do not need to prepare themselves for the things that are coming to the world because they will be raptured before the Great Tribulation; believe that by merely confessing their sins to the priest, they are free even if they desire to sin once again; place adornments in churches and their icons, with the objective of gaining some advantage; making the sign of the cross when they hear thunder to prevent from being hit by lightning; knock on wood when they mention something they don’t want to be taken away; “cleansing” oneself with a black hen, and many many more.

As we can see, there are many cases of persons who place their confidence in something in which they attribute some form of divine power or at least some supernatural power. However, Christians know that all of this is inane trust. Similarly, **there are Christians who place their trust in erroneous doctrines that do not give them a solution to their doubts and problems.** All of these are methods that our spiritual enemies use to rob us of the blessings that derive from the true obedience to our Heavenly Father.

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**An eighth method is to cloud our conscience so
that our sins go unnoticed**

In the normal life of a nation, ignorance of laws is not an excuse for crime. It is the same with the commandments of God. Let us see.

Upon reading the following passage we consider that, **even if a person ignored the commission of a sin, not because of that does he not seem at fault in the eyes of God.** It is to say that if a person commits a sin not knowing that it was a sin, but knowing that he did; or if a person commits a sin not knowing that that was sin and not knowing that he committed such action; in any of both instances, he is guilty.

“¹³ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; ¹⁴ when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.” (Lv 4:13-14)

Whether he is conscious or not that he has committed some kind of transgression, and whether he is conscious or not that what he was doing was sin, if the act was transgressive, he will be at fault. As we see, ignorance is not an excuse for sin. Our duty is to investigate and inquire about the Supreme Being to see if in some way, even if through feeling after him, we find Him. **Our**

9446 obligation is to inquire about His laws, try to
9447 inquire about the rules before acting. If by giving
9448 insignificance to God and His rules, we do not
9449 inquire about them, we do not know them and act
9450 against them, that is our problem. Leviticus 4:22-
9451 23, 27-28 and 5:2 and 17, expresses the same idea.
9452 Let's see.

9453
9454 *“22 When a ruler hath sinned, and done*
9455 *somewhat through ignorance against any of*
9456 *the commandments of the LORD his God*
9457 *concerning things which should not be done,*
9458 *and is guilty; 23 or if his sin, wherein he hath*
9459 *sinned, come to his knowledge; he shall*
9460 *bring his offering, a kid of the goats, a male*
9461 *without blemish”* (Lv 4:22-23)

9462
9463 *“27 And if any one of the common people sin*
9464 *through ignorance, while he doeth somewhat*
9465 *against any of the commandments of the*
9466 *LORD concerning things which ought not to*
9467 *be done, and be guilty; 28 or if his sin, which*
9468 *he hath sinned, come to his knowledge; then*
9469 *he shall bring his offering, a kid of the goats,*
9470 *a female without blemish, for his sin which he*
9471 *hath sinned.”* (Lv 4:27-28)

9472
9473 *“Or if a soul touch any unclean thing,*
9474 *whether it be a carcase of an unclean beast,*
9475 *or a carcase of unclean cattle, or the carcase*
9476 *of unclean creeping things, and if it be*
9477 *hidden from him; he also shall be unclean,*
9478 *and guilty.”* (Lv 5:2)

9479
9480 *“And if a soul sin, and commit any of these*
9481 *things which are forbidden to be done by the*

9482 *commandments of the LORD; **though he wist***
9483 ***it not, yet is he guilty, and shall bear his***
9484 ***iniquity.***” (Lv 5:17)

9485

9486 It is true that whoever ignores in good faith has an
9487 extenuating circumstance, but never absolving.
9488 This is proven in Luke 12:47-48, where we see that
9489 the servant did not understand and for not having
9490 done so did things worthy of a whipping, was not
9491 whipped harshly. It is to say, he who knew that
9492 what he was doing was bad and still did it, would be
9493 whipped harshly; while the one who sincerely did
9494 not know, would be whipped lightly, not as much as
9495 the one who did know; **but he will also be**
9496 **whipped.** It is clear that ignorance is an extenuating
9497 circumstance but not an absolving one.
9498 (Extenuating circumstance diminishes the
9499 punishment; an absolving one annuls it completely).

9500

9501 “⁴⁷ And that servant, which knew his lord's
9502 will, and prepared not himself, neither did
9503 according to his will, shall be beaten with
9504 many stripes. ⁴⁸ **But he that knew not, and**
9505 **did commit things worthy of stripes, shall be**
9506 **beaten with few stripes.** For unto
9507 whomsoever much is given, of him shall be
9508 much required: and to whom men have
9509 committed much, of him they will ask the
9510 more.” (Lk 12:47-48)

9511

9512 The fact that in Romans 7:7-9 says “...for without
9513 the law sin was dead” could create confusion; but
9514 that does not mean that sin does not have an effect
9515 upon those who ignore a law that does exist. This
9516 means that if God had not placed that law, there
9517 would not be sin in doing what it now prohibited.

9518 Therefore in this case, the sinner is not excused
9519 from his sin. What he is told is that his action would
9520 not be a transgression if a divine law did not exist
9521 that would prohibit its carrying out, but since that
9522 law exists, what he did continues to be a sin. The
9523 evidence is that idolatry, stealing, murder and
9524 adultery are considered sins even in those that
9525 ignore the laws of God.

9526
9527 *“What shall we say then? Is the law sin? God*
9528 *forbid. Nay, I had not known sin, but by the*
9529 *law, for I had not known lust, except the law*
9530 *had said: Thou shalt not covet.” (Ro 7:7)*

9531
9532 **In short,** ignorance in good faith of the
9533 commandments of God does not free anyone from
9534 the penalty of transgressions, it merely diminishes
9535 the penalty.

9536 Know this, some non-believers try to not learn
9537 from God and then later allege ignorance; also,
9538 **some** Christians that do not want to inquire too
9539 much about if they should or should not obey the
9540 commandments of God, **disobey the**
9541 **commandments** with the hope of later being able to
9542 allege ignorance in good faith.

9543 **Among the unnoticed sins are those that we do**
9544 **not detect,** due to the fact that we are accustomed
9545 to them in our society or our personality. In the
9546 passage below there is a clear image of how
9547 difficult it is to a human being in the habit of doing
9548 wrong to switch his thoughts towards right.

9549
9550 *“Can the Ethiopian change his skin, or the*
9551 *leopard his spots? Then may ye also do good,*
9552 *that are accustomed to do evil.” (Jer 13:23)*

9553

9554 Only the redemption of Jesus Christ gives us the
9555 right to ask that thoughts and chronic corruptions be
9556 taken from us, that lustfulness or sins that by merely
9557 having always lived with them we do **not** realize
9558 they are truly bad. This is the case with the
9559 Israelites narrated in Jeremiah 16:10 where we see
9560 that in spite of the numerous sins, they were still
9561 surprised at the warnings of the prophet, thinking
9562 that in reality they had done no wrong. The fact that
9563 we have always lived with such sins, poisons our
9564 conscience to the point of believing that we are not
9565 doing anything bad. **That is something that our**
9566 **spiritual enemies take advantage of.**

9567
9568 *“And it shall come to pass, when thou shalt*
9569 *shew this people all these words, and they*
9570 *shall say unto thee: Wherefore hath the*
9571 *LORD pronounced all this great evil against*
9572 *us? or what is our iniquity? Or what is our*
9573 *sin that we have committed against the*
9574 *LORD our God?”* (Jer 16:10)

9575
9576
9577 I said that only the redemptive power of the blood
9578 of Christ can produce a radical change in us.
9579 However, in order to obtain that power we have to
9580 recognize that we **have those lustful and wicked**
9581 **thoughts, we have to recognize that those**
9582 **tendencies are truly bad** and **we have to truly**
9583 **wish, without a doubt that God will remove**
9584 **them.**

9585 In order to recognize that we have them, **it is**
9586 **necessary to detect that we have them.** This is
9587 very difficult for those who have lived their entire
9588 lives with some lust or sin, because due to the fact

9589 that he has always had it, it seems a “natural” part
9590 of existence.

9591 **The most common case, but not the only one is**
9592 **the bathing suit at the beach.** There are almost no
9593 Christian women, no matter how proper they are,
9594 that considers it dishonest to wear a bathing suit and
9595 swim in the ocean in front of men. This is
9596 something that is immoral; but most don’t see it that
9597 way, because society approves of it. They are not
9598 interested in what the Bible says about clothing,
9599 because their understanding is obscured because of
9600 custom. Since they are little girls they live in that
9601 error and are incapable of reasoning and situate
9602 themselves in the correct position on their own.
9603 Also their parents and husbands are blinded. The
9604 most they may demand is that the swimsuits have
9605 an inch more covering than the others.

9606 **Another obvious case is the lustfulness of men,**
9607 **especially Latinos.** Raised in an environment
9608 where the child is told, since he is small to “be a
9609 manly man” and “take advantage” of what is
9610 offered by any female, raised in a society where the
9611 consensus of the population is that the man that
9612 does not “take advantage” of an opportunity,
9613 whoever the woman might be, is not “sufficiently
9614 manly”, this individual eventually believes that this
9615 is certain. It helps even more so that the same
9616 decent women (above all their mothers) admit that
9617 opinion as certain and justify men, saying that it is
9618 something in their nature.

9619 In these environmental conditions, the Christian
9620 believes that this is truly a sad reality, which he
9621 “unfortunately has to live with”, without a
9622 possibility of avoiding it “while we are in the
9623 flesh”. **He does not realize that to his father,**
9624 **Adam, God gave only one woman, a sign that he**

9625 **did not need any more.** Being Adam a man much
9626 more vital and formidable that we are in every
9627 sense, having recently come out of the hands of his
9628 Creator, God only gave him one woman. Why?
9629 Because God truly knew what he had created and
9630 what was necessary, He knew that Adam only
9631 needed one woman. However, since our
9632 environment now says the contrary, and since he
9633 has always lived in that environment, man cannot
9634 detect that what he has is lust and not need.

9635 **Since the majority of Christians do not read the**
9636 **Bible, nor make an effort to do so,** he continues to
9637 think what the society in which he lives dictates.
9638 As a matter of fact, he does not even think of it as
9639 lust nor does he realize that he has it.

9640 **Man tends to notice things by comparison,** and
9641 he compares himself to the society that surrounds
9642 him instead of with the Bible. Even those who
9643 compare themselves to Biblical persons, tend to do
9644 so with some who at some point were worse than he
9645 is.

9646 **Due to that psychological difficulty to detect**
9647 **our lust, is precisely why we should read the**
9648 **Bible on a daily basis,** and listen to what our
9649 friends and enemies advice or criticize us. Many
9650 enemies do us the favor, without wanting to do so,
9651 of signaling out our faults. When I say “listen to
9652 those that criticize us”, I do not necessarily mean
9653 that we should believe everything that is said about
9654 us; but we should have it in mind, analyze our
9655 actions and ask God to illuminate us. **I can testify**
9656 **that after 30 years of being a believer, I made a**
9657 **list of 32 defects, some worse than others, which**
9658 **throughout my life I had not been able to detect.**
9659 It is that we do not believe we have them, because
9660 we don’t analyze ourselves or because it is justified

9661 by believing that they are not sins, but “character
9662 flaws”. Sure enough, they are, but that does not
9663 mean that they should remain as such or that a
9664 solution cannot be found.

9665 During the process of solution can be very
9666 helpful, in addition to our good will, sincerity and
9667 prayer, fasting, as I will explain later on.

9668 **These defects attach themselves to us like the**
9669 **spots on a leopard or as in the ebony color in the**
9670 **skin of an African.** Only Jesus Christ with his
9671 blood can perform the miracle, if we, in truth, and
9672 honesty profoundly want Him to do so and we take
9673 part in this. Let no one think that by kneeling and
9674 saying: “Lord, I want you to truly cleanse me”, and
9675 later get up and go get drunk or go to a brothel, and
9676 the case is resolved.

9677 **The most difficult are character flaws,** because
9678 we are accustomed to reacting in a specific way
9679 throughout the years that has become a conditioned
9680 reflex in us, a second nature. I testify that fasting
9681 helps tremendously: which is why the Lord
9682 recommended it and why it was practiced by the
9683 first Christians.

9684 **Many times the lustfulness is not taken away**
9685 **from us,** because we only oppose them in a nominal
9686 form, like the one who believes that yes, we should
9687 be in disaccord with that lust in order to be right
9688 with God; but in reality, he (the sinner) cannot do
9689 anything. Yes, he can do something. He could begin
9690 to put into function his will in favor of ridding
9691 himself of it. The rest is done by God. Our will is
9692 the only obstacle in God’s power. He does not force
9693 us to desire what we do not want. Further, if our
9694 will to rid ourselves of lust is not complete without
9695 any hidden nooks, God does not interfere in our
9696 lives. If you do **not** have the will and the desire you

9697 need to ask God to take from you your lustfulness,
9698 imitate the method utilized by the afflicted father in
9699 Mark 9:24; who said: “*Lord, I believe; help thou*
9700 *mine unbelief*”. In your case, you, in a parody to
9701 that father say to the Lord: “I wish it...help me to
9702 desire all that is necessary to obtain your help,
9703 Lord”.

9704 **Among the sins that are unnoticed by the**
9705 **Christian is to believe that God is a being of only**
9706 **a mere higher category than they are.** There are
9707 Christians that do not understand the grandeur of
9708 God or are not Christians. I have heard, more often
9709 than not, persons who claim to be Christians, and
9710 confess that they get angry with God and raise and
9711 shake a fist to the face of God. Upon listening to
9712 this nonsense I can only think that if they truly were
9713 Christians, they are insolent or do not know the
9714 greatness of God in whom they say they believe in.

9715 **They are pretty daring if they think that God is**
9716 **a being like them, who they can shake a fist at or**
9717 **reproach Him.** Something like this they would not
9718 dare do to a judge during a trial, or to the police
9719 agent of a dictatorship, because they know they will
9720 be beaten with a stick. Therefore, not only are they
9721 daring, but also cowards, because they abuse the
9722 kindness and patience of God. Given that the Lord
9723 does not take reprisal against them nor immediately
9724 punish their insolence, they dare to go too far with
9725 Him.

9726 **One of the passages I have heard them mention**
9727 **as justification for their insolent behavior** is the
9728 episode of Lazarus’ sisters which I present below.
9729 **They** say that Martha and Mary were extremely
9730 angry with Jesus for not having come to them when
9731 they called upon Him. That is false. The way that
9732 Martha speaks in verses 21 and 22 is that of a

9733 saddened woman, who is lamenting the fact that
9734 Jesus had not been present to prevent the death of
9735 her brother, Lazarus, not the one of an angry
9736 woman who would reproach Jesus for not having
9737 been there.

9738
9739 *“²¹ Then said Martha unto Jesus: **Lord, if***
9740 ***thou hadst been here, my brother had not***
9741 ***died.** ²² But I know, that even now, whatsoever*
9742 *thou wilt ask of God, God will give it thee. ²³*
9743 *Jesus saith unto her: Thy brother shall rise*
9744 *again. ²⁴ Martha saith unto him: **I know that***
9745 ***he shall rise again in the resurrection at the***
9746 ***last day.** ²⁵ Jesus said unto her, I am the*
9747 *resurrection, and the life, he that believeth in*
9748 *me, though he were dead, yet shall he live. ²⁶*
9749 *And whosoever liveth and believeth in me*
9750 *shall never die. Believest thou this? ²⁷ She*
9751 *saith unto him: **Yea, Lord, I believe that thou***
9752 ***art the Christ, the Son of God, which should***
9753 ***come into the world.**” (John 11:21-27)*

9754
9755 **The fact that Martha was not angry is proved**
9756 **by the way she calls him Lord and how she**
9757 **expresses to Jesus her faith in the resurrection at the**
9758 **last day, which is seen in verse 24. The best proof,**
9759 **however,** is the fact that after Martha, Mary said the
9760 same words as her sister (Lord, if you would have
9761 been here, my brother would not have died) and in
9762 the case of Mary, proof that she wasn’t angry is
9763 because **these words were said while she was at**
9764 **his feet** as we see in verse 32.

9765
9766 *“Then when Mary was come where Jesus*
9767 *was, and saw him, she fell down at his feet,*

9768 *saying unto him, **Lord**, if thou hadst been*
9769 *here, my brother had not died” (John 11:32)*
9770

9771 The case of Mary is similar to Martha’s, **she**
9772 **pronounced the exact same words as her sister,**
9773 which are not words of reproach, nor wrath but of
9774 sadness because circumstances prevented Jesus
9775 from being present, or is to say, because things were
9776 adverse. It is obvious that there is neither reproach
9777 nor rebellion in Mary because in verse 32 we saw
9778 that she said these words while at the feet of Jesus.
9779 Therefore, it is not logical to think that the same
9780 words were said by Martha with anger and
9781 reproach, while Mary pronounced the words with
9782 humility and sadness.

9783 **These Christians who according to their own**
9784 **words shake their fists before the face of God**
9785 should take note of their insolence, their audacity
9786 and blasphemy. They should realize that if they
9787 would not dare shake a fist before the face of a
9788 judge, even less should they do so before the face of
9789 the All Mighty. To do that indicates one of two
9790 things: either they do not realize the grandeur of the
9791 Supreme Being or they are not Christians, even if
9792 they believe it of themselves.

9793 Satan, who is much more powerful than any
9794 mortal, does things that God doesn’t want, **but does**
9795 **not dare to disrespect God in his own face,** which
9796 is what these supposed Christians do. The insolent
9797 Christians that confess that they shake a fist before
9798 the face of the Omnipotent One, appear to be as
9799 much or more rebellious than Satan, who would not
9800 dare do such a thing.

9801 **Another thing that Christians do very often,**
9802 **without realizing, it is to take the name of God in**
9803 **vain.** Remember, when you sin, even if

9804 involuntarily, it is still counted as a sin, as we saw
9805 previously. The third commandment says the
9806 following:

9807
9808 *“Thou shalt not take the name of the LORD*
9809 *thy God in vain; for the LORD will not hold*
9810 *him guiltless that taketh his name in vain.”*
9811 (Ex 20:7)

9812
9813 The majority of Christians take this third
9814 commandment of God’s law too lightly. Sadly, they
9815 do not realize that they are transgressing the third
9816 commandment.

9817 It is very common among Christians to tell jokes
9818 that include God, Christ, the Holy Spirit, Paradise,
9819 Heaven, Hell, Saint Peter, etc.. Others do not tell
9820 those jokes, but approve listening to them and
9821 laughing with those that tell those jokes.

9822 You will never find such language in the Bible
9823 because the Apostles and the first Christians in
9824 general, truly loved God and treated Him with the
9825 respect He deserves, not as an equal, who they can
9826 include in their jokes. These people who make jokes
9827 that involve beings or things that should be
9828 considered sacred, defend their erroneous behavior
9829 alleging that they treat God as a father and because
9830 of that, they can treat him with certain audacity and
9831 impudence.

9832 **Unfortunately, what they say is true in that**
9833 **they treat God as they treat their fathers, but two**
9834 **wrongs don’t make a right; nor does two sins**
9835 **form obedience.** The problem lies in that the
9836 majority does not know how to instill in their
9837 children the correct concept of what a father is.
9838 That is why the concept of “father” has become
9839 degraded in our actual society and that is what they

9840 learned, in spite of it being a poor and disrespectful
9841 concept. In the actual culture, the father is simply a
9842 man who married my mother when she was young
9843 and beautiful, but now they are both a pair of
9844 elderly people who are outdated. This is what I have
9845 seen in society, not what occurs in my family. As is
9846 natural, to those who have such a concept of their
9847 fathers it is very difficult to have a correct concept
9848 of God. That is where the custom of mixing God in
9849 their jokes comes from.

9850 **Many psychologists advise parents to simply**
9851 **become friends to their children,** with the
9852 objective that they make their children think that
9853 they are their best friends. I have reared nine
9854 children, none of them have had a problem with the
9855 law, nor do they have any vices. My wife and I
9856 raised them how the Bible teaches, not how men
9857 educate. We instilled in them that they had to
9858 behave and make an effort in order to go further;
9859 and that is how they did it. Although we were poor,
9860 all of them graduated from college. All of them
9861 have one or two degrees. I always told them that I
9862 was not their friend, but much more than that: I was
9863 their father. They could have many friends, but they
9864 would only have one father and especially, only one
9865 mother. Mom was not “another friend”, as the
9866 psychologists say, she was the queen of the home
9867 and if any one of them spoke to her in an improper
9868 way or yelled at her, he was going to suffer the
9869 consequences of that disrespect. I learned those
9870 educative principles in the Bible, not in psychology
9871 books. Thanks to God, all my children have been
9872 converted to the Lord. They know what it means to
9873 be a father and therefore, respect God as a Father
9874 who is infinitely superior. They never treat God
9875 with impudence or audaciousness.

9876 **It would be a great idea for pastors to teach**
9877 **their congregation on how to rear in subjection,**
9878 **control and respect in their children.** Many
9879 parents don't think that they deserve this type of
9880 respect which we are discussing and therefore, do
9881 not feel morally nor authoritative enough to teach it
9882 to their children. This happens because of not
9883 reading not applying the teachings of the Bible with
9884 respect to the raising of children or because
9885 someone taught them that psychologists know more
9886 about those things than the Bible does. Let's see
9887 what God tells us with respect to this.

9888 In the Bible, respect and obedience towards
9889 parents was very strict. It was a commandment that
9890 was given with words only the first time.....

9891
9892 ***“Honour thy father and thy mother, that thy***
9893 ***days may be long upon the land which the***
9894 ***LORD thy God giveth thee.”*** (Ex 20:12)

9895
9896 but if someone did not want to obey the words of
9897 the third commandment, then a different
9898 commandment was applied to them:

9899
9900 ***“¹⁸ If a man have a stubborn and***
9901 ***rebellious son, which will not obey the voice***
9902 ***of his father or the voice of his mother,.....*** 19
9903 ***then shall his father and his mother lay hold***
9904 ***on him, and bring him out unto the elders of***
9905 ***his city, and unto the gate of his place,....*** 21
9906 ***and all the men of his city shall stone him***
9907 ***with stones, that he die; so shall thou put evil***
9908 ***away from among you, and all Israel shall***
9909 ***hear and fear.”***

9910 (Dt 21:18-21 abbreviated)

9911

“And he that smiteth his father, or his mother, shall be surely put to death”

(Ex 21:15)

“For every one that curseth his father or his mother shall be surely put to death; he hath cursed his father or his mother; his blood shall be upon him.” (Ex 20:9)

The law was also strict against those who treated God with disrespect:

*“15 And thou shalt speak unto the children of Israel, saying: Whosoever curseth his God shall bear his sin. 16 And **he that blasphemeth the name of the LORD, he shall surely be put to death...**”*

(Ex 24:15-16 Abbreviated)

As we can see, **God does not take blasphemy lightly**. Therefore, we should think that he also does not take lightly the use of His name in vain, even if it is not specifically blasphemy.

The problem of taking the name of God in vain is not that people consider God as a Father; the problem lies in that many do not have the correct concept of what a father is; and specifically who God is. That is why they think they can be impudent or audacious with Him.

When someone comes to me with a joke and I see that it has to do with persons or things that are sacred, I tell that individual in an amicable manner that I do not like those types of jokes. If the person insists on telling me his joke, I simply turn around and leave. I am not going to be an

9947 accomplice of one who takes the name of God in
9948 vain.

9949 I behave in that way even when the joke pertains
9950 to Saint Peter, Heaven, Hell or similar things which
9951 do not necessarily take the name of God in vain. I
9952 do this because if I don't, sooner or later they will
9953 decide to tell me improper jokes, including
9954 blasphemies. Why are we going to walk along the
9955 edge of a precipice with the danger this leads to?
9956 Or why are we going to show others, with our bad
9957 example, how to walk on the edge of a precipice?

9958 **Two wrongs do not make a right.** Just because
9959 someone never learned to respect his parents, we
9960 do not have to allow their lack of respect towards
9961 God. We, as Christians, have to behave according
9962 to Biblical standards, not according to the standards
9963 of our culture or "civilization". To tell or listen to a
9964 joke that combines God, Christ or the Holy Spirit is
9965 a sin. To listen to jokes that combine Heaven, Hell,
9966 the Apostles, etc., encourage those who tell their
9967 jokes to walk along the edge of the abyss of sin.
9968 These are sins that at times we do not detect that we
9969 commit.

9970 **Another sin which we inadvertently indulge in**
9971 **is improper thinking.** Thoughts are factors of
9972 judgment. It is not only what man does that God
9973 judges; also what he thinks. Many do not dare to sin
9974 because they fear the immediate consequences of
9975 having done so, not in order to obey God nor follow
9976 what is good.

9977
9978 *"Every one that is proud in heart is an*
9979 *abomination to the LORD; though hand join*
9980 *in hand, he shall not be unpunished."*

9981 (Prv 16:5)
9982

9983 Such is the case in one who does not murder for
9984 fear of the police or does not rob for fear of being
9985 arrested. The prophet Jeremiah, says something
9986 similar. From what is said in the following verse,
9987 punishment is also given to those with perverse
9988 thoughts, even if they do not carry them out.

9989
9990 *“Hear, O earth: behold, I will bring evil*
9991 *upon this people, **even the fruit of their***
9992 ***thoughts**, because they have not hearkened*
9993 *unto my words, **nor to my law, but rejected***
9994 ***it”*** (Jer 6:19)

9995
9996 What we are talking about is similar to what Jesus
9997 says in Matthew 5:28 in that he who looks at a
9998 woman and covets her had already committed
9999 adultery in his heart. A person may hate an
10000 individual so much that he wants to kill him, but
10001 due to the fact that is he scared of being discovered
10002 and have them execute him, he does not carry out
10003 his thoughts. However, that does not mean his is not
10004 malicious, it only means that he is a coward. **One**
10005 **cannot enter heaven with such feelings.**

10006 The passage that we see below seems to say that
10007 although the bad one crosses his arms, or better yet,
10008 holds hands and therefore, not do anything bad with
10009 his hands, will still be punished; because he will be
10010 judged also for his thoughts, not just for his actions.

10011 There are those that do not kill one who they hate,
10012 because he is scared that upon carrying it out, he
10013 will be killed or because he is afraid he will be
10014 caught by the police and go to jail, not because he
10015 does not want to kill. The same thing can be said of
10016 those who don’t steal and don’t commit adultery,
10017 etc., it is not that they don’t desire to do so, it is that
10018 they are afraid of the temporal and carnal

10019 consequences of that behavior. We see this idea
10020 reaffirmed in Proverbs 12:2 where it says that God
10021 will condemn the man with bad thoughts or devices.

10022
10023 *“Though hand join in hand, the wicked*
10024 *shall not be unpunished....”* (Prv 11:21)

10025
10026 *“A good man obtaineth favour of the LORD,*
10027 *but a man of wicked devices will he*
10028 *condemn.”* (Prv 12:2)

10029
10030 **Another sin which we inadvertently indulge in**
10031 **is our responsibility to God.** There are many
10032 Christians who take lightly their responsibilities
10033 before God and think too merrily about all their
10034 duties: respect to the preaching of the gospel in
10035 general, respect in speaking to those who we have a
10036 relationship with about salvation, educating their
10037 children in obedience, their political civic
10038 responsibilities, governing the family in general
10039 (including their wife), maintaining the personal
10040 reading of the Bible in order to learn from God
10041 directly and without an intermediary, dedicating
10042 time and heart attitude to prayer, strictly obeying at
10043 work as is ordered in the Word of God, etc.. The
10044 ones that do not pay attention to these things are
10045 doing as the one who received the job of overseeing
10046 and did not do so. Let’s read.

10047
10048 *“¹ Again the word of the LORD came unto*
10049 *me, saying: ² Son of man, speak to the*
10050 *children of thy people, and say unto them:*
10051 *When I bring the sword upon a land, if the*
10052 *people of the land take a man of their coasts,*
10053 *and set him for their watchman, ³ if when he*
10054 *seeth the sword come upon the land, he blow*

10055 *the trumpet, and warn the people; 4 then*
10056 *whosoever heareth the sound of the trumpet,*
10057 *and taketh not warning; if the sword come,*
10058 *and take him away, his blood shall be upon*
10059 *his own head. 5 He heard the sound of the*
10060 *trumpet, and took not warning; his blood*
10061 *shall be upon him. But he that taketh warning*
10062 *shall deliver his soul. 6 **But if the watchman***
10063 ***see the sword come, and blow not the***
10064 ***trumpet,** and the people be not warned; if the*
10065 *sword come, and take any person from among*
10066 *them, he is taken away in his iniquity; **but his***
10067 ***blood will I require at the watchman's hand.***
10068 *7 So thou, O son of man, I have set thee a*
10069 *watchman unto the house of Israel; therefore*
10070 *thou shalt hear the word at my mouth, and*
10071 *warn them from me. 8 When I say unto the*
10072 *wicked, O wicked man, thou shalt surely die;*
10073 *if thou dost not speak to warn the wicked from*
10074 *his way, that wicked man shall die in his*
10075 *iniquity; **but his blood will I require at thine***
10076 ***hand.** 9 Nevertheless, if thou warn the wicked*
10077 *of his way to turn from it; if he do not turn*
10078 *from his way, **he shall die in his iniquity; but***
10079 ***thou hast delivered thy soul.**" (Ezk 33:1-9)*
10080

10081 Like James said: *"Therefore to him that knoweth*
10082 *to do good, and doeth it not, to him it is sin".* These
10083 are sins that pass unnoticed. This example of the
10084 watchtower is similar to what is said of the one who
10085 has authority to stop wrong and does not do so.

10086 God shows Eli here that He is going to punish him
10087 harshly for not having prevented his children from
10088 committing all the wrong that they did. Eli knew
10089 perfectly well what his children were doing as is
10090 seen in I Samuel 2:22. Eli had all the authority and

10091 power necessary to take the steps necessary to
10092 straighten or punish his sons. Not only did he have
10093 in his favor the strong paternal authority that existed
10094 at the time, but that being a high priest and judge of
10095 that time, he could order the Levites, the people or
10096 the soldiers to whip or incarcerate his sons until
10097 they moderate themselves and obey.

10098 He never wanted to do so because as God Himself
10099 said in 2:29, Eli honored his sons more than God.
10100 Yes, he loved his sons more than God. He preferred
10101 that his sons were happy with him instead of God
10102 being happy. The consequences of such an attitude
10103 are currently being seen.

10104
10105 *“For I have told him that I will judge his*
10106 *house for ever for the iniquity which he*
10107 *knoweth; because his sons made themselves*
10108 *vile, and he restrained them not.”*

10109 (I Sam 3:13)

10110
10111 *“Now Eli was very old, and heard all that*
10112 *his sons did unto all Israel; and how they lay*
10113 *with the women that assembled at the door*
10114 *of the tabernacle of the congregation.”*

10115 (I Sam 2:22)

10116
10117 *“Wherefore kick ye at my sacrifice and at*
10118 *mine offering, which I have commanded in my*
10119 *habitation; and honourest thy sons above*
10120 *me, to make yourselves fat with the chiefest of*
10121 *all the offerings of Israel my people?”*

10122 (I Sam 2:29)

10123
10124 **Another sin we commonly pass up**
10125 **inadvertently is to get ahead of God’s plans.** By
10126 doing so, we sometimes suffer what we had not to

10127 suffer, what was not in God's plans that we suffer
10128 for. A good example is that of Moses. Upon reading
10129 the following passage taken from Acts, the
10130 possibility that Moses, knowing or feeling by
10131 intuition what God was going to entrust to him
10132 comes to mind. He decided wrongfully anticipates a
10133 work which methodology was not the one God was
10134 going to use, which the time had not arrived yet,
10135 and which authority had not been given to him. That
10136 was his first failure.

10137
10138 *"²⁴ And seeing one of them suffer wrong, he*
10139 *defended him, and avenged him that was*
10140 *oppressed, and smote the Egyptian. ²⁵ For he*
10141 *supposed his brethren would have understood*
10142 *how that God by his hand would deliver them,*
10143 *but they understood not."* (Acts 7:24-25)

10144
10145 Perhaps something similar is what occurred to
10146 Abraham and Sara, when after receiving God's
10147 promise that he was going to have descendants that
10148 would be as numerous as the stars in the heavens
10149 (Genesis 15:1-6), they looked to Agar for that
10150 offspring when it was not time for it, even when
10151 God had not ordered them to do so.

10152 From our "anticipation" to do what God has to
10153 do, we derive many inconveniences and frustrations
10154 of which I have been a part of and testify to. **Doing**
10155 **good is not always good.** For some unknown
10156 reason to us, God sometimes does not want us to do
10157 at a certain time, something which at another time
10158 he would not have objected to us doing. A good
10159 example is that of Paul wanting to preach in what
10160 today is Turkey.

10161 There are times when a Christian wants to do
10162 something that apparently appears good and just;

10163 but however, they are not; or at least are not timely,
10164 they are not convenient at that moment even if they
10165 are good and just. It is not good, then, to be
10166 obstinate in realizing that what we may think is
10167 good and just, if we see that doors are closing in on
10168 us, it could be that it is neither one or the other, or if
10169 it is, is not timely.

10170 If what we think good and just were not, we could
10171 use our Biblical knowledge to correct it. It is to say,
10172 a human being has been given the opportunity to
10173 know what is good and just, by means of the Bible
10174 and reasoning, if he makes an effort or at least if he
10175 truly wants to know; but it is not given to him to be
10176 sure if that is something timely.

10177 That is why we should make the effort to do
10178 works, but if we see that there are obstacles or
10179 difficulties that only God can take away and does
10180 not do so, it would be better to stop and think about
10181 what we want to start, in case God does not
10182 consider it an appropriate endeavor or an
10183 appropriate time. Fasting, prayer from the heart and
10184 not becoming passionate with the realization of the
10185 action nor becoming discouraged, is the only
10186 solution.

10187 As we can see in the verses shown below, Paul,
10188 Silas and Timothy were willing to undertake what
10189 appeared as a praiseworthy enterprise: preach the
10190 gospel. **Is there something wrong with preaching**
10191 **the gospel? However, it was prohibited by the**
10192 **Holy Spirit. This was** evidently because it was not
10193 the right time or for some other reason unknown to
10194 us. It seems like the service of the trio was needed
10195 more in Macedonia at that time, and from that point
10196 the vision (Acts 16:9) and the trip to that country.

10197

10198 “⁶ Now when they had gone throughout
10199 Phrygia and the region of Galatia, and were
10200 **forbidden of the Holy Ghost to preach the**
10201 **word in Asia.** ⁷ After they were come to
10202 Mysia, they assayed to go into Bithynia, but
10203 **the Spirit suffered them not.** ⁸ And they
10204 passing by Mysia came down to Troas. ⁹ And
10205 a vision appeared to Paul in the night. **There**
10206 **stood a man of Macedonia, and prayed him,**
10207 **saying: Come over into Macedonia, and help**
10208 **us.”** (Acts 16:6-9)

10209
10210 **Another unnoticed sin in many Christians is**
10211 **that of not giving our tithes to God.** Many justify
10212 themselves by saying that tithing is a law in the Old
10213 Testament and therefore is obsolete. It is true that it
10214 comes from the Old Testament, but it is not
10215 obsolete. What Christ abolished with his sacrifice
10216 on the cross were the ritualistic laws, not the laws of
10217 human behavior. These laws, according to what
10218 Jesus Christ said himself in Matthew 5:17-19
10219 remain in force until the end of heaven and Earth.
10220 Therefore, tithing is a commandment of God that is
10221 not abolished.

10222 **Others justify themselves by saying that their**
10223 **Church does not properly invest the funds they**
10224 **receive.** Accepted, you invest properly the funds
10225 from your tithe. Give an offering that is sufficient to
10226 the Church you attend and the rest of the tithe you
10227 can put away in the bank until you find something
10228 to invest it in. What I have done is find trusted
10229 missionaries that dedicate themselves to starting
10230 churches and paying pastors in poor countries,
10231 where the money goes further. Places where the
10232 gospel is not preached. Places that don’t have the
10233 high salaries some countries have. In that way, my

10234 tithe goes directly to where it is needed the most. I
10235 also invest it in charity, especially orphans and
10236 invalids, etc.. In that way we give out tithes in the
10237 way that it is commanded by God, but the money is
10238 not misspent in useless things or in rich churches.
10239 Using an excuse to not give our tithe does not
10240 justify us. We have to learn to use wisdom and
10241 discernment.

10242 **Once we had a visitor to the Church we assist, a**
10243 **person who had been a pastor in his country**
10244 **which he had to leave for reasons of tyranny.** A
10245 few weeks later, he informed the Sunday school
10246 group which he and his wife assisted that he was
10247 having difficulty paying his electric bill. My wife,
10248 who heard this, paid the bill and told me what she had
10249 done. Two or three weeks later, he came to my wife
10250 with another petition and once again, she helped
10251 them. When my wife told me about that second
10252 occasion I told her that the next time it happened, she
10253 should refer him to me.

10254 The next time, my wife referred him to me and I
10255 asked him if he wanted to work in order to earn that
10256 money. As is natural, he said yes, he couldn't really
10257 say anything else. I proposed to him to cut some
10258 lawns with a lawn mower that used gasoline, to cut
10259 the lawn of various persons I would indicate to him,
10260 which will pay to him from forty to sixty dollars
10261 depending on the size of the yard and the difficulties
10262 of it. He replied that he did not have a lawn mower. I
10263 told him that I would lend him mine. He then told me
10264 that he did not know how much to charge. I told him
10265 that I would teach him. Then he alleged that he did
10266 not know how to mow the lawn. I offered to work
10267 with him the first few times, something I had done
10268 numerous times and knew how to do so, in order to
10269 teach him and help him until he could do it on his

10270 own. He told me that he really liked that idea and that
10271 he would call me to get together. He never called me,
10272 but he also never asked for money again. In reality, if
10273 he accepted I would have indicated to him various
10274 persons (friends of mine) to whom I was going to
10275 give the necessary money to pay this man.

10276 When he left the church several months later, we
10277 found out how many people he had asked for money.
10278 He had bitten many naïve believers. **If someone will**
10279 **not work, neither should he eat.** In order to do
10280 charity work we have to be sensible and prudent. It
10281 seemed like he dedicated himself to visiting a church
10282 for several months, until people no longer gave him
10283 anything and then looked for another church.

10284 **There are many non-believers that use the**
10285 **pretext** of cases like this one in order to criticize the
10286 Church. In many occasions, they have told me that
10287 they do not go to church because there are a lot of
10288 hypocrites there. I respond to them: aren't there
10289 hypocrites where you work? Why do you continue to
10290 go to work? Why do you visit that club that also has
10291 many hypocrites? Tell me of a group of human
10292 beings where there are not hypocrites so that I may go
10293 with you.

10294 **Others have pointed out to me scandals that**
10295 **there has been among televangelists.** I respond with
10296 the following narrative: Imagine that there is a
10297 mountain range that runs from north to south. Wolves
10298 live in that zone. To the right (east), there is a plain
10299 where tigers, panthers, lions, coyotes, serpents, etc.,
10300 live. To the left of that range, it is to say to the west,
10301 there is an enormous pasture where sheep live. Now,
10302 I appeal to your common sense and ask: Where do
10303 you think the wolves will go, to the east or the west?
10304 It is only logical that they would go towards the west.
10305 That is also why wolves infiltrate churches and

10306 become pastors and televangelists. Don't quit going
10307 to church, use your discernment.

10308 **Sometimes, it is difficult to know if we work**
10309 **rightly or not in some cases.** That is why we need a
10310 good method in order to examine ourselves, in order
10311 to know if we are inadvertently sinning.

10312 In Malachi 1:8 God gives the Hebrews a method
10313 to examine themselves regarding what their deeds
10314 were. However, this is a good method for every one.
10315 With it we can examine if our actions, activities and
10316 feelings are agreeable to God or not.

10317

10318 *“And if ye offer the blind for sacrifice, is it*
10319 *not evil? And if ye offer the lame and sick, is*
10320 *it not evil? Offer it now unto thy governor;*
10321 *will he be pleased with thee, or accept thy*
10322 *person? saith the LORD of hosts.”*

10323 (Mlch 1:8)

10324

10325 In those times, many who brought a sheep or goat
10326 to be sacrificed in the Temple of God, instead of
10327 bringing the best they had, as a demonstration of
10328 their love for God, what they did was bring a lame,
10329 blind or sick animal. Those who acted that way, in
10330 reality did not love God. They offered sacrifices,
10331 perhaps because of social pressure, superstition or
10332 tradition, or whatever reason, different from the
10333 love for God.

10334 The prophet Malachi put this in evidence when he
10335 said to them: *“Offer it now unto thy governor; will*
10336 *he be pleased with thee, or accept thy person?”* Of
10337 course, none of them would have dared to visit their
10338 prince, governor or boss bringing them such
10339 animals as a gift. However abusing the patience and
10340 goodness of God, they affronted him in the Temple
10341 in a way they would not have dared to act towards

10342 the persons mentioned. Taking advantage of the fact
10343 that God does not kill nor punish a sinner
10344 immediately after committing sin, they inflicted a
10345 tremendous affront towards God and escaped
10346 without any problem.

10347 **Something similar can be said nowadays about**
10348 **many religious people and Christians.** They
10349 behave with God in a manner which they dared not
10350 behave with the bosses or important people they
10351 need in order to ascend in their positions or get
10352 ahead in their businesses.

10353 Of course, they now do not bring God a lamb that
10354 is lame, blind or sick, because those sacrifices no
10355 longer exist, but they only give God the leftovers of
10356 their time if at last they give him something. They
10357 pay riveted attention to the instructions each day
10358 give their bosses; pay fascinated attention to what
10359 ever the bosses want to chitchat, but few times, if
10360 some, read the instruction that God gives them in
10361 the Bible. If something they give Him are the
10362 leftovers of their time. After using tons of hours
10363 enjoying their time, watching television, making
10364 money so that they could pay for their
10365 entertainment, etc., then when they are exhausted,
10366 they give some time to God.

10367 **Millions of Christians have never read the**
10368 **Bible from Genesis to Revelations, in one**
10369 **straight read, skipping nothing.** They have not
10370 done it even once, when many of them should have
10371 done so twenty times. However, they never skip
10372 reading their business letters, news about the
10373 economy, nor letters from important friends. They
10374 have time to go to the movies, parties, watch the
10375 game of the day on television, or the episode of the
10376 day in their soap operas. Then, when they are
10377 exhausted, they give God the leftovers of their time,

10378 if at all. “Would he be pleased with you? Would
10379 he accept you?” says the Lord Almighty.

10380 **There is also the abuse of one Christian against**
10381 **another Christian which is a sin sometimes**
10382 **ignored.** Christians, when they are going to do
10383 business with other believers, they treat them in a
10384 worse manner than when they do business with non-
10385 believers. One of them was telling me who was a
10386 handyman, that he refused to do any work for
10387 pastors or brothers of the faith, because they always
10388 asked for a discounted price that he could not give
10389 and which the non-believers wouldn’t dare ask him
10390 for. This brother said that they didn’t realize that he
10391 worked in order to live, not to conduct charitable
10392 works. He used to say, “I do charitable works when
10393 I want to, and to one that may need it, not to any
10394 brother of the faith that wants to save himself a
10395 couple of dollars off my profit.”

10396 To this brother I say that he must narrate the
10397 following anecdote to his customers, which has a
10398 moral I apply. Once upon a time, a farmer who
10399 lived proud of one of his promising cows needed
10400 \$400.00. However, because of the fact that the cow
10401 was only worth \$300.00, he decided to sell it and
10402 profit another \$100.00 in one way or the other.
10403 Among the ones that came to buy her for less, was a
10404 close friend of his, a brother from the church who
10405 asked him what the price of the cow was. The
10406 farmer told him he was selling it for \$300.00. The
10407 friend, somewhat upset said, “Hey, that is the price
10408 you place for those that are not your friends, nor
10409 brothers in the faith. You can give me a discount,
10410 because I am a brother in the faith.” When the
10411 farmer heard that, he said, “Look in reality what I
10412 need is \$400.00, but my cow is only worth \$300.00.
10413 Why don’t you, who are my brother in the faith and

10414 personal friend, give me \$400.00 for her and at the
10415 same time you help me out of my problem?” The
10416 visitor angrily replied that this was unjust because
10417 the cow was not worth that much. Then the farmer
10418 said: “Let’s do something: the Christian fellowship
10419 and friendship to one side and the cow at her just
10420 price.”

10421 **Finally, if we attain to detect and abolish all the**
10422 **inadvertent sins, we should take care against**
10423 **another one of them: vanity.** Second Corinthians
10424 declares that we must be vigilant to avoid self-praise.

10425
10426 *“... there was given to me a thorn in the flesh,*
10427 *a messenger of Satan to buffet me, lest I should*
10428 *be exalted above measure. ” (II Co 12:7)*

10429
10430 A governing person, pastor or any other person
10431 who serves God in any way, should realize that the
10432 same way that an axe is nothing on its own, nor a
10433 saw unless it is moved by a woodcutter or a
10434 carpenter, neither is someone who serves God
10435 unless he allows himself to be “moved” by God.
10436 Now, (and this is very important), for a woodcutter
10437 to use his axe efficiently, it has to be sharp, and the
10438 saw has to have sharp teeth. The same thing occurs
10439 with those who serve God; if their souls are not
10440 “sharpened” or don’t have sharp “teeth”, they are
10441 not good enough to serve God.

10442
10443 *“Shall the axe boast itself against him that*
10444 *heweth therewith? Or shall the saw magnify*
10445 *itself against him that shaketh it? As if the*
10446 *rod should shake itself against them that lift it*
10447 *up, or as if the staff should lift up itself, as if it*
10448 *were no wood.” (Isa 10:15)*

10449

10450 As we have seen up to this point, there are many
10451 sins and lusts that inadvertently pass us by, a reason
10452 why we do not try to eradicate them from our lives.
10453 It is necessary that we remain alert, because sincere
10454 ignorance is not justification of sin, as we have seen
10455 irrefutably.

10456
10457 **Review of Chapter 10.** The methods used by our
10458 spiritual enemies are too many to list. Let us review
10459 here the most common and understand that there is
10460 an enormous amount of variations.

10461 **One of them is** matrimonial unions, political or
10462 business related. A variant of this method
10463 constitutes Balaam's tactic, to use women that are
10464 not of God, which Malachi speaks of.

10465 **A second method** is to make us think that the
10466 consequences of our sins are "tests". They see
10467 themselves as doing the right thing on one hand,
10468 and on the other hand, they are suffering
10469 inexplicably and mysteriously bitterness in order to
10470 "try" them. The ones who think that way never
10471 rectify, they don't think it is necessary.

10472 **A third method** is to make us believe a false
10473 concept of love. If in this very moment, God
10474 separated the Christians to a continent and the non-
10475 believers to another continent, the latter would form
10476 a living hell in that continent. That is why it is a
10477 false concept of love to say that God does not
10478 condemn anyone to Hell. The Lord has to separate
10479 one from the other, because if not, his servants
10480 would suffer eternally. Another example is that of
10481 the church who admits a homosexual into their
10482 membership under the pretext of "love".

10483 **A fourth method** is to twist Scripture so that they
10484 appear to support doctrines that are heresies, as in

10485 the case of teaching that you may eat the food that
10486 is offered to idols.

10487 **A fifth method** is a false doctrine that does much
10488 harm to the sanctification of the Church, where the
10489 Christian no matter what he does and no matter how
10490 much he sins cannot fall from grace. That is why they
10491 do not avoid sin. Paul says that we can fall from
10492 grace, he tells the Galatians and the Hebrews. No one
10493 says that the child fell from the tower if he was
10494 merely skating near it; nor does anyone tell another
10495 that he left sodomy if that man has never practiced
10496 such abomination. Neither will Paul say that someone
10497 fell or was removed from grace if that person was
10498 never in grace to begin with. Saint John also makes
10499 us see that he believed that a Christian could fall from
10500 grace when saying that there are sins of death for
10501 which you cannot pray for.

10502 **A sixth method** is a horrible heresy. It is the one
10503 that says that someone who did convert does not sin
10504 even if he robs, kills, adores images, consults the
10505 dead, etc.. This is false.

10506 When we sincerely repent, what God forgives are
10507 the eternal consequences of our sins, but the earthly
10508 consequences of those sins, in general we carry
10509 entirely.

10510 Our enemy also tries to convince us that we can
10511 use “white lies”. But remember, however, that all of
10512 God’s plans are based upon the assumption that we
10513 will only use the truth and obey the commandments.
10514 The more we move away by our actions from such an
10515 assumption, the less the preconceived plan can be
10516 applied to us from the celestial realm. Remember the
10517 story about the two houses.

10518 Bad things sometimes happen to Christians and
10519 good things happen to non-believers. We all commit
10520 sin and do good works. Christians pay for their sins

10521 here on Earth; the good works of non-believers are
10522 also paid for here on Earth. An unscrupulous person
10523 will reach his goal easily but he will not be happy
10524 after he reaches that goal.

10525 **A seventh method** is to induce a human to trust
10526 in false hopes, which upon being false and not
10527 produce the result, crack the faith in what is true.

10528 **An eighth method** is to cloud our conscience so
10529 that sin seems inadvertent to us and we continue to
10530 do so and deprive us of God's blessing and
10531 protection. Man tends to compare himself with the
10532 society he lives in, not with the Bible and that is
10533 why at times, he does not perceive when he is
10534 committing a sin.

10535 The case of the bathing suit on Christian women
10536 and the lechery of men are the two cases that most
10537 help us to see the difficulty of human in detecting
10538 his sin, when it is something that society approves
10539 of. That is why we should read the Bible daily, so
10540 that we can compare ourselves with reality and not
10541 society.

10542 Among the sins that are inadvertent to many
10543 Christians is the belief that God is a being in a
10544 category only a bit higher than humans, that is why
10545 they take the name of God in vain (third
10546 commandment) when they make jokes or tell stories
10547 which include God or other celestial things. When
10548 they don't tell them, they listen to them. Also
10549 unnoticed are the sins of their thoughts. There are
10550 many that do not sin because they don't have the
10551 courage to do so but they approve of their thoughts
10552 and desire to make them reality. This is similar to
10553 what Jesus says in Matthew 5:28 that the man who
10554 looks at a woman and covets her, has already
10555 committed adultery with her in his heart. Many
10556 Christians take their responsibilities before God

10557 lightly, like reading the Bible personally, educate
10558 their children, properly govern their home and do
10559 the justice of God when he has the authority or
10560 power to do so.

10561 Another sin which we commonly pass
10562 inadvertently is to run ahead the plans of God. In
10563 doing so, sometimes we suffer what we didn't have
10564 to suffer, what was not in God's plan to cause us to
10565 suffer as in the case of Moses and Abraham.

10566 Also, many times we inadvertently avoid tithing,
10567 alleging to our very selves a string of reasons why
10568 we should do so, such as the fact that it is from the
10569 Old Testament, which according to them, is now
10570 obsolete. The neglect and contempt against the
10571 Word of God is also unnoticed, there is time for
10572 everything except reading the Bible. Others abuse
10573 their fellow believers trying to make them work for
10574 less money. For this, we need to look back at the
10575 story of the cow and the farmer. Finally, another
10576 unnoticed sin is the vanity of those who know too
10577 much or have reached a certain privileged position.
10578 We have to be careful of the sins that go unnoticed.

10579 ***
10580

10581
10582
10583
10584

10585 **Chapter 11**

10586 **Methods God uses to sanctify His Church**

10587

10588 **Sanctification by way of adversity**

10589 Christians have always had the characteristic that
10590 when they are persecuted, not only do they purify
10591 themselves, but the gospel spread out and multiply.

10592

***“Therefore they that were scattered abroad
went everywhere preaching the word.”***
(Acts 8:4)

There are logical reasons for both phenomena. Upon being persecuted the Christians, all the opportunists, scroungers, hypocrites, deceivers, etc., that for some reason or other find themselves in congregations, opt to abandon the Churches. Not only do they abandon congregations, but God himself; that non-Christian went to a church to see what he could get from it, not to sacrifice himself and additionally, does not love God.

After those who don't love God leave the Church, the Church remains clean, purified and the Lord can perform miracles and marvels in it. These miracles convince those who are still not convinced that the Church was God's, and besides give fervor and faith to the true believers to spread the gospel.

On the other hand, the true Christian, he who does not separate even in martyrdom, flees by instinct of conservation and by divine indication (Matthew 10:23), but not because of the separation did he stop loving God and preaching the gospel, spreading it throughout the places he flees to.

A lesser spread over a longer period of time would have been achieved if the disciples would have not been persecuted. Spiritual enemies even err when they attack true Christians.

“But when they persecute you in this city, flee ye into another, for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.”
(Mt 10:23)

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Divine punishment serves for our sanctification whereby it helps us to: **1)** detect our sin, **2)** realize the importance of our faults, **3)** give us the motivation to make amends. Upon reading the Bible, it is obvious that the **purpose of the punishment is twofold, on the one hand it is for the sake of a person correcting their behavior, and on the other hand justice is served.** All wrong is worthy of punishment, and if this is applied to some, there is no reason why it should not be applied to others. In the case which we will see, Paul tells us in verse 10 that the punishment of God is advantageous so that we may receive His sanctification. **Upon telling us that, he makes us see that sanctification is possible because if it weren't, God would not punish us for the sake of obtaining it.**

*“⁹ Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits, and live? ¹⁰ For they verily for a few days chastened us after their own pleasure; **but he for our profit, that we might be partakers of his holiness.** ¹¹ Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto **them which are exercised thereby**”*

(Heb 12:9-11)

It is to say that God not only expects our sanctification, but he punishes us so that we draw towards it. Ahead, in verse 14 it says that without sanctification, no one will see the Lord, with which

10665 we see how very important the sanctification of a
10666 Christian is considered.

10667
10668 *“Follow peace with all men, and holiness,*
10669 *without which no man shall see the Lord”*
10670 *(Heb 12:14)*

10671
10672 **Illnesses and adversities are used in our**
10673 **sanctification where there is no other remedy.** If
10674 we guide ourselves in what a man from those times
10675 (in this case, Saul), could wait, we would have to
10676 come to the conclusion that God revealed his will
10677 by way of: **a) dreams, b) Urim, c) prophets.** In Job
10678 33:14-22 dreams are also mentioned as one of the
10679 methods God uses to communicate something to
10680 man. **In that passage is added, as well, illnesses as**
10681 **bearers of divine messages for our actual**
10682 **regeneration.** It is logical that in the case of Saul,
10683 there is no mention of illness, because the nature of
10684 what he wanted to know and the necessity of an
10685 immediate answer did not lend itself to this type of
10686 answer.

10687
10688 *“And when Saul enquired of the LORD, the*
10689 *LORD answered him not, neither by dreams,*
10690 *nor by Urim, nor by prophets.” (I Sam 28:6)*

10691
10692 *“¹⁴ For God speaketh once, yea twice, yet*
10693 *man perceiveth it not. ¹⁵ In a dream, in a*
10694 *vision of the night, when deep sleep falleth*
10695 *upon men, in slumberings upon the bed; ¹⁶*
10696 *then he openeth the ears of men, and sealeth*
10697 *their instruction, ¹⁷ that he may withdraw*
10698 *man from his purpose, and hide pride from*
10699 *man. ¹⁸ He keepeth back his soul from the pit,*
10700 *and his life from perishing by the sword. ¹⁹ He*

10701 *is chastened also with pain upon his bed,*
10702 *and the multitude of his bones with strong*
10703 *pain, 20 so that his life abhorreth bread, and*
10704 *his soul dainty meat. 21 His flesh is consumed*
10705 *away, that it cannot be seen; and his bones*
10706 *that were not seen stick out. 22 Yea, his soul*
10707 *draweth near unto the grave, and his life to*
10708 *the destroyers.” (Job 33:14-22)*

10709
10710 On the other hand, there is no mention of the
10711 prophets or the Urim as methods of God
10712 communicating his will in Job. This could be
10713 because they were Gentiles and didn't have to have
10714 either of those things. Nevertheless, Balaam was a
10715 Gentile prophet. That may have been rare.

10716 It is reasonable to think that all those methods are
10717 used to show us the way. If we exclude the Urim,
10718 we can have everything else, with more or less
10719 frequency to our disposal today. That does not mean
10720 that every dream we have is a divine message,
10721 sometimes these dreams are a mere result of a
10722 nocturnal satiety. Also our excessive mental
10723 activity, our worries thoughts, fears, etc., provoke
10724 dreams; above all, absurd dreams.

10725 What this is saying is that one of the methods
10726 used by God are dreams as in the case of Joseph and
10727 Pharaoh (Genesis 37:5-10 and 41:1), to
10728 Nebuchadnezzar (Daniel 2:1 and 4:5), Saint Joseph
10729 (Matthew 1:20; 2:13, 19 and 20) and the Three
10730 Kings (Matthew 2:12).

10731 **We need to realize that the more written**
10732 **revelation there exists; God has less need to use**
10733 **methods that are supernatural in order to**
10734 **express His will.** Now, that does not prevent that in
10735 cases that have no precedent nor written rule or
10736 special cases, God will use, even today, the method

10737 of revelation through dreams or another miraculous
10738 method. As a matter of fact in Joel 2:28, we see that
10739 in the end of times, God will notably increase the
10740 use of dreams as revelations.

10741 I am not absolutely denying the actual possibility
10742 of the use of dreams on the part of God,
10743 because I have experimented one or another. But it
10744 is my personal experience and my observation that
10745 God uses, in a more frequent manner illnesses,
10746 suffering, ailments and adversities than revelations.
10747 It is possible that this may be due to the fact that
10748 what we have to do or not do is perfectly revealed
10749 throughout the Bible and a special revelation is not
10750 necessary.

10751 More than having the illusion of believing that
10752 every dream is a revelation or believe that
10753 miraculous revelations are seen in all parts, try to
10754 listen to the voice of God who speaks to us through
10755 our illnesses and disgraces, throughout our suffering
10756 and adversities and above all, through the Scripture.
10757 When these things occur to us, let us try to see what
10758 we are doing wrong and ask God for enlightenment
10759 on the matter. I have obtained from that, possibly
10760 100 times more benefit than in revealing dreams.

10761 God uses the method that will give him the best
10762 result in a human. **Few, if at all, learn and / or**
10763 **rectify by just the revealed word; man needs to**
10764 **be punished and to be hardly punished.** Only in
10765 that manner will he come to the conclusion that
10766 what he thinks is not bad, what he thinks is not very
10767 bad, and what he thinks is bad but passable, are
10768 things that God abhors and absolutely does not
10769 tolerate.

10770 The proof is that despite what the Bible teaches,
10771 those who say they want to follow the will of God,
10772 and even those who very honestly try to follow His

10773 will, or do not read it, or do not obey what they
10774 read. Others distort what they read, in order to
10775 continue doing what they like to do, or what they
10776 are taught in the sect they belong to.

10777 **Revelations do not come because they are not**
10778 **needed.** If with mere words and arguments man
10779 could be rectified, only words and arguments would
10780 be sent by God. If with dreams, prophets and
10781 revelations men rectify, God would send them
10782 dreams, prophets and revelations. But unfortunately,
10783 because of our free will, egotism, selfishness and
10784 egocentricity, we have to be punished severely to
10785 correct ourselves; so that even keeping our free
10786 will, we leave aside the egotism, selfishness,
10787 egocentricity and all kinds of sins.

10788 **By not having God completely as their Lord,**
10789 **there are many who suffer under the tyranny of**
10790 **other lords and masters,** in their jobs and in their
10791 daily lives. By not doing what the Lord wants, they
10792 have a lord that makes them do what they do not
10793 want to do. **Meditate on the adversities and**
10794 **bitterness,** and you will get much wisdom, clarity
10795 and the will and possibility for correction. That has
10796 been my experience. Do not leave for tomorrow
10797 what you can do today. Also, don't lean on the vain
10798 idea that the adversities that occur are "trials" or are
10799 "mysteries". They are neither one. They are
10800 punishment from your Father who loves you so that
10801 you can correct yourself because he considers you a
10802 legitimate child of his and not a bastard, as is said in
10803 Hebrews.

10804
10805 *"But if ye be without chastisement, whereof*
10806 *all are partakers, **then are ye bastards, and***
10807 ***not sons."*** (Heb 12:8)
10808

10809 **God uses different types of adversities to make**
10810 **us improve ourselves and it is very dangerous to**
10811 **ignore the warnings of God.** Man commits many
10812 sins, sometimes because he has become accustomed
10813 to them, by not having been properly educated,
10814 others because they change course in order to
10815 experiment, and others because they combine their
10816 sin with some pleasure. All of this is helped by
10817 those who are interested in man's sin, so much in
10818 rebellious spiritual beings as in other humans who
10819 obtain an advantage of the sin of their fellow man as
10820 in the ones who sell pornography, drugs or their
10821 bodies.

10822 **God warns man of his sin through several**
10823 **means: a) illnesses (Job 3:19-22); b) revelations**
10824 **(Job 33:15-18; Genesis 20:3); c) warnings by way**
10825 **of others (II Samuel 12:1-7); d) setbacks (I**
10826 **Romans 22:49-50); e) his own conscience (II**
10827 **Samuel 24:10); f) subjecting man to personal**
10828 **servitude (II Cr 33:10-12); g) subjecting to**
10829 **collective servitude (Judges 2:14); and some other**
10830 **ways I may not remember at this moment. When**
10831 **man, warned of his sin, hardens his nape, or rather,**
10832 **he insists on not listening to God's warnings, he is**
10833 **suddenly broken and without the possibility of**
10834 **repair as is assured by the verse presented below.**

10835
10836 *“He, that being often reprov'd hardeneth his*
10837 *neck, shall suddenly be destroyed, and that*
10838 *without remedy.”* (Proverbs 29:1)

10839
10840 A psychological mechanism that is used by those
10841 who have been warned by God of their sin in order
10842 to not redress nor feel guilty, varies.

10843 **Some deceive themselves in believing that God**
10844 **is so merciful and so good and has so much love**

10845 **that He cannot punish anyone.** These suppose that
10846 by flattering God they place Him on their side. We
10847 can call these “Loveoids” because they think that
10848 all is resolved with the distorted concept that they
10849 have when it comes to love, above all the love of
10850 God.

10851 **Others try to blame it all on “the flesh”.** “We
10852 are in the flesh, brother”, they say to justify their
10853 sins, and are perfectly comfortable being in the
10854 flesh. Many of these believe they please God by
10855 constantly raising verses like “there is none that is
10856 just, not one”. And to demonstrate that God is right,
10857 they allow themselves to be dragged in a manner
10858 they like by their fleshly lusts. They believe that
10859 upon “proving” with their bad conduct that what
10860 God said is true, they are gaining points with He
10861 who will judge or educate them. We can call these
10862 “butchers”, because they resolve it all by claiming
10863 that they are in the “flesh”.

10864 **There are also some, who when they are beaten**
10865 **by God in order to warn them of their dreadful**
10866 **ways,** for the sake of their correction, instead of
10867 admitting that their suffering is a warning from
10868 God, or punishment for correction, or the
10869 consequences of their past sins or errors, appear
10870 with an explanation which is the daughter of the
10871 marriage between foolishness and vanity, and then
10872 assure us “these are trials brother”. It would be
10873 good to ask them: Why try you if we all, except
10874 you, know that you are good for nothing? This type
10875 of Christian we can call the “tried ones”.

10876 **Others pretend to shield themselves in the fact**
10877 **that it is clearly established, that salvation**
10878 **cannot be obtained by anyone obeying the law,**
10879 (because in reality no one has obeyed all the law
10880 during his lifetime, from the crib to the tomb), but

10881 by the grace of Christ. By twisting the intention of
10882 grace, they pretentiously believe that what the law
10883 of God warns about not doing, can now be done.
10884 These ones embark themselves with an imaginary
10885 spiritual Letter of Marque. So, they pretend to
10886 believe that when sin is committed there are no
10887 consequences, because they are under grace and not
10888 under the law.

10889 They also believe that a nominal effort should be
10890 done to not sin, but if they sin, it does not matter, it
10891 will not bring them any consequences or
10892 punishment because they are not under the law but
10893 under grace: they have “Christian freedom” or
10894 “Christian liberty”. We can call these “graciouslyest”
10895 or “freedomest” because they abuse the grace of
10896 God in order to sin pretending to themselves that
10897 they have no consequences.

10898 **We also have those that are “vain,” these are**
10899 **the ones who think that God gave difficult**
10900 **commandments, so that no one can obey them,**
10901 **with the purpose of “obliging” us to come to Jesus**
10902 **Christ. To think that is a stupid thing and is**
10903 **haughtiness. The commandments of God are the**
10904 **minimum that He could place, but even then we are**
10905 **not good at obeying them. That is why we have to**
10906 **come to Christ, not because God placed difficult**
10907 **commandments.**

10908 **Finally, we have the “programmed”, who are**
10909 **the ones that affirm that God predestined each one**
10910 **to think, feel, act and be as they are. Therefore, they**
10911 **think that they are not at fault in being how they are,**
10912 **because God made them that way, sinners. It is not**
10913 **their fault, it is God’s. Of course, this last group**
10914 **does not dare to say it clearly, but it is craftily**
10915 **implied in their belief.**

10916 All of these Christians (because not necessarily in
10917 spite of their errors do they stop loving Christ and
10918 being saved by Him) live lives without fruit,
10919 without victories, or with fruits and victories
10920 dismembered by the assault of the enemy which,
10921 taking advantage of their errors incite them to sin,
10922 and thus separate from them the power and
10923 protection of God.

10924 **Christians that believe that they do not have to**
10925 **correct themselves because** God loves them so
10926 much that He cannot punish them; or that do not
10927 have to make an effort against their lustfulness,
10928 because they are in the flesh; or that it is useless to
10929 try, because God purposely made it impossible for
10930 them to obey; or that there is no need for correction
10931 because everything that happens are “trials”; or that
10932 they do not have to obey what God establishes
10933 because they are not under the law, but under grace;
10934 or that they do not have to eschew sin, because God
10935 predestined them to be like they are; **are the ones**
10936 **Satan needs in the flock of God so that, although**
10937 **he cannot drag them to Hell, at least they will**
10938 **remain as a mediocre Christian flock.**

10939 *

10940
10941 **Reprehension of the Church towards the believer**
10942 **because of a public sin**

10943 In the Bible we see that the Church has punished
10944 those of their members who have slipped in their
10945 ways. The most notable case is that of Ananias and
10946 Sapphira and there is no need to narrate this because
10947 it is well known. In this episode, we see that you do
10948 not play with the Holy Spirit. God, when it is
10949 necessary, imposes harsh punishment in order to
10950 cleanse his Church.

10951 Not only is the Holy Spirit the one who punishes
10952 the Church and its members, Jesus Christ also does,
10953 as we see in the letter to the Church at Laodicea.

10954
10955 ***“As many as I love, I rebuke and chasten; be***
10956 ***zealous therefore, and repent.”*** (Rev 3:19)

10957
10958 As we see, Christ punishes the churches when their
10959 behavior is not acceptable. If we see a church that is
10960 suffering, it is because that church is Laodicea and
10961 not Philadelphia.

10962 **Another example of the reprimand of the**
10963 **Church to one of its members** for a public sin is
10964 that of Paul in Corinth. Here is another example of
10965 the methods God uses to sanctify the Church.

10966 In this passage, especially in verse 5, we see that
10967 an earthly or carnal punishment for sin exists, and
10968 also a spiritual punishment. In this case, Paul
10969 applies the carnal, leaving the person saved.

10970
10971 *“¹ It is reported commonly that there is*
10972 *fornication among you, and such fornication*
10973 *as is not so much as named among the*
10974 *Gentiles, that one should have his father's*
10975 *wife. ² And ye are puffed up, and have not*
10976 *rather mourned, **that he that hath done this***
10977 ***deed might be taken away from among you.*** ³
10978 *For I verily, as absent in body, but present in*
10979 *spirit, **have judged already**, as though I were*
10980 *present, concerning **him that hath so done***
10981 ***this deed,*** ⁴ *In the name of our Lord Jesus*
10982 *Christ, when ye are gathered together, and*
10983 *my spirit, with the power of our Lord Jesus*
10984 *Christ, ⁵ to deliver such an one unto Satan*
10985 ***for the destruction of the flesh, that the spirit***

may be saved in the day of the Lord Jesus.”
(I Co 5:1-5)

Christians are forgiven the eternal consequences of their sins, **once they repent wholeheartedly**, but their temporal penalties **almost never** are forgiven which they suffer as punishment, as a correction or both.

When there is **true** repentance God forgives the eternal consequences of sin, but not always the temporal or earthly ones, which we have to suffer. Being a Christian, therefore, is not a license to sin.

In the specific incestuous case of Corinth, we see the punishment of the church at work with the sinful member. We see something similar in the letter to Timothy.

This method of Saint Paul to reprimand the Christians in front of their Christian brother when they sin, seems very useful from its effectiveness. Now, **do not confuse reprimanding a sin before the Church with the reprimanding before all the ones that be present at the Church**. The pillars of the Church are the ones that have to be present for that reprimand, not all the persons present in a sermon, who do not have to know about the problems of the Church. I do not know whether this New Testamentary technique still exists or if it has been forgotten, but if it is no longer done, it should be.

***“Them that sin rebuke before all, that others
also may fear.”*** (I Tim 5:20)

A believer who privately spoke with another who sinned against him, is advised in Matthew 18:15-17, and refers to when the case is bi-personal; but when

11022 the Church finds out about the public sin of a
11023 member, I believe that the method here advised by
11024 Paul is the correct one to follow. Of course, it
11025 should be done with wisdom, discernment,
11026 prudence and charity.

11027 *

11028

11029

11030 **Personal methods we can use**

11031 In addition to the collective methods used for the
11032 sanctification of the Church are the personal methods
11033 that believers can use. The sanctification of believers
11034 is the sanctification of the Church. Let us see the case
11035 of the Gibeonites, to see what the Israelites went
11036 through for not asking on God before making
11037 important decisions.

11038 In the passage shown below it seems that there is
11039 a recrimination to the fact that the Israelites guided
11040 themselves upon their capacity in something as
11041 important as it was at the time, making a pact with
11042 another nation. They did not invoke or consult with
11043 God. I am not saying by this that we should involve
11044 God in everything we decide as if we were robots or
11045 children. I am not saying that we should ask for
11046 God's help in deciding what tie matches the best
11047 with the suit. I am, however, saying that we should
11048 invoke God in every decision of certain importance,
11049 because Christians have spiritual enemies that are
11050 much more active with respect to us than with
11051 respect to non-believers. What a non-believer can
11052 decide or do without interference from the spiritual
11053 realm, a Christian cannot do or decide without
11054 receiving the hindrance that their spiritual enemies
11055 can legally create for them.

11056 This hindrance from the enemy will be bigger as
11057 the behavior of the Christian leaves a lot to be

11058 desired, because it is his faults, sins and lusts, the
11059 ones that give their spiritual enemies the right to
11060 hinder them.

11061
11062 “³ And when the inhabitants of Gibeon heard
11063 what Joshua had done unto Jericho and to Ai,
11064 ⁴ They did work wilily,..... ⁹ And they said
11065 unto him: From a very far country thy
11066 servants are come because of the name of the
11067 LORD thy God..... ¹⁴ And the men took of
11068 their victuals, and asked not counsel at the
11069 mouth of the LORD. ¹⁵ And Joshua made
11070 peace with them, and made a league with
11071 them, to let them live, and the princes of the
11072 congregation sware unto them. ¹⁶ And it came
11073 to pass at the end of three days after they had
11074 made a league with them, that they heard that
11075 they were their neighbours, and that they
11076 dwelt among them.”

11077 (Josh 9:3-16 Abbreviated)

11078
11079 On the other hand, our spiritual enemies are not
11080 interested in placing obstacles before non-believers
11081 in the same way that they are interested in placing
11082 obstacles before the believer. They gain more fruit
11083 by using one hour on a Christian than with a non-
11084 believer. That is why many times, Christians have
11085 to ask God for help in realizing things that non-
11086 believers can realize without asking for such help.
11087 There is no opposition in them as there is in us.
11088 Remember that we have a continuous and lifelong
11089 spiritual war. That is why Paul advises: “**pray**
11090 **without ceasing**” (I Thessalonians 5:17); and Peter
11091 advises something similar to what is said above.
11092

11093 “⁸ *Be sober, be vigilant; because your*
11094 *adversary the devil, as a roaring lion,*
11095 *walketh about, seeking whom he may*
11096 *devour.* ⁹ *Whom resist stedfast in the faith,*
11097 *knowing that the same afflictions are*
11098 *accomplished in your brethren that are in the*
11099 *world.”* (I P 5:8-9)

11100
11101 **There are Christians that feel defeated by their**
11102 **lustfulness and believe that they will never stop**
11103 **sinning.** I have heard them say, that even after their
11104 conversion that they sin every day and every hour.
11105 The problem with those that think that way is one of
11106 two: either they do not know what sin is and believe
11107 everything is, or they have not appealed to the
11108 sanctifying power of the blood of Our Lord Jesus
11109 Christ, because they like remaining in that
11110 condition.

11111 **Gospel advises,** to pray, fast, fill our minds with
11112 the Word of God, flee from temptation and places
11113 where temptation is frequent. In this verse, John
11114 tells us that we have to take care from the
11115 temptation of demons, because if we do so, God
11116 will not allow them to come to us. Now, if we
11117 believe we are so strong that we can go where there
11118 is temptation without falling, **or if we do not care**
11119 **that we fall,** do not expect that God will take care
11120 of us, because He does not obligate anyone to be
11121 saved or saintly. That could be the problem for
11122 those that believe that sin happens every day and at
11123 every hour.

11124
11125 *“We know that whosoever is born of God*
11126 *sinneth not; but he that is begotten of God*
11127 *keepeth himself, and that wicked one*
11128 *toucheth him not.”* (I John 5:18)

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Something similar to what the Apostle is saying here was already said in the same epistle, let's see.

“And every man that hath this hope in him purifieth himself, even as he is pure.”

(I John 3:3)

“For whatsoever is born of God overcometh the world. And this is the victory that overcometh the world, even our faith.”

(I John 5:4)

As we can see, **John knew that a Christian has a way to purify himself and knew also that victory was reached by way of our faith in Jesus Christ.** It was not a dead faith, like the one criticized by James, it is a faith that is alive, a faith in which we place our confidence in the blood of Christ and our effort is to move away from evil. It is not the faith of “*Depart in peace, be ye warmed and filled*”, but the faith of executing the means to our reaching our goal. Remember that **God does not oblige anyone to be saved nor saintly, but he never abandons the one who wants to become saved or saintly.**

*

The personal method by excellence is fasting

In this section we are going to deal with fasting in a Christian, what to fast for, how to fast and the spiritual benefits of fasting.

In the case of the verse presented below, we see that **fasting serves to move God** and ask him for a straight path for the multitude. In the case of the

11165 young man who had a dumb spirit, **fasting was**
11166 **mentioned together with prayer** in Mark 9:29, as
11167 someone who speaks of a useful complement to the
11168 prayer of a believer. In that passage we see that the
11169 disciples had difficulty in dealing with the case at
11170 hand, which suggests that with other previous cases
11171 they had not had any difficulties.

11172
11173 *“Then **I proclaimed a fast** there, at the river*
11174 *of Ahava, that we might afflict ourselves*
11175 *before our God, **to seek of Him a right way***
11176 ***for us**, and for our little ones, and for all our*
11177 *substance”* (Ezra 8:21)

11178
11179 *“¹⁷ And one of the multitude answered and*
11180 *said: Master, I have brought unto thee my*
11181 *son, which hath a dumb spirit; ¹⁸ and*
11182 *wheresoever he taketh him, he teareth him,*
11183 *and he foameth, and gnasheth with his teeth,*
11184 *and pineth away; and I spake to thy disciples*
11185 *that they should cast him out; and they could*
11186 *not.....²⁵ When Jesus saw that the people*
11187 *came running together, he rebuked the foul*
11188 *spirit, saying unto him: Thou dumb and deaf*
11189 *spirit, I charge thee, come out of him, and*
11190 *enter no more into him.....²⁸ And when he was*
11191 *come into the house, his disciples asked him*
11192 *privately: Why could not we cast him out? ²⁹*
11193 *And he said unto them: **This kind can come***
11194 ***forth by nothing, but by prayer and fasting.**”*
11195 (Mr 9:17-29 Abbreviated)

11196
11197 As an explanation of why they had not been able
11198 to cure the young man, the Lord says to them,
11199 referring to the particular type of demon that “this
11200 kind can come forth by nothing, but by prayer and

11201 fasting”. This makes us think automatically that
11202 with prayer and fasting it would come out. **It is**
11203 **logical to think, then, that there is some kind of**
11204 **virtue in fasting that compliments prayer**, even if
11205 we do not know the dynamics of such a thing. The
11206 importance of fasting for obtaining help against
11207 spiritual enemies, is categorically exposed in Mark
11208 9:28-29 where we see that the Lord says with
11209 clarity: *“This kind can come forth by nothing, but*
11210 *by prayer and fasting.”*

11211 If fasting, according to Jesus, was useful in
11212 helping prayer to remove a demon from another
11213 person, **it is logical to think that fasting in**
11214 **addition to our prayers, is helpful to ask from**
11215 **God for the temptations and lustfulness which**
11216 **those same spiritual enemies have brought upon**
11217 **us**. It is to say, that prayer and fasting are the
11218 weapons to use to liberate us from the lustfulness
11219 that inhabits within us and from which have not
11220 been able to liberate ourselves by any other means.

11221 **It is an affirmation in psychology, that the**
11222 **mind tries to forget in a subconscious manner,**
11223 what causes us displeasure. Why is it, then, that
11224 disagreeable thoughts reoccur in us? Someone has
11225 got to be bringing them to us.

11226 **Anyone could think that our lustfulness is not**
11227 **motivated by influences or demonic actions,** but
11228 that they are simply the result of the environment
11229 and our bad inclinations. **That is true, but it is not**
11230 **always the only factor**. It is true, as is said in
11231 James 1:13-14 that when one is tempted, it is
11232 because he previously had that particular bad
11233 inclination. But it is also true that our spiritual
11234 enemies take advantage of to drag us to sin, with the
11235 double objective to separate divine protection from

11236 us and take total or partial possession of our lives
11237 and activities.

11238 **Demons do not have the right nor power to**
11239 **impose upon us whatever lust they want.** They
11240 can only penetrate our life through the door that we
11241 open by embracing a certain determined lustful act
11242 or thought. Now, once we open the door and we
11243 allow them to enter our lives (and we take pleasure
11244 in those sinful activities in which they are by their
11245 own desire, promoters and administrators) **upon**
11246 **opening the door, I repeat, we give them right to**
11247 **stay.**

11248 **We cannot open the door of our life to an act of**
11249 **sin or lust** (hence to the demon(s) that utilize it as a
11250 weapon of spiritual conquest and influence in the
11251 physical world) and after “enjoying” a bit with
11252 them, throw them out and **shut the door in their**
11253 **faces. It does not work this way.**

11254 **God is a being with dignity, but the demons are**
11255 **not.** God is not going to force his entry or stay in
11256 our lives against the will of a creature.
11257 Furthermore, if we cast God from our lives and later
11258 call upon Him again, He does not return. This
11259 requires true repentance, honest self humiliation and
11260 much prayer for the Lord to return and not without a
11261 temporal punishment for our sin.

11262 Another is the attitude of despicable beings that
11263 rebelled against God, of rebellious angels who we
11264 now call demons and which include Satan. They
11265 come to where they are not called upon and try to
11266 force their entry and stay in our lives even if they
11267 are scorned and we try to cast them out; **and if they**
11268 **do not succeed in doing to us whatever they**
11269 **please, it is because God has placed rigid rules.**
11270 **Only when we involve ourselves in thoughts or**
11271 **activities in disobedience to God is that they have**

11272 **the right to introduce themselves in our lives**
11273 **through those means.** That is why God gave us the
11274 law, so that we know right from wrong, what places
11275 us out of the malignant influence of these perverse
11276 beings and which give us totally or partially in their
11277 hands. That is why the Lord said that whomever
11278 sins is a servant of sin (John 8:34). It is not hard to
11279 introduce demons to our lives, they are always
11280 disposed to any indignity. If you cast them out of
11281 your life yesterday, and today you once again open
11282 even a crack, they accept the invitation, and even by
11283 creeping they return, because they lack dignity and
11284 are only interested in their goals.

11285 **This is the reason why it is so difficult to undo**
11286 **or destroy a lust which has been given a cloak of**
11287 **approval,** because when we think the “party” is
11288 over, the invited shamelessly resist departure. They
11289 come back to incite us to another “party”, and they
11290 have the right to do so because we voluntarily
11291 allowed them entry.

11292 **When a person has a certain lust or sin and: a)**
11293 **he is aware that he suffers from it, b) he has**
11294 **repented of having it, and c) has tried to remove it**
11295 **and had not been able to do so, it is time to add**
11296 **fasting to prayer; because it shows that in this case**
11297 **“that type only leaves with prayer and fasting”.**
11298 **This is the usefulness of fasting in the process of**
11299 **sanctification in a Christian.**

11300 Now, I spoke briefly before about: **a)** to be aware
11301 about our lustfulness, **b)** repentance of it, and **c)** try
11302 to rid ourselves of it fruitlessly. Sometimes a human
11303 being does not notice that he has certain lust, but it
11304 is true, and when I say a human, I am including
11305 Christians. The small lusts are easier to detect than
11306 large ones, because the latter, due to the fact that

11307 have absorbed us completely, does not let us use our
11308 power to reason.

11309 **A fish can perceive that he has a parasitic fish**
11310 **or algae attached to him, but he will never**
11311 **perceive that he is wet.** The algae or parasitic fish
11312 only take a part of him and therefore he can realize
11313 that there are other parts of him that do not have
11314 such an intrusion. Water covers his entire body and
11315 penetrates his entire being. There is not a part of
11316 him that is dry, to which he can compare the
11317 wetness, in order to see the difference. Also, he
11318 does not know of anyone who is dry.

11319 Something similar happens to man in general and
11320 particularly the Christian for whom I am writing
11321 this, and to whom I hope to transmit this knowledge
11322 to. **When a lustful act (or more) has invaded our**
11323 **entire soul, when we have had it since we were**
11324 **children, when we have had it for many years**
11325 **and when the environment in which we live that**
11326 **lust is a general problem or very frequent, it**
11327 **happens to us like the example of the fish.** We do
11328 not realize the difference because it is so natural to
11329 us, that we consider it part of our “flesh” or
11330 environment. We think of it as something that we
11331 should theoretically reject, but that we should
11332 practically accept it, give in to it and consider it
11333 innate, “acceptable” or at least “justifiable” while
11334 we are “in the flesh”.

11335 **We irreverently come to think that God**
11336 **“understands” our “weakness” and even justifies**
11337 **it in practice,** even if He theoretically is opposed to
11338 it and because of that will not punish us. As a matter
11339 of fact, there are times that we don’t even realize
11340 that we have a type of lust. Even in those cases
11341 where other believers or simply friends, point out
11342 the existence of that lust, we reject the idea because

11343 it seems very “natural”, we do not believe that what
11344 we have may be a sin or lust.

11345 **The lusts that most commonly are found in this**
11346 **case are:** haughtiness, selfishness, egocentricity, ire
11347 and other similar ones that are acquired since
11348 childhood and are even instilled in a child by his
11349 parents who spoil them and try to please them in
11350 everything. Others, like sexual lust are acquired at
11351 12 or 14 years and because of not having
11352 discernment its beginning cannot be remembered.
11353 This is so that when adulthood is reached, and there
11354 is slavery to such lust, the victim thinks that it is a
11355 normal and natural part of life and therefore is not
11356 detected.

11357 **That is why I said previously that the first step**
11358 **is to perceive that we have a particular lust,**
11359 because in almost all the cases in which we
11360 Christians have lusts, we have not taken that first
11361 step: detect it; it is to say: realize and admit that we
11362 have that sin. **That is why reading the Bible**
11363 **continuously helps us so much because we can**
11364 **compare what is correct with regard to our**
11365 **actions, thoughts and feelings.** We can compare
11366 the “dry” (what is written) with the “wet” (our way
11367 of feeling, thinking and acting).

11368 We should also frequently ask God to show us our
11369 hidden lusts. Do not make that petition while you
11370 have other lusts that are well known by you, which
11371 you don’t do anything about, or simply make a
11372 nominal effort. I tell you not to ask to know the
11373 obscure lusts, because I do not think that God will
11374 respond if he sees your hypocrisy, because you
11375 don’t fight against what you know.

11376 Once we have realized that we possess something
11377 that is not natural, that does not correspond with
11378 what God expresses in His Word, comes the **second**

11379 **step: repentance of that lust.** Don't think that
11380 repentance will be an automatic consequence of
11381 noticing that we have it. **There are those who**
11382 **know that they possess a particular lust and do**
11383 **not repent of it for various reasons:**

11384 **a)** He likes it and he loves himself more than he
11385 loves God who is the one who does not want him to
11386 have it.

11387 **b)** Knows that he has it, but doesn't think it is
11388 "that bad" to have it, in other words, **he considers**
11389 **it a "benign" malignance;** he does not compare it
11390 to the Word of God, but by what is said by his sect,
11391 with what he sees in the environment, what is
11392 traditionally said about that lust. Some examples
11393 are: "we are in the flesh", "perfection or sanctity is
11394 impossible", "the flesh is weak" and other
11395 justifications.

11396 **c)** Considers that yes, he does possess it and that it
11397 is bad, but that doesn't matter **because he is not**
11398 **under the law, but under the grace,** and therefore,
11399 his lustfulness and sins don't have any consequence
11400 in his earthly nor spiritual life.

11401 **d)** They compare themselves with others who
11402 have many more lusts, or worse, and consider
11403 themselves "acceptably" clean; **it is like he who**
11404 **thinks of himself as tall and dashing because**
11405 **they are comparing themselves to a poor**
11406 **hunched dwarf.** And why to keep on, there are
11407 numerous reasons why a Christian does not repent
11408 of his lusts.

11409 **But there also exists the Christian that after**
11410 **realizing his lustful inclination becomes**
11411 **saddened and repents.** These are the only ones
11412 who ask God for help and therefore, only they are
11413 on their way to eliminate them. The ones that are
11414 "comfortable" in their lustful state, or do not realize

11415 that they possess them, do not ask the Lord for help
11416 and He does not intrude in their lives, as our
11417 spiritual enemies despicably do. Therefore,
11418 beforehand we know how the lives of these hapless
11419 Christians will be not to mention those who are not.

11420 There are lusts that by their essence or how
11421 shallow rooted they are in us, or because they were
11422 recently acquired, we can eliminate with prayer and
11423 effort on our part. That doesn't always happen.
11424 There are lusts that because they have been so
11425 deeply rooted in us, or because they have been a
11426 part of us since childhood (or for many years) **that**
11427 **they have formed habits and conditioned reflexes**
11428 in us. Likewise, the fact of having acted in
11429 numerous occasions in activities which bring us to
11430 exercise our lust, has provoked our mind to be full
11431 of memories. For that reason, due to association of
11432 ideas, a simple music, a particular color, a place, an
11433 artifact, certain circumstances, etc., awaken our
11434 memories and we are once again standing before
11435 such lusts.

11436 It is impossible or less than impossible in these
11437 conditions to regenerate our thoughts and character.
11438 When we have taken that third step (try to rid
11439 ourselves of it and pray for it) and there is no
11440 improvement or we do not obtain a permanent
11441 improvement it is time to add fasting to our prayer.
11442 Previously we would pray and make an effort, but
11443 our success was only temporary the lust overcame
11444 us once again a few months later. Now we continue
11445 to pray and make an effort, but in addition, we fast.

11446 **Why fast? What is the virtue in fasting? What**
11447 **is the usefulness, dynamics and methodology of**
11448 **fasting?** I could not answer in detail all of the
11449 questions, but I can say something. Let's see.

Why fast? Because the men of God fasted. Something useful is in fasting when they, who were in more contact with God than we are, fasted. The ones from the Old Testament fasted as well as the ones in the New Testament, therefore it was not practiced only by those “under the law”, but also by those under The Lord. Jesus himself fasted (Matthew 4:2), and confirmed that God listened to those who fasted and blessed them (Matthew 6:17-18). The disciples after the coming of the Holy Spirit continued to fast (Acts 13:2-3 and 14:23). Saint Paul himself, who no one could accuse of trying to gain anything through “his works”, fasted and considered fasting a merit (II Corinthians 6:5 and 11:27). Therefore, because of what was previously exposed, there are more than enough reasons for Christians to practice fasting: there is some usefulness in the practice when **Jesus practiced it, taught us how to practice it and the disciples also fasted.** Even though I do not know what exactly constitutes the usefulness of fasting, by faith, I consider it a good practice, I have faith in what Jesus and his Apostles say.

*“And when he had fasted forty days and
forty nights, he was afterward an hungred”*
(Mt 4:2)

“¹⁷ But thou, when thou fastest, anoint thine head, and wash thy face; ¹⁸ that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly”
(Mt 6:17-18)

11485 “² As they ministered to the Lord, **and fasted**,
11486 the Holy Ghost said: Separate me Barnabas
11487 and Saul for the work whereunto I have called
11488 them. ³ And when **they had fasted and prayed**,
11489 and laid their hands on them, they sent them
11490 away. (Acts 13:2-3)

11491
11492 “And when they had ordained them elders in
11493 every church, and **had prayed with fasting**,
11494 they commended them to the Lord, on whom
11495 they believed.” (Acts 14:23)

11496
11497 “**In stripes, in imprisonments, in tumults, in**
11498 **labours, in watchings, in fastings**”
11499 (II Co 6:5)

11500
11501 “**In weariness and painfulness, in watchings**
11502 **often, in hunger and thirst, in fastings often,**
11503 **in cold and nakedness.**” (II Co 11:27)

11504
11505 **What is the virtue of fasting?** I don’t know
11506 exactly, I don’t know what the dynamics that
11507 govern it are; but I imagine several things.

11508 **Perhaps it serves to demonstrate in the celestial**
11509 **realm**, to the spiritual creatures that govern us to do
11510 good, and in the spiritual sphere, to the perverse
11511 creatures that challenge the grace that benefits us,
11512 that we are really interested in moving away from a
11513 lustful act; that our prayer is not merely a
11514 “prayerful blah, blah, blah,” but a genuine,
11515 permanent, arduous and honest interest.

11516 **Perhaps fasting serves to erase our negative**
11517 **feelings**, in the same way that suffering and terror
11518 erased the conditioned reflexes of dogs in Pavlov’s
11519 psychological experiment.

11520 **Perhaps fasting makes our soul less dependent**
11521 **of our flesh** and more receptive to divine
11522 influences.

11523 **Perhaps fasting moves God's feelings** and
11524 makes Him more willing to help us in spite of our
11525 filth and sins.

11526 **Perhaps fasting serves not because of any one**
11527 **of those possibilities previously mentioned**, but it
11528 is a combination of some or all. Or perhaps there
11529 are other reasons that I cannot imagine. I am not
11530 sure of any of that. **What I am absolutely sure of**
11531 **is that it is useful**, it works and it helps. That I have
11532 no doubt about, because it is dictated to me by what
11533 I read in the Bible, and my personal experience.
11534 Each one would have to try himself to convince
11535 himself as I have. The fact that I do not know how a
11536 particular medicine cures or what the physiological
11537 dynamic it triggers to cause healing does not
11538 prevent me from testifying that it is efficient and
11539 cures.

11540 **As for the usefulness of fasting, it is seen.** We
11541 become aware of it, seeing the purposes it serves;
11542 the variety of motives by those who fast. Among
11543 those motives of fasting, we see that it was used to:

11544

11545 **a) demonstrate sadness**

11546

11547 *"Then all the children of Israel, and all the*
11548 *people, went up, and came unto the house of*
11549 *God, and **wept, and sat there before the***
11550 ***LORD, and fasted that day until even, and***
11551 ***offered burnt offerings and peace offerings***
11552 ***before the LORD."** (Jdg 11:26)*
11553

11554 *“And they took their bones, and buried them*
11555 *under a tree at Jabesh, and **fasted** seven*
11556 *days.”* (I Sam 31:13)

11557
11558 *“And they mourned, and wept, and **fasted***
11559 *until even, for Saul, and for Jonathan his son,*
11560 *and for the people of the LORD, and for the*
11561 *house of Israel; because they were fallen by*
11562 *the sword.”* (II Sam 1:12)

11563
11564 *“And it came to pass, when I heard these*
11565 *words, that I sat down and **wept**, and*
11566 ***mourned** certain days, and **fasted**, and*
11567 *prayed before the God of Heaven”* (Neh 1:4)

11568
11569 *“And in every province, whithersoever the*
11570 *king's commandment and his decree came,*
11571 *there was **great mourning among the Jews,***
11572 ***and fasting**, and weeping, and wailing; and*
11573 *many lay in sackcloth and ashes.”*
11574 (Est 4:3)

11575
11576 *“Then the king went to his palace, and*
11577 ***passed the night fasting**; neither were*
11578 *instruments of musick brought before him,*
11579 *and his sleep went from him.”* (Dn 6:18)

11580
11581 **b) as a sign of repentance**

11582
11583 *“And they gathered together to Mizpeh, and*
11584 *drew water, and poured it out before the*
11585 *LORD, and **fasted** on that day, and said*
11586 *there: We have sinned against the LORD. And*
11587 *Samuel judged the children of Israel in*
11588 *Mizpeh.”* (I Sam 7:6)

11589

11590 “And it came to pass, when Ahab heard those
11591 words, that he rent his clothes, and put
11592 sackcloth upon his flesh, **and fasted**, and lay
11593 in sackcloth, and went softly.” (I K 21:27)

11594
11595 “So the people of Nineveh believed God, and
11596 **proclaimed a fast, and put on sackcloth,**
11597 **from the greatest of them even to the least of**
11598 **them.”** (Jon 3:5)

11599

11600

11601 **c) with the objective of helping another person**
11602 **and believers in general**

11603

11604 “David therefore besought God for the child;
11605 **and David fasted**, and went in, and lay all
11606 night upon the earth.” (II Sam 12:16)

11607

11608 “Go, gather together all the Jews that are
11609 present in Shushan, and **fast ye for me, and**
11610 **neither eat nor drink three days, night or**
11611 **day: I also and my maidens will fast**
11612 **likewise**; and so will I go in unto the king,
11613 which is not according to the law; and if I
11614 perish, I perish.” (Est 4:16)

11615

11616 “But as for me, when they were sick, my
11617 clothing was sackcloth; **I humbled my soul**
11618 **with fasting**; and my prayer returned into
11619 mine own bosom.” (Ps 35:13)

11620

11621 “And she was a widow of about fourscore
11622 and four years, which departed not from the
11623 Temple, but **served God with fastings and**
11624 **prayers night and day.”** (Lk 2:37)

11625

11626 **d) as a means of fervently invoking divine**
11627 **assistance**

11628
11629 *“And Jehoshaphat feared, and set himself to*
11630 *seek the LORD, and **proclaimed a fast***
11631 *throughout all Judah.” (II Chr 20:3)*

11632
11633 *“Then **I proclaimed a fast** there, at the river*
11634 *of Ahava, that we might afflict ourselves*
11635 *before our God, to seek of him a right way*
11636 *for us, and for our little ones, and for all our*
11637 *substance.” (Ezra 8:21)*

11638
11639 *“And I set my face unto the Lord God, to*
11640 *seek by prayer and supplications, with*
11641 ***fasting**, and sackcloth, and ashes”*
11642 *(Dn 9:3)*

11643
11644 *“Sanctify ye a **fast**, call a solemn assembly,*
11645 *gather the elders and all the inhabitants of the*
11646 *land into the house of the LORD your God,*
11647 *and cry unto the **LORD**” (Joel 1:14)*

11648
11649 *“Therefore also now saith the LORD: turn ye*
11650 *even to me with all your heart, and **with***
11651 ***fasting**, and **with weeping and with***
11652 ***mourning**” (Joel 2:12)*

11653
11654 *“And Cornelius said: **Four days ago I was***
11655 ***fasting until this hour**; and at the ninth hour*
11656 *I prayed in my house, and, behold, a man*
11657 *stood before me in bright clothing”*
11658 *(Acts 10:30)*

11659
11660 *“² As they ministered to the Lord, and **fasted**,*
11661 *the Holy Ghost said, Separate me Barnabas*

11662 *and Saul for the work whereunto I have called*
11663 *them. 3 And when they **had fasted** and prayed,*
11664 *and laid their hands on them, they sent them*
11665 *away.”* (Acts 13:2-3)

11666
11667 *“And when they had ordained them elders in*
11668 *every church, **and had prayed with fasting**,*
11669 *they commended them to the Lord, on whom*
11670 *they believed.”* (Acts 14:23)

11671
11672 There may be other reasons I have not touched on.
11673 With all of this, we can realize that fasting is good;
11674 but there is more, God Himself recommends it (Joel
11675 2:12); and Jesus Christ suggested fasting to His
11676 disciples (Matthew 9:15). I don’t think it is
11677 necessary to prolong any further the arguments in
11678 favor of fasting.

11679
11680 *“Therefore also now, **saith the LORD:** Turn*
11681 *ye even to me with all your heart, and with*
11682 ***fasting**, and with weeping, and with*
11683 *mourning”* (Joel 2:12)

11684
11685 *“And Jesus said unto them, Can the children*
11686 *of the bridechamber mourn, as long as the*
11687 *bridegroom is with them? **But the days will***
11688 ***come, when the bridegroom shall be taken***
11689 ***from them, and then shall they fast.**”*
11690 (Mt 9:15)

11691
11692 **Now, which type of fasting is good and which is**
11693 **not good?** Isaiah 58:3-4 mentions why some fail in
11694 their fasting: because they do so to obtain help with
11695 unjust contention and aspirations. At other times, in
11696 Zechariah 7:5-6, the persons fasting were not
11697 fasting for God, but for their own motives, which

11698 had no connection whatsoever to something divine.
11699 At other times, those that fast do it in order to create
11700 an aureole of religiosity around them, either
11701 publicly or among those of their sects or
11702 congregation or among certain persons they wish to
11703 “impress” (Matthew 6:16-18); or even, in their
11704 stupidity, think they are “impressing” God or
11705 “selling” favors or “works”.

11706
11707 **“³ Wherefore have we fasted, say they, and**
11708 **thou seest not? Wherefore have we afflicted**
11709 **our soul, and thou takest no knowledge?**
11710 **Behold, in the day of your fast ye find**
11711 **pleasure, and exact all your labours. ⁴**
11712 **Behold, ye fast for strife and debate, and to**
11713 **smite with the fist of wickedness; ye shall not**
11714 **fast as ye do this day, to make your voice to**
11715 **be heard on high.”** (Isa 58:3-4)

11716
11717 **“⁵ Speak unto all the people of the land, and**
11718 **to the priests, saying: When ye fasted and**
11719 **mourned in the fifth and seventh month, even**
11720 **those seventy years, did ye at all fast unto me,**
11721 **even to me? ⁶ And when ye did eat, and when**
11722 **ye did drink, did not ye eat for yourselves, and**
11723 **drink for yourselves?”** (Zech 7:5-6)

11724
11725 **“¹⁶ Moreover when ye fast, be not, as the**
11726 **hypocrites, of a sad countenance; for they**
11727 **disfigure their faces, that they may appear**
11728 **unto men to fast. Verily I say unto you: They**
11729 **have their reward. ¹⁷ But thou, when thou**
11730 **fastest, anoint thine head, and wash thy face;**
11731 **¹⁸ that thou appear not unto men to fast, but**
11732 **unto thy Father which is in secret; and thy**

11733 *Father, which seeth in secret, shall reward*
11734 *thee openly.”* (Mt 6:16-18)
11735

11736 **Fasting is like prayer, benefits are gained from**
11737 **it if used appropriately.** Even prayer, which no
11738 believer would have doubts about when it comes to
11739 its effectiveness, remains unanswered or useless
11740 when it is improperly done as it is very clearly
11741 explained in James 4:3. Do not pretend to obtain
11742 better results with fasting if the attitude towards it is
11743 the same or similar to what James describes about
11744 unanswered prayer.

11745
11746 *“Ye ask, and receive not, because ye ask*
11747 *amiss, that ye may consume it upon your*
11748 *lusts.”* (James 4:3)
11749

11750 **When someone fasts, it should be for a good**
11751 **reason, something that is biblically approved:** to
11752 stop our sin, help others do the same, request
11753 something for the congregation we belong to, for
11754 believers in general, for believers that have some
11755 special type of difficulties in some other region, for
11756 the plans of the congregation, for the nation in
11757 which we live, for our authorities in general and
11758 particularly for the president or executive body, to
11759 ask God for orientation in some doctrine or matter,
11760 for your spouse, children and their problems, etc..

11761 **The main issue should be our sanctification:**
11762 **leave our vices and lusts.** How can we see the
11763 speck of sawdust in another’s eye and not see the
11764 plank in our own eye? How can we fast for others
11765 and not for our own lusts? This does not mean that
11766 we should be selfish when we fast, but we should
11767 not think that we are exempt from faults that we
11768 may think primarily about others. We have to have

adequate discernment: if our problems are urgent, we fast primarily for ourselves. If something occurs apart from us, that requires more urgency, we should fast for that. Each should look out for themselves, because the others can also fast in the same way as we do. Not only that, good judgment will indicate when to do so for ourselves and when for others.

If someone were to ask me what should be the motive for their first fast, I would advise them to ask God for help in continuing to fast; ask the Lord: **a)** to help them understand what they could fast for, **b)** to give the power to continue fasting as many times as is benefiting, and **c)** to show them how to fast correctly. It is like securing the supply of that medicine that cures them.

I have spoken about why to fast, its virtues, its usefulness, the dynamics and the motives for fasting. Let us see the method of fasting.

How to fast. Fasting is not an act of self torture, which is what many think; nor an act of self-punishment as in “I did a bad thing and I should pay for it by fasting twice”. Fasting is something that hurts, yes, but it is not that it is bothersome, what lends its usefulness. Studying, working, etc.. are also troublesome; but it is not that discomfort that lends the usefulness or benefit of studying or working. The discomfort is a side-effect of work and studying. It is not the discomfort that allows us to learn when we study, nor is it the discomfort when we work, that make us earn money. **It is also not the discomfort to fast which produces its benefits and fruitfulness.** The discomfort is a by-product of fasting. Therefore, it should not be treated as an act of masochism.

11804 **That is not to say that it falls to the other**
11805 **extreme, to make a pure symbolic fast,** as in the
11806 person who abstains from eating meat but continues
11807 to eat everything else, or abstains from water and
11808 food but drinks milk.

11809 **Fasting is not a game; if you do not want to do**
11810 **so, don't do it, no one is obligating you to, but if**
11811 **you do, do it seriously: do not play with God.**
11812 Not eating and drinking for one day, had never
11813 killed or made anyone sick. The Lord Jesus fasted
11814 for 40 days. It wasn't because He was Jesus, Moses
11815 fasted for two stretches of 40 days each, with their
11816 corresponding nights (Deuteronomy 9:18). Queen
11817 Esther did not eat or drink for three days and three
11818 nights as did her maids (Esther 4:16). It would not
11819 be much for a man to fast totally for 24 hours if
11820 women did so for seventy-two hours.

11821
11822 *“And I fell dawn before de LORD, as at the*
11823 *first, forty days and forty nights. I did*
11824 *neither eat bread nor drink water, because of*
11825 *all your sins which ye sinned, in doing*
11826 *wickedly in the sight of the LORD, to provoke*
11827 *him to anger.”* (Dt 9:18)

11828
11829 *“Go, gather together all the Jews that are*
11830 *present in Shushan, and fast ye for me, and*
11831 *neither eat nor drink three days, night or*
11832 *day; I also and my maidens will fast*
11833 *likewise; and so will I go in unto the king,*
11834 *which is not according to the law; and if I*
11835 *perish, I perish.”* (Est 4:16)

11836
11837 **Fasting does not necessarily mean to abstain**
11838 **from drinking water,** but it could be that way, as
11839 in the case of Queen Esther and her maids. I am

11840 saying that you do not have to abstain from drinking
11841 water because when Jesus fasted for 40 days, Satan
11842 did not tempt him and incite him to drink water, he
11843 incited him to turn the rocks into bread. Being that
11844 thirst is much worse than being hungry, I believe
11845 that if Christ in his fast would have not drank water,
11846 Satan would have tempted him with the matter of
11847 thirst and not hunger. He would have provoked him
11848 to draw water from rock like Moses did and thus not
11849 turn the rocks into bread.

11850 **As an effect of a prolonged fast,** the person can
11851 become weak (Psalms 109:24), but that is a light
11852 and temporary state. Further, fasting for one day is
11853 not that bad; you don't even have to miss work,
11854 unless your job is very heavy or you perspire a lot at
11855 your job. I have run two miles (3.2 Km) in the
11856 middle of fasting, to prove its effect and there is
11857 almost no difference during the run, nor after, nor
11858 because of perspiration, and I did that being older
11859 than 60. I am saying this so that you realize that
11860 fasting is not that big a deal.

11861
11862 *“My knees are weak through fasting; and*
11863 *my flesh faileth of fatness.” (Ps 109:24)*
11864

11865 **Of course, not everyone's body reacts in the**
11866 **same way,** and it is most prudent that the first few
11867 times that you fast, you do it on days when you do
11868 not have to leave the house, or when your activities
11869 are light, like days you go to Church. Once you
11870 come to know the reaction of your organism in
11871 fasting, you will be able to take on more activities
11872 without fear of feeling ill. Another thing to have in
11873 mind is that **the body becomes accustomed to**
11874 **fasting in the same way it becomes accustomed to**
11875 **other things, and therefore, the first few times**

11876 **you fast are the most difficult**, but as we do it, it
11877 becomes easier. Even elderly people can fast. In
11878 Luke 2:37, we see that Anna the prophetess who
11879 was 84 years old, was used to fasting often.

11880

11881 *“And she was a widow of about **fourscore***
11882 ***and four years**, which departed not from the*
11883 *Temple, but served God **with fastings** and*
11884 *prayers night and day.” (Lk 2:37)*

11885

11886 In order to fast, it is good to choose, if possible a
11887 fixed day of the week because this helps to organize
11888 your day and carry it out. If you have a day without
11889 activities outside of the home, that is the best day, if
11890 not, look for a day with a similar scenario. During
11891 that day do not visit any places where friends may
11892 offer you food or drinks or where your abstinence
11893 will cause curiosity or to feel strange, as in a
11894 wedding or other party. If someone offers
11895 something, you tell them that you do not desire to
11896 eat or drink and reject the offer firmly. **Do not**
11897 **break the fast for God because of the inducement**
11898 **of another creature.** It is also good to have in
11899 mind, when choosing a day to fast, what are the
11900 habits of the home, the necessities, etc., in order to
11901 not hinder its course.

11902 **The best way to prepare yourself for the day of**
11903 **fasting**, (if you are also going to abstain from
11904 drinking water) is to eat properly the previous night
11905 and drink sufficient liquids. If you decide to fast on
11906 a Monday, for example, on Sunday night do not eat
11907 anything salty or spicy, such as sausage, canned
11908 food, hot foods, etc.. Ground beef that is heavily
11909 seasoned or a steak with a lot of garlic will demand
11910 a large quantity of water and if you don’t drink it,
11911 will make you suffer from thirst during your fast.

11912 On the other hand, meat in broth, soup, milk or
11913 pottage, will provide you with water as well as
11914 nutrition. The biggest difficulty in fasting is thirst,
11915 not hunger. If you proceed in the manner I have
11916 explained the night before your fast, you avoid that
11917 food that require a lot of water afterwards stay in
11918 your organism without it, and will demand water
11919 the following day.

11920 **Another means is to not eat late at night the**
11921 **night before** (Sunday, as the example), but rather
11922 very early, so that you may drink water two or three
11923 times before going to bed. In this way, you will
11924 accumulate sufficient water to eliminate the waste
11925 and toxins of food eaten that would provoke thirst
11926 the following day because it has not been eliminated
11927 from the body. Remember that I have used these
11928 days as an example, so that it would be understood,
11929 not because I think you should fast on a Monday.

11930 **Fasting gives a certain flavor and odor in the**
11931 **mouth**, so after brushing your teeth in the morning,
11932 it could be done once or twice more during the day
11933 if it is considered necessary.

11934 **Breaking the fast the following day is**
11935 **something that requires common sense**,
11936 especially if you fast for more than one day. Upon
11937 getting up in the morning, Tuesday, you brush your
11938 teeth and then upon praying for the last time
11939 regarding the motive of the fast, you should drink
11940 less than half a glass of water. If you have fasted for
11941 more than one day, you should drink even less and
11942 slowly, so that you don't feel bad. If you eat
11943 something before drinking water or if you drink
11944 liquids that are not water, you could feel, although
11945 not always, a strong discomfort on the roof of your
11946 mouth (palate vault) and in your stomach.

11947 The first few times that you fast, you should sit to
11948 drink the water because at times those that are not
11949 accustomed to fasting will feel a slight sensation of
11950 vertigo, not a real one. After drinking the one fourth
11951 of a glass of water, you continue to prepare yourself
11952 to go to work or whatever, and fifteen minutes later,
11953 you once again drink or eat whatever fancies you.
11954 It is not good to have a heavy breakfast, a small one
11955 is sufficient.

11956 **These small reactions of the body, fasting as**
11957 **much as breaking the fast,** are more intense
11958 depending upon the time you have been fasting and
11959 therefore these precautions should be taken more
11960 seriously. When you end a fast that is more than one
11961 day and sometimes one day only, you may
11962 experience small cramps, but they are unimportant.
11963 This happens more when instead of drinking only
11964 water upon ending the fast, you drink something
11965 that contains sugar or something similar. With time
11966 and the custom of fasting, all of those annoying
11967 symptoms will diminish and at times will not be
11968 felt.

11969 **How frequently should we fast?** As often as is
11970 dictated by our needs, circumstances, and good
11971 judgment. The Pharisees, as a religious display,
11972 fasted twice a week (Luke 18:12); once a week
11973 should be the maximum that you should fast unless
11974 the sudden and urgent needs advise us to fast more
11975 than once.

11976
11977 ***“I fast twice in the week, I give tithes of all***
11978 ***that I possess.”*** (Lk 18:12)

11979
11980 Once we are fasting, we should take advantage of
11981 the occasions that we have to pray to our God, more
11982 than anything, for that which motivated us to fast,

11983 but also for other things we consider important or
11984 appropriate.

11985 **How intensely should we fast?** We can fast
11986 totally. No food or water for 24 hours or for the
11987 time we have decided to fast. This was the way of
11988 fasting in biblical times as demonstrated in Esther
11989 4:16 which we read. Also in Jonas 3:5-7, we are
11990 told that they proclaimed a fast (5), and later on in 7
11991 we see that that proclamation included that they
11992 abstain from drinking water. We also see fasting
11993 together with the abstinence of water in Ezra 10:6.
11994 You can also fast and drink water.

11995
11996 *“⁵ So the people of Nineveh believed God,*
11997 *and **proclaimed a fast**, and put on sackcloth,*
11998 ***from the greatest of them even to the least of***
11999 ***them.** ⁶ For word came unto the king of*
12000 *Nineveh, and he arose from his throne, and he*
12001 *laid his robe from him, and covered him with*
12002 *sackcloth, and sat in ashes. ⁷ And he caused it*
12003 *to be proclaimed and published through*
12004 *Nineveh by the decree of the king and his*
12005 *nobles, saying: **Let neither man nor beast,***
12006 ***herd nor flock, taste any thing: let them not***
12007 ***feed, nor drink water.**” (Jon 3:5-7)*

12008
12009 *“Then Ezra rose up from before the house of*
12010 *God, and went into the chamber of Johanan*
12011 *the son of Eliashib; and when he came*
12012 *thither, **he did eat no bread, nor drink water;***
12013 *for he mourned because of the transgression*
12014 *of them that had been carried away.”*
12015 *(Ezra 10:6)*

12016
12017 **As I said previously, let’s not make a game of**
12018 **fasting. God does not obligate us to do it. If we**

12019 do it, let us do it seriously. It is not a question of
12020 fasting during the day and eating at night, like the
12021 Muslims do during the month of Ramadan. To
12022 obtain divine blessings for our sanctification
12023 deserves these small sacrifices.

12024 **How long should we fast?** Above all, don't think
12025 that eating less will give you more merit. It is not
12026 the same to fast for a sin which we want to
12027 eliminate from our life than for a child of ours that
12028 is dying in a hospital or is lost at sea. For the first,
12029 you fast one day or two in various occasions,
12030 because we have enough time to do it. For the latter,
12031 we can fast only now and as much time as dictated
12032 by the intensity of the danger and the anguish we
12033 suffer, as much as our human endurance, but
12034 convinced that God is grand and merciful.

12035 **What are the results of fasting?** The same as
12036 prayer: sometimes quick, sometimes slow, but sure
12037 when you pray and fast for the correct thing. **It is**
12038 **valuable to fast!** Sometimes we have to fast several
12039 times for the same thing, but these periods of fasting
12040 should not be continuous, but spaced out over time.
12041 In the meantime, we should fast for other faults of
12042 ours, other reasons. We have to give time to the
12043 windmills of God, because they finely grind but
12044 turn very slowly. He doesn't change our souls, but
12045 He provides all the necessary factors (including
12046 time) so that our soul changes for good. Not only
12047 that, the need to rid ourselves of some lust and the
12048 bitterness that having it causes in our soul, should
12049 dictate the frequency and length of our fasting.

12050 **We can all fast,** only gluttonous people, those
12051 that love to eat more than their sanctification think
12052 they cannot.

12053

Review of Chapter 11. The persecution of the Church has always been advantageous for its purification, cleansing and effectiveness. During the persecution, hypocrites desert the church; the true believers purify themselves and upon being spread around, propagate the gospel. Divine punishment is inflicted personally upon us because it serves towards our sanctification and helps us to: **1)** detect our sin, **2)** realize the importance of our faults, and **3)** motivate us to make amends. When there is a church member who has committed a public sin, the best way of cleansing would be to reprimand him in church, with discernment, wisdom and love, but let it be the Church that reprimands him as advised by Paul. When the sin is between two members, one should speak to the other and if the second doesn't listen, take the matter before the Church.

We have personal methods of sanctification, like invoking upon God for our important decisions, which Paul advises: Pray without ceasing. It is also necessary to move away from places where we know that a certain sin which attracts us will be. The personal method by excellence is fasting, when it is done for pure results. We should use it when necessary. Remember that God does not require that we fast, so therefore, if we fast, let's do it seriously. We can fast by abstaining from food and water or solely food; we can fast for one day or more than one and for different motives.

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Chapter 12

Sincere repentance is absolutely indispensable for salvation and sanctification

Why decent persons are not all saved

We call “decent” those persons who behave within the society in which they live in a way approved by that society. That does not mean that these decent persons are doing what God has established and should be done. They simply give up those things which society esteems should not be done.

For example, in a Muslim society it is considered decent for a man to have four wives and if he has more, he prevents it from being known. In Sodom, it would be considered indecent for someone to spit upon a dining table, but the other abominations were not counted as indecent behavior.

In an actual society, it is considered decent for a banker to take away the house of a widow with four children because she cannot pay the mortgage. God, however, would not see such a thing as good. It is also considered decent for a woman who has a boyfriend to sleep with him, and after she breaks up with him, **she** sleeps with the next boyfriend and so on successively while she is single. However, God does not see that as good.

What do I mean by all of this? That the fact that we see that a person is decent, does not make him meritorious of salvation. There are decent persons whose feelings and thoughts tend towards the downside. There are other persons who are indecent and are even criminals whose thoughts and feeling tend towards the upside. In the long run, what is important is toward where the tendency is, because

12125 after a while, each will reach the place where they
12126 tend to be going.

12127 What counts is where the tendency of the human
12128 is heading: on the way up or down. A not decent
12129 person that tends towards the upside is in a better
12130 situation than a decent person whose tendencies are
12131 towards the downside, which we saw in the
12132 illustration on page 25. Let us see what the Lord's
12133 opinion is in this respect.

12134
12135 *“²⁶ When a righteous man turneth away*
12136 *from his righteousness, and committeth*
12137 *iniquity, and dieth in them; for his iniquity*
12138 *that he hath done shall he die. ²⁷ Again, when*
12139 *the wicked man turneth away from his*
12140 *wickedness that he hath committed, and*
12141 *doeth that which is lawful and right, he shall*
12142 *save his soul alive. ²⁸ Because he considereth,*
12143 *and turneth away from all his transgressions*
12144 *that he hath committed, he shall surely live,*
12145 *he shall not die.”* (Ezk 18:26-28)

12146
12147 Given that the godly will live eternally, we cannot
12148 mix those that adapt themselves to the divine laws
12149 and instructions, with those that disobey both things,
12150 it would make the godly suffer. That is why, in the
12151 celestial dynamics what counts is where a person's
12152 tendency is heading, what level he will be in as the
12153 years pass.

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Why repentance is indispensable

True repentance is indispensable because with bad feelings one cannot enter the Kingdom of God and maintain that rotten attitude for all eternity.

¿What is repentance? Repentance is not simply saying the phrase “I repent”. **Repentance is a profound feeling that causes us to feel pain for something we have done or have not done, or think, or feel.** It is something that makes us wish we had never done this; something which make us feel that if we were to live again, we would not do what we had done.

Let us imagine that you could see the innermost thoughts and feelings of people. Let us suppose also that today you would be observing in a town that you are visiting an “A” group of children that are good and another group “B” that are bad children. Let us imagine that after two years you come to this town to live with your family. However, when you see group “A”, you see that these children are no longer good, they have turned into bad children; yet, group “B” who previously was made up of bad children, have changed their ways and are now good children. **Which one out of the two groups would you allow to play with your children?** Logically you would allow them to play with group “B”, who are now good, even though they used to be bad. You would not allow them to play with the ones in group “A”, because they were good, but now are bad. **God does the same thing.**

That is why what counts is not how we were, but how we are. That is why God forgives a repentant sinner; the truly repentant one; not the one who simply pronounces the phrase “I repent”. He forgives them, because **when the resurrection occurs**, God only wants good persons with his

12197 children, people that have changed the bad for good,
12198 in their actions as well as their thoughts and
12199 sentiments. **That is why Jesus Christ came, to pay**
12200 **for the sins of those who wholeheartedly repent.**

12201 **There are foolish ones who say: "If this is the**
12202 **way it is, I will continue sinning and when I am**
12203 **ready to die, I will repent.** That is not true
12204 repentance, that is just saying the phrase "I repent".
12205 True repentance is felt profoundly in one's heart
12206 and God knows it, you can't deceive him. That is
12207 why repentance is important, because God is not
12208 going to allow that those who have bad tendencies
12209 and those with good tendencies to live together
12210 making his children suffer again, those that wish to
12211 behave properly. It is essential to separate both
12212 groups; keep with God those whose tendency is for
12213 the best, and send the others to another place.
12214 Remember the case of the sheikh and his family in
12215 page 215.

12216 **With regard to repentance,** Jesus Christ was
12217 very clear, he said that whoever did not repent
12218 would perish. Let's see.

12219
12220 *"¹ There were present at that season some*
12221 *that told him of the Galilaeans, whose blood*
12222 *Pilate had mingled with their sacrifices. ² And*
12223 *Jesus answering said unto them: Suppose ye*
12224 *that these Galilaeans were sinners above all*
12225 *the Galilaeans, because they suffered such*
12226 *things? ³ I tell you, Nay; but, **except ye***
12227 ***repent, ye shall all likewise perish.** ⁴ Or those*
12228 *eighteen, upon whom the tower in Siloam fell,*
12229 *and slew them, think ye that they were sinners*
12230 *above all men that dwelt in Jerusalem? ⁵ I tell*
12231 *you, Nay; but, **except ye repent, ye shall all***
12232 ***likewise perish.**"* (Lk 13:1-5)

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As we can see, repentance of the heart of our sins is conditional of forgiveness. **He who does not repent, will perish.**

*

What are the fruits of repentance

What is repentance; believe and live dissolutely?

There are many Christians and non-Christians that believe that repentance is nothing more than saying “I repent”.

Christians who think that way “repent” of their sins, they “ask” God to help them not commit them again, but sin again **this time blaming God in a manner that is a cover up, for not giving them what they “asked for”**. From that point on, this type of Christian is divided in various groups: “gracest”, “butchers”, “loveoids”, “programmed”, etc., as I said previously.

The non-Christians who think that way, when one explains the salvation in Christ, say that they do not believe that, because then anyone would rob, kill, abuse, etc., and afterwards, before dying they would repent and resolve their problem. According to them, they “enjoyed” in this life and now they are ready to enjoy eternal life. Or they say that they would commit a specific sin and after it was done, they would repent and the problem was resolved once again.

These two types of persons who think that way err because they purposely ignore the significance of the word repentance. To them, it is simply saying to God; “I repent”, like someone who says a magic word, a word that just by its sound has the virtue to remove from us the consequences of our actions; or

12269 open the doors of Heaven, like the words “open
12270 sesame” would open the cave’s door in the story of
12271 The One Thousand and One Nights.

12272 **This type of person believes that repentance is**
12273 **the feeling** that he feels when after ending his
12274 morbid and artificial “delight” of the committed sin
12275 perceives what is coming to him. Others believe
12276 that repentance is what he feels when he believes in
12277 having had a descent in the opinion **which he**
12278 **believes** that the celestial realm or his environment
12279 **thinks of him. Do not confuse repentance with**
12280 **remorse.**

12281 By what we read in the following passage it is
12282 perfectly clear that repentance is the feeling of
12283 sincere sadness that one has because of what he has
12284 done, even if our actions don’t have direct or visible
12285 consequences for us. When that feeling is real and
12286 honest, it is so strong and profound that from that
12287 moment on, it provokes acts that are worthy of
12288 repentance as is said by Paul and John the Baptist.

12289
12290 *“⁵ Then went out to him Jerusalem, and all*
12291 *Judaea, and all the region round about*
12292 *Jordan, ⁶ And were baptized of him in Jordan,*
12293 *confessing their sins. ⁷ But when he saw many*
12294 *of the Pharisees and Sadducees come to his*
12295 *baptism, he said unto them: O generation of*
12296 *vipers, who hath warned you to flee from the*
12297 *wrath to come? ⁸ Bring forth therefore fruits*
12298 *meet for repentance.”* (Mt 3:5-8)

12299
12300 *“But shewed first unto them of Damascus,*
12301 *and at Jerusalem, and throughout all the*
12302 *coasts of Judaea, and then to the Gentiles,*
12303 *that they should repent and turn to God, and*
12304 *do works meet for repentance.”* (Acts 26:20)

12305

12306 Repentance, the same as faith, is shown by the
12307 works that accompany it. You cannot imagine that a
12308 person repents sincerely of his action and later
12309 commits that action once again. Whoever did such a
12310 thing did not repent of what he did, but of the
12311 consequences that at that moment he thought could
12312 bring to him his behavior. It is like the thief who
12313 repents when the police catch up to him. Or the
12314 thief, that having not been caught by the police,
12315 repents having robbed, but does not return what he
12316 stole, or if it is impossible to return it, does not give
12317 it to someone more needy, but he “repents” and
12318 enjoys what he stole.

12319 It is not logical to think that a person sincerely
12320 repented of murdering a baby with a hammer if
12321 some time later he murders another baby with a
12322 hammer. People like that do not repent, what
12323 happens in their case is that they **feel**
12324 **uncomfortable with the inner feelings that the**
12325 **Holy Spirit generates in them, or whomever is in**
12326 **charge of human conscience.** That is why for a
12327 short time they separate themselves from that
12328 adultery, for example, but after sufficient time
12329 passes to become accustomed to the new stinging of
12330 their conscience, or when the voice of the one who
12331 is in charge of the human conscience has declined
12332 in volume, they once again throw themselves with
12333 pathological delight to the adultery or sin that
12334 makes them happy.

12335 **They do not repent of the sin, they repent of**
12336 **the spiritual or material consequences that will**
12337 **catch up to them now or later.** It is like in the case
12338 of Judas, that by not being able to endure the
12339 insufferable inner feelings that cause him remorse
12340 for his betrayal, returned the money and went to

12341 hang himself but didn't ask Jesus Christ for
12342 forgiveness, which he should have done. He knew
12343 that Jesus was prone to forgive, because he saw the
12344 many cases in which Jesus forgave repented sinners.
12345 He knew that he could find forgiveness at the feet of
12346 Christ, but he didn't want to humble himself to the
12347 Lord. He also did not wish to continue living with
12348 the seared of remorse his conscience provoked.
12349 That is why he hung himself. **True repentance is a**
12350 **profound compunction that rejects the very sin**
12351 **that we know that generates that compunction.**

12352 A repentant sinner needs to return the benefits of
12353 his sin. The repentant thief should return what he
12354 stole.

12355 From what the Word of God says, we gather that
12356 the thief that truly repents having committed a
12357 robbery, should return that which he had stolen.

12358
12359 *“Then it shall be, because he hath sinned,*
12360 *and is guilty, that he shall restore that which*
12361 *he took violently away, or the thing which he*
12362 *hath deceitfully gotten, or that which was*
12363 *delivered him to keep, or the lost thing which*
12364 *he found”* (Lv 6:4)

12365
12366 **I had a good friend that became rich.** He used
12367 to visit me from time to time and showed me how
12368 much his finances grew thanks to the legal business
12369 he had. I used to believe it, because he had always
12370 been an honorable man and I was happy about his
12371 prosperity. In reality, he did have a legal business,
12372 but also an illegal one. One day due to the fact that
12373 he was caught by the police, I found out that he was
12374 involved in bad management making shady deals,
12375 he was processed and condemned.

12376 While in that process, I advised him, with all my
12377 heart because he was a very dear friend of mine **to**
12378 **get rid of all the evil money he had done.** Due to
12379 the fact that he could not return anything to anyone
12380 as he alleged, because there wasn't one person
12381 made of flesh and bones who he could return
12382 anything to, I advised him to take all the proceeds
12383 of his shady business and donate them to an
12384 orphanage. **I advised him to retain only what he**
12385 **had earned honorably;** and if because of that he
12386 had to begin again at zero, to do so, because that
12387 was the only way he could obtain clemency from
12388 God.

12389 Greed blinded him and he didn't want to do it,
12390 alleging numerous pretexts. He ended up in jail and
12391 was released after three years. He continued in his
12392 shady dealing and had to leave the country to not
12393 land in jail again. He lost everything he had, he lost
12394 his wife, he lost his children in not being able to live
12395 in the same country they live in, nor allow anyone
12396 to know where he was hiding.

12397 **The problem is not pronouncing the phrase “I**
12398 **repent”,** but repenting wholeheartedly and pushing
12399 away all the previous benefits of our sin. **That is**
12400 **how God can demonstrate to the spiritual realm**
12401 **that we are truly repentant.**

12402 *

12403
12404

12405 **Reduction, postposition, condition and removal of** 12406 **punishment**

12407 Based upon what the two verses following say
12408 and for those who follow it, we understand two
12409 things: **one, that God truly punishes those who do**
12410 **evil,** something that many deny to themselves; **and**
12411 **another that God repents and reduces,**

12412 **postpones, conditions or removes punishment**
12413 **from those who sincerely repent and make amends.**

12414
12415 *“If so be they will hearken, and **turn every***
12416 ***man from his evil way, that I may repent me***
12417 ***of the evil, which I purpose to do unto them***
12418 ***because of the evil of their doings.”***
12419 *(Jer 26:3)*

12420
12421 *“Did Hezekiah king of Judah and all Judah*
12422 *put him at all to death? Did he not fear the*
12423 ***LORD, and besought the LORD, and the***
12424 ***LORD repented him of the evil which he had***
12425 ***pronounced against them? Thus might we***
12426 ***procure great evil against our souls.”***
12427 *(Jer 26:19)*

12428
12429 **Depending on the type and gravity of the sin,**
12430 **and the type and degree of repentance and**
12431 **amendment,** God totally lifts the punishment
12432 forever; he postpones it as in the case of Solomon
12433 and Ahab (I Kings 11:11-13 and 21:27-29); he
12434 decreases it as in the case of Rehoboam with the
12435 Egyptians of Shishak (II Chronicles 12:6-8); or it is
12436 conditioned that if they sin again they will receive
12437 that which they had previously been forgiven of
12438 and the new sin as in John 5:14, where Jesus
12439 recommends to the paralyzed man at Bethesda not
12440 to sin anymore, in case something worse than what
12441 he was healed of could fall upon him.

12442
12443 *“¹¹ Wherefore the LORD said unto Solomon,*
12444 *Forasmuch as this is done of thee, and thou*
12445 *hast not kept my covenant and my statutes,*
12446 *which I have commanded thee, **I will surely***
12447 ***rend the kingdom from thee, and will give it***

12448 *to thy servant. 12 Notwithstanding in thy days*
12449 *I will not do it for David thy father's sake;*
12450 *but I will rend it out of the hand of thy son. 13*
12451 *Howbeit I will not rend away all the*
12452 *kingdom; but will give one tribe to thy son*
12453 *for David my servant's sake, and for*
12454 *Jerusalem's sake which I have chosen."*

(I K 11:11-13)

12456
12457 *"27 And it came to pass, when Ahab heard*
12458 *those words, that he rent his clothes, and put*
12459 *sackcloth upon his flesh, and fasted, and lay*
12460 *in sackcloth, and went softly. 28 And the word*
12461 *of the LORD came to Elijah the Tishbite,*
12462 *saying, 29 Seest thou how Ahab humbleth*
12463 *himself before me? Because he humbleth*
12464 *himself before me, I will not bring the evil in*
12465 *his days; but in his son's days will I bring the*
12466 *evil upon his house."* (I K 21:27-29)

12467
12468 *"6 Whereupon the princes of Israel and the*
12469 *king humbled themselves; and they said, The*
12470 *LORD is righteous. 7 And when the LORD*
12471 *saw that they humbled themselves, the word*
12472 *of the LORD came to Shemaiah, saying: They*
12473 *have humbled themselves; therefore I will not*
12474 *destroy them, but I will grant them some*
12475 *deliverance; and my wrath shall not be*
12476 *poured out upon Jerusalem by the hand of*
12477 *Shishak. 8 Nevertheless they shall be his*
12478 *servants; that they may know my service, and*
12479 *the service of the kingdoms of the countries."*

(II Chr 12:6-8)

12480
12481
12482 *"Afterward Jesus findeth him in the Temple,*
12483 *and said unto him: Behold, thou art made*

*whole; sin no more, lest a worse thing come
unto thee.”* (John 5:14)

Don't think that because Jesus saved us we have a Letter of Marque or free reign to sin and later on take refuge once again for forgiveness. First of all, he who makes a mockery of the forgiveness of Jesus can lose his salvation if he persists and does not repent wholeheartedly. Second, the punishment of God and the natural pain of sins catch up to one eventually unless God intervenes in our favor; but a miracle is necessary for that to happen, which is not always in our reach.

He who places his hand on the fire will get burned; he who jumps from a second story will break bones; they are the natural and inevitable consequences of breaking laws that are known and established, since before man decided to execute its actions.

If a human, Christian or non-believer still decides to break it, he will obtain the logical consequence that the All Mighty, **who is not respecter of persons**, has determined. That would happen, unless God decides to make an exception (miracle), something which is not frequent for some reason; perhaps to avoid vanity, lack of respect, audacity and impudence of the saved.

*

Sometimes God punishes even if the sinner repents

As we saw in the previous section, in the passage of II Chronicles 12:6-8, King Rehoboam and the nation of Judah repented of their sins, and that is why God diminished greatly their punishment, but

12520 didn't totally remove it, he left them a small
12521 punishment. There is something similar in the
12522 following passage from Jeremiah.

12523 The sins we commit have consequences, even if
12524 we repent. We also see in this passage that the
12525 nation deserves punishment for what the governing
12526 group does. In this verse we see that because of the
12527 sins of King Manasseh of Judah, God gave the
12528 nation to the hands of their enemies and punished
12529 them.

12530
12531 *“And I will cause them to be removed into all*
12532 *kingdoms of the earth, because of Manasseh*
12533 *the son of Hezekiah king of Judah, for that*
12534 *which he did in Jerusalem.” (Jer 15:4)*

12535
12536 If we go to II Chronicles 33:11-15 we will see
12537 that Manasseh repented and was heard by God. Not
12538 withstanding, the consequences of the sins for
12539 which he repented reach to the nation. Why?

12540 He who fornicates, and is contaminated by
12541 syphilis, should not think that because of his
12542 repentance will necessarily be cured from it.

12543 Another thing we see is that the nation was
12544 punished because of the King's actions. Why?
12545 Because they could have avoided it and did not.
12546 They were not interested in the things that Manasseh
12547 did as long as he didn't interfere with them
12548 personally. You would say what could the nation do
12549 if the army supported the King? **And I would ask,**
12550 **where did the army of the King come from? Did**
12551 **it come from another planet or from the nation**
12552 **itself?** If those soldiers were bad, it was because the
12553 nation was bad as well. **Don't think that the**
12554 **government has a secret formula for choosing bad**
12555 **soldiers for his army.** If the army oppresses others

12556 when they have weapons in hand it is because the
12557 nation in general would do the same if they were in
12558 the soldiers' position. That is why the nation is
12559 punished because of the sins of the rulers. **As a**
12560 **whole, each nation has the government they**
12561 **deserve.** There could be persons that are not the same
12562 as the rest of the nation, but those are exceptions, the
12563 totality of the nation is the same as their armed forces.

12564
12565 **Review of Chapter 12.** We call "decent" the
12566 person that adapts to living according to the rules of
12567 society in which he lives, not necessarily according to
12568 divine laws. As we saw in the graphic example on
12569 page 25, person "B" in spite of being in that moment
12570 more decent than "A", will in time lower his level,
12571 while "A" in the passing of time will lift up his level.
12572 This is why to be a decent person is not what saves
12573 us, but walking in a divine path after accepting the
12574 divine mercy.

12575 True repentance is indispensable, because with evil
12576 feelings we cannot enter the Kingdom of God, and
12577 keep this rotten attitude throughout eternity. It is the
12578 same as in the case of the group of good and bad
12579 children who traded bad for good. A good father
12580 keeps his children playing with those that changed to
12581 be good. Repentance is not pronouncing a phrase but
12582 a change in sentiment. Repentance is not remorse, nor
12583 is it the burning feeling in our conscience; it is the
12584 desire to change our feelings. Judas hung himself
12585 because he could not stand that burning sensation,
12586 that remorse caused in him, not because he repented
12587 of his terrible feelings.

12588 Sometimes God repents and reduces, postpones,
12589 conditions or completely lifts the punishment from
12590 those who sincerely repent and correct themselves,
12591 but don't count on that as being certain. In the case

12592 of Rehoboam, King of Judah, God diminished the
12593 punishment, because he repented, but He did not lift
12594 the punishment completely. In the case of
12595 Manasseh, King of Judah, God punished the nation
12596 as well. Considering the nation as a whole, each
12597 nation has the government they deserve. The armed
12598 forces and government do not come from another
12599 planet.

12600 ***
12601
12602
12603
12604
12605

12606 Chapter 13

12607 Punishment and the Christian

12608 God punishes the Christian

12609 God **does** punish Christians. On many occasions
12610 and I would say in the majority, God punishes man
12611 so that he learns something, **and furthermore,**
12612 **because what he did merits punishment.** But
12613 many other times God punishes simply because the
12614 action committed carries punishment, without it
12615 entailing the intent to educate. **The fact that we are**
12616 **saved by Christ does not mean that we can sin**
12617 **with impunity.** The most this means is that if our
12618 sins do not exceed a certain limit of hardening of
12619 our souls, we maintain our salvation; but even
12620 within that state of salvation we are going to receive
12621 the corresponding punishment of our bad behavior.
12622 Let's see what Paul says in this respect.
12623

12624
12625 *“³¹ For if we would judge ourselves, we*
12626 *should not be judged. ³² But when we are*
12627 *judged, we are chastened of the Lord, that we*

should not be condemned with the world."

(I Co 11:31-32)

A Christian has to go pretty far without repenting to lose his salvation; **but he does not have to go further than any non-Christian to receive the same earthly punishment for his sins.** I would say that at times he will receive worse punishment, because the servant that knows the will of his Lord and doesn't obey will be lashed more, as is said by Jesus Christ in Luke 12:47. And if we note, the Christian is that servant who knows the will of his Lord and does not do it. **God is no respecter of man,** according to Peter's teachings in Acts 10:34, it is to say: to the same sin and circumstances corresponds identical punishment.

*“And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, **shall be beaten with many stripes.**”* (Lk 12:47)

*“Then Peter opened his mouth, and said: Of a truth I perceive that **God is no respecter of persons**”*
(Acts 10:34)

Sin has earthly and eternal consequences. We have to suffer both. The eternal ones were forgiven by Christ, after **our sincere repentance**, not the earthly ones, that reach us, as we saw in I Corinthians 11:31-32 and is confirmed in Hebrews 12:6-8.

*“⁶ For whom the Lord loveth he chasteneth,
and sourgeth every son whom he receiveth.*

7 *If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 **But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.***"

(Heb 12:6-8)

There are those that are in sin and at the same time suffering angst; and instead of understanding the link that exists between their sins and their suffering, they think that all the sins they have committed and will commit are forgiven even without repentance, while on the other hand, they cannot explain why they are suffering.

It is sufficient to say, that **people who think that way consider that God commits two injustices at the same time:** on one hand He doesn't punish the Christian, what he does punish the non-Christian; and on the other hand, he sends the Christian afflictions without him having a lesser motive for it. You have to be a stubborn human to think that way!

It seems to me that Christians who think in this manner, do it as a psychological device in defense, with which they protect their concupiscence. **They deeply love their sins and do not want to leave them no matter what the cost of suffering is. They also do not want to lose their salvation, which they love only a bit more than their concupiscence.**

Since they know or sense, that recognizing that God is collecting on their debt and persist in sinning, it can become a rejection towards the Holy Spirit and an unforgivable sin, they prefer to “auto-convince” themselves that this is not what is happening. That is why they invent the concept that what is happening is that their sins are forgiven

12700 immediately after having committed them, while
12701 their sufferings and punishments are motivated by
12702 something “unknown” to them. That is why they
12703 give idiotic explanations such as “they are trials,
12704 brothers”, “they are mysteries, brothers”, “it is just
12705 because there cannot be happiness in this life,
12706 brothers”, etc..

12707 **In this manner, they feel artificially free to**
12708 **continue “enjoying” their sin, without losing**
12709 **salvation because of them.** It is a similar case as in
12710 an alcoholic, a drug addict, or the sexually
12711 obsessed, who although they clearly see that the
12712 suffering is caused by their sin, prefer to endure it
12713 and continue “enjoying” these.

12714 **It is clear in the passage of I Corinthians 11:31-**
12715 **32 that God punishes not only as an educational**
12716 **method, but as a penalty, to satisfy the justice**
12717 **established in the rules of behavior given.**

12718 If upon being judged (verse 32) we are punished,
12719 we are not punished for the sake of being taught,
12720 but as a penalty. **In order to teach it is not**
12721 **necessary to have a trial,** this is done when a
12722 criminal is going to be punished.

12723 The sins of Christians will **not** be paid for in
12724 eternity, they will be paid for here on Earth; **here is**
12725 **where we will be punished.** That is why, although
12726 we should be superior to all (being that we have the
12727 help of God), instead we are inferior. Being the
12728 Christian children of God, the brothers of Christ, we
12729 are not above, but trampled upon. **We have to pay**
12730 **here the wrong we do here, since it is not going to**
12731 **be paid afterwards.** The opposite happens in the
12732 enemies of God, the good they do here will be paid
12733 here, since they will be paying there for their sins in
12734 eternity. The same doctrine is taught to us by Paul

12735 when in Galatians 6:7 and Colossians 3:25, he says
12736 the following:

12737
12738 *“Be not deceived; God is not mocked: for*
12739 *whatsoever a man soweth, that shall he also*
12740 *reap.”* (Ga 6:7)

12741
12742 *“But he that doeth wrong shall receive for*
12743 *the wrong which he hath done; and there is*
12744 *no respect of persons.”* (Col 3:25)

12745
12746 In spite of all those clear passages, there are those
12747 who think that God does not punish Christians, just
12748 solely educates them. Paul, in speaking to
12749 Christians and referring to them, tells them not to
12750 deceive their brothers. The Apostle tells Christians
12751 not to oppress or cheat another Christian, **because**
12752 **the Lord will seek to avenge all of that.**
12753 **Vengeance is punishment, not education.** In
12754 Thessalonians 4:6 we see that the punishment is
12755 applied to Christians as well. This is logical because
12756 God is no respecter of persons.

12757
12758 *“That no man go beyond and defraud his*
12759 *brother in any matter; because that the Lord*
12760 *is the avenger of all such, as we also have*
12761 *forewarned you and testified.”* (Thes 4:6)

12762
12763 **Note that not only there is correction for the**
12764 **sake of re-education, there is also vengeance for**
12765 **punishment, without re-education, necessarily.**
12766 And if all this happens to Christians, who are saved,
12767 it is logical to think that **that vengeance occurs**
12768 **against us here and now**, because after the
12769 resurrection there will be no punishment for us.

12770 We saw in the verse we finished reading that Paul
12771 was already speaking previously about this issue to
12772 the Thessalonians, because he tells them that he had
12773 already forewarned them and testified. Upon using
12774 the word “forewarned”, it gives us the sensation
12775 that it was a serious warning, perhaps because they
12776 had not paid too much attention to this truth.
12777 Something similar is done today by those that think
12778 that the Lord does not punish Christians. It’s time
12779 for them to wake up, so that later, when the
12780 punishment falls upon them, they don’t complain
12781 with the stupid comments continually made: “they
12782 are trials brother” or “they are mysteries brother”.

12783 **There are many that, in projecting their**
12784 **desires, try to convince themselves that neither**
12785 **God nor Christ punishes.** Maybe they do it with
12786 the foolish intent of “obliging” God with their
12787 “unbreakable” faith, to not punish them for their
12788 sins. For them the gospel and the Bible in general is
12789 made up of three words: forgiveness, forgiveness
12790 and forgiveness.

12791 In the verse presented below, we see that the same
12792 Lord Jesus Christ says that he punishes those he
12793 loves, contradicting those who guarantee that
12794 neither God nor Christ punishes, but at the most,
12795 allows punishment.

12796
12797 ***“As many as I love, I rebuke and chasten;***
12798 ***be zealous therefore, and repent.”*** (Rev 3:19)

12799
12800 Christ does not say here that he permits
12801 punishment, but that he does so. If Christ punishes,
12802 it is logical to think that Our Father God does so as
12803 well.

12804 **In the case of the disobedient prophet who**
12805 **came from Judah,** we see that punishment was a

12806 penalty and not an education, being that the man,
12807 although a servant of God, died during the
12808 punishment and had no time to re-educate himself
12809 because of the punishment. Another similar case but
12810 more sudden was the case of Ananias and Sapphira
12811 who also died during their punishment, they did not
12812 have the time to be re-educated during their
12813 punishment. This couple received their punishment
12814 immediately after finding out that they would be
12815 punished, which shows that God does not always
12816 punish to re-educate but to penalize.

12817

12818 *“²⁰ And it came to pass, as they sat at the*
12819 *table, that the word of the LORD came unto*
12820 *the prophet that brought him back; ²¹ and he*
12821 *cried unto the man of God that came from*
12822 *Judah, saying: Thus saith the LORD,*
12823 *Forasmuch as thou hast disobeyed the mouth*
12824 *of the LORD, and hast not kept the*
12825 *commandment which the LORD thy God*
12826 *commanded thee, ²² but camest back, and hast*
12827 *eaten bread and drunk water in the place, of*
12828 *the which the LORD did say to thee, Eat no*
12829 *bread, and drink no water; **thy carcase shall***
12830 ***not come unto the sepulchre of thy fathers.”***

12831 (I K 13:20-22)

12832

12833 After these words, the disobedient prophet intended
12834 to return to his land, but as soon as he set out a lion
12835 killed him. As we can see, this was a punishment, not
12836 an “education” because no one can educate the dead.

12837

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Christians will be judged

There are some who think that judgment is only made upon non-believers, but they are wrong. **Judgment will also be made upon Christians. It is not a judgment of condemnation, but it is a judgment.** It is certain that a true Christian, will not suffer a second death, but **not because we are Christians will we not have to account for what we did or didn't do.** Although we will not be condemned to hell and have eternal life in Jesus, we may have a very bitter drink in explaining our behavior and what we did or didn't do with our bodies, strength, health, knowledge, faculties and "Christianism".

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (I P 4:17)

Even if we are not going to be condemned to perdition, perhaps we may have to explain, before all those present, even our dirtiest actions and thoughts one by one. I don't think that if Peter said that we will be judged, we should think that we will simply get a pat on the back and be told just that we are good boys, and everything is solved. **A judgment is a judgment, not an entertainment nor a simple ceremony.** I wish I were wrong, because I don't like the idea of having to account publicly for my thoughts, conversations, doings and not doings, during my entire life, but that's the way it will be. Let us remember that Luke 12:2-3 warns us against something similar. Those who abuse the grace of the Lord, think about this.

12878 “² For there is nothing covered, that shall
12879 not be revealed; neither hid, that shall not
12880 be known. ³ Therefore whatsoever ye have
12881 spoken in darkness, shall be heard in the
12882 light; and that which ye have spoken in the
12883 ear in closets shall be proclaimed upon the
12884 housetops.” (Lk 12:2-3)

12885
12886 Also, the passage I Corinthians 3:8-15 makes us
12887 think that there exists judgment against our works,
12888 because verse 8 speaks about a reward according to
12889 works, when it says: “*every man shall receive his*
12890 *own reward according to his own labour*”, which
12891 clearly indicates that our works and labor will be
12892 judged to see what reward we deserve.

12893
12894 “⁸ Now he that planteth and he that watereth
12895 are one; and *every man shall receive his own*
12896 *reward according to his own labour.....*¹²
12897 *Now if any man build upon this foundation*
12898 *gold, silver, precious stones, wood, hay,*
12899 *stubble; ¹³ every man's work shall be made*
12900 *manifest: for the day shall declare it,*
12901 *because it shall be revealed by fire; and the*
12902 *fire shall try every man's work of what sort it*
12903 *is. ¹⁴ If any man's work abide which he hath*
12904 *built thereupon, he shall receive a reward. ¹⁵*
12905 *If any man's work shall be burned, he shall*
12906 *suffer loss; but he himself shall be saved; yet*
12907 *so as by fire.”* (I Co 3:8-15 Abbreviated)

12908
12909 Verse 13 says: “*...Every man's work shall be*
12910 *made manifest; for the day shall declare it...*”, it is
12911 obvious that there is an act whereby there will be
12912 discovery of what was thought would not be
12913 discovered. We see it pertains to a trial because

12914 verse 14 speaks of a reward, resulting from
12915 judgment on good and bad that we have done after
12916 becoming Christians, to know if we deserve some
12917 reward. Even though it is not a trial that sentences
12918 to Hell, because it is clear in verse 15, but not
12919 because of this will it not be a trial: “...*but he*
12920 *himself shall be saved; yet so as by fire.*”. It is very
12921 clear that Christians will be judged.

12922 **Many believe that because the grace of God is**
12923 **immense, it is possible to sin without**
12924 **consequences,** as long as there is previous
12925 conversion; or, as long as one is a Christian. This
12926 type of Christian who plays with the grace of God, I
12927 call “gracest”. These are very wrong living a
12928 heresy that is extremely dangerous.

12929 When reading II Co 5:9-10, it is evident that each
12930 Christian will have to appear before Christ’s
12931 Tribunal. In this passage Paul says “**all of us**”, and
12932 he includes himself; therefore, **I do not think there**
12933 **is one dumb enough person that would think**
12934 **that he has not to appear, but Saint Paul will**
12935 **have to appear.**

12936 And what do we have to appear at Christ’s
12937 Judgment Seat for? **So that each may receive**
12938 **according to what he has done within the body,**
12939 **be it good or bad.** And if we did bad things, what
12940 reward do you think we will receive? Unconditional
12941 blessings? Rewards for our foolishness,
12942 stubbornness, or disobedience? **Do you believe that**
12943 **it would be called a Judgment Seat if it were just**
12944 **to give out blessings and prizes?**

12945
12946 “9 *Wherefore we labour that, whether*
12947 *present or absent, we may be accepted of*
12948 *Him.* 10 *For we must all appear before the*
12949 *Judgment Seat of Christ; that every one may*

12950 receive the things done in his body,
12951 according to that he hath done, whether it be
12952 good or bad.” (II Co 5:9-10)

12953

12954 Those who live on dreams should not believe that
12955 Paul is referring to the non-believers, because **upon**
12956 **saying “we” he is referring to Christians,** and
12957 includes himself.

12958 An identical idea is observed in Romans 14:10-
12959 12, where speaking to Christians so that they would
12960 not scorn nor judge their brothers he tells them **“for**
12961 **we shall all stand before the judgment seat of**
12962 **Christ”**. We see once again in this passage that
12963 upon saying “we” Paul includes himself among
12964 those who will appear. **And if Paul will appear, do**
12965 **some conceited ones think that they do not have**
12966 **to appear?**

12967

12968 “¹⁰ But why dost thou judge thy brother? or
12969 why dost thou set at nought thy brother? **For**
12970 **we shall all stand before the judgment seat**
12971 **of Christ.** ¹¹ For it is written: As I live, saith
12972 the Lord, every knee shall bow to me, and
12973 every tongue shall confess to God. ¹² So then
12974 **every one of us shall give account of himself**
12975 **to God.**” (Ro 14:10-12)

12976

12977 We clearly see that those who will be before the
12978 judgment seat will be Christians, who will be asked
12979 to account for all the wrong done by way of the
12980 body, and also recognize the good we have done.
12981 **Each one of us will give to God an account of**
12982 **himself, even if we are saved.** Do not have the
12983 foolish illusion to think that you can hide future sins
12984 under the cloak of grace, making a mere nominal

12985 effort to not sin, and later fling yourselves with
12986 delight giving way to your lustfulness.

12987 Not in vain does Saint Paul teach them quite the
12988 opposite. And remember he is the same Apostle
12989 who they imagine authorizes them to use grace in
12990 order to sin, the same one that they want to believe
12991 that he says that once converted there is nothing to
12992 fear when sinning. And not only that, in Galatians
12993 6:7, he teaches Christians the truth about celestial
12994 dynamics. Allow me to remind you again.

12995
12996 *“Be not deceived; God is not mocked; for*
12997 *whatsoever a man soweth, that shall he also*
12998 *reap.”* (Ga 6:7)

12999
13000 **Now, someone would ask what is the**
13001 **punishment of Christ’s judgment seat?** I don’t
13002 know that; nor would I want to find out in my own
13003 person. I suppose (and this does not have more
13004 value than what is supposed by anyone who thinks
13005 differently), I suppose, I repeat, that it has to do
13006 with the punishment described in I Corinthians
13007 3:12-15, where Christian loses the fruits of his labor
13008 even while saved, more so as if by fire. I advise the
13009 “gracest” ones not to skirt around the abyss,
13010 because they can fall into it. It is nothing humorous
13011 to come to salvation in that manner, as if by fire.

13012 Not only are we going to be judged for the wrong
13013 we do, but Our Lord also promised to reward us for
13014 the good we do.

13015
13016 *“28 Then Peter said: Lo, we have left all, and*
13017 *followed thee. 29 And he said unto them,*
13018 *Verily I say unto you, There is no man that*
13019 *hath left house, or parents, or brethren, or*
13020 *wife, or children, for the kingdom of God’s*

sake, ³⁰ who shall not receive manifold more in this present time, and in the world to come life everlasting.” (Lk 18:28-30)

As we can see here, Jesus guarantees that whoever leaves behind the things he loves for the sake of service to God, will receive, at this same time, it means in this same life, much more. He who leaves behind riches will not necessarily receive a lot of money, but he will have a life full of happiness superior to the one he could have gained with the enjoyment of the riches he left behind. Something equivalent to this could be said for the one who has had to leave his loved ones: clean love he would find in the gospel and in his brothers.

*

The angels are witnesses of our actions and conversations

When you are alone and you begin to see, do or think what shouldn't, you think that no one sees you, but this is grave mistake, because there is at least one truthful witness that will tell it all at the end. **You are not alone.** That witness is your guardian angel which each person has. Let's see three Biblical examples.

Angels are witnesses to our conversations. When Christ and his disciples, including the women, were talking in Galilee, **none of the disciples had seen that the angels were present hearing what they were saying.** However, the angels had been listening, and now remembered and became witnesses of what was said. The same thing occurs today with what we think, feel, look at, say and do.

13057 “⁴ And it came to pass, as they were much
13058 perplexed thereabout, **behold, two men stood**
13059 **by them in shining garments.** ⁵ And as they
13060 were afraid, and bowed down their faces to
13061 the earth, they said unto them: Why seek ye
13062 the living among the dead? ⁶ He is not here,
13063 but is risen. **Remember how he spake unto**
13064 **you when he was yet in Galilee,** ⁷ Saying:
13065 The Son of man must be delivered into the
13066 hands of sinful men, and be crucified, and the
13067 third day rise again. ⁸ **And they remembered**
13068 **his words.”** (Lk 24:4-8)

13069
13070 These women were present in Galilee on the day
13071 that Jesus said these things, but they didn’t
13072 remember. However, **the angels were there in**
13073 **Galilee, listening to the conversation** and made
13074 them remember what was said. It is evident, **that**
13075 **we always have angels around us that not only**
13076 **care for us, but are witnesses to what we say,**
13077 **what we hear, what we see and what we do.** This
13078 seems to be in concordance with the spirit of what is
13079 said in Ecclesiastes 5:6.

13080
13081 “Suffer not thy mouth to cause thy flesh to
13082 sin; **neither say thou before the angel, that it**
13083 **was an error.** Wherefore should God be
13084 angry at thy voice, and destroy the work of
13085 thine hands?” (Ec 5:6)

13086
13087 The Word of God clearly says that God has an
13088 angel that is always with us, to defend us, but also
13089 to act as a witness of what he sees and hears in us.

13090

“The angel of the LORD encampeth round about them that fear him, and delivereth them.”
(Ps 34:7)

***“He will not suffer thy foot to be moved; he
that keepeth thee will not slumber.”***
(Ps 121:3)

What is expressed in Psalms 34:7 and 121:3 on how every person has his angel who accompanies them to care for them, is reaffirmed in what is read in Ecclesiastes 5:6; but this time, the fact that the angel serves as a witness of our words and actions is added.

*

Why punishment is delayed

There are some that question why God permits bad persons to exist and doesn't destroy them as soon as they do badly. One reason could be what is said in this parable by Christ, the rooting up of the tares could ruin the wheat; it is to say that rooting from the earth before its time the bad ones could be prejudicial for those who love God, or for his plans in general. Another reason is that many people who with time are going to be good, yet now commit sins and have to be given some time.

“28 He said unto them: An enemy hath done this. The servants said unto him: Wilt thou then that we go and gather them up? 29 But he said: Nay; lest while ye gather up the tares, ye root up also the wheat with them.”

(Mt 13:28-29)

13127 **Another reason could be something I have**
13128 **already said.** If God destroys those who do wrong
13129 at the time that they do so, many good people would
13130 not realize the maliciousness of the others and
13131 would think that God hastened their destruction
13132 before giving them an opportunity to change.

13133 **Another reason could be** that if the destruction
13134 of the bad person occurred visibly for having
13135 committed a sin, or immediately after their sin,
13136 there would be many bad ones who would inhibit
13137 themselves from sin for a long time, but would not
13138 abandon their malicious feelings. This would
13139 elongate for a long time the period in which sin
13140 would be permitted on Earth, making the suffering
13141 of all creation to be prolonged unnecessarily.

13142 **Motivated by this lapse that occurs between sin**
13143 **and its punishment,** many dare to sin. If every time
13144 someone sinned he got hit by lightning or a bone was
13145 broken, no one or very few would dare to sin, but
13146 would still harbor their malicious feelings. In that
13147 case, the separation of the bad and good could never
13148 occur with the resulting suffering of the latter ones.

13149 **God does not punish those who sin**
13150 **immediately, He does not immediately execute**
13151 **the wrong doing,** that is why there is always the
13152 doubt to which if God punishes or not.
13153 Furthermore, it is known that man believes what he
13154 wants to believe, what he would want to exist. In
13155 this manner, the ones that wish God didn't punish
13156 for sins, but would admit it and allow each to do
13157 whatever they pleased, would not draw close to
13158 God. As a matter of fact, they would despise God,
13159 believing that a judgment would never occur.

13160 On the other hand, they would only draw near to
13161 God and believe in Jesus, those who would wish
13162 that God would have provided them a system of

13163 purification for the soul, a system of salvation only
13164 dependent upon God. Something similar said by me
13165 here is found in Ecclesiastes and in the New
13166 Testament in I Timothy 5:24-25.

13167

13168 *“Because sentence against an evil work is*
13169 *not executed speedily, therefore the heart of*
13170 *the sons of men is fully set in them to do evil.”*
13171 (Ec 8:11)

13172

13173 *“²⁴ Some men's sins are open beforehand,*
13174 *going before to judgment; and some men they*
13175 *follow after. ²⁵ Likewise also the good works*
13176 *of some are manifest beforehand; and they*
13177 *that are otherwise cannot be hid.”*
13178 (I Tim 5:24-25)

13179

13180 **We have several Biblical examples on the delay**
13181 **of punishment.** One of them is the matter of Aaron.
13182 What this first high priest did provoke regrettable
13183 opinions upon his personality and fidelity. No wonder
13184 he suffered, in the same way as Eli, another high
13185 priest and because of his infidelity as well, the violent
13186 death of his two sons, who left much to be desired.

13187 When the Israelites demanded that he make them
13188 another god, because Moses was taking too long on
13189 the mount, Aaron did not oppose to their demands.
13190 He took a chisel and sculpted a golden calf. Later,
13191 to justify himself before Moses, he lies to him (24),
13192 making him see that the calf formed itself.

13193

13194 *“And he received them at their hand, and*
13195 *fashioned it with a graving tool, after he had*
13196 *made it a molten calf; and they said: These be*
13197 *thy gods, O Israel, which brought thee up out*
13198 *of the land of Egypt”* (Ex 32:4)

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“And I said unto them: Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf.” (Ex 32:24)

In verse 34, we see that even **for a moment everything seemed to have passed without punishment, later on God would pass the bill and require payment from each and every one.** Very often it happens like this in daily life, although many wish to not believe this. They think that we can sin and sin and continue to sin because we are saved; but they are wrong, when they least expect it, they will be held accountable. Then they will only be able to repeat the foolish phrases such as “they are trials, brothers”; “they are mysteries brother”.

“Therefore now go, lead the people unto the place of which I have spoken unto thee; behold, mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them.” (Ex 32:34)

In addition to all of this, if we go to Deuteronomy 9:20, we see that although in the chapter of Exodus it is not mentioned, God had become angry with Aaron to the point of thinking of destroying him and it was the intervention of Moses and his prayer to God that saved the high priest.

“And the LORD was very angry with Aaron to have destroyed him, and I prayed for Aaron also the same time” (Dt 9:20)

13235 We see in this last passage, that Aaron was going to
13236 be destroyed but the prayer of Moses saved him. Not
13237 only that, we saw in Exodus 32:34 that those who
13238 sinned were going to have to pay for their sin in the
13239 day of visitation. This clearly expressed that
13240 sometimes punishment is delayed, but not removed.

13241 **Another possible reason for the delay of**
13242 **punishment** is to wait for sinners to reach their limit.
13243 In the verse of Isaiah, it mentions what could be one
13244 of the causes for the delay of punishment for the
13245 sinner: **God might** wait until he reaches a climax in
13246 rebellion before punishing him. Sometimes it seems
13247 strange that there has not been punishment upon a
13248 person or a nation; the explanation could be the wait
13249 for the malice to be completed. This is in
13250 concordance with Genesis 18:20-21 where God says
13251 that He will descend to see if they have consumed His
13252 works, it is to say, if they have reached their climax.

13253
13254 ***“Why should ye be stricken any more? Ye***
13255 ***will revolt more and more. The whole head is***
13256 ***sick, and the whole heart faint.”*** (Isa 1:5)

13257
13258 ***“²⁰ And the LORD said: Because the cry of***
13259 ***Sodom and Gomorrah is great, and because***
13260 ***their sin is very grievous; ²¹ I will go down***
13261 ***now, and see whether they have done***
13262 ***altogether according to the cry of it, which is***
13263 ***come unto me; and if not, I will know.”***
13264 ***(Gn 18:20-21)***

13265
13266 As we have seen in this section, there are several
13267 reasons why punishments could be delayed.

13268 *

13269
13270

13271 **Consequences for the believer for what he does or**
13272 **doesn't do**

13273 Here we are going to study the behavior of David
13274 and Joab in order to see how what one does **or**
13275 **doesn't do unjustly**, will carry suffering later on.
13276 David was an excessively emotional man. His
13277 actions seem to have always been based on
13278 emotional impulses. That is why he acted in such an
13279 erratic and illogical way.

13280
13281 *"¹ And it was told Joab: Behold, the king*
13282 *weepeth and mourneth for Absalom. ² And the*
13283 *victory that day was turned into mourning*
13284 *unto all the people; for the people heard say*
13285 *that day how the king was grieved for his son.*
13286 *³ And the people gat them by stealth that day*
13287 *into the city, as people being ashamed steal*
13288 *away when they flee in battle. ⁴ But the king*
13289 *covered his face, and the king cried with a*
13290 *loud voice: O my son Absalom, O Absalom,*
13291 *my son, my son! ⁵ And Joab came into the*
13292 *house to the king, and said: Thou hast*
13293 *shamed this day the faces of all thy servants,*
13294 *which this day have saved thy life, and the*
13295 *lives of thy sons and of thy daughters, and the*
13296 *lives of thy wives, and the lives of thy*
13297 *concubines; ⁶ in that thou lovest thine*
13298 *enemies, and hatest thy friends. For thou*
13299 *hast declared this day, that thou regardest*
13300 *neither princes nor servants; for this day I*
13301 *perceive, that if Absalom had lived, and all*
13302 *we had died this day, then it had pleased thee*
13303 *well. ⁷ Now therefore arise, go forth, and*
13304 *speak comfortably unto thy servants; for I*
13305 *swear by the LORD, if thou go not forth, there*
13306 *will not tarry one with thee this night; and*

13307 *that will be worse unto thee than all the evil*
13308 *that befell thee from thy youth until now.”*
13309 (II Sam 19:1-7)

13310

13311 When Absalom killed his brother, when he
13312 rebelled against his father, when he raped his
13313 father's wives, at that time David should have cried
13314 for him, seeing the perverse path he had taken
13315 before God. That was where, to David, Absalom
13316 should have died, because it was at that time and in
13317 that moment that he spiritually died, which is most
13318 important. Physical death is of little importance; he
13319 who dies in the Lord, the only thing that happen to
13320 him is to go ahead of us to find real happiness, truly
13321 and completely.

13322 Whoever dies spiritually, dies to God, even if his
13323 soul continues to live encased in his body. That
13324 person is worthy of crying for, like Samuel did with
13325 Saul, crying for him in life (I Samuel 15:35 &
13326 16:1). We have to cry for him, I repeat, because he
13327 will not be going with us, we will not see him
13328 anymore, and because....we know where he will be
13329 going. When Absalom reaped what he had sown in
13330 life, when God placed justice upon him, it was not
13331 the moment to cry for him, although I understand
13332 David's cry subsequently.

13333 If David would have done justice when Amnon
13334 raped Tamar, Absalom would have not murdered
13335 his brother and David would have saved the
13336 suffering of seeing his son Absalom become the
13337 assassin of his brother, because there would not
13338 have been a brother to assassinate. Anyone would
13339 object that if he would have saved himself from that
13340 suffering with Absalom, he would not have saved
13341 himself from the suffering of the death of Amnon.
13342 But it is the case that he dies in any event, two years

13343 later assassinated by Absalom for having raped his
13344 sister. David did not save himself from that
13345 suffering. In that case, the death would have been
13346 in order to do justice of God. Because of not doing
13347 justice, not only did he suffer what he did not want
13348 to suffer by doing justice, but he added to himself
13349 the suffering in seeing Absalom turn
13350 fratricidal...which he also pardons in this new case.
13351 Here is an example of sin for lack of doing what is
13352 right and the consequences that it carries to our
13353 lives.

13354 If David would have done justice when Amnon
13355 raped Tamar, it is more than probable that
13356 Absalom would not have dared to rebel. Because he
13357 didn't do justice there, he suffered here. The fact
13358 that God prophesied that the rape of the women of
13359 David was going to happen (II Samuel 12:11), does
13360 not mean that He compelled Absalom to do it, or
13361 that he induced him to do it, but He knew that
13362 Absalom was capable of doing it and was going to
13363 give him the military power to do it if he wanted to.
13364 In addition, that prophecy could have been carried
13365 out by way of a distant relative of the house of
13366 David, it did not have to be carried out by his son.

13367 **We later see the brutal actions of Joab (19:5-7),**
13368 that by not being brutal and extremely inconsiderate
13369 with a father that just found out about the death of
13370 his son, did not tell David the truth. Absalom, the
13371 man that did not behave well neither as a brother,
13372 nor as a son, a denaturalized man, was preferred by
13373 David in the place of the loyal servants that had
13374 defended God's cause and David's. What Joab said
13375 was true: if all his servants would have won the
13376 war, but would have died, and Absalom remained
13377 alive, it is probable that he would not have cried.

13378 Now we see Joab, the same Joab that David did
13379 not execute when he assassinated Abner (II Samuel
13380 3:27), the same Joab that he didn't dismiss from his
13381 post for this vile assassination, I repeat, we now see
13382 that Joab, pass over David and under the threat of a
13383 coup d'etat, obligate him whether he wanted to or
13384 not, to bring out the people, in order to flatter the
13385 troops. Here again, David reaps what he sowed. If
13386 he would have executed Joab when divine justice
13387 claimed it, (at the assassination of Abner) he would
13388 not have suffered such humiliation and vexation.
13389 **We once again see the consequences for the**
13390 **believer in what he does or doesn't do.** In this
13391 case, he didn't do justice for the assassination
13392 committed by his nephew Joab.

13393 In 9-10 we see that David, who had great political
13394 sensibility, perceived the attitude of Israel (not
13395 Judah) towards a national reconciliation, at the same
13396 time that he noticed a certain resistance in the
13397 people of Judah, including the capital city of
13398 Jerusalem.

13399
13400 ***“9 And all the people were at strife***
13401 ***throughout all the tribes of Israel, saying,***
13402 ***The king saved us out of the hand of our***
13403 ***enemies, and he delivered us out of the hand***
13404 ***of the Philistines; and now he is fled out of***
13405 ***the land for Absalom. 10 And Absalom, whom***
13406 ***we anointed over us, is dead in battle. Now***
13407 ***therefore why speak ye not a word of***
13408 ***bringing the king back? 11 And king David***
13409 ***sent to Zadok and to Abiathar the priests,***
13410 ***saying, Speak unto the elders of Judah,***
13411 ***saying: Why are ye the last to bring the king***
13412 ***back to his house seeing the speech of all***
13413 ***Israel is come to the king, even to his house?***

13414 12 *Ye are my brethren, ye are my bones and*
 13415 *my flesh; wherefore then are ye the last to*
 13416 *bring back the king?* 13 *And say ye to Amasa:*
 13417 *Art thou not of my bone, and of my flesh?*
 13418 *God do so to me, and more also, if thou be*
 13419 *not captain of the host before me continually*
 13420 *in the room of Joab.* 14 *And he bowed the*
 13421 *heart of all the men of Judah, even as the*
 13422 *heart of one man; so that they sent this word*
 13423 *unto the king, Return thou, and all thy*
 13424 *servants.”* (II Sam 19:9-14)

13425
 13426 In order to defeat their resistance, he once again
 13427 utilizes as agents, organized religion (11), who he
 13428 sent to invoke the relationship that united the King
 13429 to those of Judah, and at the same time making
 13430 them jealous in clearly stating that Israel has
 13431 decided to allow him to return to the Kingdom. In
 13432 order to finish off his intelligent political ploy (12-
 13433 14) he offers Amasa, who had been the military
 13434 chief of the rebellion, the headquarters of the army
 13435 in the place of Joab under the pretense that he also
 13436 was a relative (grandnephew). In this way, he
 13437 prevented him (Amasa), who was in possession of
 13438 the military force of Judah, from resisting to
 13439 surrender, and dragged, compelled or forced in its
 13440 resistance, the principals and the people of Judah
 13441 and Jerusalem. If that would have occurred, Israel
 13442 and Judah would have faced a new civil war.

13443 We now see David, for political convenience
 13444 and/or resentment against Joab, doing what he did
 13445 not do previously in the name of justice: separate
 13446 Joab from the leadership of the army. Joab was still
 13447 being as much a nephew of his as he was when he
 13448 assassinated Abner, but at the time he did not

13449 dismiss him and now he did. Therefore, it wasn't
13450 because he was his nephew.

13451 **It is not easy to break away from people who**
13452 **we have given “rights over us” when we tolerate**
13453 **their sins or when we do not execute the justice**
13454 **of God or the celestial mandate having the**
13455 **authority to do so** (I Kings 20:41-42). David was
13456 not going to rid himself easily of Joab now, because
13457 he assassinates Amasa (II Samuel 20:9-10) and he
13458 imposes himself as chief of the army, without David
13459 daring to do justice in this new case of
13460 assassination. **We see here once again the**
13461 **consequences for the believer for things that he**
13462 **did not do.**

13463
13464 *“9 And Joab said to Amasa: Art thou in*
13465 *health, my brother? And Joab took Amasa by*
13466 *the beard with the right hand to kiss him. 10*
13467 ***But Amasa took no heed to the sword that***
13468 ***was in Joab's hand; so he smote him***
13469 ***therewith in the fifth rib, and shed out his***
13470 ***bowels to the ground, and struck him not***
13471 ***again; and he died. So Joab and Abishai his***
13472 ***brother pursued after Sheba the son of***
13473 ***Bichri.”*** (II Sam 20:9-10)

13474
13475 As we see, there are consequences for the believer
13476 according to what he does or doesn't do. The
13477 injustices that David did not repair in the beginning
13478 were the consequences of his bitterness in the end.

13479 It also happened to King Ahab of Israel for not
13480 administering justice. He was condemned by God to
13481 suffer the penalty for the one he did not want to
13482 penalize.

13483

13484 ⁴¹ *And he hasted, and took the ashes away*
13485 *from his face; and the king of Israel discerned*
13486 *him that he was of the prophets.* ⁴² *And he*
13487 *said unto him: Thus saith the LORD:*
13488 *Because thou hast let go out of thy hand a*
13489 *man whom I appointed to utter destruction,*
13490 *therefore thy life shall go for his life, and thy*
13491 *people for his people.*” (I K 20:41-42)

13492

13493 If all that I have analyzed happened to David, the
13494 great David, let us not have vain illusions that incite
13495 us to sin against God. **All justice we do not want to**
13496 **do and all the injustice we do, has repercussions**
13497 **on our happiness.**

13498

13499 *“Be not deceived; God is not mocked, for*
13500 *whatsoever a man soweth, that shall he also*
13501 *reap.”* (Ga 6:7)

13502

13503 **Review of Chapter 13.** The fact that we are
13504 Christians does not mean that we can sin with
13505 impunity. There are Christians that love their lusts so
13506 much that they do not want to leave them behind
13507 even if they are punished, but they do not want to
13508 recognize that punishment so that they do not commit
13509 an unforgivable sin. God does punish Christians,
13510 since when a Christian does something bad to
13511 another, Paul says that the Lord will seek vengeance.
13512 Vengeance is punishment, not education. The cases
13513 of the disobedient prophet and of Ananias and
13514 Sapphire, show us that there was punishment, without
13515 intending to educate, because these died during the
13516 punishment, without having the time to re-educate
13517 themselves

13518 Many assume that because the grace of God is so
13519 immense, it is possible to sin without consequences,

13520 as long as they have been converted previously. It is
13521 important to see what the Apostles tell us about
13522 justice that will be done to Christians. The guardian
13523 angels and other angels are witnesses of our most
13524 secret behavior, thoughts and feelings.

13525 If God were to destroy those who did wrong
13526 immediately after committing a sin, many good
13527 persons would think that God hastened their
13528 destruction without giving them the opportunity to
13529 change. The parable of the tares and the wheat tells
13530 us that there is some reason why God does not
13531 destroy the sinner immediately. If God were to
13532 destroy the sinner immediately after committing a
13533 sin, there would be many malignant ones who
13534 would restrain themselves from sin for a long time,
13535 but would not abandon their bad sentiments. That
13536 would lengthen the period in which sin was
13537 permitted upon the Earth, making the suffering of
13538 all creation to become prolonged unnecessarily.

13539 The cases of Aaron and Sodom show us that God
13540 delays punishment according to the circumstances or
13541 waiting for the sin to have reached its climax.

13542 The injustice we do or the justice we lack doing,
13543 has repercussions sooner or later against us in our
13544 life. Amnon, the eldest son of David raped his sister
13545 and David did not do the justice that the law of God
13546 ordered in the case of incest. Absalom assassinated
13547 Amnon and David did not bring the justice of the law
13548 of God in the case of murder. That is why Absalom
13549 later persecutes his own father. Similarly, Joab
13550 treacherously assassinated Abner, and David did not
13551 bring justice. Later Joab imposes himself on David
13552 and assassinated Amasa. If David would have done
13553 justice then, he would not have suffered in the end.

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Chapter 14

13561

Usefulness for the Church, society and the nation of the presence and prayer of the saintly

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The presence of the godly deviates punishment.

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The best testimony that we find within our reach to prove us that the presence of those that love God deviate the punishment of the totality of where they find themselves, is in the case of Sodom, Gomorra, Adma and Seboim. Even though in this case the punishment was not deviated, **it is the same Lord God who tells us that if there would have been at least ten just persons in that place, He would have forgiven the place because of his love for these ten.**

It is evidenced in this passage that the presence in a society of people who love God, postpones, deviates or prevents punishment for those who deserve it. **If the non-believers would know such thing, they would not despise the Christians who live in their cities.**

God was prepared to detain the much deserved punishment in the region of Sodom if he would have found fifty just men (26); and even if there would have been just ten (32). It is incredible that in that region, corruption was so generalized that there could not be ten people for the love of whom God would forgive the whole region.

*“And the LORD said: If I find in Sodom
fifty righteous within the city, then I will*

13591 ***spare all the place for their sakes.”***
13592 (Gn 18:26)
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13594

13595 *“And he said, Oh let not the Lord be angry,*
13596 *and I will speak yet but this once:*
13597 *Peradventure ten shall be found there. And he*
13598 *said, **I will not destroy it for ten's sake.**”*
13599 (Gn 18:32)
13600

13601 Afterwards, in chapter 19 we see that there were
13602 not ten, there weren't even four! Of the four that
13603 were saved from the destruction, by removing them
13604 from the city, one was destroyed because of
13605 disobedience, the wife who turned to look (26), and
13606 two were so infected by corruption in general that
13607 they committed incest with their father (19:31-38).
13608 Truly, not even ten!

13609 **If those that oppose the teachings of**
13610 **Christianity in school and public places** of our
13611 society were more intelligent, they would not
13612 oppose it. **Every time they end their destructive**
13613 **task of “dechristianizing” a nation, the perverted**
13614 **society eats them up. History is witness.**

13615 **The prayers of Christians preserve the nation**
13616 **in which they live in.** The intercessory prayers of
13617 the Godly, in favor of their fellow man help in the
13618 preservation of those that are the objective of their
13619 prayer. A clear case is the one of Abraham and Lot.
13620 Let's see.

13621 The mercy God had with Abraham freed Lot, as
13622 we see in Genesis 19:29. By what is said in this
13623 verse, we can gather that because of having mercy
13624 upon Abraham it was that God liberated Lot, apart
13625 from the fact that Lot did not participate in the

13626 abomination that surrounded him and as a matter of
13627 fact, condemned it.

13628

13629 “*And it came to pass, when God destroyed the*
13630 *cities of the plain, that God remembered*
13631 *Abraham, and sent Lot out of the midst of*
13632 *the overthrow, when he overthrew the cities*
13633 *in the which Lot dwelt.” (Gn 19:29)*

13634

13635 It is obvious that Abraham loved his nephew
13636 because he was willing to fight against five kings in
13637 order to rescue him, in spite of the fact that he found
13638 himself in an inferior position numerically. Perhaps,
13639 so that Abraham would not suffer (in addition to the
13640 cleanness of Lot), it was that God saved Lot. It is
13641 true that this particular patriarch did not become
13642 corrupt, but he remained living in the midst of that
13643 prosperous region instead of selling everything he
13644 had and seek refuge in the region where his uncle,
13645 Abraham, lived.

13646 **Another good testimony of the usefulness of the**
13647 **prayer of the saints is what James teaches us**
13648 **when he says:** “*The effectual fervent prayer of a*
13649 *righteous man availeth much.*” We have the case of
13650 Ana, the prophetess, daughter of Fanuel who is the
13651 one who was at the Temple when Joseph and Mary
13652 presented Our Lord Jesus Christ. She dedicated
13653 herself to prayer and fasting, it means, she led a
13654 contemplative life, something many scorn, but that
13655 has great importance, above all when it comes to the
13656 elderly.

13657 It seems, from what is said here, that a
13658 contemplative life bears much fruit for the society
13659 which has honest individuals of this type. We see
13660 here that the woman who fasted and prayed
13661 constantly in the Temple was seen with respect, **and**

13662 it was considered that she was serving. "Serving
13663 whom? Logically this referred to the fact that she
13664 served God or the community.

13665
13666 *"And she was a widow of about fourscore*
13667 *and four years, which departed not from the*
13668 *Temple, but served God with fastings and*
13669 *prayers night and day." (Lk 2:37)*

13670 *

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13672
13673 **If God knows all, why do we have to pray?**

13674 Many times Christian thinks that if God is
13675 omniscient, that he knows everything, then why
13676 pray if He knows what we need?

13677 We can also ask: what is the reason for our
13678 prayer, if anyway, in the words of Our Lord Jesus
13679 Christ, God knows everything we need before we
13680 ask?

13681
13682 *"⁷ But when ye pray, use not vain repetitions,*
13683 *as the heathen do; for they think that they*
13684 *shall be heard for their much speaking. ⁸ Be*
13685 *not ye therefore like unto them, **for your***
13686 ***Father knoweth what things ye have need of,***
13687 ***before ye ask him.**" (Mt 6:7-8)*

13688
13689 Truly, to my way of seeing God, who knows
13690 perfectly the evolution of different phenomenon, the
13691 ones in the physical nature as well as the spiritual,
13692 knows what we need before we perceive that we
13693 have a particular need. Not only this, we can count
13694 on His prescience, even if we do not know if it is
13695 used by Him just when He wants, or in a continuous
13696 way. Therefore, if God is aware before we tell Him,
13697 why tell Him?

13698 That is where the application of celestial
13699 dynamics begins. It seems that, being that God has
13700 granted absolute free will, and that He Himself
13701 respects that with lovely care, while we do not pray
13702 to Him, we do not give Him the “right”, in a
13703 manner of speaking, to get involved in our business
13704 in a particular, personal or specific way. Up to that
13705 point, He only “can” use (that is how He
13706 established celestial norms), the general right he
13707 reserved for the administration of the dealing with
13708 all the creatures, but He “cannot” go beyond. It is
13709 not that he may not have the strength and power to
13710 do so, it is that He does not go beyond His own
13711 norms of conduct that he previously established.

13712 **That is why if we are victims of a temptation,**
13713 **particular lust or sin and we do not pray to God,**
13714 **He will not come and meddle in the matter.** If we
13715 only pray from our lips and ask that he liberate us
13716 from a sin that does please us, He finds Himself as
13717 we say, “shackled” for his previous disposition
13718 concerning our free will. If we wholeheartedly ask
13719 Him to help us, we give Him that “right” to
13720 intervene in our business and it is then when that
13721 extraordinary change in our attitude and behavior
13722 occur.

13723 **That is why in spite of the fact that we know**
13724 **that God knows what we need, we should pray.**
13725 **Prayer is not informing God of something He**
13726 **doesn’t know, but giving him the opportunity to**
13727 **enter into a territory that because of previous**
13728 **regulations He Himself had set aside.**

13729 That is why it is advised: “pray without ceasing”
13730 (I Thessalonians 5:17). That is why Jesus Himself
13731 teaches us to pray in general terms with the Our
13732 Father. That is why Jesus dedicated that passage to
13733 teach us about prayer. I testify that prayer can do

13734 what cannot be done by energy, planning, the strong
13735 will, the valor, the firmness of character, astuteness,
13736 intelligence, experience, and anything else that you
13737 can put on. Now, the lazy ones, cheeky, negligent
13738 and “good lifers” should not hang on to that truth in
13739 order to lift from their shoulders their
13740 responsibilities and tasks, with the pretext that the
13741 matter is under prayer. One must do what
13742 corresponds. Our daily bread is requested in prayer,
13743 but we have to work for it.

13744 **He who substitutes the normal efforts that**
13745 **correspond to him because of the pretext of**
13746 **prayer,** I would believe him to be sincere and
13747 honest if I see that at dinner time instead of asking
13748 of others or try to instill pity upon himself so that
13749 they will give to him, he prays the Our Father (give
13750 us our daily bread), and waits without doing any
13751 thing. I will think he is sincere when if he desires an
13752 expensive article of clothing or good car, he merely
13753 prays and sits to wait for it to appear.

13754 There are also those who believe that when they
13755 ask God for something, they are going to receive it
13756 in the most dramatic and vain form there is. It is not
13757 that way, the divine methodology is not the same as
13758 the human. Let us see the case of the Syrian
13759 Naaman, a general who was a leper, who believed
13760 that God would respond to his way, and almost did
13761 not reach that which he implored.

13762 **Many times, believers behave with God in the**
13763 **same way this Syrian general behaved with**
13764 **Elisha.** The prophet gave the leper all that was
13765 necessary for him to be cured, but he almost wasn’t
13766 cured, because Elisha did not follow the method the
13767 general thought he should follow.

13768 In the same way, many believers ask things of
13769 God and expect Him to perform in a dramatic and

13770 astounding way that we think it should be given to
13771 us. Later, when we receive the same goal that we
13772 desired, but in a way that is natural and humble, we
13773 think that God has not heard us. Yes, He heard us,
13774 the problem is that He did not want to stimulate our
13775 vanity by performing marvelous theatrics when he
13776 could perfectly well help us by means that will look
13777 natural to others.

13778 **In the same way, many believers ask God for**
13779 **the truth in religion,** but when God sends a brother
13780 their way, who discuss their erroneous doctrines
13781 with them, they feel frustrated like Naaman and
13782 think: I thought God would leave His throne and
13783 appear before me to tell me what the true doctrine
13784 is.

13785
13786 *“9 So Naaman came with his horses and with*
13787 *his chariot, and stood at the door of the house*
13788 *of Elisha. 10 And Elisha sent a messenger unto*
13789 *him, saying: **Go and wash in Jordan seven***
13790 ***times, and thy flesh shall come again to thee,***
13791 ***and thou shalt be clean.** 11 But Naaman was*
13792 *wroth, and went away, and said: **Behold, I***
13793 ***thought, He will surely come out to me, and***
13794 ***stand, and call on the name of the LORD his***
13795 ***God, and strike his hand over the place, and***
13796 ***recover the leper.** 12 Are not Abana and*
13797 *Pharpar, rivers of Damascus, better than all*
13798 *the waters of Israel? May I not wash in them,*
13799 *and be clean? So he turned and went away in*
13800 *a rage.”* (II K 5:9-12)

13801
13802 Finally, his servants reasoned with him that if the
13803 prophet would have asked him to do something
13804 difficult, theatrical or dramatic, he surely would
13805 have done so. Therefore, if something as simple as

13806 washing himself seven times in the Jordan River has
13807 been asked of him, why not do it? The general
13808 deposed his attitude, did the apparently stupid thing
13809 the prophet asked him to do and he was healed of
13810 his leprosy. If he had not accepted the directions of
13811 the prophet of God, he would have lost out on the
13812 blessing that was reserved for him.

13813 Something similar can happen to us, if when we
13814 pray, we think that the answer from God should
13815 only come to us in a way that is dramatic,
13816 astonishing or theatrical. It is important to repeat
13817 here the previous paragraph: “In the same way,
13818 many believers ask God for the truth in religion, but
13819 when God sends a brother their way, who discuss
13820 their erroneous doctrines with them, they feel
13821 frustrated like Naaman and think: I thought God
13822 would leave His throne and appear before me to tell
13823 me what the true doctrine is.”

13824 **Let us look for sanctification, without which no**
13825 **one will see the Lord.**

13826
13827 **Review of Chapter 14.** The presence of the godly
13828 benefits the society in which they live. God would
13829 have forgiven Sodom if there had been 10 just
13830 persons living there. Another case of the
13831 convenience of the presence of the godly is in the
13832 fact that when God was going to destroy Sodom, he
13833 remembered Abraham and saved Lot. James also
13834 tells us that “*The effectual fervent prayer of a*
13835 *righteous man availeth much.*”, with which we can
13836 consider the importance of the presence of true
13837 Christians in a society or nation.

13838 Prayer is not informing God of something He did
13839 not know; but giving him the opportunity and the
13840 “right” to enter a territory that because of previous
13841 divine regulations He Himself had set aside.

13842 Sometimes believers pray and think that God did
13843 not hear them. They think this because God did not
13844 want to stimulate our vanity by doing marvelous
13845 theatrics, when he could help us by natural means,
13846 but He did hear our prayer.

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