

ÉDITIONS GALAAD

Inquisitiô

(The message of the three angels) volume V

Principles behind the reform of the iniquitous doctrines
of the corrupting temptress who contravenes God's Word

(Revised and supplemented version – reissue)

1st collector's edition: *Love of Heaven*
for the salvation of the Christian people

IMPORTANT:

This book is not for sale, but free upon request.

Kenny Ronald MARGUERITE

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Thanks to my friend Nicole

Before telling you about her, I would like to invite you to pause for a moment, to consider a concept that is directly related to the text of [*Romans 13 verse 7*].

This text invites us, among other things, to give praise where it is due. Based on this text, I am going to tell you about my friend Nicole, and to do this, I would like to tell you that she has collaborated on all of my books, including this one, giving shape to my words and magnifying my ideas without altering them.

It is she who gives meaning to my ideas and manages to faithfully transcribe my thoughts by making them come alive.

However, she worked, and still works, knowing that these books will be offered free of charge in a digital format. So the precious help she gives me is not based on self-interest, but rather only out of love of God, and her passion for writing and her desire to support me.

In return for all of this time that she has graciously granted, I ask you to keep her and her family in your prayers and to grant them your blessing, in the mighty name of Jesus Christ our Lord and Master.

Dedication to my brother Terry LIONEL

My beloved brother through blood and in Christ, I want you to know that God's Spirit has shown me your destiny in your dreams and in mine. It is wonderful because, you are summoned to become one of God's most powerful servants of this generation, a prophet of the Lord!

For a long time shackles held you back, seeking to confine you like a spiritual caterpillar trapped in its cocoon, represented by chains woven around you by the doctrines of iniquitous men, that your religion, the Seventh-day Adventist Church, had inculcated in you and presented as being the "*truth*".

But God's Spirit, in Jesus Christ, has enabled you to break free of them to become this Edenic butterfly that is destined to take flight.

Terry, know that I love you infinitely!

May this book assist you in becoming God's servant, accomplished and guided in all things by the Holy Spirit, as our Lord and master Jesus Christ intends.

ÉDITIONS GALAAD



*Culture is the lever allowing
men to aspire to excellence.*

Do not neglect it.

(Of Feather and actions)

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GOOD TO KNOW:

Only 40 % of the English in this book has been corrected by a professional, so there are bound to be some mistakes in it, for which I apologise in advance. I did not want to delay sending it out as quickly as possible to those for whom it is intended and that is why I decided to publish the English version without it being fully corrected.

Nevertheless I would like to congratulate and thank Mr. Howard Eeles for the quality of his work which means that English-speaking readers can now fully understand and appreciate the contents of the already corrected parts of this book.

I salute his enthusiasm, the excellence of his work and his professionalism and I know that he has succeeded in his task.

I therefore hope that you too will appreciate the great value of his work already done. God bless him!

M. Howard J. Eeles,

**The Marlow Language Centre Limited, Oxford Road,
Marlow, Buckinghamshire, SL7 2NN, Royaume-Uni.**

1 Introduction

To introduce this book, I would say that in these pages, there is good news and I am in charge of announcing it to you. Yes! However, just like the coins that have two sides, I also have some not so good news for you, because it will shake all your certainties. What about it?

Rest assured, it is nothing more or less than new biblical knowledge, which I have had access to and which I want to share. Don't see anything proud in this. You will understand, when you read what follows! To begin, I ask you these questions:

Do you have the ability to see events before they happen and do you work to channel them for good?

Do you have the ability to dominate a demonic person who is inhabited by a legion of demons? Have you, without studying, acquired the ability to speak a new language? Etc.

These questions are meant to demonstrate that the spiritual gifts that the Holy Spirit gives are still accessible today, even if they seem extraordinary! For some, these words could be assimilated to those of an “*enlightened person*”, cherishing arguties (*quibbles*). It is not so! If you read on, you will realize.

However, as I mentioned earlier, this good news comes with a bad news because in order to obtain these gifts, we have to deny many of the bases inculcated by our respective religions.

Let's take the example of the religion I know best, the Seventh-day Adventists.

This book is, Bible in hand, a real tidal wave that comes down on the foundations of your faith, because it is above all intended for the reformation of this religion.

To continue, the sealing of God's people by the Holy Spirit is central to the preaching of all Christian religions, and even the backbone of the Seventh-day Adventist religion.

Yet, although this concept is mastered, for all know that it is the Spirit of God who seals and gives spiritual gifts, the reality of this sealing is not.

What are the repercussions of this?

In this century, unfortunately, few people are in the situation of Cornelius and his family [Acts 10], to receive, like the disciples of Christ, the anointing of the Holy Spirit.

At this point, it is necessary to clarify what I am saying.

I am not referring to those among God's people who have mastered several languages, after having studied for this, but to those who receive this gift of the Holy Spirit and speak in new, previously unknown languages [Acts 2 verses 1-18] or by prophesying, as it is written in [Acts 19 verses 1-7].

Nor am I referring to those who claim to have the gift of casting out demons, but who, as described in [Acts 19 verses 13-17], may one day find themselves beaten by one of them and have to flee naked.

One of the realities we live in this century is that the spiritual gifts that the Holy Spirit gives to work powerfully for the Lord are almost non-existent.

I deliberately use the term “almost non-existent” because it is not unlikely that one of you would have received the Holy Spirit in another way and acquired the ability, like Paul, to heal the sick with a simple touch, to prophesy [Acts 19 verses 11-12], [Acts 27 verses 9-44] or to speak a new language, like Peter and the disciples [Acts 2 verses 1-16], etc. *Nothing is impossible for God!*

If not, I invite all the others who wish to receive spiritual gifts to come with me on this biblical walk which, in my opinion, will be enriching. I'll let you judge by the verses in this book that promise that “the gates of the heavenly locks will be opened and the Spirit of God will come to live in us”.

Of course, there are conditions to be fulfilled for that, we will discover them in all the parts that make up this book.

To continue I would say that often we hope for something that is already at our side for a long time, but we do not manage to embrace it because we are blinded.

This is what is happening in this century within Christian religions, which, like the Seventh-day Adventist Church, are waiting with hope for the Holy Spirit to pour out upon their church members like “*the latter rain*”.

This hope lies in the Lord's promise to his people through the prophet Joel [*Joel 2 verses 23*], [*Joel 3 verses 1-5*].

Many of God's children long for this promise, some spend a lifetime hoping to live out this prophecy and end up going down to the grave without having experienced it. Unfortunately, all those who hope in it do so in vain. Why is this so?

*Unfortunately, this reality is manifest in the text of [*Acts 2 verses 1-4, 16-18*], where we discover the promise of the coming of the Holy Spirit, like the latter rain, made by the Lord to his people, through the prophet Joel.*

*This prophecy has been fully fulfilled, in that Jesus promised us that once given, the Holy Spirit will abide with us forever [*John 14 verses 16-18*].*

Therefore, he is already within God's people, yet our unfaithfulness prevents him from living in us.

The reason for this is that the Holy Spirit cannot live in those who are not faithful to the Scriptures, their sins separating them from the Lord [*Acts 5 verse 32*], [*Isaiah 59 verses 1-2*].

So, the Holy Spirit is there and, with him, the promised spiritual gifts, like the latter rain, but there is a snag, it is that when he pours out on the people of God, our sins are a barrier, like an umbrella that prevents this heavenly and life-giving water to arrive on us.

In order to change things, we must turn away from evil and stop practicing the doctrines of men to the detriment of the word of God.

We must also resist the devil, while submitting to God, so that we will have victory over the devil and he will eventually flee from us [*James 4 verses 7-10*].

Once these foundations are in place, we must make a new covenant with Jesus, through the bonds of baptism.

We find this reality in [*Acts 19 verses 1-7*].

Here we see that those who had been baptized but had not received the Holy Spirit were rebaptized.

In fact, it was only after praying for them and laying on hands, among other things, that the Holy Spirit was given to them.

When one has just been baptized and no spiritual gift is received, it is a symbol that the Lord has not accepted him and therefore the Spirit of God cannot be received.

The reason is that not all the steps of baptism have been put in place, we find this reality in the text of [*Acts 19 verses 1-7*].

The fact that the Holy Spirit was not given, can also mean that the one who was baptized practiced an iniquity during his baptism.

This act can be the fact of confessing doctrines of Man, in doing so, he loses the blessing that is attached to baptism, that of receiving the Spirit of God.

In this book, we will first discover the doctrines that transgress the word of God and that prevent those who are baptized from receiving the Holy Spirit.

These highlighted customs are those practiced by the Seventh-day Adventist religion, this book being intended for its reformation, we will therefore decipher them, Bible in hand, in order to achieve its reformation.

Then, in a second time, we will study the seven steps of the baptism, allowing to receive the Holy Spirit and at least a spiritual gift.

As you will see, the reality of receiving spiritual gifts is that we must first obey the word of God, and only then can we receive them from the Holy Spirit.

*The basics required to permit the latter rain
to pour down on God's people*

‘No one can take flight with lead shoes on their feet. The children of God are destined to be eagles, celestial beings, sailing above the clouds. However, the sad reality is that the devil managed to chain them to the ground, by weighing them down with anti-biblical doctrines.

To those of you reading me, be sure that when you come before your saviour, you will not be rejected because of your iniquities or your complacency, like those described in [Matthew 7 verses 21-23] or like the foolish virgins [Matthew 25 verses 1-13]’.

[Quote from Kenny R MARGUERITE].

2 Principles for reforming Christian doctrines presenting all of the writings of the prophets as part of the Spirit of Prophecy

To introduce this study on the reality of the writings of the prophets eligible to be stamped or not with the seal “*the Spirit of Prophecy*”, I would say that often, some realities are imitated but can never be equaled. So that although some things resemble others but the copy can never, as in the case of a photocopy had an equivalent value to the original.

Thus we find in [1 Peter 5 verse 8], that the devil prowls like a roaring lion. Nevertheless, being like a lion does not make the devil the “Lion”, for that title is that of Jesus Christ [Revelation 5 verses 5, 9, 12-13].

In doing so, resembling a thing or a person, does not make us the original, the unique. Before transposing this reality that we have just seen to the writings of the prophets, I invite you to discover this reality in a literal way. To do this, I am going to take you to France. We are going to visit a vineyard that is located on the grounds of a castle.

There is one of the oldest and most prestigious Bordeaux vineyards in the world. The wine that comes out of this place is a “*grand cru*” and has an appellation d'origine contrôlée (“*AOC*”).

It should be noted that to obtain this prestigious label, which is not given to just anyone, there are strict rules established for this:

To do this, I am going to take you to France. We are going to visit a vineyard that is located on the grounds of a castle. There is one of the oldest and most prestigious Bordeaux vineyards in the world. The wine that comes out of this place is a “grand cru” and has an appellation d'origine contrôlée (“AOC”).

It should be noted that to obtain this prestigious label, which is not given to just anyone, there are strict rules established for this:

Among other things, it is necessary that the cultivation of the grapes this face according to a very specific charter, the size of the vine is taken into account, the terms of the duration of maturation of the grapes are notified, the type of grape (vine variety) used is controlled.

In addition, the means used and the duration of the grape harvests are also important.

The storage methods used for the grapes and the wine are also checked. The packaging and marketing of the wine bottles is also taken into account.

Thus, don't make a Bordeaux Grand Cru who wants, because it would not pass the tasting stage by the oenologists.

These realities that we have just seen and that are attached to this great Bordeaux vintage, is also for a nectar that is also composed of the fruit of the vine and that has even more value and that can not be quantified financially with human currencies.

This most precious nectar which is issued from the fruit of the vine is none other than the blood of Jesus [John 6 verses 55-56], [Luke 22 verses 14-20], he the word of God who became incarnate and became man [John 1 verses 1-18].

In this chapter, we will be interested in a very particular part of the Gospel, which is prophecy, the objective being to present some of these facets which will allow us, Bible in hand, to highlight these pernicious doctrines which have been established in this matter and which weaken the people of God.

Before entering into the heart of the matter, I would like to specify that the law and prophecy, also called the “*testimony of Jesus*” or “*the Spirit of prophecy*” are the two keys that qualify the “*Church of the remnant*”.

This reality I presented to you in my book entitled *“Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part”* in the chapter *“The modalities of the sealing of the two peoples (that of God and that of the beast)”* and *“The reality of the false prophet who is at the service of the apocalyptic beast, servant of the demon”*.

So all those who, in these last times that we live, not one of these two facets of the word of God, the law and prophecy, are automatically disqualified in order to be part of the elect of God, who will be with Jesus Christ at his return.

It is important before going further to specify that the basis of prophecy are the dreams and visions that the Spirit of God gives to the prophet [2 Peter 1 verses 19-21], [Numbers 12 verses 6-8].

To discover or review this reality, I invite you to read the chapters of my other book that I just presented to you.

To continue I would say that even without projecting ourselves into this glorious day of Christ's return in glory, it is important to never lose sight of the place that prophecy must occupy among the people of God.

To understand this I invite you to read the following: *“But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.*

For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken through the prophet Joel: And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh:

And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy”. [Acts 2 verses 14-18, American Standard Version Bible (ASV)].

First of all, it is important to place this text in its context.

Just before the events here recorded, the beginning of this chapter states that the disciples of Jesus received the Spirit of God and began to speak various languages. First of all, it is important to put this text in its context. Just before this, we discover the disciples of Jesus who received the Spirit of God and began to speak in different tongues.

All those who heard them were astonished and thought they were drunk. Peter denied this and presented this as the fulfillment of the prophet Joel's prophecy. Thus, from that moment on the people of God received the ability to prophesy. From then on the Spirit of God speaks to us in dreams and visions, giving us revelations. One of the important points to raise here is that this prophecy of the prophet Joel was fulfilled from Pentecost and runs until the end of this world.

This means that dreams and visions as well as the ministry of the prophets (*therefore the fact that the people of God are to prophesy*), must have a prominent place among the people of God.

In [*1 Corinthians 14 verses 23-25, 29-33*], we discover a whole assembly where all the members of God's people prophesy. With this in mind, in order for good order to reign, the Lord who is a God of order gives guidelines that must be put in place.

What we discover here is directly related to the fulfillment of the prophet Joel's prophecy, which presents all the people of God as receiving the Spirit of God and prophesying. It is also this same reality that we find in [*Revelation 12 verse 17*], [*Revelation 19 verse 10*] where we discover the people of God of the end times as being made up of members who all have the testimony of Jesus (*therefore the prophecy*).

All that we have just seen presents us with God's chosen ones of the last times, therefore in this generation, as being called by the Lord to master prophecy. The basis of which are dreams and visions. Unfortunately, at this precise moment when I am writing to you, the divine "AOC" label of this heavenly nectar that is prophecy cannot be attributed to any church or Christian religion, because they have all perverted in one way or another this biblical basis.

In order for the reformation to take place, in the following sections, we will, Bible in hand, study the reality of what the various writings of the prophets really are. It is thanks to the knowledge of the various types of writings found in the Bible that we can, in an efficient way, understand the scope of the writings of inspired men and women, especially prophetic texts.

2.1 The facts behind biblical prophetic texts:

To speak to you about the prophetic messages that the Spirit of God inspires in the prophets and that generally in the Bible are recorded in books with a prophetic character, I would say to you that we must not lose sight of the fact that this type of biblical writing has its own criteria. For it to come to life, it is not enough for the one who has the gift of prophecy to wake up one morning and say:

It's raining today, I don't want to go out, but I might get bored doing nothing. What am I going to do with my day?

Hum.... Ah, I've got it!

I'm going to write a prophetic book for the Lord! This is not how the Holy Book presents the foundations on which this type of biblical writing is based.

To realize this I invite you to read this: *“I John even your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle called Patmos, for the word of God, and for the witnessing of Jesus Christ.*

And I was ravished in spirit on the Lord’s day, and heard behind me a great voice, as it had been of a trumpet, Saying, I am Alpha and Omega, that first and that last:

And that which thou seest write in a book [...] [Revelation 1 verses 9-11, 1599 Geneva Bible (GNV)].

As you can see, John did not choose the moment when the prophetic revelations contained in the book of Revelation were to be given to him. Here we see that unbeknownst to him he was ravished up in the spirit, and from then on he received images and was ordered to write what he saw in a book.

Thus, we realize that the prophet has no hold or intellectual input on what he receives from the Lord and which is destined to become a prophetic book.

It is important, in my opinion, that we can focus on the means that the Lord used in order to present the prophecies of the book of Revelation to John. To do so, let's read this:

“And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone:

And the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone”. [Revelation 9 verse 17, American Standard Version Bible (ASV)].

First of all, I think it is important to note that this verse is, in my opinion, important because it is one of the few that present the basis by which the apostle John received the apocalyptic revelations.

By reading these lines, we understand that it was in a vision that he received the revelations of God described in the book of Revelation.

This verse, together with the fact that he specifies that he was ravished up in the spirit, allows us to understand that the whole book of Revelation was presented to him in visions.

Apart from all this, we also discover in what John experienced on the island of Patmos the structure that a prophetic book must have or a book whose basis is *“the Spirit of prophecy”*:

The first part consists in receiving a vision or by extension a dream because they are the basis of any prophetic message [Numbers 12 verses 6-8].

The second step is found in what John experienced: He was given the order to write down everything he saw and heard.

In what we have seen, one of the important points is the neutrality of the one who receives the prophecy. When God gives prophetic revelations to his prophets, the latter are only his spokesmen who must report what they have seen, as they have received it.

In Revelation, the apostle John only presents what he has seen in visions, without trying to put his *“grain of salt”* in it.

He is only a speaker of the revelations he has received. We find this same reality in the writings of the biblical prophets such as Isaiah, Jeremiah and Ezekiel.

In order for you to become aware of what the content of a prophetic book should be, read the book of Revelation, which is the example par excellence of this type of writing.

In these pages, you will see that the revelations contained therein are neither of the type of the Gospels, nor of the type of the epistles, but are revelations that God gave to the apostle John by means of visions and that he notified as he saw them.

I would now like to dwell on the means that the Spirit of God uses to reveal prophecies to the prophets. We have seen that John received the prophecies of the apocalypse in visions.

Furthermore, we have also seen that it is in dreams and visions that God speaks to the prophet. These realities are not always the basis that most people in this century profess.

Many think that prophecies are inspirations that come to prophets as a thought that the Holy Spirit inspires them. It is true that when I undertook to study the Bible in depth, to understand the content of the prophetic books, I found myself faced with many questions.

One of them came from the fact, that although in my inner conviction I have faith that it is in dreams and visions that the Spirit of God gives revelations to the prophets, nevertheless these mentions seldom appear to be the bases of the prophetic texts.

Although this reality exists, it does not demonstrate that dreams or visions are not the basis of biblical prophetic texts. Let us take a concrete example by considering this text from the pen of the prophet Ezekiel: **“The Lord’s word came to me: *Human one, there were two women, daughters of one woman.***

When they were girls in Egypt, they began to prostitute themselves by allowing their young and nubile breasts to be touched and fondled. The older sister was named Oholah, and the younger sister was named Oholibah.

They became mine and gave birth to sons and daughters. Now Oholah is Samaria, and Oholibah is Jerusalem.

[...] **But she added to her promiscuities, bringing to mind her youthful days when she was a prostitute in the land of Egypt.**

She lusted after their male consorts, whose sexual organs were like those of donkeys, and whose ejaculation was like that of horses. She relived the wicked days of her youth, when the Egyptians touched and fondled her young and nubile breasts”. [*Ezekiel 23 verses 1-4, 19-21, Common English Bible (CEB)*].

Here the prophet Ezekiel declares that it was a word from the Lord that he received and that presented him with the realities that he would put on paper. In the Bible this is often how prophetic books are presented. This reality may suggest that in the Bible the Lord speaks to the prophets in ways other than dreams or visions.

If this were the case, it would contradict what is stated in [*Numbers 12 verses 6-8*], and thus make the word of God ineffective. But we shall see that it does not!

To enlighten you on this point, I am putting here a small study that I conducted on this reality and which is based on the writings of the prophet Ezekiel and which is taken from my book entitled "*Inquisition (The three angels' message), volume II. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Historical part*" in the chapter "*The unexpected pupils of the 'holy' felon knight*".

In the text of [*Ezekiel 23 verses 1-4, 19-21*], there is no mention of the terms dream or visions. We will therefore first have to draw a parallel between this biblical text and them. All the more so since at the beginning of this text it is specified that what was presented was a Word that the Lord addressed to Ezekiel.

We will therefore first discover another text by this prophet which presents what the Word he received from the Lord really is.

To do this, we will consider this text: **"Then the word of the Lord came to me, saying, "Son of man, what is this proverb that you have in the land of Israel, saying, 'The days are long and every vision fails'? Therefore tell them, 'Thus says the Lord God, "I will put an end to this proverb, and they will no longer use it as a proverb in Israel." But say to them, "The days draw near as well as the fulfillment of every vision.**

For there will no longer be any false and empty vision or flattering divination within the house of Israel. For I the Lord will speak, and whatever word I speak will be accomplished.

It will no longer be delayed, for in your days, O rebellious house, I will speak the word and I will fulfill it," says the Lord God."

Again the word of the Lord came to me, saying, “Son of man, behold, the house of Israel is saying, The vision that Ezekiel sees is for many years from now, and he prophesies of the times that are far off.’ Therefore say to them, ‘Thus says the Lord God, “None of My words will be delayed any longer.

Whatever word I speak will be fulfilled completely,”” says the Lord God”. [Ezekiel 12 verses 21-28, Amplified Bible (AMP)].

In this text the Lord uses Ezekiel to restore their place to the visions he gave to his people, who had come to despise them.

At the beginning of the text the Lord specifies that henceforth He will realize every vision that He has given, and to reaffirm this reality, he says that He will carry out the word that He has spoken.

In doing so, God presents here the visions that He gives as being His Word.

Furthermore, later in this text the parallel is drawn between what Ezekiel saw and the word of God which will have to be carried out.

Thus, when in these writings he says that God spoke to him and that he presents in images what he has received, it is among other things in vision that he has them. This reality is corroborated by the text of [Numbers 12 verses 6-8], which teaches us that it is in a dream or in a vision that the Lord speaks to these prophets.

We have come to the end of this little study from my other book which I presented to you above. All that we have just seen confirms my thesis presenting the prophetic books that the Spirit of God inspires to the prophets as having for bases the dreams or/and the visions that these latter received.

Now that we have these bases, in order to understand the reason for the existence of a prophetic book, we must consider the following:

“The LORD spake unto me, and said, Write the prophecy: engrave it upon tables, that they may read it fluently.

For it is a prophecy whose time has already been fixed, it is marching towards its end, and it will not lie;

If it delays, wait for it, because it will be accomplished, it will certainly be accomplished”. [Habakkuk 2 verses 2-3, Bible Louis Segond (translated into English from the original text)].

Generally, when God gives a prophetic revelation to one of his prophets, he asks him to write it down, the aim being that what was received can be read fluently. Since God speaks to his prophets in dreams and visions, they are asked to write down the images they have received. This is what the Apostle John did, resulting in the book of Revelation! Another reality is also related to the prophetic revelations that the Spirit of God gives to the prophets and demonstrates the unique characteristics of the prophetic books.

To understand this and to have a better understanding of the content that prophetic writings must have, it is therefore necessary to read the following text: **“The revelation from Jesus Christ that God gave him to show his servants the things that must soon take place. Christ expressed this revelation by means of symbols sent through his angel to his servant John.**

John spoke as a witness to the word of God and to the testimony about Jesus Christ, that is, to everything he saw.

Blessed is the one who reads the words of this prophecy and blessed are those who hear it and hold on to the things written in it, because the time is near”. [Revelation 1 verses 1-3, Evangelical Heritage Version Bible (EHV)].

Let's complete with this other most instructive text: **“The angel said to me, “These words are faithful and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants what must soon take place.” “And look:**

I am coming soon! Blessed is the one who holds on to the words of the prophecy of this book.” I, John, am the one who heard and saw these things. When I heard and saw them, I bowed down to worship at the feet of the angel who showed me these things. But he said to me, “Do not do it! I am a fellow servant with you and your brothers the prophets, and also with those who hold on to the words of this book.

Worship God!” The angel also said to me: Do not seal up the words of the prophecy of this book, because the time is near”. [Revelation 22 verses 6-10, *Evangelical Heritage Version Bible (EHV)*].

By synthesising these two texts we understand that a prophetic book contains revelations of God destined to be realised at a later period than when these revelations were given by the Spirit of God to a prophet. Thus, a prophetic book is meant to present future events that God has foretold through his prophets.

That is why the book John wrote is called “*Revelation*” in English. It should be noted that in French this book is called “*Apocalypse*”.

The book of Revelation is therefore called a prophetic book because of its content. In order to fully appreciate what we have just studied, with regard to the reality of the bases forming a prophetic text, I invite you to read this: **“And at that time shall Michael stand up, the great prince who standeth for the children of thy people;**

And there shall be a time of trouble, such as never was since there was a nation even to that same time:

And at that time thy people shall be delivered, every one that shall be found written in the book. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I, Daniel, looked, and, behold, there stood other two, the one on the brink of the river on this side, and the other on the brink of the river on that side.

And one said to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and a half;

And when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished.

[...] And from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days". [*Daniel 12 verses 1-7, 11-13, American Standard Version Bible (ASV)*].

It should be noted that this text presents prophetic messages, as is the case with the book of Revelation. By means of it we can therefore clearly identify the content that such a book should have.

Like the book of Revelation, the most important element of this text that we have just seen is that it presents, without ambiguity, things before this product. It presents, among other things, periods to come.

There will be a time of distress, but also of salvation for those of Daniel's people, the children of God who will be found written in the book. It is also prophesied that the last judgement will come, where the dead will rise, some to eternal life, and others to reproach, thus to be rejected by the Lord.

Furthermore, Daniel was commanded to keep secret until the time of the end what he heard, he was to seal the book. It was also prophesied that in the time of the end many will read it, and that the knowledge (*of the word of God*) will increase.

There are also presented some of the things that are to occur that will last "*one thousand three hundred and thirty-five days*" or "*one thousand two hundred and ninety days*". Now that we have discovered this first characteristic of a prophetic text, I invite you to take note of another point, which is recurrent in this type of writing generated by the Lord's prophets. To do this, let us read the following:

"Oracle on Nineveh. Book of the Prophecy of Nahum, of Elkosch. [...] The Eternal is slow to anger [...] But with overflowing waves He will destroy the city, and he will pursue his enemies even into darkness.

/The destroyer is marching against you. Guard the fortress!
[...] *He remembers his valiant men, but they stagger in their march;*

We hurry towards the walls, and prepare for defence.... The gates of the rivers are opened, and the palace collapses! It is done: she is stripped naked, she is taken away;

Her maids wail like doves, and beat their breasts. Nineveh was once like a reservoir full of water....

Here they are running away.... Stop! Stop!... But no one looks back....” [Nabum 1 verses 1, 3, 8/Nabum 2 verses 1, 5-8, Bible Louis Segond (translated into English from the original text)].

Before coming to the point that I want to emphasise, it is interesting to note that here the prophet Nahum, from the very first lines, tells us that it is a prophetic book of which he is the author.

In these lines we are presented with the misadventures that will have to happen to a place that is presented as Nineveh. We also have prophetic images in this text.

Now that this point has been made, let us come to this prophetic reality that I want to point out.

Here we find that the prophetic message presents an image that in reality means something quite different.

In this prophetic text we see, among other things, that Nineveh is presented as having been a reservoir full of water. We are also told of “of the river gates that are open”.

Nineveh is presented as a naked woman who has servants who are like doves.

In all that we have just seen, we understand that the images that God gives to his prophets and that are intended to be presented in a prophetic book are often coded.

The prophetic message is usually encrypted, it is a riddle or a parable [Numbers 12 verse 8], [Hosea 12 verse 10].

This reality is well represented in the following text:

“And the word of Jehovah came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel;

And say, Thus saith the Lord Jehovah: A great eagle with great wings and long pinions, full of feathers, which had divers colors, came unto Lebanon, and took the top of the cedar” [Ezekiel 17 verses 1-3, American Standard Version Bible (ASV)].

With all that we have seen, we understand that the prophetic message is generally made up of symbols that are not always understandable.

This is true for Mr. and Mrs. Everyone, but it can also be true for the prophet who receives it.

Let us see what happened to the prophet Daniel: **“And I heard, but I understood not: then said I, O my lord, what shall be the [issue of these things? And he said, Go thy way, Daniel; for the words are shut up and sealed till the time of the end”.** [Daniel 12 verses 8-9, American Standard Version Bible (ASV)].

Here we have a very important characteristic of the prophecies that the Lord gives and by extension of the books in which they are recorded and that is that the one to whom the Spirit of the Lord gives a prophecy, although he is a prophet, is not supposed to always understand what he has received.

This reality is well marked in what Daniel experienced, for although he had not only the gift of prophecy but also the gift of interpreting dreams [Daniel 5 verse 12], he did not understand what he saw in this prophecy.

The reason he did not understand this prophecy was because it was sealed and destined for the end times.

From what we have just discovered, we know that prophesying does not consist of the prophet presenting the enigmatic message that God has revealed to him in clear language (*decrypted*).

The one who receives revelations from the Lord and undertakes to write a prophetic book to report what he has seen must present what God has revealed to him in dreams and visions, without necessarily having to interpret or understand the images he has received.

It is important to underline that a book written by a prophet can be made up of texts of various natures, as we can see in the book of Daniel. We find, among other things, the account of a prayer that Daniel addresses to God as well as texts that present the life of Daniel and his three friends, as well as prophetic texts that describe the dreams and visions of Daniel or of some of his contemporaries.

In spite of these various types of texts, the Lord presents the book of Daniel as prophetic, as it is to be sealed and read at the end of time.

Thus any book that a prophet writes that contains dreams or visions in whole or in part is prophetic. Another reality is also attached to the prophetic revelations that a person says he received from the Lord and with which he made a book.

To discover this we need to go back to the basis for recognising that God has spoken to a prophet. To do this let us read this:

*“And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? **When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously [...]**”* [Deuteronomy 18 verses 21-22, King James Bible].

The gift of prophecy consists therefore in God giving prophetic messages to one of his servants, and it is only when what he says comes true that it is recorded that God has spoken to him. By extension, it is when what the prophet presents in his prophetic book is realised that we can ratify that the Lord has really spoken to him.

In all that we have just seen, the first reality that emerges is that a book that bears the name of a prophetic book or of the “*Spirit of Prophecy*” has as its basis revelations that the Lord made to a prophet in dreams or in visions.

Any book that a prophet has written that does not fit into this framework is not of the prophetic (*Spirit of Prophecy*) type.

2.2 Other types of writings from the prophets

The purpose of this part is to present certain realities related to the various types of writings that a prophet of God produces.

To begin this part, I would say to you that we have just seen in the previous part the type of writings par excellence which qualifies a prophet, and these are those which are prophetic, and which he received by inspiration of the Holy Spirit through through dreams and/or visions.

Apart from the prophetic revelations that the prophets have through dreams and/or visions and that they have to retranscribe by relating exactly what they have seen, they also receive from God, through his Holy Spirit, other types of texts:

This is what we can see in the writings of the apostle John.

In addition to the book of Revelation, which we find under his signature in the Bible, he also contributed to the Holy Scriptures by writing one of the four Gospels, which bears his name, as well as three Epistles.

Let us begin our study by looking at the Gospels. In the case of John, we see that as a prophet, he was also an evangelist.

When he wrote his Gospel, the events he describes are not of the same type as those he recounts in the book of Revelation.

The Gospels are the foundations of the teachings that Jesus Christ left us and record his life, as well as what his disciples and various other people experienced alongside him. The evangelists who wrote did not bring any knowledge or teaching of their own, but simply transcribed what they had seen Jesus do or say.

They also present the works of some of Christ's contemporaries, who had direct contact with him, or who worked for good or ill, during the time he walked among us in the flesh.

The picture of the work that the evangelists did could be compared to the work of a camcorder, which records data and then plays it back as it was received.

The only personal contribution that the four evangelists made to their Gospels was their sensitivity.

Each narrator tells the facts according to what he saw.

The authors of the four Gospels do the work of a biographer, so they do not give advice, exhortation, etc. on their own.

They only retranscribe what Jesus or one of his contemporaries did or said.

Moreover, they only relate facts that occurred in the life of Jesus Christ or in his vicinity, without trying to judge or comment on the scenes they describe. In the four Gospels, at no time do you see personal comments such as:

Judas possessed us well, we never saw his true face, he was really a dirty individual, a hypocrite and a renegade.

I feel so sad when I think about these works!

To continue, I would say that the very essence of the four Gospels was not given to the evangelists in dreams or visions by God, but is the fruit of their direct experience with Jesus Christ.

See for yourself what Luke says: **“Most Honorable Theophilus:**

Many others have tried to give a report of the things that happened among us to complete God’s plan. What they have written agrees with what we learned from the people who saw those events from the beginning. They also served God by telling people his message. I studied it all carefully from the beginning.

Then I decided to write it down for you in an organized way.

I did this so that you can be sure that what you have been taught is true”. [Luke 1 verses 1-4, Easy-to-Read Version Bible (ERV)].

The apostle Luke presents here the basis on which he worked.

He makes it clear that his gospel consists of the testimony of what he saw as an eyewitness and says that he followed everything exactly (*in connection with the ministry of Jesus*) and he writes it down in order to leave a testimony to Theophilus. To his own experience with Christ, he joins in his Gospel the testimony of those who followed Jesus from the beginning, therefore from his virgin birth.

These testimonies are inescapable, because certain events that took place at the birth of Jesus or in his infancy, only those who witnessed them, like his parents, could attest to them.

Let's leave the apostle Luke and turn to the apostle John. Here is what he says in his Gospel on the subject: **“This is the disciple that beareth witness of these things, and wrote these things:**

And we know that his witness is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written”. [John 21 verses 24-25, American Standard Version Bible (ASV)].

Although his testimony is more succinct as to the foundations on which his Gospel is built than that of the apostle Luke, the apostle John also stands here as a witness of the life of Jesus. So much so that he says that what he writes is only a summary of the life of Jesus, because if it were necessary to write all that he lived and did, that *“the world itself would not contain the books that should be written”*.

It is important to note that when we read their writings, we see that the evangelists Luke and John, like Matthew and Mark, only report in their Gospel what they saw and heard. This shows us that they did not receive these revelations through dreams or visions.

To continue, I would say that the prophetic writings the Spirit of God inspires in the prophet and the four Gospels have one thing in common, which is that they all have Jesus for the epicenter, either at his first coming or at the second. These two types of texts are padlocked by the Lord and those who present them have no latitude, as we have seen, to present their own ideas or feelings.

Apart from that, in the Gospels we find prophecies that either Jesus gave, or that the ancient prophets had announced and that were fulfilled, with him. A good example is given to us in [Matthew 24], where Jesus presents the things that will happen at the end of time, or in [Matthew 1 verses 22-23], [Matthew 2 verses 3-6, 13-18, 22-23], where we see the fulfillment of several prophecies that ancient prophets received and wrote.

In order to understand the intrinsic relationship that exists between texts of a prophetic nature and the four Gospels that tell the story of Jesus' life, we must first of all understand who Jesus is and what place prophecy has in his life and his earthly ministry.

To do this I invite you to read this:

“God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds, who being the brightness of His glory and the express image of His person, upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high” [*Hebrews 1 verses 1-3, 21st Century King James Version Bible (KJ21)*].

Jesus Christ is the Prophet of the prophets, through whom the Lord spoke directly to his people during the time he lived in a pulpit similar to ours. Jesus came to reveal his Father and his directives, to do this he presented, when he was on earth, what God said.

Here is what we can read about it: *“And Jesus said unto them, ‘I am the Bread of Life. For I came down from Heaven, not to do Mine own will, but the will of Him that sent Me’.* [*John 6 verses 35 and 38, 21st Century King James Version Bible (KJ21)*].

Let's complete with the following: *“Philip said unto Him, ‘Lord, show us the Father, and it sufficeth us.’ Jesus said unto him, ‘Have I been so long a time with you, and yet hast thou not known Me, Philip?*

He that hath seen Me hath seen the Father; and how sayest thou then, ‘Show us the Father’? Believest thou not that I am in the Father, and the Father in Me?

The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works”. [*John 14 verses 8-10, 21st Century King James Version (KJ21)*].

Let's finish with this: **“I have manifested Thy name unto the men whom Thou gavest Me out of the world. Thine they were, and Thou gavest them to Me, and they have kept Thy Word. [...] For I have given unto them the Words which Thou gavest Me; and they have received them and have known surely that I came out from Thee, and they have believed that Thou didst send Me”.** [*John 17 verses 6 and 8, 21st Century King James Version Bible (KJ21)*].

As God's representative on earth, Jesus took the new revelations he brought to mankind directly from his heavenly Father. After his elevation to heaven it is the Holy Spirit who continues this work of presenting the new things of God to his people [*John 16 verses 8-15*].

To come back to Jesus Christ from the time when he was on earth in the pulpit, it is important not to lose sight of the fact that he is God [*1 John 5 verse 20*], in doing so, being among men he had no need to speak to them by dreams or visions in order to bring them revelations of things to come.

Thus, when he presented a new thing or a fact before them, it was a prophecy, just as if the Holy Spirit had presented it in a dream or vision to a prophet. Let's discover some of the prophecies that Christ presented in person through the evangelists, starting with this one that he left us through the apostle John:

“Jesus said, “Don’t be troubled. Trust in God, and trust in me. There are many rooms in my Father’s house. I would not tell you this if it were not true. I am going there to prepare a place for you.

After I go and prepare a place for you, I will come back.

Then I will take you with me, so that you can be where I am. You know the way to the place where I am going.” [*John 14 verses 1-4, Easy-to-Read Version Bible (ERV)*].

I also invite you to read this series of prophecies of Jesus that he left to the apostle and evangelist Matthew: *“And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.*

And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumors of wars; see that ye be not troubled:

For these things must needs come to pass; but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. [...]

And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come. [...] *For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.*

[...] But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other". [Matthew 24 verses 1-8, 14, 27, 29-31, American Standard Version Bible (ASV)].

It is worth noting that this same prophecy that presents the end of the world the apostles and evangelists Mark and Luke also presented it with their words [*Luke 21 verses 5-19*], [*Mark 13 verses 1-13*].

Our Lord Jesus Christ has left us prophecies in the Gospels that have not yet been fulfilled, among other things they present the events that will take place at the end of time and his return in glory where he will take his chosen people with him.

Thus the four Gospels although being biographies also present live the prophecies coming from Jesus Christ can also be placed among the prophetic books because it presents things still to happen.

Another biblical book is of the same type as the four Gospels because although it is a biography presenting the life of the disciples of Jesus, it contains dreams and visions.

Here is the description in the *Louis Segond Bible*:

“The book of the Acts of the Apostles is the second part of a unique book, the first part of which is the Gospel of Luke (see introduction to this gospel), as can be seen from the reading of [Luke 1 verses 1-4], and [Acts 1 verses 1-2]. These two books have the same author, and the same addressee, Théophile.

The author reports in this part of his book the acts of the Apostles of Jesus Christ, in other words, what the apostles, following their Master, did with the mission he entrusted to them before leaving them. Here is the framework:

1. *Introduction: Ascension of Jesus, return of the apostles to Jerusalem and replacement of Judas (1: 1-26).*

2. *Outpouring of the Holy Spirit: early Christians (2: 1-47).*

3. *Acts of the Apostles Peter and John: from Jerusalem to Samaria to the ends of the world (3: 1-8: 40).*

4. *Conversion and entry of the apostle Paul into the ministry of the apostles (9: 1-12: 25).*

5. *Acts of the apostle Paul: missionary journeys and founding of churches (13: 1-21: 16).*

6. *Paul in Jerusalem, arrest in Jerusalem and captivity in Caesarea and then in Rome (21: 17-28: 16). Paul's captivity and preaching in Rome for two years (28: 17-31).*

[...] **The book of Acts of the Apostles summarizes the formation and organization of the Church and of Christianity. The author emphasizes that there is a continuity between the activity of Jesus and that of his apostles after him. [...] The author of the book of the Acts of the Apostles, the same as that of the Gospel of Luke, continues and completes the history of salvation in Jesus Christ in this second part of his writing. [...]**

The main concern of the author of the book is therefore to explain how one becomes a Christian and a member of the nascent Church. It is this point of view that he reports the accounts, demonstrating that the Spirit of God is at work in the acts of the apostles of Jesus.” *[La sainte Bible. Traduite d'après les textes originaux Hébreux et Grec par Louis Segond, docteur en théologie, édition revue avec références.*

Alliance biblique universelle. Partie : Actes des Apôtres, introduction au livre des Actes des Apôtres (translated into English from the original text)].

The book of Acts of the Apostles is therefore both a biography of the lives of the apostles and of their contemporaries who interacted with each other and enabled the development of the early Church. It is also a book intended to present the Gospel of Jesus Christ.

In these lines, as I said, we also find accounts of dreams and visions. Here is a concrete example:

“And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them”. [Acts 16 verses 9-10, American Standard Version Bible (ASV)].

Let's complete with this: **“And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: 10 for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt there a year and six months, teaching the word of God among them”.** [Acts 18 verses 9-11, American Standard Version Bible (ASV)].

Let's end with this: *“And there was a certain disciple at Damascus named Ananias. And the Lord said to him in a vision, “Ananias.” And he said, “Behold, I am here, Lord.” And the Lord said unto him, “Arise and go into the street which is called Straight, and inquire in the house of Judas for the one called Saul of Tarsus;*

For behold, he prayeth and hath seen in a vision a man named Ananias coming in and putting his hand on him, that he might receive his sight.” [Acts 9 verses 10-12, 21st Century King James Version Bible (KJ21)].

We discover here a dream and various visions that servants of God have them. In doing so, this biblical book is of the same tenor as that of Daniel which mixes both ranges of life of those who lived during this period with prophetic texts, because it presents the story of dreams and visions.

What makes the books of Acts, is also, in part, of the prophetic type. To continue, I would say that apart from the prophetic texts or the Gospel, the Spirit of God also inspires prophets or servants of God with revelations that can become books.

We are talking about the Epistles. To discover this reality, we must first of all look at the term Epistle in its etymological definition:

*It should be noted that the word **Epistle**, finds its etymological reason for existence in the Latin term “**epistula**”, and in the Greek word “**ἐπιστολή (epistolē)**”, which mean letter (mail). The term “(epistolē)” is itself taken from the Greek word “**Epistello (ep-ee-stel'-lo)**” which means “to write” in the sense of making a mail that is sent.*

It is a message through which one shares these thoughts and can give instructions.

This definition of the Epistle is also the one we find in the Bible, because they are letters that their authors address to one or more persons. This is what we discover in the second Epistle of John where the apostle presents various events.

To discover some of them I invite you to read this: **“The Elder, Unto the elect lady and her children, whom I love in the truth, and not I only, but also all those who have known the truth, for the truth’s sake, which dwelleth in us and shall be with us for ever:**

Grace, mercy, and peace be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I have found of thy children walking in truth, as we have received a commandment from the Father.

And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning: that we love one another. And this is love: that we walk according to His commandments.

This is the commandment, that, as ye have heard from the beginning, ye should walk in it. For many deceivers have entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Look to yourselves, that we lose not those things which we have wrought, but that we may receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.

He that abideth in the doctrine of Christ hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is a partaker of his evil deeds.

Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you and speak face to face, that our joy may be full.

The children of thy elect sister greet thee. Amen”. [2 John 1 verses 1-13, 21st Century King James Version Bible (KJ21)].

In this text, the apostle John expresses his feelings, sends his blessing, strengthens those who walk uprightly.

He also denounces anti-biblical doctrines and exhorts to vigilance, and calls for brotherly love based on God's commandments, he also presents his travel plans, and sends greetings, as one does at the end of a letter that one sends.

Notice that at no time in this chapter of the Epistle is there any mention of dreams or visions that John had, as was the case in the book of Revelation.

In doing so, we can already state that this text, although written by the apostle and prophet John, is in no way a prophetic text.

It is important to understand that the one who writes a prophetic book does not do so because he wishes to exhort a person or the people of God on health, family, sexuality, nutrition, temperance, etc.

This type of book, although written by a prophet, is of the type of epistles, whereas the book that bears the stamp of prophetic contains dreams and visions that the Lord gives to one of these prophets.

Through the Epistle, its author presents his point of view as well as his convictions regarding one or more points that he wants to clarify or deepen. Except in the Epistles of John, we find this particularly in those of Paul.

Here are some of the themes he addresses in this type of writing:

- *The home* [Ephesians 5 verses 22-33],
- *Education* [Ephesians 6 verses 1-4],
- *Sexuality* [1 Corinthians 7 verses 4-5],
- *Health* [1 Timothy 5 verse 23],
- *Nutrition* [1 Corinthians 10 verses 14-22],
- *Work and finance* [2 Thessalonians 3 verses 6-13],
- *He strengthens those who are in trial* [Romans 5 verses 1-11], [2 Timothy 2 verses 1-13],
- *He will rebuke those who go astray* [1 Corinthians 3], [1 Corinthians 5],
- *He commends those who are faithful* [Philemon 1 verses 4-7].

Like the Apostles John and Paul, the writer of an Epistle is an actor of what he writes, so in this type of text he *exhorts, censures, encourages, guides etc.* those to whom he addresses himself!

L'épître est un écrit libre qui présente les sentiments, les instructions et les enseignements de son auteur. Ce faisant, bien que ce soit l'Esprit de Dieu qui inspire ce type de texte aux membres du peuple de Dieu qui écrivent pour le Seigneur, il n'est généralement pas prophétique.

To continue I would say that although the vast majority of epistles are not of the prophetic type, some of them are, because they can contain prophetic revelations.

The following text presents us with this reality: **“Beloved, I am now writing you this second letter. In this [as in the first one], I am stirring up your untainted mind to remind you, that you should remember the words spoken in the past [about the future] by the holy prophets and the commandment of the Lord and Savior given by your apostles [His personally chosen representatives].**

First of all, know [without any doubt] that mockers will come in the last days with their mocking, following after their own human desires and saying, “Where is the promise of His coming [what has become of it]?”

For ever since the fathers fell asleep [in death], all things have continued [exactly] as they did from the beginning of creation.”

For they willingly forget [the fact] that the heavens existed long ago by the word of God, and the earth was formed out of water and by water, through which the world at that time was destroyed by being flooded with water. But by His word the present heavens and earth are being reserved for fire, being kept for the day of judgment and destruction of the ungodly people.

Nevertheless, do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years is like one day. The Lord does not delay [as though He were unable to act] and is not slow about His promise, as some count slowness, but is [extraordinarily] patient toward you, not wishing for any to perish but for all to come to repentance.

But the day of the Lord will come like a thief, and then the heavens will vanish with a [mighty and thunderous] roar, and the [material] elements will be destroyed with intense heat, and the earth and the works that are on it will be burned up.

Since all these things are to be destroyed in this way, what kind of people ought you to be [in the meantime] in holy behavior [that is, in a pattern of daily life that sets you apart as a believer] and in godliness [displaying profound reverence toward our awesome God], [while you earnestly] look for and await the coming of the day of God. For on this day the heavens will be destroyed by burning, and the [material] elements will melt with intense heat!

But in accordance with His promise we expectantly await new heavens and a new earth, in which righteousness dwells”. [2 Peter 3 verses 1-4, 8-13, Amplified Bible (AMP)].

First of all, it is clearly stated in this text that it is a letter. Here the apostle Peter presents the basis of salvation, he speaks about the elements of creation and continues until the end of this system of things where the new heavens and the new earth will be created etc.

So that we do not have, in this text, a dream or a vision that presents us with events to come, so it is not a prophetic text strictly speaking.

Nevertheless, this text presenting future events and this refers to the *“the words spoken in the past [about the future] by the holy prophets”* is nevertheless of a prophetic nature.

To continue, let us take into account another reality linked to the Epistle and which we find here:

“It is necessary to boast, though nothing is gained by it;

But I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago — whether in the body I do not know, or out of the body I do not know, [only] God knows — such a man was caught up to the third heaven.

And I know that such a man — whether in the body or out of the body I do not know, [only] God knows — was caught up into Paradise and heard inexpressible words which man is not permitted to speak [words too sacred to tell]”. [2 Corinthians 12 verses 1-5 versets 1-4, Amplified Bible (AMP)].

Here Paul presents one of the realities attached to divine visions and takes the case of a man who was raptured in spirit and was taken up to paradise where he saw extraordinary things.

Notice that here it is mentioned things that the human being has not yet expressed, so they are things to come and it is specified that their bases are divine visions.

This text is therefore prophetic in nature. Thus, in the Epistles we have texts that may be prophetic and others that are not.

In most cases, since they are letters that their author addresses to one or more people and in which he brings these teachings, the Epistles are generally not of the prophetic type.

To know if an Epistle or a spiritual book is of the prophetic type or not, it is necessary to investigate if it presents things to come, if it brings to light dreams or visions or prophecies that have been notified by one or several prophets.

Any book that does not contain one of these realities cannot bear the seal of prophecy and cannot be called a prophetic book.

To consider such a book as prophetic is a heresy. Thus, a prophet of God can write texts that are not prophetic, but come from the knowledge of spiritual things that the Spirit of God inspires him to advance the plan of salvation.

3 Difference between the fruits that the Holy Spirit gives through the gift of knowledge and those through the gift of prophecy

7o begin this chapter, I would tell you that as children of God we must be vigilant that we may not err in what we profess.

In this chapter we will study the basics that govern the gift of prophecy and that of knowledge, in order to understand the content of the writings that come from these two types of ministry.

One of the biblical benchmarks that Holy Scripture gives us in order to effectively understand the different types of writings or works that a servant of God does, under the guidance of the Spirit of God, is the understanding of the gift that supports these things.

It is important to understand that the knowledge of the spiritual gift that we have may be the guarantor of our future.

Indeed, the gifts given by the Holy Spirit do not have the same utility, even if it seems to have the same function.

Example: *Imagine a person who has the gift of prophecy, but does not have the gift of interpretation of dreams and visions.*

If he has a dream or a vision, he may go over in his mind the symbols he has seen, without the ability to understand them he will be lost and will not understand them.

When working for God it is imperative to know your toolbox and its contents, because gifts are tools made for a specific task and will be of no use in a setting where another tool is needed to be victorious. Let's take the case where a demon must be driven out. Can we say that for this task, the gift of tongues is of the same use as the one allowing to chase away demons?

Of course not! And if you think so, I will present you with a case that should dissuade you:

imagine a man who has the gift of tongues, but not the gift of casting out demons, and who comes to deliver a demon-possessed person, whose demons possessing him are of the same ilk as those of the Gadarenes [Mark 5 verses 1-20].

Here is our intrepid demon-hunter who finds himself face to face with thousands of demons who possess their host, and who has as his only weapon the gift of language.

No matter how much he speaks in English, Spanish or Greek, the demon will not be released.

On the other hand, because he does not have the right gift for the task, he risks being possessed himself, or being beaten and leaving naked, as was the case with those who came to cast out a demon without the gift [Acts 19 verses 13-20].

Differentiating between the gifts we have and their fruits is vital for God's people, for to do otherwise would be to err. What is true for spiritual gifts is also true for the everyday things of life.

Example: *often many things are similar without being identical.*

One of the most striking examples, in my opinion, is the choice of keys that we make for a new house that we build.

Generally, when building a house, we don't take ten different keys for doors that have the same function.

So all the exterior one will have more often, than rarely, the same type of key, what will differentiate them is the part that is on the stem (the bit) and that is intended to enter the lock to open it.

So to differentiate the different keys usually have them dressed with small caps (key covers) of different colors.

As with our example representing keys, it is important to understand that many spiritual gifts may look the same, like two drops of water, but are nevertheless different.

A good example of this reality is presented here:

“Now concerning spiritual gifts, brethren, I would not have you ignorant. [...] Now there are diversities of gifts, but the same Spirit. [...] *But the manifestation of the Spirit is given to every man to profit withal.* For to one is given by the Spirit the word of wisdom;

To another the word of knowledge *by the same Spirit* ;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles;

To another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: *But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will*”. [1 Corinthians 12 verses 1, 4, 7-11, BRG Bible (BRG)].

Let's complete our study with this other text: **“It may be true that there are all kinds of sounds in the world, and none is without meaning. But unless I understand the meaning of what someone says to me, we will be like foreigners [barbarians] to each other.**

[...] [Therefore] The one who has the gift of speaking in a different language [or ecstatic utterance; tongues] should pray for the gift to interpret what is spoken. [...]

When you meet together, if anyone speaks in a different language [...], it should be only two, or not more than three, who speak. They should speak one after the other, and someone should interpret.

But if there is no interpreter, then they should be quiet [remain silent] in the church meeting. They should speak only to themselves and to God”. [1 Corinthians 14 verses 10-11, 13, 27-28, Expanded Bible (EXB)].

Above all, it is important for me to underline a fact that some may miss when reading these biblical texts.

Do you notice that in the first text there is mention of **“the word of knowledge”** and the **“prophecy”** and on the contrary it is specified **“the gifts of healing”**.

This may suggest that the *“the word of knowledge”* and the *“prophecy”* are not gifts, because they are not accompanied by this title.

Nevertheless, when we read the introduction to this text, we understand that it mentions the spiritual gifts that the Holy Spirit manages, so that the terms “*the word of knowledge*” and the “*prophecy*” can also be presented as “*gift of knowledge*” and “*gift of prophecy*”.

Now that this point has been made, let us continue. To do this I would say that when we hear the term “*word*” we usually think of an oral expression but as far as the holy things are concerned this term also includes writings. Here is what we can read about it:

“But the word of the Lord will live [remains; abides; endures] forever [Is. 40:6–8].” And this is the word that was preached [or proclaimed as Good News/Gospel] to you”. [1 Peter 1 verse 25, Expanded Bible (EXB)].

The word of the Lord is the Gospel, which became the Bible, so that the divine word is both oral and written.

So the term “*(word) of knowledge*” also includes the writings that the Spirit of God inspires in these servants. Now that these points have been made, let us return to the two texts we saw earlier that present various types of spiritual gifts.

We discover, among other things, in these texts that there are two gifts that are similar and yet different.

The first is called “*the gift of speaking in a different language*”, he gives its holder the possibility of speaking several languages. We also have the “*the gift to interpret what is spoken (a different language)*”, which makes the holder an interpreter of several languages.

By reading these texts we understand that the one who has the gift of interpreting languages has inevitably the gift of speaking several languages.

On the other hand, the opposite is not true for the one who has the gift of speaking various languages.

We are fully aware of this reality because for those who have the gift of speaking in tongues the Lord exhorts them to pray for the gift of interpreting tongues as well.

Thus, although these two gifts seem identical, we realize that in the end they each have their own reason for being.

We also find this reality in two other gifts, that of prophecy and that of interpreting dreams and visions.

Here is what we can learn about these two gifts: *“You should seek after [Pursue; Make your aim] love, and you should truly want to have [eagerly desire; be zealous for] the spiritual gifts, especially the gift of prophecy”*. [1 Corinthians 14 verse 1, Expanded Bible (EXB)].

Let's complete with this: **“The man I am talking about is named Daniel, whom the king named Belteshazzar [1: 7].**

He was very wise [has an excellent spirit] and had knowledge and understanding.

He could explain [interpret] dreams and secrets [riddles] and could answer very hard [unravel] problems. Call for Daniel.

He will tell you what the writing on the wall means [its interpretation].” [Daniel 5 verse 12, Expanded Bible (EXB)].

First of all it is important to note that the gift of prophecy, as we have seen, consists in a prophet receiving dreams and visions from the Spirit of God [Numbers 12 verses 6-8].

The gift of interpretation of dreams and visions, on the other hand, is aptly named, for it is the gift that allows the one who possesses it to interpret this type of image that he receives from the Spirit of God.

These two gifts are similar but quite distinct. So that the one who has the gift of prophecy can receive revelations in dreams and visions, from the Lord, while not understanding what he has seen.

In doing so, he can have the gift of prophecy without having the gift of interpreting dreams and visions.

On the other hand, the one who has the gift of interpreting dreams, necessarily has the gift of prophecy, because in the Bible this work is entrusted to the prophets.

This was the case, we saw it for the prophet Daniel. Now these bases are laid, let's come to the reason of being of this chapter, the difference between the gift of prophecy and the gift of knowledge.

To begin with, let us first look at the gift of prophecy. To do this let us read the following:

“For no prophecy recorded in Scripture *was ever thought up by the prophet himself. It was the Holy Spirit within these godly men who gave them true messages from God*”. [2 Peter 1 verses 20-21, *Living Bible (TLB)*].

Let's complete with this: **“And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream”.** [Numbers 12 verse 6, *King James Bible*].

Let's finish with the following: **“And the Lord answered to me, and said, Write thou the sight, either revelation, and make it plain on tables, that he (may) run, that shall read it. [...]**

For yet the vision is far, and it shall appear into the end, and shall not lie; if it shall make dwelling, abide thou it, for it coming shall come, and shall not tarry. [...] [Habakkuk 2 verses 2-3, *Wycliffe Bible (WYC)*].

Here we discover, or at least rediscover, the stages that are those of the revelations that the Spirit of God gives to a prophet:

The first step is for the Holy Spirit to inspire a prophetic revelation to a prophet and the biases He uses are dreams and visions.

The second step is the one that the prophet must put in place and is materialized by the fact that he writes what he has received. All prophetic revelations the prophet received and wrote generally becomes a book.

As we have already seen, this type of writing that the Spirit of God inspires in a prophet is locked, so that he cannot at will change what he has seen or present facts that were not part of the dream(s) or vision(s) he had.

As far as the *“gift of knowledge”* is concerned, it is the Holy Spirit who gives revelations to the people of God necessary for the advancement of the divine plans.

This gift is manifested by the fact that the Holy Spirit opens the mind of a servant or servant of God, and gives him the ability to master things that those living far from God could not understand.

Through this gift the Spirit of God brings to the holder the mind of Christ, through which he perceives His will to be carried out.

Before receiving the “*gift of knowledge*”, the understanding of the Holy Scriptures and the divine will on various points is obscure.

Once this gift is obtained everything becomes clear and one can work for the Lord.

The most beautiful image, in my opinion, of the impact of this gift in the lives of those who receive it is presented in this text: “*Then He said to them, “This is what I told you while I was still with you, everything which has been written about Me in the Law of Moses and the [writings of the] Prophets and the Psalms must be fulfilled.”*”

Then He opened their minds to [help them] understand the Scriptures, and said, “And so it is written, that the Christ (the Messiah, the Anointed) would suffer and rise from the dead on the third day, and that repentance [necessary] for forgiveness of sins would be preached in His name to all the nations, beginning from Jerusalem. You are witnesses of these things.

Listen carefully: I am sending the Promise of My Father [the Holy Spirit] upon you; but you are to remain in the city [of Jerusalem] until you are clothed (fully equipped) with power from on high.” [Luke 24 verses 44-49, Amplified Bible (AMP)].

Complete with this: “*When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. [...]*”

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit” [John 20 verses 19 and 22, American Standard Version Bible (ASV)].

Here we see that the disciples have not yet received useful knowledge for the advancement of God's work.

It is only after Jesus opens their minds and gives them the gift of knowledge that they are able to work.

We also see by which means the disciples could receive the gift of knowledge, it is after Jesus breathed on them that they received the Holy Spirit, who is the only one entitled to give spiritual gifts.

Thus, the gift of knowledge is meant to bring to the one who possesses it the ability to work for the Lord by preaching the Gospel.

To establish this reality I invite you to read again this text that we have seen above, but in this other version:

*“One receives from the Spirit the gift of speaking with wisdom; the other receives from **the same Spirit the gift of making God known**”.* [1 Corinthians 12 verse 8, Bible Parole de Vie (translated into English from the original text)].

The gift of knowledge is therefore more for the purpose of evangelization, since it is intended for those who do not yet know the Lord, or with a view to exhorting those who know him but have not mastered some of the light of the Gospel.

This reality is evident in what Jesus Christ says to his disciples in the first of the two texts we have just seen. He tells them about what was written about him in the law of Moses, in the prophets, and in the psalms. Furthermore, the fact that he opened their understanding was so that they would understand the Scriptures.

Then he presented what the Holy Scriptures taught about the Messiah, he presented himself as having to suffer, then his resurrection that was to follow on the third day, as well as the forgiveness of sins that all mankind would obtain in him and that was to be preached in his name to all nations, beginning with Jerusalem.

The knowledge of God's plans for the salvation of mankind that a servant of God acquires is therefore destined to be spread, thus bringing to those who do not know the Lord, or have not yet mastered some part of the Gospel.

Here is how this reality is symbolically presented: *“Furthermore, when I came to Troas to preach Christ’s Gospel, and a door was opened unto me by the Lord [...] Now thanks be unto God, who always causeth us to triumph in Christ and who maketh manifest through us the savor of His knowledge in every place.*

For we are unto God a sweet savor of Christ, in those who are saved and in those who perish: to the one we are the savor of death unto death, and to the other the savor of life unto life.

And who is sufficient for these things? For we are not as many who corrupt the Word of God; but as out of sincerity, but as from God, in the sight of God speak we in Christ. [2 Corinthians 2 verses 12, 14-17, 21st Century King James Version Bible (KJ21)].

Here we see, again, that the fruit of the gift of knowledge, that is, the knowledge of the word of God, which we acquire from the Holy Spirit, is not meant to be kept to ourselves.

We are to spread it as a fragrance to those who do not yet know Christ or who need to be strengthened.

Once we have preached the Gospel, and that by all possible means, those who will accept Jesus as their personal savior will be saved, the others who reject Him will be condemned.

All the books that deal with the subjects I have just presented to you, or with any subject intended for the edification of the people of God, are fruits of the “*gift of knowledge*”. For me, in the Bible it is the Epistles that fully fulfill this function.

We have just studied the bases governing the gift of knowledge and we have already seen the bases of the gift of prophecy, now I invite you to take note of other points concerning them.

To do this I would say that the fundamental difference between the “*gift of knowledge*” and the “*gift of prophecy*” is to whom the Spirit of God intends the fruit of each of these gifts. Let's start with the gift of knowledge, to do this let's read the following: “*For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come unto the knowledge of the truth*”. [1 Timothy 2 verses 3-4, 21st Century King James Version Bible (KJ21)].

Let's complete our study with this text: “**Until we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ**” [Ephesians 4 verse 13, 21st Century King James Version Bible (KJ21)].

I also invite you to read this in addition:

“For this cause we also, since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding;

That ye might walk worthy of the Lord, in all pleasing Him, being fruitful in every good work, and increasing in the knowledge of God” [*Colossians 1 verses 9-10, 21st Century King James Version Bible (KJ21)*].

Let's finish with this other text: **“But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and for ever. Amen”**. [*2 Peter 3 verse 18, 21st Century King James Version Bible (KJ21)*].

The words of knowledge that the Spirit of God inspires in these servants are here presented as intended for all mankind to come to the knowledge of the truth, thus the word of God, the objective being that we be saved. Here we find the facet of this gift that is intended for those who do not yet know Christ or do not know him well enough.

This gift and the fruit that is linked to it are intended for the growth of those who approach the Lord by faith. It is given so that those who have chosen to follow Jesus will have all the knowledge of his will, which will enable them to walk with him according to works (*fruits*) that honor and please him.

The purpose of this gift is that all those who seek the Lord may become one, being united in the faith and knowledge of our Savior and that we may thus be steadfast, having reached the perfect stature of Jesus Christ.

Let us discover another group to whom the gift of the Spirit of God is given and through which he brings them the knowledge of the Lord that is destined for them, by reading the following:

“It is necessary that a servant of the Lord not quarrel but be kind toward everyone, able to teach, able to bear evil without resentment, and gentle in correcting those who oppose him.

God may grant them repentance, leading to the knowledge of the truth, and they may come to their senses and escape from the Devil's trap, after they were captured by him to do his will”. [*2 Timothy 2 verses 24-26, Evangelical Heritage Version Bible (EHV)*].

Consider also this last text: **“Indeed, if, after escaping the defiling things of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and controlled by them again, they are worse off than they were at first”**. [2 Peter 2 verse 20, *Evangelical Heritage Version Bible (EHV)*].

Here, mention is made of adversaries, these are misguided servants of God, who must come back to their common sense, so these are people who know the Lord but who have ended up no longer walking in all his word and that the devil holds under are swayed.

The weapon which the Spirit of God gives to the servant of God to touch such people is to bring them the knowledge of the truth intended to bring them to repentance and a renewal of life. If these people harden their hearts and reject the knowledge coming from God and intended to set them free [John 8 verse 32], their condition is now worse than before they knew Christ [2 Peter 2 verse 20-22].

Strengthened by all that we have just seen, we understand that the *“gift of knowledge”* is above all reserved for those who do not yet know the Lord, or for those who, while being of the people of God, do not yet master certain realities. Biblical.

Prophecy is reserved for another category of people. To discover this reality, I invite you to read the following:

“Therefore, tongues are a sign meant for unbelievers, not believers, whereas prophecy is for believers, not unbelievers”. [1 Corinthians 14 verse 22, *Evangelical Heritage Version Bible (EHV)*].

This text teaches us that prophecy is not for the unbelievers but for the people of God (*believers*). Thus, the fruits of the gift of prophecy are not for those who do not know and revere the Lord. By extension the prophetic writings are not meant for them, and even if they read it this type of text will be unintelligible for them. This tells us:

“But as it is written, That eye saw not, nor ear heard, neither it ascended into the heart of man, what things God arrayed to them that love him [...]; But God showed to us by his Spirit.

For why the Spirit searcheth all things, yea, the deep things of God. And who of men knoweth, what things be of man, but the spirit of man that is in him?

So [and] what things be of God, no man knoweth, but the Spirit of God. And we have not received the spirit of this world, but the Spirit that is of God, that we know what things be given to us of God. Which things we speak also, not in wise words of man's wisdom, but in the doctrine of the Spirit, and make a likeness of spiritual things to ghostly men.

[...] For a beastly man perceiveth not those things that be of the Spirit of God; For it is folly to him, and he may not understand, for it is examined ghostly [...].

But a spiritual man deemeth all things, and he is deemed of no man. As it is written, And who knew the wit of the Lord, or who taught him? And we have the wit of Christ". [1 Corinthians 2 verses 9-16, Wycliffe Bible (WYC)].

First of all it is important to note that prophecy is mentioned here, even though this term is not mentioned by name, because it is mentioned here of:

"[...] But as it is written, That eye saw not, nor ear heard, neither it ascended into the heart of man, what things God arrayed to them that love him [...] But God showed to us by his Spirit. [...]"

A prophecy is a new thing that the Holy Spirit brings to men and that until then had not been revealed to men, so this is what the text is about. The text tells us that only those who are led by the Spirit of God are able to understand such revelations because they are formed of a spiritual language that only spiritual men and women, therefore in whom the Holy Spirit lives, can understand.

Such revelations are madness for the one who does not know God, and who is in this text presented as a beastly man (*some French versions say "animal man"*), because he does not have the spirituality to be able to probe them.

We understand, without ambiguity, that the "*gift of prophecy*" is reserved, by the Holy Spirit, only for the people of God. It is intended for those who already have the Holy Spirit, therefore for those who have made a covenant with Jesus Christ through baptism, the sine qua none basis for receiving the Spirit of God [*Acts 2 verses 38-39*].

The world, therefore those living without God and in whom the Spirit of God cannot dwell – for it is given only to those who are faithful to the Lord [*Acts 5 verse 32*] – cannot have the gift of prophecy, which is reserved by the Holy Spirit only for God's people.

Here is the purpose God has for his people when he gives them a prophecy: **“The word of prophecy was fulfilled in our hearing! You should give that word your closest attention, for it shines like a lamp amidst all the dirt and darkness of the world, until the day dawns, and the morning star rises in your hearts. [...]”** [*2 Peter 1 verse 18-19, J.B. Phillips New Testament Bible (PHILLIPS)*].

Here we discover that the light of prophecy, therefore the ultimate purpose of the prophetic revelations that the Lord makes to his people is to guide us until the return of Jesus Christ, who is symbolized here by the morning star [*Revelation 22 verse 16*].

To understand what prophecy was instituted for and by extension prophetic books, I invite you to read the following: **“Surely the Lord God will do nothing, unless He revealeth His secret unto His servants the prophets”.** [*Amos 3 verse 7, 21st Century King James Version Bible (KJ21)*].

Through prophecy the Holy Spirit informs the prophet about the divine will and the latter must instruct God's people about everything they have received.

The prophetic messages that the Lord gives to these prophets, have an extraordinary scope because God subordinates the realization of these new works, to the fact of having revealed them first.

We discover here a very great intimacy between God and these prophets, without them the Lord cannot realize certain things.

Not because he does not have the power, but because what he would do would not be considered as being from him, because unknown to all until then.

Here are the bases that the Holy Scriptures have established so that the new revelations of God can be brought to his people:

“I have declared the former things [which happened to Israel] in times past; They went forth from My mouth and I proclaimed them; Suddenly I acted, and they came to pass.

“Because I know that you are obstinate, and your neck is an iron tendon and your brow is bronze [both unyielding], I have declared them to you long ago;

Before they came to pass I announced them to you, so that you could not say, ‘My idol has done them, and my carved image and my cast image have commanded them.’

“You have heard [these things foretold]; look at all this [that has been fulfilled]. And you, will you not declare it?

I proclaim to you [specific] new things from this time, Even hidden things which you have not known. “They are created now [called into being by the prophetic word] and not long ago;

And before today you have not heard of them, So that you will not say, ‘Oh yes! I knew them.’ “You have not heard, you have not known; Even from long ago your ear has not been open. [...]

“Assemble, all of you, and listen! Who among them [the idols and Chaldean astrologers] has declared these things?

The Lord loves him (Cyrus of Persia); he will do His pleasure and purpose against Babylon, and his arm will be against the Chaldeans [who reign in Babylon]. “I, even I, have spoken; indeed, I have called Cyrus; I have brought him, and will make his way successful. “Come near to Me, listen to this:

From the beginning I have not spoken in secret, from the time that it happened, I was there. And now the Lord God has sent Me, and His [Holy] Spirit.” This is what the Lord, your Redeemer, the Holy One of Israel says, “I am the Lord your God, who teaches you to profit (benefit), Who leads you in the way that you should go”. [Isaiah 48 verses 3-8, 14-17, Amplified Bible (AMP)].

Let's complete with this other text: *“I am the Lord, that is My Name; My glory I will not give to another, Nor My praise to carved idols. “Indeed, the former things have come to pass,*

Now I declare new things; Before they spring forth I proclaim them to you.” [Isaiah 42 verses 8-9, Amplified Bible (AMP)].

By synthesizing these two texts, we discover the *raison d'être* of the new revelations that God gives, thus the prophecies.

These prophetic revelations before they were given by the Holy Spirit to a servant of God, in this case, to a prophet were hidden things, therefore unknown to human beings. The Lord established them in order to present new things that did not exist yet and that the human ear had not heard of before God revealed them.

Thus prophecies are new things that do not belong to the past.

The purpose of the Lord is that once the prophecy is given it should be brought, by his servant the prophet to his people.

The primary purpose of a prophecy is that the Lord be recognized as omniscient, as the one who knows things before they happen, and thus the glory that belongs to him cannot be given to idols.

Thus, when a prophecy that the Spirit of God gave through one of the Lord's prophets is fulfilled, there can be no doubt that the Lord had already foretold these things and thus all the glory belongs to Him, the Almighty!

The characteristics we have just seen are also those of the prophetic books, as is that of Revelation. The prophetic book is intended to present new things that have not yet happened and that the Lord presents in a prophecy, which he gives through the Holy Spirit, in dream(s) or vision(s), to one of these prophets.

Any book that does not fit into this framework is not a prophetic book. With all that we have just seen, we understand that the great difference between the gift of prophecy and the gift of knowledge is above all in those to whom they are intended. The gift of prophecy is intended to strengthen and inform God's people about new divine directives. The gift of knowledge on the other hand is meant to teach those who do not yet know the Lord's will or know it well enough.

Furthermore, we must not lose sight of the fact that the basis of the gift of prophecy is the dreams and visions that the Spirit of God gives to the prophets [*Numbers 12 verse 6*], [*2 Peter 1 verse 19-21*].

Whereas for the gift of knowledge the way the Spirit of God uses to inform or teach men is quite different.

Here is a concrete example of this reality: *“And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say”*. [*Luke 12 verses 11-12, King James Bible*].

Let's rediscover what this text we have just read presents, but this time written from the pen of Matthew: *“You will be forced to appear before governors and kings for my sake to bear witness to them and to the heathen nations.*

When you are brought before the authorities, do not worry about the content or the form of what you will say, because it will be given to you at that very moment.

Indeed, it is not you who will speak, it will be the Spirit of your Father who will speak through your mouth”. [*Matthew 10 verses 18-20, Bible Semeur (translated into English from the original text)*].

By synthesizing these two texts we understand that the knowledge of the things that the servants of God need in order to work, is given to them by the Holy Spirit at the precise moment that they need it.

At the right moment he speaks to their spirit, and they hear from then on directives, and they can thus present orally what he inspires them to say. The gift of knowledge by which the Holy Spirit brings knowledge to the servants of God and that they did not master at the base, is manifested in reality as it was the case of the apostles, in the following text:

“And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner.

And in none other is there salvation:

For neither is there any other name under heaven, that is given among men, wherein we must be saved.

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus". [*Acts 4 verses 5-13, American Standard Version Bible (ASV)*].

Here we see that Peter and John, who are simple people of the people and who are identified as unlearned and ignorant men, are brought before the elite of God's people in order to be heard, and thus judged for their acts of preaching the Gospel of Jesus Christ.

The Jewish leaders, who remember, were still drunk with the blood of Jesus that they contributed to nailing to the cross, came to his two disciples with the assurance to make one bite.

But to their great surprise, the pieces to be swallowed were much bigger than what their eyes had seen.

Yes, because while they thought they would find two uneducated men who did not master the word of God, they found themselves facing educated people well armed with the sword of the word of God.

The high Jewish authorities were therefore disconcerted and realized that the disciples of Jesus were formidable opponents.

What gave John and Peter time and victory over their adversaries is presented in a few words, by "*Then Peter, filled with the Holy Spirit*"! Yes, it was the Spirit of God who spoke through them and gave them, at the very moment they needed it, the right words to be victorious.

This characteristic of the "*gift of knowledge*", which is materialized by the fact that the Holy Spirit inspires a servant of God to speak at a given moment, is the greatest difference with the "*gift of prophecy*", which is based on dreams and visions.

Let us now return to the text of [*Luke 24 verses 44-49*], which we have seen above and which presents the basis of the new knowledge that Jesus gave to his disciples in one fell swoop.

The knowledge that Jesus brought to them was meant to open their minds to the realities that were already contained *in the law of Moses, in the writings of the prophets, and in the psalms.*

The objective was that they would be able to grasp everything about Jesus in this various biblical writings so that they would be able to preach to the nations the good news of salvation that is attached to the atoning death of Christ.

So, from what we have studied in this section and what I have just presented to you, we understand that the teaching, the fruit of the “*gift of knowledge*” that the Spirit of God gives, comes from the revelations that have already been given.

The gift of prophecy, on the other hand, is directed towards things that will come to pass and that the Spirit of God reveals through dreams and visions to the prophets of the Lord.

Therefore, books that deal with subjects related to things that have already happened, without presenting dreams and visions that the Lord has given and that are to come true are not of the prophetic type, but are spiritual knowledge.

Finally, I would say that as we have seen, these two gifts, that of knowledge and that of prophecy, although they are similar, because they bring revelations that the Spirit of God gives, or has already given, have criteria that differentiate them radically.

Thus, any book that a Christian author writes and that presents the word of God intended to instruct those who do not yet know the Lord or very little, is not a prophetic book, but is a fruit of the gift of knowledge.

Moreover, any book written by a Christian author, even if he is a prophet of the Lord and whose content is of the type of the Epistles, is not a prophetic book, but also bears the seal of the gift of knowledge. Only the books that a prophet writes and where dreams and visions are the theme, is a prophetic book.

Here it is not a matter of teaching that a servant of God distills, but of guidance that the Lord gives directly in dreams and visions to a prophet, through the Holy Spirit in order to guide him.

The drastic difference between the gift of knowledge and the gift of prophecy is, as we have already seen, the way the Holy Spirit brings these divine messages.

While the gift of prophecy is based exclusively on dreams and visions, the gift of knowledge has no such basis, but it is the Holy Spirit who directly brings a teaching to the mind of a servant of God.

4 Reality of the obsolescence of the prophecies which begins once their revelations have been realised

In this chapter, I invite you to discover another facet of prophecy, which I believe may not always be well understood, and that is the reality of the duration of prophecies and what happens to such texts once their revelations have been fulfilled.

By understanding what happens to a prophetic revelation, we can understand the reality of prophetic books that present revelations from the Lord that have already been fulfilled.

To get to the heart of the matter, I would say that the prophetic revelations, therefore the prophecies, that the Spirit of God gives to a prophet have a duration of validity and then they become obsolete.

This reality is well represented in the following texts: *“Therefore the Lord Himself will give you a sign: Listen carefully, the virgin will conceive and give birth to a son, and she will call his name Immanuel (God with us)”*. [Isaiah 7 verse 14, *Amplified Bible (AMP)*].

This text prophesied the virgin birth of Jesus Christ. This other text, meanwhile, presents the fulfillment of this prophecy: *“Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by [the power of] the Holy Spirit. And Joseph her [promised] husband, being a just and righteous man and not wanting to expose her publicly to shame, planned to send her away and divorce her quietly.*

But after he had considered this, an angel of the Lord appeared to him in a dream, saying, “Joseph, descendant of David, do not be afraid to take Mary as your wife, for the Child who has been conceived in her is of the Holy Spirit.

She will give birth to a Son, and you shall name Him Jesus (The Lord is salvation), for He will save His people from their sins.”

All this happened in order to fulfill what the Lord had spoken through the prophet [Isaiah]: “Behold, the virgin shall be with child and give birth to a Son, and they shall call His name Immanuel”—which, when translated, means, “God with us.”” [Matthew 1 verses 18-23, Amplified Bible (AMP)].

Il faut noter que plusieurs siècles séparent cette prophétie du moment de sa réalisation, car la naissance virginale a eu lieu bien, bien après la mort du prophète Isaiah qui l'avait annoncée.

Once He was born, the prophecy that announced his birth being fulfilled thereby became obsolete as something to be fulfilled.

Once this prophecy has been fulfilled, what value does it still have as a revelation whose fulfillment is to be awaited?

It is true that we have just seen a prophecy that took a long time to be fulfilled, let us now discover one that was fulfilled very soon after the prophet of the Lord presented it.

To do this, I invite you to read this other text which is another concrete example of this reality that we have just seen: “David said to Nathan, “I have sinned against the Lord.” Nathan said to David, “The Lord himself has put away your sin. You will not die.

1Nevertheless, because by this deed you have treated the Lord with utter contempt, the child that is born to you shall surely die.” Then Nathan went to his house. The Lord struck the child that Uriah’s wife had borne for David, and the child became sick.

David sought the Lord’s mercy for the child. David fasted and spent the night lying on the ground. The elders of his household stood beside him to pick him up off the ground, but he was not willing, and he would not eat food with them.

On the seventh day the child died. The servants of David were afraid to tell him that the child was dead, because they said, “Look! When the child was living, we spoke to David, but he did not listen to what we said. How will we speak to him now when the child is dead? He might do something harmful.”

When David saw that his servants were whispering together, he understood that the child was dead. So David said to his servants, "Is the child dead?" They said, "Yes, he is dead."

Then David got up from the ground, washed, put on lotion, and changed his clothes. He went to the House of the Lord and worshipped. He then went back to his house and asked for food. So they prepared a meal for him, and he ate.

His servants said to him, "What are you doing? While the child was alive, you fasted and wept. But when the child died, you got up and ate food." He said, "While the child was alive, I fasted and wept because I said, 'Who knows? Will the Lord be gracious to me and let my child live?'"

Now he has died. Why should I fast? Am I able to return him to life again? I will go to him, but he will not return to me." [2 Samuel 12 verses 13-23, *Evangelical Heritage Version Bible (EHV)*].

Here we have a very touching and hallucinatory scene, that of a father, David, who is at the bedside of his dying child and who for seven days refuses to eat, the purpose being that the Lord may spare the fruit of his womb.

What did the little angel have? the covid 19! No! he bore the weight of the sins of his parents, who were adulterers and murderers (the verses earlier in this chapter, which I have not attached, present this).

What caused David this emotion was a most "gloomy" prophecy that the Lord addressed to him through the prophet Nathan and which announced the following terrible reality:

"The child that is born to you shall surely die."

From then on, it was a tearing for this father who refused to eat, preferring to fast, and prayed while lying face down as a sign of submission to the Lord.

The days passed and David's servants became more and more worried about him, and then the worst happened!

The prophet Nathan's prophecy was fulfilled as God had foretold, the child died.

From then on, a very strange atmosphere took hold of the castle, with people whispering behind David's back and remaining silent when they came into his presence.

The reason for these whispers, these secretiveness came from the death of the child, but above all from the fear of announcing it to his father who was already so overwhelmed and diminished by the prophecy and the illness of his son. So David's relatives and servants feared to traumatise him by telling him the bad news.

But such is taken who believed to take, because those the same ones who whispered, themselves, have been traumatized!

Yes, because contrary to what they expected, the announcement of the death of the child made David get up, eat and resume his life as if nothing had happened.

I am going to paraphrase for you what David's conviction was and which is based on the reality that we are studying in this chapter:

As long as the prophet Nathan's prophecy of the child's death had not yet been fulfilled, there was still hope, but once it had been fulfilled there was no hope left, because one can no longer hope for what has already been fulfilled.

It is vital to understand the place of hope in the fulfilment of God's promises, for God calls us to hope during the time necessary for the fulfilment of prophecy [Habakkuk 2 verses 2-3].

Hope is vital in prophecy, for he who hopes watches and is not surprised on the day of the revelations of God. Nevertheless, hope has an end. Let us discover how the Scriptures present this reality:

‘For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it’. [Romans 8 verses 24-25, King James Bible].

As with all hope, what is hoped for, and notified in a prophecy, once fulfilled has no reason to exist.

This reality was seen in the attitude of David, who continued to hope until the prophecy that announced the death of his son was fulfilled, and then when he died, he resumed his life because there was nothing left to hope for, hope had gone.

The place of hope in the prophecies that the Lord gives through these prophets is therefore unavoidable, because this type of revelation is given for a time and then it becomes null and void.

In order to understand what I have just presented, I invite you to study this reality by taking this prophecy as a basis: *“Surely he was taking up our weaknesses, and he was carrying our sufferings. We thought it was because of God that he was stricken, smitten, and afflicted, but it was because of our rebellion that he was pierced.*

He was crushed for the guilt our sins deserved. The punishment that brought us peace was upon him, and by his wounds we are healed. *We all have gone astray like sheep.*

Each of us has turned to his own way, but the Lord has charged all our guilt to him. He was oppressed, and he was afflicted, yet he did not open his mouth.

Like a lamb he was led to the slaughter, and like a sheep that is silent in front of its shearers, he did not open his mouth. He was taken away without a fair trial and without justice, and of his generation, who even cared?

So, he was cut off from the land of the living. He was struck because of the rebellion of my people. [...] Because you made his life a guilt offering, *he will see offspring. [...]*

Through their knowledge of him, my just servant will justify the many, for he himself carried their guilt”. [Isaiah 53 verses 4-8, 10-11, Evangelical Heritage Version Bible (EHV)].

Before continuing, it is important in my opinion, for those who do not know it yet, to understand who this prophecy is about. This tells us: **“Philip ran over and heard what he was reading [...] The passage of Scripture he had been reading from was this:**

“He was led as a sheep to the slaughter, and as a lamb is silent before the shearers, so he opened not his mouth;

In his humiliation, justice was denied him; and who can express the wickedness of the people of his generation? For his life is taken from the earth.” [...] So Philip began with this same Scripture and then used many others to tell him about Jesus”. [Acts 8 verses 30, 32-33, 35, Living Bible (TLB)].

This prophecy therefore presents the work of salvation that Christ came to set up for us. Now that this point has been made, let us continue. We will now discover the intrinsic link between this prophetic text and the ceremonial law that God gave to Moses.

Here is what the Lord had in place to prepare His people for the coming of the sacrificial lamb that the prophet Isaiah presents in the first text: **“The Law of Moses is like a shadow of the good things to come. This shadow isn’t the good things themselves, because it cannot free people from sin by the sacrifices that are offered year after year. If there were worshipers who already have their sins washed away and their consciences made clear, there would not be any need to go on offering sacrifices.**

But the blood of bulls and goats cannot take away sins. It only reminds people of their sins from one year to the next.

When Christ came into the world, he said to God, “Sacrifices and offerings are not what you want, but you have given me my body.

No, you are not pleased with animal sacrifices and offerings for sin.” Then Christ said, “And so, my God, I have come to do what you want, as the Scriptures say.”

The Law teaches that offerings and sacrifices must be made because of sin. But why did Christ mention these things and say that God did not want them?

Well, it was to do away with offerings and sacrifices and to replace them. That is what he meant by saying to God, “I have come to do what you want.” So we are made holy because Christ obeyed God and offered himself once for all”.

The priests do their work each day, and they keep on offering sacrifices that can never take away sins. But Christ offered himself as a sacrifice that is good forever. Now he is sitting at God’s right side, and he will stay there until his enemies are put under his power.

By his one sacrifice he has forever set free from sin the people he brings to God”. [Hebrews 10 verses 1-14, Contemporary English Version Bible (CEV)].

It should be noted that although this text presents the atoning work of Jesus for humanity, the term sacrificial lamb does not appear.

In doing so, for a better efficiency of our study let us complete with this other text which presents this reality: *“For you know that you were not redeemed from your useless [spiritually unproductive] way of life inherited [by tradition] from your forefathers with perishable things like silver and gold, But [you were actually purchased] with precious blood, like that of a [sacrificial] lamb unblemished and spotless, the priceless blood of Christ.*

For He was foreordained (foreknown) before the foundation of the world, but has appeared [publicly] in these last times for your sake and through Him you believe [confidently] in God [the heavenly Father], who raised Him from the dead and gave Him glory, so that your faith and hope are [centered and rest] in God”. [1 Peter 1 verses 18-21, *Amplified Bible (AMP)*].

I wanted to put this second text here so that the link between the sacrifice of Jesus and the sacrificial lamb he symbolises and which is presented in the prophecy of Isaiah, can be made clear to the neophyte. Now that this point has been made, we return to the first text. Here we see that the laws that had been instituted to manage the sacrifices were abolished once Jesus, whom they prefigured, came to become the ultimate divine sacrifice.

We understand, therefore, that although the ceremonial law is not prophetic in character, it is the basis that fulfilled that of the prophet Isaiah. The two are therefore intrinsically linked.

What we have just seen establishes the reality of the obsolescence of prophetic revelations or this type of book. Let me explain:

We have discovered that once Jesus took his place as the ultimate divine sacrifice, the ceremonial law established to prefigure this fact became obsolete. The biblical text we read presents this reality as follows: “[...] It was to do away with offerings and sacrifices and to replace them.”

Thus, if the ceremonial law is now abolished and has been made obsolete by the divine sacrifice of Christ, and no longer the right of sity as a law that must govern the people of God, it is the same for the prophecy which carried it.

Strengthened by all this, we understand that the fact of wanting to continue to consider a text that the Lord has abrogated as being still active, makes us incur his displeasure. We no longer have to observe things that have been fulfilled and have become obsolete. Here is how the Holy Book presents this reality:

“So don’t let anyone criticize you for what you eat or drink, or for not celebrating Jewish holidays and feasts or new moon ceremonies or Sabbaths. For these were only temporary rules that ended when Christ came. They were only shadows of the real thing — of Christ himself. Don’t let anyone declare you lost when you refuse to worship angels, as they say you must.

They have seen a vision, they say, and know you should. These proud men (though they claim to be so humble) have a very clever imagination. But they are not connected to Christ, the Head to which all of us who are his body are joined;

For we are joined together by his strong sinews, and we grow only as we get our nourishment and strength from God”. [Colossians 2 verses 16-19, Living Bible (TLB)].

Here we find the bases of the ceremonial law, which had established rites intended to keep the days, and at feasts ate certain food prepared in a certain way, and which also called for the keeping of the Sabbaths [Deuteronomy 16 verses 1-4], [Jeremiah 35 verses 3-6], [Psalms 81 verses 2-6], [Leviticus 23 verses 23-32, 38].

Before continuing, I want to clarify that what has been abrogated is not the Sabbath which is part of the ten commandments, but the Sabbaths which were ceremonial feasts.

To understand the difference between the Sabbath and the Sabbaths, see my book titled *‘Inquisitiô (The three angels’ message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part’* in the chapter *“Difference between the Sabbath (fourth of the ten commandments) and the sabbaths (commandment of the ceremonial law)”*.

Now this point recorded, let us return to our study.

To do this I would tell you that in this text the prescriptions of the ceremonial law are presented as having been the shadow of things to come (*shadows of the real thing*) in Jesus.

Having been fulfilled in Christ, they no longer have a purpose, and those who uphold them profess pernicious doctrines.

Those who continue to practice such things are rebellious to the word of God, because he refuses to remain in the teachings that Jesus left us and where he presents the paragraphs of the ceremonial law as being accomplished, in him, therefore by extension become obsolete.

Armed with what we have just seen, we understand that the parts of the word of God which have been fulfilled and have fallen into disuse can no longer be authoritative within the people of God by still occupying the place which was theirs.

Another example of this reality is given to us in the following texts:

“And he received the mark of circumcision as the seal of the righteousness by faith [...]” [*Romans 4 verse 11, Evangelical Heritage Version Bible (EHV)*].

Complete with this: **“And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob the twelve patriarchs”**. [*Acts 7 verse 8, American Standard Version Bible(ASV)*].

Before the new covenant between the Lord and his people came about through the flesh and blood of Jesus his son [*Hebrews 10 verses 1-22*], the first covenant he gave him was circumcision.

Now let us find out what has happened to circumcision since the new covenant in Christ was instituted, by reading the following:

“It is for freedom that Christ has set us free. Stand firm, then, and do not allow anyone to put the yoke of slavery on you again.

Look, I, Paul, tell you that if you allow yourselves to be circumcised, Christ will be of no benefit to you. [...] For in Christ Jesus neither circumcision nor uncircumcision matters.

Rather, it is faith working through love that matters. *You were running well! Who cut in on you, so that you are no longer persuaded by the truth? This persuasion is not from the one who calls you. [...]*

Brothers, if I am still preaching circumcision, why am I still being persecuted? Then the offense of the cross has been abolished. If only those who are upsetting you would also cut themselves off!" [*Galatians 5 verses 1-2, 6-8, 11-12, Evangelical Heritage Version (EHV)*].

Thus, the biblical prescription of circumcision having been abolished in Christ, the fact of continuing to profess and practice such things makes us reprehensible before God.

We therefore understand that when in the New Testament, mention is made of circumcision in a post-sacrifice text of Jesus, it is with the aim of presenting what it was like in the past and not with a view to teaching that it is necessary to be circumcised again.

Now the teachings presenting this reality or that found in texts that have been abolished become texts intended to inform us about what these past realities were, they become testimonies, which are presented to instruct the people of God.

The texts which carried prophecies and which are carried out, pass from now on under the dominance of the gift of knowledge whereas it is the gift of prophecy which hitherto carried them. These revelations being accomplished could no longer be carried by the gift of prophecy which is intended to present things to come, being henceforth testimonies, in the same way as the ceremonial law, which is no longer active, it is therefore the gift of knowledge which carries them.

We have seen this reality in [*Luke 24 verses 44-49*], which presents the fulfillment of the prophecies, of the acts of the law of Moses, therefore the ceremonial law, as well as what the psalms wrote and which foreshadowed and presented the reality of the coming of Jesus and are works of salvation offered to humanity.

These various types of biblical writings, although their prophetic realities were already realized, Jesus used them to bring the knowledge of the plan of salvation, which is manifested in him, to the disciples. The objective being to enable them to proclaim to humanity the good news of salvation which henceforth is found, for all, in him (*Christ*).

Like the ceremonial law which no longer has a reason for being but which remains in the word of God as a basis of knowledge destined to strengthen the people of God, it is the same for the texts which carry a prophecy that has already come true.

The experiences, the life, the knowledge of men who lived in biblical times, are left to us, to us who live at the end of time, in order to serve as an example (*of testimony*) so that we can walk straight in the ways of the Lord. The following tells us:

“For I do not want you to be unaware, brothers, that our fathers were all under the cloud and all passed through the sea [...]

Nevertheless, God was not pleased with most of them. He had them die in the wilderness. Now these things took place as examples to warn us not to desire evil things the way they did.

Do not become idolaters like some of them — as it is written, “The people sat down to eat and drink, and got up to celebrate wildly.” And let us not commit sexual immorality, as some of them did, and in one day twenty-three thousand fell. Let us not put Christ to the test, as some of them did, and so were being destroyed by the serpents.

And do not grumble, as some of them grumbled, and were destroyed by the destroyer. All these things that were happening to them had meaning as examples, and they were written down to warn us, to whom the end of the ages has come”. [1 Corinthians 10 verses 1, 5-11, Amplified Bible (AMP)].

Here the life experiences of the people of God who lived in biblical times are left for us as a testimony. This knowledge is meant to strengthen us and enable us not to wander as they may have done.

With all that we have just studied, we understand that any book that presents prophecies, therefore dreams and visions that have already been realized, is no longer part of the prophetic books but becomes knowledge intended to strengthen the people of God.

Continue them considered to be still prophetic would be forgotten the etymological reality of word prophecy.

*The term **prophecy** is taken from the ancient Greek word “προφητεία, (prophēteía)” and was taken up in Latin by the word **prophetia**. This word, in its two ethimological roots, qualifies a message intended to predict things to happen and which are presented under the inspiration of a deity.*

In the Bible it is, as we have seen, the Spirit of God who gives, in the name of the Lord, the prophecies, the bases of which are dreams and visions.

A prophecy or a prophetic text has reason to exist until the events it presents, on the part of the Lord, have not been realized. Once the revelation of the prophecy materializes in reality, the latter becomes null and void.

Thus, a book that can bear the stamp of prophecy must present revelations yet to be fulfilled. Any book that highlights prophecies already fulfilled, becomes a book in the domain of knowledge, because it no longer meets the criteria of prophecy.

To continue I would tell you that the Lord has established a balance so that we can consider the revelations that he gives us.

Here's what we can learn about it: **“The secret things belong to the Lord our God, but the things which are revealed and disclosed belong to us and to our children forever, so that we may do all of the words of this law”.** [*Deuteronomy 29 verse 29, Amplified Bible (AMP)*].

Let's complete with the following: **“He said to them, “Therefore every scribe who has become a disciple of the kingdom of heaven is like the head of a household, who brings out of his [f]treasure things that are new and fresh and things that are old and familiar.”** [*Matthew 13 verse 52, Amplified Bible (AMP)*].

We discover that the hidden things, therefore that which the Lord has not yet revealed, which will therefore be presented in a prophecy, are out of our reach, because they belong to the Lord.

Conversely, the things revealed belong to us, his people and to our descendants. So that we can work effectively, for him, the Lord wants us to be able to combine the new things, therefore those which were hitherto hidden, with the old.

To do this, as we have already seen, the Lord gives his people two complementary but distinct gifts.

That of prophecy to receive the new revelations he gives us and the gift of knowledge in order to master the old ones.

5 Reality of the reformation of the doctrine of the “*Spirit of Prophecy*” to be implemented within the Seventh-day Adventist Church

To begin this part, I would tell you that in order to be effective in this theme, because it is delicate vis-à-vis Seventh-day Adventists, I first had to develop all of the above.

Without this, what I am now going to present might, in my opinion, not have been audible to the members of that religion, for it carries a rut that prevents them from seeing the truth.

The doctrine of the Seventh-day Adventist Church that is incriminated in this chapter is one in which this religion presents all the writings of its late prophetess as being all prophetic in nature and are presented as being the “*Spirit of Prophecy*”.

With this misuse of prophecy, this religion recognizes itself as being the “*remnant church*”, the only one that is faithful to the Lord in these end times. This point, which is the standard of the reality of prophecy within the Seventh-day Adventist Church, is significant because it presents the greatest fundamental basis of faith professed by members of this religion.

This doctrine is, in my opinion, one of the most pernicious that has been established since the work of the Catholic Church in Christendom in matters of prophecy.

In this part we will reform this doctrine. But before we get to the actual reform, it's important to consider one reality:

I am not attacking in these lines or in this chapter Mrs. White or her literary work, or her quality as a prophetess of the Lord, for she served him zealously during his lifetime.

My conviction is that she was a prophetess and faithful servant of the Lord and these books were inspired by the Spirit of God.

My battle is against certain doctrines that the high Seventh-day Adventist authorities have instituted and by which they have falsified what Mrs. White prophesied.

To begin with I would say that knowing that *Ellen G. White* was a prophetess of God, it is true that the temptation to place all these books as being prophetic is a mistake that could be made.

Nevertheless, we have already seen that the fact that a prophet or a prophetess is writing a book, that although inspired by the Spirit of God, is not automatically a prophetic book, because it can, among other things, be of the type of Epistles and be a fruit of the gift of knowledge. We will now discover what is really the case with the writings of the late prophetess of the Lord, *Mrs. Ellen G. White*.

To begin with, let us discover this text that presents the Seventh-day Adventist faith in this matter: **“Fundamental Beliefs of Seventh-day Adventists n° 18. The Gift of Prophecy: *The Scriptures testify that one of the gifts of the Holy Spirit is prophecy.***

This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of Ellen G. White.

Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church.

They also make clear that the Bible is the standard by which all teaching and experience must be tested. [...] [*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

Complete with this: “[...] **“I do not know everything, but I shall seek wisdom from counselors and from the Bible and from the Spirit of Prophecy,”** he said, referring to the writings of church co-founder **Ellen White**. [...]

[*Wilson elected president of Seventh-day Adventist world church. ANN and Adventist.news*of, June 24, 2010. From the site: <https://adventist.news>].

In the first text, we see that for this religion the writings of *Mrs. White* “*speak with prophetic authority*” and are presented as the gift of prophecy.

We also discover in the second text, that without any ambiguity that the Seventh-day Adventist dogma has established that the writings of Ellen White are “*the Spirit of prophecy*”. But when is it really?

Can all the writings of a prophet or prophetess be part of the Spirit of Prophecy? We will see! To shed light on this subject I would start by saying that as far as *Ellen G. White* is concerned, on whom the Adventist dogma is built, the best way to know if these writings are the “*Spirit of Prophecy*” is to read what she herself declares on the matter. To do this I invite you to read the following:

“[...] To Israel, God explained, “If there be a prophet among you, I the Lord will make myself known unto him in a vision and will speak unto him in a dream.” [Numbers 12: 6]. CCh 9.3.

“[...] The church at this time will be in conflict, for John saw Satan as he “went to make war with the remnant.”

The apostle John identifies the members of the last-day church, “the remnant church,” as those “which keep the commandments of God,” [Revelation 12: 17], thus making them a commandment-keeping church. This remnant church would also have “the testimony of Jesus,” which is “the spirit of prophecy.” [Revelation 19: 10].

Paul states that the church that is expectantly waiting for the coming of Christ would come behind in no gift. [1 Corinthians 1: 7, 8].

It would be blessed with the gift of the testimony of Christ. CCh 10.1 [...] When this church of prophecy — the Seventh-day Adventist church — came into being in the mid-1800s, a voice was heard among us, saying, “God has shown me in holy vision.” [Counsels for the Church; By Ellen G. White. part: “Introduction: The Prophetic Gift and Ellen G. White”].

First of all, did you notice the title of this text? It is presented as: “*The Prophetic Gift and Ellen G. White*”.

So the realities presented in this text are related to the reality of *Mrs. White's* gift of prophecy.

Mrs. White states first of all that when there is a prophet among the people of God it is in vision and in dream that the Lord will speak to him.

What she says does not come from what she has established according to her will, but from the Bible, for she quotes [*Numbers 12 verse 6*].

This fact is consistent with what I have already said on the subject. So here it lays the foundation for prophecy.

Moreover, further on this text reinforces this reality, because it specifies that when this Church of the prophecy, that is the Seventh-day Adventist Church, was born its foundations were based on a revelation that had been made in vision and that said:

“God has shown me in holy vision.”

In addition, Mrs. White identifies the **“testimony of Jesus”** as **“The Spirit of Prophecy”** which she also presents as **“the gift of the testimony of Christ.”**

Thus, she presents *“The Spirit of Prophecy”* as nothing more than another name given to the ministry of the prophets which has as its basis the *“gift of prophecy”*.

Connecting all this with the light of the text of [*Numbers 12 verse 6*] that *Mrs. White* uses in this text which presents the basis of prophecy as being the dreams and visions that the Lord gives to these prophets, we understand that at no time can her writings or those of a prophet be *“The Spirit of Prophecy”*.

This reality is even clearer when we read the text, which follows: « *Elder White told the people about the visions given to Mrs. White.*

He explained that visions had been given to her since she was a young woman of seventeen. He told them that although her eyes were open, and it seemed as if she were watching something in the distance, she was absolutely unconscious of her surroundings and knew nothing of what was going on about her.

He referred to **Numbers 24:4** and **Numbers 24:16**, where we read of one **“which heard the words of God, and know the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open.”** [...] But as the church grew and time went on, the Lord in many succeeding visions opened up the Great Controversy story in greater detail, and *Mrs. White rewrote it, between 1870 and 1884.*

[...] *Not often did Mrs. White refer in detail to her condition while in vision, but on one occasion she said, “These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the spirit of prophecy.”* CCh 13.4

As Mrs. White's work developed, it could be tested by its results. “By their fruits ye shall know them.” But it takes time for fruit to develop, and the Lord at the outset gave evidences in connection with the giving of the visions, which helped the people to believe. CCh 13.5

[...] *At other times while Mrs. White was praying, speaking, or writing, visions were given to her. Those about her would not be aware of the vision, unless there was a brief pause if she was speaking or praying publicly. At one time she wrote: CCh 14.5*

“While engaged in earnest prayer, I was lost to everything around me; the room was filled with light, and I was hearing a message to an assembly that seemed to be the General Conference.” CCh 14.6 [...]

Ainsi, on peut voir que de diverses manières, le messager du Seigneur a reçu des informations et des instructions à travers les visions de jour ou de nuit. CC 16.6.

C'est à partir d'un esprit éclairé que le prophète a parlé ou écrit, transmettant le message d'instruction et d'information au peuple. [...] » [*Counsels for the Church ; by Ellen G. White – parts:*

“The Vision of the Great Controversy Between Christ and Satan”, “How the Light Came to the Prophet”. Extract taken from the website: <https://m.egnwritings.org/fr/book>].

This text presents us with the reality of the gift of prophecy that Mrs. Ellen G. White had as a prophetess of the Lord.

Her gift of prophecy was mainly based on the visions that the Spirit of God gave her, nevertheless she also had dreams. To find out more see the section entitled “Reality of the practical implementation of the reform of Seventh-day Adventist doctrines removing the religious or sacred status of dreams and visions”.

We are told that Mrs. White's gift of prophecy began when she was only 17 years old.

During these visions she was usually in a state of unconsciousness, which made her disconnected from reality and not aware of anything around her or what was happening to her.

These visions could seize her anywhere, and those around her could not perceive when she had them, but in the cases where she spoke or prayed in public this reality was manifest, because unexpected pauses were made in what she presented and it was noticed that she was no longer conscious of what surrounded her.

We are presented with an episode where she was praying and where she saw the room where she was in fill with light and she heard a message intended for the high authority of the Seventh-day Adventist.

To present this state of unconsciousness, in which her wife *Ellen White* was, her husband James, presented her as the one who hears the words of God, the one who sees the vision of the Almighty while her eyes are open.

We also discover that it is by means of various visions that *Mrs. White* received the bases of the great conflict, here we understand that it is the titanic fight which opposes Satan and these demons, to the people of God and the holy angels and to the Lord that it is about.

We also learn that she received revelations from the Lord in visions that provided information and instructions that were given to her by day and by night. It is also specified that it is through the gift of visions – and therefore by extension dreams, as the two are linked [*Numbers 12 verse 6*] – that the Lord gives proofs, which help people to believe.

This implies that without dreams and visions, faith is shaky.

This implies that in these last times that we live, visions and by extension dreams must have a prominent place among the people of God. *Ellen G. White* also calls us to trust in the spirit of prophecy, which is presented here as having visions and dreams as its basis.

We also discovered that the instructions that *Mrs. White* received from the Lord, which was mostly in visions, once received she transmitted these messages of divine instruction to the people of God.

In doing so, we understand that such instructions cannot come from a prophetess or a prophet who is dead.

Yet this is what the Seventh-day Adventist dogma professes in this generation.

For more information see my book entitled *“Inquisitiô (The message of the three angels) volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God’s law and prophecy”* in the chapter *“Acts of necromancy committed by the corrupting temptress”*.

All that we have just seen shows us the nonsense of the doctrine that the Seventh-day Adventist Church has established in this generation, which presents *“the Spirit of Prophecy”* as being the writings of *Mrs. White*. Especially since this religion claims to have as a basis of faith the teachings that their late prophetess left them.

While on the contrary, the latter, as we have seen, presents the *“Spirit of Prophecy”* as being the *“gift of prophecy”*, which has as its basis the visions and dreams that the prophets receive from the Lord.

To continue, I would say that the realities that were those of *Ellen G. White’s* gift of prophecy and that were manifested by the visions and dreams that she received from the Spirit of God that we have seen above is in accordance with what the word of God has established.

The study which follows and which is drawn from my book entitled *“Inquisitiô (The three angels’ message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part”* in the chapter *“The reality of the false prophet who is at the service of the apocalyptic beast, servant of the demon”* demonstrates the truth of this thesis. Let us begin.

[...] The first point we are going to study is one of those that our basic text presents to us and that we are going to review.

This tells us: *“And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God:*

“For the testimony of Jesus is the spirit of prophecy”.
[Revelation 19 verse 10, American Standard Version Bible (ASV)].

In this text of the apocalypse, we see that just as Jesus did during his earthly life, here again his testimony is linked to the glory which must be brought to God, and to him alone.

Further, we have found that it is the servants of God – here presented as the brothers of the apostle Paul – who have (*in other words, observe*) the testimony of Jesus.

In order to understand who the angel is talking about, I invite you to read this text: *“And he saith unto me, See thou do it not: **I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God**”*. [Revelation 22 verse 9, American Standard Version Bible (ASV)].

It is therefore of prophets that are mentioned in the text above, they are the ones in charge of the testimony of Jesus.

Thus, by making the synthesis of what all that we have just discovered we understand that the *“testimony of Jesus”*, which is also to call *“the Spirit of prophecy”* materializes by the fact that Christ gives to the prophet of the revelations.

Furthermore, the term *“Spirit of Prophecy”* presents the work of the Holy Spirit taking new revelations from the Lord to reveal them to God's people, more precisely to His prophets.

Here is what we can read about it: **“For no prophecy recorded in Scripture was ever thought up by the prophet himself. It was the Holy Spirit within these godly men who gave them true messages from God”**. [2 Peter 1 verses 20-21, Living Bible (TLB)].

We discover here that it is the Holy Spirit who inspires men with prophetic messages. As these men are those appointed by the Holy Spirit to bring prophecies, they are therefore prophets (*or prophetesses*).

Apart from that, for a better understanding of the bases of the prophecy, which is managed by the Spirit of God, it is advisable to also read this most important text: **“I [still] have many more things to say to you, but they are too much for you [you cannot bear them] now. But when the Spirit of truth [the Helper; see 16: 7] comes, he will lead [guide] you into all truth.**

He will not speak his own words [from his own authority; From himself], but he will speak only what he hears [from the Father], and he will tell [announce/declare to] you what is to come.

The Spirit of truth will bring glory to [glorify; honor] me, because he will take what I have to say [is mine] and tell [announce; declare] it to you. All that the Father has is mine.

That is why I said that the Spirit will take what I have to say [what is mine] and tell [announce; declare] it to you". [John 16 verses 12-15, Expanded Bible (EXB)].

Here the foundations of the testimony of Jesus were laid. Before developing what is in this text, we must not lose sight of the fact that during his pilgrimage on this earth, bringing the Word of his Father to men, more precisely to his elect, was the very essence of his testimony.

Although the term testimony is not clearly presented in these verses, we understand that we are in the same context and it is the Holy Spirit who takes over the mission which was that of Jesus, when he was on earth, consisting to present the word of the Lord to the people of God. Nevertheless, although these words are from God the Father and the Spirit of God is their repository, they are nevertheless presented as being from Jesus, so it is his testimony that is involved.

In order to fully understand the scope of this testimony which comes to us from Jesus and especially how it manifests and is formed, we have precious clues in this text.

We are told that since the people of God – to whom Jesus is speaking at this point in time – were not able to master (*bear them*) his words, it was entrusted to the Holy Spirit to reveal them later.

His mission in this matter was therefore to take the new revelations of Jesus – present here as what is his – in order to bring them to us.

These Revelations Jesus himself holds them from his Father, but he is their guarantor. In speaking of the testimony of Jesus, therefore, we are referring to the new revelations that God makes, in Jesus and through the Holy Spirit, to his people.

Now that we have mastered what the “*testimony of Jesus*” is also called “*the Spirit of prophecy*”, we are going to discover how it materializes concretely. To do this let's read this: “*And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream*”. [Numbers 12 verse 6, King James Bible].

The basis of the gift of prophecy are dreams and visions, they are the means by which the Lord has established that he speaks to his prophets [...] This is the end of this little study from my other book.

To continue, I would say that it is important to notice that in [Revelation 19 verse 10], there is no mention of the “*Spirit of prophecy*” as being the inspiration that the Spirit of God gives to a single prophet or prophetess.

On the contrary, we have seen that the “*Spirit of prophecy*” was the truth revealed by Jesus, and which inspires the prophets.

It should be noted that it is when the revelation that the prophet presents as coming from the Lord is realized that the title of prophet is granted to him [Deuteronomy 18 verses 21-22].

It is true that *Mrs. Ellen G. White* was a prophetess of the Lord during her lifetime and as such the Lord inspired her to write prophetically. Nevertheless, the “*Spirit of Prophecy*” can in no way be only those writings of a prophetic nature.

The “*Spirit of prophecy*” being the capacity that the Holy Spirit gives to the prophets to receive new revelations from God, it gathers all the writings, past, present and future that present revelations to be realized and that the prophets have received or will receive.

Moreover, as we have seen, it is not because a prophet or a prophetess has written a book that it is necessarily of the prophetic type, because he (*she*) can have, in addition to the gift of prophecy, that of knowledge and write books that are of type of Epistles.

From all that we have studied so far we understand that only the books that present revelations in dream(s) or vision(s) that a prophet or prophetess has written can be considered as prophetic books.

Generally, the epistle is the type of writing par excellence of spiritual writers, including *Ellen G. White*. When I look at the various books she wrote that have been translated into French, I place the majority of them in the epistle category.

Thus, *Ellen G. White's books*, which are not intended to present dreams and/or visions that she had, are certainly inspired by the Spirit of God, but are not books of the “*Spirit of prophecy*”, but are the fruits of the gift of knowledge.

In view of all that we have just seen, a reformation must therefore be made within Seventh-day Adventist dogma with regard to the term “*Spirit of prophecy*”.

This term will no longer be able to encompass all of *Mrs. White's literary work*, but will take into account only those books that contain dreams and visions, which have not yet been realized.

Thus, all the writings of *Mrs. Ellen G. White*, which present things received in dream(s) and/or vision(s) and which have already come true, are no longer part of prophecy (*in the sense of things to come true or to come true*), but have become teachings, managed by the gift of knowledge.

Furthermore, as most of *Mrs. White's published books* do not fit into the framework of the Spirit of Prophecy, this term can no longer be used to present her entire work.

Any Seventh-day Adventist teaching or management base that so far declares *Mrs. White's writings* to be “*the Spirit of Prophecy*” must be repealed.

Instead, those books that are eligible must be recognized, individually, as part of the “*Spirit of Prophecy*” and not as the “*Spirit of Prophecy*”.

This appellation, as we have seen, is reserved for all the books of the prophets that carry revelations that have not yet been realized.

To continue I would say that if the writings of *Ellen G. White* were alone the basis of the “*Spirit of Prophecy*”, which we have seen to be the basis of the gift of prophecy, it would be a sign that the Lord contradicts himself, because he has revealed to us that in the last times all his people will have the ability to prophesy [*Acts 2 verses 16-18*].

But we know that the word of the Lord is not in question because it is tested and unshakeable.

The problem then comes from that Seventh-day Adventist doctrine that presents the writings of their late prophetess, *Ellen G. White*, as “*The Spirit of Prophecy*”.

This doctrine is the backbone of this religion, which uses it to claim that it is “*the remnant church*”.

In my book entitled *“Inquisitiô (The message of the three angels) volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God’s law and prophecy”* in the chapter *“Fallacious doctrines of the major falsifiers”*, I have already demonstrated that this religion is not eligible to be the *“Church of the rest”*.

In this same chapter that I have just quoted, I have also shown you that the Seventh-day Adventist doctrine presenting her as having the *“Spirit of Prophecy”* is anti-biblical.

As we have just seen, this doctrine does not come from the writings of *Ellen G. White* nor from the Bible, and is therefore a doctrine of demons, according to the bases established in [1 *Timothy 4 verses 1-5*].

To continue, I would say that although not all of *Ellen G. White's writings* fit into the prophetic framework, she did meet the criteria of a prophetess in her lifetime. Her works, and those of her family, were self-sacrificing, sacrificial, and designed to advance the work of God.

It is this same zeal that we find when we read the stories of the prophets of biblical times. God calls them and they leave everything that had previously formed their worlds to go and serve him.

So the prophet who is faithful to God was and will be called to work wherever God calls him. *Ellen G. White* was a woman inspired by the Spirit of God and who walked in accordance with all the visions and dreams she received.

In contrast to *Mrs. White's works*, in this century, while claiming to walk as she did, the Seventh-day Adventist Church is flouting everything she believed and professed. I present this reality in my other book and in the chapter presented above.

Mrs. White's writings must no longer be used in an iniquitous way by the Seventh-day Adventist religion, which, being in need of a prophet, seeks to justify its nakedness by establishing iniquitous doctrines via the writings of the Lord's servant.

Now that these points have been made, let us look at another problem of anti-biblical doctrine that the Seventh-day Adventist dogma advocates and that is also attached to the *“Spirit of Prophecy”*.

To do this let us first read this text:

“Authority and Function of the Church Manual: [...] *The standards and practices of the Church are based upon the principles of the Holy Scriptures.*

These principles, underscored by the Spirit of Prophecy, are set forth in this Church Manual.

They are to be followed in all matters pertaining to the administration and operation of local churches”. [*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

Here the term “*Spirit of Prophecy*” is presented by the Seventh-day Adventist Church as serving to bring to light “*the principles of the Holy Scriptures*”.

What is presented here is biblical nonsense, for the “*Spirit of prophecy*”, as we have already seen, has for its only purpose to present new revelation that the Lord gives to these prophets, and has as its foundation the gift of prophecy which has as its basis the dreams and visions that the Spirit of God gives to his servants.

As we have seen, the spiritual gift that emphasizes the word of God is the gift of knowledge. Therefore, this sentence has no reason to exist, because it presents a pernicious doctrine, it is necessary that this text as well as all those of this type that have been instituted in the Church Manual or in the Seventh-day Adventist dogma be removed.

In place of the term “*Spirit of Prophecy*” it is necessary that when it comes to teachings or rules that are not directly related to dreams or visions yet to be fulfilled, to specify that they are management tips left to us by *Mrs. White*.

We can also specify, if necessary, that the Spirit of God inspired these management principles or teachings to her, through the gift of knowledge that she had. To finish, I would say that in addition to the gift of prophecy, the Lord had also given *Ellen G. White* the *gift of knowledge*, as well as *the gift of teaching*.

But these two gifts-which are the foundation of most of her books-have been presented by the Seventh-day Adventist Church as *the fruit of the gift of prophecy*. Which is, as we have just seen, a big mistake!

5.1 Reality of the reformation of the doctrine of the “remnant church” to be implemented within the Seventh-day Adventist Church

To begin this part, I would say to you that there is no one more blind than the one who is certain that his philosophy and the works he produces are unique and that no one else, according to him, can do what he does. Those who have such a philosophy usually have narrow vision. This reality we find in the following text:

“John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not:

For there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us”. [Mark 9 verses 38-40, American Standard Version Bible (ASV)].

Here, the lesson I take away is that the disciples thought they alone had the knowledge of the things of God, because Jesus walked beside them, they believed that only what they professed was the truth.

Worse they believed come that they had a monopoly, and by doing so, that no one other than them, could carry the label of servant of God.

Their reactions show us these realities, because the fact of having wanted to prevent this person from speaking about Jesus, because he did not walk (*follow them*) with them, therefore did not totally profess the same convictions as them, proves it.

How surprised the disciples must have been when Jesus justified this man by asking them not to prevent him from preaching in his name, and this despite the fact that he did not associate with them.

Often in life because of a special blessing given to us by the Lord, we come to be sectarian. This reality we find in the writings of the Seventh-day Adventist Church which recognizes that their religion is “*the remnant church*”.

Which is a blatant lie, but over time this religion has come to believe in this doctrine, we will see.

Often we have a set up philosophy that guides our lives and that we practice on a daily basis but which restricts reality, yet over time we end up thinking that this is the only way to go.

Example: *I am a West Indian, a descendant of slaves.*

For centuries my people have been uprooted from Africa, in order to be scattered over the entire surface of the globe.

Those who practiced this abject crime, had the philosophy that a black had only a pecuniary value and could not therefore claim to live in freedom.

These slave traders, as well as all those who had slaves, were often “good” Christians, but since the Catholic Church had recognized slavery as normal, everyone bought and used slaves as one would buy and use beasts of burden.

In this generation where, by the grace of God, such abominations have generally ceased, there are still lessons for us to learn from these most unfortunate episodes in history.

The first is that we must be very careful in the convictions that are ours when they discriminate against other human beings, or position us as being superior to them.

Such is the case with the doctrine of the Seventh-day Adventist Church which declares it to be the “*remnant church*”.

To present this reality to you, I invite you to read the following study, which is an extract from my book entitled “*Inquisitiô (The message of the three angels) volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God’s law and prophecy*” in the chapter “*Fallacious doctrines of the major falsifiers*”.

This study first presents the basics that qualify the “*remnant church*”, then demonstrates the sectarian and anti-biblical character of the doctrine that Seventh-day Adventist dogma has instituted in the matter.

To begin our study, I invite you to read this text:

“And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus” [Revelation 12 verse 17, American Standard Version Bible (ASV)].

We find in this text the bases qualifying the faithful people of the Lord who will live in the last times.

Here the members of the people of God are referred to by the name of *“remnant of the seed of the woman”*, which is generally referred to as *“remnant church”*. We find in this text the criteria for recognizing the *“Church of the Remnant”*:

The first point is that those who are part of it keep the commandments of God (*therefore his Holy Law*). The second criterion is that they have the testimony of Jesus.

A testimony is the fruit of what we profess. We have already seen that the testimony that Jesus bore consisted, when he was on earth, in making known the word of his Father.

The purpose of this testimony was to make known to men the name of the Lord God so that he might be glorified. So as we are told that the *“remnant church”* keeps the testimony of Jesus, it therefore symbolizes that these members are keeping these teachings.

For the remainder of our study, it is important to clarify what this notion of the teachings of Christ kept by these elect in the last times covers.

In the chapter *“Reality of the reformation of the doctrine of the “Spirit of Prophecy” to be implemented within the Seventh-day Adventist Church”*, we have already studied that the testimony of Jesus, which is also called the Spirit of prophecy, consists of the Holy Spirit taking in the name of Jesus Christ, the new prophetic revelations of God the Father to bring them to men.

These prophetic messages are entrusted to the prophet who receive them from the Spirit of God in dream(s) and in vision(s).

Moreover, the Lord does nothing without having revealed his plans to these servants the prophets and prophetesses and what qualifies them as such is that they have received at least either a dream or a vision which has come true according to what he had prophesied.

Those who would like to rediscover these realities, I invite you to read the chapter that I have just presented. We have done, in my opinion, a titanic job regarding the reality of “*the Spirit of Prophecy*” and have flown over the one presenting “*the remnant church*”. To strengthen our study we will now go deeper into this topic.

Therefore the “*remnant church*” has within it the gift of prophecy, commonly called “*the Spirit of Prophecy*” and it also keeps all of the Lord’s commandments.

God has established prophecy and his holy Law to guide and turn his people away from evil ways: [*Proverbs 29 verse 18*].

Therefore these two poles are important, especially the dreams and visions associated with prophecy! In [*2 Peter 1 verse 19*], the Lord declares that we are to pay attention to it as a sure light to guide us.

In doing so, keeping the prophecy is therefore a pledge of sustainability for God’s people.

In addition, in [*2 Chronicles 20 verse 20*], God’s Word tells us that those who want to be successful in their undertakings will have to confide in their prophet and therefore in the revelations that the Lord gives to the prophet. I cannot emphasise this enough:

These revelations are received, among other things, in dreams and visions.

Therefore the remnant church has the knowledge within it enabling it to manage God’s commandments and the dreams and visions, which are the basis of prophecy. Here again is how “*the faithful remnant of God*” is presented in prophetic language:

“God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; And I am left alone, and they seek my life. But what saith the answer of God unto him?”

I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. [...] For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits;

That blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved:

As it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: But as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance". [*Romans 11 verses 2-5, 25-29, BRG Bible (BRG)*].

As you can see, the faithful remnant of God (*His "remnant church"*) is made up of Jews, but also of Christians from paganism. Here is how this selection criterion is presented:

"[...] For You were slain (sacrificed), and with Your blood You purchased people for God from every tribe and language and people and nation. "You have made them to be a kingdom [of royal subjects] and priests to our God; and they will reign on the earth." [*Revelation 5 verses 9-10, Amplified Bible (AMP)*].

The slain Lamb represents Jesus Christ, who by His divine sacrifice redeemed mankind [*1 Peter 1 verses 13-21*], [*Philippians 2 verses 5-11*], [*Hebrews 10 verses 1-24*].

The "*remnant church*" therefore consists of all of those whom Christ redeemed by His blood and set apart.

In Jesus they become a people [*Ephesians 2 verses 11-22*].

It is imperative that you understand that the remnant of God is not a religion, for those presented in these texts as having been redeemed by Christ originate from every *people, nation, tribe, etc.*, and Jesus made them the ones who will reign with Him.

In accordance with what we have just seen, we find his chosen people by his side on Mount Zion and therefore at his second coming.

The following provides information:

"And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.

These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the first-fruits unto God and unto the Lamb. And in their mouth was found no lie:

They are without blemish". [Revelation 14 verses 1-5, American Standard Version Bible (ASV)].

In this text those redeemed by Christ have several distinctive features : *They are with him wherever he goes.*

They are pure and no lie has been found in their mouth. The term "*lie*" that we find in this text represents the fact that Jesus Christ's chosen ones did not transgress the truth. In order to understand the meaning of a lie we must take into account the following text:

"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 verse 44, King James Bible].

He who practises a lie does not stand in the truth, which is God's Word [John 17 verse 17] and therefore becomes a child of the devil [1 John 3 verses 1, 3-10].

To summarise what we have just seen:

He who commits sin transgresses God's law, which is His holy Word [Deuteronomy 5 verses 1-22, (especially verse 22)] and therefore is considered a child of the devil who seeks to work for him. His work, like the devil, is represented as being a lie.

On the contrary, the faithful remnant of God does not violate His commandments, therefore does not practise lying and has the spirit of prophecy (the gift of prophecy).

Based on what we have just seen, when we look at modern Christianity, we realise that few religions meet the criteria of the "*remnant church*". Few can present evidence that they faithfully keep God's commandments and have the gift of prophecy.

Of this minority, the Seventh-day Adventist Church is presenting itself as being eligible.

Before continuing, I would like to emphasize that we have just left the first part of our study, we are now beginning the one that will allow us to understand, Bible in hand, if the Seventh-day Adventist Church presents the qualifying bases of both the “*remnant church*” and the “*Spirit of Prophecy*”. To do this, I invite you to read what this religion professes in the matter, by reading this:

“Baptismal Vow and Commitment n° 13: Do you accept and believe that the Seventh-day Adventist Church “is the remnant church of Bible prophecy” and that people of every nation, race, and language are invited and accepted into its fellowship?

Do you desire to be a member of this local congregation of the world Church?” [Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

It should be noted that the Seventh-day Adventist Church does not advocate that it is part of the “*remnant church*”, but that it is the “*remnant church*”.

This means that it is the only church to be accepted by God as such and that only its members will be with Jesus when He returns.

This Seventh-day Adventist baptismal doctrine obliges the person who is baptised to confess that the Seventh-day Adventist Church is the remnant church, which automatically disqualifies other Christian religions as well as the Jews.

Thus, it no longer even tries to conceal its claim to be the only faithful church of God having his Spirit. Such doctrines give rise to sectarian intolerance and are the source of many aberrations. Often those who are conditioned in this way end up spreading bloodshed!

The most elementary knowledge of God’s Word shows that the Seventh-day Adventist Church alone cannot be the remnant church.

As we have seen, this faithful remnant of God is formed from the Jewish people as well as from the various *peoples, religions and nations*, which have come from paganism.

It is true that within the Seventh-day Adventist Church various peoples come together, nevertheless, not all of the tribes and religions of the Jewish people have allied themselves with the Seventh-day Adventist Church recognising it as the ultimate church of God.

Remember, salvation comes from the Jews in Jesus Christ, and through the promise God made to Abraham [*John 4 verse 22*], [*Galatians 3*], [*Romans 11*].

By proclaiming itself to be the “*remnant church*”, the Seventh-day Adventist Church openly transgresses God’s Word, implying that all other Christian denominations and the Jewish people are not part of it!

While it is written that the Jews, the twelve tribes of Israel, are the heirs of God in Abraham and that God’s chosen people is made up of the Jews and all those coming from the Gentiles, who have converted in Jesus Christ. *The remnant of God will be made up of all of the races and denominations.*

Therefore, the gift of prophecy, the distinctive feature of the “*remnant church*” is given for the edification of all of God’s people and not for just part of it [*1 Corinthians 14 verse 22*].

These criteria of intolerance and exclusion, which the Seventh-day Adventist Church has decreed concerning other Christian religions, as well as towards the Jewish people, brings out its sectarian character.

This impression becomes a reality when you read the chapter entitled “*The illegal practices of the corrupting temptress*” where I demonstrate that the Seventh-day Adventist Church has acted like the sects.

Now that these points have been made we can continue to dissect the Seventh-day Adventist doctrinal argument, in which the Seventh-day Adventist Church presents itself as the “*remnant church*”.

Now that these precepts have been established, we can move on. In this century, the Seventh-day Adventist Church claims to be the only religion that can be called “*the remnant church*”, yet here is its basis of faith in dreams and visions:

“Dreams and visions widely differ as a source of reliable communication. In visions the whole person, mental and physical, is under the entire control of a higher power;

Therefore what is then communicated is really from the being holding this control over the person. In dreams we are more liable to be swayed by our thoughts through the day and the external circumstances and influences around us;

Therefore from their nature and varied source we cannot rely upon them with that certainty that we can upon visions”

[Visions and dreams their origin, nature, and utility. The Advent Review, and Sabbath Herald, (ARSH) vol. 7, Feb. 28, 1856 February 28, 1856, de David Arnold].

Here, in the pen of David Arnold and through the Review and Herald, which is a magazine steeped in the Seventh-day Adventist tradition this religion initiates the desacralisation of dreams and visions. Arnold presents them as unreliable sources.

In support of this theory, he presents the state of “*total sub-control*” in which the person who has a vision can find him or herself.

Thus, for him, the images (*visions*) of the one who is thus controlled come from the one who controls him.

Having only two such powers, God or the devil, thus not being able speak of the Lord, so it is that this religion speaks of the devil.

For this author, this control can come from our thoughts, external circumstances and influences.

Thus, for him, dreams would not be *100%* reliable. The Seventh-day Adventist Church claims to have based its knowledge on God’s Word, yet while it advocates that **“dreams and visions are far from being a reliable source of communication[...]”**, as we have seen, the Bible states the opposite.

Our study has already enabled us to highlight the intrinsic reality which binds both the remnant church to the Spirit of prophecy which is based on the revelations that the Lord gives to these prophets for his people. These are based on dreams and visions.

The Lord not being a madman, if he established dreams and visions as the basis of the prophetic messages, he thereby gives us the certainty that they are reliable, otherwise it would make him pass for a madman.

And we know, the Lord is omniscient and is magnified wisdom, so his prophetic word, so these dreams and visions are sure messages to human beings. To continue, let's discover this second text which is from the pen of the same author:

“Dreams are produced from three sources: First, by the power of the Holy Ghost moving upon the mental faculties, stamping upon the perceptions and memory by figures or otherwise the intelligence God designs to give.

Such was the dream of Pharaoh of the seven fat and lean kine by which God communicated the knowledge of the approaching famine; also, Nebuchadnezzar’s notable dream of the Metallic Image.

Second, by the power of Satan; as in the dreams of which Job speaks in chap 7: 14: “Then thou scarest me with dreams, and terrifiest me through visions.”

Third, through a multiplicity of business. During the labors, cares, and excitements of the day the mental organs become surcharged with thoughts and do not sink to rest as soon as the external organs;

Consequently the thoughts are more or less active and real as the faculties one by one sink away to rest.

To this source may be charged a great share of the entire mass of dreams”. [Visions and dreams their origin, nature, and utility. The Advent Review, and Sabbath Herald, (ARSH) vol. 7, Feb. 28, 1856 February 28, 1856, de David Arnold].

First of all, I want to clarify that this text by *David Arnold* as well as the first one that we have just discovered, although they are historical texts, I retrieved them, the *26th of July, 2021*, on the site “<https://m.egwwritings.org/en/book/1641.6202>”.

This site is one of those belonging to the Seventh-day Adventist Church. It is therefore a basis of the current faith that this religion conveys. Otherwise, in this last text, the author presents his own understanding of what qualifies dreams and he classifies them into three categories.

Those who come from the Lord, those who come from the devil and finally those which are due to bodily reactions, which for the author are often caused by worries, occupations, daily occurrences. So for him the bulk of the dreams that we receive, come from the mental organs and therefore from the brain.

According to him the mental organs use the thoughts stored from images during the day as the raw data for our dreams.

The repercussion is that during rest periods while the body relaxes, the brain continues to work and generates images already accumulated during the day, and, for the author, this is what gives us most of the dreams we have.

In his thesis *Mr. Arnold* presents a biblical text to support the fact that, according to him, the devil has the capacity to speak to us in dreams. We are therefore going to find out, in order to see whether this is really the case. This is what this text states:

“Then You frighten me with dreams and terrify me through visions” [Job 7 verse 14, *Amplified Bible (AMP)*].

When one reads this verse, which presents the fear which is linked to certain dreams and visions that Job had, one might be tempted to think that the one who gave him these terrifying images was the devil.

In order to know their author, it is enough to read some of the above lines in this same chapter of Job which follows.

“Therefore I will not restrain my mouth; I will speak in the anguish of my spirit, I will complain in the bitterness of my soul [O Lord]”. [Job 7 verse 11, *Amplified Bible (AMP)*].

Hmm... SOS Houston we have a problem...

Yes, because I do not read this text in the same way as *Mr. Arnold*, because here Job is addressing God.

I invite you to read this entire chapter and you will see, that he presents the Lord as being the source of these sufferings, including these traumatic dreams and visions.

One might think that the Lord does not give dreams or visions that could traumatise, yet it was the case for Nebuchadnezzar, the king of Babylon, the pharaoh who lived during the time of Joseph (*who was sold by these brothers*).

To discover these dreams I invite you to read: [Daniel 4 verses 1-2, 21-22], [Genesis 41 verses 1-8, 25-33].

This was also the case for the great prophet Daniel, who was so upset by this type of image he had received from the Lord that he was sick for several days [Daniel 8 versets 26-27].

In order to discover the biblical reality of traumatic dreams, therefore nightmares, read my book entitled “*Nise (The ABC of the World of Dreams Unveiled)*” in the chapter “*Are nightmares demonic materialisations or are they divine cryptic messages?*”.

Now this point has been made, we can continue. Have you noticed that in his text, where he presents the three kinds of dreams and visions, that he uses the dreams that the Pharaoh and Nebuchadnezzar had, to present those coming from God, while to highlight those who, according to him, come from the devil, he presents the dreams and visions that Job had and which traumatised him?

Yet all of these dreams, though nightmarish, are from the Lord! So, how do you attribute certain dreams to the Lord and others to the devil, if it is not, because one is blinded by a spirit of confusion. [...]

To understand where the Seventh-day Adventist Church gets this doctrine of desecrating dreams and visions, we need to go back to everything the Catholic Church teaches. To do this, read my book entitled “*Inquisitiô (The three angels' message), volume II. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Historical part*” in the chapters “*How did Christianity come to wear the coat of arms of paganism in matters of dreams and visions to the detriment of the Word of God?*” and “*The unexpected pupils of the “holy” felon knight*”.

Thus by considering the precepts presented in the “*Review and Herald*”, we understand that Seventh-day Adventist belief in dreams and visions comes from *Catholic dogma, which itself inherited it from the idolator Macrobius*. Worse!

The basis of the Seventh-day Adventist faith in this matter is a quasi-plagiarism of Catholic teachings and Macrobius. How can we consider the fact that the Seventh-day Adventist Church, which sets itself up as the judge and the whistleblower regarding the errors of the Catholic Church’s teachings, practises these doctrines?

And this to the detriment of what God’s Word advocates in terms of dreams and visions. So as you can see, the Seventh-day Adventist church has come to practise the Catholic doctrines with respect to dreams and visions, hence of prophecy, and thereby desecrates these things.

Let us continue! To do this, I would like to ask you a question:

To you who are reading me, are you aware of the organisation that would be required for a Church that claims to have the gift of prophecy?

To understand this, we need to read this text : *“But if all prophesy [foretelling the future, speaking a new message from God to the people], and an unbeliever or outsider comes in, he is convicted [of his sins] by all, and he is called to account by all [because he can understand what is being said]; The secrets of his heart are laid bare.*

And so, falling on his face, he will worship God, declaring that God is really among you. [...]

Let two or three prophets speak [as inspired by the Holy Spirit], while the rest pay attention and weigh carefully what is said. But if an inspired revelation is made to another who is seated, then the first one must be silent.

For [in this way] you can all prophesy one by one, so that everyone may be instructed and everyone may be encouraged;

For the spirits of prophets are subject to the prophets [the prophecy is under the speaker’s control, and he can stop speaking];

For God [who is the source of their prophesying] is not a God of confusion and disorder but of peace and order. [...] [1 Corinthians 14 verses 24-25, 29-33, Amplified Bible (AMP)].

We see that in churches where the spirit of prophecy is the foundation of worship, the religious services are carried out in such a way that the prophets can bring the revelations that God has given them at any time.

To do this, the Church is organised so that there is no disorder and that each prophet has time to speak.

As we have seen, the gift of prophecy is one of the foundations intended to preserve God's people from straying.

In doing so, the Churches which claim this gift must be organised so that the revelations that God gives to their members, *in dreams and/or in visions*, are explained and shared in a collegial manner.

This organisation should be further strengthened within the remnant Church having as its backbone God's commandments and the Spirit of prophecy (*dreams and visions*).

In the case of the Seventh-day Adventist Church, this is not the case, for although God's commandments are the backbone of their faith, as we have seen, dreams and visions are outlawed in their dogma.

However, this fact is at odds with what this religion preaches, for the Seventh-day Adventist faith is based on *Ellen G. White* who recognised in her lifetime the validity of dreams and visions as being the basis of prophecy.

We have come to the end of this study taken from my other book. Now that we have discovered the qualifying bases of "*the remnant Church*" and seen the nonsense of the Adventist doctrine on the matter let us enter in the part of the reform having to be set up.

To begin I invite you to read this other text which presents the basis of faith of this religion in the matter: "[...] **This is not just an organization, this is not just another denomination.**

This is God's remnant church," Wilson said in an address to delegates after his appointment. [...]

"The Spirit of Prophecy is one of the great gifts God has given to the Seventh-day Adventist Church [...]" [Wilson elected president of Seventh-day Adventist world church. ANN and Adventist.newsof, June 24, 2010. From the site: <https://adventist.news/>].

It should be noted that what we have just read is a speech by the President of Seventh-day Adventists, *Mr. Ted Wilson*.

In view of all that we have just studied and of what we had already seen, we understand well that the Seventh-day Adventist Church cannot alone be the "*remnant Church*" of the Lord, his ultimate faithful people.

We have seen that precept of this religion are most pernicious because it disqualifies all other Christian religions or the Jewish people as also being part of the "*remnant Church*".

So in all of these writings this religion should henceforth no longer present itself as being the "*remnant Church*", what can eventually be put in place is "*part of the remnant church*".

However, to be eligible, the Seventh-day Adventist Church must be able to demonstrate that it fulfills the two points of eligibility of the “*remnant Church*”, namely keeping the commandments of the Lord and having within it the gift of prophecy, therefore a living and working prophet. Which is not the case in this generation.

It is important to keep in mind that the term “*Spirit of Prophecy*” represents the Spirit of God bringing new revelation to the prophet(s) in dream(s) and/or vision(s), which is presented in the Bible as prophecy. This reality shows us that a dead prophet or prophetess can no longer be eligible for such revelations from the Spirit of the Lord.

It should be noted that, although the office of a prophet ceases after his death, nevertheless, when he dies, his prophecies remain, without his gift remaining.

Example: *the writings of the apostle John, and particularly the prophetic book of Revelation, were bequeathed to the people of God. Although the basis of these prophetic writings remains, but can we claim to always have his gift, which would allow him to receive revelations from God in dreams or visions from beyond the grave? Of course not !*

So that no one can claim at the present moment the prophetic ministry of a dead person, to justify that his people hold the gift of prophecy! According to the study, it can be said that Ellen G. White – by the mere mention of her name or her writings – cannot confer upon the Seventh-day Adventist Church the status of a place where the gift of prophecy is to be found, simply because she was, in her lifetime, a prophetess! Indeed, she can no longer play this role, which ceased with her death.

For it to be prophecy there must be one or prophets, who receive dreams and/or visions from the Lord. As it stands, the Adventist Church, having no consecrated prophet, cannot claim to have prophecy in its midst.

We have seen that while claiming to be the “*remnant church*”, one of the bases of election of which is prophecy (*the spirit of prophecy*), the Seventh-day Adventist Church rejects dreams and visions and recognizes that they are unreliable as a message from God.

Such a doctrinal basis is heresy, for as we have seen, the reality of prophecy is that the Lord gives dreams and visions to these servants the prophets.

Especially since the Adventist doctrinal basis on dreams and visions being a copy-paste of the teachings of Catholic dogma which is a doctrine that *Macrobius*, who was a pagan, established and which became the basis of faith of this religion in dreams and visions.

This Catholic doctrine is the literal materialization of the attack that the little horn was to carry out against the times, which are in fact those of prophecy, and therefore by extension those established in the realization of dreams and visions.

To enter in depth into this reality, I invite you to read my book entitled "*Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part*" in the chapter "*The reality of prophetic times*".

We understand that the beautiful and delicate bride of the Lord, which the Seventh-day Adventist Church is supposed to be, cannot continue to copulate with the seven-headed, ten-horned beast, which is also the little horn (*the Catholic Church*) by professing its doctrinal basis.

This part of the reformation is simple:

This religion must return to its old and good path, and restore dreams and visions to their rightful place as they were in the days of the old Seventh-day Adventists contemporary with Mrs. White.

To discover this reality, I invite you to read my book entitled "*Inquisitiô (The message of the three angels) volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God's law and prophecy*" in the chapter "*Fallacious doctrines of the major falsifiers*".

So? either dreams and visions find their place within this religion, or it stops professing that it has prophecy or the Spirit of Prophecy, because without them it is not possible.

5.2 Reality of the practical implementation of the reform of the Seventh-day Adventist doctrines intended to restore the ministry of the prophets

It is true that when certain Seventh-day Adventists read me they can take me for a weirdo who only presents quibbles, and holding by my writings, calling for the reform of their religion, the place of the adversary and I understand them.

But never mind, for you Seventh-day Adventists to be clear with what I'm saying, let's review what your late propheticess, *Ellen G. White*, on whom your dogma is built on, said on the matter.

To do this let's read this: “[...] **To Israel, God explained: “When there is a prophet among you, it is in a vision that I, the Lord, will reveal myself to him, it is in a "dream" that I will speak to him”** (Numbers 12: 6).

God wants his people to be informed and enlightened, knowing and understanding not only the times in which they are living, but also what is to happen in the future.

“**For the Lord GOD does nothing without revealing his secret to his servants the prophets”** (*Amos 3: 7*).

This highlights the contrast between God's people “the children of light” (*1 Thessalonians 5: 5*) and the people of the world.

[...] *Paul declares that the Church that eagerly awaits the coming of Christ will be late if it does not have a gift* (*1 Corinthians 1: 7, 8*).

It will be blessed by the gift of prophecy from Christ.

Clearly, then, in God's plan, the latter-day church, when it came into being, must have had the Spirit of prophecy within it.

How reasonable it is for God to speak to his people in the final days of earth's history as he did to his people in centuries past when they had specific needs. [...]”

[*Edited by: The Ellen G. White Writings Publishing Committee, Washington, DC, July 22, 1957.*

Revised at Silver Spring, MD, January 1, 1990. part: “Introduction: “The Prophetic Gift of Ellen G. White”].

This text is a mine of information:

First, Mrs. White says that the Lord wants His people to be enlightened and to understand the events that are happening now and in the future.

In addition she quotes the following biblical text: “For the Lord GOD does nothing without revealing his secret to his servants the prophets. [Amos 3: 7]”.

It is important to understand what is being said here staying within the biblical outline Mrs. White uses in presenting (Numbers 12: 6) which establishes dreams and visions as the means the Lord uses to speak to the prophets.

How can you Seventh-day Adventists understand what God is saying to you when you don't understand the basis of his language in which he speaks to the prophet?

How will you be enlightened about the revelations for this time as well as the one to come, since God speaks to you but you do not understand what he is telling you?

So, as the Seventh-day Adventist Church does not master the basics of prophecy, in this generation, therefore, there is no difference between the members of this religion and the world (those who do not know the Lord).

Based on all that we have just seen, the reality is that by not mastering the dreams and visions which are the basis of the gift of prophecy, you Seventh-day Adventist “who eagerly await the coming of Christ you are late”.

What is most important in all that Mrs. White says is that in these end times the people of God, especially the Seventh-day Adventist Church, for it is you she is talking about, must have in mind his bosom the Spirit of prophecy.

The objective being that at the appointed time that God can give revelations to manage specific needs.

For things to change, the Seventh-day Adventist Church must be able to restore dreams and visions, as well as the gift of prophecy and prophets, to their rightful place within it.

Now that all this is settled, let us tackle in a concrete way the point of reformation which will allow the Seventh-day Adventist Church to claim to be part of the *“remnant church”*.

This religion recognises itself as the *“remnant church”*, one of the points of recognition of which is that it has in its midst the *“Spirit of Prophecy”* which we have seen represents the ministry of prophets who are guided by the Spirit of God, but it has made no plans to train prophets.

Which doesn't make sense, because [1 *Corinthian 14 verses 22-25*] established that the services of the prophets were to be organized and in [Romans 10 verses 14-17] we find that faith comes from we hear and that it was important that they have envoys who teach.

Also, regarding new spiritual knowledge, here is what the Lord asks of us: **“In his power, God has given us everything we need to live by remaining faithful to him. Indeed, he made known to us the one who called us to participate in his glory and his goodness.**

[...] That is why, make every effort to believe, and at the same time to lead an honest life. Lead an honest life, and at the same time get to know what God wants.

[...] These are the qualities you must possess. And if you possess them in abundance, you will be active and you will be able to know our Lord Jesus Christ better”. [2 *Peter 1 verses 3, 5, 8, Bible Parole de Vie (translated into English from the original text)*].

Here we have the basics of Christian growth and the foundations of what needs to be put in place in order to effectively serve the Lord. One of these bases is to get to know what God wants.

To do this we must scrutinize his word and these promises, and one of being he presents his end-time people having dreams and visions and prophesying. The following informs us of this reality:

“When the last days come, I will give my Spirit to everyone. Your sons and daughters will prophesy. Your young men will see visions, and your old men will have dreams.

In those days I will give my Spirit to my servants, both men and women, and they will prophesy". [*Acts 2 verses 17-18, Contemporary English Version Bible (CEV)*].

Here is presented the reality of the last days to be in place among the people of God. We are called to have dreams and visions of the Spirit of God, which will cause us to prophesy. In doing so, we must seek to train ourselves to master these things.

What I have just presented to you is important, because without training, there is no prophet who masters the workings of prophecy, and therefore of dreams and visions. To become a prophet, there must be a formation that can be put in place, as is the case for pastors.

To do this we must return to the fundamentals, which the Lord instituted to form the prophets. Here is what we can read about it:

"The Lord said, "Go back. Take the road that leads to the desert around Damascus. Go into Damascus and anoint Hazael as king over Aram. Then anoint Jehu son of Nimshi as king over Israel.

Next, anoint Elisha son of Shaphat from Abel Meholah. He will be the prophet who takes your place. [...] So Elijah left that place and went to find Elisha son of Shaphat. Elisha was plowing 12 acres of land and was working on the last acre when Elijah came.

Elijah went to Elisha and put his coat on Elisha. Elisha immediately left his oxen and ran after Elijah. Elisha said, "Let me kiss my mother and father goodbye. Then I will follow you."

Elijah answered, "You can do that. I will not stop you."

Elisha turned away from him and went back. He killed the oxen and used the yoke for firewood. He boiled the meat, gave it to the people, and they all ate together. Then Elisha went to follow Elijah and became his helper". [*1 Kings 19 verses 15-16, 19-21, Easy-to-Read Version Bible (ERV)*].

Let's complete with this: **"And when the sons of the prophets that were at Jericho over against him saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him".** [*2 Kings 2 verse 15, American Standard Version Bible (ASV)*].

Let's add this other text to our study: **“And the sons of the prophets said unto Elisha, Behold now, the place where we dwell before thee is too strait for us. Let us go, we pray thee, unto the Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell.**

And he answered, Go ye. And one said, Be pleased, I pray thee, to go with thy servants. And he answered, I will go”. [2 Kings 6 verses 1-3, American Standard Version Bible (ASV)].

Let's end with this: *“And Elisha came again to Gilgal. And there was a dearth in the land; and the sons of the prophets were sitting before him; and he said unto his servant, Set on the great pot, and boil pottage for the sons of the prophets.*

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage;

For they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O man of God, there is death in the pot.

And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot”. [2 Kings 4 verses 38-41, American Standard Version Bible (ASV)].

In earlier times, people became prophets from father to son or were called to be prophets, as was the case with Elisha by election.

Apart from that, the apprentice prophets were with their instructor and they all met in the same place.

In any case, before becoming fit to serve, one had to go through an apprenticeship, which required being, for a time, submitted to an already seasoned prophet.

This reality is manifest in the text where the sons of the prophets wanted to enlarge their living spaces, they first asked Elisha for his advice and acted according to these directives.

We see in these texts that the directives for their management of life and the teachings on their ministries were brought to the apprentice prophets by their instructor and the latter complied.

This reality is evident in the case of “*death and in the pot*”, once the flour was incorporated into the broth, following the instructions of Elisha, the sons of the prophets ate, without fear, the beverage.

There have been no :

Ha no not me, I don't eat, because I don't see how flour can neutralize poison!

They knew who the one was who gave them these instructions and were subject to him, for they recognised him as God's representative on earth and their spiritual teacher.

On this same basis of the school of prophets, in the reformation of the doctrine laying the foundation for the “*remnant church*” that the Seventh-day Adventist Church has instituted, schools of prophets will have to be set up.

In addition, so that these apprentice prophets who will be trained can be identified among the people of God, this religion must be able to set up a special committee which will be intended to recognize those who have the gift of prophecy.

Once done, it will be necessary to train these apprentice prophets according to all the biblical modalities instituted so that the ministry of the prophets can be done in an efficient way.

It is important to realise that if effective plans for schools, manuals and courses are not put in place, prophecy, and therefore the knowledge to decipher dreams and visions, will not be mastered by Seventh-day Adventists.

Yet we have seen that one of the signs of the last days is that God's people will be able to master these revelations of the Lord because He will speak to them through them [*Acts 2 verses 16-18*].

In all this we understand the vital importance of the schools of prophets to be set up in this age.

This work, though titanic, is within the reach of this religion, which has the largest network of Protestant schools in the world.

In order for this to happen, it will first be necessary to train pastors, preachers, etc. in the true basics of prophecy.

Then, once this elite is trained, they will bring these teachings to the rest of the people of God.

It is important, what do I say vital, to understand that without the knowledge of the revelations of the Lord, especially those to come, therefore the prophecy, his people are adrift. Here is what we can read in this regard: **“Without prophetic vision, a people is unrestrained, but a people which follows the law is blessed”**. [*Proverbs 29 verse 18, Evangelical Heritage Version Bible (EHV)*]

To reinforce this text let's discover it in this other version: **“Where there is no word from God [vision; prophecy], people are uncontrolled [the people perish], but those who obey what they have been taught [guard the law] are happy [blessed]”**. [*Proverbs 29 verse 18, Expanded Bible (EXB)*].

This text presents the importance of the revelations that the Lord makes to us, among other things, in visions and by which he reveals the future to us. Not to understand them or to reject them would be to expose oneself to wandering. This same reality is also presented in the following text: **“To the law and to the testimony! If they do not speak according to this word, there will be no dawn for them.**

They will wander through the land, dejected and hungry. When they are famished, they will become enraged, and, looking upward, will curse their king and their God.

They will look toward the earth and see only distress, darkness, and the gloom of affliction, and they will be driven into thick darkness”. [*Isaiah 8 verses 20-22, Holman Christian Standard Bible (HCSB)*].

To strengthen our study I invite you to read this text in this other version: **“You will answer, “It is to the teaching and the word of the LORD that we must return. He who does not say this will not see the morning light.**

People will cross the country, crushed and hungry. Because they are hungry, they will end up cursing their king and their God.

They will turn towards the sky, then they will look at the earth.

They will find only misfortune, the dark, fearful anguish and the dark night”. [*Isaiah 8 verses 20-22, Bible Parole de vie (translated into English from the original text)*].

First of all, it is interesting to draw a parallel between these two versions of this text in order to draw from them essential terms so that the people of God cannot err (*wander*).

The first word to consider is the term “*testimony*” which accompanies the law and which is also called “*word of the LORD*”.

This term we have already seen that joined to the law, therefore to the commandments of God, is called the “*testimony of Jesus*” which is in fact “*the prophecy (the Spirit of prophecy)*”.

Let us now turn to the second term which is “*the teaching*” and which is also presented as the law. It is important to know that before the law of God these ten commandments were given, and even before sin entered the world, the law of God already existed.

His word makes law. So when the Lord commands or decrees something and we transgress the directives, we sin. So the Lord's teachings are law. To understand what is presented here, I invite you to read the chapter entitled “*The transgressions of the divine law by the corrupting temptress*”.

Based on everything we have just seen, here is what I take away as a lesson from the text of [Isaiah 8 verses 20-22]:

Without the two faces of the word of God the old things, carried by the gift of knowledge and the new having as epicenter the prophetic revelations that the Spirit of God makes in dreams and visions, his people remain in darkness.

In doing so, no future is to be hoped for those in such a situation, because they end up wandering far from the Lord, practicing nameless (abominable) things.

Their future therefore will be to live in anguish and distress.

This situation is most dramatic, for as the children of God have rejected these things, they have rejected the Lord Himself, and He in turn rejects them. By having rejected the knowledge of divine things already revealed and prophecy, the people of God expose themselves to the displeasure of the Lord.

Here is how the Lord presents this reality:

“Yet let no man strive, neither let any man reprove [another — do not waste your time in mutual recriminations], for with you is My contention, O priest. And you shall stumble in the daytime, and the [false] prophet also shall stumble with you in the night; and I will destroy your mother [the priestly nation].

My people are destroyed for lack of knowledge; because you [the priestly nation] have rejected knowledge, I will also reject you that you shall be no priest to Me; seeing you have forgotten the law of your God, I will also forget your children.

The more they increased and multiplied [in prosperity and power], the more they sinned against Me; I will change their glory into shame”. [Hosea 4 verses 4-7, Amplified Bible, Classic Edition (AMPC)].

What is presented here is terrible and applies perfectly to the works practiced in this century by the Seventh-day Adventist Church.

We have people here who lack knowledge. So far nothing incriminating, because we will be judged according to the knowledge we have, so that the more we acquire on a spiritual level, the more severely we will be judged when we act. Before developing this text, it seems important to me to deepen this reality by reading the following:

“Not many [of you] should become teachers [serving in an official teaching capacity], *my brothers and sisters*, for you know that we [who are teachers] will be judged by a higher standard [because we have assumed greater accountability and more condemnation if we teach incorrectly]” [James 3 verse 1, Amplified Bible (AMP)].

Let's complete with this other most instructive text: *“But he that knew not and committed things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more”*. [Luke 12 verse 48, 21st Century King James Version Bible (KJ21)].

As you can see it is a great honor to be chosen by the Lord to lead his people, however it is also a great responsibility. We are accountable for what we do and for the Lord's sheep and his work.

Let us return to our first text. The problem is that the leaders of God's people, who would normally bring the knowledge of divine things to their followers, have rejected these teachings of the Lord.

Those who act in this way are primarily priests, therefore consecrated men of the Church, in this century would also be pastors, but also prophets, because they will also be struck by the Lord.

Thus, it is of the knowledge of law and prophecy, that these “servants” of God deprive the children of the Lord.

Because of the work of these high rulers instituted over Christendom, it is all Christians who are subject to them who will be affected, for the people of God are an indivisible unit, so that what affects one member will have repercussions on the whole body.

It is time that the people of God and more particularly the Seventh-day Adventist Church can stop rejecting the knowledge that the Lord places at its disposal and can no longer practice in its place the iniquitous doctrines of man that it cherishes.

The repercussions for all who do so will be dramatic. It is time that the malpractices that the Seventh-day Adventist Church has instituted in the law and in prophecy can be stopped!

It is time for the teachings the Lord leaves to his people in his Holy Word to finally be diligently studied and put into practice by members of the Seventh-day Adventist Church! Here is what the Lord expects of each of these children and especially of Seventh-day Adventists:

“Pursue [this] love [with eagerness, make it your goal], yet earnestly desire and cultivate the spiritual gifts [to be used by believers for the benefit of the church], but especially that you may prophesy [to foretell the future, to speak a new message from God to the people]. [...]

Now I wish that all of you spoke in unknown tongues, but even more [I wish] that you would prophesy. [...]

Therefore, believers, desire earnestly to prophesy [to foretell the future, to speak a new message from God to the people], and do not forbid speaking in unknown tongues”. [1 Corinthians 14 verses 1, 5, 39, Amplified Bible (AMP)].

Let's complete with this other text:

“The word of prophecy was fulfilled in our hearing! You should give that word your closest attention, for it shines like a lamp amidst all the dirt and darkness of the world, until the day dawns, and the morning star rises in your hearts. [...]” [2 Peter 1 verse 18-19, J.B. Phillips New Testament Bible (PHILLIPS)].

The Lord's objective is that we, the members of his people, can prophesy, he wants us to aspire to the gift of prophecy, his objective is that we become able to master the modalities of the ministry of the prophets, therefore to understand the dreams and the visions.

The Lord wants us to pay attention to the prophetic word, so His will for us is that we can take the time to analyze the dreams and visions that the Spirit of God gives through the prophets.

This work will have to last until the return of Jesus, he the morning star having to return. Only then will the ministry of the prophets end, for prophecy will be no more. Here is what we can read regarding the end of the prophecy: *“Love never fails [it never fades nor ends].*

But as for prophecies, they will pass away; as for tongues, they will cease; as for the gift of special knowledge, it will pass away. For we know in part, and we prophesy in part [for our knowledge is fragmentary and incomplete]. But when that which is complete and perfect comes, that which is incomplete and partial will pass away”. [1 Corinthians 13 verses 8-10, Amplified Bible (AMP)].

By reading this text we understand that the coming of what is perfect and which must replace what is partial, represents the second coming in glory of our Lord and Savior Jesus Christ.

But until then we must cling to the prophetic words that the Lord gives us, for it is the sure light that is destined to lead us until the return of Christ.

In the meantime we must consider with zeal both the prophetic texts that God has already addressed to us through these prophets and which have not yet come true, and our dreams and visions which are the new messages that he addresses to us, through the Holy Spirit.

This approach should not be done in a lax way but with zeal.

Here is how the Lord wants us to come to him to study and practice his word:

“But prove yourselves doers of the word [actively and continually obeying God’s precepts], and not merely listeners [who hear the word but fail to internalize its meaning], deluding yourselves [by unsound reasoning contrary to the truth].

For if anyone only listens to the word without obeying it, he is like a man who looks very carefully at his natural face in a mirror; For once he has looked at himself and gone away, he immediately forgets what he looked like. But he who looks carefully into the perfect law, the law of liberty, and faithfully abides by it, not having become a [careless] listener who forgets but an active doer [who obeys], he will be blessed and favored by God in what he does [in his life of obedience]”. [James 1 verses 22-25, Amplified Bible (AMP)].

We must study with enthusiasm the word of God, in this case the law, but we have seen it, also the bases of prophecy, therefore dreams and visions and we must put them into practice. Thus, there must be a reform of education within the Seventh-day Adventist Church, which must make plans so that the law of God and prophecy may find within it the place which would have always had to be theirs.

This is how this religion can aspire to be part of the “*remnant church*”. For the law of God, the knowledge is more or less brought to the Seventh-day Adventists, nevertheless a reform on the doctrines of this religion in the matter will also have to be done. To discover these basics, I invite you to read the chapter entitled “*The transgressions of the divine law by the corrupting temptress*”.

One of the big problems within the Seventh-day Adventist Church is that this religion having established that the writings of *Ellen G. White* as “*the Spirit of Prophecy*”. On the strength of these established bases, it has not made the effort to seek out those within it who have the eligibility criteria for the gift of prophecy, therefore who are called by the Spirit of God to be of prophets.

In a dream the Lord presented this reality to me. I have been shown a large number of prophets who are among the people of God in this generation. Unfortunately they have been cast aside to the point where they themselves do not know who they are.

Because of this the knowledge of prophecy did not touch them.

I saw them being like natives living next to the people of God without the latter being aware of their presence.

They themselves did not know who they were. So they were surviving. But once the Spirit of God will let me speak to them, they'll stand for the Lord.

To you who are Seventh-day Adventists, I want you to know that I am not your enemy, I come to bring you deliverance and knowledge, in the mighty name of Jesus Christ our Saviour and Lord and by the Holy Spirit.

The Spirit of God has shown me in a dream that as two rights, the middle and ring fingers, are held and bent towards the back of the hand until they finally break, so He will give me to break two of the doctrines of the Seventh-day Adventist Church, those which transgress the law and prophecy.

The Holy Spirit also showed me in a dream, that his faithful people will hear my voice and turn from the yoke under which Mr. Ted N.C. Wilson and his cronies have cast them, and by which they were forcing the Adventist people not to listen to the message which the Lord gives me to bring them.

I also received in a dream that the iniquitous woman that the Seventh-day Adventist work has become, was feeding a giant snake with little black children. So of those going to baptism.

I also saw in this dream that the faithful remnant of God who are in this religion, will take hold of this sword that I give them, which is this book and my other writings and that they will cut off the head of the giant serpent.

Now that this internet is in place, let's return to our study and our theme. To do this I would tell you that it is important to understand that it is not because no prophet has been consecrated in this generation that this means that the era of prophets, such as that of the dinosaurs, is over.

This assurance we can have, because Jesus Christ himself tells us that he did not come to abolish the prophets [*Matthew 5 verses 17-20*] and we saw it in [*Acts 2 verses 16-17*], we see the omnipresence of those who prophesy in the end times.

The problem therefore does not come from the lack of a prophet, but from the fact that through the little horn the devil sought to change the times of prophecy and made sure to make the knowledge of the interpretation of dreams and the visions inaudible to men.

I present this reality to you in my books entitled "*Inquisitiô (The three angels' message), volume II. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Historical part*" and "*Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part*".

Henceforth this time of ignorance is over, in the mighty name of Jesus Christ of Nazareth, our Master and Saviour.

I speak to you with confidence, for the Spirit of God has shown me in a dream that a great reformation will have to take place within the Seventh-day Adventist work and will resemble the major work that is done in a house that is being renovated.

In addition, in one of my dreams, I saw myself finding a sword that had been abandoned for decades by those to whom it had been entrusted, so much so that its blade was covered with rust and could no longer be seen.

With this rusty sword, I see myself, in this dream, triumphed over a leopard, powerful and majestic, which had come to attack me as well as my relatives and in front of which all those who were at my side had fled.

It was, once he faced me, I closed my eyes and struck him a blow, and when I opened them I saw his head dropped, and that sword had a new, gleaming blade from then on.

Then I see this leopard with a new head and running away like a stray dog to be kicked.

This dream revealed to me that the Lord would restore the prophecy that has been set aside for decades, hence the rusty sword, to its true place among His people.

Thus, I have faith that in its time, prophecy, the true one, the one based on dreams and visions, will regain its place among God's people. I also have faith that the school of the prophets will again be relevant in the time marked by the Lord, for I saw in a dream that I was given to manage such a structure.

Furthermore, the Lord has already given me the task of writing manuals that will help train a people of prophets for Him.

These books to be published are entitled "Nise (The World of Dreams Unveiled)" and "Prophetic Guide, A.B.C of the New Prophet". I have also seen in a dream, that one of the high Seventh-day Adventist leaders will come to me, so that I can work with his religion to cleanse it of these wicked doctrines and so the door of salvation can be open to them.

I have also seen in a dream that the faithful people of God who are found within Adventism and who have remained faithful through thick and thin to the Lord, will bear the way of the Lord through my writings and take a stand for Him.

Finally, I would say to you that the reform to be put in place among Seventh-day Adventists must above all be that they can return to the Lord with all their hearts, with all their souls, therefore with all their being. and that henceforth the word of God may be their sole guide.

This book will allow, under the aegis of the Holy Spirit, that this work of reform can be done effectively within this religion.

It is thus that the purification of the Seventh-day Adventist Church from all the pernicious precepts which it has instituted can be effected.

From then on this religion will be able to claim, not to be on its own the "*Church of the remnant*" but, that it is part of it. To you who are children of light, the chosen people of the Lord, I have faith that having analyzed what I am telling you and you now know the truth!

5.3 Reality of the practical implementation of the reform of Seventh-day Adventist doctrines removing the religious or sacred status of dreams and visions

To begin with and in order to present you the importance of this reform that must be done in the Seventh-day Adventist doctrines that desecrates dreams and visions, I will give you a concrete example that presents the repercussions of such a work:

To those of you who are members of the Seventh-day Adventist religion, imagine that you have a dream in which you see someone close to you being in danger.

In such a context would you say to yourself that what you saw did not come from God, so you ignore it?

But if this dream has marked you, will you try to interpret these images that you have received.

If so, how will you understand what you have seen, knowing that some dreams are encrypted like those of the pharaoh told in [Genesis 41 verses 15-24].

Usually in these type of dreams what you see is something else entirely! In doing so, how will you interpret the symbols you saw there? If you can't, who do you turn to?

Your pastor or church elder! Um... to do so would be, I believe, to be disappointed, for we have seen that Seventh-day Adventist dogma rejects dreams and visions as a message from the Lord.

In so doing, no basis for interpreting them has been instituted within this religion.

The worst thing about this is that you find yourself embarrassed with this dream holding a vital message from the Lord, without being able to understand it.

My example may appear to be just fiction, however, it presents a harsh reality that is now that of Seventh-day Adventists.

For things to change, a reformation in this area is needed, and we will discover its basis in this section.

Above all, it is, in my opinion, important to note that the situation which I have just presented was not always like this, because the first Seventh-day Adventist contemporary to *Ellen G. White*, mastered this art consisting in interpreting the dreams and visions they received.

This text presents us with that reality:

“[...] During her sixty-year long service in America and ten years abroad, Mrs. White received approximately 2,000 visions which, through her tireless efforts to counsel people in churches, public gatherings, and General Conference sessions, largely determined the growth of this great movement.

The task of presenting the messages God gave her to all concerned was never finished.

Her writings amount to around 100,000 pages. The messages she wrote reached people through personal communication, through articles in Church newspapers week after week, and in many of her books. [...]

[Edited by: The Ellen G. White Writings Publishing Committee, Washington, DC, July 22, 1957. Revised at Silver Spring, MD, 1st of January, 1990. part: "The life and work of M me EG White"].

Here we have the basis for the attachment and zeal Seventh-day Adventists had for the revelations the Lord was giving to *Ellen G. White*.

Note that the visions she received were reported in newspapers of that religion. Thus, these visions were received by all Seventh-day Adventists as coming from God.

Once *Mrs. White* received one, everything was done to ensure that the message reached its intended recipient, and the work was titanic.

We are also told that she presented **“the messages God gave her to all concerned”**, so in visions, and to do this she took these messages **“in churches, public gatherings, and General Conference sessions”** as well as by **“personal communication, through articles in Church newspapers (Seventh-day Adventist)”**.

Before continuing, I would like to challenge you with a most relevant reflection drawn from what we have just seen:

Do you have the feeling, after what you have just read, that for Ellen G. White the prophetic revelations that the Spirit of God was giving her were not a sure message from the Lord?

This philosophy, I remind you, is the one advocated in this century by the Seventh-day Adventist Church with regard to dreams and visions! So, one of two things:

Either this religion is right, and in doing so, their prophetess was completely insane, because she made titanic plans to implement what she received in visions.

Or, as I believe, she had the right attitude and it is the Seventh-day Adventist high leaders, who in this generation are mad, because they rejected the prophetic word of the Lord by rejecting dreams and visions.

Now that this little interlude is over, let us return to our text.

To do this, I would say that, apart from that, what stands out for me in this text is the gift of interpreting visions and, for example, dreams that Ellen G. White had.

This reality is well represented here, because it is specified that she received about two thousand visions that allowed her to “advise people”, all of which implies that she herself understood beforehand these prophetic revelations that she received.

Before continuing, it is important to note that although these are visions, she also had dreams, but they were few in number, but she regarded them with equal solemnity.

This reality is well represented in the following: *“I have a message for you. You have to print a little newspaper and send it to people. It will be small at first, but people will read it.*

They'll send you the money to print it and it will be a success right from the start.

It has been shown to me that, from these humble beginnings, jets of light will go around the world” [*Account of one of Mrs. White's visions of the 18th of November, 1848*].

Let's complete with this dream she had: *“The message will gain power in all corners of the world, in Oregon, in Europe, in Australia, in the islands, in all nations, in all languages and in all peoples”*. [*Description of Ellen G. White's April 1874 dream*].

It is important to note, that when we read the accounts of this dream and vision that *Mrs. White* had and the explanation she gave, we understand that in addition to having the gift of prophecy she also had the gift of interpretation of dreams and visions.

Let's continue with this text presenting the things that were put in place to make known to as many people as possible the content of the dreams and visions that *Ellen G. White* had:

“I was often in meetings with Ellen G. Harmon and James White in 1844 and 45 [...] I have heard him recount his visions of that time, several of which were published in leaflets”.

[*An Examination of Mrs. Ellen White's Visions, Miles Grant, Boston, published by Advent Christian Publication Society, 1877*].

Here again we see that *Mrs. White* and her contemporaries had faith that the Lord spoke to them in dreams and visions and made plans to interpret and share them.

To continue, I would like to present to you this text which, for me, presents the reality which was that of Seventh-day Adventists contemporary to *Ellen G. White* and which should be that of any religion where the Spirit of Prophecy is found:

“It was then that I had a vision of Jesus rising from his mediatorial throne and going towards the Holy of Holies as Bridegroom to receive His kingdom there.

They were all deeply interested in the point of view and they all said that it was entirely new to them.

The Lord was working with considerable power to deliver the truth into their homes and into their hearts.

[...] When I came out of the vision, my ears were greeted by the singing and cheering out loud of Sister Durben.

Most of them received the vision and decided for the “closed door”.
[Manuscript Releases, vol. 5, p. 97].

Here *Ellen G. White* had a vision and the approach of her contemporaries was to listen to its content, then they analysed it and eventually, in the vast majority, settled on a collegial explanation.

This way of doing is the one found in *[1 Corinthians 14 verses 29-33]* and must manage the prophets among the people of God, who must have a speaking time to present the revelations that the Spirit of God gives them without being interrupted.

This reality is even more evident in this other text presenting an intervention of the Lord's prophetess that went beyond the framework of the service that had already been determined:

“On the Sabbath morning of the 20th of July, the Whites arrived in the forest and found sixty people assembled. Pastor White spoke with them in the morning. In the afternoon, Mrs. White rose and spoke.

However, after reading her text, she looked puzzled.

Without further comment, she closed her Bible and started talking to people in a very personal way. “Standing before you this afternoon, I see the faces of people who had been presented to me in a vision two years ago.

Looking at your faces, your situation comes to my mind clearly, and I have a message for you from the Lord”.

“There is a brother over there by the pine tree. I cannot call you by your name because it has not been revealed to me, however your face is familiar to me and I see your situation very clearly”.

She then spoke to this brother about his apostasy and encouraged him to come back and walk with God's people. Then she turned to a woman on the other side of the audience and said, “This sister sitting next to Sister Maynard from the church in Greenville.

I cannot say your name because it has not been revealed to me, but two years ago your situation was revealed to me in a vision and your situation is familiar to me”.

Mrs. White then gave words of encouragement to this sister. “Then there's this brother setting back by the oak tree.

I can't call you by your name either, because I haven't met you yet, but your situation is clear to me”.

“She then spoke about this gentleman, telling everyone present his most innermost thoughts and situation.

She told the congregation one after another what had been shown to her two years ago in a vision.

Having finished her sermon and having not only reproached people but also given words of encouragement Mrs. White sat down.

One of the group stood up and said, “I want to know if what Sister White told us this afternoon is true.

Pastor White and his wife never visited us. They don't know us at all. Sister White doesn't even know the names of most of us. And yet she comes this afternoon to tell us that two years ago she received a vision in which our situations were revealed to her.

Then she spoke to us one after the other in a personal way, revealing our way of life and our deepest thoughts to everyone present here.

Is what she said in all of the situations she mentioned correct? Or did Sister White make mistakes? I want to know”. The members stood up one after the other.

The gentleman by the pine tree stood up and revealed that Mrs. White had described his situation better than he could have done himself.

He confessed his faults and expressed his firm commitment to come back and continue walking with God's people.

The lady who was sitting next to Sister Maynard of the church in Greenville also testified.

She said Mrs. White had described her situation better than she would have done herself.

The gentleman standing by the oak tree said that Mrs. White had described his situation better than he would have done himself. The people went to confession.

Sins were forgotten. The Spirit of God descended and there was a revival in Bushnell. [...]

When people saw their hearts as the Lord saw them, they understood their real needs and wanted a change in their lives. This was the main focus of the visions given to Mrs. White”.

[Edited by: The Ellen G. White Writings Publishing Committee, Washington, DC, 22nd of July, 1957. Revised at Silver Spring, MD, 1st of January, 1990. part: “The vision that couldn't be told”].

In reading this text what strikes me the most is the reverence that the Seventh-day Adventist Church, a contemporary of the *White family*, had for the prophets of the Lord.

Here Mrs. White totally deviates from her subject, what am I saying, she abandons it for other things and no one protests!

And I understand them because she did not change her speech in order to present a thing which would be according to her good desire, but seized by the Spirit of God she saw faces which she knew, but in visions only. The Lord had a message for many of them.

She could not therefore be silent, because once down from the pulpit, she would have got to know them and from then on, one could have said that the information she presented was the fruit of gossip, which she had just gathered on square.

Here we have a concrete example of what should be the place of dreams and visions among the people of God.

These revelations must be brought from the pulpit, special times must be established during services, so that the prophets can come and present the dreams and visions that the Spirit of God gives them.

The reform that the Lord has inspired in me for the Seventh-day Adventist Church, in this matter, is in no way a new basis to be put in place, but a return to paths that have been abandoned.

Prophets must regain their place within this religion, their dreams and visions must be regarded with as much reverence as Seventh-day Adventists of *Mrs. White's* day did for those she had.

For me the prophetic ministry of *Ellen G. White* was like a pre-season rain, ripening a limited number of fruits, but for us who have arrived in the end times, God has in store a rain that will be the resurgence from that of the late season.

Through it all the fruits of the divine orchard, which are the children of God, will come to maturity, and thus the gift of prophecy, based on dreams and visions, will be accessible to all.

I do not write this reality according to my own will, but in conformity with the text of [*Acts 2 verses 16-18*], which presents this reality, to be ours in these last times. *estion*:

What is the point of having dreams and visions if you don't understand them? I say it would be dangerous to even try, because the result can be tragic. Take the example of the dreams that Pharaoh had in Joseph's time [Genesis 41]:

Let us imagine that Joseph is interpreting the symbol of cows literally and not as years, then the preparations that were made in the years of plenty to make up for the lack in the years of famine would not be made. The end result would be famine for Egypt and also for Joseph's family.

Thus, the gift of prophecy, based on dreams and visions, is not without the ability to interpret them.

Since dreams and visions must be received by all of God's people as prophecies, in these last times that we are living in, the ability to interpret them must be generalized to all of God's children.

We have a good example of what this should be in this text: **“And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright;**

And, behold, your sheaves came round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me.

And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

And his brethren envied him; but his father kept the saying in mind”. [Genesis 37 verses 5-11, American Standard Version Bible (ASV)].

What stands out for me in the story of Joseph's life was not only the revelations that the Lord gave him, but the ability that he and his family had to interpret dreams and visions.

Joseph recounts these dreams but does not have time to explain them, because for the first, it is his brothers who decipher them, for the second it is his father.

In doing so, just by listening to a dream, they had the ability to understand it. Joseph too had this gift, we see it in action in [Genesis 40], [Genesis 41 verses 1-36].

So the fact that God's people are called upon in these end times to receive dreams and visions from the Lord requires that those within them be able to understand them.

In doing so, plans must be made for this! What I have just said is important. The Lord wants His people to be organised to serve Him effectively. To do this when He gives a directive, we must put in place what is needed for the success of His plans, even if the Lord does not ask us to do so verbatim.

Let us take a concrete example by reading this: **“The day before Saul came, the Lord had told Samuel, “I've seen how my people are suffering, and I've heard their call for help.**

About this time tomorrow I'll send you a man from the tribe of Benjamin, who will rescue my people from the Philistines.

I want you to pour olive oil on his head to show that he will be their leader.” Samuel looked at Saul, and the Lord told Samuel, “This is the man I told you about. He's the one who will rule Israel.”

Saul went over to Samuel in the gateway and said, "A man who can see visions lives here in town. Could you tell me the way to his house?" "I am the one who sees visions!" Samuel answered.

"Go on up to the place of worship. You will eat with me today, and in the morning I'll answer your questions. Don't worry about your donkeys that ran off three days ago. They've already been found.

Everything of value in Israel now belongs to you and your family." *"Why are you telling me this?" Saul asked. "I'm from Benjamin, the smallest tribe in Israel, and my clan is the least important in the tribe."*

Samuel took Saul and his servant into the dining room at the place of worship. About people were there for the dinner, but Samuel gave Saul and his servant the places of honor.

Then Samuel told the cook, "I gave you the best piece of meat and told you to set it aside. Bring it here now."

The cook brought the meat over and set it down in front of Saul. "This is for you," Samuel told him. "Go ahead and eat it. I had this piece saved especially for you, and I invited these guests to eat with you." [...] [*1 Samuel 9 verses 15-24, Contemporary English Version Bible (CEV)*].

Before developing I would say to you that for many, we have here only one more account which relates the experiences of the life of the men who lived in biblical times.

On the other hand, for the warned eye, in these lines are one of the fundamental bases presenting the work of the prophets of God, we will see it. To do this, let's set the framework for our reflection:

At the beginning of this biblical chapter, which I have not joined you, we discover Saul who leaves in the company of a servant of his father in search of his father's donkeys.

All this without knowing that the loss of the donkeys was God's plan to lead him to kingship. Samuel for his part, before the arrival of Saul, had already received from God the directives presenting Saul to him as being destined to become the leader (therefore the king) who would reign over his people, Israel.

When Saul comes close to the prophet Samuel, the Lord confirms to him (Samuel) that it is indeed him (Saul) that it is about. Now with that groundwork laid let us come to what concerns us for our study: Have you read well the instructions that the Lord gave to Samuel?

As you read, do you at some point or another see God asking him to have a feast where Saul would be honoured? Me no!

Nevertheless a feast was set up by Samuel for the coming of Saul, and directives had been given to the cook by Samuel so that the new king of Israel could be received with all the honors due to his new rank.

What we have just seen shows us the reality of causes and effects! Yes, the Lord did not need to tell the prophet Samuel that he had to organise a welcome feast for the new king, because it was obvious.

Likewise with regard to dreams and visions, God does not need to tell us that we must learn to interpret them, because when he declares that in the last times that these servants and servants in will have, this implies that they will have to understand them.

What is the use of having dreams and visions if we do not understand them? Especially given the reality of what they are!

To find out, read this: **“God does speak, sometimes one way, sometimes another, but people do not pay attention to it.**

In a dream, in a vision in the night, when people are falling into a deep sleep, while they slumber on their beds, he whispers a revelation into people’s ears, and he confirms his warnings to them, in order to turn a man from his course of action and to suppress a person’s pride.

He spares his life from the pit. He spares his life from crossing the stream of death”. [Job 33 verses 14-18, *Evangelical Heritage Version Bible (EHV)*].

The Lord speaks to us in dreams and in visions and we do not hear him, in doing so we ignore these divine directives and the repercussions are that we put ourselves, among other things, in danger.

Yes, notice that in this text dreams and visions are meant to preserve our lives.

In doing so, how great will be the perils that await us if the Lord warns us through these means and we do not listen to Him.

Let us take a concrete example:

In [Matthew 2], we see how through dreams the Spirit of God preserved the life of his son, Jesus Christ, as a baby.

Imagine what would have happened, if the magi or Joseph, had not understood what God was asking of them or had not listened to these instructions. Well the bloodthirsty King Herod would have killed our savior when he was still a little baby, the repercussion being that no one would be saved.

Dreams and visions are important among the people of God. To understand this I invite you to read this: *“Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying is for a sign, not to the unbelieving, but to them that believe.*

If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?

But if all prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed”. [1 Corinthians 14 verses 22-25, American Standard Version Bible (ASV)].

Before you can elements of what we have just read, in order to fully understand the scope of this text, we must not lose sight of the fact that it is for dreams and visions that the Lord speaks to the prophets.

In doing so, it is through this that they knew, in advance, the plans of their enemies who had come to harm them.

In all these examples that we have just discovered, what stands out is that our safeguarding passes, in part, through the mastery of the prophetic revelations that the Lord makes to us through our dreams and our visions.

For these reasons, it is imperative that there are teachers, mastering in the word of God, the basics allowing the interpretation of dreams and visions in order to train the people of God.

We must never lose sight of the fact that faith does not come from nothing, but from the teachings brought by the servants of God and which draws all its substance from the word of God, and which are studied diligently [*Romans 10 verses 14-17*].

The teaching that servants of God bring to their fellow man in order to enable them to walk in all the ways of the Lord has always been the basis governing the people of God and this is also true for prophecy.

Unfortunately, how the Seventh-day Adventist Church has perverted the reality of the gift of prophecy by passing it off as the writings of *Ellen G. White*.

Because of this, the biblical texts presenting the basis of prophecy have been set aside and it is *Mrs. White's writings* that are studied in depth. This we have seen.

So that there is no confusion, I am not saying here that *Mrs. White's writings* should not be studied, for I consider them to be of divine essence.

What I am saying is that the basis of prophecy, the knowledge of interpreting dreams and visions, Bible in hand, which is not part of the knowledge that the Lord gave to His late prophetess *Mrs. White* to record in a book is non-existent.

It is true that until then, the Seventh-day Adventist religion was faced with a big dilemma, because not having received from *Mrs. White* the basics to decipher dreams and visions, this religion was completely helpless.

Yes, because you can only give or teach what you have!

From now on, this time of ignorance is over, because the Lord has provided everything necessary for his people to master the prophetic revelations that he gives them in dreams or visions.

This knowledge is now within the reach of all the children of God who have at heart to understand their dreams and visions, for the Lord has given me to write a book that will allow his people to learn the basics in order to interpret them.

This book is entitled “*Nise (The World of Dreams Unveiled)*”.

This book, which is to be published, by the grace of God, presents the basis for interpreting dreams and visions, which the Lord has established by His Holy Spirit in the Bible and which is supported by the prophetic texts.

All those who want to understand their dreams and visions will have to search through the biblical prophetic symbols to find out what they have seen through them. This search must be carried out in all the modalities and steps that Joseph used to interpret Pharaoh's twin dreams [*Genesis 41 verses 25-36*].

What I am saying is so simple, that it is childish, and faithful children of God who walk by the Holy Spirit will clearly understand my words, I am assured.

I have faith that the people of God in this generation will learn, Bible in hand, to interpret these dreams and these visions, because I saw in a dream that I would hold seminars to instruct, in the matter, before large halls.

During these seminars I see myself presenting the biblical reality of dreams and visions and I teach those who come to these seminars to interpret them.

Finally, I would say to you that it is imperative to never lose sight of the fact that we are already living in the end times presented in [*Acts 2 verses 16-18*], in doing so dreams and visions have become omnipresent. In doing so, seeking their understanding should become the priority of God's people.

To do this, all the writings of the Seventh-day Adventist Church, which desecrates dreams and visions, must be recognized as contravening the word of God and must be rejected.

This should be done both in their books and on their sites. Also, as with Sabbath School classes, classes for learning to interpret dreams and visions will need to be set up.

To do this, it would be wise if study manuals such as those for the Sabbath School lesson were created and intended to present this basis over several quarters. This is how God's people can master these dreams and visions.

6 Reality of the apostasy reforms practised by the Seventh-day Adventist Church

In this part we are going to travel to a very very very special place, the objective being to meet its population who are a most interesting people, because they are all blind, but they believe they have better eyesight than the other nations. Worse still, they are the self-proclaimed guides of the blind! Before I tell you about it, I invite you to read [Matthew 15 verse 14], [Revelation 3 verses 14-22].

First of all, I want to make one important point:

In the message to Laodicea the Lord does not address an individual, but a church, therefore a holy people.

Yet they all have the same symptoms, it is a place where all who are there sound blind, but don't know it.

Worse they think they need nothing, so not aware of their need for healing! In the first text the situation is similar, where the blind have declared themselves guides of the blind, the end is that they will all fall into a pit.

There is, in my opinion, nothing worse than thinking of being a thing and not being it. This image of Laodicea, the Seventh-day Adventist Church likes to use it to represent other Christian denominations. When I was one of those members, how many messages about this did I not hear from the pulpit?

Yet no other Christian denomination fulfills the symbol of Laodicea better than this religion, to grasp it we need to understand what the symbol of sight represents.

In [Matthew 13 verses 14-17] and [Numbers 24 verses 15-17], we find that the symbol “see” represents the ability God gives the prophet to understand these prophetic revelations.

Thus, Laodicea is therefore a Christian Church which believes it has sight, therefore prophecy, but in fact it does not have it, it is therefore blind as are those who live without the Lord.

Besides, she thinks she is dressed, but she is naked. The garment here represents the righteousness of Jesus that we put on by accepting him as personal savior and walking in all these ways, therefore according to the word of God for he is the divine word made flesh [*Galatians 3 verse 27*], [*Romans 13 verse 14*].

We therefore understand that Laodicea believes it is walking in the word of God when it is the doctrines of man that it practices.

After all that we have already studied regarding the doctrines of the Seventh-day Adventist Church, we therefore understand that this religion works, in this generation, like the Church of Laodicea.

She is lukewarm, because she is sitting between two chairs. One buttock is on the Gospel chair, the other on the world. Apart from all this, it is important to understand that the message that the Lord addresses to the Church of Laodicea is above all a message of love, a call to repentance, before the cleaver (*couperet*) of divine retribution comes to strike it.

The Lord is calling this apocalyptic church to repentance. On this day the Lord is at the door of your hearts and your religion, ho, Seventh-day Adventists, and he knocks, what will you do?

This chapter is intended to enable you who carry the name Seventh-day Adventist to reform your voices. The goal is for you to be able to turn away from works of apostasy that you have hitherto practiced, often without even realizing it. To get to the heart of the matter, we will now discover Seventh-day Adventist doctrines that contravene the very basics their late prophetess instituted.

In doing so, these doctrines make this religion a place of confusion, because a tap that draws its water from a single source cannot, on demand, give sweet water or bitter water. Thus the Seventh-day Adventist Church cannot on the one hand claim to have based its faith on the writings of *Ellen G. White* and on the other hand reject them.

To discover these realities, I invite you to read an excerpt from my book entitled "*Inquisitiô (The message of the three angels) volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God's law and prophecy*".

It is more precisely an extract from the chapter entitled “*Literal representation of the iniquitous union of beauty and the beast materialized by ecumenism*”.

In this chapter I will demonstrate to you the nothingness upon which the Seventh-day Adventist Church is built in this generation and how in order to exist it has come to deny its roots, while continuing to present them as those foundations. Unfortunately we cannot renounce our foundations by going to build elsewhere, while hoping that it will continue to support us. [...]

Thus, while this Protestant religion gives the world the face of permanence, it has perverted its original doctrinal basis in order to be accepted by the papacy within ecumenism, while continuing to profess that it still follows it.

In order to discover this reality, we must first highlight what this religion declares with regard to the links it maintains with the members of ecumenism. To do this, I invite you to read what this religion claims in this matter by reading this:

“Why Adventists Participate in UN and Ecumenical Meetings? [...] Adventists recognize other Christians as genuine members of the body of Christ. But Adventists do not hold formal structural membership in ecumenical organizations primarily for freedom of religion purposes.

Membership in an ecumenical body would limit the freedom to share one’s convictions with everyone else and thereby jeopardize a universal end-time mission, as Adventists understand it. Adventists are not part of the ecumenical organizations that require membership, but they do enjoy guest or observer status at meetings. [...]

In reference to its position in global Christian organizations, the Adventist Church has held observer status at meetings and been open to partnering with other churches *in areas that do not compromise its identity, mission, and message.*

The rule of thumb is to not hold membership in any ecumenical body that eradicates or erases the distinctive Adventist voice *in reference to the sovereignty of God the Creator, the Sabbath, and the Second Coming.* [...]

Religious liberty for Adventists is the antidote to syncretistic ecumenism and a call to embrace truth with the inalienable freedom of conscience, freedom of religion or belief, freedom to express publicly one's beliefs, freedom to invite others to share one's convictions or to join one's community of faith. [...]

In principle, Adventists choose not to be involved in doctrinal alliances with other churches because of the Adventist adherence to a holistic and integrated approach to biblical doctrines and because of the upholding of doctrines that Adventists consider have been sidelined, changed, or forgotten in the course of church history. [...]

Today, unity is understood differently among various Christian churches. *For Catholics, for example, unity includes the concept of the communion of saints, meaning both those who are alive and those who are dead.*

In the Catholic Encyclopedia, the communion of saints is described as "the spiritual solidarity which binds together the faithful on earth, the souls in purgatory, and the saints in heaven in the organic unity of the same mystical body under Christ its head...."

The participants in that solidarity are called saints by reason of their destination [heaven] and of their partaking of the fruits of the Redemption." With this example in mind, global church unity could only be a reality if all Christians adopted the Catholic worldview or understanding of reality or if all Catholics gave up their deeply held beliefs. [...]

Also, Adventists and other believers do not adhere to syncretistic alliances that would diminish the importance and weight of truth, especially when beliefs in some churches may not be in harmony with revealed biblical truth.

The main concern of Adventists is that they will be restricted from sharing their convictions with every person regardless of religious or philosophical persuasion. This is fundamentally an issue of religious freedom".

[Adventist Review, Why Adventists Participate in UN and Ecumenical Meetings. Extract from: <https://www.adventistreview.org/church-news/story3088-why-adventists-participate-in-un-and-ecumenical-meetings>].

To get to the heart of the matter, I'm going to tell you a secret, but I ask you not to repeat it, because it's important that what I'm going to say can remain between you and me. *Thank you in advance!*

Reading the above I was deeply touched. *Um...* not because I was moved... but because of so much hypocrisy. *Yes...* here we have big words, which if put into practised would give the Seventh-day Adventist Church a noble character and make these members of Edenic stars who are consecrated only to the Eternal God.

But it is not! we will see it. In order to be fully aware of what I am saying, we must first summarize what we have just read, then once this base has been laid I will demonstrate the nonsense of all this.

Here the Seventh-day Adventist Church presents its position with regard to ecumenism as not joining any such organization that might compromise its identity, mission, or message.

Furthermore, it is stated that *“religious freedom is for the Adventists is the antidote to syncretistic ecumenism”*.

Further, the author of this text presents the Seventh-day Adventist Church as cherishing *“the inalienable freedom of conscience”* as well as *“the freedom to publicly express one's beliefs”*. Further in order not to have to deviate from all this, this religion has chosen *“not to be involved in doctrinal alliances with other churches (religions)”*.

Furthermore, the Seventh-day Adventist Church also proclaims here, loud and clear, that it cannot make an alliance with any other religion that has set aside, modified or forgotten biblical knowledge over the centuries. Nevertheless, we are also presented with the possibilities for a total union to do this within ecumenism between the Seventh-day Adventist Church and other religions.

For a world unity of all religions (*churches*), it would be necessary that Christians (*we understand that here is mentioned Protestants*) can abandon their base of faith to adhere to Catholic dogma or vice versa.

We are also told that Seventh-day Adventists do not unite with those who would lessen the weight of truth or with religions whose beliefs are not in harmony with revealed biblical truth.

And finally this religion does not especially want to be prevented from sharing these convictions and therefore having to renounce its right to religious freedom.

It is even specified that this is his main concern.

Hmm... where la la la... "Houston, we have a problem"... these are fine words, but not any basis that is applied by the Seventh-day Adventist Church.

In order to present to you the nonsense of all that the Seventh-day Adventist Church advocates here, we must first of all discover its dominant basis of faith.

In order to present this reality to you, I invite you to read this: **"We, the delegates to the 2010 General Conference Session in Atlanta, Georgia, acknowledge with gratitude the continuing contribution to the Seventh-day Adventist Church found in the writings and ministry of Ellen G White.**

We are witnesses to how the Church has been blessed and guided by God through the inspired counsel of His messenger. Its counsels exalt the Bible as God's Word, lift up Jesus as Creator and Redeemer of the world, and encourage a life of service and sacrifice. Its ministry has directly supported in the preservation of unity in the Church and its expanding global outreach.

[...] **The gift of prophecy, like the other spiritual gifts, is to bring about unity, equip God's people for the work of ministry, build up the body of Christ, protect it from being deceived by false doctrine, and foster individual and collective spiritual growth (Ephesians 4: 11-15). We recognise in Ellen G White the gift of prophecy, and affirm that as this gift is valued and its instruction heeded, the Church prospers.**

Consequently, we express our gratitude to God for His gracious gift in the prophetic ministry of Ellen G. White.

We call upon Seventh-day Adventists everywhere to prayerfully study its messages and benefit from the inspiration and instruction found there. We encourage the teachers and administrators of our educational institutions and the leaders of our health-care facilities and publishing houses to review its counsels for their areas of service. We urge pastors to make use of these writings in their sermon preparation and in their planning with the members for the mission of their churches.

We appeal to Church administrators at every level to exert their influence in affirming the importance of these writings for the Church and to continue efforts to make these writings available to church members at affordable cost.

And we affirm our commitment to “believe His prophets” (2 Chronicles 20: 20) that we may prosper in fulfilling our mission to the world and thus hasten the coming of Jesus”. [This resolution was voted by the General Conference Session of the Seventh-day Adventists Church in Atlanta, Georgia, 24th of June to 3rd of July, 2010].

Since the primary purpose of this biblical text is the edification of God's people, the Seventh-day Adventist Church uses it to call upon its members to study *Mrs. White's* writings and messages so that they may be inspired and instructed by them.

To ensure that these writings are taught to the greatest number of people, “*titanic*” plans have been put in place. It has been decreed that at every level within the Seventh-day Adventist movement these teachings must be distilled. Everyone is called upon to teach them.

Teachers and administrators of Seventh-day Adventist schools (*educational institutions*), leaders of health-care institutions, preachers, publishers, etc., are called upon to teach them. In order that this movement for mass scholarship might be well received, it was agreed that *Ellen G. White's* writings would be published at affordable costs so that they would be accessible to as many people as possible.

When I read this text, coming from Seventh-day Adventist terroir, I say to myself wouar (*won*), the faith of the Seventh-day Adventists in the writings of their late leader *Mrs. White* is something that very structure because the plans put in place were not made of randomly!

Finally, these texts quote [2 *Chronicles* 20 verse 20] which calls upon God's people to “*believe in the prophets*” in order to prosper.

Here the Seventh-day Adventist Church confesses that it totally believes in *Mrs. White's* writings which she describes as having been a prophetess, hence this Bible text that we have just seen is quoted.

Before continuing I want to clarify that I am not questioning the fact that *Ellen G. White* was a prophetess of the Lord during her lifetime.

On the contrary, in the chapter *“Fallacious doctrines of the major falsifiers”* I demonstrate this, Bible in hand.

Now this point has been made, we can continue. Reading this text which is from 2010 gives us a very clear picture of the foundations upon which the Seventh-day Adventist Church is built. But in the meantime this religion came to have ideas of grandeur, and to do this, it is acoquiné with the Catholic Church, through ecumenism, and in doing so, the writings of *Ellen G. White* became embarrassing.

Thus, while remaining the backbone of the Seventh-day Adventist Church, they were, in part, disowned by this religion. See for yourself what it is, in the following: **“Readers of the Adventist Today web site and anyone living in Philadelphia who listens to or reads local media in or around that city may be aware of the recent mass mailing of a book, *The Great Controversy*, to 700,000 individuals living in that city or surrounding area.**

The mailing was intended to be coincident with a visit to Philadelphia, the *“City of Brotherly Love,”* by the current Supreme Pontiff of the Roman Catholic Church, Pope Francis.

As readers of *Adventist Today* will know, *The Great Controversy* is a 19th-century work based on an extensive editing of materials originally produced by and under the name of a co-founder of the Seventh-day Adventist denomination, Ellen Gould Harmon-White (1837-1915).

Like a wide cross section of many other evangelical and later fundamentalist Protestant authors belonging to a wide range of conservative Protestant churches in 19th- and early 20th-century America, White was very critical of the theology and history of the Roman Catholic Church in Europe.

Obviously, the heritage she reflected went back centuries, based on the long-standing, intense hostility that existed between Protestants and Catholics beginning at the time of the Reformation *and continuing down into the late 19th century in many countries in Europe before being transplanted across the Atlantic to the United States.* A regrettable part of that heritage was the continued affirmation of conspiracy scenarios concerning alleged attempts of Roman Catholics to establish some sort of political advantage, usually by some nefarious means in America.

Anti-Catholic hostility was exacerbated during the 19th century because of the competition for employment with native-born Anglo-Saxon Americans due to the large influx of immigrants from Catholic countries in Europe, especially Ireland. It even had a 19th-century political expression in America with the formation of the anti-Catholic, anti-immigrant, anti-Jewish "Know-Nothing" political movement.

We can be encouraged that the organization which was responsible for the mailing of the Great Controversy volume was not the official Seventh-day Adventist Church. The organization was Remnant Publications, based in Michigan.

However, the message that this mailing was clearly intended to communicate is an anti-Catholic message and the source of that message emanates from a part of the Adventist tradition.

In light of this action on the part of members of the Seventh-day Adventist Church, it is here proposed that the President of the General Conference of the Seventh-day Adventist Church send the following letter or some version of it to the Pope asking for his understanding and forgiveness.

Here is a draft of the text of such a letter that would be written on the stationery of the General Conference of SDAs: His Holiness, Pope Francis, Apostolic Palace, 00120 Vatican City.

Your Holiness: It is recently come to my attention that certain misguided members of the Seventh-day Adventist Church in the United States have distributed a book, written by the co-founder of this Christian denomination, to many individuals living in the city of Philadelphia, prior to your upcoming visit to that city.

That book is entitled **The Great Controversy**. That volume was written in the 19th century at a time in the history of the United States when the relationship between Protestant and Catholic Christians was much less than ideal.

Unfortunately, that book reflected various very regrettable negative aspects of that relationship.

A predecessor of mine has noted that the anti-Catholic views that this book endorses have been "relegated to the ash heap of history" by current Adventist leaders and lay persons.

I currently hold the position of president of the General Conference of the Seventh-day Adventist Church, and in that capacity I am writing to you to extend the apologies from a leader of one group of Christians to another, asking for your understanding and forgiveness for the unfortunate actions of a small number of members of the Christian faith tradition which I represent.

At a time when all Christians of good will should be seeking to come together to solve the serious problems facing our world, the actions of a few should not be allowed to confuse and disrupt that cooperation.

It is in the spirit of that concern that this letter is being sent to you.

Please accept this apology in the name of all members of the Seventh-day Adventist Church who wish you and the church you represent the blessings of God. Very Respectfully. Ted N.C. Wilson [Adventist Today, De Ervin Taylor, September 13, 2015, *A Proposed Letter of Apology to Pope Francis from the GC President. From the site: <https://atoday.org>].*

First of all, it is important to note that *Mr. Ted N.C. Wilson* who wrote this letter to Pope Francis is not just anyone because he is the most powerful of the Seventh-day Adventists.

He is their president seating at the head of their general conference, so he is the chief magistrate and the highest authority of their order.

Also, since this letter appeared in *Adventist Today*, before we continue, let's find out what it is by reading this: "*Adventist Today (AT) is an independent journalism ministry serving the global Adventist community and readers interested in a reliable source of information about the Adventist faith and institutions.*

AT publishes in a number of formats: daily on the Web, via Facebook and Twitter; weekly via Email; monthly via PDF; and quarterly in a print journal". [From the site: *Adventist Today* (<https://atoday.org>)].

So the source is reliable, because it is an Seventh-day Adventist news organization.

To come back to this letter that the president that *Ted N.C. Wilson*, to send to the papacy, I would say to you that after the publication of my book of which I have just presented the extract to you, it was removed from this site and it was clarify that it was “*A Proposed Letter of Apology to Pope Francis from the GC President*”.

Nevertheless, on this day, *28 August 2022*, I have seen that this letter is back on this site. To say that it was “*a proposed letter of apology*” that the Seventh-day Adventist leader had made seems to clear him and his religion, but of realities remain:

The very fact that Ted N.C. Wilson, may have been “inspired” of the contents of this letter and came to materialise these thoughts in writing, demonstrates that this man is, willy-nilly, under the influence and in the service of the devil [John 8 verse 44]; For he who is glorified by this letter is Satan!

Moreover, the fact that despite these acts this man was able to be re-elected two more times as president of Seventh-day Adventists demonstrates that those who re-elected him are as misguided as he is. It should also be noted that as the members of God's people bear the sins of their leaders [Matthew 23 verses 29-36], it is therefore all Seventh-day Adventists who are at fault in this matter and have apostatized.

The matter is serious, because this letter is most explicit! Here, through its leader *Mr. Ted N.C. Wilson* the Seventh-day Adventist Church chose to pledge allegiance to the papacy. This religion has chosen to lay down its arms in order to let the beast with seven heads and ten horns work instead of confronting it head-on.

Let us return to the words of *Mr. Ted N.C. Wilson* president of the general conference of Seventh-day Adventists. First of all, let's reframe the events. *Pope Francis* was to come to visit the American city of *Philadelphia*. On these occasions some Seventh-day Adventists took it upon themselves and their finances to send *700,000 pounds* “*The Great Controversy*” to people living in this city or its environs.

This book is one that *Ellen G. White* wrote to present, among other things, the iniquitous works of the papacy through the centuries. We will discover some of these passages later.

Otherwise, on the basis of the foundations that we have read and that have been established around the books of *Ellen G. White*, which are to be distributed to the greatest number by the Seventh-day Adventist Church, until there, I see no problem. And you !

By making plans for the mass distribution of this book, these people have done what they have been conditioned and trained to do.

Where the shoe pinch is that in the meantime Seventh-day Adventist leaders, led by *Mr. Ted N.C. Wilson*, leading the way, have put in place plans, which *Mrs. White's* writings disturb.

Hence the apologies of the first high-ranking Seventh-day Adventist dignitary, who portrays, for the pope, the writes of *Ellen G. White* as being past and from another century.

The author of this text *Mr. Ervin Taylor*, who introduces *Mr. Ted N.C. Wilson's* letter, goes so far as to classify *Ellen G. White* among the conservative conspirators who had intense hostility to anything Catholic.

He taxes his writings as being “*an unfortunate part of this legacy*”.

Further, while the writings of *Ellen G. White*, as we have seen, are the backbone of Seventh-day Adventist work, let us re-read what their president, *Mr. Ted N.C. Wilson*, said of the offending book:

“A predecessor of mine has noted that the anti-Catholic views that this book endorses have been “relegated to the ash heap of history” by current Seventh-day Adventist leaders and lay persons”.

Thus, for the Seventh-day Adventist Church this book of their prophetess no longer has any reason to exist, it is obsolete.

This reality was also represented on another occasion on this Seventh-day Adventist site. This gives us information:

“Without intending to extend this controversy, I wish to say that I agreed with and appreciated Loren Seibold’s concern about the planned distribution of a billion copies of The Great Controversy (“The Wrong Way to Reach the World,” 27 August 2021).

Would it be possible to channel the enthusiasm for this project to distributing, in conjunction with other organizations, copies of the New Testament, or at least the four gospels?

[...] I believe that the inspiration of the Bible differs from the inspiration of the messages of Ellen White in that the former is timeless, while the latter deals with circumstances of a particular time. [...]"

[Adventist Today. Richard Anderson, Cooranbong, NSW, Australia. From the site: <https://atoday.org/thanks-for-your-thoughts-on-the-great-controversy-distribution>].

Here what first caught my attention was the titanic task that had to be put in place, *a billion copies* of “*The Great Controversy*” had to be distributed.

And knowing the way the Seventh-day Adventist Church does things, this book was to be offered free of charge and this was also the case for the *700,000 copies* that were incriminated.

So that we are still in the plans that this religion has established around the writing of Mrs. White.

But there, the author of this post, Richard Anderson, will rather skyrocket the writings of *Ellen G. White* by passing them off as things that have no biblical foundation, because he says **“I believe that the inspiration of the Bible differs from the inspiration of the messages of Ellen White...”**.

So now for Seventh-day Adventists the writings of their prophetess, on whom their faith always rests, its obsolete.

Yet it is these same writings of *Ellen G. White* that the Seventh-day Adventist Church uses to justify that she has “*the Spirit of Prophecy*” and that as such she is “*the Church of the rest*”.

We have come to the end of this excerpt from my other book.

To continue I would tell you that the fact that this spiritual *lycanthrope (werewolf) Mr. Ted N. C. Wilson* disavowed the writings of Ellen G. White he fulfilled one of the prophecies that the latter had presented decades before that.

Here is what we can read about it:

“The Roman church is wonderful in his sagacity and trick. She can read what will happen. She is waiting for her time, seeing that the Protestant churches pay homage to him by accepting the false sabbath.... And we must remember that Rome boasts that it never changes. The principles of Gregory VII and innocent III are always the principles of the Roman Catholic Church.

And if it had the power, it would put them into practice with so much vigor today that in past centuries” (ibid., 507-8).”

The Word of God gave the warning of the imminent danger;

If this is not taken into account, the Protestant world will learn what Rome's real goals are only when it is too late to escape the trap. She grows silently in power. His doctrines exercise their influence in the legislative assemblies, in the churches and in the hearts of men.

She stacks her high and massive structures, in the secretive recesses of which her old persecutions will be repeated.

Stealthily and unbeknownst to everyone, it strengthens its strengths to achieve its ends when the time comes for her to hit.

All she desires is a field of observation, and that is already given to her. We shall soon see and feel what the purpose of the Roman element is. Those who believe and obey the word of God are thus exposed to opprobrium and persecution” (ibid., 508-9).”

[Catholic Answers, tract, Adventisme du septième jour; taken from the site: <https://www.catholic.com/tract/seventh-day-adventism> (translated into English from the original text)].

Before getting into the heart of the matter, I would like to remind you that the writings of *Mrs White* that we have just discovered are presented by a Catholic site. Now that this point has been made, let us continue. By reading this text we understand that here *Ellen G. White* presents the Roman Catholic Church as excelling when it comes to acting with sagacity and cunning.

She specifies that, as it was in the past, this religion will use its influence in the legislative assemblies, thus at the level of the States or any political body to bring the Protestant churches (*thus the religions*) to pay it homage.

Ms White also said that the Catholic Church observes the reactions in order to be able to act at the appropriate times.

Thus, the Catholic Church works like a spider, insidiously spreading its web in order to test the strength of those who fall into it, as well as their reactions.

The most powerful preys will succeed in fleeing, but the others *will be encissoner in order to become at the right time, that of dinner, his snack*. *Ellen G. White* also states that with the help of her legislative partners, while remaining in the shadows the *Catholic Church, therefore the papacy*, will leave two choices to the Protestant world:

Either pays homage to him, thus abdicating their faith, or "Those who believe and obey the word of God are thus exposed to opprobrium and persecution".

From all that we have just read we understand that in no case did *Mrs. White* want the Seventh-day Adventist Church to be able to link up with the Catholic Church. *Mr. Ted Wilson's* actions therefore contravene the doctrinal basis established by *Mrs. White* and all this while he claims to follow them. Let's review what he said about this:

"[...] I do not know everything, but I shall seek wisdom from counselors and from the Bible and from the Spirit of Prophecy," he said, referring to the writings of church co-founder Ellen White. [...]" [Wilson elected president of Seventh-day Adventist world church. ANN and Adventist.news,of, June 24, 2010. From the site: <https://adventist.news>].

We are now very far from what the Seventh-day Adventist leader professed here, because he has, we have seen him deny the doctrinal bases instituted by *Mrs. White* in seeking to unite with the papacy and asking the pope for forgiveness.

Worse in his speech he promises to seek guidance in *Mrs. White's writings*, but in reality we have seen he reigned them.

It is not only on this point that *Mr. Ted Wilson* disavows the precepts that *Mrs. White* instituted and that every Seventh-day Adventist is bound to follow as a doctrinal basis.

To discover this reality, let us first read this text which presents what Mrs. White advocated and what this religion had to follow:

“[...] But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion.

They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority.

Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom.

The establishment of such a kingdom is what the Jews desired in the days of Christ. [...] But He said, “My kingdom is not of this World.” John 18: 36. He would not accept the earthly throne. SPCCSR 10.2.

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty.

Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies.

He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments.

Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart. SPCCSR 10.3.

Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ’s nature in humanity through the work of the Holy Spirit.

“As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name [...]” [EGW Writings. Spirit of Prophecy Counsels Relating To Church-State Relationships. Tiré de : <https://m.egnwritings.org>].

In this text, *Mrs. White* professes that God's people should walk like Jesus did and not seek to work for the Lord through juridical, legislative or other institutions. It presents the fact of seeking to associate with the great of this world, councils or legislative assemblies, etc. in order to establish the kingdom of Christ as an error.

These people, however powerful they may be, do not have the capacity to advance the work of God, for the one who has this power is the Spirit of God who alone can touch hearts. In order to establish this reality, she pronounces this phrase which I hand to you: **“He who was our example kept aloof from earthly governments.”**

So, as God asks us to walk as he walked, we the members of his chosen people must not associate ourselves with the world, especially with councils or the legislative assemblies or accept the patronage of the great of this world. These *Ellen G. White* guidelines that we have just seen have been religiously observed for decades within the Seventh-day Adventist Church.

Then came the *ravening wolf*, *Oops Sorry... then came Mr. Ted Wilson*, who put them aside and made his religion do exactly what *Mrs. White* forbade, because he made an alliance with the UN, the objective being to “*work for God's work*”.

All this, while *Mrs. White* established : **“Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit.”**

To discover the twists and turns of this new affair which has led the Seventh-day Adventist Church to unite with the world, here the nations which are grouped together at the UN, I invite you to read another extract from my other book that I introduced earlier.

This time if, nevertheless, this time this study is from the chapter titled “*The works of the long-toothed wolf and who is insatiable, clothed in sheep's skin, established at the head of the Sheeps of panurge*”.

What lost Adam and Eve was the non-acceptance of who he was, their situation, and more than anything the Lord gave them.

This is why the devil was able to kindle in them a thirst for freedom and power. This is also what lost *Mr. Ted N.C. Wilson*, and the senior Seventh-day Adventist leaders who to gain this power have come to agree to deny their faiths.

Now that this foundation has been laid, we must turn our attention to the carrot that the devil offered *Mr. Ted N.C. Wilson*, and other high Seventh-day Adventist leaders to achieve these ends.

Yes, for these people who have built their faith on the writings of *Ellen G. White* to come to the point of accepting to deny everything they believe in and to accept that their president could write this letter of apology to the pope, *the carrot offered had to be the size of a menhir*.

[...] Let's continue! To do this let us return to this titanic carrot which had to be proposed so that this high Seventh-day Adventist dignitary could accept to pass from the stage of the bride of Christ to the concubine of the Pope who, writing to him, small sweet words by which the blessing is given to him in abundance.

To understand this reality we must lift the veil of the invisible in order to discover the genesis of this letter of request for forgiveness that the president of the Seventh-day Adventists addressed to *Pope Francis*. Above all, it is important to reposition ourselves in time.

The objective was first to establish the date of the Pope's visit to the city of *Philadelphia*, which was the scene of the massive distribution of 700,000 books "*The Great Controversy*" by *Ellen G. White* to the people of this city for which the Seventh-day Adventist president had to ask the Pope for forgiveness.

Here is what we can read about it:

"Meeting with the Bishops invited to the world meeting of families. Speech of the Holy Father. Saint-Charles-Borromée Seminary, Philadelphia. Sunday September 27, 2015".

[Voyage apostolique du pape François à Cuba, aux États-Unis d'Amérique et visite au siège de l'organisation des Nations Unies.

Libreria Editrice Vaticana. Taken from the site: <https://www.vatican.va/content/vatican/fr.html> (translated into English from the original text)].

This famous event therefore takes place on *September 27, 2015*, hence the letter from the Seventh-day Adventist president intended to warn the Pope of the “*ambush*” that awaited him and which dates from *September 13, 2015*, so a few days before the arrival from the latter to the city of *Philadelphia*.

Now that we have this basis, in order to understand the reason for this letter from the Seventh-day Adventist leader to the Pope, we must go back to some months earlier in order to discover a “*meeting of the third kind*” between entities that until then had never been in the presence of each other. Here is what we can read about it:

“United Nations Secretary-General Ban Ki-moon expressed concerns about growing religious intolerance worldwide during a private meeting with Adventist Church leader Ted N.C. Wilson, and he invited the Seventh-day Adventist Church to work with the UN in helping people.

Wilson, the first Adventist Church president to meet with a UN chief, noted that the church has long supported religious liberty and said it was willing to team up on initiatives that followed Christ’s ministry of helping people physically, mentally, socially, and spiritually.

[...] “It was a historical meeting between the UN secretary-general and the president of the Seventh-day Adventist Church [...] “As disciples of Jesus, we want to help people and especially those who are voiceless, discriminated against, and persecuted,” he said. “In this way, we share the essential values of the UN.”

[...]” [*Adventist Church President Holds First Meeting With UN Chief. Silver Spring, Maryland, United States; Andrew MCCHESENEY. Adventist Review. April 7, 2015. taken from the site: <https://adventist.news/fr>].*

Above all, it is important to bring out several important information that could pass as trivial.

The first is the innovative and exceptional nature of this meeting, because *Mr. Ted Wilson*, is the first president of the *Seventh-day Adventist church* to meet with a *secretary general of the United Nations*.

This implies that until then *Mrs. White's* directives that we have seen further and asking Seventh-day Adventists not to ally themselves with states where legislative power was observed.

Secondly, here we have a proposal from the *Secretary General of the UN, Ban Ki Moon* who proposes to the Seventh-day Adventist Church to work with the United Nations, and in response the leader of this religion accepted on behalf of all his.

The goal is to work for the good of humanity!

Before continuing and, in case a Seventh-day Adventist is reading me, so that he may not want to order a straitjacket from me, not understanding what harm there can be in uniting for to do good with the United Nations? I therefore specify, that I never said that the UN was not recommendable!

On the contrary, I find very commendable the work that the United Nations is doing to make the world more beautiful and more livable, so that I have nothing against those who work there, on the contrary, they have all my respect. What I am highlighting is the foundation of Seventh-day Adventist faith inherited from Ellen G. White which prohibits Seventh-day Adventists from entering into such a union.

To you who are Seventh-day Adventists and who have remained faithful to the Lord, analyzed what I am saying, and drawn your own conclusions. To do this, let's read what *Mr. Ted Wilson* says about his interview with *UN Secretary General Ban Ki Moon*:

[...] *"It was a real privilege to meet the secretary-general and to hear his appeal for assistance for humanity," Wilson told the Adventist Review.*

"Seventh-day Adventists should be ready to witness for the Lord anywhere we go and to testify of God's blessing in our lives and what we can do in His name," he said. "The world is waiting for this type of heaven-inspired testimony with clear answers to today's problems."

[...] *Wilson added: "It is only if we are led by the Lord that we can truly be effective in our outreach to the world preparing them for Christ's soon coming by carrying out the practical ministry of Jesus through the Holy Spirit's power." [...]"*

[Adventist Church President Holds First Meeting With UN Chief. Silver Spring, Maryland, United States; Andrew MCCHESENEY. Adventist Review. April 7, 2015. Taken from the site: <https://adventist.news/fr>].

As you can see, *Ted Wilson's* intentions are at first blush of the noblest, he yearns that Seventh-day Adventists can testify for the Lord wherever he is.

For him, through this union of his religion with the UN, these two entities will be able to provide coherent answers to the problem which strikes the world.

In addition for him the fact of uniting with the United Nations for work for good is what the Lord asks, because by this alliance he professes prepare the next coming of Jesus in the hearts of men (*here presented as being our fellows*).

For the Seventh-day Adventist leader by his action in bringing his religion together with the UN, he is fulfilling the practical ministry of Jesus by the power of the Holy Spirit.

How beautiful... I am moved... how beautiful and poignant the words of Ted Wilson, Supreme Leader of Seventh-day Adventists. Hmm... does anyone have a handkerchief... I can feel tears coming...

More seriously, you Seventh-day Adventist find yourself in a big dilemma, which manifests itself through what your president is saying that is not in keeping with your base of faith.

In doing so, two possibilities remain regarding the union of your religion with the UN, namely *Mr. Ted NC Wilson* and these henchmen enthroned at the head of the Seventh-day Adventist Church have done well and in doing so they are approved by the Lord.

However, if this is the truth, it implies that Ellen G. White, who forbade such a union, was a usurper and did not speak on behalf of God. The direct repercussion will be that she acted like a false prophetess and therefore these writings are iniquitous and by extension your faith in you Seventh-day Adventist has been built on the "quicksand of iniquity".

So your whole religion is a farce and an abomination before God. The other option is that *Mrs. White* is the handmaid of the Lord and that these writings are inspired by the Lord.

This is what I, who am not or no longer an Seventh-day Adventist, confess, because this is what the Lord has put to my heart.

Based on this foundation, it is important to remember that, in these writings seen above, *Ellen G. White* calls on Seventh-day Adventists not to unite with the great of this world, especially with the legislature, because she presents them as having no power to work for the kingdom of God.

This reality is due to the fact that the Spirit of God is the only one who can act in this direction.

Thus, by having transgressed the directives of their prophets, *Ellen G. White*, the senior Seventh-day Adventist leaders despised the work of the Holy Spirit, preferring the power of men to it.

In doing so, the fact that they have transgressed *Mrs. White's* directives, and have allied themselves with not only the UN but the papacy through ecumenism, makes them iniquitous people who serve the devil.

What we have just seen further shows us that senior Seventh-day Adventist leaders led by *Mr. Ted N.C. Wilson* here reject the writings of *Mrs. White*, whom he professes to be the Spirit of prophecy.

The implication is that by their actions these men saddened the Holy Spirit and he ended up withdrawing from the Seventh-day Adventist, leaving them in return a spirit of misguidance which leads them to believe that the error is the truth and vice versa.

So, in one sense or another, whether it is the bases that *Ellen White* left you or those that *Mr. Ted NC Wilson* and these henchmen have established, one of the bases is not in accordance with the will of God, and in doing so you Seventh-day Adventists have a big problem, because the two abodes in your dogma.

In doing so, a reform must be implemented in your dogma as soon as possible.

To help you, the Lord has given me to present you with plans in this direction in the chapters of this book.

To come to this union which *Mr. Ted Wilson* and these henchmen enthroned at the head of the Seventh-day Adventist Church made with the UN, a thorniest question arises:

Can we under the pretext of doing good, do as we want to the detriment of what the Lord asks?

And when we take the freedom to do as we want, without taking into account what the Lord recommends, can he agree and bless us.

Well, I would tell you that those who have done so in the Bible have often paid for it with their lives, and the word of God has left us a testimony of their downfall and often of their death.

The most admirable for me is the testimony left for us by a man most zealous for the Lord and which we find in [2 Samuel 6 verses 6-8].

Uzza saw that the ark of the Lord was tilting dangerously and was in danger of falling, so he supported it with his hands.

Unfortunately he was not authorized to touch it because he was not a Levite and God struck him down on the spot. We also have the testimony of what happened to the sons of Aaron Nadab and Abihu presented before the Lord a strange fire, and the Lord made it become a brazier to consume them [Leviticus 10 verses 1-3].

Another testimony is that of Saul who lost his crown for having wanted to work according to his heart to the detriment of what the word of God declares [1 Samuel 13 verses 1-14], [1 Samuel 15].

We can also cite Lot's wife who disobeyed the Lord and was turned into a pillar of salt, or the old prophet who disobeyed the Lord and was killed by a lion [Genesis 19 verses 16-17, 26], [1 Kings 13 verses 1-29].

All these testimonies show us that we cannot claim to be a servant of God while wanting to work according to our heart.

Even a good thing, which is practiced without endorsement or in opposition to what the Lord asks, is a sin.

To continue I would say to you that certain blessings that can be offered to us can be offered in order to obtain a counterpart from us which often leads us to deny ourselves, this is what happened between the senior Seventh-day Adventist leaders and the Secretary General of the UN.

Furthermore, while the Seventh-day Adventist Church proudly posts this interview with *Ban Ki Moon* on one of these websites, I have not found a record of this interview on the UN website.

And that's normal because here's what the Seventh-day Adventist Church says about it: **“United Nations Secretary-General Ban Ki-moon expressed concerns about growing religious intolerance worldwide during a private meeting with Adventist Church leader Ted N.C. Wilson,**

[...] Ban met with Wilson, Diop, and John Graz, director of the public affairs and religious liberty department, at 12:10 p.m. Monday for a 45-minute meeting in his office at the United Nations headquarters in New York.

The meeting was arranged with the personal involvement of Ambassador Joseph Verner Reed, dean of the UN undersecretary-general and a friend of Seventh-day Adventists, who regularly corresponded with Diop to make the meeting a reality, Diop said. [...]

Ban spoke about global issues such as *poverty and a lack of education before voicing his concern about religious intolerance reaching unprecedented levels globally.*

Just last week, a militant Islamist group killed 148 people in an attack on Christians at a Kenyan university. IS and other extremist organizations in Iraq, Syria, Nigeria, Libya, and elsewhere have also targeted Christians and other religious groups with often-deadly violence in recent months.

Ban underscored his belief that people should cultivate a respect for all, including those of other faiths. He indicated that he appreciated the Adventist Church's work in promoting religious liberty as well as education, health, and humanitarian aid through the Adventist Development and Relief Agency. [...]

Wilson thanked Ban for the meeting and told about various church initiatives that correspond with the UN's mission to help people.

Wilson thanked Ban for the meeting and told about various church initiatives that correspond with the UN's mission to help people. "We had an excellent meeting with the secretary-general and some of his staff, sharing with them about the Adventist Church's activities," Wilson said.

"We focused on certain things that the Adventist Church can help with, such as religious liberty, freedom of conscience, ethical and spiritual values, respect for human dignity, *family guidance, encouragement for young people, and basic human necessities like pure water and fundamental education.*"[...]

At the meeting with Wilson, Graz gave a short report about major congresses organized by the church-affiliated International Religious Liberty Association that promote religious liberty and the church's strong support of Article 18 of the Universal Declaration of Human Rights, which says everyone has the right "to change his religion or belief."

Graz, secretary-general of the International Religious Liberty Association, said he was encouraged to see Ban's concern about religious intolerance and desire to see people of goodwill work together to bring justice and freedom".

[Adventist Church President Holds First Meeting With UN Chief. Silver Spring, Maryland, United States; Andrew MCCHESENEY. Adventist Review. April 7, 2015. taken from the site: <https://adventist.news/fr>].

First and foremost, it should be noted that this interview between Seventh-day Adventist Church leader *Ted N.C. Wilson* and *UN Secretary General Ban Ki Moon* was a private meeting.

In addition, the object of this meeting was to treat "*religious intolerance in the world*". The point being delicate, this meeting was carefully prepared by *Ambassador Joseph Verner Reed, dean of under-secretaries general of the United Nations and friend of Seventh-day Adventists.*

This man played a key role, because the Pope “sits” at the UN and between the Vatican Seventh-day Adventist Church, as we have seen, it was not until then the great love.

Through the writings of *Ellen G. White*, Seventh-day Adventists denounced the abominations of the papacy, and the Catholic Church for its part strove to smear their reputation and that of *Mrs. White* in the eyes of the world. We find out about this reality in this text:

“Another group of Millerites was influenced by Joseph Bates who, in 1846 and 1849, published pamphlets insisting that Christians had to observe the Jewish Sabbath – on Saturday – instead of celebrating their worship on Sundays.

This has helped to fuel the intense anti-Catholicism of the seventh-day adventism, since they reproached the Catholic Church for changing the day of worship from Saturday to Sunday. [...] Adventist publishing houses also avoid using the terms “seventh day” and “Adventist” in their name.

This is because Adventists have always been considered with mistrust by evangelicals and have often been considered a fanatical sect. [...]

Other Protestants, in particular the evangelicals and conservative fundamentalists, often attack Adventists on these points, claiming that they do not really hold them, which is often used as “proof” that they are “a cult. [...]

Many evangelical leaders even affirmed – wrongly – that Adventists are not Christians, even if they believe in the divinity of Christ and use a valid trinitarian form of baptism. [...]

By virtue of their valid baptism, and their belief in the divinity of Christ and the doctrine of the Trinity, the seventh-day Adventists are Christians.

But Christians, once separated from the church founded by our Lord, are likely to be “tossed around and carried away by any wind of doctrine” (Eph 4:14). [...]

[Catholic Answers, tract, Adventisme du septième jour, taken from the site: <https://www.catholic.com/tract/seventh-day-adventism> (translated into English from the original text)].

Reading these lines the feeling one can have is that the Seventh-day Adventist Church is an intolerant religion that attacks without good reason the Catholic Church and that its objective is just to smear it and that *Ellen G. White* was a anti-social, sectarian and bloodthirsty guru who nourished his followers with anti-Catholic doctrines.

So for this historic meeting to do this it was necessary that there be a lightning rod intended to absorb the tensions so that these two entities, the UN and the Seventh-day Adventist Church, could meet, because the basis of faith of Seventh-day Adventists was until then in contradiction with the aspirations of the Secretary General of the United Nations.

[...] What I have just presented allows us to better understand the real reason for this meeting between the top leader of this religion and the Secretary General of the United Nations.

When I read the Seventh-day Adventist report of this meeting, my feeling is that it was primarily focused on religious intolerance.

The basis of Seventh-day Adventist faith being based on the writings of *Ellen G. White*, who established what we have already read regarding the Pope and the Catholic Church, doing so this meeting, although placed under the sign of diplomacy, could not be friendly.

It was not in my opinion a friendly brunch where one takes pleasure in meeting friends or new acquaintances, because the menu of the day was quite indigestible for the senior Seventh-day Adventist dignitaries.

Several times and from the outset, the Secretary General of the UN to show the colors, presenting his approach as being focused on religious intolerance that leads some religions stigmatized others.

He emphasized the importance for him that religions can cultivate respect between them, his concern being to find people from different religions who want to work for religious freedom and who take a stand against religious intolerance.

On the strength of all this we understand that it was therefore not a courtesy and good neighborly visit, but more an approach by *Mr. Ban Ki Moon* to call on the leader of the Seventh-day Adventist Church to put in the water. in the wine of his religion by becoming more tolerant.

This implies no longer to proclaim this anticatholic precept that the Seventh-day Adventist Church inherited from *Ellen G. White*.

The carrot *Mr. Ban Ki Moon* used to allow the senior Seventh-day Adventist leader in the name of his religion to agree to renounce their doctrinal basis was the possibility of Seventh-day Adventists union with the UN.

In doing so, on the scales was to place on one side a new union of Seventh-day Adventists with the UN and on the other side the rejection of some of the foundations of the faith of this religion, namely the writings of *Mrs. White* incriminating the Catholic Church.

My feeling is that the most surprised at how this meeting turned out must have been *Mr. Ban Ki Moon!*

To present this reality to you, I am going to give you an image:

Imagine that you are a shy boy who is still a virgin and that you have an appointment with the head cheerleader to have her revise lessons. She's beautiful, she's brilliant, all the men are at her feet and she's dating the captain of the high school soccer team, who's built like a buffalo on hormones. And that you are a weakling that the mistral can sweep away at any time.

To make matters worse, you're in love with her and fantasize every night about her, but you know you'll never be able to admit your love to her, let alone touch her.

You arrive at your appointment, and to your surprise, after 20 minutes, she does a striptease and jumps on you, making you lose your virginity. What happened?

Well she had learned a few days before that that your relative was rich like Croesus... In doing so, she is preparing her future.

In the story everyone wins, except love and the truth! So the world goes when Jesus is not at the helm.

To return to the UN Secretary General. Given the renown of the Seventh-day Adventists, who until now did not mix with legislative, judicial or political bodies at the level of nations, and given their attachment to *Mrs. White*, *Mr. Ban Ki Moon* was certainly shocked that *Ted N.C. Wilson* could so quickly grant him the favors of his religion.

From then on, the beauty was herself delivering point and feet, *Mr. Ban Ki Moon* could give her the carrot by proscribing a partnership between the UN and the Seventh-day Adventist Church.

Which assured him that the latter would not go back on this agreement. And we have seen that the beautiful has become very zealous, her approach of caftuse (*delator*) who denounces these little comrades to the Pope demonstrates it to us.

This is how the Seventh-day Adventist Church became the boby guard of the papacy.

I believe that in these worst nightmares, during her lifetime, *Ellen G. White* could not have imagined such a thing, that the beautiful and pure bride of the Lord would become the call girl of the Pope.

Thus, in order to be able to work with the UN, the Seventh-day Adventist Church to agree to “*sell her soul to the devil*” by rejecting her basis of faith.

In doing so, by these acts this religion has become apostate. Here we come to the end of this extract from my other book.

Let us continue. This apostasy of this religion also encompasses that doctrinal drift by which it teaches anti-biblical doctrines that contravene the foundation of prophecy. To continue, it seems important to me to understand the reason for the term apostasy that I have just used.

In [2 *Thessalonians 2 verses 3-12*], the root of apostasy lies in rejecting the Lord and His word in order to follow erroneous teachings. Furthermore, there is mention of a being who will totally embody apostasy, he is called *the man of sin, the son of perdition, the adversary or the ungodly*.

His goal will be to become the most powerful being in the universe.

He will set up a system of thought (*teachings*) that will allow him to present himself to human beings as more powerful than the Lord.

This iniquitous being is not a king or an emperor, for he will come to sit in the temple of God and declare himself a “*god*”, so he is a spiritual entity. Apart from that, we learn that his power is from Satan. We are also told that all those who will be seduced by this godless man will do so because they did not love the truth.

Because of their stand in favour of this son of the perdition, God sends to these people a power of misguidance so that they believe lies, thus anti-biblical doctrines, the objective being that they be condemned.

This, too, is one of the texts that Seventh-day Adventists are particularly fond of. When I was one of them, crusade after crusade, year after year, I heard him preach from the pulpit.

In doing so, all you have to do is ask even a Seventh-day Adventist child the following question:

Who in reality represents the man of sin, the son of perdition or the adversary and the answer will be: the Papacy.

And to that I give a 20/20.

I provide evidence of this reality throughout my book entitled "Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part".

Yes, this entity with various names, which is described in this biblical text we have just read, does represent the pope, enthroned at the head of the Catholic Church. Now, with these foundations in place, I ask you, all Seventh-day Adventists, the following question:

Who are those who should receive the spirit of misguidance, because they have chosen to follow the precepts of the enemy of God who works by the power of Satan?

Well, when I was a Seventh-day Adventist, the most common answer was, the Evangelical Church, as well as all other Protestant religions.

Of course except the Seventh-day Adventist Church, because it is for its members the only church that is faithful to the Lord, His faithful remnant, His "remnant church".

Well, to all of you who proudly bear the title of Seventh-day Adventist, I regret to announce that you too are followers of the man of iniquity.

One of the signs of your allegiance to the ungodly, and therefore to Satan, has been the rejection of the word of God in order to give allegiance to the Papacy.

This is evident in your Catholic doctrines of dreams and visions, which we have already discovered, but it is also evident in the action of your senior leader *Ted Wilson* in writing this letter to the Pope.

As it is the fruit that we bear that makes us recognise, given the content of this book presenting the anti-biblical doctrines that the Seventh-day Adventist Church has been practising in this generation and for decades, it is therefore an apostate.

Nevertheless, this reality is not a new one, because the works of iniquity, as well as this apostasy, that this religion practices, the Lord had demonstrated it to His prophetess *Ellen G. White*.

Here is what she had prophesied decades before: *“The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days. Those whom God has exalted to high positions of trust may turn from heaven's light to human wisdom.*

Their light will then become darkness, their God-entrusted capabilities a snare, their character an offense to God. God will not be mocked. A departure from Him has been and always will be followed by its sure results. [...]”

[Manuscript Releases, vol. 7 [Nos. 419-525], MR No. 454, Reasons for Apostasy in the SDA Church, d'Ellen G White. Extract from: <https://m.egnwritings.org>].

Let's complete with this other text from *Mrs. White*: **“We shall in the future as we have in the past, see all kinds of characters developed.**

We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who, we supposed, were as true as steel to principle.

Something comes to test them, and they are overthrown.

If such men fall, some say, whom can we trust? This is the temptation Satan brings to destroy the confidence of those who are striving to walk in the narrow way.

Those who fall have evidently corrupted their way before the Lord, and they are beacons of warning, teaching those who profess to believe the truth that the Word of God alone can keep men steadfast in the way of holiness, or reclaim them from guilt. [...]” [*Manuscript Releases, vol. 7 [Nos. 419-525], MR No. 454 — Reasons for Apostasy in the SDA Church, d'Ellen G White. Extract from: [https:// m.egnwritings.org](https://m.egnwritings.org)].*

Ellen G. White here presents the state of apostasy which will be within the Seventh-day Adventist Church and which will come from those to whom the Lord will give high positions in His work.

This reality will take place despite the fact that these people have received great lights from the Lord. *Mrs. White* presents them as having to turn away from the great lights coming from heaven, therefore from the revelations that God makes to his people by prophecy, in order to follow human wisdom.

Having done so their light becomes darkness and their character an offense to the Lord.

Those who do so will have to give an account to the Lord, for God is not mocked, so they will have to pay for their felony.

Mrs. White also prophesies that in the future, as has happened in the past, we will see apostasy set in motion through people in whom Seventh-day Adventists have trusted.

Their characters will be brought to light by trials which will arise and will demonstrate that they have perverted their paths by having allowed themselves to be tempted by the devil.

Their downfalls will come from the fact that they have not remained firmly anchored in the word of God, which alone has the power to maintain us in holiness.

The devil uses these people who have pledged allegiance to him in order to destroy the faith and confidence of those who have chosen to remain faithful to God.

Nevertheless, the Lord will use the testimony of these iniquitous people to strengthen His faithful people, for the truth will triumph over them. What had been prophesied by *Ellen G. White* decades before was fulfilled in the person of *Mr. Ted N. C. Wilson* and the senior Seventh-day Adventist leaders of this generation.

These people received great light from the Bible and the writings of *Mrs. White*, but preferred to reject these things in order to enjoy the fleeting glory that the UN and the papacy offered them.

By their stand by which they have denied their root by rejecting both *Mrs. White's book "The Great Controversy"* and the dreams and visions and by their union with the UN, they have therefore committed an apostasy.

It is also the case of the adulterated and unbiblical baptism that the Adventist religion practices. We will see this reality later.

With regard to the rejection of the foundations which had already been instituted by *Ellen G. White* in order to practice iniquitous doctrines, here is what she had prophesied about it:

"[...] If those who claim to believe the truth misrepresent their Lord they are false lights. They neither burn nor shine.

Their sentiments and practices are so mingled with the sentiments and practices of the world that there is scarcely any difference between them and the world. [...]" [*Manuscript Releases, vol. 7 [Nos. 419-525], MR No. 454, Reasons for Apostasy in the SDA Church, d'Ellen G White. Extract from: <https://m.egwwritings.org>*].

Let's complete with this: **"The truths that have been substantiated by the manifest working of God are to stand fast.**

Let no one presume to move a pin or a foundation-stone from the structure. Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. [...]"

[*Manuscript Releases, vol. 7 [Nos. 419-525], MR No. 454, Reasons for Apostasy in the SDA Church, d'Ellen G White. Extract from: <https://m.egwwritings.org>*].

Let's add this other text: **"The enemy has worked upon the minds of some, and has led them to do violence to our past experience by mingling with the truth erroneous and false theories.**

He has led ministers and teachers to weave into their doctrines some pleasing figures of his own invention.

Every deviation from the truth as we have advocated it in the past is a departure from truth that has been witnessed by the Holy Spirit, and upon which God has placed His seal.” [*Manuscript Releases, vol. 7 [Nos. 419-525], MR No. 454, Reasons for Apostasy in the SDA Church, d'Ellen G White. Extract from: <https://m.egwwritings.org>].*

Let's end with this: **“[...] These men have yielded up the Bible truth which has made us what we are, Seventh-day Adventists. They have thought to wrap themselves up in a spurious sanctification, which will accord with any false theories that men may choose to accept.**

They have not added to their faith, but have detracted from it...” [*Manuscript Releases, vol. 7 [Nos. 419-525], MR No. 454, Reasons for Apostasy in the SDA Church, d'Ellen G White. Extract from: <https://m.egwwritings.org>].*

Here we see among other things that *Mrs. White* presents the importance of the teachings which have already been recorded of its time and which are the foundations of the Seventh-day Adventist faith.

It warns all those who would like to cut off some of these teachings. She points out that those who in the last days will seek to undermine the foundations upon which the Seventh-day Adventist Church has been built will do so because they have abandoned the faith and attached themselves to seducing spirits and doctrines of demons.

Mrs. White says it is the enemy, therefore the devil, who is working on the minds of those who do so and who will cause them to violate the doctrinal foundations that were once established by the Seventh-day Adventist religion.

Thus every rejection of the doctrines which have already been instituted in *Mrs. White's* time is presented by her as a withdrawal from the truth which the Holy Spirit has established.

It presents those who do so as having abandoned biblical truth and choose to walk according to the voices of the world.

In doing so, they have become false lights that have no ability to burn or shine for the Lord.

The end result will be that all who do such work will inevitably end up becoming slaves to those to whom they have bowed down rejecting the Lord.

This is what happened to the senior Seventh-day Adventist leaders in this generation, *Mr. Ted Wilson* at the head, who now wears on the neck the collar of servitude that the United Nations and the papacy.

Furthermore, their rejection of *Mrs. White's writings* actually gives glory to the papacy, which itself reveres the devil.

By rejecting what her late prophethess *Ellen G. White* has notified, the Seventh-day Adventist Church has transgressed the basis which the Lord has established in the writings of His servant.

This work is not without consequence, for in so doing this religion has stopped watching over the breach and has made it possible for the enemies of God's people, for decades, to sow livraie in the Lord's field.

Here is the work that had to be done and that this religion has left fallow: *“The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His Word. We are to receive this Word as a supreme authority.*

We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized as above all human legislation.

A “Thus saith the Lord” is not to be set aside for a “Thus saith the church” or a “Thus saith the state.” The crown of Christ is to be lifted above the diadems of earthly potentates. — *The Acts of the Apostles, 68, 69. ChS 161.3*

[...] We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. [...]

Testimonies for the Church 5:713, 714. ChS 162.1 [...] It is our duty to do all in our power to avert the threatened danger.

We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience.— Testimonies for the Church 5: 452. ChS 162.2

When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people?

Can we be content to leave them to meet this momentous issue unwarned? — Testimonies for the Church 5: 712. ChS 162.3.

When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation, and should have labored earnestly to counteract these efforts.

It is not in the order of God that light has been kept from our people, — the very present truth which they needed for this time.

Not all our ministers who are giving the third angel's message, really understand what constitutes that message.

The National Reform movement has been regarded by some as of so little importance that they have not thought it is necessary to give much attention to it, and have even felt that in so doing they would be giving time to questions distinct from the third angel's message.

May the Lord forgive our brethren for thus interpreting the very message for this time. — Testimonies for the Church 5: 715. ChS 162.4.

We have been looking many years for a Sunday law to be enacted in our land; and now that the movement is right upon us, we ask, Will our people do their duty in the matter? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges?

The time is fast approaching when those who choose to obey God rather than man, will be made to feel the hand of oppression.

Shall we then dishonor God by keeping silent while His holy commandments are trodden under foot?

While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation, and view the contest before us in its true bearings.

Let the watchmen now lift up their voice, and give the message which is present truth for this time.

Let us show people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the privileges of religious liberty so long enjoyed. — *Testimonies for the Church* 5: 716. *CbS* 163.1.

The people of our land need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty. *The Spirit of Prophecy* 4: 382. *CbS* 163.2 [...]” [EGW Writings. *Christian Service*. Extract from: <https://m.egwwritings.org>].

What is presented here is most interesting for our study. This text represents several writings of *Mrs. White*.

One of the first stones that is laid here by her is that of the reality of the bearers and defenders of the banner of religious liberty, which she presents as being, at the time she writes, in the hands of the Seventh-day Adventist Church.

She presents the responsibility before God of those who have the knowledge of the word of God, which is to be received as supreme authority. It further calls upon the people of God to be subject to the authorities (*government*), and to recognise the latter as being of God.

This reality we find in [*Romans* 13 verses 1-7].

Nevertheless, in spite of this basis, we discover in this text a reality which can be considered, in my opinion, as the basis for a revolution. Here is how I would paraphrase it for you:

Here Ellen G. White calls on the people of God to put the Holy Scriptures first and to reject the pretensions (thus the decrees, the laws, and all that transgresses the word of God) that the governments could establish.

The climax being “we must obey God rather than men”. The word of God must not be set aside in order to prefer human precepts and laws.

And I would tell you that I totally agree with that. All glory must go to the Lord and Him alone. AMEN!

Apart from that, we need to look at what *Mrs White* says in this text about the three angels' message.

She makes the connection between national reforms, that's to say those that nations establish, aimed at restricting religious freedom and the message of the third angel. She says that when such things happen, the leaders (*so, those of the Seventh-day Adventist Church*) must be able to put plans in place to counteract them.

Mrs. White further states that it is not the Lord's will that the actual truth (*who is here that of the three angels*) be hidden from Seventh-day Adventists.

Those who are called to proclaim this message are presented as being accountable to God for allowing national reforms, which aim to restrict religious freedom and the proclamation of the third angel's message. So, by extension those of the first two angels too, for these three messages are linked.

To discover the content of the message of the three apocalyptic angels I invite you to read my book entitled "*Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part*".

Mrs. White will then present the relationship between the Sunday laws and the oppression that will be carried out against those who choose to reject them and who will present the truth for the present time, thus the message of the three angels.

She also call on God's faithful people to stand firm in the face of the persecution they will face because of God's word.

Furthermore, *Mrs. White* calls upon God's people to show people the prophetic realities for the time in which they live, despite the persecutions that will be set up against them.

She also calls us to awaken consciences, so that the truth is brought to all and religious freedom is preserved, the objective being that the word of God for the present time is preached.

What we have just seen demonstrates the nothingness on which the Seventh-day Adventist foundations are currently based.

This religion claims to be the “*remnant church*” and presents as justification the fact that it has the “*Spirit of Prophecy*”, yet what their late prophetess presents here is the antithesis of what this religion has put in place and which we have already studied.

Where *Mrs. White* calls for a fight, even if it means becoming an outlaw, against precepts that contravene the word of God, the Seventh-day Adventist Church, we have seen, bow down and give up.

By this, this religion has dishonoured both the Lord and the memory of their late prophetess.

In so doing, how can this religion, at this very moment when I am writing to you, be God's chosen people, his faithful people, his “*remnant church*”?

To continue, I would like to introduce you to an old French adage:

“It is at the foot of the wall that you see the worker.”

Thus, our words will always be less than the actions we take.

It is when the people of God are faced with an attack, from a nation, or from a political leader much more powerful than themselves, that the strength of their faith is discovered. We find this reality in [*Daniel 3*].

Here we find three young Hebrews who preferred to go to certain death rather than dishonour the Lord and in return, Jesus Christ himself came to their rescue.

And as a bonus they not only won the victory, but their powerful ruler recognised that their Lord was the Almighty God and established laws so that He (*God*) might be glorified.

Furthermore, this monarch raised these three young servants of God in dignity.

Thus God's people must not ally themselves with those who seek to dishonour the name or word of God.

It is important never to lose sight of the fact that the victories the Lord gives to His people in times when these children must witness for Him, despite persecution, do not come from those who stand up for the truth, but from the Holy Spirit.

Here is how the work of the Holy Spirit is manifested in this matter: *“Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith Jehovah of hosts.*

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain [...] [*Zechariah 4 verse 6-7, American Standard Version Bible (ASV)*].

The power of the Spirit of God is the only one capable of giving us, as children of God, victory over those who rise up against us and the truth, whether they be presidents of the Republic, monarchs or the Secretary General of the UN.

Unfortunately, this faith in the Spirit of God as guide and shield *Mr. Ted Wilson* and his stooges enthroned at the head of the Seventh-day Adventist Church did not have it.

When the UN put pressure on them, they complied, for fear of being hit, whereas they should have stood firm, because the victory was already assured, in Jesus Christ!

To present you with this reality I invite you to read my book entitled *“Inquisitiô (The message of the three angels) volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God’s law and prophecy”* in the chapter *“The works of the long-toothed wolf and who is insatiable, clothed in sheep’s skin, established at the head of the Sheeps of panurge”*.

To continue, I would say to you that in order for this reform to be put in place within the Seventh-day Adventist Church to be possible, the Holy Spirit inspired me to write you this book that you have in your hand.

To continue, I would say to you that in spite of all these acts of apostasy, which this religion practices and of which we have, for the moment, seen only a part, the Seventh-day Adventist Church, we have seen, profess to be the *“remnant church”*.

In order to realise, once again, the inadequacy of this religion and the true *“remnant church”*, we must refer once again to what the Word of God says about this faithful remnant of the Lord.

We have already seen that the faithful remnant of the Lord, also called “*remnant church*”, although persecuted by the devil, therefore also by his henchmen, remain faithful to the Lord.

He does not associate himself with those who transgress the word of God and that against all odds.

The first reason why Satan makes war on the faithful people of God, who are to live in the last days, is because they have little time left [*Revelation 12 verses 12-17*].

Nevertheless, the members of the “*remnant church*” do not give in to the attacks of the devil and remain faithful to the commandments of God and the testimony of Jesus Christ, who is the Spirit of Prophecy.

All that I have just presented that qualifies the “*remnant church*” is not found, as we have already seen, in the acts and doctrine of the Seventh-day Adventist religion.

Thus, all that we have just seen shows us the importance of a reformation that must be put in place at the level of the Seventh-day Adventist Church because of the apostasy that is practiced there.

The need for reformation in this religion, that is, a change in the way of acting in order to pass from the world of darkness to that of divine light, is presented by *Ellen G. White* in the following text:

“The great apostasy is working to a point, and will develop into darkness deep as midnight, impenetrable as sackcloth of hair. This is the time to employ any system that can be devised to discover and counteract the leaven of error. Let there be light.

There should be one hundred light bearers in our world where there is one today. Darkness will become more dense in human minds after the truth has penetrated and been rejected.

But there are some minds where the darkness will be removed. They recognize the light”.

[*Manuscript Releases, vol. 7 [Nos. 419-525], MR No. 454 — Reasons for Apostasy in the SDA Church, d'Ellen G White. Extract from: <https://m.egwwritings.org>].*

Let's complete with this other text from *Mrs. White*: **“A great reformation is needed among the people of God.**

Many sapless and unfruitful branches are to be removed from the parent vine. Everything will be shaken that can be shaken, that that which cannot be shaken may remain”.

[Manuscript Releases, vol. 7 (Nos. 419-525), MR No. 454 — Reasons for Apostasy in the SDA Church, d'Ellen G White. Extract from: <https://m.egwwritings.org>].

By synthesizing these two texts of *Mrs. White*, we discover that she presents the need for a great reformation to take place within the people of God, here it is the Seventh-day Adventist people that she is talking about. The reason for these radical changes to be put in place is a great apostasy that would be at work.

This will be all the more manifest, she points out, for when the lights that have been received are great and they are rejected, equally great darkness will take their place.

Nevertheless, there will be those who will find themselves in this darkness but who will recognize the light of truth and they will take their stand for the Lord, so the darkness that dominates them will be removed.

This symbolizes for me that the spirit of misguidance that they were in danger of having because of the iniquitous works of their religion will not dominate them, because they will have taken a stand for the light, thus for the Lord.

In order for this reformation to be effective, it specifies that many dry and unfruitful branches found within the people of God will have to be cut off.

This image of the branch that is removed is taken from *[John 15 verses 1-12]* and by considering it in the light of *[Matthew 7 verses 15-20]* we understand that it represents both individuals who claim to serve God but who are no longer linked to him but also their doctrine.

Thus, in what we have just read, *Mrs. White* declares that certain men of authority established within the Seventh-day Adventist work must be cut off from this religion.

To discover the modalities so that this base can be put in place, I invite you to read the part *“Basis for the application of the measures against the iniquitous shepherds who have exposed the Lord’s sheep”*.

Apart from that, it specifies that it is necessary to “*employ any system that can be devised to discover and counteract the leaven of error*”.

The objective is that the light of God, therefore his holy word, can shine without there being tenebrous prisms that hold it back. In place of these abductors wolves, there must now be bearers of divine light.

This book that you have in your hands is part of this light destined to reform the Seventh-day Adventist Church, the objective being that it abandons these works of apostasy and that from now on the word of God be the only basis of faith of the members of this religion.

In order to present to you the part of this reformation of the dogma of the Seventh-day Adventist Church, destined to purify it of all works of apostasy, I invite you first to consider the following:

“Public Affairs and Religious Liberty Statement of Philosophy: The principles and values which inform the Seventh-day Adventist Church philosophy of life are predicated upon freedom of thought, conscience, belief, choice, expression, and assembly.

Public Affairs and Religious Liberty (PARL) seeks to make known to people of influence the identity, message, and mission of the Seventh-day Adventist Church. In doing so, it positions the Church to a standing of credibility, trust, and relevance.

The use of force and coercion is inimical to life, to dignity, and to authentic religion. God accepts homage and worship only when they are freely given.

While all human rights are of great importance, religious liberty is unique and of special significance.

It deals not only with the inter-human dimension but with a person’s relationship with God, the Creator.

Seventh-day Adventists, therefore, view religious liberty as the primordial human right that undergirds all human rights.

Separation of church and state offers the best safeguard for religious liberty and is in harmony with Jesus’ statement, “Render therefore unto Caesar the things which are Caesar’s;

And unto God the things that are God’s” (Matt 22:21).

The Public Affairs and Religious Liberty Department encourages, where feasible, such separation.

The Public Affairs and Religious Liberty Department also believes that the union of church and state is a sure formula for discrimination and intolerance and offers a fertile soil for the spread of persecution.

In view of its divinely ordained role, civil government is entitled to respectful and willing obedience, to the extent that civil laws and regulations are not in conflict with God's requirements, for it is necessary "to obey God rather than men" (Acts 5:29).

– Condense from the Inter-American Division Working Policy, 2018-2019, p. 427."

[Post du Pastor Reinaldo Dracket Public Affairs and Religious Liberty Ministries Departmental Director. Cayman Islands Conference of Seventh-day Adventists. Published in 2021, extract from: <https://caymanadventist.org>].

It is important to note that this text comes from a Seventh-day Adventist website and was published in 2021, so not so long ago, and presents these principles, these values, its philosophy of life.

So, we are in for some heavy stuff, because here we are presented with the very essence of the dogma of this religion.

Have you noticed what's wrong here? Yes! No!

Well, well, well, for those who do not see the enormity, which shows how much what this religion professes in this text is at odds with its acts, we will develop.

To do this, for those who had not noticed, let us reread the extract of this text that interests us:

"Separation of church and state offers the best safeguard for religious liberty and is in harmony with Jesus' statement, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt 22:21). [...]"

The Public Affairs and Religious Liberty Department also believes that the union of church and state is a sure formula for discrimination and intolerance and offers a fertile soil for the spread of persecution."

What we have just read is antinomic with the actions and words of *Mr. Ted Wilson* and his henchmen “*enthroned*” at the head of the Seventh-day Adventist religion, who have made an alliance with the United Nations.

They have come to the point of uniting the things of God with the things of Caesar (*of the nations*), by uniting with the United Nations Organization.

My favourite part of this text is the part where the union of the Seventh-day Adventist Church and the state is presented as a safe formula for discrimination and intolerance and provides fertile ground for the spread of persecution.

As I read this excerpt, I feel that what I have just presented on the basis of this reform of the Seventh-day Adventist Church is self-evident, for if what is presented here had been respected, many of the wanderings of this religion would not have come about.

Before continuing, I invite you to take a break, to take time to reflect on the following:

Can one be a pure virgin and a prostitute at the same time?

Of course not! Yet this is what the Adventist religion tries to make the majority of people believe.

It presents itself as the bride of Christ, preparing for Him, as a virgin does for her husband, yet it prostitutes itself with the nations, as Samaria and Jerusalem did in the past [Ezekiel 23 verses 1-21].

It is time for you who proudly bear the name Seventh-day Adventist to realize that by the anti-biblical acts your religion practices, you have become a partaker of the great whore Babylon.

To discover this reality see my book entitled “Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part” in the chapter “The purpose of the message of the second angel of the apocalypse”.

Know this, you who are Seventh-day Adventists, that your religion, which is supposed to be like a pure virgin awaiting the coming of Christ her husband, does not even minimally act like the foolish virgins [Matthew 25 verses 1-13], but its works are those of an adulterous woman.

Would the Lord have changed?

Would he now agree that his people could ally themselves with the infidels, with those who did not revere him?

Except for those who have made a covenant with Jesus, the Christ of God, and remain faithful to Him, the whole world, and therefore the nations, all those who do not revere the Eternal God are under the dominion of the devil [1 John 5 verses 18-19].

For this reason, the Lord forbids us, the members of His people, to unite with those who do not revere Him, thus with the nations [2 Corinthians 6 verses 14-16], [James 4 verses 4-10].

By paraphrasing this text, I would say to you that the works of the Adventist religion which have led it, to the detriment of the word of God and its doctrinal basis established by *Ellen G. White*, to unite with the UN, and thus with the nations, make the members of this religion enemies of God.

The only safeguard for Seventh-day Adventists is to submit to the word of God from now on, to seek the Lord with all their hearts, souls and minds, rejecting in their faith base everything that contravenes the Holy Scriptures.

As was the case in the past, let a fast and prayers over several days be decreed within this religion, so that all those members whose health permits it may by this means humble themselves before the Lord and implore His mercy [Joel 2 verses 12-18].

It is time for you who are Seventh-day Adventists to become aware of your state of apostasy and to return to the Lord by rejecting the works of the devil which you have hitherto practiced and which I present in this book.

It's time to repent and reform your ways (path)!

It should be noted that true repentance must include the rejection of the disowning of God's word that we have practised.

One of the reasons for this reality is found in the following: *“For, I think, God has exhibited us apostles at the end of the line, like men sentenced to death [and paraded as prisoners in a procession], because we have become a spectacle to the world [a show in the world’s amphitheater], both to angels and to men”*. [1 Corinthians 4 verse 9, *Amplified Bible (AMP)*].

Often, as children of God, we act like pagans, and have the impression that *“not seen, not taken!”*;

Those who act and think like this forget the reality that is inherent in this text:

We are a spectacle to the world and to the angels! Are you aware of this?

Therefore, in all that we do, let us make sure that we walk in truth and justice, because we are under intense scrutiny not only by holy angels and men, but also by demons.

So those who have apostatized and have publicly denied the Lord before the beast with seven heads and ten horns (*the papacy*) or before the Nations must also, once repented, in the sight of all disavow their works.

Here is what history teaches us in this matter:

“XIX Session. Jerome of Prague was made to retract the articles of Wiclef and John Hus.

One held one on the affair of Jerome of Prague, who was suspected of not having made a sincere retraction. They made him appear in a general congregation:

There he boldly disavowed his retraction, spoke of John Hus as a saint, and said that he adhered to his doctrine, as well as that of Wycliffe [...].

Jerome of Prague, after having spoken with much boldness, was exhorted by the Fathers to retract;

And, having persevered in his stubbornness, he was, by sentence of the council, declared a heretic, relapsed, excommunicated and anathematized:

Then he was handed over to the secular arm, which made him suffer the fate of John Hus [...] John Hus:

He never wanted to admit that he was guilty [...] he was handed over to the secular arm, which had him burned". [*Extract from: Concile de Constance 1414/1418 seizième concile œcuménique "tome I, colonnes 628 à 659" (translated into English from the original text)*].

Here we find Jerome of Prague, who is one of the great heroes of the faith, and one of the fathers of the reformation, from which we Protestants have come.

At first, under the grip of the Catholic black widow, he denied his faith in the word of God and professed to recognise Catholic dogma as the basis of his faith.

What motivated him was not to perish on the foul pyre, but he later rejected this iniquitous position and agreed to burn at the stake, rather than disavow the truth. Before continuing, I think it is important to note that the term "*secular arm*" which is used here refers to the power of justice of the state, hence secular justice.

It is this bias that the Catholic Church used in order to lower and strike Jerome of Prague. Thus, bending one's back to the Papacy or the Nations is not irreversible, as long as one stands up for the truth again, whatever the cost.

The Catholic Church has not changed and will always find ways to persecute those who reject these precepts, or who denounce these abominations, and will always use those with authority over the nation to do so.

Nevertheless, when we are called to account for our faith in the word of God, we must respond as the great reformer *Martin Luther* once did: "*Since your most serene majesty and your highnesses require of me a simple, clear, and direct answer, I will give one, and it is this:*

I cannot submit my faith either to the pope or to the council, because it is clear that they have fallen into error and even into inconsistency with themselves.

If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the very text I have cited, and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract anything;

For it cannot be either safe or honest for a Christian to speak against his conscience. Here I stand. I cannot do otherwise.

God help me. Amen.” [Extract from: *The History of the Reformation in the Sixteenth Century* by Jean-Henri Merle d'Aubigne (l. 1794-1872), historical text translated by David Dundas Scott; translation finalized by Lyndal Roper's Martin Luther].

By this answer **“I neither can nor will retract anything”**, the great reformer has, at the risk of his life, keep his position of serving God and him only while having as only base of faith, his word and it only.

By our profession of faith that we make by acknowledging the Lord and His holy word as the masters of our lives, we give, to the worlds, to the angels, to the demons, and to the history the proof that our faith is based on Jesus Christ and Him only.

On the contrary, by denying the Lord and our faith based on His holy word we become apostates, and our actions are the proofs that will serve to our downfall, because of which we will get the mark of the beast and our finality will be to burn in the lake of fire.

This price all those who deny the Lord by their deeds, or by their words will pay.

Of these will be all those who continue to accept without speaking that *Mr. Ted N.C. Wilson*, as leader of the Seventh-day Adventist Church was able to put in writing, in the name of all the members of his religion, his desire for Christian unity with the Catholic Church, this by transgressing the word of God.

The lake of fire will also be reserved for all those who, being Seventh-day Adventists, keep silent and accept the covenant that their leaders have made with the UN to *“work for the Lord”*.

These actions are, to me, almost incomprehensible coming from people who have publicly vowed to follow the guidelines that God's word and *Mrs. White* have left us.

Nevertheless, when we go back to what we have already studied and which is based on [2 *Thessalonians* 2 verses 3-12], we understand that it is because the high leaders of this religion have rejected the Lord that they have come to such extremes.

By their works they received a spirit of misguidance, which led them to mistake error for truth and vice versa and the end result was that they came to give allegiance to the papacy and the nations, thus to the devil.

To continue, I would say to you that I am convinced that many Seventh-day Adventists have followed, in ignorance, their senior leaders, who themselves were guided by *Mr. Ted Wilson*, as the Sheep of panurge who docilely follow the ram of heads, down to the bottom of the fateful precipice.

On this day, the Lord, through His Holy Spirit, sets my heart to present this outstretched hand calling you to repentance, all Seventh-day Adventists, as He did to those presented in the following text:

“Nevertheless, I have something against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the works as at first;

Or else I will come unto thee quickly and will remove thy candlestick out of his place, unless thou repent.

But this thou hast: That thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches.

To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.” [*Revelation 2 verses 4-7, 21st Century King James Version Bible (KJ21)*].

O you Seventh-day Adventists, before the door of grace is closed, individually and as a group you must repent, rejecting all that you practice that does not give glory to the Lord, for what He wishes is that you be saved.

Deny those apostate works that you have practiced until now and return to that first love that you have lived with the Lord and that goes back to the time of His late servant *Ellen G. White*.

7 The transgressions of the divine law by the corrupting temptress

*W*e have just, I believe, lived a real epic in the twists and turns of anti-prophecy doctrines, and by extension anti-dreams and visions that the Seventh-day Adventist Church practices in this generation, while claiming to be “*the Church of the rest*”.

This reality automatically disqualifies this religion as part of the “*faithful remnant of the Lord*”, because these members keep the commandments of God and have the testimony of Jesus (*the Spirit of prophecy*), and who, as we have seen, is materialized by the fact that “*the remnant Church*” has prophecy in her saint.

In addition, in this chapter I will demonstrate to you, Bible in hand, that this religion also transgresses the law of God while claiming to be its guardian, especially that of the fourth of the ten commandments, enjoining to observe the Sabbath.

We will first study what the Seventh-day Adventist Church advocates regarding the law of God.

Then we will confront its doctrinal basis with the Bible in order to see if what this religion professes in the matter is in adequacy or not, with the word of God.

So, to begin with, let's discover the Seventh-day Adventist doctrinal basis in this matter by reading this:

“Fundamental Beliefs of Seventh-day Adventists N° 18 The Law of God: The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ.

They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age.

These precepts are the basis of God's covenant with His people and the standard in God's judgment.

Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour.

Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments.

This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men.

The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. [...] *[Seventh-day Adventist Church Manual, Edition revised 1981, Published by the Secretariat General Conference of Seventh-day Adventists].*

Let's complete with this other text: **“Baptismal Vow and Commitment n° 6: Do you accept the Ten Commandments as still binding upon Christians;**

And is it your purpose, by the power of the indwelling Christ, to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord?”

[Seventh-day Adventist Church Manual, Edition revised 1981, Published by the Secretariat General Conference of Seventh-day Adventists].

In reading this Seventh-day Adventist text, I say hats off, because what is presented is in line with what the word of God asks for.

And, I would confess to you that if I had not yet been aware of the Iniquitous works practiced by the Seventh-day Adventist Church, I would have acted as an old French adage says:

“I would give him the good Lord without confession”.

But I know the iniquitous and anti-God's law acts that this religion practices, and I demonstrate it to you, in this chapter.

In order to present this reality to you, I am going to give you an image which for me represents it:

To do this, I invite you to go to the box office, in order to take your tickets, because we are going to the theater. But not just any, because actors are trained through light and shadow.

It is the shadow theater that we are talking about and that we find in Asia. In order to present a play, very skilled puppeteers will create characters that are nothing but illusions formed of shadow and light.

Thus, on a white support, and with the shadow of their hands, they will form animals, such as giraffe, elephant, zebra etc.

To see these images one would believe to see the real ones, but they are only illusions, very well to realize, because if you raise the white (bed) sheet on which have the evolved ways, there is nothing.

This type of show has been taken up and perfected in Europe, and it is human bodies that interlock to form, a tiger, a tree, a hut etc. The illusion is so perfect that one would believe. However, these are only images which, while representing things, are in fact only mirages.

What I have just presented to you is, in my opinion, transposable to the Seventh-day Adventist Church and to the observation that it makes of the law of God, because from a distance one has the impression that this religion reveres the Lord in keeping his law, whereas when the veil is lifted, it is only an illusion.

I am going to demonstrate it to you in these lines. To do this first, we must look at certain realities related to the law of God and which often go unnoticed.

With this foundation, you will have a better view of the acts of transgressing God's law that the Seventh-day Adventist Church practices. The first basis that we need to study is one of the realities that make us a transgressor of God's law.

To understand this we need to read the following:

“A person might follow all of God’s law.

But if he fails to obey even one command, he is guilty of breaking all the commands in that law.

God said, “You must not be guilty of adultery.” The same God also said, “You must not murder anyone.” So if you do not take part in adultery, but you murder someone, then you are guilty of breaking all of God’s law”. [James 2 verses 10-11, International Children’s Bible (ICB)].

What is presented here is most important for those who keep the law of God. We find that breaking even one of the commandments of the law causes us to break them all. This reality that we have just discovered some might want to confine it to the Ten Commandments, but in reality it goes much further.

To discover it, I invite you to read the following, which is taken from my book entitled *“Inquisitiô (The three angels’ message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part”* in the chapter *“The role of the law that God magnified through his son Jesus Christ”*.

To continue, I would like to point out to you that many of those who say that they no longer have to keep God’s law, because they are no longer under its yoke as they are under God’s grace, are the same people who say they have the Gospel as their guide.

Here we have a most amazing paradox since the gospel is based on God’s two laws, namely the law of Moses and the Ten Commandments. Many of you are certainly surprised, but I am going to show you, Bible in hand, what I am saying.

To do this, consider this first text: *“Listen to Me, O My people. Hear Me, O My nation. **The Law will go out from Me and My Law will be a light to the people**”*. [Isaiah 51 verse 4, New Life Version Bible (NLV)].

Here, the law is presented as having to come from the Lord and he will establish it as being the light of the people(s) (*therefore of the nations*).

To better understand the reality of God’s law as the light of the peoples (*nations*) we must reread this text in this other version:

“Eternal One: Listen closely, you who are Mine; lend an ear, My nation; for My instruction will go straight out into all the world And My justice will illuminate all people wherever they are”. [Isaiah 51 verse 4, *The Voice Bible (VOICE)*].

Here is how it is to fulfil this prophecy: *“The Spirit led Simeon to the Temple. So he was there when Mary and Joseph brought the baby Jesus to do what the Jewish law said they must do. Simeon took the baby in his arms and thanked God: “Now, Lord, you can let me, your servant, die in peace as you said.*

I have seen with my own eyes how you will save your people. Now all people can see your plan.

He is a light to show your way to the other nations. And he will bring honor to your people Israel.” [Luke 2 verses 27-32, *Easy-to-Read Version Bible (ERV)*].

Jesus is that divine light which came to enlighten all peoples (*all the nations*). Therefore, he is God’s law, which in reality is his teachings (*his Word*) and therefore his Gospel [John 1 verse 9-14]!

What I have just demonstrated is really important. Thus, by rejecting God’s Holy Law, it is Jesus Christ Himself who is despised.

Furthermore, before we continue, I would like to tell you that God’s Word makes the law! As soon as the Lord decrees something, his Word becomes a rule not to be broken.

This foundation has always existed, but it is now engraved in the hearts of God’s people. To understand how God’s Word can be a law to manage his people’s footsteps, we must come back to original sin [Genesis 3 verses 1-7].

By eating the forbidden fruit, Adam and Eve sinned and paid for their disobedience with their death. We have already seen that death is the result of sin which itself is the transgression of God’s law. This implies that when the Lord has declared:

*You will not eat and you will not touch the fruit of the tree
which is in the middle of the garden!*

His word at that time became law.

*This is why when our first parents broke the Lord's command,
they broke that law and sinned.*

The laws of God were magnified (*reworked*) by Jesus and became the basis of the Gospel, which is Christ himself and is the divine nectar which God's children must drink [John 4 verse 14], [John 6 verse 35].

All of what we have seen is important, because it specifies the nature of this law, which is written by the Holy Spirit in the hearts and minds of God's faithful people:

*God's law which was magnified by Jesus and which is engraved
in the hearts of his people is nothing other than all of God's
Word which is the Gospel.*

The Gospel of grace being, among other things, the mixture of the ten commandments and the law of Moses, which were magnified by Jesus Christ, if you do not violate either of these two laws, but act badly towards your brothers as did the miserly rich man who let poor Lazarus perish of hunger [Luke 16 verses 19-31], you are guilty before God of having broken all of the law.

God's law magnified by Jesus Christ is no longer like the old laws that were intended to govern people in whom the Spirit of God did not live or in whom it dwelt on an ad hoc basis.

Now in addition to the Ten Commandments and the law of Moses, which has been stripped of the ceremonial clauses, it is all of God's Word that is written in the hearts of these children.

We have come to the end of this very relevant study, which is taken from my other book, and I am sure that you are now more clear about the reality of the law of God which has been magnified in Jesus.

Now that this point has been made, I invite you to discover another reality directly linked to the law of God, which if not kept makes us transgressors.

To understand this reality, let's first find out the content of this divine commandment, by reading this:

“You shall have no other gods before or besides Me”. [*Exodus 20 verse 3, Amplified Bible, Classic Edition (AMPC)*].

For a better understanding of this text, let's discover it in this other version: **“Worship no god but me”.** [*Exodus 20 verse 3, Good News Translation (GNT)*].

By synthesizing this text in these two versions, we understand that we must not bear allegiance or worship to any “god” other than the Eternal God.

What is said here seems easy to understand and many think to observe it, while they have given the first place in their heart to something else than the Lord.

To understand the reality of what we have just read, we need to understand the basis leading us to worship other things or another person as a “god”.

In the following text we discover that Satan wanted Jesus to be able to worship him, therefore to recognize him as being superior to him Christ: *“And he led him up, and showed him all the kingdoms of the world in a moment of time.*

And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it.

If thou therefore wilt worship before me, it shall all be thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve”. [*Luke 4 verses 5-8, American Standard Version Bible (ASV)*].

Jesus being God [*1 John 5 verse 20*], [*Philippians 2 verses 5-11*], if he had complied he would have consecrated Satan as being a “god”, for it is a subordinate who bows down to his master and not the other way around.

Here, the most important element is the response of Jesus, who presents the glory as having to come back to God alone.

One element of what happens in this text is the key to worshipping God or Satan and is manifested by the beginning of Jesus' response *“It is written”.*

Christ was presented with two choices of doctrine, that of God and that of Satan.

The Lord in his word has established that he is the only one to be worshipped and the devil on his side demands worship, so agreeing to reject the word of God is tantamount to worshipping the devil.

On this earth there are two masters who dominate, God and Satan, both have an established doctrinal basis, for the Lord it is the Holy Scriptures and the devil also has his.

Any doctrine which contravenes the word of God while presenting itself as being of a spiritual nature is a doctrine of the devil.

This tells us: **“But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons speaking lies in hypocrisy, cauterised as to their own conscience [...]**”

Laying these things before the brethren, thou wilt be a good minister of Christ Jesus, nourished with the words of the faith and of the good teaching which thou hast fully followed up. But profane and old wives' fables avoid, but exercise thyself unto piety” [1 Timothy 4 verses 1-2, 6-7, Darby Translation (DARBY)].

Thus those who practice such precepts, worship and give allegiance to the devil. This reality does not only present people who have deliberately chosen to reject God, but also includes those who while serving him, transgress his word in order to make their religion more functional.

We have in the following text, a textbook case in this area: *“I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you.*

I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father.

They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.

Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, even God.

Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God;

For neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot bear my word.

Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth 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 thereof. But because I say the truth, ye believe me not". [John 8 verses 37-45, American Standard Version Bible (ASV)].

Like the Pharisees to whom Jesus addresses here, all those who reject the word of God, to work according to the precepts of man, become children of the devil.

To do this, there is no need to take a stand for the devil, it suffices to practice iniquitous doctrines which contravene the word of God.

To continue I would say to you that we can reject the Lord by choosing to observe the doctrines of a man who transgresses his word, but also by our actions. We find this reality in [James 4 verses 1-4], [Matthew 6 verse 24], [Matthew 6 verse 24].

By synthesizing these texts, the reality that emerges is that everything *we love more than the Lord, money, love of the world, therefore worldly life, makes us adulterers*. These things become our priorities, and take the Lord's place in our hearts.

In doing so, it is Satan that we worship because he is the "god" who reigns over the world. This tells us about it:

"Among them the god of this world [Satan] has blinded the minds of the unbelieving to prevent them from seeing the illuminating light of the gospel of the glory of Christ, who is the image of God". [2 Corinthians 4 verse 4, Amplified Bible (AMP)].

What we have just read is most instructive.

Satan is the “*god*” of this world, so anyone who loves the world, while rejecting the teachings of the Lord, worships willy-nilly the devil.

In light of what we have just studied, we understand better that practicing doctrines that transgress the word of God leads us to worship the devil.

In doing so, we are breaking the first of the Ten Commandments requiring that we worship only God.

Moreover, as he who transgresses one commandment has transgressed them all, even if we observe the Sabbath, while contravening what the first commandment presents us, we are rejected by the Lord.

It is the same for those like Adam and Eve who disobey all or part of what the Lord commands, because any order from the Lord is a law, as we have seen.

To continue, I would say to you, that apart from all that we have just seen, there is also another way of withdrawing the glory which is due to the Lord, which has for repercussion that one glorifies the devil.

To discover it, I invite you to read the following text:

*‘Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. **But beware of men:***

For they will deliver you up to councils, and in their synagogues they will scourge you;

Yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. *But when they deliver you up, be not anxious how or what ye shall speak:*

For it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.

*And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. **And ye shall be hated of all men for my name’s sake: but he that endureth to the end, the same shall be saved. [...]***

And be not afraid of them that kill the body, but are not able to kill the soul:

But rather fear him who is able to destroy both soul and body in hell. [...] Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. [...]

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me.

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it". [Matthew 10 verses 16-22, 28, 32-33, 37-39, American Standard Version Bible (ASV)].

This text first presents us with a prophecy that Christ leaves us and in which he presents the sufferings that the people of God will have to live and which will extend from his disciples to whom he speaks but also on those who will live until the end of the world.

Jesus specifies that the purpose of these persecutions is among other things that we, these children, can testify for him, in front of the great of this world and that we must be reassured when this happens, because it is the Holy Spirit who will guide us.

In addition, he calls us not to fear those who persecute us for our faith, because they can certainly kill our body, but cannot kill our soul.

The one we are to fear is the Eternal God who can kill both our body and our soul in hell.

We are also introduced to the importance of our witnessing for the Lord, for those who will deny him, or love their loved ones more than him, are unworthy of him and will be rejected by Christ and by the Eternal God.

Thus, all who are ashamed of the Lord, and refuse to testify in the face of the world for him, will be rejected by him. Besides all of this, we also learn that we are to love the Lord more than our own life and to serve him with our whole being.

Here is what we can still read about it: **“And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**

This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself.

On these two commandments the whole law hangeth, and the prophets”. [Matthew 22 verses 37-40, American Standard Version Bible (ASV)].

We are to love the Lord with all our heart, soul, and mind. It is incumbent on us that we can give it the first place in everything.

Our choices must first be made on the basis of what the Lord asks of us, even if it means suffering persecution from the iniquitous or if the end result is death.

When we are persecuted by those who deny the Lord we find in the following text what our conduct should be:

“And by the hands of the apostles were many signs and wonders wrought among the people: and they were all with one accord in Solomon’s porch. But of the rest durst no man join himself to them:

Howbeit the people magnified them;

And believers were the more added to the Lord, multitudes both of men and women: [...]

But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid hands on the apostles, and put them in public ward. [...]

And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people.

Then went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned.

And when they had brought them, they set them before the council. And the high priest asked them, saying, We strictly charged you not to teach in this name:

And behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But Peter and the apostles answered and said,

We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. [...]

But they, when they heard this, were cut to the heart, and were minded to slay them". [*Acts 5 verses 12-14, 17-18, 25-30, 33, American Standard Version Bible (ASV)*].

Here we find the disciples of the Lord, who bore abundant fruit for him. Through their ministries, they won souls for him.

Unhappy with the influence they had on the people, the high Jewish leaders threw them into prison, and forbade them to preach in the name of Jesus Christ but an angel came to deliver them and asked them to continue preaching for the Lord.

This is what they did with zeal. This reality you will find in [Acts 5 verses 19-22].

The apostles were presented again before the high Jewish authorities who asked them why they continued to preach in the name of Jesus Christ when they had forbidden them to do so.

Here we have a textbook case that presents the approach we should take as a child of God when we are persecuted in the name of the Lord and ordered not to preach the gospel any longer.

In such cases our response should be:

"We must obey God rather than men."

This response from the apostles made "ruffle all the hairs on the back" of the high Jewish dignitaries, because the latter wanted to put them to death. Here we find the same bases of worship to be led either to the Lord or to the "god" of this world, Satan.

The example we have here shows us the importance of the choice of doctrine that we choose to profess, by rejecting the word of God, we deny him and by extension, we glorify the devil.

The worship that we bring to the Lord is inseparable from the observation of his word.

In doing so, the one who observes the last nine commandments of the ten commandments but violates the first is guilty of having transgressed all of them, and thereby worships the devil.

It is the same for the one who, in order to subsist or to have a financial or professional future, will transgress the recommendations that the Lord leaves us in his word and which are not part of the ten commandments or of the moral law of Moses.

If you have denied the word of God in order to subsist while in a difficult situation, you have broken the first of the Ten Commandments.

Or, if you have chosen to reject what the divine precepts have established in order to practice your own doctrines or that of a third person, you have broken the first of the Ten Commandments.

Apart from all this, if you have, while being a Christian, choose to live according to the basics of this world, your actions make you an infidel who gives glory to the “*god*” of this world, and by extension you are breaking the first commandment.

To finish with this theme, I would say that in all these cases, as you have transgressed the first of the ten commandments, you are guilty of having transgressed all of them which makes you a servant and a worshiper of the “*god*” of this world, Satan.

Now with those groundwork to lay down, back now to the Seventh-day Adventist Church and those works of breaking the law of God.

Certainly, as a brilliant and inspired student, you have already understood where the shoe pinches for this religion in this matter.

There is no denying that on paper the Seventh-day Adventist Church seems to keep the Ten Commandments, and what works most in its favor is keeping the Sabbath, which is the fourth of the Ten Commandments.

Unfortunately this religion transgresses the first of the ten commandments, and this in various ways.

The first basis is contained in the approach of *Mr. Ted N.C. Wilson* and those henchmen enthroned at the head of the Seventh-day Adventist Church.

By accepting to reject the book *“The Great Controversy”* of Ellen G. White, which presents, among other things, the basis of the message of the three apocalyptic angels, in order to avoid the persecution of the UN, this religion has not given glory to the Lord.

The fact that they preferred the crown of glory that the UN offered them, instead of standing firm for the Lord, made them give glory to the nations, whose “god” is *Satan*.

Those who deny the Lord are rejected by Him, so by these acts this religion has become an infidel.

Apart from that, we have seen that the fact of rejecting the word of God to practice human precepts, therefore doctrines of the demon, we glorify the devil and take away from the Lord the glory that is due to him. So in this generation members of the Seventh-day Adventist Church are breaking the first of the Ten Commandments.

Yes, because the glory that they should have brought to the Lord as Eternal God, by observing his Holy Word, they do not, because they are doctrines of man (therefore of demon) that they profess. Thus it is Satan that this religion glorifies.

Now that these foundations have been laid, let us turn our attention to other works of transgression of the law of God that the Seventh-day Adventist religion practices.

To do this, I invite you to come and attend the dominant worship services of this religion that take place on the Sabbath, more exactly on Saturday morning.

It is more precisely during a time called the *“Sabbath school”* that the exaction takes place. First of all, let's discover the modalities of this cult, then I will present you the transgression of the law of God which is perpetuated Sabbath after Sabbath. This tells us about the basis on which the *“Sabbath school”* was established:

“[...] Of all the Sabbath morning activities, it is in the Sabbath School classroom that the ministry of the laity is most needed.

In the classroom, one exchange ideas in a friendly manner, share a faith and receive Bible instruction.

The friendships are formed in this fraternity, a feeling of belonging to a community sets in. One ask and answer questions in an informal setting.

During most of the Sabbath service, the visitor or member listens to: Prayer, special music, and the sermon. He or she may join in the singing of the congregation, but the primary opportunity for sharing is in the Sabbath School class.

[...] The Sabbath School is the most important cell of fellowship and sharing in the church.

The classroom is the privileged place where the majority of members receive support and friendship. [...] Guide class members to learn and grow. The first thing that your class members should learn is to apply the truths of the Bible.

Sabbath School is not so much for learning abstract facts and doctrines as it is for flourishing in one's Christian life. [...]"

[Animateur de l'École du sabbat pour les adultes – Description de Ministère. Taken from the site: <https://fr.adventsource.org> (translated into English from the original text)].

First of all, I want you to know that it is not my purpose to criticize this time of fellowship that Seventh-day Adventists share on Sabbath in their Sabbath School class, because I find this time of fellowship admirable.

On the other hand, it is the transgression of the word of God that accompanies this moment that I want to highlight. Let's talk about goods made first.

The Sabbath School class takes place on Saturday mornings, it is a small group Bible study and sharing time where the lesson studied on weekdays is discussed. Which is a very rewarding concept.

It is a moment of fraternity, where the study of the word of God is done and where everyone, Seventh-day Adventist or not, can express themselves, freely and in a non-formal way. Which is very fulfilling.

Those who are not Seventh-day Adventists or do not know Christ, find there a strong brotherly love which generally allows them to form a sense of belonging to a community.

The goal is that each member can flourish in fellowship and thus become a full and active member of the body of Christ which is the church. All of this is admirable, and I have fond memories of the Sabbath School classes I attended during the *14 years* or so that I was a Seventh-day Adventist.

Um... Please give smelling salts to the lady who just fainted, when she learned that I was once an Seventh-day Adventist and that I am now fighting my former religion.

In order to learn about my history with my former brothers and sister in Christ of the Seventh-day Adventist Church, I invite you to read my book entitled *“Inquisitiô (The message of the three angels) volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God’s law and prophecy”* in the chapter *“My struggle with faith and its aftermath”*.

To come back to *our sheep... sorry... to our topic*, I would tell you that the only hitch in this moment of sharing, in the Sabbath school classes, was for me the *“Evangelistic and well-doing Report”*.

Yes, unfortunately the latter precedes this fruitful exchange. One of the first things that takes place in Sabbath School classrooms is this famous report.

To do this, a person in charge of this task holds a sheet of cardboard, on which there is a chart, where there are little squares that present various kinds of good works, that the members of the class have done during the week. This is how this sheet looks:

“Evangelistic and well-doing Report (of the Seventh-day Adventist Church:

- [...] **Number of meals offered [...]**,
- **Number of clothes distributed,**
- *Number of people rescued,*
- **Financial aid to the needy,**
- **Number of working hours,**
- *Reporting member.*

Approximate value of a meal: € 5.

Approximate value of a garment: € 10.

IMPORTANT: Please report all this information in the quarterly report [...]. EDS departments [...]". [*Text translated into English from the original text*].

Thus, the list of the various benefits that were performed during the week will be enumerated, one by one and all the members of the various classes are called to say all the good that they have done.

At the end of all this, the person in charge of this task will count the total number of actions that have been performed by the group for each theme. At the end of each enumeration, the person responsible for this task will count the total number of actions that have been carried out for the group and for each topic.

Example: *if the group has 8 people, and one to give 1 meal, another 2 and a third 5, it will be counted 8.*

Likewise, if in the group, a speaker has given 2 euros to one person, as well as 20 euros to another, she will say 22 euros. If someone else donates 50 euros she will declare it publicly, which in the end will amount to 72 euros for the group.

The same will be done for each of the themes.

First and foremost, I would say to you that this approach of asking the Sabbath School participant to quantify their good work, little seems harmless and very timely, for it is also supposed to be a stimulus to motivate members to work in the community the field of their great master, nevertheless poses several problems.

The first is that although having an appearance of piety the system of the missionary report rejects all that makes it the force, because it is a flagrant violation of the word of God which asks to be discreet about our beneficence. Here is what the Holy Book says about it:

“Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.

Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee”. [Matthew 6 verses 1-4, American Standard Version Bible (ASV)].

What is presented here is easy to understand. What the left hand is doing the right should not know.

Thus our good deeds should not be exposed in broad daylight, and neither should we proclaim loud and clear, in the face of the world, the good that we have done to our neighbor. By doing otherwise, we transgress the order that the Lord has given us. So the divine rule is that our gifts and good deeds are done in secret and remain hidden.

To you who come to the house of God to publicly present your realized benefits to others, know that the only reward you will receive for your good works is the acclamation of men. In the word of God we are presented with the fate that the Lord reserves for spiritual peacocks who love to present their good deed in his house.

Here is what we can read about it: *“And He spoke this parable unto certain ones who trusted in themselves that they were righteous, and despised others: “Two men went up into the temple to pray, the one a Pharisee and the other a publican.*

The Pharisee stood and prayed thus with himself, ‘God, I thank Thee that I am not as other men are:

Extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess.'

And the publican, standing afar off, would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified, rather than the other;

For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." [Luke 18 verses 9-14, 21st Century King James Version Bible (KJ21)].

We have an individual here who is very religious, but who comes into the house of God to present these good works.

Starting to read this story for the first time, and being at its beginning, therefore not yet knowing its end, one is generally touched and admires the devotion that this Pharisee has to God.

Yes, because this man says he fasts twice a week, which is for me a work of great devotion to the Lord! Did you notice that he does not say that he fasts twice a week from time to time?

But he says fasting twice a week.

Thus, as a year has an average of 52 weeks which represents 104 days of fasting per year, 1040 for ten years and 3120 for 30 years.

Moreover, this man presents himself as giving the tithe, and presents his high virtue.

It is important to note that in the case of the Pharisee, the good works he performed and his virtue were not the problem and are not incriminated here, but it is this pride that he derived from it, while forgetting love of neighbor and humility, that is incriminated.

Here is what the Lord presents about it: *"Woe to you, experts in the law and Pharisees, you hypocrites! You give ten percent of your mint, dill, and cumin, but you have neglected the more important matters of the law:*

Justice, mercy, and faith.

You should have done these things and not failed to do the other things”. [*Matthew 23 verses 23, Evangelical Heritage Version Bible (EHV)*].

So what lost the Pharisee was his lack of compassion for the tax collector, as well as his spiritual pride.

Looking at him, he found himself superior to him. It is also interesting to note that the Pharisee's prayer was secret, for he prayed in his heart, and yet he was rejected by the Lord, for he who exalts himself will be humbled and vice versa.

So we understand, carry it of what happens during Sabbath School, in the various Seventh-day Adventist Churches, where each member is to quantify and publicly declare the good deeds that they have practiced.

The blessing attached to the Sabbath will not be bestowed upon him by the Lord, for he is not only uplifting (glorify), but also has transgressed the Lord's commandment not to speak of the good we do.

By extrapolating, I would tell you that in absolute terms, this precept can also deeply hurt the one to whom the beneficence has been granted. Let's take a concrete example:

Imagine that you have a friend and brother in Christ, and during a most difficult time, you ask him to give you specific financial help to pay a bill.

You ask him for 233.50 euros in loan. He accepts and hands you an envelope with 300 euros.

But refuse you what is extra, because in order to repay it you have already made a budget over seven months, in doing so, the little extra may put you in difficulty.

Explaining your situation to the brother, he suggests that you keep the rest of the money as a donation, i.e. 66.50 euros.

You gratefully accept.

And the next Sabbath, to your astonishment, during the Sabbath school class that you both share, you hear this brother answer 66, 50 euros to the question:

Financial help to the needy. Until that moment, you did not consider yourself as needy, besides, for you this brother would have kept this help that he gave you secret.

Yes, you know, his left hand was not supposed to know what the right hand was doing.

But it seems that the right hand of this brother is a gossip, and your heart to you therefore is in tatters.

It is true that what I am presenting here may seem, to be far-fetched, but it is also a risk that we take to hurt our neighbor by publicly declaring our good deeds.

In reality, what happens in this regard can really hurt those who have worked for the Lord and are silent, so that their beneficence is passed in silence.

I remember the discomfort I used to feel when these questions were asked, I felt bad, because my conscience prevented me from answering, even though I knew I had worked for the Lord.

By not answering, I was seen as a bad Christian when I was not.

Many Seventh-day Adventists to whom I have spoken experience the same feeling of unease that I once did with the missionary report.

To you who are Seventh-day Adventists, know that the Lord has not changed!

So when, like the Pharisee in the parable, you come to the house of the Lord to show your good works before him, you will leave without receiving the blessing you are looking for.

Moreover, we must not forget a biblical reality, which we have already discovered and which presents itself as follows:

As soon as the Lord decrees something, his Word becomes a rule not to be broken.

So when the Lord declares “[...] *when thou doest alms, let not thy left hand know what thy right hand doeth [...]*”, it is an order, therefore a command that he is giving us.

As soon as we do the opposite by proclaiming, in public, loud and clear all the good that we have done to our neighbor, we transgress the order, therefore, the command of the Lord who forbids to act thus, and we sin.

What makes those act thus transgress the first of the ten commandments, because do not revere the Lord and that in the same capacity as Adam and Eve transgressed the order, therefore, the command imposing on them not to eat the forbidden fruit and have sinned.

Those who transgress the word of God, take away from the Lord the glory which is due to him and thereby glorify the “*god*” of this world Satan. In doing so, it is the first of the ten commandments, enjoining to worship only the Lord while having only him as God, whom one transgresses.

To continue, I would say to you that often we do things which seem harmless to us, but whose repercussions, unfortunately, are, in spite of ourselves, dramatic. This reality is the one that for me presents the best, this Seventh-day Adventist doctrine which calls on these members to declare in the middle of the Sabbath all the benefactions that they have practiced during the week.

I concede that often those who do this do it for reasons they think are good, for it is with a view to living a more functional religion that they act. Unfortunately it is to their detriment, because the Lord cannot accept their actions, which are iniquitous doctrines.

To understand it, I invite you to read this: *“And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands.*

(For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders;

And when they come from the marketplace, except they bathe themselves, they eat not;

And many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels.)

And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?

And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, But their heart is far from me.

But in vain do they worship me, Teaching as their doctrines the precepts of men. Ye leave the commandment of God, and hold fast the tradition of men". [*Mark 7 verses 5-8, American Standard Version Bible (ASV)*].

Let's complete with this second very relevant text:

"Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.

If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, "Do not handle, do not taste, do not touch!"

(which all refer to things destined to perish with use) —in accordance with the commandments and teachings of men?

These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence". [*Colossians 2 verses 18-23, New American Standard Bible 1995 (NASB1995)*].

To present to you the reality that I would like to highlight from these two texts, I would tell you that we must be very vigilant in the face of the religious acts that we practice.

We have here concrete examples of the establishment of human precepts in order to make religion more practical.

Seeing the things that are practiced, one has the impression that they are accepted by the Lord, because they call for self-forgetting, the acts to be done call for humility and abnegation etc.

In one of the texts we see that everything had to be washed carefully, the hands as well as the utensils before the meal.

This basic hygiene is we understand it normal, but when it becomes religious precepts and those who do not do them are discriminated against, there the legalist takes precedence over love.

Especially, when those who work thus and judge their brother, are the same who outrageously transgress the word of God.

Religious acts which have no biblical basis are intended for the glorification of the pulpit. Yes, by practicing them, one seems to be a person who loves the Lord, but in fact it is boasting.

Yes, how much we can give others the feeling that we are "holy", when in the middle of the Sabbath, our answer to the question "number of meals offered", is 50.

The other students, who will have, on their part, given only 2 meals or not at all, usually come to think:

Wouar, brother (sister) so and so is really committed to the Lord. Unfortunately, by doing so, one loses one's crown, because one has transgressed God's command that the left hand not know what the right is doing.

One of the great concerns with this Seventh-day Adventist doctrine that is incriminated in this chapter is that they call for self-forgetfulness in order to serve the Lord, thus making this doctrine seem to be accepted by Him, when it is not. As we have just seen, the word of God warns us against such doctrines.

Practicing such doctrines allows us to feel very religious, but has no way of sanctifying us, because the word of God alone has this ability [*John 17 verse 17*], [*1 Timothy 4 verse 5*].

On the other hand, by practicing this type of doctrine we lose our crown of eternal life (*the price of the race*).

To continue, I would tell you that often we are not always aware of what our bad actions towards the Lord represent, when they are not blatant sins. Thus we come to practice things that God condemns and which pass as acceptable in the eyes of men.

This text presents us with such a reality: **“You put aside God's command and obey human teachings.”**

And Jesus continued, “You have a clever way of rejecting God's law in order to uphold your own teaching.

For Moses commanded, ‘Respect your father and your mother,’ and, ‘If you curse your father or your mother, you are to be put to death.’

But you teach that if people have something they could use to help their father or mother, but say, ‘This is Corban’ (which means, it belongs to God), they are excused from helping their father or mother.

In this way the teaching you pass on to others cancels out the word of God. [...]” [*Mark 7 verses 8-13, Good News Translation Bible (GNT)*].

The first basis that I would like to highlight here is what was happening with regard to the fifth commandment of the Lord.

Let's read this to find out its content: **“Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee”.** [*Exodus 20 verse 12, American Standard Version Bible (ASV)*].

This commandment of the Lord was transgressed by the scribes and Pharisees who had established a doctrine allowing them not to assist their parents, since they had declared that what they had that was intended to honor them was intended for God.

Another point of importance is presented to us here, we discover that the doctrines of men (*here it is a precept that was orchestrated to justify not honouring parents, but it can be any doctrine that contravenes the Holy Scriptures*) nullify the word of God.

I want to stress that what is canceled is not the word of God itself, because it is eternal [1 Peter 1 verse 23-25].

What is canceled is the blessing which was to be received and which was recorded in the promise contained in this portion of the Holy Scriptures.

We discover this reality in the life of Esau, to whom the blessing of the birthright had fallen and who by his actions lost it [Hebrews 12 verses 16-17].

Nevertheless, although he could no longer enjoy the birthright, the Lord's promise still remained. Yes, because it was his brother Jacob who inherited it [Genesis 25 verses 29-34], [Genesis 27 verses 1-40].

What we have just seen is important, because we understand that any doctrine of man that is instituted within the precepts that the Lord gives us cancels the blessing that we were to receive.

To understand the carrying of such actions within the framework of the Sabbath, we must understand, what the Lord does for us when we come to worship him in his house in the middle of the Sabbath.

To do this let's read this: *"This is what the Lord says. Protect justice, and carry out righteousness, because my salvation is coming very soon. My righteousness is ready to be revealed.*

How blessed is everyone who does this, who grabs hold of it, who keeps the Sabbath and does not profane it, who holds back his hand from doing any evil.

Therefore, the foreigner who joins himself to the Lord should not say, "The Lord will certainly exclude me from his people." The eunuch should not say, "I am just a dried-up tree."

Because this is what the Lord says:

“If the eunuchs keep my Sabbaths, choose things that delight me, and take hold of my covenant, then I will set up in my house and on my walls a monument and a name for them that is better than that of sons and daughters. I will give them an everlasting name which will not be cut off.”

Then the foreigners who join themselves to the Lord, to minister to him and to love the name of the Lord and to become his servants, every one of them who keeps the Sabbath and does not profane it, those who take hold of my covenant — I will bring them to my holy mountain, and I will make them glad in my house of prayer.

Their whole burnt offerings and their sacrifices will be acceptable on my altar. For my house will be called a house of prayer for all the peoples of the world.

This is the declaration of God the Lord, who gathers Israel’s dispersed people: “I will gather still more people to my house besides the ones already gathered.” [*Isaiah 56 verses 1-8, Evangelical Heritage Version Bible (EHV)*].

Let's complete with this: “Some of you will rebuild the ancient ruins; you will restore the foundations laid long ago; you will be called the repairer of broken walls, the restorer of streets where people live.

Some of you will rebuild the ancient ruins; You will restore the foundations laid long ago; You will be called the repairer of broken walls, the restorer of streets where people live.

“If you keep from desecrating the Sabbath, from doing whatever you want on my holy day; If you call the Sabbath a delight, and the holy day of the Lord honorable;

If you honor it, not going your own ways, seeking your own pleasure, or talking business;

Then you will delight in the Lord, and I will make you ride over the heights of the land, and let you enjoy the heritage of your father Jacob.” *For the mouth of the Lord has spoken”. [Isaiah 58 verses 12-14, Christian Standard Bible (CSB)]*.

By synthesizing these two texts, we understand that the Lord has a special blessing in store for those who keep the Sabbath.

Those who come thus to be worshiped in places of worship will enjoy the blessings which the Lord reserves for his people.

We also discover that those who will persevere in the covenant of the Lord, therefore in that made in Jesus Christ and by which the Lord to redeem mankind by the blood of his divine son [*Hebrews 10 verses 1-23*] and who will observe on the Sabbath, will have an eternal name, therefore will live forever.

Nevertheless all this is conditional, for observing the Sabbath by doing according to our will to the detriment of what the Holy Scriptures ask of us, and transgressing the holy day of the Lord, makes us ineligible and to the blessings attached to the Sabbath and to eternal life.

In order for the Sabbath blessings to be effective for us, we need to put several things in place:

- *Protect justice, and carry out righteousness,*
- *To keep the Sabbath, so as not to profane it, and to watch over our hands, so as not to do any evil,*
- *Keeping the Sabbaths, choosing to do on this day what pleases the Lord,*
- *Restrain our feet on the Sabbath, so as not to do our will on this holy day of the Lord,*
- *Honor the Sabbath by not following our ways, by not indulging in our inclinations and in vain talk.*

This is how the blessing attached to the Sabbath will be ours. On the other hand, we have seen that the blessing that we were to receive is canceled by the doctrines of men that we practice.

So when in the middle of the Sabbath all Seventh-day Adventists publicly declare all the benefices they have done for others, they are breaking the commandment or the Lord asks that what our left hand is doing the right not to know.

By doing so, you are no longer within the basics of Sabbath observance, but are acting from your heart and losing the blessings that are attached to it. Your situation is therefore like that of the Pharisee in the parable, as you have lifted yourself up, so you will be lowered and rejected by the Lord.

The worst thing about this story is that even Seventh-day Adventists who are silent when these famous questions about their beneficence are asked, are guilty before the Lord of having also transgressed his word, for the body of Christ is united for the better and the worst.

This reality we find in [1 Corinthians 12 verses 12-27] and in [Matthew 23 verses 29-38], we see that it is all the people of God who are guilty because of the faults of their high leaders and in [Joshua 7 verses 1-22] we discover that because of the sin of one, Achan, all were rejected by the Lord.

It is important to understand that even if what we practice and by which we transgress the word of God seems to be trivial or a good thing, like Uzza [2 Samuel 6 verses 6-8], who allowed himself to support the ark of the Lord, while he did not have the accreditation for it, we will be rejected by the Lord.

So we understand, that although we have good will and zeal for the Lord, if we are not in obedience to his word, we act in vain.

What the Lord desires is our obedience to his word. It is important to never lose sight of the place that obedience to the word of God must have among his people:

*“[...] Has the Lord as great a delight in burnt offerings and sacrifices **As in obedience to the voice of the Lord?** Behold, to obey is better than sacrifice, And to heed [is better] than the fat of rams.*

“For rebellion is as [serious as] the sin of divination (fortune-telling), And disobedience is as [serious as] false religion and idolatry”. [1 Samuel 15 verses 22-23, Amplified Bible (AMP)].

An important point is to be noted here. Disobedience to the word of God is a sin.

The latter being the transgression of the law of God [1 John 3 verse 4], thus, the disobedience to the divine directives is a transgression of these commandments, therefore of his divine law, which is also the Gospel.

With all that we have already seen, we understand that whoever transgresses the word of God transgresses the law, especially the first of the Ten Commandments.

By understanding these basics, we are clearer about our actions, even the most trivial ones, that lead us to transgress the law of God.

Understanding what the law of God really is allows us to better understand our obligation to respect it, otherwise, by breaking it, we sin and are separated from the Lord.

This tells us: *‘Behold, the Lord’s hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; **But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear**’.* [Isaiah 59 verses 1-2, English Standard Version Bible (ESV)].

We must therefore be vigilant in the doctrines that we profess and in the acts that we take every day, so as not to contravene the word of God and especially his holy law, because let us remember that sin is breaking the law.

It is also important to understand that to come and praise the Lord in one’s house, whether on the Sabbath or not, while transgressing his holy word is vain, because here is what the Holy Book declares on this subject: **“Hear, O heavens, and give ear, O earth:**

For the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. *The ox knoweth his owner, and the ass his master’s crib: But Israel doth not know, my people doth not consider.*

[...] Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores:

They have not been closed, neither bound up, neither mollified with ointment. [...] To what purpose is the multitude of your sacrifices unto me? saith the LORD:

I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts?

Bring no more vain oblations; incense is an abomination unto me [...] I cannot away with; it is iniquity, even the solemn meeting. [...] And when ye spread forth your hands, I will hide mine eyes from you:

Yea, when ye make many prayers, I will not hear:

Your hands are full of blood". [Isaiah 1 verses 2-3, 5-6, 11-13, 15, King James Bible].

It is illusory to believe that we can act according to our plans, to the detriment of the word of God and think that he will accept us and bless us when we present ourselves to worship him.

The Lord cannot accept a mixed worship where the transgression of his word is mixed with the holy things.

This reality is very evident in the Seventh-day Adventist Church's worship of the Lord on the Sabbath.

On the one hand, the witness of this religion in setting aside the seventh day of the week to worship the Lord on the Sabbath is most commendable.

By the gesture of not working from Friday evening at sunset until Saturday evening at sunset, this religion honors the name of the Lord. Here is his doctrinal basis in this matter:

“Fundamental Beliefs of Seventh-day Adventists n° 19, the Sabbath: *The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation.*

The fourth commandment of God's unchangeable law Fundamental Beliefs 41 requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath.

The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom.

The Sabbath is God's perpetual sign of His eternal covenant between Him and His people.

Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts.

(Gen. 2: 1-3; Ex. 20: 8-11; Luke 4: 16; Isa. 56: 5, 6; 58: 13, 14; Matt. 12: 1-12; Ex. 31: 13-17; Eze. 20: 12, 20; Deut. 5: 12-15; Heb. 4: 1-11; Lev. 23: 32; Mark 1:32.)”

[Seventh-day Adventist Church Manual, Edition revised 1981, Published by the Secretariat General Conference of Seventh-day Adventists].

Thus Seventh-day Adventists bear a testimony in the eyes of the inhabitants of the nations that presents the Lord God as the Creator of all things.

To discover the basics governing the Sabbath I invite you to read my book entitled “*Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part*” in the chapter “*Biblical guidelines for keeping the Sabbath*”.

Nevertheless on the Sabbath all Seventh-day Adventists transgress the word of God all over the face of the earth by publicly declaring their beneficence, and this Sabbath after Sabbath.

To fully understand the bearing of such a fact, we must be able to come back to one of the criteria for recognizing “*the remnant Church*”. To do this, let's reread this:

“And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus” [Revelation 12 verse 17, American Standard Version Bible (ASV)].

One of the two points for recognizing the faithful remnant of the Lord, therefore “*the remnant Church*”, is that they keep the commandments of God.

The Seventh-day Adventist Church, as we have seen, claims to be “*the remnant Church*” yet, I have just demonstrated to you that it transgresses the law of God and especially the first of the ten commandments.

Everything we have just seen concerning the works of the Seventh-day Adventist Church, which are not in line with its profession of faith, by which it recognizes itself as “*the Church of the remnant*”, shows us to what extent it is not in tune with its reality. To illustrate the vision that this religion has of its works, I would say that we often think that we know and master certain things when it is not so.

Example: *Generally, those who have a car, know how it works, at least in theory. Nothing could be simpler, you just need the right key to start it.*

Then, for those that are not automatic, you have to play with the pedals: the clutch, the gas pedal and the brakes and your car will come out of its static state to take you to the right destination, or at least you drive it where you want.

It is only when the breakdown occurs, and that we have no notion of mechanics, that we realize that the knowledge we have of our car is superficial.

What we have just seen in this example, in my opinion, can very well be adapted for the law of God.

Many, like the Seventh-day Adventists, pride themselves on being faithful observers, yet we have just seen that in fact this religion transgresses it outrageously and has done so for decades.

The tragedy is that the repercussions of such actions are never long in coming to light, for every action generates a reaction, as we shall see.

In order to understand this, we must first of all look at the reality of those who transgress God's commandments, by reading the following: **“And hereby we know that we know Him: if we keep His commandments. He that saith, “I know Him,” and keepeth not His commandments, is a liar and the truth is not in him.**

But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith that he abideth in Him, ought himself also so to walk, even as He walked”. [1 John 2 verses 3-6, 21st Century King James Version Bible (KJ21)].

Here again we find the presence of two very distinct works, that of the truth and that of the lie. Those who say loved the Lord but who do not keep these commandments, therefore transgress them are liars.

This has the consequence that the Spirit of God cannot live, or can no longer live in them, because it is only given and remains in those who are faithful to the Lord.

To discover all these realities that I have just presented to you, I invite you to read the following: **“Those who keep his commandments dwell in God and God dwells in them. This is how we know that he dwells in us, because of the Spirit he has given us”.** [1 John 3 verse 24, Common English Bible (CEB)].

Let's complete with this: *“And we are witnesses of these things; and so is the Holy Spirit, whom God has bestowed on those who obey Him”.* [Acts 5 verse 32, Amplified Bible (AMP)].

Let's add this again to our study:

“If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: Whom the world cannot receive; for it beholdeth him not, neither knoweth him:

Ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you”. [John 14 verses 15-18, American Standard Version Bible (ASV)].

This other text informs us : **“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption”.** [Ephesians 4 verse 30, King James Bible].

Let's finish with this last text: **“Do not extinguish the Spirit”.** [1 Thessalonians 5 verse 19, Evangelical Heritage Version Bible (EHV)].

By adding up all these texts we understand that when we transgress the word of God, especially these commandments, we first of all grieve the Holy Spirit and if we persist in our sins he ends up being extinguished in us.

It is by keeping the commandments of the Lord that his Holy Spirit dwells in us.

When the Holy Spirit is extinguished in us because of our choices which have led us to reject both the Lord and his word, a spirit of delusion takes place in us [2 Thessalonians 2 verses 9-12].

We find in this text, again, the contrast that is made between the truth and the lie. Those who reject the truth receive a spirit of error that leads them to believe in a lie, all the while thinking they are in the truth. From then on, this spirit of misguidance leads them to act badly, while thinking of serving the Lord.

So these doctrines of men that have been instituted by the Seventh-day Adventist Church at the expense of the word of God, in the middle of the Sabbath have the effect of nullifying the sanctifying effects of the Spirit of God on hearts.

The direct repercussion is that from now on this religion has become a place where the reverence and the true fear of the Lord is no more. What I have just told you, regarding the sanctification of Seventh-day Adventists, is not a weak word, because here is what is happening in the churches of this religion :

“[...] Today, many seem to ignore the behavior to adopt in the house of God. We sometimes find in some churches a a sloppiness that destroys the sacred atmosphere of service.

Laughter, whispers, palaver, comings and goings, children and young people eating, adults chewing gum; reform is needed.

The presence of God is dishonored. God desires quality worship service: in spirit and in truth. [...] We are counting on you to revive practical piety in our churches.

Nous souhaitons que ces dispositions aident nos frères et sœurs à prendre conscience de la nature et de l'importance de la révérence dans la maison de Dieu. [...]

Through the holiness attached to the earthly sanctuary, Christians can learn how they should view the place where God meets His people.

A great change has taken place, not for the better, but for the worse, in the habits and customs of the people with regard to the worship of God. The precious and sacred things that connect us to God are rapidly losing their hold on our minds and hearts, and are being reduced to the level of common things.

The reverence that the people once had for the sanctuary, where they met God, has largely disappeared.

However, it was the Lord Himself who established the order of His service, elevating it far above temporal things. [...] It is only too true that the respect due to the house of God has almost died out.

WOne do not discern of sacred things and places, no appreciation of what is holy and high. Is there not a cause for this lack of fervent piety in our families?

Is it not because the sublime ideal of religion is being dragged into the dust?

God once gave his people rules of order, perfect and exact. Has his character changed? Is he not the great and mighty God who reigns in the heavens of the heavens?

Would it not be profitable for us to often read the directions given by God Himself to the Hebrews, we upon whom the light of glorious truth shines forth, and whom after their example we revere the house of God?

We have plenty of reasons to maintain a spirit of godliness and fervor in worshiping the Lord. We even have reason to be more thoughtful and respectful in our worship than the Jews themselves. But an enemy has been at work to destroy our faith in the holiness of Christian worship. [...]

The conduct of the worshippers of God in the sanctuary must be elevated, refined, sanctified. This issue has been sadly overlooked. Its importance has been overlooked; As a result, disorder and disrespect reigned, and God was dishonored.

While church leaders, preachers, the believers and parents profess no high opinion in this regard, what could be expected of children who are inexperienced? We find the latter, too often in groups, far from the parents who should watch over them.

However, they are in the presence of God and his eye is watching them; They are light and frivolous, they whisper and laugh; they are reckless, inattentive and disrespectful.

They have rarely been told that the preacher is the ambassador of God, that the message he brings is one of the means raised by the Lord for the salvation of souls, that for all those to whom this privilege is given, it will be a flavor of life for life or a flavor of death for death.

[...] In the minds of many Christians, thoughts about the house of God are no more sacred than thoughts about any other place. Some brothers allow themselves to enter the place of worship, with dirty clothes and their heads covered. They do not realize that they are going to meet God and his holy angels. There should be a drastic change in this regard in all of our churches.

The preachers themselves must be much more scrupulous about this.

Because of the lack of respect in attitude, in dress and in conduct, and because of the lack of a proper state of mind, God often turned His face away from those who gathered for worship”.

[Text from: l'Union des Antilles et Guyane Françaises des église adventistes du septième jour: L'UAGF présente: Programme des cultes 2021, Dieu en premier (translated into English from the original text)].

First of all, it is important to note that this text comes from *the high authorities of the Seventh-day Adventist Church in the West Indies French Guyana*, so it is a good representation of what is happening within this religion.

The most important basis that emerges for me from this text is that the reverence due to the Lord has disappeared among Seventh-day Adventists and that His presence is dishonored among them.

Piety has disappeared, so much so that the highest authorities aspire to revive it. In addition, it should be noted that things have not always been this way, as it is specified that:

“[...] A great change has taken place, not for the better, but for the worse, in the habits and customs of the people with regard to the worship of God [...]”.

We also learn that holy things are belittled within Seventh-day Adventist churches. We also learn that: *“[...] the respect due to the house of God has almost died out [...]”.*

What reigns in the Seventh-day Adventist religion now is disorder and the Lord is dishonored in these places. The members of this religion come to the temple as if they were going to the market or to fast food, without reverence, but just by custom. It is not the Lord they come to seek but worldliness and vain discussions.

All this contravenes the dress that we should have in the house of the Lord, especially during the Sabbath, where we saw it, we should not do our will but come in order to be in osmosis with the Lord.

For me the worst of all that we have seen is the following and presented to us by this text that we have just seen:

“[...] While church leaders, preachers, the believers and parents profess no high opinion in this regard, what could be expected of children who are inexperienced?

We find the latter, too often in groups, far from the parents who should watch over them. [...]”

So adults, preachers, leaders are presented to us as having strayed from the Lord. This means that the new generation, therefore children, having no benchmark are therefore adrift.

This reality is terrible, because if God is no longer at the center, it is a sign that it is the demon who reigns in the Seventh-day Adventist temples. In order to remedy this situation, here are the solutions that are proposed:

“[...] Is there not a cause for this lack of fervent piety in our families? Is it not because the sublime ideal of religion is being dragged into the dust? [...]

But an enemy has been at work to destroy our faith in the holiness of Christian worship. [...] There should be a drastic change in this regard in all of our churches. [...]”

Here the need for a radical change, therefore a fundamental reform of Seventh-day Adventist bases is presented.

To do this, the cause of this lack of piety that plagues Seventh-day Adventists is presented as being due to the fact that *“the sublime ideal of religion is being dragged into the dust?”*. And the one who is supposed to have done this is the enemy, therefore the demon.

To present to you the reality that the Seventh-day Adventist religion lives in this generation, I am going to give you a picture.

Imagine people who have received a blow, which is infecting it and forming a pocket of pus.

To heal himself, he is content to put on bandages, when it would have been necessary to pierce this fetid pocket.

The end will therefore be gangrene and death. What is happening here is dramatic! Yet this is what this religion does.

Have you noticed the reason that is presented to explain Seventh-day Adventist decadence? It is because of the fact that *“the sublime ideal of religion is being dragged into the dust?”* that these things are supposed to fall into place.

While in reality if the Seventh-day Adventists practice works of blindness it is because **“the sublime ideal of the word of God is dragged into the dust”** by this religion.

Moreover, Satan is presented here as the author of all these things.

Nevertheless I am astonished, because here is what the word of God tells me: *“We are sure that God’s children do not keep on sinning. God’s own Son protects them, and the devil cannot harm them.*

We are certain that we come from God and that the rest of the world is under the power of the devil”. [1 John 5 verses 18-19, Contemporary English Version Bible (CEV)].

Let us complete with this other text: *“And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven.*

Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you”. [Luke 10 verses 17-19, American Standard Version Bible (ASV)].

Let us finish with this: **“There is no magic charm, no witchcraft, That can be used against the nation of Israel. Now people will say about Israel, ‘Look what God has done!’”** [Numbers 23 verse 23, Good News Translation Bible (GNT)].

By synthesizing these texts we understand that the devil, and these various henchmen, cannot make those who remain anchored in Christ fall from their steadfastness, because they cannot touch them.

On the contrary, the Lord gives us, his people, the power to dominate all the demonic forces and everything that is occult, curses, divination can do nothing against us. The devil can persecute the Lord's faithful children, even cause us to die, through his human servants, but he cannot separate us from Jesus Christ, for nothing can do that, not even death [*Romans 8 verses 28-39*].

So those who have made a covenant with Christ and are separated from him are separated because of their choice to be unfaithful to the Lord. We therefore understand that, if the devil and these various servants have been able to devastate the work of Seventh-day Adventist in this way, it is because the members of this religion have chosen to reject the word of God in order to prefer their precepts to it.

From then on having practiced what the Lord did not prescribe and forbid, they were in communion with the devil, and became those children who seek to do his will [*1 Corinthians 10 verses 13-23*], [*John 8 verse 44*].

As I read this text from the Seventh-day Adventist Church that we saw above, I had a smile from ear to ear.

Yes, because the Seventh-day Adventist senior leaders have set things in motion and are surprised at the normal reactions that follow.

My thought that brought the smile to my face was this:

I imagine a young woman, who is facing a big ant farm, which is coming out of the ground. This last one is going to crush this habitat of ants with a boot.

Then, she will wisely sit down on what remains, but for good measure, she will first lower her panties.

Then ten minutes... Um... what do I say two minutes later, we see her running like crazy, her buttocks, in the air and all red from the bites of the ants.

The worst part is that she doesn't understand what is happening to her.

This young woman is therefore demonstrating madness, because she has taken an act without being aware of the repercussions of it.

This reality is for me applicable to what the Seventh-day Adventist Church lives in this century. This religion, has instituted doctrines that contravene the word of God and especially the first of the ten commandments, and it is astonished that its members practice works that do not glorify the Lord.

The reverence due to the house of God is no longer present, for church members now act as pagans do.

To me, all this is quite normal, for the good deeds we do do not come from us, but it is the Spirit of God who inspires us [*Galatians 5 verses 16-17, 22-25*].

Because the Seventh-day Adventist Church has undertaken to transgress the word of God in order to make its religion more practical and productive, the Spirit of God has been extinguished in the members of that religion.

The only ones in whom the Holy Spirit remains are those who go against the grain and who, like Cornelius and his family [*Acts 10*], make sure that they remain faithful to the Lord in spite of the prevailing slump.

In doing so, since the Spirit of God cannot live in the infidels, therefore in those who transgress the word of God, from now on it is the fruits of the flesh [*Galatians 5 verses 19-21*], that Seventh-day Adventists, in their great majority, practice.

As we have seen, the transgression of the word of God has the direct consequence of rejecting the Lord as God and of taking away the glory that is due to Him, and the repercussion is that one worships Satan, the “god” of this world.

By doing so, the first of the ten commandments is broken.

Because of the works that the Seventh-day Adventist Church is doing in this generation and that make its members transgressors of the first of the Ten Commandments, we can say that it does not keep the commandments of God nor the prophecy.

Moreover, as we have already seen, this religion having rejected the messages of the three angels, notified among others in some books of *Ellen G. White*, thus, in this century the qualifier that suits the Seventh-day Adventist Church is not that of “*remnant church*”, but that of false prophet, which works for the devil.

Thus the Seventh-day Adventist doctrine that this religion claims to be the “*remnant church*” is a vast deception. In the chapters that follow, I will continue to present to you the transgressions of the word of God that this religion practices.

Finally, I will tell you that the image I have of you who are Seventh-day Adventists is this:

By publicly presenting their good deeds, the members of this religion are before God like bottles already filled to the brim, in which there is no more room for the living waters that are given to the children of God.

These living waters represent the Holy Spirit which is given only to those who are faithful to the Lord [John 4 verse 14] [John 7 verses 37-39].

To you Seventh-day Adventists, do not let men lead you astray and make you a slave to the devil again, because of your disobedience to the word of God.

Know this, that you who transgress the word of God are as guilty as an idolater and an unbeliever and the Spirit of God cannot live in an unbeliever. Seventh-day Adventists, change your voices and walk in newness of life from now on.

I have faith that among you there are children of God who sigh and hope that a reformation will take place, whereby the word of God will regain the first place within Adventism.

8 The illegal practices of the corrupting temptress

To start this chapter I would tell you that in this world, those who want to shine in society, will generally always seek three things, the first is power, the second is fame, and the third which is the most important of the three, because alone can allow the other two to exist, it is wealth.

Money being the sinews of war, many will not hesitate to take roundabout and outlawed ways in order to fill their coffers.

Generally, this financial quest, being intended to shine, by doing so, with this fraudulently acquired money these people will do good around them, in order to have legitimacy.

However, does using dirty money to do good make it clean?

To answer this, let's take a concrete example:

To do this I bring you to a village where all the inhabitants are prosperous, they live in beautiful houses, next to which a beautiful car thrones, Ferraris, Porches, Bugattis etc. are legion in its most "paradisiac" places. The inhabitants of this place seem to have all achieved the American dream.

How empty and insipid the life of the greatest number seems compared to that of these well-off. Nevertheless, life teaches us that we should not envy the lives of others, because the origin of their good can be very dark.

As far as these well-off are concerned, in order to understand where their fortune comes from, it suffices to follow them during certain evenings when we see them recovering bags full of money. Yet they are not money transporter, drug traffickers, or underworld or mafia people, but they are dirty money launderers who come from the sale of drugs, extortion, etc.

These sums were obtained at the cost of the blood of innumerable innocent people, sometimes the murder of entire families, killed for not wanting to adhere to this system.

Our haves, for their part, do not sell drugs, extort no one, and do not commit murder, but they are the little hands who will make the drug money legal by investing it in their business.

In doing so, a large part of this funding comes back to them. So the “paradise” of these people is based on the hell of drug addiction experienced by those addicted to these drugs as well as the blood cost of all these Innocents who were killed.

Nevertheless our well-off, give themselves a clear conscience by saying that they are only laundering money, but never harming anyone. In addition, to ease their conscience, with their share of the money they have set up a charity company, which builds houses for the underprivileged, schools and hospitals for the poor.

It all ended when the drug lord for whom the most privileged inhabitants of our village were working to be arrested and his organization dismantled.

As a result, our haves have stopped the dark works they have practiced for decades. However, their safes remained full of dirty money. The moral that I wish to draw from this story is:

Does dirty money that is used to do good become clean money? Also, can goods purchased with such funds be acceptable to the Lord? Of course not !

To continue, I would tell you that the Seventh-day Adventist Church is like those people who live in this small, select village.

This religion, as we have seen, is one of those which has the largest number of Protestant schools and hospitals in the world.

In addition, Seventh-day Adventist work makes the world look like good people, who work for the upliftment of the disadvantaged.

Unfortunately, the origin of the funds that allows this religion to shine is based on one of the biggest scams that the religious world has ever known.

It is by acting fraudulently that this religion was able to garner large amounts of money and which today allows it to display its financial success in the eyes of the world.

We shall first, as we have done with our own village, discover the prosperity displayed by the Seventh-day Adventist Church, and the visible and legal basis by which this religion has become prosperous.

Then I will lift the veil, of the realities of the biggest robbery of bottom, that this religion to realize and the means to use to arrive there. To get started, here's what we learn about the financial management of this religion:

“Tithe: *In recognition of the biblical plan and the solemn privilege and responsibility that rest upon members as children of God and members of His body, the Church, all are encouraged to faithfully return a tithe, one tenth of their increase or personal income, into the denomination’s treasury.*

Tithe shall not be used in any way by the local church, but held in trust and remitted to the conference treasurer.

Thus tithe from all the churches flows into the conference treasury, and percentages are forwarded to the next-higher level in accordance with General Conference and division working policies to meet the expenses of conducting the work of God in their respective spheres of responsibility and activity.

These policies have been developed for the gathering and disbursing of funds in all the world and for the conducting of the business affairs of the cause.

The financial and business aspects of the work are of great importance. They cannot be separated from the proclamation of the message of salvation.

They are indeed an integral part of it”. [Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

Let's complete with this second text:

“Spring Meeting delegates last week welcomed news that the Seventh-day Adventist Church reached a significant financial milestone last year.

[...] Tithes and offerings were another bright spot last year.

Tithe returned in the North American Division for 2013 was up 1.7 percent from 2012 and totaled \$949 million.

Tithe from divisions outside North America increased 3.6 percent for a total of more than \$1.4 billion. [...]

Delegates also agreed to several allocations recommended by the church’s Strategic Planning and Budgeting Committee:

- **\$1.6 million for health and education initiatives in the Middle East North Africa Union (MENA).**
- **\$600,000 to the church’s Southern Asia-Pacific Division to cover the launch of Hope Channel Indonesia.**
- **\$650,000 for theological education centers in the Northern Asia-Pacific Division.**
- **\$8 million to Hope Channel to extend the official Adventist television network’s satellite and DirectTV contracts through 2020.**

[...] The appropriation for Hope Channel comes from so-called “extraordinary tithe,” a one-time private donation of \$102 million in tithe to the Adventist Church in 2007. [...]

More than \$12 million of the extraordinary tithe is still being reserved to assist in the transition of projects that were launched under the extraordinary tithe as they are moved into operating budgets, Prestol said.

As for the \$2.8 million allocation to the world divisions and MENA, Prestol said church regions are “encouraged” to spend the influx on Mission to the Cities projects, but that they can use the money “at their own discretion.” [...]

[General Conference of Seventh-day Adventists, 13th Sabbath Offering exceeds US\$1 million, makes history, Silver Spring, Maryland, United States, Élizabeth Lechleitner.

Taken from the site <https://adventist.news/fr>, administered by ANN].

Let's finish with this last text which provides us with additional information: **“In a challenging year, Adventists in North America return record US \$1.1 billion in tithe in 2020. Most were not predicting it, and many treasurers at various levels of the church were looking for a report trending in the opposite direction.**

But in what could only be described as a miracle of faithfulness, 2020 tithe figures for the Seventh-day Adventist Church in North America (NAD) came in close to 1.1 billion dollars. [...]

“It’s amazing to me to see the faithfulness of our members during a year that has included social unrest, the COVID pandemic, and economic turmoil,” added G. Alexander Bryant, NAD president.

“None of this [past] year has been easy. [...] On January 27, 2021, the NAD’s Treasury department released the 2020 Tithe Comparison Report.

The report shows tithe amounts and membership numbers across the division for 2019 and 2020 — all nine unions and the Guam-Micronesia Mission (GMM) are included.

The year of 2020 ended with \$1,093,421,650 in total tithe across the division. Compared with \$1,075,010,963 in 2019, this is a gain of \$18.4 million.

“In 2020, the NAD members returned more tithe in a single year than any other time in its history,” shared Robinson.

[...] Seven of the nine union conferences in North America had a year-over-year tithe gain;

GMM also had year-over-year tithe gain. Of the 59 local conferences and missions, 40 had a gain year over year. [...]”

[When God Moves Members to Give. In a challenging year, Adventists in North America return record US\$1.1 milliard in tithe in 2020. Text taken from the site: <https://www.nadadventist.org>].

Synthesizing these texts, we understand that the Seventh-day Adventist precept presents the tithe, as being a tenth of the profits or personal income of these members to be given to the treasury of their Church.

This money does not stay within the walls of these churches where it was paid by these members, but passed on to the Seventh-day Adventist federation on which it depends.

The federations keep a share of this money and make the rest forwarded to the upper echelon, union, division, the General Conference.

The goal is that there is equity in the funds that these various Seventh-day Adventist entities receive around the world, and so there is not one part of Seventh-day Adventist work that is more overdue than another.

Thanks to the tithes paid by these members the Seventh-day Adventist Church has become very prosperous.

In 2013, without counting the dimes of its North American division, this religion received more than *\$1.4 billion in dimes*.

And in 2020 for North America it collected a record total amount of tithes in the amount of US *\$1.1 billion*.

We are therefore faced with sums that make you dizzy, because we are not talking in millions of dollars, but in billions of dollars.

The money from the dimes is intended, to support the ecclesial organization, therefore to pay the workers who work in the Seventh-day Adventist work, to finance and support the branches of health and education (*therefore hospitals and schools*) of this religion, to set up audiovisual entities, here we have TV channels.

Another part is intended to support “[...] *Mission to the Cities projects, but that they can use the money “at their own discretion”*”, These sums being left to the discretion of those who receive them are therefore pocket money so that they can maneuver as they please.

As a result of this uninterrupted monthly flow of funds these members provide the Seventh-day Adventist Church to become one of the most financially sound Protestant religions.

This allows this religion to present to the world various structures, hospitals, schools etc. and these good works and by this she can proudly declare:

“[...] The Adventist Church operates the largest Protestant network of schools and hospitals worldwide.

The church also runs disaster response and development programs through the Adventist Development and Relief Agency International [...] *[Wilson elected president of Seventh-day Adventist world church. ANN and Adventist.news, June 24, 2010. From the site: <https://adventist.news>].*

Before continuing, it is important for me to clarify, that I do not question, or incriminate, the reason of being of the tithes, because established by God, we will see it.

I also do not question the good management that the Seventh-day Adventist Church makes of the money that its members pay to it, because this money is managed, in my opinion, with wisdom.

Furthermore, being prosperous is not a crime and is not forbidden by the Lord, for it is he who enriches or impoverishes, he promises to make us the head and not the tail, so that we can lend to others without having to borrow, but all as he sees fit [*1 Samuel 2 verses 2-10*], [*Deuteronomy 28 verses 1-14*].

Before getting to the heart of the matter, it's important to note that the doctrine I present to you in this chapter has allowed the Seventh-day Adventist Church to plunder its members for decades, but is now in part repealed.

Nevertheless, this religion, by the means of psychological constraints – we will see it – forced, for decades, its members to pay it funds, by the means of the tithe.

We find ourselves here again in the same situation as what we have already seen, in my book entitled *“Inquisitiô (The three angels' message), volume II. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Historical part”* in the chapter *“The bloodthirsty legislative legacy”*, concerning the property of the Jewish people which the Catholic Church has plundered and which still remain in its possession.

To discover this sectarian and outlaw work that the Seventh-day Adventist Church practiced and still practices, I suggest you first of all examine the content of its doctrine which calls on members to pay it tithes and offerings:

“Baptismal Vow and Commitment n° 9 (of the Seventh-day Adventist): *Do you believe in Church organization ?*

Is it your purpose to worship God and to support the Church through your tithes and offerings and by your personal effort and influence?”

[Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

For a better understanding of this text let's also add this: **“Terms Used in the Church Manual Church — For editorial and printing economy, “Church,” with a capital C, in these pages is used in place of the full term “Seventh-day Adventist Church” [...].”**

[Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

I wanted to present this second text to you before developing the first so that no ambiguity can remain on this word **“the Church”** which is used in this first text, so we understand that this word actually means the **“Seventh-day Adventist Church”**.

Now that this point has been made, let us return to the first of these two texts. First of all, it is important to note that this is one of the baptismal vows that those who are to be baptized in the Seventh-day Adventist Church must make if they want to be baptized.

It should be noted that this baptismal vow has been strengthened in 2010 by the Seventh-day Adventist religion with another choice that is now offered to those wishing to be baptized and which is the following: **“Alternative Vow: [...]**

3. Do you desire to be baptized as a public expression of your belief in Jesus Christ, to be accepted into the fellowship of the Seventh-day Adventist Church, and to support the Church and its mission as a faithful steward by your personal influence, tithes and offerings, and a life of service?”

[Seventh-day Adventist Church Manual, Edition revised 2010, Published by the General Conference in Atlanta].

From now on, whoever wants to be baptized in the Seventh-day Adventist religion can choose to confess the thirteen baptismal doctrines of which is part of the “*baptismal vow N° 9*” that we have seen before or this “*alternative baptismal vow N° 3*” that I have just presented you.

The purpose of these two texts is the same, the one who wants to be baptized must make a post-baptism vow that he will support this religion by paying tithes and offerings to it.

We will develop in more detail later on the obligation of baptismal vows to the Seventh-day Adventist Church in order to be baptized.

Now, the decor set, and before returning to these baptismal vows where those wishing to be baptized are called to make a vow to support the Seventh-day Adventist work with these tithes and these offerings, let us look at their origins.

This Seventh-day Adventist rule describing the administration to be put in place for the collection of tithes and offerings is linked to a doctrine that finds its foundation in the Bible [*Malachi 3 verses 7-12*].

The person interested in baptism must justly agree to give his tithes and offerings to the Church, which is in itself a biblical principle.

By this baptismal commitment, no constraint is apparently exerted on the person concerned, nevertheless by reading the following we discover quite the opposite:

“Baptismal Vow and Commitment (of the Seventh-day Adventist): Baptismal Vow — *Baptismal candidates and those being received into fellowship by profession of faith shall affirm their acceptance of the fundamental beliefs in the presence of the local congregation or other properly appointed body. [...]*

The pastor or elder should address the following questions to the candidate(s), whose reply may be by verbal assent, raising the hand, or other culturally appropriate method”. [*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

As you can see, to be accepted into the Seventh-day Adventist community, one must respond positively to the baptismal vows first.

So when a leader of the Seventh-day Adventist Church asks the person interested in baptism the question “[...] **Is it your purpose to worship God and to support the Church through your tithes and offerings [...]**”, two answers can be done: *YES or NO!*

The candidate is certainly free to answer in his heart and conscience one of the two answers. However, only a yes makes it possible to become a Seventh-day Adventist! This little question seems innocuous, but is a psychological oppression that the Seventh-day Adventist Church places on anyone who wants to be baptized.

To understand this, we must not forget the realities and the bearing of baptism. To do this I invite you to read this excerpt from my book entitled *“The act of baptism and Christian growth (The reality of the latter rain that is to fall on God’s people)”* the chapter *“The reality of the saints (God’s faithful people) faced with the mark of decay that the beast gives”*.

In these lines, we have seen that salvation is intrinsically linked to baptism, so that he who is not baptised will be condemned and his future will be the fire of Gehenna (*hell*), reserved for all those who will not be saved.

It is by playing on the fear of hellfire and eternal death, which will be the foretold end for those who are not baptised, that the senior Seventh-day Adventist leaders make the postulants at their baptistery agree to ensure that their lives conform to all of the requirements of Seventh-day Adventist dogma.

The choice that is left to the one being baptized is either to adhere to all Seventh-day Adventist doctrines, which are for many, as we have seen, anti-biblical, and be baptized.

To do this, publicly, it would be necessary that before being baptized, the interested party could make the vow that he agrees to adhere to all Seventh-day Adventist doctrines.

The repercussion will be to receive *“the mark of disobedience to the word of God,”* prophetically calling it *the mark of the beast*. To discover this reality, I invite you to read *volume III* of this book in the chapter entitled *“The prophetic reality that hides behind the symbols “buy” and “sell””*.

Apart from that, all those who refuse to make this vow will not be baptized and by extension they remain, under the law which claims the price of sin which is death, that which is eternal.

Yes, because you have to be baptized to be saved, in Jesus Christ.

Note that these two choices that the Seventh-day Adventist Church leaves to those who want to be baptized are eternal death.

However, there is also another solution, which can be implemented, in times of crisis when there is no possibility of subscribing to a baptism which is in accordance with the word of God, among his people.

See the chapter entitled “*The reality of the saints (God’s faithful people) faced with the mark of decay that the beast gives*”

As we have just seen, baptism is a matter of life and death, even if it is the one that is eternal that it is.

Knowing this, the Seventh-day Adventist leaders made sure that their coffers would always be full by requiring all who wished to be baptized to confess that they would pay their tithes and offerings into their religion.

In addition, another trap that supports the basis of this scam is also hidden in another *baptismal commitment, number 11*, the content of which is as follows:

“Baptismal Vow and Commitment n° 11 (of the Seventh-day Adventist):

Do you know and understand the fundamental Bible principles as taught by the Seventh-day Adventist Church ?

Do you purpose, by the grace of God, to fulfill His will by ordering your life in harmony with these principles ?”

[Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

It is interesting to note that since 2010, another possibility of vows, similar to this one has been endorsed in Seventh-day Adventist dogma and it is part of three “*alternative baptismal vows*”.

Here is what we can read about it: **“Alternative Vow: [...]**

2. Do you accept the teachings of the Bible as expressed in the Statement of Fundamental Beliefs of the Seventh-day Adventist Church, and do you pledge by God’s grace to live your life in harmony with these teachings? [...]”

[Seventh-day Adventist Church Manual, Edition revised 2010, Published by the General Conference in Atlanta].

As you can see, this new alternative baptismal vow is a duplicate of the one that already existed and that we saw above. These commitments of Seventh-day Adventists oblige the newly baptized to accept that their lives conform to the doctrines of this religion.

In confessing this doctrine, one who is baptised into the Seventh-day Adventist faith is therefore required to know all of the rules in order to submit his or her life to them.

The rules having object to the tithing to be given, as well as all that has to do with the Seventh-day Adventist precept cannot not be known by the new baptizer, because in the following text we discover the doctrinal base with which he was indoctrinated ante-baptism:

“Doctrinal Instruction for Baptismal Candidates (of the Seventh-day Adventist): *This summary of doctrinal beliefs is especially prepared for the instruction of candidates for baptism.*

Every candidate should thoroughly familiarize himself with the teachings contained in this outline and with the duties enjoined upon believers, demonstrating by practice his willing acceptance of all the doctrines taught by Seventh-day Adventists and the principles of conduct which are the outward expression of these teachings, for it is "by their fruits ye shall know them."

Prospective members of the Seventh-day Adventist Church, before baptism or acceptance on profession of faith, should be carefully instructed from the Scriptures in the fundamental beliefs of the church as presented in chapter 2 (pp. 31-46) of this Manual. [...]”

[Seventh-day Adventist Church Manual, Edition revised 1981, Published by the Secretariat General Conference of Seventh-day Adventists].

The person interested in baptism must, before being baptized, receive a solid teaching of the Seventh-day Adventist doctrinal bases, especially the fundamental beliefs of this religion in order to conform his conduct to them. The tithing and the modalities for giving it are part of these precepts. This informs us:

“We are God’s stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use.

We acknowledge God’s ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings [...] *[Stewardship – Seventh-day Adventist Fundamental Belief 21. Taken from the website: <https://www.adventist.org/stewardship/>].*

As you can see, teaching presenting the reality of tithing and offering is part of the foundation taught to those wishing to become Seventh-day Adventists. Here is how the tithing is collected in Seventh-day Adventist Churches around the world:

“Service of Faithfulness: The service of faithfulness is an important part of worship service, it is at this point that worshipers are called to offer their tithes and offerings to God, fruits of their gratitude for the goodness of God to God towards them.

This part of the service should be done with order and in an atmosphere of joy, praise and gratitude.

An appropriate text (biblical text or quote from E. G. White) is offered each Sabbath to introduce this service. It should be read aloud and intelligible so that the assembly will benefit from it.”

[Texte de: l’Union des Antilles et Guyane Françaises des église adventistes du septième jour: L’UAGF présente:

Programme des cultes 2021, Dieu en premier (translated into English from the original text)].

It is well because the tithing has a preponderant place within the Seventh-day Adventist worship that this religion collects such pharamineux sums. Being also very organized, the means of titling is also taught early on to new stakeholders.

With these bases, the scam that the Seventh-day Adventist Church had instituted, was therefore implacable and it made sure that the tithes and offerings of its members would only go into these coffers.

Apart from the baptismal vow that obliges the Seventh-day Adventist members to give their tithes and offerings only within these walls, in the past times, this religion had instituted an even more iniquitous doctrine in this matter. To discover it let us read this:

“Organism to which tithe is to be paid (of the Adventist Church) : *The usage of the denomination wants the tithe be remit to the Church of which one is a member.*

No deviation from this usage should only be admitted except with the permission of the Federation or the mission and only when circumstances require it”.

[Manuel d’Église, édition française de l’ouvrage Church Manual, révisée en 1981 par la Conférence générale des adventistes du septième jour (translated into English from the original text)].

Before we continue, it is important to consider the following, which explains what has become of this doctrine: **“How Tithe Is Handled (of the Seventh-day Adventist) — Tithe is the Lord’s and is to be brought as an act of worship to the conference treasury through the church in which the person’s membership is held.**

Where unusual circumstances exist, members should consult with conference officers”. *[Seventh-day Adventist Church Manual, 19 TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].*

As you can see in this new version of this doctrine, there is no mention of any obligation to only tithe the Seventh-day Adventist Church.

The old version, for its part, stipulated that the tithes of the adherents of this religion were to be paid to the Church to which they belonged and to it alone, no derogation from this practice being allowed, except if the senior authorities of the Seventh-day Adventist people permitted it.

Thus, the troublesome phrase “No deviation from this usage should only be admitted” has disappeared!

But before the removal of this sentence, once this public confession was made by the new baptizer – and where he promised to adhere his life to the doctrines of the Seventh-day Adventist Church – he could no longer pay tithes for the benefit of another religion than the new one where he has just joined.

Furthermore, although this change has occurred within Seventh-day Adventist dogma, its “*Baptismal Vow No. 9*” and its “*Alternative Baptismal Vow No. 3*” which require those interested in baptism to vow to support it with their tithes and offerings, are still active within that religion.

Thus, those who come for baptism will be faced with a choice, or rather a dilemma:

On the one hand accepted to confess the baptismal vows of the Seventh Day Adventist religion and be baptized, or refuse and their end will be to burn in hell, because by refusing to be baptized they reject Jesus and without baptism no salvation, so the end will be the flames of Gehenna.

The Seventh-day Adventist Church puts an inhuman and unbearable psychological pressure on the candidates for baptism by the choice it leaves to those who want to be baptized.

To understand this, it is important not to lose sight of the fact that the Seventh-day Adventist baptismal doctrines are pronounced a little before baptism, but before reaching this point, the person interested in baptism will have already had to study in order to know who Jesus Christ is.

Strengthened by all this, the reality of salvation in Christ will have been presented to him wishing to be baptized.

Let's discover these realities that are linked to baptism by reading this text which is one of those that carry it: “*And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved;*

But he that disbelieveth shall be condemned”. [*Mark 16 verses 15-16, American Standard Version Bible (ASV)*].

What is presented here is a clear choice to be made:

On the one hand we accept Jesus as our personal savior and get baptized and on the other hand we can refuse and be condemned.

By reading this text “*quickly*” or out of habit without taking the time to think about it, we cannot, in my opinion, have taken on its significance, especially what can really mean the fact that “*he that disbelieveth shall be condemned*”.

This reality being directly related to baptism we will develop it, and to do this we will read this: **“If we decide to [deliberately] go on sinning after we have learned the truth [knowledge of the truth], there is no longer any sacrifice for sins.**

There is nothing but fear in waiting for the [a fearful/terrifying expectation/prospect of] judgment and the terrible [raging; furious] fire that will destroy [consume; devour] all those who live against God [the enemies of God;

Those who oppose; the adversaries].

Anyone who refused to obey [rejected; disregarded] the law of Moses was put to death without mercy on the basis of the evidence [testimony] provided by two or three witnesses [Deut. 17: 6].

So how much worse punishment do you think is deserved by those who do not respect [trample on; show contempt for] the Son of God, who look at the blood of the agreement that made them holy as no different from others' blood [profane/treat as unholy/common the blood of the covenant], who insult the Spirit of God's grace?” [Hebrews 10 verses 26-29, Expanded Bible (EXB)].

Let's complete with this other very apt text: **“Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven”.** [Matthew 10 verses 32-33, American Standard Version Bible (ASV)].

In these texts we discover people who have studied the Holy Scriptures and who have thus received “*the knowledge of the truth*” but who will reject Christ, thereby despising his divine sacrifice, therefore their final fate will be to burn in hell.

This reality is due to the fact that those who will not confess Jesus, therefore will not recognize him as their savior, before men will be rejected by him, their end will therefore be to burn in Gehenna.

Here is what we can read about it in the Holy Book: *“And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them.*

And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life:

And the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works.

And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire.

And if any was not found written in the book of life, he was cast into the lake of fire”. [Revelation 20 verses 11-15, *American Standard Version Bible (ASV)*].

We have just discovered the reality behind the fact that **“he that disbelieveth shall be condemned”**, so this is the symbol that he will burn alive, following his judgment.

To burn a finger is already unbearable, to imagine being burned alive is really a terrible thing, so the instinct of self-preservation will inevitably lead us not to want to end up like that.

As the alternative that the Seventh-day Adventist religion leaves in order not to burn in hell is to confess the baptismal vows, of which are a part, those where the interest in baptism must promise to give these tithes and these offerings to this religion, this the latter will almost always choose the lesser of evils and with these words he will confess these iniquitous baptismal vows.

This type of psychological pressure to force an individual to pay you money is prohibited by law.

Thus, by forcing its members to pay their tithes only into these coffers, the Seventh-day Adventist Church is guilty of reprehensible actions, because it transgresses the following law:

“1. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance.

2. Freedom to manifest one’s religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others”.

[Convention for the Protection of Human Rights and Fundamental Freedoms, Article 9: Freedom of thought, conscience and religion].

Freedom of conscience and thought is a right!

These freedoms that *the European Convention for the Protection of Human Rights and Fundamental Freedoms* confers on each of us cannot be the object of any hindrance (*restriction*) coming from an individual, an institution or a religion.

Thus, these Seventh-day Adventist texts, seen above, demonstrate an abuse of power based on precepts that alter religious freedom, but even more serious this way of acting is nothing less than committing extortion, because no one can force an individual to give him funds.

Constraint by any means to extract money is qualified by the following French legal text as “*escroquerie manifeste*”:

“The swindle is the fact, either by the use of a false name or of a false capacity, or by the abuse of a true quality, or by the use of fraudulent maneuvers, of deceiving a natural person or moral and to determine it thus, to its prejudice or to the prejudice of a third party, to deliver funds, values or any good, to provide a service or to consent to an act operating obligation or discharge. Swindling is punishable by five years imprisonment”.

[Article 313-1 du Code pénal ; chapitre III de l’escroquerie et des infractions voisines – Section 1 de l’escroquerie (translated into English from the original text)].

By reading this text we understand that any maneuver that an individual would put in place so that another can pay him money or any good, while the latter would not have done it of his own free will if he had not been pushed to do so is a swindle.

As you have seen, there is no need to take on an appearance or title that is not one's own in order for a swindle to be manifest.

Thus, those who present a true quality (*therefore who work within a recognized legal framework*) and who lead a person, to hand over these goods to them, while the legal framework forbids it, has committed a swindle.

We therefore understand that the Seventh-day Adventist Church, although acting within a legal framework when it recovers the tithes of its members, has nevertheless become outside the law and has practiced a big swindle since it had decreed in the text seen before that:

“[...] The tithe be remit to the Church of which one is a member. No deviation from this usage should only be admitted [...]”.

Moreover, this religion continues its swindle by obliging these new adepts to make the vow of *“[...] Is it your purpose to worship God and to support the Church (thus the Seventh-day Adventist Church) through your tithes and offerings [...]”.*

In doing so, she was and is in violation of this law that we have just seen. In fact, it made itself reprehensible. The doctrines of religions must not be established in violation of existing laws.

Since no one is supposed to ignore the law, any religion that establishes precepts must do so in accordance with the law. Religions which, like the Seventh-day Adventist Church, commit fraud are liable to be penalised by the courts.

Those who claim to be a religious movement while alienating religious freedom are legally reprehensible.

He who gives to God should not be obliged to give to one religion more than another. For God's work (*His Church in Christ*) includes all those who acknowledge Jesus as their personal saviour.

Here is how this reality is presented in the Holy Book: *“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.*

All things were made by Him, and without Him was not anything made that was made. In Him was life, and that life was the Light of men. And the Light shineth in darkness, and the darkness comprehended it not.

[...] That was the true Light which lighteth every man that cometh into the world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not.

But as many as received Him, to them gave He power to become the sons of God, even to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only Begotten of the Father), full of grace and truth”. [John 1 verses 1-5, 9-14, 21st Century King James Version (KJ21)].

Let's complete with this: **“For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.**

For by one Spirit are we all baptized into one body, whether we are Jews or Gentiles, whether we are bond or free, and have been all made to drink into one Spirit.

For the body is not one member, but many. [...] Now ye are the body of Christ, and members in particular”. [1 Corinthians 12 verses 12-14, 27, 21st Century King James Version Bible (KJ21)].

Let us add this other text to our study: **“If ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.**

Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious:

And he that believeth on him shall not be put to shame. [...] But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light:

Who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy". [1 Peter 2 verses 3-6, 9-10, American Standard Version Bible (ASV)].

Let's end with this: *'For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; Not of works, that no man should glory.*

For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands;

That ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.

But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.

For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances;

That he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby:

And he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father.

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone;

In whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit". [*Ephesians 2 verses 8-22, American Standard Version Bible (ASV)*].

Before knowing Jesus and giving our lives to Him, many of God's children lived lives far from the Lord and were pagans, but in Jesus we became God's people.

In Christ we are a holy nation, a holy priesthood, a chosen people, children of God, and our election is not by blood, nor by the will of the flesh, nor by the will of man, but by Christ who redeemed us at the cross [*John 3 verses 14-16*].

There is only one salvation, and it is in Christ Jesus, and all who have made a covenant with him receive the Holy Spirit [*Acts 2 verses 38-39*], and become united with him and become one.

Thus, the people of God form an inseparable body of which each is a member and Jesus is its head.

The people of God is also presented as a house, the temple of the Holy Spirit [*1 Corinthians 6 verses 19-20*], each member is a stone and Jesus is the cornerstone on which the whole is built and it is he which supports the whole edifice.

Therefore, the Christian should be free to bring his tithes and offerings to any Christian religion, with the assurance that they are all accepted in the name of the Lord.

To continue, we will now discover how the Seventh-day Adventist Church forces its members to pay their tithes only into these coffers, without holding a gun to their heads, but by using psychological restraints.

When I speak of psychological coercion as a weapon it is important to understand that a robbery can be done without using a gun or a knife, some weapons are much more powerful.

Example: *Usually when you threaten someone with a weapon, they will give you willy-nilly things of value in their possession.*

It is the same when we use other types of weapons, those that are psychological:

To do this it is enough to use some of the most deadly animals, such as poisonous snakes and spiders, which are part of our primal fears.

By locking an individual in a closed place with one of these “little” beasts, for a time, or by keeping this person attached and releasing this most repulsive guest on her, the end is that she will give all these goods in order to survive.

Psychological weapons are generally the best means of disciplining the masses. This type of weapon is the one that the sects use par excellence, in order to have ascendancy over their followers, and thanks to these means, they fill their coffers.

Knowing the right button to press will usually get the desired result.

Thus, by pressing the switch that manages an electrical circuit, normally, the lamp at the end should light up.

In the same way, if you present before a person the object of his greatest fear, and the way to be preserved from it, normally he will subscribe to this possibility to be saved, without any hesitation.

With respect to the Seventh-day Adventist Church, the weapon it used to compel these members to fill these coffers is contained in the following biblical text:

“From the days of your fathers you have turned away from My statutes and have not kept them. Return to Me, and I will return to you,” says the Lord of armies. “But you say, ‘How shall we return?’

“Would anyone rob God? Yet you are robbing Me! But you say, ‘How have we robbed You?’ In tithes and offerings.

You are cursed with a curse, for you are robbing Me, the entire nation of you!

Bring the whole tithe into the storehouse, so that there may be food in My house, and put Me to the test now in this,” says the Lord of armies, “if I do not open for you the windows of heaven and pour out for you a blessing until it overflows.

Then I will rebuke the devourer for you, so that it will not destroy the fruit of your ground;

Nor will the vine in the field prove fruitless to you,” says the Lord of armies.

“All the nations will call you blessed, for you will be a delightful land,” says the Lord of armies”. [Malachi 3 verses 7-12, *New Living Translation Bible (NLT)*].

For the Christian, not to tithe would be to expose oneself to being struck with curses which result in the loss of what one has.

With this truth in mind, the Seventh-day Adventist doctrines compelled and still compel their members to give them only within that Church.

And this is not because the leaders of this religion work by force, but they use much more powerful weapons, which are the vows that their followers have made to God.

On the one hand, all Seventh-day Adventists have been instructed, long before they were baptized, about the consequences of not giving their tithes, which we can see in the biblical text that we have just read.

On the one hand, all Seventh-day Adventists have been instructed, and this long before being baptized, on the consequences of those who do not give the tithe and which we find notified in the biblical text that we have just read.

On the other hand, the obligation to give tithe only within the Seventh-day Adventist Church is the basis that governs this religion.

And finally, at the time of their baptism all members of this religion promised to conform their lives to all Seventh-day Adventist precepts.

Furthermore, just before being baptized they endorsed all this by a vow to conform their lives to all Seventh-day Adventist doctrines, for they publicly accepted the **Adventists' baptismal doctrine n° 11** or **alternative baptismal vow n° 2**.

Whoever wishes to please the Lord will seek to be faithful to him.

Since the greatest fear of the true Christian is to fall into the hands of God by being guilty of transgressing His Holy Word, because of his vows, he becomes a slave of the Seventh-day Adventist Church from the moment of baptism.

The latter has therefore made sure that the funds (*destined for God's work*) will only go into its coffers.

To continue, I would say that it is essential to realize how pernicious is the **Adventist baptismal doctrine No. 11 and its alternative baptismal vow No. 2.**

He who acknowledges it vows to adhere not only to all of the Seventh-day Adventist doctrines known to him, but also to all those unknown to him and to those to come.

The fact of making such a vow publicly may perhaps seem quite harmless to some of you, but be aware that for Christians the consequences of such a vow are fatal.

For what is faithfulness to God and to vows or commitments to one's neighbour for a non-Christian?

At first glance, no human judge can prosecute them if they do not keep their commitments.

But for Christians who have chosen to be faithful to God, the word given has implications for life or death.

In order to understand this, we must not lose sight of the fact that in the spiritual world governed by the Spirit of God, he who makes a vow or a commitment is bound by the word he has given.

This text gives us some information on the subject: **“My son, if you will risk your family’s future to put up collateral for the debts of an acquaintance, if you seal a commitment with a handshake to someone without first knowing the value of his word, Then your words may well be the trap that snares you, and your promise may seal your fate.**

You can't be sure to whom you hitched your future. So, my son — save yourself! Here's what you need to do:

Go to that person who became your master with a handshake, humble yourself, and plead your case.

Do not sleep; don't even rest your eyes until you deal with this. Get out as quickly as possible, as a gazelle runs from the hand of the hunter, as a bird takes off from the grip of the fowler". [*Proverbs 6 verses 1-5, The Voice Bible (VOICE)*].

We become the slave of the one to whom we have given our word.

God therefore asks those who have made this verbal commitment to their fellow men to abide by it until they are released from their vows, for only he to whom the vow is made has the power to release the one who made it.

His bonds cannot be broken, except by insisting on the one to whom we have made a vow that he may deliver us from them.

Without this, we are still bound by our vow.

This step is unavoidable for a Christian of integrity, for he who wants to remain with God will have to be a man or a woman of the word.

The righteous person takes an oath before God to his or her detriment. Here is what God's Word says on this subject:

"LORD, who may lodge [as a guest] in Your tent? Who may dwell [continually] on Your holy hill?

He who walks with integrity and strength of character, and works righteousness, and speaks and holds truth in his heart. [...]

He keeps his word even to his own disadvantage and does not change it [for his own benefit]" [*Psalms 15 verses 1-2 and 4, Amplified Bible (AMP)*].

Once a Christian has given his word, he is obligated to keep it. If the vows in favour of men have value before God, the vows we make to him have even more value.

If we make vows to the Lord and do not keep them, he will sanction us!

See what God's Word says on this matter:

“When you make a vow to God, do not delay fulfilling it ; for he has no pleasure in fools. Fulfil what you vow. It is better that you should not vow than that you should vow and not fulfil it.

Do not let your mouth lead you into sin, and do not say before the messenger that it was a mistake ;

Why should God be angry at your words, and destroy the work of your hands ?” [*Ecclesiastes 5 verses 4-6, New Revised Standard Version, Anglicised Bible (NRSVA)*].

This text is important, because it outlines the scope of our vows to the Lord. We see here that the Lord declares that he will destroy the work of those who do not keep the commitments they have solemnly promised. Our safeguard is either not making vows or fulfilling them.

God’s people (*of all times*) fear the Lord and are careful to always honour their vows, even if they are ill-considered vows!

We have a biblical example in this text: **“Jephthah had made a vow to the Lord. He said, “If you indeed give the Ammonites into my hand, then whoever or whatever comes out from the doors of my house to meet me when I return in peace from the Ammonites will belong to the Lord, and I will offer it up as a whole burnt offering.”** [...]

Jephthah struck them down from Aroer all the way to the vicinity of Minnith, twenty cities, as far as Abel Keramim — a great slaughter. Thus the Ammonites were humbled before the people of Israel.

But when Jephthah came home to Mizpah, there was his daughter coming out to greet him with drums and dancing!

She was his one and only child. Besides her, he had no son or daughter. So, as soon as he saw her, he tore his clothing and cried out, “Oh no, my daughter!

You have brought me to my knees! You have become a source of misery for me.

I have opened my mouth to the Lord, and I cannot take it back!” She said to him, “My father, since you have opened your mouth to the Lord, do to me exactly what came out of your mouth, since the Lord has carried out vengeance for you on your enemies, the Ammonites.”

She also said to her father, “Do this one thing for me: Give me two months reprieve, so that I may go out into the mountains and weep for my virginity — I and my friends.” [...]

When the two months came to an end, she returned to her father, and he carried out the vow that he had made regarding her. She never was intimate with a man. [...]

[Judges 11 verses 30-31, 33-37, 39, Evangelical Heritage Version Bible (EHV)].

It is understood that since burnt offerings are no longer common today, such a vow is not justified.

In my opinion the faith of God's people in the vows they make to the Lord motivates all of his works.

Jephthah's vow, though inconsiderate, was honoured in tears and pain. His testimony is left to us so that we will not stray!

It is imperative to think carefully about the vows made to God and men knowing that we do not belong to ourselves.

Men generally think that they are the masters of their destiny, artisans of their future and that they will be able to plan and control their lives with ease.

The reality is quite different because the will of man cannot prevail over the Almighty Power of God. It is not for man to guide his steps when he walks. Here is what the Holy Book tells us about it:

“Lord, I know that our lives don’t really belong to us [his way/path does not belong to people]. We can’t control our own lives [People as they walk cannot establish their steps]”. [Jeremiah 10 verse 23, Expanded Bible (EXB)].

Let's complete with this other text: **“The Lord is the one who directs a person’s steps. How then can anyone understand his own way?” [Proverbs 20 verse 24, GOD’S WORD Translation Bible (GW)].**

Let's end with this: **“The plans of the heart belong to humans, but an answer on the tongue comes from the Lord. A person thinks all his ways are pure, but the Lord weighs motives.**

Entrust your efforts to the Lord, and your plans will succeed.
[...] *When a person's ways are pleasing to the Lord, he makes even his enemies to be at peace with him.*

[...] **A person may plan his own journey, but the Lord directs his steps**". [Proverbs 16 verses 1-3, 7, 9, GOD'S WORD Translation Bible (GW)].

It is God Himself who guides men according to His will. This is true for all non-Christians, but even more so for those who claim to belong to Jesus Christ.

Thus, God's people will make sure that they do not make plans without first submitting them to the Lord, as was the case for the foolish rich man in the parable [Luke 12 verses 16-21].

The Christian who has become aware of the Almighty Power of God and the fleeting duration of a human life will never make plans without God and will make sure to remain faithful to his vows.

Because of the fear Christians have of being struck down by transgressing their vows to God, members of the Seventh-day Adventist Church are therefore forced, willy-nilly (by their vows), to pay their tithes and offerings only to that religion.

It must be understood that he who fears God cannot fail to give tithes to the Lord, for he knows that if he does not honour God in this way, he will be struck down by Him. Thus, by the vows which have been made, and the conditioning to give the tithe only within the Seventh-day Adventist work, the members of this religion, will fill without complaining that the Seventh-day Adventist coffers.

Even if they were convinced that God's chosen people are made up of the Jewish people and all those who recognise Jesus as their personal saviour and become Christians.

They should therefore have been able to give their tithes to any religion, Jewish or Christian. We know that the new Christian is bound by his oath made to men before God and thus must tithe only for the benefit of the Seventh-day Adventist work during his whole life; at least, as long as this oath has not been broken by the death, the disbarment or the return in glory of Jesus Christ!

He cannot give his contribution to others, under penalty of being smitten by God for the transgression of his vows.

Another important fact:

Those who have been baptised by the Seventh-day Adventist Church must affirm their commitment to observe all their beliefs by signing their baptismal certificate.

See for yourself: **“Baptismal Covenant (of the Adventist Church):** *The Church has adopted its 28 fundamental beliefs, together with the baptismal vow and Certificate of Baptism and Commitment, as a baptismal covenant.*

A printed copy of this covenant, with the Certificate of Baptism and Commitment properly completed, should be given to all accepted into membership by baptism.

An appropriate certificate also should be given those accepted on profession of faith.

The Certificate of Baptism and Commitment contains a space for the new member to sign as an affirmation of commitment.

Following the baptism, the Certificate of Baptism and Commitment should be presented to the candidate as a covenant document. [...]” [Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

It should be noted that the senior leaders of the Seventh-day Adventist Church require their new members to make public oral and written commitments to their thirteen baptismal doctrines :

“Voting Acceptance Subject to Baptism (of the Adventist Church):

After the candidates have, in the presence of the church membership or other properly appointed body, answered the questions of the vow in the affirmative, or assurance has been given to the church that they have already done so, *the church should vote on their acceptance into membership subject to baptism, which should not be unduly delayed”.*

[Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

It is important to note that these texts are taken from the last Church Manual of the Seventh-day Adventist Church and are therefore still in effect.

For me, *these thirteen baptismal vows* are double-edged traps into which the newly baptised person falls through ignorance!

He is often only a neophyte, unaware of the value of the vows he is forced to make to God.

This is dangerous, because in the spiritual world one is condemned or justified by one's word.

Here is what we can read about it: **“Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks.**

The good man out of the good treasure brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things.

But I say unto you, that every idle word which men shall say, they shall render an account of it in judgment-day:

For by thy words thou shalt be justified, and by thy words thou shalt be condemned”. *[Matthew 12 verses 34-37, Darby Translation Bible (DARBY)].*

God will judge us according to our choices for good or evil that we have done and the weight of our words will weigh in the balance of eternal life. In society, this precept is also true.

We are supposed to be very careful about what we say and what we promise. So that in a court of law what we promise, binds us and compels us to act in accordance with our commitments.

Example: *A solemnly made commitment can be confirmed by signing a document! Usually, whoever signs a document is committed. For example, a terrorist who signs a receipt for the purchase of products intended to make a bomb will be convicted if the police trace his signature back to him.*

The person who signs a donation will be equally responsible for his or her act, etc.

The same applies to the person who legally promises to do something, so he or she will be held accountable if he or she does not keep his or her word.

These realities are transposed into the spiritual world, so that the baptismal vows pronounced by new Seventh-day Adventist adherents before their baptism, as well as the signature affixed on the Certificate of Baptism and Commitment after baptism, are recorded before God and sealed.

These facts compel those who have thus committed themselves to do what has been acknowledged under penalty of being struck down by God. I can testify to this because I had embraced the Seventh-day Adventist faith for more than a decade.

The fear of being struck down by God (if I broke my vows) has always motivated me to bring my tithes and offerings to the Seventh-day Adventist Church at the expense of other religions.

This scam, one of the most lucrative (*we have seen that the amount of tithes paid by Seventh-day Adventist members approaches sums that exceed one billion dollars annually*), which the Seventh-day Adventist Church has established, finds, as we have seen, all its reason to be in the eternal scope of baptism for those who want to be linked to Jesus Christ.

The goal was to be baptized to be saved and also to be delivered and protected from the attacks of the demon. To understand the oppressive and unbiblical character of this vow we must now understand what the Lord asks of those who give him a financial gift.

To do this, read this: *“Now [remember] this: he who sows sparingly will also reap sparingly, and he who sows generously [that blessings may come to others] will also reap generously [and be blessed].”*

Let each one give [thoughtfully and with purpose] just as he has decided in his heart, not grudgingly or under compulsion, for God loves a cheerful giver [and delights in the one whose heart is in his gift].

And God is able to make all grace [every favor and earthly blessing] come in abundance to you, so that you may always [under all circumstances, regardless of the need] have complete sufficiency in everything [being completely self-sufficient in Him], and have an abundance for every good work and act of charity. [...]"

For the ministry of this service (offering) is not only supplying the needs of the saints (God's people), but is also overflowing through many expressions of thanksgiving to God". [2 Corinthians 9 verses 6-8, 12, *Amplified Bible (AMP)*].

In these lines that we have just read, we understand that the Lord wants those who, out of love for him, accept to participate financially in his work, to do so without constraint and with joy.

Although the Lord expects us to be able to pay tithes and offerings to Him, He wants us to be able to do so in our soul and conscience, especially as He calls us to freedom in Christ.

Here is what we can read about it: **"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.**

For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself". [Galatians 5 verses 13-14, *American Standard Version Bible (ASV)*].

We find in this text two principles that should be the basis of any financial gift we make for God and our neighbour:

The first is freedom, we are free in Christ. So we must not let ourselves be yoked by men who, as in the case of the Seventh-day Adventist Church, oblige its members to make a vow that they will pay tithes and offerings to it.

The second one is love. We must out of love think of our neighbor and do for him as we would have him do for us.

So if we love God with all our heart, soul and mind, and if we love our neighbor as ourselves we will give tithes and offerings to the Lord.

It is true that the love that we must carry to the Lord is well manifested in the tithe that we give, because the text of [*Malachi 3 verses 7-12*], we specify well that these funds are, among other things, destined to the maintenance of the house of the Lord because it is specified that it is so that there is food in the house of the Lord.

On the other hand, in order to understand the love that we have for others by giving the tithe, we must understand what it is used for in the house of the Lord.

To do this let us read the following:

“Behold, I have given the Levites all the tithe in Israel as an inheritance, in return for their service which they perform, the service of the Tent of Meeting (tabernacle). [...]

Then the Lord spoke to Moses, saying, “Moreover, you shall speak to the Levites and say to them, ‘When you take from the Israelites the tithe which I have given to you from them as your inheritance, then you shall present an offering from it to the Lord, a tithe of the tithe [paid by the people]”. [Numbers 18 verses 21, 25-26, Amplified Bible (AMP)].

Let's complete with this other text: *“Have we not the right to our food and drink [at the expense of the churches]?*

Have we not the right to take along with us a believing wife, as do the rest of the apostles and the Lord's brothers and Cephas (Peter)?

Or is it only Barnabas and I who have no right to stop doing manual labor [in order to support our ministry]?

[Consider this:] Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit?

Or who tends a flock and does not use the milk of the flock?

Do I say these things only from a man's perspective? Does the Law not endorse the same principles?

For it is written in the Law of Moses, **“You shall not muzzle an ox while it is treading out the grain [to keep it from eating the grain].”**

Is it [only] for oxen that God cares? Or does He speak entirely for our sake? Yes, it was written for our sake:

The plowman ought to plow in hope, and the thresher to thresh in hope of sharing the harvest.

If we have sown [the good seed of] spiritual things in you, is it too much if we reap material things from you?

If others share in this rightful claim over you, do not we even more? However, we did not exercise this right, but we put up with everything so that we will not hinder [the spread of] the good news of Christ.

Do you not know that those who officiate in the sacred services of the temple eat from the temple [offerings of meat and bread] and those who regularly attend the altar have their share from the [offerings brought to the] altar?

So also [on the same principle] the Lord directed those who preach the gospel to get their living from the gospel".
[1 Corinthians 9 verses 4-14, Amplified Bible (AMP)].

By making the synthesis of these two texts we understand that the tithe is above all intended to be the salary of the consecrated servants of God who work in his service.

Giving tithe is therefore an act of love because it supports those who are in the service of the Lord, such as pastors, those who bring the Gospel etc. who are consecrated people who work full time, in doing so they cannot both have a pecuniary job and at the same time bring the Gospel or manage the people of God.

This is why we, as children of God, must pay our church tithes and offerings so that the work of the Lord can go forward.

Nevertheless, no one has before God the power to compel us, by any means whatsoever, to give money, even if it is for the work of God. This approach, we have seen, we must do it with a good heart and with joy and without any constraint.

It should be noted that we have the choice not to want to give money to the Lord for his work and he the Almighty will not hold it against us, this rule applies when we choose not to, or no longer, revere him.

This is what happened to the rich young man who found himself faced with a most difficult choice, these rich or salvation in Jesus Christ, and he made his choice by preferring to remain rich and lose his soul, that to be rich for the Lord *[Matthew 19 verses 16-26]*.

We can judge him but know that God respects such a person because he is efficient with himself because he publicly acknowledges that he has chosen to live away from the Lord and opts to serve mammon, the “god” of money [Matthew 6 verse 24].

Here is what the Lord requires of us in matters of faith: *“I know thy works, that thou art neither cold nor hot:*

I would thou wert cold or hot. 16 So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth”. [Apocalypse 3 versets 15-16, American Standard Version Bible (ASV)].

We cannot sit between two chairs, wanting on the one hand to become one with Jesus, thus to be blessed and saved in him, and on the other hand to continue to act like the pagans by not providing for the financial needs of the house of the Lord.

Those who are baptized and who do not give to God the tithes and offerings they know they should give, will be vomited by the Lord, therefore rejected by him and he will also strike them with a curse.

This basis that I have just presented must be preached to those who want to be baptized.

Thus, they will choose in their souls and conscience either not to make a covenant with Jesus and thus not to give tithes and offerings to the Lord or to accept to become children of God and from then on they will have to subscribe to these things otherwise they will be struck of curse.

Nevertheless, in no case a post baptismal pressure, obliging them to make a vow to give their tithes and their offering to such or such religion can be imposed on them.

To do otherwise would be to transgress the commandment of God establishing that this one gives him a financial gift must do it with joy and without constraint.

This reality is evident in the story of the Ethiopian eunuch and his baptism which we find in [Acts 8 verses 26-40].

Let's read this excerpt, which gives us important information along the lines of what I have just presented to you:

“So he got up and went; and there was an Ethiopian eunuch [a man of great authority], a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure.

He had come to Jerusalem to worship, [...] As they continued along the road, they came to some water; and the eunuch exclaimed, “Look!

Water! What forbids me from being baptized?” [Philip said to him, “If you believe with all your heart, you may.”

And he replied, “I do believe that Jesus Christ is the Son of God.”] And he ordered that the chariot be stopped; and both

Philip and the eunuch went down into the water, and Philip baptized him.

When they came up out of the water, the Spirit of the Lord [suddenly] took Philip [and carried him] away [to a different place]; and the eunuch no longer saw him, but he went on his way rejoicing”. [Acts 8 verses 27, 36-39, Amplified Bible (AMP)].

This man was an eminence, therefore was wealthy, and in addition he had a special relationship with money, because he was in charge of all her treasure of Candace, Queen of Ethiopia.

When we read the testimony of his conversion and his baptism, we understand that if before being baptized, Philip had asked him to make a vow that he would give money for the work of God, this man, who thirsted for Jesus Christ would have done it.

But that is not what happened, because Philip brought him the Gospel and his heart was touched and he recognized that Jesus was the Christ.

He therefore recognized him as his savior, from then on being near a place where he had water, he asked for baptism, his faith being thus pronounced, Philip baptized him and once they got out of the water, he no longer saw Philip, and from then on he joyfully went on his way, with the certainty that he was saved in Jesus Christ.

To finish with this subject, it is important to note, that although one should not compel the one who gives his life to Christ to give money to the Lord, it is important to exhort him in this sense, as Paul does it in [2 Corinthians 9 verses 1, 6-12], and [1 Corinthians 9 verses 4-14], but this step must be done with love.

What we have just seen demonstrates to us again how much the doctrines that the Seventh-day Adventist religion has instituted and by which it obliges its adherents to pay it tithes and offerings are unbiblical.

Unfortunately, the one who is baptized is often a neophyte, he adheres, through ignorance to this mud.

To continue I would say to you that one of the assets that senior Seventh-day Adventist leaders rely on to ensure that these baptistry will always be full is the condition of other religions.

The Seventh-day Adventist Church has focused much of its post-baptismal teaching on the Sabbath.

Since it is one of the few Christian religions to observe it, those who join will have little choice when they want to join another religion.

Once those who have been invited listen to these Seventh-day Adventist preachings they are dazzled.

Its many charitable works, its reputation as a place that works for peace end up planting the nail, which leads point and foot to bind its victims in these nets.

Then, once they have "*taken the bait,*" it is by exploiting the fear of displeasing God (*by breaking vows that have been taken*) that senior Seventh-day Adventist leaders spiritually ensure that their members will donate their funds only to their religion.

The Seventh-day Adventist machine is, in this matter well oiled and relentless.

To continue, I would say to you that the good reputation, does not exonerate, the bad past actions that have not been repaired or that we still practice surreptitiously.

Let's take the case of a thug who has been doing robberies and extortion for years and has stopped and for the last 20 years has redeemed a good conduct.

Even if he has become a respectable person, but if he has not returned the fruits of these robberies to their owners, he is still legally punishable.

Thus, if he is arrested he will be judged and hit legally, because his new life, does not exonerate him from the weight of these past faults.

It is the same for the iniquitous works of the Seventh-day Adventist Church, it may look like a lady, but these works make it a schemer and a swindler.

For all that we have just seen, this religion is legally punishable because it is outside the law. This tells us:

“Is punished by three years imprisonment and a fine of 375,000 euros the fraudulent abuse of the state of ignorance or the situation of weakness either of a minor or of a person whose particular vulnerability, due to his age, to an illness, to an infirmity, to a physical or psychic deficiency or to a state of pregnancy, is apparent or known to its author, or to a person in a state of psychological or physical subjection resulting from the the exercise of serious or repeated pressure or techniques likely to alter his judgment, to lead this minor or this person to an act or to abstain which is seriously prejudicial to him.

When the offense is committed by the de facto or de jure leader of a group which pursues activities the purpose or effect of which is to create, maintain or exploit the psychological or physical subjection of the people who participate in these activities, the penalties are increased to five years imprisonment”.

[Article 223-15-2 du Code pénal (translated into English from the original text)].

Let's complete with this other text: **“Extortion is the act of obtaining by violence, threat of violence or coercion either a signature, an undertaking or a waiver, or the revelation of a secret, or the delivery of funds, values or any property.**

Extortion is punishable by seven years' imprisonment". [Article 312-1 du Code pénal ; chapitre III de l'escroquerie et des infractions voisines – Section 1 de l'escroquerie (translated into English from the original text)].

We discover here that the fact of using fraudulent means in order to induce by psychological subjugations a person to act as we want and this to the detriment of his will is punishable by law.

Such works are considered extortion. Thus, it is a scam to fraudulently extract money from a person by taking advantage of their weaknesses or by using psychological constraints.

In the case of the Seventh-day Adventist Church, the psychological constraints, as we have seen, are most implicit, because the choice that this religion leaves to its new followers is either to subscribe to its baptism, and by extension to its precepts and to be baptized, or to reject them and not to be.

The possibility of being baptized is to observe all the Seventh-day Adventist rules, which include the one asking to pay tithes and offerings only in Seventh-day Adventist coffers.

As we have seen, this religion has developed a vast scam to receive money from its members through tithes and offerings that cannot be given to any other Christian religion.

While giving a gift to the Lord through tithes and offerings is, in itself, a good thing, the fraudulent means instituted to collect it are reprehensible and petty.

This scam is overt, as we have seen, but relentless.

Seventh-day Adventists are obligated to pay tithes in support of the work of their church.

Through the tithe-giving obligation instituted in its baptismal dogma, the Seventh-day Adventist Church has ensured, decade after decade, that its work will continue to prosper.

*It does not subdue its members through acts of violence, but by **psychological constraints** that troubled their consciences.*

By obliging its members to only pay funds into its coffers, the Seventh-day Adventist Church had established sectarian acts in its dogma that undermined the religious freedom of its members.

In so doing it has violated the following legal texts: “[...] **Any legal entity [...] that engages in activities the purpose or effect of which is to create, maintain or exploit psychological or physical subjection of persons participating in such activities.**

[...] Offenses of willful or involuntary attacks on the life or physical or mental integrity of the person, endangering the person, attacking the freedoms of the person, attacking the dignity of the person person, infringement of personality. [...]

Or of attacks on property [...] who pursues activities the aim or effect of which is to create, maintain or exploit the psychological or physical subjection of the persons who participate in these activities [...] of violation of the freedoms of the person, attack on the dignity of the person, attack on the personality.”

[Articles 1^{er} et 19 de la loi n° 2001-504 du 12 juin 2001 tendant à renforcer la prévention et la répression des mouvements sectaires portant atteinte aux droits de l’homme et aux libertés fondamentales (1) (translated into English from the original text)].

Let’s finish with this: *“The fraudulent abuse of the state of ignorance or the weak position of either a minor or a person whose particular vulnerability. [...]*

Either of a person in a state of psychological or physical subjection resulting from the exercise of serious or repeated pressures or of techniques likely to alter his judgment, to lead this minor or this person to an act or an abstention which him are seriously damaging.”

[Article 223-15-2 de la loi n° 2001-504 du 12 juin 2001 tendant à renforcer la prévention et la répression des mouvements sectaires portant atteinte aux droits de l’homme et aux libertés fondamentales (1) (translated into English from the original text)].

These legal texts are a real treasure trove of information enabling the works of sects to be recognised. It is important to note that, legally, there is no definition to specify what a **sect** is. Nevertheless, the legal texts we have just seen describe what sectarian works are.

Thus any place which uses, among other things, means intended to exploit psychological subjugations affecting a person's property, his personality or intended to alter his judgment in order to induce him to take an action that will be prejudicial to him is a sect.

The part of these statutes that I think best represents the sectarian works that the Seventh-day Adventist Church practices in paying tithes is as follows:

*“[...] A group which pursues activities with the aim or effect of creating, maintaining or exploiting the psychological or physical constraint of persons **participating in these activities.** [...]”.*

This definition of the sect (*sectarian movement*) is manifested through these vows that this religion obliges its members to pronounce, and particularly the vows linked to baptism.

The Seventh-day Adventist Church has thus been able to take away all individual freedom from its members, through its established doctrines to manage their entire lives, and has thereby ensured that they remain under its yoke.

Such practices therefore demonstrate that this religion bears the same fruits as sects. The most extraordinary thing about this case is that this religion has been able to operate for decades, with impunity, without being unmasked until now.

I will now explain to you the reasons why she has been able to work so far breaking the law without anyone realizing it.

First of all, it is important to know that the funds that the Seventh-day Adventist Church receives from its members are declared.

At the level of the French State, the funds collected and declared by churches and religions are audited by a statutory auditor and then as a religious association the accounts of the Seventh-day Adventist religion, once audited, are published on the French Government's website provided for this purpose.

It is certain that she will not take the risk of openly defrauding the state. On the other hand, as we have seen, even if their accounts are clean, the means that this religion has put in place to force its members to pay these funds are, on the other hand, outlawed and reprehensible.

We have just seen how the Seventh-day Adventist Church established a doctrine outside the law of men, we will now see the repercussions of such a work in the face of the law of God.

To do this we will read this: **“That no one oppress and defraud his brother in any matter because the Lord is the avenger of all such, as we also have forewarned you and testified”.** [1 Thessalonians 4 verse 6, Jubilee Bible 2000 (JUB)].

The Lord forbids us his people to act greedily or deceitfully with our neighbor. And furthermore as his people he wants us to be subject to the laws which govern the nations, as long as these do not contravene the Holy Scriptures.

Here is what we can read about it: **“Let every person be subject to the governing authorities.**

For there is no authority except from God [granted by His permission and sanction], and those which exist have been put in place by God. Therefore whoever resists [governmental] authority resists the ordinance of God.

And those who have resisted it will bring judgment (civil penalty) on themselves.

For [civil] authorities are not a source of fear for [people of] good behavior, but for [those who do] evil.

Do you want to be unafraid of authority? Do what is good and you will receive approval and commendation.

For he is God’s servant to you for good.

But if you do wrong, [you should] be afraid; for he does not carry the [executioner’s] sword for nothing. He is God’s servant, an avenger who brings punishment on the wrongdoer.

Therefore one must be subject [to civil authorities], not only to escape the punishment [that comes with wrongdoing], but also as a matter of principle [knowing what is right before God].

For this same reason you pay taxes, for civil authorities are God's servants, devoting themselves to governance.

Pay to all what is due: tax to whom tax is due, customs to whom customs, respect to whom respect, honor to whom honor". [Romans 13 verses 1-7, Amplified Bible (AMP)].

Let's complete with this other text: **"Submit yourselves to [the authority of] every human institution for the sake of the Lord [to honor His name], whether it is to a king as one in a position of power, or to governors as sent by him to bring punishment to those who do wrong, and to praise and encourage those who do right.**

For it is the will of God that by doing right you may silence (muzzle, gag) the [culpable] ignorance and irresponsible criticisms of foolish people.

Live as free people, but do not use your freedom as a cover or pretext for evil, but [use it and live] as bond-servants of God.

Show respect for all people [treat them honorably], love the brotherhood [of believers], fear God, honor the king". [1 Peter 2 verses 13- 17, Amplified Bible (AMP)].

Let's end with this: **"But Peter answering, and the apostles, said, God must be obeyed rather than men". [Acts 5 verse 29, Darby Translation Bible (DARBY)].**

If the laws which the nations have established contravene the word of God, such as that in which the king of Babylon decreed that all should worship his statute [Daniel 3], the Lord's faithful people are not bound to keep it, for it would be to deny our God.

Apart from that, when the authorities that are established on the state or justice work according to the truth and justice we must be subject to them, as well as to the laws that govern the society.

This point is important, because the magistrate, being able to be a judge or a political authority which manages the country is a consecrated servant of the Lord and that in the same way as the pastor.

We understand this reality better in France in the context of marriage, because as long as one is not married by the mayor or a consecrated person of the state, marriage is null and void.

To continue I would like to tell you that this last part, presenting the fact that the Lord cannot accept this type of work that the Seventh-day Adventist Church practices, I wrote it for fun and in order that no doubt remains.

Nevertheless, I know that you faithful people of the Lord who read me, you had already understood this reality.

Thus, in this century this religion works as did the people of God in the past, and makes the house of the Lord a thief's tavern [*Mark 11 verse 17*].

Following what we have just discovered, my feeling is that many of you, who are Seventh-day Adventists, must tell yourself that they did not participate in these works of darkness practiced by your religion and that God knows it and that he will have mercy on them, for he knows that they are people of integrity.

To those I invite to read the following, then we will discuss it: **"But God says to wicked people, "How dare you quote my decrees and mouth my promises! You hate discipline.**

You toss my words behind you. When you see a thief, you want to make friends with him. *You keep company with people who commit adultery. You let your mouth say anything evil.*

Your tongue plans deceit. You sit and talk against your own brother. You slander your own mother's son.

When you did these things, I remained silent. «That» made you think I was like you. I will argue my point with you and lay it all out for you to see.

Consider this, you people who forget God. Otherwise, I will tear you to pieces, and there will be no one left to rescue you.

Whoever offers thanks as a sacrifice honors me. I will let everyone who continues in my way see the salvation that comes from God." [*Psalm 50 verses 16-23, GOD'S WORD Translation Bible (GW)*].

This text is very apt, in my opinion, for what Seventh-day Adventists do.

The members of this religion claim to be observers of the law of God and have the covenant of the Lord continually in their mouths, so much so that they recognize themselves as the only religion that the Lord accepts, his faithful remnant, also called "*the remnant church*".

But in return their part is with the thieves, oops Sorry... the word is not the right one, their part is with the crooks...

Worse, they are swindlers who rob unfortunate victims who come to give their lives to Jesus by forcing them either to defile their souls by pronouncing doctrines of men in order to have salvation, or to refuse and not to have access to it.

The result of these two choices, as we have seen, usually leads to burning in the lake of fire and brimstone.

Certainly many of you who are Seventh-day Adventists will tell me that you did not participate in these works of darkness practiced by your high leaders and that you had no knowledge of them, so the Lord cannot fail to have compassion on you.

To those I will now present a biblical reality found in [*Joshua 7 verses 1-22*] that they cannot ignore, because Seventh-day Adventists are "*supposed*" to be successful students of the Bible.

What is happening here should be read in the light of [*1 Corinthians 12 verses 12-27*], which presents the people of God as being an inseparable body like that of a human being.

So that what affects one part of the body affects the whole.

Thus, there was only one trickster who, thinking only of himself, took the mantle of great price, the two hundred shekels of silver, and the ingot of gold.

However, although Achan did not have an accomplice, because of his actions it was all the people of Israel who were cursed and whom the Lord had to strike.

It is important to note, that here it is not about a loot of a value which could be close to the billion. Now that these foundations are laid back to the Seventh-day Adventist Church.

The work that this religion carries out and by which it forces people to pay it funds, is most lucrative and brings it, as we have seen, several billion a year, moreover it is all the leaders of this religion who participates in this work, the latter being part of these modalities of operation.

These funds have not been returned and no repentance having been presented in this regard by the highest authorities of Seventh-day Adventists, this sin therefore still remains within this religion.

What is, according to me, in the eyes of the Lord like a giant sin of Achan, because here it is a whole people which is concerned.

So, you who proudly bear the name of the Seventh-day Adventist, how do you think that the Lord considers this large-scale swindle, that your religion practices, and therefore that you all practice?

The Lord not having changed, he cannot accept that those who claim his name, can keep the goods they have obtained illegally, while continuing to profess serve him.

So, as what affects one part of the body affects the whole body, it is therefore on all those who bear the name of Seventh-day Adventist that the curse remains.

As for now, the doctrines of this religion, incriminated in this chapter, continue and will continue to endure as long as its church manual is not reformed, thus any tithes or offerings you pay to it, present you as a participant in these iniquitous works.

The word of God, as we have seen, presents to us in [Psalm 50 verses 16-23] those who take pleasure in being with thieves as their accomplices.

Thus you cannot continue to give your tithes and offerings to the Seventh-day Adventist Church, as long as the baptismal vows, by which this religion obliges those interested in baptism to confess that they will give theirs to it, continue to be active.

Nevertheless, do not forget that the tithes and offerings are the Lord's, do not use them, set them aside so that in the near future you can bring them to the Lord, either within the Seventh-day Adventist religion, when all the reforms are active, or within the religion of your choice.

Following what we have just read, I feel a great sadness rising in me! For the Spirit of God has just challenged me on a vital point, which can be even deadly, if it is put in place. To you who are a baptized member of the Seventh-day Adventist Church, are you aware that even if at this hour your eyes have been opened and you no longer wish to pay your tithes and offerings within your religion, you cannot, as things stand, pay them into another religion either.

Yes, don't forget that you are slaves of the Seventh-day Adventist Church and that you are obliged to obey it and give your tithes and offerings only in these coffers. I know that some people are certainly smiling and thinking that what I am saying is one of my usual little jokes, but it is not! Because what I am saying is directly related to the purpose of the vows.

We have seen it, the one who makes a vow before God is obliged to honor it, without that he can be struck by the Lord. We have seen the heartbreak and trauma that *Jephthah* had to go through when he sacrificed his only and loving daughter because of the vow he had made. *The thing is therefore serious!*

As long as you are still bound to the Seventh-day Adventist religion, you cannot give your tithes elsewhere. For things to change, you must either be disbarred or the reformation of the iniquitous works of your religion must be enacted. To you who are Seventh-day Adventist, how can one have the idea of acquiring freedom in Christ, then coming to offer it as a gift to wicked men by agreeing to become their slave?

YES! This is what you are, all of you who bear the name of Seventh-day Adventist. Now that we have made this point, we can continue our study.

It is true that what I have just presented to you regarding the non-payment of tithes and offerings to the Seventh-day Adventist Church because of these works of iniquity, may seem rather unorthodox.

In order to bring you another light in this matter I invite you to read what *Mrs. Ellen G. White* says about it, by reading this:

“We hope that no means will be drawn from you to help those who have gone out from us because they are not of us. There are many needy missionary fields that call for our help. The message of present truth must be carried to those who have never heard it.

We pray that the Lord will give you wisdom to place your means where it will build up the cause of God in the earth. [...]”
[Manuscript Releases, vol. 7, MR No. 454, Reasons for Apostasy in the SDA Church, d'Ellen G White. Taken from the site: <https://m.egwwritings.org/>].

What the Lord has inspired here to *Mrs. White* is clear! We must make sure that the funds we give to her work will really be used for her advancement. The Lord does not want us to give money to those who are not faithful to Him, but to use it so that the Gospel can be preached in fields (*places*) where it is not yet known.

Those who are to benefit from your tithes and offerings must be servants of God, who are faithful to Him and who preach the pure Gospel. In this generation, as we have seen, this description does not fit the Seventh-day Adventist Church, which has become a spiritual harlot. Thus bringing your tithes and your offerings to her, as things stand, will have the same value before God as if you gave your wages to a prostitute, thinking that the Lord would approve this gesture.

I know that what I have just presented to you, where I say that as long as the Seventh-day Adventist Church continues to practice these iniquitous and anti-biblical works, you must stop giving them your tithes and offerings, has certainly shaken many of you.

Nonetheless, you need to use the discernment that the Holy Spirit gives to God's faithful people and which enables us to understand, through the Gospel, what the will of the Lord is. This is what we will do by reading the following text for some food for thought: **“You are not the same as those who don't believe. So don't join yourselves to them. Good and evil don't belong together.**

Light and darkness cannot share the same room. How can there be any unity between Christ and the devil?

What does a believer have in common with an unbeliever?

God's temple cannot have anything to do with idols, and we are the temple of the living God.

As God said, "I will live with them and walk with them; I will be their God, and they will be my people." "So come away from those people and separate yourselves from them, says the Lord.

Don't touch anything that is not clean, and I will accept you." "I will be your father, and you will be my sons and daughters, says the Lord All-Powerful." [2 Corinthians 6 verses 14-16, Easy-to-Read Version Bible (ERV)].

As soon as one practices what is contrary to the word of God, one is before the Lord a person who does not believe in him. This is understandable because without faith one cannot please the Lord, for it is not those who say Lord, Lord, while transgressing his word who are accepted by him, but it is those who do his will who are [Hebrews 11 verses 1-2, 6], [James 1 verses 5-8], [Matthew 7 verses 21-23].

Now that this point has been made, let's set up a practical application that we will establish through several questions.

So when the Seventh-day Adventist Church establishes doctrines that contravene the word of God, who is it willy-nilly glorifying the Lord or the devil?

Can the Lord allow sacred things to be mixed up with iniquity? Can the Lord unite with idolaters, or with those who glorify the devil? Does God want his faithful people to be able to unite with the infidels to share a worship based on anti-biblical doctrines?

*To all this question you are well aware that the only possible answer is **NO!***

Now that we have this basis, let's continue and to do this let's take into account the text of [1 Corinthians 10 verses 14-22].

So, although the Lord calls us his people to freedom, which makes us free to enter an idol temple and eat the sacrifices that are offered to the deities, because these "gods" are nothing, should we use this freedom in order to eat these sacrifices or offer to these "deities" offerings or money?

*The answer to this question is of course that **NO!** We should not make our freedom a reason to walk according to the flesh.*

Especially since this text teaches us that those who profess a doctrine are in unions with each other and all the faithful who practice this precept become one (*therefore, are in communion*) with the one who establishes it, here it is it is about Jesus or the devil.

Furthermore, it is important not to lose sight of the fact that any transgression of God's word is idolatry. Those who do so take away the Lord's divine right to be worshipped as God and Him alone.

The consequence is that those doing this worship the devil. This reality I have clearly presented to you in the chapter entitled "*The transgressions of the divine law by the corrupting temptres*".

From what we have just seen, you understand that you cannot eat, both at Christ's table and at the devil's table. You also cannot subsidize the work of God and at the same time that of the devil.

And as the Lord cannot associate himself with the devil and these works, He cannot accept that we can act thus, by subsidizing, by our tithes and our offerings of the idolatrous places which have for objective to transgress the Holy Scriptures, therefore to glorify the devil.

The Lord not being able to unite with the devil or with the idolaters, the tithes which are collected, by the means of shenanigans cannot be accepted by him, because this type of fund is tainted with divine interdict, as were the objects which 'Achan had kept.

However, once the reformation of the Seventh-day Adventist Church will be completely acted upon and all the points incriminated in this book will be put in place, you will be able to start giving your tithes and your offerings within this religion again.

And that, while being very careful not to forget to return to the Lord even only one cens of these sums that you owe him.

While waiting for things to be put in place, money being the sinews of war, not paying it your tithes and your offerings, will be the best way to ensure that the reform of the dogma of this religion will be put in place as soon as possible.

We have just seen what will normally happen if or the Seventh-day Adventist Church accepts this repentance. On the other hand, if there is no radical change in the doctrines of this religion, if it does not repent, it will be a sign that it has become a participant of Babylon. Here is what *Mrs. White* advocates for those who refuse to repent:

“I am instructed to say that we must do all we possibly can for these deceived ones.

Their minds must be freed from the delusions of the enemy, and if we fail in our efforts to save these erring ones, we must “come out from among them” and be separate. [...] [*Manuscript Releases, vol. 7, MR No. 454, Reasons for Apostasy in the SDA Church, d'Ellen G White. Taken from the site: <https://m.egnwritings.org>*].

Mrs. White presents the Lord's will as being, in the first instance, that we should bring light to those who have gone astray and wandered far from him. Then, if they persist, we must separate from them.

This reality has biblical foundations; to discover it you can read [*Matthew 18 verses 15-18*].

We will now consider what the Lord says about the places that act according to the apostasy, therefore that reject his word. In order to tell you about it, I am going to introduce you to the most renowned of those acting in this way, and which is presented in the Holy Book as being Babylon. Here is what we learn about her: *“After this I saw another angel coming down from heaven, having great authority; and the earth was made bright with his splendor.*

He called out with a mighty voice, “Fallen, fallen is Babylon the great! It has become a dwelling place of demons, a haunt of every foul spirit, a haunt of every foul bird, a haunt of every foul and hateful beast. For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich from the power of her luxury.”

Then I heard another voice from heaven saying, “Come out of her, my people, so that you do not take part in her sins, and so that you do not share in her plagues; for her sins are heaped high as heaven, and God has remembered her iniquities.

Render to her as she herself has rendered, and repay her double for her deeds; mix a double draught for her in the cup she mixed.

As she glorified herself and lived luxuriously, so give her a like measure of torment and grief. Since in her heart she says, ‘I rule as a queen;

I am no widow, and I will never see grief,' therefore her plagues will come in a single day — pestilence and mourning and famine — and she will be burned with fire;

For mighty is the Lord God who judges her.” [...] Rejoice over her, O heaven, you saints and apostles and prophets! For God has given judgment for you against her”. [Revelation 18 verses 1-8, 20, New Revised Standard Version Bible (NRSV)].

First of all, it should be noted that I have already present you in *Volume III* of this book to the chapter entitled "*The purpose of the message of the second angel of the apocalypse*" that Babylon is not a place or a religion, but it is a philosophy that advocates confusion, the latter consisting in transgressing the word of God.

Staying within this reality, I would say that throughout this book we have seen that the Seventh-day Adventist Church practices works of confusion, therefore works according to the criteria of Babylon. Now that we have laid this foundation, let us return to this biblical text. To do this, I would tell you that a most relevant point is presented to us in this text and is the one highlighting the downfall of Babylon.

We are told that the evil that Babylon has done, which represents among other things the oppressions that she practiced against the faithful children of the Lord, must be inflicted on her in return!

Thus, justice must be done to God's people because of the sufferings that this perverted place has caused them.

One of the bases of this divine retribution that Babylon must undergo is that she must be stripped of her luxury, which allowed her to parade like a peacock, here is presented her financial decay, and mourning and famine must also be offered to her.

Armed with everything we have just studied, if some members of the Seventh-day Adventist Church no longer trust their religion, they are free to no longer desire to be a part of it and to also want to reclaim all tithes and the offerings they have paid into it.

However, I am not saying that they should be able to get them back to use them for personal purposes, because let us never forget that tithes and offerings belong to the Lord.

Therefore, one cannot, under any circumstances, keep them for oneself. With all this in mind, if they are recovered, it will be to be given back to the Lord, the objective being that the work of God may continue to advance.

In concrete terms, if the Adventist Church does not make amends, you will have to leave these walls, but as was the case with the exit of the people of God from Egypt, it will be with hands full of the tyrant's goods. Here is what we can read about it:

"He also struck down all the firstborn in their land, the first fruits and chief substance of all their strength. He brought the sons of Israel out [of Egypt] with silver and gold, and among their tribes there was not one who stumbled.

Egypt was glad when they departed, for the dread and fear of them had fallen on the Egyptians". [*Psaumes 105 versets 36-38, Amplified Bible (AMP)*].

Let us complete with this: **"Can the spoils of war be taken from the mighty man, or the captives of a tyrant be rescued?"** Indeed, this is what the Lord says, **"Even the captives of the mighty man will be taken away, and the tyrant's spoils of war will be rescued;**

For I will contend with your opponent, and I will save your children. *"I will make those who oppress you consume their own flesh [in mutually destructive wars] and they will become drunk with their own blood as with sweet wine;*

And all mankind will know [with a knowledge grounded in personal experience] that I, the Lord, am your Savior and your Redeemer, the Mighty One of Jacob." [*Isaiah 49 verses 24-26, Amplified Bible (AMP)*].

The Lord always brings justice to his faithful children from all those who mistreat them and allows them to leave the jails of their torturers with their hands full of presents.

In the process your hands will have to be filled with the tithes that you were able to pay to the Seventh-day Adventist Church, during the whole period when the doctrine that I described was active.

But Beware, I repeat, this money is not for you, for it belongs to the Lord! The objective is to recover these funds for the Lord!

You will give them to the next religion you go to and who will be faithful to the Lord.

9 Discover the churches that commit the sins of Babylon and sell you to the devil through their satanic baptisms

To begin this chapter, first we are going to deepen a reality that I have already presented to you and which is that the word of God makes law. When the Lord commands a thing and one disobeys it, one sins and the latter is the transgression of the law.

This reality is presented as follows: **“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law”**. [*1 John 3 verse 4, King James Bible*].

This reality of sin as resulting from the transgression of divine law is well represented in the following text: **“Therefore, just as sin came into the world through one man, and death through sin, so death spread to all people [no one being able to stop it or escape its power], because they all sinned.**

Sin was [committed] in the world before the Law [was given], but sin is not charged [against anyone] when there is no law [against it]. Yet death ruled [over mankind] from Adam to Moses [the Lawgiver], even over those who had not sinned as Adam did.

Adam is a type of Him (Christ) who was to come [but in reverse—Adam brought destruction, Christ brought salvation]”. [Romans 5 verses 12-14, Amplified Bible (AMP)].

So that neophytes can fully understand what is going on here, and what was Adam's sin that impacted all of humanity, I invite you to read the following: *“Now the serpent was more crafty (subtle, skilled in deceit) than any living creature of the field which the Lord God had made. And the serpent (Satan) said to the woman, “Can it really be that God has said, ‘You shall not eat from any tree of the garden?’”*

And the woman said to the serpent, “We may eat fruit from the trees of the garden, except the fruit from the tree which is in the middle of the garden. God said, ‘You shall not eat from it nor touch it, otherwise you will die.’”

But the serpent said to the woman, “You certainly will not die!

For God knows that on the day you eat from it your eyes will be opened [that is, you will have greater awareness], and you will be like God, knowing [the difference between] good and evil.” **And when the woman saw that the tree was good for food, and that it was delightful to look at, and a tree to be desired in order to make one wise and insightful, she took some of its fruit and ate it;**

And she also gave some to her husband with her, and he ate. Then the eyes of the two of them were opened [that is, their awareness increased], and they knew that they were naked;

And they fastened fig leaves together and made themselves coverings”. [*Genesis 3 verses 1-7, Amplified Bible (AMP)*].

What we discover in these two texts is most interesting. Here Adam is said to have sinned, and earlier we have seen that sin is the transgression of divine law, yet in the account of original sin there is no mention of any law.

Yet in the first text it is stated: **“Sin was [committed] in the world before the Law [was given], but sin is not charged [against anyone] when there is no law [against it].”**

Here the first point I would like to emphasize is that without law there is no sin and the second is that before the law of God was given sin was already in the world, so although the ten commandments or the law of Moses did not exist in the time of our first parents the law of God was present.

To understand what one of the bases of this divine law is, we must return to the order that God gives to Adam and Eve, and which is:

“We may eat fruit from the trees of the garden, except the fruit from the tree which is in the middle of the garden. God said, ‘You shall not eat from it nor touch it, otherwise you will die.’”

By making, the synthesis of what we have just seen, we understand therefore, that the word of God, these orders make law.

Thus, whoever does not obey the commands of the Lord transgresses the divine law, and this is what is the basis of sin.

This is our background to present a reality of importance for the people of God and even more so for the members of the Seventh-day Adventist Church, which presents the fate of consecrated men and women who transgress the word of God, therefore His Holy Law.

To do this I invite you to read the following: **“Not every one that saith unto Me, ‘Lord, Lord,’ shall enter into the Kingdom of Heaven, but he that doeth the will of My Father who is in Heaven. Many will say to Me in that Day, ‘Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works?’**

And then will I profess unto them, ‘I never knew you: depart from Me, ye that work iniquity’. [Matthew 7 verses 21-23, 21st Century King James Bible Version (KJ21)].

First of all, so that no ambiguity can remain, it seems important to me to clearly understand what this term iniquity is used here. This tells us: **“All iniquity is a sin [...]”** [1 John 5 verse 17, Bible Louis Segond (translated into English from the original text)].

So, as you can see, iniquity is sin and we have seen that sin is the transgression of the divine law.

Now that this point has been made, let us return to our first text.

In these lines we are presented with people who have siamentally chosen to transgress the law of God, because they commit iniquity, while they are consecrated to the Lord.

This reality is well represented by the fact that they claim to have prophesied, cast out demons, done many miracles in the name of Jesus, because all these spiritual gifts are managed by the Holy Spirit and are reserved only for God's people [1 Corinthians 12 verses 1, 4, 7-11], [1 Corinthians 14 verse 12].

What I have just presented is also reinforced by the fact that those living without the Lord are not qualified to receive instruction from the Holy Spirit [1 Corinthians 2 verses 9-16], therefore they cannot be qualified to manage spiritual gifts. that he gives.

With all this in mind, we understand that this text presents many children of God who have walked away from the Lord, while continuing to live a religious life.

While these people have worked mightily for the Lord, they end up being rejected by him, because, like king Saul [1 Samuel 13 verses 1-14], they transgress the ordinances of God, his divine word.

The testimony that the Lord leaves us and which presents these people and Saul, is intended to challenge his people in these last times in order that no one be so reckless as to work like them.

However, the same iniquities that lost those described in [Matthew 7 verses 21-23], as well as King Saul, are the same works that the Seventh-day Adventist religion practices in this century.

We have already seen the iniquities that this religion practices, but in this chapter we are going to go up a notch, because we are going to see how it contravenes the word of God by committing spiritual genocide, and this with impunity.

To get to the heart of the matter, I would say that we are not always aware of the importance that the Lord places on obedience, nor of the repercussions of disobedience to his Word, even to the smallest of his commands or directives.

Look at how something as trivial as eating a piece of fruit has plunged mankind into the pain of sin, and this pain has spread to nature. Here's what it's all about:

‘For [even the whole] creation [all nature] waits eagerly for the children of God to be revealed.

For the creation was subjected to frustration and futility, not willingly [because of some intentional fault on its part], but by the will of Him who subjected it, in hope that the creation itself will also be freed from its bondage to decay [and gain entrance] into the glorious freedom of the children of God.

For we know that the whole creation has been moaning together as in the pains of childbirth until now.

And not only this, but we too, who have the first fruits of the Spirit [a joyful indication of the blessings to come], even we groan inwardly, as we wait eagerly for [the sign of] our adoption as sons — the redemption and transformation of our body [at the resurrection]”. [Romans 8 verses 19-23, *Amplified Bible (AMP)*].

As you can see, the repercussions of transgressing the word of God are never without consequences, because either we are faithful to the Lord and belong to him and the devil cannot touch us, or we are the playthings of the devil. Let's consider this most instructive text that presents us with this reality:

“We are sure that God’s children do not keep on sinning. God’s own Son protects them, and the devil cannot harm them.

We are certain that we come from God and that the rest of the world is under the power of the devil”. [1 John 5 verses 18-19, *Contemporary English Version Bible (CEV)*].

This is especially true in the case of baptisms that are contracted on the basis of the doctrines of men to the detriment of the word of God, because those who contract them end up being possessed by the devil.

To understand this, we must not lose sight of the fact that we are all born sinners and slaves of sin, therefore of the demon, because it is he who dominates the world (*over all those who live without being united to Christ*). Here is what we can read about it:

“Behold, I was brought forth in iniquity, and in sin did my mother conceive me”. [Psalm 51 verse 7, *English Standard Version Anglicised Bible (ESVUK)*].

Let's complete with this other text: **“So [What then?]·are we Jews [or are we Christians; are we]·better than others [or making excuses for ourselves]?·No [Not at all]!**

We have already·said [charged; made the accusation] that Jews and Gentiles alike are all·guilty of [or under the power of; under] sin. As the Scriptures say:

“There is no one who·always does what is right [is righteous], not even one.

There is no one who understands. There is no one who looks to God for help [seeks God]. All have turned away.

Together, everyone has become useless [worthless]. There is no one who does anything good [or shows kindness]; there is not even one [Ps. 14: 1–3]”. [Romans 3 verses 9-12, Expanded Bible (EXB)].

Let us also consider this other most instructive text: *“We are sure that God’s children do not keep on sinning. God’s own Son protects them, and the devil cannot harm them.*

We are certain that we come from God and that the rest of the world is under the power of the devil”. [1 John 5 verses 18-19, Contemporary English Version Bible (CEV)].

Let's end with this: **“Certainly it was fitting for God (the one for whom and through whom everything exists), in leading many sons to glory, to bring the author of their salvation to his goal through sufferings.**

For he who sanctifies and those who are being sanctified all have one Father. For that reason, he is not ashamed to call them brothers. He says: I will declare your name to my brothers.

Within the congregation I will sing your praise.

And again: I will trust in him. And again: Here I am and the children God has given me.

Therefore, since the children share flesh and blood, he also shared the same flesh and blood, so that through death he could destroy the one who had the power of death (that is, the Devil) and free those who were held in slavery all their lives by the fear of death”. [Hebrews 2 verses 10-15, Evangelical Heritage Version Bible (EHV)].

Generally the image we have of those who are under the domination of the demon is that of people who no longer have any control over their bodies and their minds.

This reality is one of the effects of demonic possession, and we find it again in the case of the Gadarenian [Mark 5 verses 1-13].

However, apart from this reality, by reading these biblical texts, which we have just seen, we discover another reality, which is most astonishing, because all those who are not united to Christ, therefore who have made a covenant by the waters of baptism, and who remain faithful to it, are presented as being under the domination of the devil.

They are those slaves, whom he holds back by the bonds of death (*the fear of death*). Before being baptized, like all humanity, the person involved in baptism is under the domination of the demon and, therefore, his body, which is a spiritual house, is his dwelling.

Here is how this reality is presented: **“When a demon is cast out of a man, it goes to the deserts, searching there for rest;**

But finding none, it returns to the person it left, and finds that its former home is all swept and clean. Then it goes and gets seven other demons more evil than itself, and they all enter the man. And so the poor fellow is seven times worse off than he was before”. [*Luke 11 verses 24-26, Living Bible (TLB)*].

The solution that brings freedom is Jesus, because it is He who allows us to be emancipated from the chains by which the devil holds us back. Thanks to the power that Christ has acquired, he radically changes the lives of those who bind themselves to him through the bonds of baptism.

In order to fully understand this reality, I invite you to read this: *“Indeed, let this attitude be in you, which was also in Christ Jesus. Indeed, let this attitude be in you, which was also in Christ Jesus.*

Though he was by nature God, he did not consider equality with God as a prize to be displayed, but he emptied himself by taking the nature of a servant.

When he was born in human likeness, and his appearance was like that of any other man, he humbled himself and became obedient to the point of death — even death on a cross.

Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee will bow, in heaven and on earth and under the earth, and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father”. [*Philippians 2 verses 5-11, Evangelical Heritage Version Bible (EHV)*].

Let's complete with this text: *“When you were dead in your sins and in the uncircumcision of your flesh (worldliness, manner of life), God made you alive together with Christ, having [freely] forgiven us all our sins, having canceled out the certificate of debt consisting of legal demands [which were in force] against us and which were hostile to us.*

And this certificate He has set aside and completely removed by nailing it to the cross.

When He had disarmed the rulers and authorities [those supernatural forces of evil operating against us], He made a public example of them [exhibiting them as captives in His triumphal procession], having triumphed over them through the cross”. [Colossians 2 verses 13-15, Amplified Bible (AMP)].

Let us also consider this last text: **“Do not be unequally yoked with unbelievers [do not make mismatched alliances with them or come under a different yoke with them, inconsistent with your faith]. For what partnership have right living and right standing with God with iniquity and lawlessness?**

Or how can light have fellowship with darkness? What harmony can there be between Christ and Belial [the devil]? Or what has a believer in common with an unbeliever? What agreement [can there be between] a temple of God and idols?

For we are the temple of the living God; Even as God said, I will dwell in and with and among them and will walk in and with and among them, and I will be their God, and they shall be My people”. [2 Corinthians 6 verses 14-16, Amplified Bible, Classic Edition (AMPC)].

The demonic forces having been overcome by Him cannot dwell where the Son of God is.

Not being able to have unity in the same place between God and the devil as soon as the name of Jesus is invoked on the future baptised and before the immersion takes place, the demons flee for fear that when they come out of the waters they will come face to face with God's Spirit.

As soon as the name of the Father, the Son and the Holy Spirit (*the divine trinity*) is pronounced before baptism, the one in whom the demon(s) dwelt becomes a suitor to be one with God.

From the outflow of the waters of baptism, if God has approved his union with his son, he seals the newly baptized by giving him his Holy Spirit, and from then on he belongs to him and becomes his holy temple. In the texts that follow, this reality is well presented.

Here is the first of these texts: **“And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins;**

And ye shall receive the gift of the Holy Spirit.

For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him”. [Acts 2 verses 38-39, American Standard Version Bible (ASV)].

Here is the second text: **“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption”.** [Ephesians 4 verse 30, King James Bible].

Let us complete with this third text: **“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?**

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are”. [1 Corinthians 3 verses 16-17, King James Bible].

Here is the fourth text: **“Or do you not know that your body is a temple of the Holy Spirit, who is within you, whom you have from God? You are not your own, for you were bought at a price.**

Therefore glorify God with your body”. [1 Corinthians 6 verses 19-20, Evangelical Heritage Version Bible (EHV)].

Let's finish with this last text: **“Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus;**

Who was faithful to him that appointed him, as also was Moses in all his house.

*For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house. **For every house is builded by some one; but he that built all things is God.** And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken;*

But Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end". [*Hebrews 3 verses 1-6, American Standard Version Bible (ASV)*].

So from the moment we are baptized in Christ we become his abode and the Holy Spirit comes to live in us and makes us a son or daughter of God and his heir, as well as a joint heir with Christ. Here is what it is: **"For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.**

The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him". [*Romans 8 verses 14-17, American Standard Version Bible (ASV)*].

We have just discovered the bases of the new birth in Jesus Christ which allows us to live in the renewal of life, thus we become celestial beings, who live on earth, and who walk under the aegis of the Spirit of God and practices the fruits of the Spirit to the detriment of those of the pulpit [*Galatians 5 verses 16-25*].

Unfortunately, this is not what happens to those who receive or carry out a baptism partly based on men's doctrines, for they commit a transgression that remains like a skeleton in a closet, making them unfit to receive God's Spirit.

I am going to present this situation to you:

When the ceremony begins and before the man or woman concerned goes down into the baptismal waters, the devil or demons that possessed the person being baptised flee when the name of Jesus Christ is invoked. Then immersion takes place.

There the suitor dies with Christ.

Coming out of the baptismal waters, he is reborn in newness of life in Christ, by the Holy Spirit.

We have just laid the foundations of the new birth in Christ, unfortunately, in reality, this is not always what happens. To tell you about it I would say first of all that my feeling is that in this generation, for most of us, what happens at a baptism is a formality.

Generally, the important thing is this moment when the childbirth is done, oops... sorry... or the new birth takes place and we see the immersion take place, then all moved we see the new born in Christ emmerged from the baptismal waters.

From then on, the trick is played and one has the feeling that a new Christian, a new temple for the Holy Spirit has just been born.

This picture is certainly idyllic and fills our hearts with hope and joy to see souls giving their lives to Christ, especially if they are people who matter to us. Unfortunately, I am going to play the killjoy by presenting to you another reality which is linked to baptism and which explains why Christian religions, whatever their denomination, are so weak in this century.

To discover it I invite you to read this: *“While Apollos was in the city of Corinth, Paul was visiting some places on his way to Ephesus. In Ephesus he found some other followers of the Lord.*

He asked them, “Did you receive the Holy Spirit when you believed?” These followers said to him, “We have never even heard of a Holy Spirit!”

Paul asked them, “So what kind of baptism did you have?” They said, “It was the baptism that John taught.”

Paul said, “John told people to be baptized to show they wanted to change their lives. He told people to believe in the one who would come after him, and that one is Jesus.” **When these followers heard this, they were baptized in the name of the Lord Jesus.**

Then Paul laid his hands on them, and the Holy Spirit came on them. They began speaking different languages and prophesying. There were about twelve men in this group”.
[Acts 19 verses 1-7, Easy-to-Read Version (ERV)].

What we discover here is important and is for me almost outside the norms its Christian religions in this century. Let me explain, because you must have found me anecdotal. Did you notice the term Paul uses here to refer to those he will eventually baptize? They call them disciples! So these were not people who did not know Christ.

Here we are faced with faithful servants of the Lord.

Their righteousness, their consecrations and their faithfulness to the great Emmanuel is even more evident when we read that once the ceremony of the second baptism was finished, they received the Holy Spirit, because this last lives only in those who are faithful to the Lord
[Acts 5 verse 32].

Yet, despite their discipleship and having passed through the baptismal waters, their first baptisms did not allow them to receive the Holy Spirit. So they were not sealed in Jesus Christ for eternal life.

This situation is dramatic, for without the Spirit of God, we have seen it, we are not sealed for eternal life.

Hence Paul's diligence to have them re-baptized. What we have just seen allows us to understand that the problem did not come from his disciples of the Lord, but from the type of baptism through which they had passed.

They had received the baptism of John which was that of repentance, but only the baptism in the name of Jesus Christ allows us to be sealed with the Spirit of God.

In addition, in order for the Spirit of God to be given after the second baptism that his disciples received, it was necessary, after the baptism, that the laying on of hands be done on them and that Paul (*therefore a consecrated servant of God*) pray for them.

One of the essential steps of baptism, which I have never seen practiced in Christian religions, is the laying on of hands.

Still, it is important. Did you notice that when the disciples Paul met were re-baptized, they did not receive the Holy Spirit when the baptismal waters came out?

It wasn't until Paul laid his hands on them and prayed for them that they were filled with the Spirit of God.

With this foundation, we understand that any baptism that is performed without one of the biblical steps being in place is incomplete and in doing so, the Lord will not give the Holy Spirit to the newly baptized.

We are to walk as the apostles walked, themselves having practiced the precepts that Christ left them [*1 Corinthian 11 verse 1*], [*Ephesians 5 verse 1-2*].

Thus, there are standards to be followed during a baptism.

To discover them see the chapter entitled "*The act of baptism and Christian growth*". In order that you may understand this fact, I am going to present you with an image.

Example: *Imagine the electrical wiring in a house. In order for it to be functional, it must first be installed according to standards, controlled by a meter and a circuit breaker placed to protect the house and follow the distribution of the current.*

The installation of this electrical network represents that stage where the Gospel is preached to those who want to be baptised and who prepare and purify their hearts in order to receive the great Emmanuel King of kings.

But before the electricity can arrive, the company that distributes it must give its consent.

To do this, it will send an inspector to check that everything is up to standard.

If so, the house will be illuminated. If not, the company will veto it and as long as the irregularities are not brought up to standard the house will remain in darkness!

This stage represents the emergence from the baptismal waters where the Holy Spirit is given or not, provided that the baptism was done in conformity with all of the precepts of the Gospel.

So, just as there are standards for a home's electrical installation to be approved and the electricity to be liver, so is the baptism.

Going down into baptismal waters is not a walk in the park where you come as you want.

Strict rules have been established in the Bible for this, for the Lord, not being a God of disorder but of order [1 Corinthians 14 verse 33], therefore established rungs in baptism, so that those who bind themselves together up to him to do it in the right order.

This is where things get out of hand, because when the baptism doesn't comply, as it does with the Seventh-day Adventist Church, that's another scenario.

The first stage of this fatal work begins a little before the interested person is immersed in baptismal waters and it takes place in the middle of the church. Here is what should do this at this point:

“Baptismal Vow and Commitment (of the Adventist Church):

Baptismal Vow — *Baptismal candidates and those being received into fellowship by profession of faith shall affirm their acceptance of the fundamental beliefs in the presence of the local congregation or other properly appointed body. [...]*

The pastor or elder should address the following questions to the candidate(s), whose reply may be by verbal assent, raising the hand, or other culturally appropriate method”. [Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

Let's complete with this: **“Voting Acceptance Subject to Baptism (of the Adventist Church) :**

After the candidates have, in the presence of the church membership or other properly appointed body, answered the questions of the vow in the affirmative, or assurance has been given to the church that they have already done so, the church should vote on their acceptance into membership subject to baptism, which should not be unduly delayed”.

[Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

Let's finish with this which is the highlight of the service:

“Baptismal Vow and Commitment n° 11: Do you know and understand the fundamental Bible principles as taught by the Seventh-day Adventist Church?”

Do you purpose, by the grace of God, to fulfill His will by ordering your life in harmony with these principles?” [*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

Immediately before descending into baptismal waters candidates for baptism in the Seventh-day Adventist Church must publicly confess that they accept the baptismal vows of that religion.

Usually this takes place in the middle of the church, in the presence of the whole assembly. A leader of the church, where they will soon be members, will list the thirteen baptismal vows one by one, and all candidates should respond positively and loudly and intelligibly to each of these questions.

Before continuing, I want to note that since I began to take up my pilgrim's staff, on *December 20, 2008*, in order to denounce the abominations that are the *13 baptismal covenants* of the Seventh-day Adventist Church, there has been a change.

Although the *13 baptismal covenants* still remain in the Church Manual of this religion, from *2010* it has entitled another alternative that was not there in *2005*. To discover it I invite you to read the following: **“Alternative Vow: [...]**

1. Do you accept Jesus Christ as your personal Savior and Lord, and do you desire to live your life in a saving relationship with Him?

2. Do you accept the teachings of the Bible as expressed in the Statement of Fundamental Beliefs of the Seventh-day Adventist Church, and do you pledge by God's grace to live your life in harmony with these teachings?

3. Do you desire to be baptized as a public expression of your belief in Jesus Christ, to be accepted into the fellowship of the Seventh-day Adventist Church, and to support the Church and its mission as a faithful steward by your personal influence, tithes and offerings, and a life of service?” [*Seventh-day Adventist Church Manual, Edition revised 2010, Published by the General Conference in Atlanta*].

This change in baptismal doctrines might lead one to believe that the Seventh-day Adventist Church has made amends and is now walking in the voices of the Lord in the matter of baptism.

But it is not so! To understand this we must take the time to read the last two alternative baptismal vows. *Alternative Baptismal Vow n°2* is the same as *Baptismal Vow n°11* and *Alternative Baptismal Vow n°3* is the same as *Baptismal Vow n°9*.

These two vows of the first frame are the most dangerous of all, because *n°11* obliges the person interested in baptism to conform his life to all the doctrines of this religion and *n°9* obliges him to pay these tithes and offerings only to the Seventh-day Adventist Church.

In addition, I want to point out that these baptismal vows are still active within this religion and that although in the mount of alternative baptismal vows it is not confessed orally by those interested in baptism, he still accepts it willy-nilly.

This informs us: **“Baptismal Covenant (of the Adventist Church):** *The Church has adopted its 28 fundamental beliefs, together with the baptismal vow and Certificate of Baptism and Commitment, as a baptismal covenant. A printed copy of this covenant, with the Certificate of Baptism and Commitment properly completed, should be given to all accepted into membership by baptism.*

An appropriate certificate also should be given those accepted on profession of faith. The Certificate of Baptism and Commitment contains a space for the new member to sign as an affirmation of commitment.

Following the baptism, the Certificate of Baptism and Commitment should be presented to the candidate as a covenant document. [...] [Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

As you can see, although the original baptismal vows are not confessed by those who choose to take the alternative baptismal vows, they are nevertheless required to sign documents that include the thirteen original baptismal vows. In doing so, they endorse their acceptances with their signatures.

Based on all that we have seen, my feeling is that as the iniquity of the thirteen baptismal doctrines of the Seventh-day Adventist Church have been brought to light, it has instituted a new possibility with the three alternative baptismal vows, yet these are still as iniquitous as ever, because they are anti-biblical.

The result being that if one of the candidates, does not answer by the affirmative either to the thirteen vows, or to the three alternatives or refuses to make one of the baptismal vows he will be put aside and will not be able to be baptized, the others who will have subscribed to all these post-baptismal modalities will be able to accede, later on to the baptism.

Unfortunately, it is doctrines of men that they must confess that they now choose to follow.

Once these vows are accepted by the person who is going to be baptized, a great cosmic upheaval takes place, because the cards are redistributed in the spiritual world.

Yes, because at this precise moment, the person interested in baptism, having confessed this vow, denies the Lord, because he chooses to submit his life to another master than him (God).

To understand this reality we must take into account what baptism represents and where man comes from and what he becomes once baptized. To do this let's read this:

“Know ye not that as many of us as were baptized into Jesus Christ were baptized into His death?

Therefore we are buried with Him by baptism into death, that just as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[...] Know ye not that to whomever ye yield yourselves as servants to obey, his servants ye become whom ye obey, whether of sin which leads unto death, or of obedience unto righteousness?

But God be thanked that though ye were the servants of sin, now ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.

[...] For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.

But now, being made free from sin and having become servants of God, ye have your fruit unto holiness and the end, everlasting life". [*Romans 6 verses 3-4, 16-18, 20-22, 21st Century King James Version Bible (KJ21)*].

This text is a wealth of information regarding our post and pre-baptism state. The first information he teaches us is that the symbolism of Christian baptism is directly linked to the death and resurrection of Jesus Christ.

Puis nous apprenons ce que signifie le fait d'être immergé sous les eaux baptismales. By being submerged under water at the time of baptism we descend into the grave with Jesus, and we will die to sin.

Then by emerging from the baptismal waters one is resurrected in Christ. This point therefore presents to us the importance of being baptized by immersion. For more information on this subject, see the chapter entitled "*The fourth stage of baptism: The immersion processes which must be managed during the baptism*".

Apart from that, this text also teaches us that before baptism we are slaves and that our master is sin.

It is true that this term slave of sin is rather vague, in order to better quantify it we must not forget, that we have seen that from our birth we are slaves of the devil.

It is he who rules over all those living without God. Once we make a covenant with Jesus Christ through the bonds of baptism, the chains by which the devil held us in bondage fall. From then on we become slaves of justice, therefore of God.

In doing so, while before being united with Jesus we were practicing the teachings of the "god" of this world, therefore Satan, once baptized (*according to all the biblical precepts*) we are called, by the support of the Spirit of God, to practice the fundamental teaching of God, therefore his Gospel.

The objective being to be transformed from grace to grace in the image of Jesus Christ, which is the word of God, and which we contemplate [*2 Corinthians 3 verses 17-18*].

Here we find the obligation of the newly baptized to put into practice a fundamental teaching, nevertheless it is not that of the Seventh-day Adventist Church but that of the Lord, the Gospel, which is which. is Jesus Christ himself.

It is important to never lose sight of the fact that one cannot both serve or worship God and other things at the same time [*Matthew 6 verses 24*], [*James 4 verses 1-5*].

In doing so, by accepting to confess the Seventh-day Adventist baptismal doctrines, the person interested in baptism positions himself to have this religion as his master, whom he wishes to serve.

Thus, his choice leads him to transgress the first of the ten commandments, which requires worshiping only the Lord and having him as only God. The direct repercussion of such an act is that it is to the “god” of this world, therefore Satan, that he wears his worship.

Let us not forget, that all those who transgress the word of God become servants and children of the devil whose mission is to serve him, thus glorifying him [*John 8 verse 44*].

Based on what we have just read, do you realize how far from the word of God are the baptismal teachings that the Seventh-day Adventist Church practices and advocates.

This religion has established doctrines that contravene the word of God and therefore nullifies the blessing that is linked to baptism, namely to receive the Spirit of God which makes us a child of God.

In order to fully understand this reality, I invite you to reread this most relevant text: “*So the Pharisees and scribes asked Jesus, “Why do Your disciples not live their lives according to the tradition of the elders, but [instead] eat their bread with [ceremonially] unwashed hands?”*”

He replied, “Rightly did Isaiah prophesy about you hypocrites (play-actors, pretenders), as it is written [in Scripture], “These people honor Me with their lips, But their heart is far from Me.

‘They worship Me in vain [their worship is meaningless and worthless, a pretense], Teaching the precepts of men as doctrines [giving their traditions equal weight with the Scriptures].’

You disregard and neglect the commandment of God, and cling [faithfully] to the tradition of men.”

He was also saying to them, “You are experts at setting aside and nullifying the commandment of God in order to keep your [man-made] tradition and regulations.

For Moses said, ‘Honor your father and your mother [with respect and gratitude]’; And, ‘He who speaks evil of his father or mother must be put to death’;

But you [Pharisees and scribes] say, ‘If a man tells his father or mother, “Whatever I have that would help you is Corban, (that is to say, already a gift to God),” then you no longer let him do anything for his father or mother [since helping them would violate his vow of Corban];

So you nullify the [authority of the] word of God [acting as if it did not apply] because of your tradition which you have handed down [through the elders]. And you do many things such as that.” [Mark 7 verses 5-13, Amplified Bible (AMP)].

We have already studied this text, so we will not develop it.

However, for the record, when we put in place the doctrines of man within a divine action, the human precept cancels the process that we had initiated.

I find this image very apt, because in the case of an Seventh-day Adventist *baptism*, the *13 baptismal doctrines or the 3 alternatives having been confessed before baptism*, the newly baptised is considered by God to be unfaithful and a transgressor of His Word and therefore the Holy Spirit cannot come into him.

He who receives a baptism that transgresses God’s Word disqualifies himself from receiving the Holy Spirit, which is given only to those who are faithful to God.

Let’s read this text again, which tells us more about this: “*And we are witnesses of these things; and so is the Holy Spirit, whom God has bestowed on those who obey Him*”. [Acts 5 verse 32, Amplified Bible (AMP)].

Therefore, whoever receives such a baptism, is a “*spiritual undead*”, for he died in Jesus Christ, but did not rise again in Him, because he made himself unfit to receive the Spirit of God.

One cannot at the same time observe the precepts of God and the customs of men, for we have seen it, to do so is to lose the promise or the blessing which was contained in the word of God, which was thus mixed up.

All those who do so become unfaithful before God in whom the Spirit of God cannot live. In addition, by accepting to follow the precepts of men to the detriment of the word of God, we deny the Lord. For that we will have to pay the price.

To understand it, let us review what the Lord declares about his position vis-à-vis those who deny him in order to honor another entity:

“Whosoever therefore shall confess Me before men, him will I confess also before My Father who is in Heaven.

But whosoever shall deny Me before men, him will I also deny before My Father who is in Heaven. [...]

He that loveth father or mother more than Me, is not worthy of Me. And he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not his cross and followeth after Me, is not worthy of Me.

He that findeth his life, shall lose it; and he that loseth his life for My sake, shall find it”. [Matthew 10 verses 32-33, 37-39, 21st Century King James Bible Version (KJ21)].

In order to properly pose this text as a Baptismal Stone, we must also consider what Christ himself left as an instruction, by reading this:

“And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world”. [Matthew 28 verses 18-20, American Standard Version Bible (ASV)].

Let's start first with the second text, presenting the walking order that Jesus Christ left us just before returning to his Father. What are we reading here, what is Jesus asking of us? Does he ask us to :

“Go and make disciples of all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, and teach them to observe all of the basic Bible principles as taught by the Seventh-day Adventist Church”.

I am writing these lines to you and I feel a holy anger rising in me! To You Seventh-day Adventists: is this, what the Lord has established? No! Of course not!

Especially since we have already seen how iniquitous and outlaw many of the precepts of the Seventh-day Adventist Church are.

In opposition to these basics, our master, he the King of kings and Lord of lords, asks us to instruct those we are training to be his disciples by teaching them “to observe all that he has commanded us”.

It is therefore the word of God that is being discussed here and not the precepts of Man.

So when in the middle of the temple, interested in baptism confesses that he takes a vow to conform his life to all of the basic Bible principles as taught by the Seventh-day Adventist Church, he publicly denies Jesus.

Repercussion of cause and effect, as the first text tells us: those who do so, will also be rejected by Jesus Christ who will deny them before his Father.

In order to understand how Jesus denies a person we need to reconsider the text of [Matthew 7 verses 21-23].

In this text we have already discovered that the one who practices iniquity, while professing to serve God, cannot be accepted by the Lord and is rejected by him.

In doing so, what is happening in Seventh-day Adventist baptism is terrible, because because of the vows that the one who is going to be baptized makes, he will not be able to enjoy eternal life.

Yes, because having denied Jesus Christ by his act, the latter will deny him in turn and the door to eternal life will be closed to him following his baptism. What explains this is what Jesus represents and what this text presents to us:

“Jesus said unto him, “I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me”. [*John 14 verse verse 6, 21st Century King James Bible Version (KJ21)*].

Let's also add this to our study: **“This Jesus is the stone which was despised and rejected by you, the builders, but which became the chief Cornerstone. And there is salvation in no one else;**

For there is no other name under heaven that has been given among people by which we must be saved [for God has provided the world no alternative for salvation]”. [*Acts 4 verses 11-12, Amplified Bible (AMP)*].

Without Jesus Christ no one can go to the eternal Father and outside of him there is no salvation, for he is the only way, which leads to God the Father and in him alone is salvation.

It is in my opinion very important to understand what is happening in Seventh-day Adventist baptism, ante and baptismal post, in order to have a clear vision of the abomination that is practiced within this religion:

As we have seen, one of the steps that lead to baptism in this religion is the confession of the thirteen baptismal vows or alternative ones. Then while being in the baptismal waters, it is in the name of the father, the son and the Holy Spirit that the interested one is immersed under the baptismal waters.

At that precise moment, as the name of Jesus Christ, the great conqueror who defeated all the forces of evil on the cross, is pronounced, all the demons that until then possessed the one who is going to be baptized, flee.

Having been defeated by Christ they are obliged to render allegiance to Him [Philippians 2 verses 5-11], in so doing they cannot continue to dwell in this body which is destined to become a holy abode for the Spirit of God.

Once immersed in baptismal waters, the newly baptized dies in Christ and to sin. By emerging from the baptismal waters, a new creature comes out because his body is purified from all demons. His body, which until then was the home of one or more demons, is therefore swept up and clean.

This is where the problems begin for those who have subscribed to Seventh-day Adventist baptism.

Yes, to understand it we must not lose sight of the fact that we are an abode destined to receive either the Spirit of God or the demons.

In doing so, the step following the exit under the baptismal waters, which consists in the Spirit of God coming to live in this beautiful dwelling, will not be done.

The grain, at least the grains of sand that keeps the “baptismal machine” from touring, are those baptismal vows that have been confessed.

From then on, the demon who lived there before the baptism and who had fled returns with reinforcements.

From then on, the situation of the newly baptized is worse than before his baptism, because from being a luxury residence, it becomes an unsanitary demonic ghetto, where more and more demons squat.

Aside from all this, I would say that it is interesting to note that from the moment of immersion, two distinct groups are emerging among the newly baptised Seventh-day Adventists.

What differentiates them comes from the life of consecration or not that they led and lead from now on.

The first group is made up of Christians who live a life similar to that of Cornelius and his family [*Acts 10*].

For these, even if the baptism they have received is not in conformity with God's Word, their life of consecration in Christ serves as a shield against the devil.

By doing so they enter into the promise God makes in [*1 John 1 verse 7 to 1 John 2 verse 2*], where we learn that those who come to Jesus confessing and leaving behind their sins obtain mercy and are purified by His blood.

By doing so the iniquity they have practised, often without their knowledge, of receiving a baptism that is not in accordance with God's Word is forgiven.

From then on, as their lives in Jesus Christ are "*perfumes of good odour*", they receive the Holy Spirit, which is given to them by God.

Since they guard themselves by living an exemplary life the devil cannot touch them.

Nevertheless their baptisms not being in the biblical norms they remain as those which we discovered in [*Acts 19 verses 1-7*].

Therefore, they will have to be rebaptized, in order to receive the Spirit of God and thus be sealed for eternal life.

To continue, I would say that the text of [*Luke 11 verses 24-26*], which we have already considered earlier in this chapter, is one of the keys to understanding what happens during and after baptism, especially that practiced by the Seventh-day Adventist Church.

For the first group we have just seen, when the newly baptized person comes out of the baptismal waters, the demon that once possessed him returns with reinforcements, they cannot possess him, and must flee.

For the first group that we have just seen, when the newly baptized leaves the baptismal waters, the devil that once possessed him or her prior to baptism returns with reinforcements, but the demons cannot possess him or her and must flee.

Indeed, the former dwelling place of the devil ringleader having become the temple of the Holy Spirit, they will not be able to enter it, because they cannot achieve victory over God's Spirit, who now reigns as master in the newly baptised.

In the case I have just described, thanks to their post and ante (*Seventh-day Adventist*) baptismal consecration, when the devil and his reinforcements return, they will not be able to force their way into the Holy abode, but it is not always so.

It is the case for the second group, because of their status.

Not being able to guard themselves, when the devil and his reinforcements come their situation will be worse than before the baptism. Here is how God's Word presents those who, having made a covenant with Christ, have failed:

“[...] For by whom a man is overcome, by the same is he brought into bondage.

For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.

For it would have been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them.

But it has happened unto them according to the true proverb : “The dog turns to his own vomit again,” and, “the sow that was washed, to her wallowing in the mire”. [2 Peter 2 verses 19-22, (21st Century King James Version Bible “KJ21”)].

Having confessed the *the 13 baptismal doctrines or 3 alternative baptismal vows of the Seventh-day Adventist Church*, the newly baptised person has cancelled the blessing of baptism, which is the gift of the Holy Spirit, and is therefore worse off than before.

Not having guarded himself against the devil, his situation is similar to that of the rest of humanity, which is under the rule of the devil [1 John 5 verses 18-19].

It is vital to understand that the most important thing in baptism is not the immersion, but receiving God's Spirit, which seals and enables one to become a child of God.

It is also the Holy Spirit who, once received, gives the ability to put to death evil deeds and inclinations.

Here is a picture of this work: **“But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh;**

For these are contrary the one to the other; that ye may not do the things that ye would”. [Galatians 5 verses 16-17, American Standard Version Bible (ASV)].

Without God’s Spirit, there is no renewal of life!

Practising a baptism that is fully in accordance with God's word is not optional for God's people.

To understand this, we must not lose sight of who the Gospel is for. Jesus Christ himself said:

“Later that day, Jesus and his followers ate at Levi’s house. There were also many tax collectors and others with bad reputations eating with them. (There were many of these people who followed Jesus.)

When some teachers of the law who were Pharisees saw Jesus eating with such bad people, they asked his followers, “Why does he eat with tax collectors and sinners?”

When Jesus heard this, he said to them, “It is the sick people who need a doctor, not those who are healthy. I did not come to invite good people. I came to invite sinners.” [Mark 2 verses 15-17, Easy-to-Read Version Bible (ERV)].

This text presents the reality of those whom the Lord calls to become His children in Jesus Christ. They are sick with *“the virus of sin”*: [Romans 6 verse 23].

Even when they want to do good, the law of sin, the devil's hold over them, causes them to act in an iniquitous way. Here is what we can read about it:

“We know that the Law is spiritual. But I am merely a human, and I have been sold as a slave to sin.

In fact, I don’t understand why I act the way I do. I don’t do what I know is right. I do the things I hate.

Although I don’t do what I know is right, I agree that the Law is good. So I am not the one doing these evil things.

The sin that lives in me is what does them.

I know that my selfish desires won't let me do anything that is good. Even when I want to do right, I cannot. Instead of doing what I know is right, I do wrong.

And so, if I don't do what I know is right, I am no longer the one doing these evil things.

The sin that lives in me is what does them. The Law has shown me that something in me keeps me from doing what I know is right.

With my whole heart I agree with the Law of God.

But in every part of me I discover something fighting against my mind, and it makes me a prisoner of sin that controls everything I do.

What a miserable person I am. Who will rescue me from this body that is doomed to die? Thank God!

Jesus Christ will rescue me. So with my mind I serve the Law of God, although my selfish desires make me serve the law of sin". [Romans 7 verses 14-25, Contemporary English Version Bible (CEV)].

When you have been accustomed to calling evil good and good evil, you cannot change overnight on your own!

Those who have been acclimatised to living their whole life in disorder and sin will not be able to do otherwise on their own.

Their only recourse, therefore, with a view to being liberated, is to become one with Jesus Christ, otherwise they will continue to do the evil they do not want, and this because they are guided by the law of sin which takes them captive and prevents them from walking according to the law of God.

A strong image, is found here, describing the situation for those who are accustomed to living in the bonds of sin:

"Can the Ethiopian change his skin or the leopard its spots? Then may you also do good who are accustomed to do evil". [Jeremiah 13 verse 23, New King James Version Bible (NKJV)].

Those who receive a baptism that is not in accordance with the word of God, not having the habit of walking in the truth and not having received the Spirit of God, which alone allows one to live in renewal of life, will continue in spite of themselves to walk in their old voice of iniquity.

Such Christians will live like tares among God's people, and their fate will be the flames of hell.

In so doing what happens during and after Seventh-day Adventist baptisms, for those who have so far lived iniquitous lives is dramatic.

Among the new Christians who come from the world, there are pearls of great price, destined to serve the Lord, but who still feed on spiritual milk, during their baptism, therefore too weak to defend themselves and who are thus delivered to the Devil!

They are therefore too weak to defend themselves and are thus delivered to the devil!

To you who are reading me, especially those of you who proudly bear the name of a Seventh-day Adventist, how long will you continue to weaken the sincere souls who come to Jesus through you? It is time for such actions to stop!

Now that these points have been made, there must be an awakening within Seventh-day Adventists in this century.

It is important to understand that in addition to being sectarian and outlaw doctrines, the *13 baptismal covenants* and the *3 alternative baptismal vows* have no biblical basis.

To understand this, let us analyse the following text:

“But as for Philip, an angel of the Lord said to him, “Go over to the road that runs from Jerusalem through the Gaza Desert, arriving around noon.”

And who should be coming down the road but the Treasurer of Ethiopia, a eunuch of great authority under Candace the queen.

He had gone to Jerusalem to worship and was now returning in his chariot, reading aloud from the book of the prophet Isaiah.

The Holy Spirit said to Philip, "Go over and walk along beside the chariot." Philip ran over and heard what he was reading and asked, "Do you understand it?"

"Of course not!" the man replied. "How can I when there is no one to instruct me?" And he begged Philip to come up into the chariot and sit with him. The passage of Scripture he had been reading from was this:

"He was led as a sheep to the slaughter, and as a lamb is silent before the shearers, so he opened not his mouth; in his humiliation, justice was denied him;

And who can express the wickedness of the people of his generation? For his life is taken from the earth." *The eunuch asked Philip, "Was Isaiah talking about himself or someone else?"*

So Philip began with this same Scripture and then used many others to tell him about Jesus. As they rode along, they came to a small body of water, and the eunuch said, "Look! Water!

Why can't I be baptized?" "You can," Philip answered, "if you believe with all your heart."

And the eunuch replied, "I believe that Jesus Christ is the Son of God." He stopped the chariot, and they went down into the water and Philip baptized him.

And when they came up out of the water, the Spirit of the Lord caught away Philip, and the eunuch never saw him again, but went on his way rejoicing". [Acts 8 verses 26-39, King James Bible].

In this text, we discover the guidelines that must guide baptism among God's people.

First of all, the Gospel must be brought to him who seeks the Lord. The word of God carries conviction, which gives birth to faith, as we find out in [*Romans 10 verses 8-17*].

It is by studying the *Gospel* that the person to be baptised will be able to take a stand prior to baptism recognising that Jesus as the Son of God, is his Saviour.

Then he is baptised by a consecrated servant of God. When the eunuch has declared that he recognises Jesus Christ as the Son of God, he has accepted him as his personal saviour.

For the text of [Isaiah 53] which he read, and which Philip explained to him, describes Jesus Christ's divine sacrifice to redeem and save mankind.

Notice that when Philip baptised the Ethiopian eunuch, he did not force him to abide by any doctrine, he only had to accept Jesus Christ as his Saviour!

Before proceeding further, it is important to understand what the confession of faith that a Christian should make when making a commitment to walk for the Lord.

To find out, let's read this: *"Fight the good fight of the faith [in the conflict with evil]; take hold of the eternal life to which you were called, and [for which] you made the good confession [of faith] in the presence of many witnesses"*. [1 Timothy 6 verse 12, Amplified Bible (AMP)].

For a better reading, let's discover this text in this other version: *"We have to fight to keep our faith. Try as hard as you can to win that fight. Take hold of eternal life."*

It is the life you were chosen to have when you confessed your faith in Jesus — that wonderful truth that you spoke so openly and that so many people heard". [1 Timothy 6 verse 12, Easy-to-Read Version Bible (ERV)].

By synthesizing these two texts, we understand that the profession of faith that we Christians must make, and especially when we take a stand for the Lord, consists in presenting our faith in Jesus Christ.

Especially our faith in the fact that we believe in him in whom is eternal life, Jesus Christ, and that we believe that we have salvation in him. Here's what we learn about it:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". [John 3 verses 14-16, King James Bible].

We find the reality of this type of confession in what the Ethiopian eunuch said. Let's review what he said:

“I believe that Jesus Christ is the Son of God.”

By his words, he professed that Jesus was almighty, and as a son of God, therefore God, herecognized to have salvation in him.

Apart from this no doctrine has been imposed on the Ethiopian eunuch so that he can confess him, in order to be baptized by Philip.

No hindrance or obligation to adhere to this or that religion was imposed upon him, for after baptism Philip disappeared.

The Christian people are made up of all the religions that have accepted Jesus Christ as their saviour.

The newly baptised must not be under any obligation to join any particular religion, for in [*Galatians 5 verse13*] God calls him to freedom in holiness.

In the case of the Seventh-day Adventist Church, this freedom is taken away at baptism.

The baptismal precepts of this religion were instituted in order to keep the people under control and as we have already seen are very skillfully constituted.

Indeed, they are 70 % based on God's Word.

However, the finality of their theses rests on precepts which transgress the Holy Scriptures.

*Such acts can be related to those of Satan, who, with a view to establishing his supremacy, sought to confuse Jesus without success, by presenting to him the word of God, retouched in “his sauce”, his objective being to lead him to sin, but it was in vain [*Luke 4 verses 1-13*].*

Those who work to establish their own righteousness at the expense of God's righteousness work according to the fruits of the devil. Their precepts, however harmless they may seem, are in fact doctrines of the devil, because in reality they contribute to transgressing the word of God.

Let's review what the word of God tells us about this:

“Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, Speaking lies in hypocrisy, and having their conscience seared” [1 Timothy 4 verse 1-2, Douay-Rheims 1899 American Edition Bible (DRA)].

This is what happens through the Seventh-day Adventist baptistry, where the union that takes place is not that of souls with the Spirit of God in Jesus Christ, but with the devil.

It is therefore an *“abomination”* that occurs within the Seventh-day Adventist baptistry.

By having established precepts that have no biblical foundation, the Seventh-day Adventist Church has become *“abominable”* before God.

Here is what God’s Word says about such doctrines: *“I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel:*

Only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema.

As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema.

For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ”. [Galatians 1 verses 6-9, American Standard Version Bible (ASV)].

Men’s precepts mixed with the doctrines of certain religions, especially those of the Seventh-day Adventist religion make them pernicious in their entirety! Since they are all bound together, like the wormy apple, a single one defiles all of the others.

Example: *Take 5 litres of water and put 5 drops of potent poison in it. The amount of poison is very small compared to the amount of water, but after mixing all of the water will be poisoned!*

Always be very vigilant about the teachings that are given in the Seventh-day Adventist Church, for the outward view of godliness they give does not reflect in any way what they are or what they teach.

Bread's beautiful colour often does not indicate its flavour.

All you have to do is add bitter herbs in the preparation of the dough to make the bread tasteless, even though the crust is golden! It is necessary to probe the depths of the writings of those who present the Gospel to you, starting with my books, in order to see in what spirit they have been written.

This is what I have done in this book concerning the Seventh-day Adventist Church. As you can see the results are astounding.

It is because this religion has given itself an appearance of piety, that its sinister works surreptitiously introduced into many of its doctrines, have been able to pass unnoticed until now.

Now this time is over for the truth has come to light in the name of Jesus Christ.

Seventh-day Adventist brothers and sisters, know that you may be baptised, but if the baptism you receive is tainted with doctrines that nullify the blessing God had in store for you it is only a "*bath without soap*". To you Seventh-day Adventists, I say that you cannot continue to bury your head in the sand.

The reality is that now that your sin is manifest you can no longer claim to be ignorant any more.

Your future from now on will depend upon whether you do or do not choose to take a stand for the Lord.

On this day choose to be God's faithful children rejecting all those doctrines of men that violate God's Word!

Finally I would tell you that Seventh-day Adventist baptism is not in accordance with the word of God, which means that all members of this religion are not in biblical standards and are therefore automatically disqualified, to be part of "remnant Church".

9.1 The reform processes that must be implemented at the level of Seventh-day Adventist doctrines in matters of baptism

To begin this part, I am going to bring you a testimony linked to Seventh-day Adventist baptism and to this fight that I have been leading for more than a decade against this iniquitous precept.

What motivated me to put together my book entitled “De souffrance et d’encre (Of Suffering and Ink)”, several chapters of which have become parts of this book that you have in your hands, these are discussions that I have had at my hair salon with several of my clients who wanted to be baptized.

They had all been regular visitors to the Seventh-day Adventist Church for some time. Most of the teachings they have found in that church have strengthened them, but having read my book “De souffrance et d’encre (Of Suffering and Ink)”, which presents the “horror” of Adventist baptism because of the baptismal vows, they were faced with a dilemma:

On the one hand, they longed to be bound to Christ our Savior through the bonds of baptism in the Seventh-day Adventist Church, where they found biblical truths, such as the reality of the Sabbath or the immutability of God's law that few other Christian religions present.

But on the other hand, having become aware of what is happening in Seventh-day Adventist baptisteries and wanting to remain faithful to the Lord, they preferred to abstain from being baptized. They therefore found themselves between two waters and did not have the possibility of passing from the stage of spiritual caterpillars to that of Edenic butterflies.

So I could not remain in silence! It was therefore time that this same staff which the Seventh-day Adventist Church uses, which is its Church Manual, and by which it martyrs those who are faithful to God, be used against it.

It should be noted that the baptismal vows, which this religion has instituted, have been endorsed in its Church Manual and are the legislative basis for managing these members.

The Church Manual being the basis for managing all the ins and outs of the Seventh-day Adventist religion, I am going to show you, through it, the nonsense of the anti-biblical doctrines that this religion has established and of which we have already discovered a great part.

To do this we will first discover the importance of his Church Manual for the Seventh-day Adventist religion. This tells us:

“Authority and Function of the Church Manual: [...] The Church Manual also expresses the Church’s understanding of Christian life and church governance and discipline based on biblical principles and the authority of duly assembled General Conference Sessions. [...] The standards and practices of the Church are based upon the principles of the Holy Scriptures.

These principles, underscored by the Spirit of Prophecy, are set forth in this Church Manual. They are to be followed in all matters pertaining to the administration and operation of local churches”. [*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

As you can see, the *Church Manual of the Seventh-day Adventist Church* can be compared to the highway code that establishes rules of life management and prohibitions.

It governs everything within this religion, so that it defines the norms of Christian life for all Seventh-day Adventists, as well as the rules of administration and ecclesial discipline of this religion.

In addition, the principles presented in this *Church Manual* must be compulsorily applied in matters of administrative management for the functioning of the local churches of this religion.

Let us come now to the highlight of the presentation, to the key point that I wish to present in order to demonstrate how the Seventh-day Adventist religion is not only outside the law in the face of the word of God but also in the face of its Church Manual, which is, as we have seen, the sinequanon base which manages this religion. To do this, let us reread this excerpt from the text we have just read:

“[...] The standards and practices of the Church are based upon the principles of the Holy Scriptures”.

Before we expand on what we have just seen, it seems important to me to reinforce it with the following:

“Baptismal Vow N°5 (of the Seventh-day Adventist Church): Do you believe that the Bible is God’s inspired Word, the only rule of faith and practice for the Christian? Do you covenant to spend time regularly in prayer and Bible study?” [*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

By this baptismal vow, the person interested in baptism must confess that he recognizes the Bible as being the inspired word of God and that he undertakes to have it as his sole rule of faith and conduct.

It is this same basis that has been instituted in the *Church Manual*, which presents the standards established within the Seventh-day Adventists as resting on **“the principles of the Holy Scriptures”**.

Whoa, whoa, whoa, SOS, “Houston we have a problem!”

Hmm... did you understand what I just presented to you? The question is of course rhetorical! We are faced with an antinomy here!

One cannot at the same time remain faithful to the word of God and at the same time practice pernicious spiritual doctrines.

With all the anti-biblical doctrines that the Seventh-day Adventist Church practices and that we have already seen, and that we will continue to see in this book, we understand that the members of this religion transgress not only the word of God but also their own basis of faith established in their *Church Manual*.

In doing so, the dogma of this religion is just the nothingness! Based on what we have just seen, we understand that the baptism and the vows that the Seventh-day Adventist religion has instituted are neither acceptable in the eyes of the Lord nor by His *Church Manual*.

This type of doctrine has no reason to exist. With what we have just seen, linked to all that we have already studied in this book, normally every sensible person has already understood that the Seventh-day Adventist dogma is a vast masquerade.

To continue I would say that rejecting the ordinances that the Lord has left us in his Holy Word in order to practice anti-biblical doctrines is an act of apostasy. In [2 *Thessalonians 2 verses 3, 7-12*] we discover that apostasy is the abandonment of truth in order to practice lying.

By these acts the Seventh-day Adventist Church of this generation bears the fruit of apostasy and is therefore an apostate.

A reform must therefore take place within this religion on several points, of which we have already discovered several, among them is the reality of baptism for those who have apostatized.

To introduce you to its basis, I invite you to read the following text which presents what *Mrs. Ellen G. White* has established, for those who find themselves in such a situation: **“Apostasy and Rebaptism: *Although apostasy existed in the apostolic church (Heb. 6: 4-6), Scripture does not address the question of rebaptism.***

Ellen G. White supports rebaptism when members have apostatized and then are reconverted and wish to rejoin the Church.

[...] **“The Lord calls for a decided reformation. And when a soul is truly reconverted, let him be rebaptized.**

Let him renew his covenant with God, and God will renew His covenant with him.” [*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

What is presented here is clear! As soon as a member of the Seventh-day Adventist Church has apostatized, he must be rebaptized.

In accordance with what is stated in the writings of their late prophetess *Ellen G. White*, all Seventh-day Adventists, being apostates from the time of baptism, must all pass through the waters of baptism again.

Strengthened by all that we have already studied, we understand that, the baptism received, in this century, by all Seventh-day Adventists, and that, in as large a number as they are, and as sincere as they were in contracting it, has been nullified by the doctrines of men inserted therein and has therefore been but a bath without soap, unable to seal them and anchor them in the Christian faith for eternal life.

It should be noted that this reality of apostasy which we have just discovered is true for members of the Seventh-day Adventist Church, but it is also true for all those in this generation who claim to be children of God and who reject the word of God to practice their own precept. I would tell you, in this generation, all of Christendom has become perverted and apostatized.

I bring you proof of my statements in my book entitled *“Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part”*.

It is therefore all Christians who will have to be rebaptized if they wish to receive the Holy Spirit and these spiritual gifts. To continue, I would say to you that it is important never to lose sight of the text of [Acts 9 verses 1-7], which we have already read in order to understand the good ground for the mass rebaptism that I have just presented.

This text presents to us the purpose of baptism as not being immersion, but is to receive the Holy Spirit and that the sign allowing us to know that it is done is the spiritual gift or gifts that we receive following our baptism. To you Seventh-day Adventists, where are you at? Coming out of the baptismal waters, did you have the ability to speak a language that you did not master before being immersed or did you begin to prophesy etc.?

Have you received a new spiritual gift? If the answer is no, then that's a sign that the Lord has not validated your baptism!

It is important to understand that without a spiritual gift(s) received following baptism, it is a sign that he is not approved by the Lord and that is why his Holy Spirit is not given to us. The result is that we cannot inherit eternal life because we are not sealed by the Holy Spirit.

For more information see chapter entitled *“The sixth stage of baptism: the spiritual gift(s) received presupposes the sealing of the newly baptised by the Holy Spirit”*.

To you who are Seventh-day Adventists, on this day, and in your soul and conscience, do you think that with all the iniquitous doctrines that your religion has instituted, especially in matters of baptism, that you have received the Holy Spirit when you were baptized?

Can the Lord deny himself and give the Holy Spirit to those who are not faithful to him?

Can the Spirit of God come to live in those who daily transgress the word of God by their precepts [*Acts 5 verses 32*], [*2 Corinthians 6 verses 14-18*]?

In life, every action calls for a reaction:

If you don't put yeast in your cake batter destined to become a four-quarter, how will it rise? Likewise, if you put hindrances in obtaining the Holy Spirit how can you think it will be given to you while you are unfaithful to the Lord?

Based on all that we have just studied, I would say to you who proudly bear the name of Seventh-day Adventist, I say to you solemnly on this day that the choice you make or not for the Lord will determine in this day your eternal becoming. In order for there to be a revival within the Seventh-day Adventists, it is necessary, therefore, as already mentioned, that all these members be baptized again.

More than **21 million people** will have to be renamed! Nevertheless, with regard to the baptismal ceremony and the preparation for the latter, there are deficiencies in this area within the Seventh-day Adventist religion. It is therefore also necessary that a reform be put in place so that the seven biblical stages of baptism can be applied. These steps take into account things to do before, during and after baptism, otherwise, the one who is baptized will not be sealed by the Holy Spirit in Jesus Christ and will not receive a gift.

The Lord is a God of order, so each of these stages of baptism is important. To discover them, I invite you to read the chapter entitled "*The seven intrinsic biblical steps of baptism for Christian growth*".

To continue, I would say to you that with regard to the Seventh-day Adventist baptismal vows as they are anti-biblical and contravene thereby the terms of their Church Manual, must therefore, be abrogated. It is therefore necessary that in order to be baptized within this religion that there are no more baptismal vows that must be accepted after reading, or that must be recited, henceforth no one must no longer have to sign a form where they are mentioned with a view to confirming the baptism.

However, it should be noted that being baptized again will not be enough to assure Seventh-day Adventists that they will receive the Holy Spirit and thus be sealed in Christ.

What I have just said presents one of the repercussions that are attached to the baptism that Seventh-day Adventists receive and that makes that even if one of them would want to deny the thirteen baptismal vows or the alternative ones, he would not be freed for it.

The major problem that will remain is the one presented in the following text: *“My child, if you have given your pledge to your neighbor, if you have bound yourself to another, you are snared by the utterance of your lips, caught by the words of your mouth.*

So do this, my child, and save yourself, for you have come into your neighbor’s power: go, hurry, and plead with your neighbor.

Give your eyes no sleep and your eyelids no slumber;

Save yourself like a gazelle from the hunter, like a bird from the hand of the fowler”. [*Proverbs 6 verses 1-5, New Revised Standard Version Bible (NRSV)*].

This text shows us the importance of the promises, therefore the vows, that we make. Once this type of word is pronounced, we become the prisoners of our promise and we deliver ourselves feet and points to the power of the one to whom we are committed.

Such a commitment traps us and only the one to whom we have made them has the power to deliver us from them.

The Seventh-day Adventists who must confess the thirteen baptismal vows before being baptized are bound, and cannot break that bond themselves because of those vows.

Therefore, in accordance with what the Lord requires, the members of this religion must free themselves like the gazelle from the hands of those under whose dominion they have fallen. Only those who forced them to take these vows could release them from them.

It is therefore the pastors and the seventh-day adventist high authorities who are empowered to manage this reform.

Nevertheless, there is a hierarchy within this religion, in doing so you who are members of it, in order to win your case and that not only the baptismal vows are abrogated, but also all the doctrines of your religion which contravene the word of God you will have to put in place certain procedures.

First of all, it is important to understand that for a doctrine to be rejected, a special commission must be able to decree it. This is what this manual recommends in this regard: **“Making Changes: [...] All changes or revisions of policy that are to be made in the Manual shall be authorized by the General Conference Session.”**

[...] Changes in the Church Manual, except for the notes and editorial changes, can be made only by action of a General Conference Session, where delegates of the world church have voice and vote. If a local church, conference, or union conference/mission wishes to propose a Church Manual revision, it should submit its proposal to the next constituent level for counsel and study.

If that level approves the proposal, it submits the suggested revision to the next level for additional evaluation. If the various levels approve the proposal, it eventually comes before the General Conference Church Manual Committee, which considers all recommendations.

If the Church Manual Committee approves a revision, it prepares it for presentation at an Annual Council and/or General Conference Session. [...] However, in the event the Annual Council determines by one-third vote that an editorial change substantively alters the meaning of a passage, the proposed change must go to the General Conference Session.

*At the final Annual Council of a quinquennium, the General Conference Executive Committee reviews all changes to the notes and coordinates the changes with any proposed amendments to the main content of the Church Manual. **A new edition of the Church Manual is published after every General Conference Session. The most recent edition should always be used. [...]***

[Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

In this text we have a well-oiled organization and intended to modify the *Church Manual*. We find that only the General Conference of Seventh-day Adventists, which is the highest administrative level of this religion, has the competence to reform it.

To do this, things are decided by act of a plenary assembly where the world delegates of this religion will vote.

Apart from that, in order for a grievance to be received by them, it must go through the established administrative levels, so a church must go through its federation, the federation through its union, etc.

If the grievance is accepted, there is a change in the Church Manual, and from then on it is the latest version that is valid.

As we have just seen, in order for Seventh-day Adventist doctrines to change, there must be a step-by-step process. The following text tells us more about the steps taken by those who want to raise questions on the basis of the *Church Manual*:

“Where to Get Advice: Church officers and leaders, pastors, and members should consult with their conference for advice pertaining to the operating of their congregation or on questions arising from the Church Manual.

If they do not reach mutual understanding, they should consult with their union conference/mission for clarification”. [*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

Thus, only baptized members who enjoy the right to vote within the Seventh-day Adventist Church will be able to act, because in order for things to change, the plans that are to be put in place must be carried out according to the internal legislative bases of this religion.

Here is what we can still read about it: **“Business Meetings: The local church operates within defined roles in Seventh-day Adventist Church structure. Within the context of those roles, the business meeting is the constituency meeting of the local church. (See p. 27)**

Members in regular standing are encouraged to attend and are entitled to vote. A member under censure has no right to participate by voice or vote. [...] Major items should be decided at a regular or specially called business meeting. [...] [*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

Let's complete with this:

“By Majority Vote [...] “The majority of the church is a power which should control its individual members. [...]” [*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

Let's finish with this last text: **“Church Board and Its Meetings: Definition and Function:** *Every church must have a functioning board whose members have been elected during a church business meeting. [...] Included in church board responsibilities are: [...]*

4. Maintenance of doctrinal purity.

5. Upholding of Christian standards. [...]

7. Oversight of church finances. [...]”

[*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

What is presented in these texts gives us material to work on this reform of the Seventh-day Adventist Church. We discover first of all that the engine of the change which will be able to be set up within this religion will be able to be done only by the means of administrative meetings. These meetings are open to all baptized members of this religion and who are not under any sanction.

At these meetings, every church member who is in good standing has the right to vote and his vote counts as one way.

In addition, the majority of the votes during the votes constitute a power which imposes itself on the Church. We also learn that at business meetings the church board may present plans for maintaining doctrinal purity and upholding Christian values. Note that these standards must have biblical foundations, as we have seen above that the Adventist Church states that “[...] *The standards and practices of the Church are based upon the principles of the Holy Scriptures*”.

Thereby, it is during administrative meetings that this file of reform must be tackled, because as you have noticed it is during such a moment that the various problems concerning doctrine and Christian values are debated.

With all this in mind, the action that you members of the Seventh-day Adventist religion must take is simple:

You must present this book at an administrative meeting so that its contents can be examined, Bible in hand.

Its contents shall be presented as the basis for the reformation that is to take place within the Seventh-day Adventist Church. Each church should implement this same protocol. Then you must with all the churches that form your federation.

Once done, you must make a petition asking that the doctrines of men (*thus of demons*) which have been instituted in the Seventh-day Adventist dogma, and which are presented in this book, be eradicated.

This petition should be addressed to your federation under the cover of your pastor. The letter under cover must be made in three copies: The first will be addressed to the pastor, the second to the federation to which he belongs, and the third will be kept by you as proof. The copies sent will be sent by registered mail with acknowledgement of receipt in order to assert your rights thereafter.

If your federation does not send you a positive answer, or if within a two month you do not receive a reply, you can conclude that they have not complied. All the members of the various churches that make up your federation will then have to federate and make a common petition addressed to your union under the cover of your federation.

If your union does not respond, all the members of your division will have to federate and make the petition, and so on.

The objective is to reach the General Conference of the Seventh Day Adventist movement. This step-by-step process is decisive, since we have seen that this is what the Church Manual has decreed. In such a way that the steps that you will take will aim at arriving, step by step, at the highest decision-making sphere of the Adventist work.

If you do not get an answer from one of the levels (*your pastor, the president of your federation, or the president of your union or division*), do not be saddened, for they are only intermediaries and, as such, they do not have the power to change things.

Knowing that they have no power of decision, they will have to give you written proof that they have forwarded your petition to the higher authority of the Church which is superior to them. If you do not hear from them, rally all the members of the Church in your federation, then those in your union, then those in your division, etc.

Your petition must always have the same object. Your requests will always have as their *raison d'être* the presentation of this book which lays the foundations of the Seventh-day Adventist reform.

As long as a satisfactory answer has not been given by the higher authorities, you must knock on the door of the authorities that oversee them-write to the higher authority that manages the Seventh Day Adventist work-until you reach the group of the highest dignitaries.

At each step, involve your brothers and sisters from other churches, cities and countries. You cannot ignore this hierarchical rule, for that would be wrong, and you would be breaking the rules that God has given us in *[Matthew 18 verses 15-18]*, in order to rebuke our wandering brothers and sisters.

It should be noted that this basis is also that which the Seventh-day Adventist religion has instituted. This informs us: **“Discipline (General Principles): [...] In dealing with erring church members, God’s people are carefully to follow the instruction given by the Savior in the eighteenth chapter of Matthew. [...]”**

Whatever the character of the offense, this does not change the plan that God has made for the settlement of misunderstandings and personal injuries. Speaking alone and in the spirit of Christ to the one who is in fault will often remove the difficulty. [...]

If he will not heed the voice of the church, if he refuses all the efforts made to reclaim him, upon the church rests the responsibility of separating him from fellowship. [...]

The evil must then be made to appear as it is, and must be removed, that it may not become more and more widespread.

The health and purity of the church must be preserved, that she may stand before God unsullied, clad in the robes of Christ’s righteousness [...] *[Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists.]*

The *Seventh-day Adventist Church Manual* advocates that evil must be revealed and condemned in all its forms so that it will not spread, the purpose being to ensure the purity of the Church, so we will act in the Mighty Name of Jesus Christ to purify it !

In order therefore to purify the Seventh-day Adventist religion from all these iniquities, you these members must apply all the basics that the Spirit of God has given me to present you in this book.

The end goal of all that we have just seen is that the highest Seventh-day Adventist leader can publicly confess that he denies all the unbiblical doctrines instituted within Seventh-day Adventist dogma and presented in this book. Especially the baptismal vows, which all members of this religion have had to take, and that he repeals them.

He must also publicly acknowledge that he is releasing all Seventh-day Adventists, individually, from the baptismal vows they may have taken. As for your grievances, the high authorities of your religion will be given **one year** to reform the Seventh-day Adventist doctrines that transgress the word of God.

During the period of time during which the reform of your religion lasts, your incriminated doctrines must be considered as dangerous, to be abrogated, and therefore not to be continued to be practiced.

Nevertheless, it will not be enough for the Seventh-day Adventist doctrines concerning baptism to be abrogated, for this Church has been losing souls for decades; its highest dignitary, the president of its general conference must further ask forgiveness, publicly, for all the souls who have been thus sold to the devil for all these years through the baptisteries of his religion.

After that, all Seventh-day Adventists will have to be rebaptized, from the highest leaders through pastors, elders, deacons down to the single member. Once this is done, it will henceforth be appropriate that they can all produce fruits worthy of repentance and that they no longer trust in man, but in the word of God alone, in accordance with all the biblical precepts which the Lord has established.

To those who refuse to be baptized again, hoping that practicing only the ritual of foot washing before the Lord's Supper [*John 13 verses 1-31*] will cleanse them of their sins, without a baptism approved by the Lord, I regret to inform them that it is not so.

Let's see what it is by discovering the biblical bases which govern the washing of the feet:

“Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments;

And took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet.

Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit [...].
[John 13 verses 3-10, King James Bible].

In this text, Jesus before beginning his painful passion, by which he redeemed Humanity, set up the bases of the washing of feet, intended to purify his people.

This act can only be applied to those who are already *“washed”*, the objective being to make them totally pure.

In order to understand what is said here, we need to have a clear picture of what it means, biblically speaking, to be washed.

[Hebrews 10 verses 12-22], informs us about this. We discover, among other things, here that we must approach Jesus with *“the heart purified from all bad conscience”* therefore with a *“good conscience”* and to do this we must have our body washed with pure water.

In this text it is the image of baptism that is given, because only those who are baptized have access, through the Holy Spirit, to God, because he makes them sons and daughters of the Lord *[Acts 2 verses 38 -39]*, *[Romans 8 verses 15-17]*.

Thus, to access the heavenly sanctuary, one must approach God, in particular, with the full assurance that faith gives, and the body washed with pure water.

What does it mean to *“have the body washed with pure water”*? It is simply receiving a baptism approved by the Lord.

Our contemporary baptisms practiced throughout Christendom are of two kinds, either they are anti-biblical, because they are based on the doctrines of men to the detriment of the word of God, or they are incomplete, in doing so the body of the baptized is not rid of his sins.

Reaction of cause and effect, the one who is baptized, not having been approved by the Spirit of God, is therefore not purified of his sins, it is then in vain that he practices the washing of the feet. Indeed, only those who are already washed (*baptized*) and who practice this ritual preceding the Lord's Supper are made pure in Christ.

Thus, when the washing of the feet is carried out with a baptism which is not in conformity with the word of God, it is like a man fallen into a bath of mud and who is content to wash only his feet before entering a marriage. Such actions put us in abomination before the bridegroom, therefore Christ, who invited us to his wedding.

Thus, before thinking of purifying our feet, we must first get rid of all the sins which, like the mud taken in image, defile us; to do so, we must pass through a baptism that conforms in all respects to the word of God.

Now that we have seen the harmful repercussions that the washing of feet during the Holy Supper can have on those who practice it without being eligible, let us now discover what it is about the supper, the body and the blood of Christ who would be taken in the same configuration that we have just seen.

To tell you about it, I would say to you that this most solemn act, consisting in eating the body of Jesus and drinking his blood, while eating the consecrated bread and drinking the fruit of the vine which has been consecrated, is not without repercussion, when it is done indiscriminately. The following tells us about this:

“This is the tradition that I received from the Lord and that I have made known to you: on the night that the Lord Jesus was betrayed, he took bread. He thanked God, then he shared the bread and said:

“This is my body. It is for you. Do this in remembrance of me.”
After the meal, the Lord also took the cup of wine and said, “This cup is the new covenant of God, because my blood is shed for you.

Whenever you drink it, do so in remembrance of me.”

For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread of the Lord, or who drinks his cup without respect, that one is guilty towards the body and the blood of the Lord.

So, each one must think carefully about his way of life. Then let him eat this bread and drink this cup. For he who eats the bread and drinks the cup without recognizing the body of the Lord, he condemns himself by eating and drinking.

That is why among you there are many sick people and people without strength, and many have died. If we examined our conduct, God would not judge us. But the Lord judges us and corrects us, so that we are not condemned with the world

C'est pourquoi il y a parmi vous beaucoup de malades et de gens sans force, et beaucoup sont morts". [1 Corinthians 11 verses 23-32, Bible Parole de Vie (translated into English from the original text)].

Before developing this text, we must be interested in an important fact which is presented in [John 13 verses 1-31], and which is that those who share the Lord's meal, his Holy Communion must be completely pure, therefore sanctified in Jesus Christ.

What is incumbent is that they must first be washed, therefore baptized, then participated in the ceremony of the washing of the feet before being able to take their place at the Holy table.

In doing so, all those who are not baptized, or whose baptism is not in accordance with the word of God, cannot come and share in the body and blood of Christ.

Now let's go back to the text that we put on hold. Thus we understand that all those therefore who are not eligible for the Lord's Supper, among others, for the reasons I have just mentioned, and who nevertheless participate in it are disrespectful and are guilty towards the body and blood of the Lord.

Those who do so bring upon themselves a condemnation, therefore a curse, which can materialize in sickness, loss of physical and spiritual strength and can also lead to death.

In addition, it must be kept in mind that any ceremonies or religious acts that the Lord will not accept lead us to be in communion with the demons, this is what is said in the following text:

“Do I imply, then, that an idol or the food offered to it really amounts to anything? No!

What I am saying is that what is sacrificed on pagan altars is offered to demons, not to God. And I do not want you to be partners with demons. You cannot drink from the Lord's cup and also from the cup of demons; you cannot eat at the Lord's table and also at the table of demons.

Or do we want to make the Lord jealous? Do we think that we are stronger than he?” [1 Corinthians 10 verses 19-22, Good News Translation (GNT)].

The crucial point I want to make here is the reality of the union we have with the owner of the table on which we are sitting for a meal that is both physical and spiritual.

In such a context any disobedience to the word of God, makes us children and servants of the devil, as was the case with the Pharisees [Mark 7 verses 6-13], [John 8 verses 44], those acting in this way are therefore in communion with demons.

Furthermore, to perform the foot washing or to participate in the divine meals by eating the body of Christ and drinking his blood without being eligible, is a symbol of open contempt for the divine sacrifice that Jesus granted in order to cleanse us from all sin.

It is said in [Hebrews 10 verses 26-31] that those who act according to such works will be struck down by the Lord.

With these elements that I have brought to your attention, Bible in hand, I can solemnly declare that those who have not received a baptism in conformity with the word of God and who participate in a foot washing or in the Lord's Supper, do not obtain the expected result. *Caution is therefore in order!*

In the name of the Lord of hosts, I appeal to the Seventh-day Adventists. On this day, look no more to the “*straw*” that is in the eye of other religions, so that you may first remove the “*beam*” that is in your eye.

Know this, in my opinion, none of the Protestant Christian religions has established doctrines of demons to bind souls to Satan through their baptisteries as your religion does.

The Catholic Church itself has not acted as you do.

It has not, as far as baptism is concerned, worked with the same degree of iniquity as you have. Catholic dogma does not impose baptismal doctrines that would be in the image *of the baptismal vows* that you Seventh-day Adventists have established and by which you livrer souls fist and foot bound to the devil.

What is the use, Seventh-day Adventist people, to have all the knowledge if you need, such as those described in [Matthew 7 verses 21-23], you will be turned away (*rejected*) at the door on the Great Day of the Lord? It is never in vain that we transgress the Word of God to establish doctrines to make our religion more functional.

Notice, in [Mark 7 verses 5-13], what drew the thunderbolts of Jesus against the scribes and Pharisees were not at first sight things that were reprehensible to men.

Jesus did not accuse them of *adultery, murder, robbery*, etc. Their sins were acts that seemed to be to the glory of the Lord, for they were making the offering to God that should have been to their parents.

Jesus did not accuse them of not giving an offering or of not honoring their parents while keeping the value of the offering for them. The problem was that they were giving this offering to God for not honoring their parents, which is a sin, because whoever does this transgresses the fifth of the Ten Commandments.

The understanding of this text is vital, because it allows us to understand that everything we do, no matter how small, and which is not on the same track as the Gospel, goes off the rails (*transgresses the Word of God*). Finally, I would say that the objective is that until this religion is chosen the abandon this type of practised baptism, the objective is that its baptistrys be banned and remain empty.

From now on, no one should be able to be baptized there without understanding the risks involved! Before each baptism, you need to mobilized to warn those about to be baptized (*of the danger they run*).

Because through Seventh-day Adventist baptisteries, it is not to Jesus Christ that they will be linked, but to the devil.

It is time to stop this deception, which has gone on too long! As the Lord's watchmen you are now responsible, for God will ask you for the blood of those whom you did not warn [Acts 20 verses 20-27].

9.2 Basis for the application of the measures against the iniquitous shepherds who have exposed the Lord's sheep

To begin I would say to you that what we will see in this part is an example to be done more than a doctrine to be changed, within this reform of the Seventh-day Adventist Church.

To understand the rationale for the following, I would tell you that as spiritual leaders of God's people, senior Seventh-day Adventist leaders have duties to the Lord. Here is what he asks of all these shepherds, regardless of their religion:

“Take care *and* be on guard for yourselves and for the whole flock over which the Holy Spirit has appointed you as overseers, to shepherd (tend, feed, guide) the church of God which He bought with His own blood.

I know that after I am gone, [false teachers like] ferocious wolves will come in among you, not sparing the flock ;

Even from among your own selves men will arise, speaking perverse and distorted things, to draw away the disciples after themselves [as their followers]”. [Acts 20 verses 28-30, Amplified Bible (AMP)].

To support this text, let us also read this: **“Obey your [spiritual] leaders and submit to them [recognizing their authority over you], for they are keeping watch over your souls *and* continually guarding your spiritual welfare as those who will give an account [of their stewardship of you]. [...]**” [Hebrews 13 verse 17, Amplified Bible (AMP)].

The leaders of the people of God must answer for the becoming of the sheep entrusted to them by the great shepherd of Nazareth.

Furthermore, Paul had prophesied in the first text that ravening wolves would come into the midst of God's people to entice after them the Lord's sheep to practice pernicious things.

This reality is, as we have seen, what the Seventh-day Adventist Church is experiencing in this generation, which has been led by *Mr. Ted N.C. Wilson* and his cronies who dominate this religion, to bow down to the seven-headed, ten-horned beast (*the Catholic Church*).

The repercussion of such acts will be, for the members of this religion to receive the mark of the beast if they persist in their wanderings. One cannot reject the Lord to serve the beast and be saved, the end is to be thrown into the lake of sulfur and fire.

To discover the reality of the mark of the beast, see my book titled *“Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part”* in the chapter *“The modalities of the sealing of the two peoples (that of God and that of the beast)”*.

To imagine the work of *Mr. Ted N.C. Wilson* and his henchmen, I invite you to read the text of *[John 10 verses 1-18]*.

What is presented here qualifies, for me, their ways of acting. Here we see that those who own the flock and who care for and protect it at the risk of their lives are the true shepherds. We also have mercenaries, who are only there for pay, and don't care about sheep! When danger comes, they run away leaving them to their sad fate.

This is exactly what happened with the group of mercenaries, led by *Mr. Ted N.C. Wilson*, who *“reign”* at the head of the Seventh-day Adventist Church.

When the UN, under the aegis of the papacy, put pressure on them, these men did not care for the Lord's sheep, but handed them over, bound hand and foot, to the beast with seven heads and ten horns.

In exchange they got a paycheck, and mutated from rams to lycanthropes (*werewolves*). Thus, the works of senior Adventist leaders place them as unscrupulous mercenaries.

Furthermore, out of pride (*self-righteousness*), *Mr. Ted N.C. Wilson* and the top leaders of this religion have not taken care to preserve the sheep that God has entrusted to them because they have not deigned to heed the warnings that God has inspired me to send them.

All of these senior Seventh-day Adventist leaders who have not taken the time to listen to me have exposed all of their members in various ways, the most tragic of which is the loss of a multitude of souls who have been delivered to the devil by through the baptisteries of this religion.

Not having listened to me, the reform that the Lord inspired in me for the eternal becoming of all those who bear the name of Seventh-day Adventist could not be done, until this day.

Apart from all this, not having taken into account my writings, the sword of prophecy without which no becoming is possible, because it is the light that must lead to Jesus Christ [2 Peter 1 verse 29], is still not in the hands of the Seventh-day Adventist people.

This reality makes, that the demon keeps them in the darkness of the perdition, and if nothing is done, like the mad virgins will be from now on all the members of this religion.

Therefore, what the Lord has decreed on shepherds who grow fat by forgetting to do the task he has entrusted to them must be applied. This tells us about this reality:

“Son of man, prophesy against the shepherds of Israel. Prophesy and say to them, the [spiritual] shepherds, ‘Thus says the Lord GOD, ‘Woe (judgment is coming) to the [spiritual] shepherds of Israel who have been feeding themselves!

Should not the shepherds feed the flock? You eat the fat [the choicest of meat], and clothe yourselves with the wool, you slaughter the best of the livestock, but you do not feed the flock.

You have not strengthened those who are weak, you have not healed the sick, you have not bandaged the crippled, you have not brought back those gone astray, you have not looked for the lost; but you have ruled them with force and violence.

They were scattered because there was no shepherd, and when they were scattered they became food for all the predators of the field. My flock wandered through all the mountains and on every high hill;

My flock was scattered over all the face of the earth and no one searched or sought them.” Therefore, you [spiritual] shepherds, hear the word of the LORD:

“As I live,” says the Lord GOD, “certainly because my flock has become prey, my flock has even become food for every predator of the field for lack of a shepherd, and My shepherds did not search for My flock, but rather the shepherds fed themselves and did not feed my flock;

Therefore, you [spiritual] shepherds, hear the word of the LORD:

Thus says the Lord GOD, “Behold, I am against the shepherds, and I will demand My flock from them and make them stop tending the flock, so that the shepherds cannot feed themselves anymore. I will rescue My flock from their mouth, so that they will not be food for them.” [Ezekiel 34 verses 2-10, Amplified Bible (AMP)].

This reality that this text presents applies well, in my opinion, in this generation, to *Mr. Ted N.C. Wilson* and the high Seventh-day Adventist leaders who have used their dominant positions at the head of their religion to gain worldly visibility and that at the expense of the sheep that the Lord entrusted to them.

Today these men have come to ally themselves with the nations, through the UN, in order to have more “*power*”, and this, as we have seen, at the expense of what the Lord left as a teaching by his late prophetess *Ellen G. White*.

They have not taken care of the Lord's sheep who have been abandoned and given over to spiritual wandering and have thus become prey to the ferocious beasts and especially to the beast with seven heads and ten horns (*the Catholic Church*).

The sentence for those who do this is presented in this text as the loss of their office as shepherds, which the Lord takes out of their hands so that they no longer have to shepherd these sheep, thus his people. In the case of Adventist pastors who, by their actions, have exposed the sheep that the Lord has entrusted to them, there must be punishment.

So that the indelicate pastors can be sanctioned we will use what the manual of Church of the Seventh-day Adventists stipulates in the matter. Here is what Adventist dogma states concerning the responsibility of these leaders for the sin they allowed to be perpetrated: **“Church’s Responsibility: “God holds His people, as a body, responsible for the sins existing in individuals among them.**

If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins.” [...] [*Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists*].

The pastor is responsible for the sins he did not prevent. I had to call without the senior leaders paying attention to what I was saying, leading me to take “*that sword*” that brings discredit on the entire Seventh-day Adventist body. These high dignitaries who, by not taking the time to answer me, must be punished !

All the pastors who received my call and who did not deign to come and listen to me, and find out what I had to say and preferred to despise me, must be removed from their posts for serious misconduct.

By having allowed these abominations that are these doctrines, which violate the Word of God, to continue to be perpetrated, these high-ranking leaders must be punished in conformity with what the Church manual states here: **“Reasons for Discipline: The reasons for which members shall be subject to discipline are: [...]**

2. Violation of the law of God [...] *[Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].*

In order to do so, the following is recommended: **“Process of Discipline: When grievous sins are involved, the church has two ways in which disciplinary measures must be taken:**

1. By a vote of censure.

2. By a vote to remove from membership.” [Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists.]

Before developing what we have just seen, it is important to understand what the Lord advocates in his word concerning the leaders of his people who have erred. Here's what the Word of God says about this: *“Do not accept an accusation against an elder unless it is based on [the testimony of at least] two or three witnesses.*

As for those [elders] who continue in sin, reprimand them in the presence of all [the congregation], so that the rest will be warned.

I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels that you guard *and* keep these rules without bias, doing nothing out of favoritism”. *[1 Timothy 5 verses 19-21, Amplified Bible (AMP)].*

Those placed at the head of the people of God and who have erred, should be confounded by the testimony of two or three witnesses, and those who have acted in this way should be publicly reprimanded.

The objective being that this testimony remains within the people of God and so that in the future all those who have a position of authority can experience fear of doing wrong and can walk straight.

In practice, since the objective is not to livrer these consecrated men, who have wandered to the devil, by a radiation, the remaining option is therefore censorship. It should be a minimum of **one year**, a period necessary for a reform to take place within Seventh-day Adventists doctrines. Not having wanted to hear about reform, they will therefore be excluded from it.

For one year they will lose all eligibility, and during this period their positions will be occupied by others. The memory of their testimony must remain ! They must serve as examples so that in the future, consecrated men may know that the Lord alone is Master and Lord.

La The fear of transgressing His Word must be instituted among His people. It is time for the abominations practiced bythe high leaders of this religion to cease. Having called, warned, and exhorted without anyone taking heed, I have therefore had to act in accordance with the following text: **“If favour be shewn to the wicked, he doth not learn righteousness: in the land of uprightness he dealeth unjustly, and beholdeth not the majesty of Jehovah.**

Jehovah, thy hand is lifted up, but they do not see: [yet] they shall see [thy] jealousy [for] the people, and be ashamed [...]” [Isaiah 26 verses 10-11, Darby Translation Bible (DARBY).]

The wicked must be smitten so that justice may reign among the people of God. This is why this part of this book presenting the sanctions against the high leaders of the Seventh day Adventist, because of their iniquitous works, was inspired to me by God so that henceforth his people will be rid of these long-toothed wolves.

Let us review what *Mrs. White* presents in this matter: *“A great reformation is needed among the people of God. Many sapless and unfruitful branches are to be removed from the parent vine.*

Everything will be shaken that can be shaken, that that which cannot be shaken may remain”.

[Manuscript Releases, vol. 7 (Nos. 419-525), MR No. 454 — Reasons for Apostasy in the SDA Church, d'Ellen G White. Extract from: <https://m.egnwritings.org>].

Let's complete with this other text: **“We shall be called to meet those who, notwithstanding definite reproof and warning through the Testimonies have gone on in an evil course. We are bidden of God to hold ourselves separate and distinct from these men who have not given heed to His warnings. Some of them will seek to enter our churches, but we are to give no place to them.**

If they are converted, they will bear a different testimony. But I have a positive warning in reference to men who have departed from the faith. Let not our churches be opened for them; for they will deceive, if possible, the very elect. [...]” *[Manuscript Releases, vol. 7 (Nos. 419-525), MR No. 454 — Reasons for Apostasy in the SDA Church, d'Ellen G White. Extract from: <https://m.egnwritings.org>].*

Here the Lord exhorts us to separate ourselves from those who have known the truth but have rejected it.

Thus, we understand that a reformation must be put in place so that, among other things, the servants of God who are unfaithful to him are separated from his people. A ban must be decreed on them and the temples must be forbidden to them.

To do otherwise would be to allow them to pervert, by their iniquitous precept, the people of God. Thus all those who have been warned, whom I have warned, and who have preferred to persevere in their iniquitous view must be put in the pew of the people of God.

Thus, all the Seventh-day Adventist pastors who have known about my writings and who have hardened their hearts not to reform their ways, must be censured and be forbidden to work in the temples and administrations of this religion.

The same must be done for those who were elders in the Seventh-day Adventist Church *“Mont Garizime” of California in Lamentin, Martinique in December 2008* and who have sullied my name by making me look like a person who works for the devil because I present the erring ways of their religion and who have mounted the head of my ex-wife.

The repercussion was our divorce and the fact that *for almost 15 years I have not been able to see my son*. To discover this story, see my book entitled *“Inquisitiô (The message of the three angels) volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God’s law and prophecy”* in the chapter *“My struggle with faith and its aftermath”*.

The censure for all these people should be at least one year, the time that the reformation can be done. They must become a powerful testimony that the Lord does not accept iniquitous and vile beings in the ranks of these children. These realities that I have just presented to you I have also received them in dreams:

I have seen that like raging dogs several high Seventh-day Adventist leaders will seek to harm me, but the Lord will not leave me in their hands. Among them is a most virulent dog, to whom the Lord will give me, spiritually, to tear off his jaw.

I also saw in a dream three leaders of this religion who will be struck down like three men who are hanged without being able to remove the ropes on their blows, and this although they have their hands free and are desperately trying to remove them.

I saw in a dream the high leader of the Seventh-day Adventists, having great contempt for me, and making plans that the leaders of that religion should not listen to me.

But as a result of this book, they will hear the voice of God speaking to them through me. I also see myself in a dream ending up holding the Seventh-day Adventist leader as one holds a breadstick, which I put under my arm and bring into this work that the Lord is entrusting to me.

Thus, in accordance with what the Lord has revealed to me, many of the high Seventh-day Adventist leaders will have to be removed from their positions. The highest leader of this religion will have to lead this reform, because it is the will of the Lord.

I saw her in a dream as being like a ravenous dog who fell into a hole which was a trap set for her by her enemies, and I drag her out of it to keep her under guard.

10 The fateful choices of the precocious fledgling

7his title is in my opinion very appropriate, because it depicts in a few words one of the great spiritual dangers which await Christian children and which is to be baptized.

It is true that the thing is so widespread, within Christendom, that we do not always have sufficient hindsight to understand the danger that the act of baptizing a child can be.

To present this reality to you, I would begin by telling you that wanting to serve God as we want and not as he asks always has harmful repercussions for us.

The example par excellence, which the most score in the Bible is *Uzzah's*, I have already talked about it by several times without putting the biblical text. For the purposes of our study I invite you to discover its story by reading this: **“And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it;**

For the oxen shook it. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error;

And there he died by the ark of God. And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day”. [2 Samuel 6 verses 6-8, King James Bible].

How much *Uzzah* was zealous for the Lord, how much he had to serve him. However, while trying to do well, he worked according to his heart and to the detriment of what the Word of God had established and he paid his act of his life.

Usually, one of the reasons that lead us to work in actions that seem good at first glance to us, but which in reality contravene divine directives, is because we receive and follow the advices, coming from a friend, who is most harmful for us.

Here's how the Holy Book presents it: *“More than anything else [Above all things], a person’s mind is evil [the heart is deceitful; the heart is devious/crooked] and cannot be healed [desperately wicked; it is perverse/sick]”*. [*Jeremiah 17 verse 9, Expanded Bible (EXB)*].

Let us also consider this biblical text in another version: **“The heart is deceitful above all things, and it is exceedingly perverse and corrupt and severely, mortally sick! Who can know it [perceive, understand, be acquainted with his own heart and mind]?”** [*Jeremiah 17 verse 9, Amplified Bible, Classic Edition (AMPC)*].

Let us also complete with this other text in two versions. Here is the first: **“He that confideth in his own heart is a fool; but whoso walketh wisely, he shall be delivered”**. [*Proverbs 28 verse 26, Darby Translation Bible (DARBY)*].

Here is the second version of this text: **“Only fools would trust what they alone think, but if you live by wisdom, you will do all right”**. [*Proverbs 28 verse 26, Contemporary English Version (CEV)*].

By making the sum of these texts we understand that our heart (*so our thoughts*) is not reliable and is a bad advisor. In reality, when we listen to our thoughts, they often lead us to act without discernment and under the influence of emotion, without having the time to reflect on what the word of God teaches us in such cases.

Under the shot of emotion, our heart makes us forget who is God and above all his power.

In Uzza's case, that's what lost him. At that precise moment when he saw the ark of the Lord lean, his heart urged him to hold it, forgetting that the Lord has the power to support all things, and that he was taking care of his earthly residence.

As a child of God, who has his word as a guide, we must be careful with our thoughts and feelings, because they are deceptive.

In doing so, we must always base our decisions on what the word of God tells us, it is our only safeguard.

Otherwise, as was the case with *Uẏẏa*, those who work for the Lord with zeal, but according to their conviction, to the detriment of Sacred Scripture cannot be accepted by him.

Here is the image that is given from them in the Bible:

“Dear brothers, the longing of my heart and my prayer is that the Jewish people might be saved. I know what enthusiasm they have for the honor of God, but it is misdirected zeal.

For they don’t understand that Christ has died to make them right with God.

Instead they are trying to make themselves good enough to gain God’s favor by keeping the Jewish laws and customs, but that is not God’s way of salvation”. [*Romans 10 verses 1-3, Living Bible (TLB)*].

We discover here people who while doing profession of serving the Lord work, certainly with zeal, but without discernment (*knowledge of the will of God*).

Here the problem came from the fact that these people rejected the work of salvation that the Lord set up (*so in Jesus Christ*), in doing so they have established their own criteria of salvation.

In this chapter we will discover a similar work that is practiced in this century in Christendom, and this as well among Catholics and Protestants, it is the salvation of the children of which it is.

We will see how to “*save*” their children, parents have chosen to follow doctrines of man, by baptizing them to the detriment of what the Word of God teaches us.

It is true that when it comes to our children, we usually act with our heart, especially when we have to protect them.

One of the greatest anxieties that we other who have children will live throughout their lives will be forever To make sure to safeguard and they are safe. We will also do everything possible to prepare them for a stable future.

To do this we will work, from an early age, to secure our homes, so that no dangerous products or objects are a danger for our little angels.

We will also strive to ensure a stable professional and financial future for our children.

We will also do everything in our power to protect them from bad company and habits that could become most harmful to them.

Thus we will ensure that our children will stay away from drugs, alcohol, fornication and anything that could harm them physically but also psychologically, such as certain films etc.

In addition, for Christian parents we will make sure that our children have the Lord's protection upon them. To do this, we will pray for them and make sure to guide them in the ways of the Lord, from an early age. Unfortunately, many parents, in their need to ensure the future of their children, will listen to their hearts to the detriment of what the word of God says, and baptize them.

We will first study the biblical bases that allow us to understand the nonsense of infant baptism. Then we will focus on the reasons for this practice within Christendom, more precisely what the Catholic and Seventh-day Adventist churches advocate in this regard.

To begin with I would say to you, that within the people of God, there exists in my opinion a great void as regards the minimum age from which baptism can be received and approved by God.

To begin with I would say to you, that within the people of God, there remains in my opinion a great void as regards the minimum age from which baptism can be received and approved by God.

This is due in large part to the fact that there are no Divine guidelines which specify the age at which one can be baptized or a minimum below which one cannot be baptized.

This reality is not an oversight on the part of the Lord, but comes from the fact that in biblical times the problem of baptizing children was not on the agenda, for the simple reason that one of the bases of baptism is thus stipulated in the Holy Book:

“Who refused to obey God long ago in the time of Noah [Gen. 6:1 — 8:22], when God was waiting patiently [the patience of God waited] while Noah was building the boat [ark]. [In this ark; In it] Only a few people — eight in all—were saved by [or through] water.

And that water is like [anticipates; foreshadows; symbolizes; prefigures] baptism that now saves you — not the washing [removal] of dirt from the body, but the promise [pledge; appeal;

Or response] made to God from a good [clear] conscience. And this is because Jesus Christ was raised from the dead [or through the resurrection of Jesus Christ]”. [1 Peter 3 verses 20-21, Expanded Bible (EXB)].

As we see in this text, baptism is the commitment of a good conscience towards God.

In order to understand what it is, and especially in order to know if a child can have this good conscience which is the symbol allowing to be baptized, we will study this term, starting with this:

“As I besought thee when I went into Macedonia to abide still at Ephesus, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which promote questions rather than godly edifying in the faith, so do!

Now the aim of the commandment is charity out of a pure heart, with a good conscience and with faith unfeigned [...]

And I thank Christ Jesus our Lord, who hath enabled me, that He counted me faithful, putting me into the ministry — *I, who was once a blasphemer and a persecutor and injurious. But I obtained mercy, because I did it ignorantly in unbelief;*

And the grace of our Lord was exceedingly abundant with faith and love, which are in Christ Jesus. This is a faithful saying and worthy of all acceptance: That Christ Jesus came into the world to save sinners, of whom I am chief.

Nonetheless, for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering as a pattern for those who should hereafter believe in Him to life everlasting.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

This charge I commit unto thee, son Timothy, according to the prophecies which went before concerning thee, that thou by them mightest wage a good warfare, holding faith and a good conscience which some, having put aside, have suffered shipwreck concerning faith”. [1 Timotnee 1 verses 3-5, 12-19, 21st Century King James Version Bible (KJ21)].

Here we find, as in our first text, the term “*a good conscience*” which is used twice and which is attached to a testimony of faith to be borne for the Lord. The first time this term is linked to the knowledge of the commandments of God, from which it derives as well as the charity coming from a pure heart and a sincere faith.

The second time it relates to the knowledge and guidance (*Commandment*) that Paul leaves to Timothy so that he may not lose sight of the prophecies that concern him, and he urges him to keep the faith. In both cases the term a good conscience is related to the knowledge that Timothy had of the word of the Lord.

It is said that those who lost this conscience, therefore this “*good conscience*” were shipwrecked in relation to the faith, therefore rejected the Lord. Let's continue on our theme by reading this:

*“Abraham broke camp and traveled into the Negeb, settling between Kedesh and Shur. He was dwelling in Gerar. **Abraham had said that Sarah, his wife, was his sister. Therefore, Abimelech, king of Gerar, sent to take Sarah for himself.***

But God visited Abimelech during the night in a dream and said to him, “Behold, you are about to die because the woman you have taken belongs to her husband.” Abimelech, who had not yet approached her, said, “My Lord, would you destroy an innocent nation? Did he not tell me, ‘She is my sister’? And did she not also say, ‘He is my brother’?

I did this with a pure conscience and in all innocence.” God answered him in the dream, “I know that you acted with a good conscience when you did this. I prevented you from sinning against me. That is why I kept you from touching her”. [Genesis 20 verses 1-6, *New Catholic Bible (NCB)*].

We see here Abimelech who has kidnapped Sara, in order to have her as a companion. The Lord appeared to this fieffé rascal in a dream and told him that he was going to die for having kidnapped a married woman in order to sexually possess her.

Did you notice what line of defense Abimelech presents before the Lord to defend himself, he says he acted *in good conscience (with a pure conscience)* and the Lord takes up this same sentence to recognize his innocence.

So we understand that the term in “*all good conscience*” does not refer to uprightness, because Abimelech had kidnapped a woman in order to possess her sexually, so he was a perverted being. Here the term “*in good conscience*” presents the knowledge that prompts action.

It refers to the fruits of a reflection, which is carried out before acting, it is therefore discernment that it is a question.

To do this, you must have the ability to think about an act before doing it. This reality emerges clearly in the end of the justification that Abimelech gives to the Lord, claiming to have acted “*with innocence*”.

Based on what we have just seen, I would tell you that the synonym I would use for “*in good conscience*” would be, for me, “*in full knowledge of the facts*”.

Thus, those who act “*in good conscience*” know exactly what they are committing to and work in their soul and conscience. This reality is well represented for me in the following text:

“And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day”. [*Acts 23 verse 1, American Standard Version Bible (ASV)*].

Let's complete with this: “*I was forty years old when Moses, servant of the Lord, sent me from Qadech-Barnea to explore this country.*

On my return, I reported to him in good conscience”. [*Joshua 14 verse 7, Bible Semeur (translated into English from the original text)*].

Let's end with this: “**Pray for us: for we are persuaded that we have a good conscience, desiring to live honorably in all things”.** [*Hebrews 13 verses 18, American Standard Version Bible (ASV)*].

By adding together these three texts, we understand that acting with “*a good conscience*” or with a “*good conscience*” requires reflection and the ability to put in place coherent plans in the face of a given situation. In the context of the people of God, it represents the ability to fully understand divine directives by putting in place plans consistent with what the Lord desires.

In all that we have seen those doing so, are mature and thoughtful people, who make the conscious choice, in their soul and conscience, to put in place a work that is close to their hearts.

What they do is not haphazard, but the fruit of reflection and is based on plans that they know completely.

The text of [*Hebrews 10 verses 12-22*], which also presents baptismal water allows us to better understand this reality.

Here is present the divine sacrifice of Jesus Christ son of God who gave his life for us. By this priceless act he redeems us, and enables us to enter into the new covenant with the Lord.

Those who now unite with him have a free entry into the most holy (*heavenly*) place, through the flesh (*body*) of Jesus who was slain for us.

So that whoever is to be baptized must fully master the basis of faith relating to what Jesus Christ has done for him. The reality of the death of Christ who gives life to those related to him must be brought under control. The reality of the flesh of Christ through which one enters in order to access God the Father must be fully understood.

How can a child who does not yet understand what death is, understand what Jesus has done for us. So children cannot be baptized. Whoever wants to be baptized, must be mature and understand the commitment he makes with Jesus Christ and their repercussions on his earthly life as well as on that to come. A baby or a child does not have this ability, so they cannot be baptized.

To come back to the text of [*1 Peter 3 verses 20-21*], a good conscience is inextricably linked to the commitment to baptism.

The good conscience named here is the one allowing to distinguish the good from the evil. It is only by having learned over time to distinguish between good and bad through use that one acquires discernment. The difference that remains between the discernment of a child and that of an adult is described in the following text:

*“There is much we have to say about this matter, but it is hard to explain to you, because you are so slow to understand. **There has been enough time for you to be teachers — yet you still need someone to teach you the first lessons of God's message. Instead of eating solid food, you still have to drink milk.***

Anyone who has to drink milk is still a child, without any experience in the matter of right and wrong. Solid food, on the other hand, is for adults, who through practice are able to distinguish between good and evil”. [*Hebrews 5 verses 11-14, Good News Translation Bible (GNT)*].

Here is again how the word of God presents the world in which children live: **“When I was a child, I spoke as a child, I felt as a child, I reasoned as a child; when I became a man, I had done with what belonged to the child”**. [1 Corinthians 13 verse 11, Darby Translation Bible (DARBY)].

Another beautiful image is given to us about it in the following text: **“Brothers and sisters, don’t think like children.**

In evil things be like babies, but in your thinking you should be like full-grown adults”. [1 Corinthians 14 verse 20, Easy-to-Read Version Bible (ERV)].

What is expressed in these texts is obvious:

The understanding of things that an adult masters by his maturity, a child does not have the capacity to understand them, because still immature and limited. Thus, the ability to think and analyze that an adult has, a child does not.

In doing so, one must move from the world of children to that of mature people in order to become able to understand things that are of the world of adults. The spiritual discernment of the child has nothing to do with that of adults.

He will never be a “ripe before time” adult. The Bible describes the emotional state of children in the face of knowledge of spiritual things, as seeing things from their conscience and their child's eyes, not being able to fully understand the world of adults. So that whoever wants to work for God must, first of all, have reached the full stature of a man (or woman) made in Jesus Christ to be fit in the work of salvation.

Those who do not attain this knowledge, this stature are compared to spiritual children or adults who have kept the stature of children. They are therefore adults in the making.

They are therefore unable to grasp the spiritual teachings that are reserved for adults who have reached the stature of Christ.

If some adults, despite their maturity, may be immature and unfit for spiritual commitments, how much more difficult is this type of obligation for children because of their condition.

Here is how the Bible presents the natural state of children: **“Every child is full of foolishness [Stupidity/Foolishness is bound up in the heart of a child], but punishment can get rid of it [the rod of discipline drives it far from them]”**. [*Proverbs 22 verse 15, Expanded Bible (EXB)*].

It is already difficult for adults to control themselves, even more so for children.

It would therefore be folly to allow a child to be baptized, because whoever wants to be united to Christ by the bonds of baptism must be able to make a commitment in all conscience. Yes, let us not forget that baptism is *“the commitment of a good conscience towards God”*. In so doing, a child who lives under the authority of his parents cannot have the freedom to commit himself in all conscience.

He is not yet legally emancipated and, biblically speaking, he is assujetti (*under dominance*). Here is what we can read on the subject:

“Now what I mean [when I talk about children and their guardians] is this: as long as the heir is a child, he does not differ at all from a slave even though he is the [future owner and] master of all [the estate];

But he is under [the authority of] guardians and household administrators or managers until the date set by his father [when he is of legal age]”. [*Galatians 4 verses 1-2, Amplified Bible (AMP)*].

The Bible gives us the image of the emancipation of the child who becomes an adult as being active when he is no longer under the tutelage of a third person, who dominates him as a master dominates his slave. A child does not have the freedom to choose in his soul and conscience his future until he has reached the legal age of emancipation, because he is under guardianship.

Legally speaking, the state of underage children vis-à-vis their parents or guardians is that of submission. They do not have the authority to govern their lives themselves. Even if adolescents already have an adult body, and are in the transition between two ages, they are minors and therefore subject to legal obligations:

In France they cannot vote, drive a car alone, freely practice a sexual act with an adult, live alone at home. They have to go to school until the age of sixteen as required by law etc.

In France, the passage from childhood to adulthood occurs at eighteen. This course radically changes the status of the young person who emancipates himself from parental authority.

From then on, he becomes legally responsible. Thus, a young person under the age of eighteen who commits a crime will be less severely punished than a young adult. The administrative detachment of the young vis-à-vis his parents is also done by majority.

If he was on his parents' passport, he could not stay there after he comes of age. If he was until then on the death insurance of his parents, he will have, now that he is of age, to take out his own insurance. From what precedes, one can logically deduce that one who comes in order to be united with Christ by the bonds of baptism must be an emancipated person!

So much so that the union of Christ and his people through the waters of baptism is compared to the union of two spouses by the bonds of marriage, Christ being the bridegroom and his people his bride and his bride. This is what the word of God says:

“For I am zealous for you with a godly eagerness and a divine jealousy, for I have betrothed you to one Husband, to present you as a chaste virgin to Christ”. [2 Corinthians 11 verse 2, Amplified Bible, Classic Edition (AMPC)].

To understand the intrinsic bond that presents baptism as the marital bond that binds Jesus Christ to his people, read the following verses: **“Husbands, love your wives as Christ loved the church [Col. 3: 19; 1 Pet. 3: 7] and gave himself for her to make her holy [sanctify her], cleansing her in the washing of water by the word [the “washing” may be baptism, [...]**

He did this so that he could present the church to himself ·like a bride in all her beauty [in splendor; glorious], with no·evil or sin [Lstain or wrinkle] or any other wrong thing in it [such thing], but·pure [holy] and·without fault [blameless].

In the same way, husbands should love their wives as they love their own bodies. The man who loves his wife loves himself. [For] No one ever hates his own·body [flesh], but feeds and takes care of it.

And that is what Christ does for the church, because we are·parts [members] of his body. The Scripture says, “So [For this reason] a man will leave his father and mother and be·united [joined] with his wife, and the two will become one·body [flesh; Gen. 2: 24].”

This secret [mystery] is very important [or great; profound] — I am talking about Christ and the church”. [Ephesians 5 verses 25-32, Expanded Bible (EXB)].

Let's complete with this other text: **“Let us rejoice and be exceeding glad, and let us give the glory unto him:**

For the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure:

For the fine linen is the righteous acts of the saints. *And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb [...]*. [Revelation 19 verses 7-9, American Standard Version (ASV)].

First of all, for those who do not know the symbol of the lamb which is used here represented Jesus [John 1 verse 29], [1 Peter 1 verses 18-21], [Acts 8 verses 32-35].

Otherwise, the first information I want to get from these texts is that Christ is presented as a bridegroom and his Church (*the people of God in all their diversity*) are his bride.

And that's no small thing, because we also discover that the bridegroom has the same role as Christ and the bride as the church.

Thus, Christ's relationship with his Church is as intimate as the one a husband has with his wife. Baptism is presented here as the bond of purification that Christ put in place for his bride.

In addition, young men are asked to leave father and mother (*thus to emancipate themselves*) and to attach themselves to their wives by the bonds of marriage so that the two become one.

He must therefore take care of her. Baptism is a marriage between Christ and his people, whoever comes to contract this marriage with Christ must no longer be under the yoke of his parents.

Just as a child of **14** or **15** cannot of his own authority decide that he is going to marry before God and men, he cannot decide to make a covenant with Christ by baptism.

The candidate for baptism must be emancipated and free to choose in his soul and conscience to unite himself with his savior by the bonds of the “*Divine marriage*” which is this event.

Thus, just as a child cannot freely marry (*because he is under guardianship!*), Neither can he bind himself to Jesus Christ through baptism for these same reasons.

It is true that apart from the fact that in France the legal age for marriage is **18**, there are exemptions allowing an adult to marry a minor. These reasons include the pregnancy of a minor for an adult.

Nevertheless, sexual relations of this type are prohibited by law, because this type of act is of considered to be pedophilia.

In order to get you to take the full measure of the violation of the spirit of a baptized child, I am going to give you a strong and even shocking image on purpose.

Imagine that your twelve or thirteen year old daughter is in love with your best friend who is thirty-three years old, and she wants in her candor to marry him! Are you going to say that she has enough discernment and good conscience to get married? What if your friend agrees to receive your daughter's feelings by taking the steps to marry her, what would you say?

That it's the happiest day of your life, because your little girl of twelve or thirteen is going to marry your best friend in his thirties ! Where are you going to file a complaint against him so that the vile pedophile he is imprisoned? Yet your daughter wanted to ally with him through the bonds of marriage!

Apart from that, when you hear that in certain Third World countries adults marry little girls of twelve or thirteen, what is your feeling? You say to yourself:

Ah ! what a beautiful marriage, what a beautiful couple! Or are you as I think outraged?

Baptism being the bond which unites Christ to his people, as are spouses, how can you believe that Jesus could violate the conscience of an innocent by agreeing to be united with him, when he knows that this child is not yet fully aware of what he is doing.

How can you think that, like this friend in the example, Jesus Christ could agree to become the husband of a child, agreeing to be bound to him by the bonds of the divine marriage which is baptism?

To even think that such a thing could be possible is in itself already an abomination and a scandal.

Whether it is the spiritual or the material world, one cannot entrust a child with the burden reserved for an adult. A child is likewise incapable of fulfilling the obligations linked to baptism and therefore cannot be baptized before being able to fulfill the conditions, and in particular those allowing him to become aware of his state of sinner and to have the maturity to confess and forsake these sins.

As we have seen, the candidate for baptism must be able to understand what Christ has done for him, suffering and dying on the infamous cross. He must grasp the power that is found in the name of Jesus, in whom there is remission of his sins and the eternal life.

Thus a child has not yet acquired this “*good conscience*” therefore a knowledge of divine things and carrying them, which is the *Sine qua none* basis for being baptized.

It is important to note that since baptism must be a personal commitment from a person who is aware of what he or she is doing (*a commitment of a good conscience towards God*), in doing so, the system of the godfather who is supposed to accompany and guide the baby or young child in his or her spiritual growth, from his baptism, cannot be approved by God either.

To understand this, we must not lose sight of the fact that baptism is a marriage made with Christ.

Thus, just as during marriage another person cannot replace the spouses, and they themselves must answer a yes in a loud and intelligible voice, to the question of whether they accept each other as spouses, so it is with baptism.

And just as no one can live the wedding night in place of the spouses, so no one can take the place of one who is baptized by responding in his place by proxy.

In addition, the texts of [*Luke 17 verses 34-36*], [*Ezekiel 18 Verses 19-20*] teach us that salvation is individual and that a parent will not be able to bear the sin of his child and vice versa, the baptism being intrinsically linked to salvation, so it is not the Lord's will for a parent to make the decision to baptize their child.

So the godfather and godmother have no legitimacy before the Lord. To continue I would tell you that the best time marker for baptism is given to us in the life of Jesus. First of all, we discover in the following text that from an early age he was already filled with the knowledge of God and had a clear vision of his mission:

“And his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And having completed the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintances. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? Knew ye not that it behooves me to be about my Father's business? And they understood not the word which he spoke unto them.

And he went down with them and came to Nazareth and was subject unto them, but his mother kept all these things in her heart.

And Jesus increased in wisdom and in age and in grace with God and men”. [*Luke 2 verses 41-52, Jubilee Bible 2000 Bible (JUB)*].

Here we see Jesus at the **age of 12** who was already working for God – so much so that his wisdom had marked the doctors of the Law. *We are told that Jesus grew in wisdom, stature and grace.*

Yet despite the wisdom of God that was in him, Jesus did not seek to be baptized until he was an adult.

This text is loaded with strong symbols. It should be noted, among other things, that at the **age of 12** Jesus Christ already had more wisdom and knowledge than the doctors of the law. What could be more normal, since while having taken flesh in Mary, he is the omniscient and omnipotent God [1 John 5 verse 20].

Nevertheless, although being God and having all this knowledge, he had to grow up like any child in order to acquire stature, wisdom and grace before men in order to be credible in order to accomplish his mission of redemption in our favor.

*If only the knowledge of the word of God had been sufficient for baptism to be accepted, Jesus Christ at the **age of 12** already had it since his own, as well as his wisdom already exceeded that of the spiritual doctors who are theologians.*

We understand therefore, that with the knowledge of the divine things goes also the stature of Man made, which allows us to be emancipated of any yoke and makes us capable to establish without hindrance our choices.

Despite his great wisdom, Jesus submitted to his parents, as a child, while he was under their authority, but in the following text we can see the totally different approach that he took when he was an adult, and that his parents came to pick him up. This tells us:

“When His own family heard this they went to take custody of Him; for they were saying, “He is out of His mind.” [...] Then His mother and His brothers arrived, and standing outside they sent word to Him and called for Him.

A crowd was sitting around Him, and they said to Him, “Look! Your mother and Your brothers are outside asking for You.” And He replied, “Who are My mother and My brothers?”

Looking at those who were sitting in a circle around Him, He said, “Here are My mother and My brothers!

For whoever does the will of God [by believing in Me, and following Me], he is My brother and sister and mother.” [Mark 3 verses 21, 31-35, Amplified Bible (AMP)].

In this text, we see that the mother and the brothers of Jesus did not understand what his ministry consisted of.

While the infant Jesus submits to his parents by following them, an adult and therefore emancipated, he does not comply when his mother and brothers come to look for him, because he was no longer placed under their tutorship.

It is with the strength of his emancipation that as an adult Jesus Christ was baptized, not with a view to being redeemed or purified of his sins because he was without sin, but to leave us an example to follow. Here is what the gospel teaches us about it:

*“For even hereunto were ye called: **because Christ also suffered for us, leaving us an example, that ye should follow his steps:***

Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; When he suffered, he threatened not; but committed himself to him that judgeth righteously:

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness:

***By whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls”.** [1 Peter 2 verses 21-25, King James Bible].*

This other text reinforces our study: **“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them [...] For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”.** [2 Corinthians 5 verses 19 and 21, King James Bible].

Let's finish with this last text: **“At that time Jesus came from Galilee to the Jordan River. He came to John and wanted John to baptize him. But John tried to stop him. John said, “Why do you come to me to be baptized? I should be baptized by you!”**

Jesus answered, “Let it be this way for now.

We should do all things that are right.” So John agreed to baptize Jesus. *Jesus was baptized and came up out of the water.*

Heaven opened, and he saw God’s Spirit coming down on him like a dove. And a voice spoke from heaven. The voice said, “This is my Son and I love him. I am very pleased with him.” [Matthew 3 verses 13-17, International Children’s Bible (ICB)].

As you can see, it was to serve as a testimony, doing all that was right, that he was baptized. As for the children and their consecration to God, it is imperative to walk as Jesus Christ walked.

It is to be noted that God wants the members of his people to be imitators of Jesus Christ and to walk in all things as he walked.

Here is what the Holy Book says on the subject: **“Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell”.** [*Ephesians 5 verses 1-2, American Standard Version Bible (ASV)*].

We have just discovered some biblical realities that present us with the nonsense of infant baptism.

Nevertheless, you will tell me, certainly, that it is easy to talk, but that no concrete solution has been found to the problem which concerns, certainly many of you; and which is to have the solution so that the devil cannot touch your children.

Furthermore, as in [*1 John 5 verses 18-19*], we are told that the whole world is under the domination of the devil and that the only ones that he cannot touch (*therefore dominate*) are who are in Christ, therefore baptize, and remain faithful to him.

On the strength of these bases, the fact of baptizing their children has become in the eyes of the greatest number the only way to preserve them from the devil and occult forces, but we will see that it is a big mistake to do so, and even that by baptizing your child you deliver him to the devil.

Before starting this second part, I want you to know, that I understand that some of you want to sanctify your children in order to preserve them from the devil, but be reassured, no need to baptize them for that, we will see it.

While it is certainly not given precisely a minimum age from which baptism should be received, in the following text a weighty element is presented to us in matters of child sanctification:

“But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband.

For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.

Yet if the unbelieving departeth, let him depart: The brother or the sister is not under bondage in such cases:

But God hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband?

Or how knowest thou, O husband, whether thou shalt save thy wife?” [1 Corinthians 7 verses 12-16, American Standard Version Bible (ASV)].

Children are sanctified through their parents, even if only one of the two has made a covenant with the Lord. It is important to note, that here there is no mention of spouses who have a different basis of faith as would be the case of an Seventh-day Adventist and an evangelist, but of one who is sanctified in the Lord and the other who is a non-believer, so he or she is an atheist or agnostic.

What is presented here is of great importance and presents to us the true reality of the unity that both spouses receive when the sexual act is consummated. To understand it, let's read this: *“Jesus answered, “Surely you have read this in the Scriptures: When God made the world, ‘he made people male and female.’*

And God said, ‘That is why a man will leave his father and mother and be joined to his wife. And the two people will become one.’ So they are no longer two, but one.

God has joined them together, so no one should separate them”. [Matthew 19 verses 4-6, Easy-to-Read Version Bible (ERV)].

Let's complete with this other text:

“Do you not know that the one who joins himself to a prostitute is one body with her? For He says, “The two shall be one flesh.”

But the one who is united and joined to the Lord is one spirit with Him. Run away from sexual immorality [in any form, whether thought or behavior, whether visual or written].

Every other sin that a man commits is outside the body, but the one who is sexually immoral sins against his own body.

Do you not know that your body is a temple of the Holy Spirit who is within you, whom you have [received as a gift] from God, and that you are not your own [property]? *You were bought with a price [you were actually purchased with the precious blood of Jesus and made His own]. So then, honor and glorify God with your body”.* [1 Corinthians 6 verses 16-20, Amplified Bible (AMP)].

Let's finish with this last text: **“For we [believers] have become partakers of Christ [sharing in all that the Messiah has for us], *if only we hold firm our newborn confidence [which originally led us to Him] until the end”* [Hebrews 3 verses 14, Amplified Bible (AMP)].**

The sexual act makes that two human beings become one before the Lord, not only in the bonds of marriage, but this is also true for all sexual acts, even that which a man would have with a prostitute.

This reality also brings out the reality of the sharing of power that inhabits these people. In the context of marriage, between a child of God and an unbeliever, the latter receives sanctification from the Christian husband or wife.

It should be noted that the Lord did not agree with this type of union [2 Corinthians 6 verses 14-18], [Exodus 34 verses 15-16].

On the other hand, it happens that the two spouses were unbelievers and that one of the two gives his life to Jesus, therefore he or she becomes united to Christ and inherits his sanctification, and is the temple of the Holy Spirit.

Thus the Spirit of God comes to live in the bridegroom who is united to Jesus Christ and sanctifies him. This sanctification, through the bond of marital duty, is transmitted to the unbelieving husband or wife, who also becomes sanctified in Jesus.

The reality of this sanctification is as true as when an organ transplant is done, the new organ will now live by taking advantage of the blood circulation of the new body where it was implanted.

In the case of marriage where there is a believer and an unbeliever, it is the Spirit of God that animates the believer that sanctifies him and this sanctification is also poured out on his spouse.

Thus, by continuing to be married, with his or her unbelieving husband or wife, the one who is a Christian opens to him or her, according to what the Lord will find good, the door to the kingdom of God and to eternal life.

However, it is important to understand that being sanctified is not a key that opens the doors to paradise, but it is an option.

This reality is well presented to us in the following text, which we have already had to consider:

“Not every one that saith unto Me, ‘Lord, Lord,’ shall enter into the Kingdom of Heaven, but he that doeth the will of My Father who is in Heaven.

Many will say to Me in that Day, ‘Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works?’

And then will I profess unto them, ‘I never knew you: depart from Me, ye that work iniquity’. [Matthew 7 verses 21-23, 21st Century King James Bible Version (KJ21)].

In this text, we discover people who have the spiritual gifts that only the Holy Spirit gives [1 Corinthians 12 verses 4-11].

In doing so, it is the Symbol that they have the Spirit of God living in them, so they are sanctified in Jesus Christ.

Here is how the sanctification given by the Holy Spirit is presented in the Holy Book:

“That I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit”. [Romans 15 verse 16, 21st Century King James Version Bible (KJ21)].

Let's also take this into account: *“And such were some of you. But ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God”*. [1 Corinthians 6 verse 11, 21st Century King James Version Bible (KJ21)].

So, although these people that we have just seen are sanctified, and that they are therefore already predisposed to enter the celestial kingdom of God, yet when Jesus Christ returns they reject them because of the iniquities which they practiced while being sanctified.

In doing so, sanctification is conditional, it is also necessary to remain faithful to the Lord, therefore to take a stand for him, in order to inherit eternal life.

This reality is implied in the text of [1 Corinthians 7 verses 12-16], because it is not said, wife (or husband) you will save your husband (or your wife), but *“for what do you know?, wife, if you will save your husband. Or what do you know, husband, if you will save your wife”*.

What is said here presents a conditional situation, meaning maybe that you can save your husband (or your wife).

The choice of salvation is individual, so doing so even if the spouse who is united with Christ sanctifies his half, the reality is that his or her husband or wife will have to take a stand for Jesus at one point or another. If he doesn't, here's what will happen:

“It will be the same on the day the Son of Man is revealed. [...]

I tell you, on that night there will be two people in one bed. One will be taken, and the other will be left”. [Luke 17 verses 30 and 34, Evangelical Heritage Version Bible (EHV)].

We see here two people who are in the same bed. This situation may present several possibilities, but the most plausible is that this one involving spouses. Moreover, if one of the two is taken with a view to being with Jesus, it is the symbol that she is sanctified.

However, on the great day of the Savior's return, his sanctification does not allow his spouse to be taken as well.

So that salvation being individual, what makes the sanctification that the non believer husband or wife obtains from his or her spouse is a possibility that is offered to him or her in order to be saved and not a key to enter heaven.

To continue, I would like to come back to the reality of sexual relations whereby two become one, the same reality of the two becoming one is also true for those who practice fornication.

The difference is that as their actions are a transgression of the word of God, which makes them infidels, and in doing so they are under the domination of the devil, so it is their demon that he shares.

Back to children now, what this text says is not complicated, but many find it too simple to be true.

Let us review what the word of God says on this subject:

“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the brother; Otherwise your children would be unclean, while now they are holy”.

Thus, the children inherit the sanctification of the parents and this even if it is only one of the two which is linked to Jesus.

Before continuing I would like to draw a parallel here with what we have just studied.

This reality of the sanctification that children receive from their parents covers them while they are minors, but you understand that they themselves will have to, in order to continue to be sanctified, take a stand for the Lord by being of age.

For the fact that children are sanctified through their parents does not mean that they are already living in heaven with Jesus, but it gives them a down payment to be there, if they remain united to Christ and stand for him, once they become emancipated.

I understand that for those who were not born Jews, the sanctification which is done in a filial way from parents to children seems a difficult thing to conceive, although it is written in the word of God.

However, it is not the same for the contemporaries of Jesus or the protagonists of the Bible, because here is what had been established:

“Bring Aaron your brother near to you from among the people of Israel, and his sons with him, so that he may minister to me in the priest’s office. Bring Aaron and Nadab, Abihu, Eleazar, and Ithamar, Aaron’s sons. [...]

Put them on your brother Aaron and on his sons along with him, anoint them, and ordain them for their work and consecrate them, so that they may minister to me in the priest's office.

Make linen pants for them to cover their naked flesh.

The pants shall reach from the waist to the thighs. They are to be worn by Aaron and his sons whenever they go into the Tent of Meeting, or whenever they come near the altar to minister in the Holy Place, so that they do not incur guilt and die. This shall be a permanent regulation for him and for his descendants after him". [Exodus 28, verses 1, 41-43, Evangelical Heritage Version Bible (EHV)].

Let's also take this into account: **"The priests, who are Levites, as well as the whole tribe of Levi, will not have any allotted inheritance with Israel. They will eat from the offerings made to the Lord by fire, which is their inheritance.**

So they will not have an inheritance among their brothers. The Lord is their inheritance, as he promised them". [Deuteronomy 18 verses 1-2, Evangelical Heritage Version Bible (EHV)].

Let's finish with this last text: *"The Lord spoke to Moses, "Tell the priests, Aaron's sons: [...] Be holy because you offer the food of your God. Be holy because I, the Lord, am holy.*

I set you apart as holy". [Leviticus 21 verses 1 and 8, GOD'S WORD Translation Bible (GW)].

We see here that the Levites, whose tribe was those of Levi, as well as Aaron and these sons were consecrated from father to son in the service of the Lord, they were regarded as being holy.

So, as you see this reality of sonship which allows children to inherit the holiness of their parent was something well known to God's people in biblical times, it is for this reason that the baptism of children was not cited in the Bible.

Yes if they are already sanctified, therefore made holy, through their parents, why still want to sanctify them. The sanctification that children receive from their parents must be accepted by faith.

This is what happened in biblical times.

A son of a priest did not ask himself whether he could become a priest or high priest, because he knew he had inherited this ministry from his father, according to the Lord's promise. When the time came, he succeeded his father and put himself at the service of the Lord without fearing to touch the sacred things, knowing that the other members of the people of God could not do so.

Remember the fate of *Uzzah*, who supported the ark of the Lord without being a Levite, he was struck by lightning.

What I have just presented with regard to the fear that those who had not been consecrated to the Lord had of touching holy things is more than evident following the death of *Uzzah*.

We find out about this reality by reading this: *“And David was displeased because the Lord had broken out upon Uzzah;*

And he called the name of the place Perezuzzah [that is, The breach of Uzzah] to this day.

And David was afraid of the Lord that day and said, “How shall the ark of the Lord come to me?” So David would not remove the ark of the Lord unto him into the City of David, but David carried it aside into the house of Obededom the Gittite.

And the ark of the Lord continued in the house of Obededom the Gittite three months;

And the Lord blessed Obededom and all his household”. [2 Samuel 6 verses 8-11, 21st Century King James Version (KJ21)].

What is happening here is unheard of, yes, the one who is scared here is the great conqueror who marched with three small stones against the Giant and man-at-arms Goliath, it is from David that he is acts [1 Samuel 17].

Yet he was afraid of what might happen if he or one of his own touched the ark of the Lord and this fear was so great that he refused to have the ark placed in his house.

Considering what happened to *Uzzah*, I understand it, and we understand furthermore, that from this moment on how the people of Israel must have had respect for holy things and in doing so, that the greatest number had certainly afraid to touch them.

So the faith of the descendants of Aaron and the Levites in their sanctification, received by descent from their father, was therefore very great indeed, for they entered into the service of the Lord with the assurance that they were sanctified and qualified for service.

It is also by faith that the sanctification that Christian children receive from their parents must be accepted.

If you are holy, therefore sanctified in Jesus Christ who made himself holy to make us holy [*John 17 verses 1-2, 12-21*], your children are also holy, for he inherits your sanctification, by doing so they do not need to be baptized. *Here it is a matter of faith that it is about!*

Either you believe in what the word of God says and you do not baptize your children, because you know that they are sanctified by your means in Jesus Christ, or you reject the word of God and have them baptized.

Here is what we learn about faith: *‘Faith is being sure about what we hope for, being convinced about things we do not see. For by this faith the ancients were commended in Scripture.*

And without faith it is impossible to please God. Indeed, it is necessary for the one who approaches God to believe that he exists and that he rewards those who seek him’. [*Hebrews 11 verse 1-2, 6, Evangelical Heritage Version Bible (EHV)*].

Let's complete with this other text: *‘If any one of you lacks wisdom, let him ask God, who gives it to all without reservation and without finding fault, and it will be given to him. But let him ask in faith, without doubting, because the one who doubts is like a wave of the sea, blown and tossed by the wind.*

In fact, that person should not expect that he will receive anything from the Lord. He is a double-minded man, unstable in all his ways’. [*James 1 verses 5-8, Evangelical Heritage Version (EHV)*].

Without faith we cannot please the Lord and we cannot receive these blessings from him. Without faith we cannot please him and in doing so we are separated from him.

All who reject the sanctification that their children receive through them as parents reject the grace of God and therefore neither they nor their children can be united with Jesus Christ.

God's teachings must be received by faith to be effective.

The baptism of children has as its primary basis the need that parents have to protect them, to preserve them against the forces of evil, otherwise why would they take such a step?

The goal is also to preserve their souls in case the child dies.

All this, we will verify, is an anti-biblical doctrine which comes from the one who called himself "*saint*" *Augustine*. In reality, things are quite different, for the Lord does not leave you or your children without protection against the forces of evil.

So, when you are sanctified, we have seen it, your children are also and in the end, here is the protection they have from the Lord:

"The angel of Jehovah encampeth round about them that fear him, and delivereth them". [*Psalm 34 verse 7, American Standard Version Bible (ASV)*].

Let us add this second text to our study: "*Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation, There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee to keep thee in all thy ways.*

They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample underfoot". [*Psalm 91 verses 9-13, 21st Century King James Version Bible (KJ21)*].

You must believe that the holy angels of the Lord are encamped around those who fear him, in order to protect them (*save them from danger*) and this also includes our children.

In addition, it should be borne in mind that because of their youthful innocence, children are sanctified in the Lord and they enjoy the highest degree of sanctification there is.

This image is well presented in the following text:

“And they brought young children to Him, that He should touch them; And His disciples rebuked those who brought them.

But when Jesus saw it, He was much displeased and said unto them, “Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God.

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.”

And He took them up in His arms, put His hands upon them, and blessed them”. [*Mark 10 verses 13-16, 21st Century King James Version Bible (KJ21)*].

This second text is a good complement: *“At the same time came the disciples unto Jesus, saying, “Who is the greatest in the Kingdom of Heaven?” And Jesus called a little child unto Him, and set him in the midst of them, and said, “Verily I say unto you, unless ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.*

Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. [...] “Take heed that ye despise not one of these little ones;

For I say unto you that in Heaven their angels do always behold the face of My Father who is in Heaven”. [*Matthew 18 verses 1-4, 10, 21st Century King James Version Bible (KJ21)*].

What is in these texts has not been put in the Bible to make it look pretty, as one would do with a beautiful bouquet of flowers that would be put in a vase to decorate and brighten your homes.

You must believe in the word of God, you must believe in the *“it is written”* as Jesus did before Satan [*Luke 4 verses 1-13*], because it is the greatest weapon to extinguish, by faith, all the fiery features of the attacks that the devil and his henchmen carry out, tirelessly, against us. Have you taken the time to analyze what we have just read in these two texts? I find that mind-boggling!

The degree of holiness of little children is the highest level of salvation and the criterion of eligibility to enter the kingdom of God.

Anyone who does not convert and become humble like a little child will not enter the kingdom of God.

The Bible also tells us that our children have their angels who constantly see the face of God.

This introduces us to the high degree of sanctification that children have, for no defiled being can see the Lord. As we have just seen, God calls his people to become humble like a little child so that they can inherit the promised kingdom, however, the child who is baptized has lost his sanctification and his angel cannot protect him.

He therefore falls more easily under the domination of the demon. The tragic irony of this whole story is that the original parents' wish was to preserve their offspring from the demon, yet it is this very act of **“so-called”** protection of juvenile baptism that gives access to demonic forces in this child.

An access that the demon would never have been able to have if the child or *“the teenager”* had kept his sanctification and his angel to protect him from the fiery features of the evil one.

Furthermore, if the kingdom of God is for those who are like little children (*who are as pure as they are*), then this teaches us that the sanctification of children is already very high, and that whether the parents are sanctified or not.

So to confirm this sanctification, it is necessary that people whom the Lord has consecrated can lay hands on the little child, as Jesus did.

This means that even if the parents of these children are not united with the Lord, their children who have thus been consecrated to the Lord will be sanctified. There is no need for baptism for children to be offered to the Lord, because the word of God here gives us the example of what was practiced in biblical times:

*“When the baby was eight days old, he was circumcised, and he was named Jesus. This name was given by the angel before the baby began to grow inside Mary. **The time came for Mary and Joseph to do the things the Law of Moses taught about being made pure.***

They brought Jesus to Jerusalem so that they could present him to the Lord. It is written in the law of the Lord:

“When a mother’s first baby is a boy, he shall be called ‘special for the Lord.’” The law of the Lord also says that people must give a sacrifice:

“You must sacrifice two doves or two young pigeons.”

So Joseph and Mary went to Jerusalem to do this”. [Luke 2 verses 21-24, Easy-to-Read Version Bible (ERV)].

Jesus was presented to God when he was eight days old.

First of all, it is important to understand that the sacrifices were abolished at the atoning death of Christ on the cross and it is the same with circumcision [*Hebrews 10 verses 1-12*], [*Galatians 5 verses 1-7*].

Nevertheless, the fact of presenting the children to the Lord is a good thing because Jesus himself tells us to let the children come to him and not to prevent them.

So, as Jesus was presented to God you also present your children to the Lord, but do not baptize them.

Let us walk as Christ walked! To do this bring your children to the leaders of your church who will work in a solemn ceremony in the house of God, they will pray for them and lay hands on them, as Jesus did for the children who were brought to him.

The laying on of hands on a person consecrates him to the Lord, therefore sanctifies him. By this action, the one who lays his hands becomes one with the one on whom he lays them, thus, just as the spouse who is in Christ sanctifies the one who is not, the children on whom the servants of God lay their hands inherit their sanctifications.

To discover the realities of the laying on of hands I invite you to read the chapter entitled *“The Fifth Stage of Baptism: The Prayer of Consecration and the Laying on of Hands”*.

The Eternal One wants us to let little children come to him, let's bring them but, as far as their baptism is concerned, let's wait until they are sufficiently mature and responsible, therefore of age, to be able to make the decision themselves to unite with their savior.

To continue I would say to you, that it is important to understand what is the object of baptism in order to fully grasp the nonsense of infant baptism. By being baptized, we receive the Holy Spirit who makes us children of God, and allows us to receive in Jesus Christ the forgiveness of our sins.

This is what the word of God promises: **“And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.**

For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him". [Acts 2 verses 38-39, American Standard Version Bible (ASV)].

It is by contracting baptism that, following the forgiveness of our sins, that we become one with Jesus Christ, and participating in his Divine nature [Hebrews 3 verses 14].

As we are united with Jesus Christ, here is what happens: *"These words spoke Jesus and lifted up His eyes to Heaven and said, "Father, the hour is come. Glorify Thy Son, that Thy Son also may glorify Thee, as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. [...]"*

While I was with them in the world, I kept them in Thy name. Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled.

"And now come I to Thee, and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth:

Thy Word is truth. *As Thou hast sent Me into the world, even so have I also sent them into the world.*

And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

"Neither pray I for these alone, but for them also who shall believe in Me through their word, that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me". [John 17 verses 1-2, 12-21, 21st Century King James Version Bible (KJ21)].

So the objective of baptism being to make us holy in Jesus Christ, why seek to baptize children to make them holy, when they are already holy through their parents?

What is the use of making those who already are holy and pure? Example: *to you who have already made a covenant with Jesus Christ by the bonds of baptism and who live a life of sanctification in him, when you happen to sin with bad thoughts or when anger leads you to lose your steadfastness, what are you doing to remedy it?*

Are you going to go through the waters of baptism every time? If this were the case, some would have to be allowed at least one baptism per day until their death to be able to continue their Christian race!

It is enough for you after this moment of delusion to confess your sin and to claim your blood of Jesus and to believe that in him you are forgiven [1 John 1 verse 7 to 1 John 2 verse 2].

Apart from that, to rededicate oneself to the Lord it will suffice to participate in a holy supper [John 13 verse 10].

Just as one who has been baptized, according to all biblical criteria, does not need to be rebaptized because already sanctified, so it is the same for children who have Christian parents.

The parents being baptized and therefore sanctified their children being according to the law until their majority under the parental yoke they benefit biblically speaking from their sanctifications.

Believe that through you your children are sanctified if you yourself are. Stop living in fear! Whoever does not receive divine promises by faith disqualifies himself in order to enjoy them, for faith goes with obedience. The goal of the Christian is to obey God in all things, in the image of Jesus, our teacher.

To continue I would say to you, that we must never lose sight of the fact that the Holy Spirit is the guide of the people of God in heaven and on earth. It is he who, living in the hearts of the people of God, makes them inaccessible to the devil, so that the evil one cannot touch them [1 John 5 verse 18].

Under the aegis of the Holy Spirit, we have seen that a protective angel is placed near every child of God, big or small.

Therefore, none of Satan's attacks can reach them. The spells, spells and plots of their enemies cannot touch those who are sanctified and consecrated to God. Here is what the Lord promises his people:

“There is no magic charm, no witchcraft, That can be used against the nation of Israel.

Now people will say about Israel, ‘Look what God has done!’
[Numbers 23 verse 23, Good News Translation Bible (GNT)].

First of all, for a better understanding of this text, it is necessary to keep in mind that the names Jacob and Israel used here are prophetic words to present the people of God in Jesus Christ, coming from every people and language etc.

The Eternal God promises us protection against enchantment and divination. Concretely this promise teaches us that *no incantation, curse, “quimbois”, black magic, voodoo etc.*, can bring down a child of God.

This protection that God gives to his people against all these machinations and works of the forces of darkness, is also valid for their children since they are sanctified through their parents.

Also in Jesus we have dominion over all evil forces [Luke 10 verses 18-20], [Mark 16 verses 15-18].

Everything that we have just seen is nevertheless subject to the text of [1 John 5 verses 18-19], where we see that it is those who keep themselves, by remaining faithful to God, that Satan cannot touch.

The fact of baptizing a child or a young person belonging to the people of God, who is not yet emancipated, leads him to transgress the word of God. By baptizing him, he loses the sanctification he already had naturally from his parent(s). In fact, if a gift from God is despised, it is taken by the Lord from the one who received it.

This is what we see in the parable of the talents or that of the mines [Matthew 25 verses 14-30], [Luke 19 verses 11-28].

This reality is particularly evident in the life of Esau, who lost the promised blessing because he had despised it.

He couldn't get her back, despite his tears and his repentance. Here is what the Bible says about it: *“And [see to it] that no one is immoral or godless like Esau, who sold his own birthright for a single meal.*

For you know that later on, when he wanted [to regain title to] his inheritance of the blessing, he was rejected, for he found no opportunity for repentance [there was no way to repair what he had done, no chance to recall the choice he had made], even though he sought for it with [bitter] tears". [Hebrews 12 verses 16-17, *Amplified Bible (AMP)*].

The baptism of a child who is already sanctified through his parents, is a transgression of the word of God, this act leads him, in spite of himself, to deny the gift of sanctification already received and therefore to lose it.

It thus becomes like the rest of the world under the dominion of the evil one, for only those who are sanctified in Jesus, and who have the Spirit of God, and remain faithful to the Lord are out of the reach of the devil who can do nothing against them [1 *John 5 verses 18-19*].

As soon as this child is forced by his parents to consummate his rebellion against God, by being baptized arbitrarily, as was the case for Judas [1 *John 13 verses 21-27*], or for those who disobeyed the Lord by consuming meat sacrificed for idols [1 *Corinthians 10 verses 14-22*], he enters into communion with the devil, he is therefore possessed by him.

We always become the slave of him, who has overcome us, either God or Satan, so that the demons will come after the baptism, and will possess the holy dwelling [1 *Luke 11 verses 24-26*], and the new state of the baptized juvenile will be worse than his previous situation.

We often see Satan's henchmen or perverted people in movies selling their children to the devil and we find it terrible.

We believe that such things would be unthinkable in this century, and especially among the people of God.

Yet this is what is happening in the baptistery of some Christian religions, particularly the Catholic and Seventh-day Adventist churches.

We will see that later. You who baptize your children, know that God does not approve of this action!

It is vital to understand that the condition of one who places himself under the domination of the devil, choosing to deliberately transgress the word of God [1 *John 8 verse 44*], is described in [2 *Peter 2 verses 19-22*] as being worse than the first.

As we are either slaves of the truth or of sin [*Romans 6 verses 3-22*], by baptizing our children, they become slaves of sin and therefore of the devil and they will henceforth be without control over their actions, and will live like puppets that the devil “*the great puppeteer*” controls.

This loss of self-control under the influence of sin is clearly described in [*Romans 7 verses 14-25*] which presents those who are in this state not only as incapable of doing good, but also, due to sin which is in them, as doing in spite of themselves the evil which they do not wish to accomplish. As far as children are concerned, being weaker beings, the matter is accentuated. We saw that madness was attached to their hearts [*Proverbs 22 verses 15*].

This state of children means that those who are not under the protection of the sanctification of their parent, find themselves at the mercy of demons, as would lambs at the mercy of a pack of bloodthirsty wolves. To grasp the power of the demons who will come to strike down the child who has just been baptized, we need to know the means they use to totally possess a human being.

Take the case of an adult who is an already formatted human being. We see in [*Mark 5 verses 1-20*], that for the Gadarene, it took a legion of demons to manage to make this man their puppet.

It should be noted that generally a legion has about several thousand soldiers here so it is at least (*at minimum*) two thousand demons who possessed the Gadarene. In the case of Marie Magdala, they were “**7 demons in her**”, to bring her to live a life of Bacchanal [*Mark 16 verse 9*], [*Luke 7 verses 36-50*], [*John 12 verses 1-11*].

As we see, to achieve their ends, the demons come together in order to submit to their wills a human being. The stronger the character of this human being, the more the demons will have to make coalitions in order to dominate him. In addition, when by being sanctified, we choose to transgress the word of God, it is not just any demon who comes to take possession of us, it is Satan himself.

This is what happens in the case of Judas [*John 13 verses 26-27*].

Apart from all this, it is important to take into account the spiritual difference between a child and an adult, this truth being manifested in [*Hebrews 5 verses 11-14*], where we see a gap between the power of a child and that of an adult.

Spiritually, adults who are not yet mature enough are presented as children who are unfit to work, because they are too weak to take part in the spiritual works reserved for the mature.

When you see how the demons have pushed adults such as Judas, Mary Magdalene where Cain [*Genesis 4 verses 1-16*], [*1 John 3 verses 8-15*] worked according to their good will, imagine how powerfully they can act in through a child who does not yet have the strength of character of an adult.

To close this part of our Bible study I would say that if you are not, yourselves, baptized and you want to protect and your children against demons, you must go through the baptismal waters, and so your children will be sanctified. We are now going to look at the babblings of the doctrine of infant baptism. To do this I invite you to read this:

“[...] In the West, the fate of unbaptized infants began to be the subject of sustained theological reflection during the anti-Pelagian controversies of the beginning of the fifth century.

St. Augustine addressed the question because Pelagius taught that children could be saved without baptism. [...]

In reaction to Pelagius, Augustine was led to assert that children who die without baptism are destined for hell.

He appealed to the Lord's precept in John 3: 5 and to the liturgical practice of the Church. Why are infants taken to the baptismal font, especially children in danger of death, if not to assure them entry into the Kingdom of God? [...]

There is only one baptism, the same for infants and adults, and it is conferred for the remission of sins. If little children are baptized, then it is because they are sinners.

Although they are obviously not guilty of personal sin, they sinned "in Adam", according to Romans 5: 12 (following the Latin version available to Augustine). [...]

Augustine's authority was, however, so great in the West that the Latin Fathers (eg Jerome, Fulgence, Avit of Vienna, and Gregory the Great) adopted his opinion.

Gregory the Great affirms that God condemns even those who have only original sin in their soul; even children who have never sinned by their own will will go into "eternal torment." [...]

[...] On this question, Augustine was the reference point for Latin theologians throughout the Middle Ages.

Anselm of Canterbury offers a good example: he believes that little children who die without baptism are damned because of original sin and in accordance with the righteousness of God.

The common doctrine was summarized by Hugues de Saint-Victor:

Little children who die without baptism cannot be saved, firstly because they have not received the sacrament, and secondly because they cannot take a personal act of faith that would substitute for the sacrament.

This doctrine implies that one must be justified during one's earthly life in order to enter into eternal life after death.

Death puts an end to the possibility of choosing to accept or reject grace, that is, to adhere to or turn away from God. After death, the basic dispositions towards God do not receive any further modification. [...] *The faith of the Catholic Church in the necessity of baptism for salvation was energetically expressed at the Council of Florence in 1442, in the decree for the Jacobites:*

It is not possible to help [little children] by any other remedy than by the sacrament of baptism, by which they are torn from the dominion of the devil and are adopted as children of God. [...]” [*Commission théologique internationale (de l'Église catholique) L'espérance du salut pour les enfants qui meurent sans baptême (2007).*]

Parti: 1. Historia quaestionis: Histoire et herméneutique de la doctrine catholique. Taken from the site: <https://www.vatican.va> (translated into English from the original text)].

Let us complete our study with this other text: “[...] *Adults, because they are endowed with reason, conscience and freedom, are responsible for their own destiny to the extent that they accept or reject the grace of God. On the other hand, little children who do not yet have the use of reason, conscience and freedom cannot decide for themselves.*

When parents do not have the moral assurance of their children's salvation, they experience deep suffering and feelings of guilt;

And one manifest an ever-increasing difficulty in accepting that God is righteous and merciful if he excludes from eternal beatitude children who have no personal sins, whether they are Christians or not. [...]"

[Commission théologique internationale (de l'Église catholique) L'espérance du salut pour les enfants qui meurent sans baptême (2007). Part Introduction. Taken from the site: <https://www.vatican.va> (translated into English from the original text)].

Before developing these texts it is important to understand where these doctrines come from. We first see that it is the Vatican who presents them, so it is a basis of the Catholic faith.

In addition, it is specified that the one who carried the doctrines seen in the first text is the one that Catholics call "*saint*" *Augustine*.

This Catholic prelate was born, according to historians on *November 13, 354*, and died on *August 28, 430*.

This doctrine therefore dates from the beginning of modern Christianity, the text places its beginning in the *5th century*.

In addition, the character of "*saint*" *Augustine*, the tenor of his work, which is titanic, and has become the backbone of Catholic dogma, allows us, even before entering into this doctrine, to understand how iniquitous it is. This man, this Agustin, was in my opinion, not a saint, but the most powerful right arm of the devil.

His writings allowed the Catholic Church to torture, despoil and kill a multitude of martyrs who had the only wrong to have as a basis of faith the word of God and she is alone.

Most of the anti-biblical teachings that Catholicism teaches to this day have come from the pen of this man.

To discover these realities, I invite you to read my book "*Inquisitió (The three angels' message), volume II. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Historical part*". Now that this little window has been opened, we can close it again and come back to the study of these Catholic texts, starting with the first of the two.

To do this first I would tell you that in what this doctrine presents lies the fear of parents leading them to baptize their children.

Yes, throughout this text we discover that unbaptized children who die are supposed according, to *saint Augustine*, to go to hell. And that is why children, especially those who are about to die, are baptized, the objective being to allow them entry into the kingdom of God.

It is also mentioned that there is only one baptism which is the same for adults and children, which gives access to the forgiveness of sins. We also read that if children must be baptized, it is because they are sinners, because they have inherited the sin from Adam.

We note that to support his thesis *saint Augustine* presents two texts. Here is the first: **“Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God”**. [*John 3 verse 5, American Standard Version Bible (ASV)*].

Here is the second text: **“Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned”** [*Romans 5 verse 12, American Standard Version Bible (ASV)*].

By reading these texts, I tell myself that when one is not anchored in the Gospel and that one reads theses like the one that we have just seen, one is quickly taken aback, because, one must grant to the “*Agustin*”, that he knew how to handle the spiritual sword, as Satan himself does and which we discover in [*Luke 4 verses 1-13*].

Let us first consider the first text. We understand that the term to be born of water and of the Spirit represents baptism, this text presents the fact that only those who are baptized will be saved.

But noticed that there is no mention of a child here but it says a man, therefore an adult.

As far as children are concerned, we have already seen that there is no need for baptism, because they are sanctified through their parent, or he acquires this sanctification by being presented to the church, and in this context a servant of God prays for them and lays his hands on them.

Let us now take into account the second biblical text.

Here is presented the sin that we all inherit because of the acts of Adam, and by extension those of Eve.

What is written here is biblical, when I say here, I mean the biblical text and not the thesis of *saint Augustine*.

Yes we are all born sinners in Adam. So babies are born in sin, this reality is well noted in [*Psalm 51 verse 7*].

If we stop only at this text, we could think that *saint Augustine* is right and that since babies are born in sin, and that it is baptism that gives access to salvation, in Jesus, it is therefore appropriate to baptize them.

What he does not say is what happens after birth and which is that the child certainly inherits sin, but also the sanctification of his parents, and this even if it is only one of the two who are united to Christ.

And even if this is not the case, it is enough that this child who is not of parents who have given their life to Christ, can be presented to a consecrated servant of the Lord to lay hands on him and pray for him, and from then on he inherits the sanctification of the latter.

Armed with all that we have just seen, we understand that the whole “*biblical*” structure which carries the thesis of *saint-Augustine* is drawn from nothingness and is anti-biblical, therefore null and void.

We also discover in this Catholic text seen above, that the doctrine of *saint Augustine* that we have just seen was the basis of the faith and of the writings of the great Catholic pens of the past such as *Jérôme, Fulgence, Avit de Vienne, Grégoire the Great, Hugues de Saint-Victor, Anselme de Canterbury etc.*

Strong from the base left by *saint Augustine* the Catholic Church to present the children who are not baptized and who die as being damned and having to live “*the eternal torments*”, which presents in the Catholic faith being burned eternally in hell.

In addition, it is clarified that without baptism children who die belong to Satan.

Thus the remedy, which the Catholic Church proposes with a view to snatching children from the devil, is to baptize them.

This is how Catholic dogma was able to establish, under the pen of *saint Augustine*, the doctrinal basis for infant baptism, which is really very traumatic for parents who have unbaptized children.

This reality the Catholic Church knows because we have seen that she highlights it in the second text seen above.

It is true, that generally, the reason for being as a Christian parent is to ensure the well-being, the protection of our children. So, how can we imagine that our little angel, who has done no harm to anyone, can, if he dies, burn eternally in hell, undergoing unspeakable suffering.

How thought that he can become the possession of the demon, if he is not baptized and that whether he is dead or not.

The solution, presented by the Catholic Church to remedy all this, being to baptize the children, both to ensure them entry into the kingdom of God, but also to preserve them from the devil, a lot of loving parent, but ignorant, set out to baptize their children.

The worst thing is that these medieval doctrines of *saint Augustine* are practiced not only by Catholics but also by the Seventh-day Adventist Church (*we will see this soon*).

One of the other points I want to make in all that we have just seen is that this doctrine which presents hell as a place of torment where the dead who have been unrepentant are destined to burn eternally is anti-biblical. I bring you the proofs of this in *Volume III* of this book to the chapter entitled "*Origin, reason and purpose of the worship of the immortality of the soul*".

Apart from that it is true that all those, including babies, who are not united with Jesus are under the dominion of the devil.

Nevertheless, the solution to snatch children from the clutches of the devil does not consist in baptizing them, because there are two solutions which are, as we have seen, either they are already sanctified by their parent, or they must they become so through a servant of God.

Let's continue with this Catholic doctrine that advocates infant baptism, by considering the following text, which is contemporary to us, because I copied it from a Catholic site in *November 2021*:

"[...] The baptism of their child, an obligation for the parents. Canon law, unambiguously, says: "Parents are obligated to have their children baptized in the first few weeks;

They will go to their pastor as soon as possible after birth and even before, in order to ask for the sacrament for their child and to be duly prepared for it "(can 867). We can conclude that the Church has a clear preference for infant baptisms without delay."

[Baptiser les bébés sans attendre ? Par Bernard Maitte, Prêtre, professeur au séminaire d'Aix et responsable du Département pastorale et spiritualité de l'ISTR de Marseille. Membre du SNPLS.

Taken from the site: <https://liturgie.catholique.fr> (translated into English from the original text)].

Let us complete our study with this other text: “[...] *One of the first questions the celebrant asks the parents on the threshold of the church: “What do you ask for your child from the Church of God?” And we answer: “Baptism” [...] As a result, since the child cannot answer for himself one must “get wet” ourselves and make a commitment, as the celebrant invites us to do:*

“You must educate him in the faith, and teach him to keep the commandments, so that he may love God and his neighbor as Christ.” But we are never alone, there are godparents who agree to help parents exercise their responsibility;

But there is the whole community of Christians of which family, friends and the celebrant are the representatives. For it is not only the parents who are committed but the whole Church that is committed.

She promises parents to always be there to serve the Life of God in the child. [...] The blessing of water at the heart of the celebration is what still gives the best reason, in addressing, God our Father:

“May this water receive from the Holy Spirit the grace of your only begotten Son, so that man, created in your likeness and washed by baptism of the defilements which distort this image, may be reborn of the water and of the Spirit for the new life of a child of God [...]”. *[Taken from: « Pourquoi baptiser les petits enfants?*

Par Bernard Maitte, Prêtre, professeur au séminaire d'Aix et responsable du Département pastorale et spiritualité de l'ISTR de Marseille. Membre du SNPLS. Taken from the site: <https://liturgie.catholique.fr> (translated into English from the original text) »].

In the first text we discover that Catholic dogma has instituted the obligation that parents can baptize their children from the first weeks after childbirth. Thus, it is not a commitment that is made spontaneously and voluntarily, but it is an obligation.

This fact removes all freedom from the Catholic, who are forced by the papacy and these henchmen to deliver their children to the devil, by baptizing them, because we have seen it, it is the direct repercussion of the baptisms of children.

Apart from, that we see that it is the parents who make the decision of baptism for their children, anyway, it would be difficult for an infant to pronounce, because he is far, very, very far from having a good conscience, to choose whether or not to be baptized.

In addition, we discover that the Catholic religion baptizes infants by giving them two guardians who work for them. They are called the godfather and godmother of the baptized child.

These steps which give children intermediaries who take the decision to baptize them in their place, which may be their parents, their godfathers or godmothers, as we have seen, is not biblical.

Finally, a portion of this text calls out to me, because it presents the *raison d'être* of Catholic baptism. Let's read it again: **“[...] May this water receive from the Holy Spirit the grace of your only begotten Son, so that man, created in your likeness and washed by baptism of the defilements which distort this image, [...]”**

Here the water of baptism is presented as being intended to wash away the defilements of the image of God which is in man.

All this seems coherent, but is in fact only beautiful talk, of the wind, to understand it let us review what we have already seen on this subject by rereading an extract from [1 Peter 3 verses 20-21]:

“[...] And that water is like [anticipates; foreshadows; symbolizes; prefigures] baptism that now saves you — not the washing [removal] of dirt from the body, but the promise [pledge; appeal; or response] made to God from a good [clear] conscience [...]”

In no case can baptism be a means of purifying defilements of the body, but the commitment of a good conscience towards God.

Not being able to present a baby as fulfilling the reality of baptism because an infant is not aware of who he is, nor what he is doing, so the *“commitment of a good conscience to God”* he cannot have it, the Catholic Church has therefore perverted the purpose of baptism.

For information, it is the word of God, who is Jesus Christ himself [John 1 verses 1-17], who once diligently study will, through the Holy Spirit, purify us from all filthiness [John 15 verse 3], [1 Peter 1 verses 22-25], [John 16 verses 7-15].

This reality, the papacy and these henchmen in the robe of “holiness” cannot proclaim it, because that would be to sink their business, because the Holy Scriptures once studied opens the eyes and sets free [John 8 verses 31-32].

We will now, finish driving the nail intended to break all the iniquitous bases which the catholic dogma instituted by establishing the baptism of the infants.

To do this let's take a look at the baptismal ceremony itself by reading this: “*Sprinkle: The Latin word *aspersio* comes from the verb *ad-spargere* “to spread towards or on”.*

So sprinkling is the action of spreading a liquid or dust on something or on someone. In the liturgy, sprinkling usually consists of splashing water on people or objects, as a sign of purification.

The main sprinkling is that of baptism: three times, water is poured over the head of the person being baptized;

This is the most usual way of baptizing [...], although baptism by immersion is older and more significant. The gesture implies both the fact of being washed and the fact of receiving a vital principle, that of divine life. [...] [Liturgie et Sacrements. Service national de la pastorale liturgique et sacramentelle.

Conference des évêque de France. Dom Robert Le Gall – Dictionnaire de Liturgie. Taken from the site: <https://liturgie.catholique.fr> (translated into English from the original text)].

First of all, I would like to stress that we still find here the symbol of baptism practiced by the Catholic Church as being the symbol of purification.

We have just seen that this doctrine is not biblical.

Apart from that the author presents the baptism by sprinkling, which is the one most commonly practiced in Catholic churches.

To do this, a Catholic minister pours water three times over the baby's head in order to baptize him.

The same approach is also practiced, by this religion, for adults who baptize themselves late. This rhythm has nothing to do with the basics of biblical baptism for two reasons:

The first one, I have already told you many times rehashed, children must not be baptized.

The second concerns adults, to be baptized, as we have seen, we must first be totally immersed in water to signify our entry into the funeral tomb with Jesus, then by emerging from the water we are resuscitated with him.

Thus, not having descended under the liquid tomb, therefore not being completely immersed, there is no death and resurrection for the adults who receive the sprinkling of baptismal waters among Catholics.

Their baptism is therefore null and no came, and for children, we have seen it, apart from wetting a little angel in the middle of the church three times, exposing him to catch a cold, the baptism of children has no *raison d'être*, and is anti-biblical, so it is a doctrine of devil.

Based on all that I have just presented to you, I would tell you that the Catholic Church has used and has been using for centuries one of the devil's favorite weapons, in order to dominate these members by forcing them to baptize their children.

This is how this weapon is presented: *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;*

And deliver them who through fear of death were all their lifetime subject to bondage”. [Hebrews 2 verses 14-15, King James Bible].

It is this demonic weapon, which is the fear of death, that the Papacy and its spawn use to support the Catholic doctrine of infant baptism.

The fear of damnation, of the torments that the devil would, according to the Catholic thesis, undergo to children who died without being baptized, leads parents to baptize their babies or young children.

Unfortunately, for parents who have their children baptized, it is this act, as we have seen, which opens in these children who have been baptized the front door so that the demonic forces can possess them. We have finished this part, and will begin the last part of our study.

To do this I would tell you that those who seek to shine in this world, those who seek to have power, will always seek two things, to have a lot of money and a lot of subjects (*member who adheres to their philosophy*). To become more impressive, there are several possibilities, the first is to do like the frog that this text presents to us:

“A Frog saw an Ox which seemed to him to be of good size. She who was not big in everything like an envious egg stretches, and swells, and works to equal the animal in size, saying:

‘Look closely, my sister, is that enough?

Tell me: am I not there yet?

– Nay.

– So here I am?

– Not at all.

– Here I am?

– You are not approaching it.”

The puny peccorate swelled so well that it burst. The world is full of people who are not wiser:

Every Bourgeois wants to build like the great Lords, every little Prince has Ambassadors, every Marquis wants to have Pages.” [*Fables de Jean de La Fontaine, « La Grenouille qui se veut faire aussi grosse que le bœuf », (translated into English from the original text)*].

Considering the end of the Proud Frog, this tactic is not the one that most people use.

The sects on their side will seduce souls in perdition, then will force them to adhere to their doctrines and to join their ranks.

The Seventh-day Adventist Church has adopted a more gentle approach, but just as iniquitous as what the sects practice.

To find out, I invite you to read this: *“What response do we give children when they ask to be baptized? How do we go about preparing them to accept God’s grace and to walk joyfully in His path?*

What resources do we use to get our primaries and juniors ready for baptism? What do they need to know before baptism?

*What is the best age for baptism? All these are relevant questions that need answers today. **Research indicates that a child around the ages of 7-10 years, receive a spiritual awakening.***

We should not hesitate or discourage children who genuinely want to give their hearts to Jesus. If we don’t respond to their exciting decision to follow Jesus and be baptized, we may lose the golden opportunity to do so later for such a desire may fade away. [...] *[Adventit’ Children Ministries. Post : Children and Baptism. Taken from the site: [https:// children.adventist.org](https://children.adventist.org)].*

First of all, what I want to bring out is the bearing of what is presented here by the Seventh-day Adventist Church with regard to infant baptism, because if we read these lines in haste we may miss this abomination:

In order to present this horror to you, we must return to the reality that is linked to baptism, which we have seen is the marriage of a person with Jesus.

Thus, the plans of the Seventh-day Adventist leaders are to get children to accept baptism as soon as possible, before they have time for discernment and reflection and can refuse to be baptized.

To stay in our example, this would be equivalent to marrying a child of 7 to 10 years old to an adult of full age, so that there is no time to become aware, as you get older, to this iniquitous act that she accepted younger.

As you can see, the senior Seventh-day Adventist leaders are iniquitous men who contrive to dominate the malleable and indiscriminate minds of the children who frequent them in order to swell their membership.

This type of work is carried out by the sects. But can we be surprised, since we have already seen that this religion has established sectarian doctrines to compel these members to pay funds to it through tithes and offerings.

It should be noted that although the maneuver that we have just discovered is dishonest and iniquitous, nevertheless it bears these fruits, because here is what the Seventh-day Adventist Church presents, as to its growth, for the last years:

“The Seventh-day Adventist Church, one of the fastest growing Christian denominations, has recorded a baptized membership of over 18 million.

There were 18,028,796 registered Adventist members as of September 30, according to the Office of Records, Statistics and Research.

An estimated 25 to 30 million men, women and children attend Adventist worship services each week.

The Church does not perform baptisms of infants or very young children, which is what differentiates those who attend from baptized members.”

[Siver Sping, Maryland, United States, Mark A. Kellner, Adventist Review. 19 Décembre 2013.

Taken from website: <https://adventist.news/fr/news/le-nombre-de-membres-de-leglise-adventiste-du-7eme-jour-passe-la-barre-des-18-millions> (translated into English from the original text)].

Let's finish with this, which also brings us new mind-blowing figures: **“More than one million people were added to the Seventh-day Adventist Church in 2021, according to data from the Office of Records, Statistics and Research [...]**

“The year 2004 was the first of 16 consecutive years of more than one million memberships worldwide, and then came the COVID-19 pandemic,” explained Dr. Trim.

The reported membership of the church at the end of last year was some 21, 91 million". [*Un million de personnes adhèrent à l'Église adventiste du septième jour en 2021.*

10 juin 2022, Saint Louis, Missouri, États-Unis, Tracey Bridcutt, Adventist Record. Taken from website: <https://actualites.adventiste.org/un-million-de-personnes-adherent-a-leglise-adventiste-du-septieme-jour-en-2021/> (translated into English from the original text)].

In the second text we discover the exponential increase in the number of members of the Seventh-day Adventist Church.

This religion has gained, from the year 2004, an average of one million annual members and this for 16 years.

This means that for the year 2021 this religion had a total number of baptized members which is 21.91 million.

Furthermore, we see that in addition to the baptized members, there are on average about ten million interested but unbaptized people each week who attend the weekly worship of this religion.

Before continuing I say hat, because gained 16 million members in 16 years that is an achievement. Unfortunately, what is not glorious at all, is that we now know that among them are also children, who have been misled and trapped.

It should be noted that this reality of children who form the bulk of these troops hinders this religion, which cannot present them as trophies, so it tries to "drown the poison".

To understand this, let's read this excerpt from the first text:

"[...] The Church does not perform baptisms of infants or very young children [...]"

I would say to you that if we did not yet have data concerning the children whom the Seventh-day Adventist religion baptizes before there is the discernment to understand what they do, what we have just read would pass this religion for a place where no child is baptized.

But we know that Seventh-day Adventists practice this abomination.

We will therefore not fall into this trap of believing in this attempt to restore its image that this iniquitous religion is attempting here.

This reality is very present in this text which follows which presents us the baptized children as being referenced by this religion:

“Chapter 10 Notes. 7. Business Meetings. h. A report from the principal or teacher of the church school covering such matters as enrollment, the educational progress of the school, baptisms among the schoolchildren, and the results of the children’s efforts in denominational endeavors”.

[Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

Children who have been baptized into the Seventh-day Adventist religion are notified at the level of their administration, in doing so we better understand the exponential growth figures that this religion presents in terms of membership.

My feeling is that when a family with many pre-teens comes to visit one of these churches, the high leaders of this religion must be tripping with joy, because an opportunity for growth has just *“fallen, ready-made, in their beak”*.

To continue I would tell you that the fact that the Catholic Church baptizes infants has always drawn criticism from Protestant churches, of which the Seventh-day Adventist Church is a part.

This religion condemns the baptism of newborns as practiced by the Catholic Church. It provides biblical evidence that the baptism of babies is not approved by God, but in return they baptize children from the **age of 7**.

Now let's find out on what basis the post baptismal teaching of children and other adults who need to be baptized by the Seventh-day Adventist Church is done:

“Membership [...]: Pastors must instruct candidates in the fundamental teachings and related practices of the Church so they will enter the Church on a sound spiritual basis.

While there is no stated age for baptism, it is recommended that very young children who express a desire to be baptized should be encouraged and entered into an instruction program that may lead to baptism”.

[Seventh-day Adventist Church Manual, 19TH, Edition revised 2015/2016, Published by the Secretariat General Conference of Seventh-day Adventists].

Let's complete with this last text: “[...] **“Baptism is a spiritual relationship. It can be entered into only by those who are converted. Only in this way can the purity and spiritual caliber of the church be maintained. [...].”**

[Adventit' Children Ministries. Post : Children and Baptism. Taken from the site: [https:// children.adventist.org](https://children.adventist.org)].

As you can see, those who wish to be baptized into the Seventh-day Adventist Church must be instructed, not in all of God's word, but in all the fundamental teachings and practices of this religion.

It is therefore with these same doctrines, which are for many iniquitous, at least all those incriminated in this book, that the children becoming Seventh-day Adventists are perverted... oops Sorry... instructed from their earliest age.

We also discover in this text that those who become Seventh-day Adventists must be converted, here we understand that it is converted to the dogma of this religion and not to the word of God that it is, therefore to format to these principles of men, therefore the precepts of demon. This is what determines the purity and spiritual caliber of this religion.

We understand better why this religion is in decadence, because it is the word of God that purifies and makes fit to walk in renewal of life.

Because the gospel is not the basis of the post-baptismal teaching of the Seventh-day Adventist Church, all who are baptized into that religion are perverted.

Furthermore, there is no need to demonstrate to you that Seventh-day Adventist infant baptism is unbiblical; this chapter is a hymn against such an abomination.

To you who are Seventh-day Adventists and who have read this chapter, what are you going to do from now on, are you going to let innocent, little angels of the Lord be led to the slaughterhouse of the devil like lambs that are sacrificed to him through your baptisteries.

Know that from now on you have a responsibility before God, because he who knows how to do good and does not do it, he who is silent while an iniquitous work is perpetuated against the innocent cannot be approved of the Lord.

Here is what the Holy Scriptures ask us: **“Rescue everyone you can of those being taken away and killed, and hold on to those innocent souls staggering toward their own slaughter.**

If you excuse yourself, saying, “Look, we didn’t know anything about this,” doesn’t God, who knows what you are really thinking, understand your motives?

Isn’t your Protector aware of why you aren’t protecting the innocent? Will He not repay you in kind?” [*Proverbs 24 verses 11-12, The Voice Bible (VOICE)*].

Let us complete with this other text: **“Whoever knows what is right but doesn’t do it is sinning”.** [*James 4 verse 17, GOD’S WORD Translation Bible (GW)*].

Let us finish with this: **“So is it by remaining silent that you do justice?” Is this how you judge righteously, son of man?”**

[Psalm 58 verse 2, Bible Louis Segond (translated into English from the original text)].

You who are Seventh-day Adventists and who have chosen to remain faithful to the Lord, you can no longer remain silent in the face of what is happening in your baptisteries.

You must rescue from death those who are being led to eternal death through the infant baptisms that your religion performs.

It is important to never lose sight of the fact that the people of God are a united body [*1 Corinthians 12 verses 12-27*], thus, as we see in [*Matthew 23*], the acts of the leaders of the people of God are credited to the whole people.

So that while throughout this biblical chapter it is the works of the scribes and Pharisees that Jesus denounces, at its end it is all Jerusalem, therefore the people of God who are guilty.

This same reality we have already seen, and materializes in the case of the works of Achan that we find in [Joshua 7].

It is only one member of the people of God who had sinned against God, the so-called Achan, yet it is the whole people who was impacted, it was necessary that the ban be confessed and eradicated so that the grace of God could return to Israel. The Lord, the Eternal God, the Almighty, has not changed, for there is no change in him, not even a shadow of variation [James 1 verse 17], [Malachi 3 verse 6].

Thus, in this generation, it is all Seventh-day Adventists who have on their hands the blood of those who are delivered to the devil by their baptisteries. *Especially the children!*

Know this, all of you who are Seventh-day Adventists, the Lord holds you personally responsible for what happens in your baptisteries.

And this is true for the infant baptism that your religion practices, but also for the iniquitous doctrines that have been instituted in adult baptism. Your baptisteries have become places of predilection where the devil comes to feed on sincere souls who come to the Lord, but who are delivered to him (*the devil*) hand and foot:

The Lord showed me in a dream, the Seventh-day Adventist Church as a young woman who makes a pact with a giant serpent and offers it newborn black children.

This symbol represents spiritual newborns coming out of the world (those living without reverencing the Eternal God).

The newborn being a new baptizer [John 3 verse 5] and the fact that they are black represents the sin that these people practice without being able to undo and which is prophetically presented as the Ethiopian who cannot change the color of his skin [Jeremiah 13 verse 23].

The Lord promises that he will do justice to these children, especially to the little child (*the innocent*) from any evil that is done to them.

He declares that vengeance and retribution are his and it is a terrible thing to fall into his hands when he punishes those who mistreat these children.

This informs us about this: *“And he called to him a little child, and set him in the midst of them, [...] And whoso shall receive one such little child in my name receiveth me:*

But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea”. [*Matthew 18 verses 2, 5-6, American Standard Version Bible (ASV)*].

Let us complete with this second text: *“Beloved, never avenge yourselves, but leave the way open for God’s wrath [and His judicial righteousness];*

For it is written [in Scripture], “Vengeance is Mine, I will repay,” says the Lord”. [*Romans 12 verse 19, Amplified Bible (AMP)*].

Let us finish with this: **“For we know Him who said, “Vengeance is Mine [retribution and the deliverance of justice rest with Me], I will repay [the wrongdoer].”**

And again, “The Lord will judge His people.”

It is a fearful and terrifying thing to fall into the hands of the living God [incurring His judgment and wrath]”. [*Hebrews 10 verses 30-31, Amplified Bible (AMP)*].

Now that you know the truth, now that you know what is going on in your baptisteries, O Seventh-day Adventists, you can no longer claim the time of ignorance.

Thus, if you do not raise your voice like a trumpet to denounce the abominations of your religion, you will have to answer to God, as a people but also individually.

And we have seen it, it is a terrible thing to fall into his hands, when he gives justice to his children....

Let us now come to the reform to be implemented in the area of infant baptism.

For it to be possible, the Seventh-day Adventist religion must be able to release from their baptismal commitments all those who were baptized while they were still minors.

What I have just said in presenting those who have been baptized as infants as having to be untied, may sound sogrenu, but it nevertheless has a biblical root.

To understand this we need to look again at the text of [*Proverbs 6 verses 1-5*], which presents the human being as being bound by the vows he has taken.

This text also teaches us that only the one who has received the vow can untie it.

Whoever makes a wish falls under the power (*domination*) of the one to whom he addresses them.

It is therefore necessary that these baptismal vows be broken, and only consecrated men of the Seventh-day Adventist religion will be able to act in this direction.

Baptism, as we have seen, is a marriage, and as such there are certain situations in which divorce can take place, and be acceptable to the Lord.

One of them is when there is a request for divorce from a non-Christian who is married to a Christian.

In such a case, the non-Christian is therefore freed from these marriage vows, without contravening the word of God [*1 Corinthians 7 verses 12-16*].

In the time of Esdrasce, the people of God had to send away the foreign women to whom they had united, as well as their children, because these unions were in total opposition to what the word of God demanded [*Ezra 10 verse 3*].

It should also be noted that for the Lord to forgive us for our errors, we must have abandoned the sin that we have practiced or the iniquitous act that we have done [*Ezekiel 33 verses 8-20*].

When sin is public, as is the case with infant baptism, it must also have a public denial of our fault and a firm stand for the Lord that serves as a testimony to all.

Here is an example of sins that are confessed publicly: **“Many of the believers [those who now believed] began to confess openly and tell all the evil things they had done [disclose their (evil/magical) practices].”**

Some [or A significant number] of them who had used magic [practiced sorcery/witchcraft] brought their magic books [or scrolls] and burned them before everyone.

Those books were worth about fifty thousand silver coins [Cprobably drachmas, each worth a day’s wages].”

So in a powerful way [In this way; Thus] the word of the Lord kept spreading and growing [or grew strong; prevailed]”. [Acts 19 verses 18-20, Expanded Bible (EXB)].

Those who had done wrong publicly confessed their fault, and those had occult books to confess their sins and get rid of them.

The testimony was very strong because the witchcraft books were gathered in a heap and then burned. Following this the word of the Lord abundantly won the hearts.

This reality of public testimony of the rejection of our iniquity in order to choose to serve the Lord we find it in the testimony that Zacchaeus leaves us [Luke 19 verses 1-10].

At the time of the golden calf, after the people of God had erred, a simple choice was offered to them, which consisted in taking a stand, publicly for the Lord, all those who did not come forward for God, rejected it by their inaction [Exodus 32].

Thus, just as Zacchaeus had to give up his illegally acquired booty and those who possessed books of occult magic had to disavow them, publicly by burning them, all those who were baptized while still under guardianship of their parent or guardian must publicly disavow their baptism.

When one errs and practices doctrines that the Lord disapproves of, one must disassociate oneself from them and take a stand for Him.

In doing so, those who were baptized as children if they are now adults, they must first disavow their baptism, then a consecrated servant of the Lord must also deny this baptism, then this person must be rebaptized.

Otherwise, children and minors must also publicly disavow the baptism they have received, then they must be released from their vows by a pastor and once released they must be presented to their local church for rededication, receiving the laying on of the hands of consecrated servants of the Lord.

Only servants of the Lord who have gone through baptism again, in accordance with the reform of the Seventh-day Adventist religion presented in this book, may officiate at this ceremony.

The others who refuse to be rebaptized will not be able to officiate because, if he lays his hands on these children, or on the newly baptized (*the adults*), it will be with a view to giving them a part of their sins and therefore of their demons.

See section entitled “*The Fifth Stage of Baptism: The Prayer of Consecration and the Laying on of Hands*”.

Furthermore, infant baptism should be repealed, and all traces of this iniquitous doctrine should be removed from the *Church Manual*.

The age at which one can be baptized is simple:

The person who is going to be baptized must be legally emancipated.

Thus, the baptism being a marriage that we contract with Christ, the one who is going to be baptized must be, also, in age to be legally married.

So just as you're not going to marry off your twelve- or fifteen-year-old child, you can't unite him to Christ, because he's not a spiritual pedophile.

With all that I have just presented, what I have just advanced seems to me to be the wisdom, especially since until the children are emancipated from their parent they are sanctified through them.

So let's stop transgressing the word of God and thereby exposing our children to the fiery wrath of the devil.

11 The seven intrinsic biblical steps of baptism for Christian growth

To begin this chapter, I would like to tell you that we live in a world and in a universe governed by rules.

The climate that governs our seasons is a good example. Largely due to human action, we are witnessing climate change, leading to more and more cataclysms.

God has established rules in everything and especially in nature.

Example: *who has ever seen a tree bloom or bear fruit before it is properly established.*

Take the case of the banana tree, it only bears fruit after a certain number of leaves appear, never before!

As is the case in the physical world, so it is with the spiritual world.

The image of Christian growth is compared in the Bible to that of a plant [Mark 4 verses 26-29]. Various stages punctuate both the growth of a tree and that of God's people. Each of them having its reason for the final development of the plant and the Christian.

Christian growth, like the germination of seeds that eventually grow into beautiful, tall trees, is always in ascending order.

With our Bible in hand, in this part of the book we are going to analyse the different stages that manage the new Christian birth in Christ. We will lay the foundations of biblical baptism which is the basis of all true Christian living.

This study is important, because the Holy Spirit is only given following a baptism performed perfectly in accordance with God's word.

The objective of this book is to provide the biblical principles governing baptism so that those who choose to be baptised, regardless of the religion they have chosen, apply these mandatory steps so that when they leave the baptismal waters, they receive God's spirit.

It is important to never lose sight of the fact that the Lord is a God of order and that he does not contravene what he has established [*1 Corinthians 14 verse 33*], [*Numbers 23 verse 19*].

In doing so, when he institutes that a number of steps are necessary to complete an action, they must all be observed for his plan to be accomplished.

We have a beautiful example of this situation in the text of [*2 Kings 5 verses 1-14*].

In this chapter, we will therefore dissect the seven stages, as well as the actions and obligations necessary for a baptism approved by God.

We will also see the vital importance and purpose of the events that inevitably follow baptism for Christian growth.

Thanks to this book, with your Bible in hand, you will be able to detect the inconsistencies of human doctrines which throughout the centuries have come to be rooted in the act of baptism like oysters on the hull of a boat. What is the result?

As do all human doctrines which replace God's holy word, they cancel and annihilate this word and the associated promises [*Mark 7 verses 5-13*].

Christendom is weak in this century, because the religions which form it have abandoned the pure Gospel in order to attach themselves to fables which men have skilfully conceived, starting with baptism.

Those who choose to adhere to the doctrines of men to the detriment of the Holy Scriptures, are considered by God as idolaters [*1 Samuel 15 verses 22 and 23*].

The *7 biblical stages* of baptism that we are going to study in this book are those which are obligatory so that the new stature of the newly baptised conforms to that required in Jesus.

Their order is vital, because those who skip one of these stages, or do not pass it, expose themselves to serious disappointments.

We will see this! All those who wish to receive gifts from the Holy Spirit must subscribe to a baptism in accordance with God's word.

11.1 The first stage of baptism: the sowing of the Gospel in good soil

I would like to start by telling you that the foundations of a thing will determine its future. The rules regarding baptism have been established by God and begin as soon as the Holy Scriptures are preached upstream, long before the descent into the baptismal waters.

Unfortunately, it is clear that the foundations that are put in place, in this area, within all of Christendom, are inconsistent and are even built on sand, as we shall see!

Before coming to the type of message to be preached in order to prepare interested parties for baptism, I invite you to take a short tour of the Bible in order to discover the facts that are linked to the foundations that we are building.

To do this, I want to point out to you that it is important to understand that the future of any construction that we build, whether it be literal or spiritual, will above all depend upon the type of ground on which it is built.

Often we improvise as builders and we don't build in accordance with the norms nor with the right materials and the end result is generally disastrous. The house built will end up sinking, carrying us away with its wreckage. This tells us about this:

“Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not:

For it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof”. [Matthew 7 verses 24-27, American Standard Version Bible (ASV)].

As you can see, so that our work can continue, the type of terrain is decisive and at the spiritual level only those who build on Jesus Christ the eternal rock, will have a future.

This situation that we have just seen concerning the foundations of a house and its future is also true for a harvest.

This situation is well represented in the parable of the sower, where we discover the fallout that the good seed can have on various types of ground. Here is what we can read about this:

“And he spake to them many things in parables, saying, Behold, the sower went forth to sow; And as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:

And when the sun was risen, they were scorched; and because they had no root, they withered away.

And others fell upon the thorns; and the thorns grew up and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear.

[...] **Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.**

And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while;

And when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word;

And the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

And he that was sown upon the good ground, this is he that heareth the word, and understandeth it;

Who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty”. [Matthew 13 verses 3-9, 18-23, American Standard Version (ASV)].

Here, the good seed represents God’s word and the earth is presented as being the heart (*therefore the spirit*) of those who receive this divine teaching.

To have a good harvest, it is absolutely necessary that the ground is prepared and cleared of all stones and thorns which could interfere with it. Also, any soil that has been trampled and has become hard, must be tilled so that the seeds can grow.

This is the part where the preacher calls upon those who are listening to him to stop considering their problems and encourages them so that they can become victorious. He explains to them what they did not understand etc.

When all this is done, the seed can be sown, and when it finds fertile soil devoid of stones, thorns or other impediments, it will bear fruit in abundance.

The result will be that souls will be saved for the Lord.

What we have just seen is what must happen in the ideal situation, but we know that the real world is not perfect.

Although the type of land and its proper maintenance are essential to a good harvest, another most important element will determine the future of the one we will actually have. Thus, fertile ground can also bear another type of fruit in abundance, because the harvest that one will have is above all determined by the type of seed that is planted.

We find out all about this in the parable of the wheat and the tares, which I invite you to read: *“Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: But while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also.*

And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?

And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up?

But he saith, Nay; Lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest:

And in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; But gather the wheat into my barn.

[...] And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; And the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire:

There shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. *He that hath ears, let him hear*". [Matthew 13 verses 24-30, 37-43, American Standard Version (ASV)].

First of all, it should be noted that although the two seeds here – the wheat and the tares – are not presented as teachings, this point comes out in the parable of the sower. Thus, if the good seed represents God's word, the tares, therefore the bad seed, represent the adulterated teachings that the devil distills through these servants.

So this parable also presents us with two types of preachers who are symbolised as sowers who sow seeds. While the master of the field and his servants have sown good seed (*Gospel*), his enemy and his servants are sowing tares – which represent man's precepts, known as the devil's doctrine [1 Timothy 4 verses 1-5].

This parable represents the work of salvation. On one side we have God's faithful people who preach the pure Gospel in Jesus Christ.

When it arrives in hearts that are ready this seed bears fruit and wins them for eternal life. On the other hand we have the devil's servants [2 Corinthians 11 verses 13-15], who sow tares which represent pernicious and unbiblical teachings, based on man's doctrines to the detriment of God's word.

Thus, the seed that will be received in the heart (*mind*) will determine whether we become God's children or the devil's children.

This seed will also define whether we will bear the seal of God or the mark of the beast.

To learn more about this, I invite you to read my book entitled *“Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part”* in the chapter *“The procedures involved for the sealing of the two peoples (that of God and that of the beast)”*.

In line with what we have just seen, in my opinion I would say that there is a biblical fact that most of Christendom knows, but does not manage to fully grasp. Let's read this to find out more:

“But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter. [...]

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte;

And when he is become so, ye make him twofold more a son of hell than yourselves”. [*Matthew 23 verses 13 and 15, American Standard Version Bible (ASV)*].

The teaching that we receive from a spiritual teacher can mould us from the beginning in order to make us become a child of hell, therefore a person destined to have the mark of the beast and end up burning in hell. In doing so, how important is it to pay attention to the ante-baptismal teachings you receive, for they will become the basis of your faith and determine your future.

Here is how this situation is presented in the Holy Book: *“For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? And what is Paul? Ministers through whom ye believed; and each as the Lord gave to him.*

I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth;

But God that giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. For we are God's fellow-workers: ye are God's husbandry, God's building. According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon.

But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire;

And the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye". [*1 Corinthians 3 verses 4-17, American Standard Version Bible (ASV)*].

When we set out to build our faith so that we become the temple of the Holy Spirit, we must be very careful about how we do it, and on whom or what it is based. Those who teach us, however deserving they may be, are only instruments, destined to bring us God's word like pure and life-giving water. In doing so, they must not alter the Gospel, but convey it as God's Spirit establishes it.

The only material that is fireproof – which here symbolises God's word [*Jeremiah 23 verses 28 and 29*], [*Jeremiah 4 verse 14*] – is God's word itself, which is Jesus [*John 1 verses 1-5, 14*].

This text also presents us with another fact which is the need to have a plan so that our faith, our spiritual house, is built in an efficient way. Here we have discovered that Jesus is the foundation of the house, and it is on this basis that the latter must be built.

The Lord being a God of order, those who build must do so wisely, therefore in accordance with a plan that the Great Architect who is the Lord has established. To do otherwise would lead us to our downfall.

Example: *Take the case of a literal house, if you only put up walls, without posts to support the building, with the weight of the structure, the whole thing will eventually crumble. The lives of those who would occupy such a building would be in danger.*

Moreover, a house where one would have forgotten to put windows would be dark, hot, a grave and therefore unlivable.

Thus, even if we build our faith on God's word, it must be done according to the adequate framework that the Lord has established. Without this, our future is in danger. We are now going to discover the first principles to be put in place so that after baptism we become the temple of the Holy Spirit. Here is what we learn about this in the Bible:

“And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned”. [Mark 16 verses 15-16, American Standard Version Bible (ASV)].

It should be noted that the first step leading to salvation is not baptism but faith, because it is he who believes and then is baptised who will be saved. But this faith does not come out of nothing, because it must be nourished by teachings and it is for this reason that the Lord gave the mission to his people to preach the Gospel.

Here is what the Holy Book tells us about it:

“But what does it say? The Word (God's message in Christ) is near you, on your lips and in your heart; that is, the Word (the message, the basis and object) of faith which we preach, Because if you acknowledge and confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved.

For with the heart a person believes (adheres to, trusts in, and relies on Christ) and so is justified (declared righteous, acceptable to God), and with the mouth he confesses (declares openly and speaks out freely his faith) and confirms [his] salvation. The Scripture says, No man who believes in Him [who adheres to, relies on, and trusts in Him] will [ever] be put to shame or be disappointed. [...] For everyone who calls upon the name of the Lord [invoking Him as Lord] will be saved.

But how are people to call upon Him Whom they have not believed [in Whom they have no faith, on Whom they have no reliance]?

And how are they to believe in Him [adhere to, trust in, and rely upon Him] of Whom they have never heard?

And how are they to hear without a preacher? And how can men [be expected to] preach unless they are sent?

As it is written, How beautiful are the feet of those who bring glad tidings! [How welcome is the coming of those who preach the good news of His good things!] [...]

So faith comes by hearing [what is told], and what is heard comes by the preaching [of the message that came from the lips] of Christ (the Messiah Himself)". [Romans 10 verses 8-11, 13-15, 17, Amplified Bible, Classic Edition (AMPC)].

Let's finish the subject with this text which also brings us elements: *"Again therefore Jesus spake unto them, saying, I am the light of the world: He that followeth me shall not walk in the darkness, but shall have the light of life. [...]*

*Jesus therefore said to those Jews that had believed him, **If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free"**. [John 8 verses 12, 31-32, American Standard Version Bible (ASV)].*

To achieve salvation we must believe in our heart and confess with our mouth that we believe in Jesus Christ and in his sacrificial ministry that he has done for us. However, in order for faith to arise, this good news of salvation must be preached, for conviction comes from what is taught from the Holy Scriptures.

It is the truth, therefore God's word – which is Jesus Himself [John 1 verses 1-18, 29-30] – that sets us free [John 8 verse 32], but for it to do so it must come to those who have need of it. This is why the Lord gave His people a mandate to preach His Word to all creation.

This tells us: *"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. **Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: Teaching them to observe all things whatsoever I commanded you:***

And lo, I am with you always, even unto the end of the world”.
[Matthew 28 verses 18-20, American Standard Version Bible (ASV)].

Preaching the gospel is important, but if what is taught has not life in it, the preacher is giving his time in vain. We will now consider some facts relating to baptism that teach us how we can inherit new life in Christ through it. The first thing we are going to take into account is that baptism does not always rhyme with sealing by the Holy Spirit, therefore new life in Jesus Christ. In the following text, which we have already had to consider, we find out about this:

“While Apollos was in the city of Corinth, Paul was visiting some places on his way to Ephesus. In Ephesus he found some other followers of the Lord. He asked them, “Did you receive the Holy Spirit when you believed?” These followers said to him, “We have never even heard of a Holy Spirit!”

Paul asked them, “So what kind of baptism did you have?” They said, “It was the baptism that John taught.” Paul said, “John told people to be baptized to show they wanted to change their lives. He told people to believe in the one who would come after him, and that one is Jesus.” When these followers heard this, they were baptized in the name of the Lord Jesus.

Then Paul laid his hands on them, and the Holy Spirit came on them. They began speaking different languages and prophesying. There were about twelve men in this group”.
[Acts 19 verses 1-7, Easy-to-Read Version (ERV)].

The point I want to emphasise here is the importance of the spiritual training based on God’s word that anyone who wants to be baptised must receive. Here these men were baptised, but they were not given the rudiments regarding the work of the Holy Spirit. In doing so, the foundation they received was shaky.

This situation is due to the fact that faith does not come from nothing, and has a well-defined implementation process that God’s Spirit has established, in Jesus Christ and that we have seen and that is notified in [Romans 10 verses 8-17].

God's word must be taught so that faith can come alive in the hearer. Moreover, this is what the Holy Scriptures we read also do in us: **"You are already clean because of the word which I have given you [the teachings which I have discussed with you]"**. [*John 15 verse 3, Amplified Bible (AMP)*].

Let's finish this point with the following: *"Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers;*

But with precious blood, as of a lamb without blemish and without spot, even the blood of Christ:

Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.

Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth". [*1 Peter 1 verses 18-23, American Standard Version Bible (ASV)*].

God's word is the medium through which our hearts (*our minds*) are purified when we obey what they teach us. We also discover that the new birth in Christ is through the diligent study of the immortal seed of God who is his living and eternal Word, who is none other than Christ himself. *All of this enables us to walk in renewal of life!*

Thus, without the diligent study of God's word, before baptism there are no new births in Christ.

What we have just seen allows us to realise the fundamental place of the teaching of God's word before one is baptised, because without its diligent study, it is not possible to be born again.

As faith comes from what one hears, which is itself drawn from God's word, if the spiritual foundations which are studied ante-baptism, are not the Holy Scriptures but the doctrines of men, God's Spirit will not be able to bring faith to the heart of the future baptiser.

Neither can he be purified nor transformed into the image of Jesus. *His baptism will therefore be a bath without soap!*

In doing so, even having been baptised, if before that we have not been founded on God's word, we remain beings who cannot master God's things. In [1 Corinthians 2 verses 9-16] one who is like this is called an animal man.

To continue and to picture all that we have just seen, I would like to say to you, that it is important to understand that we become what we eat both in the real world and in the spiritual one.

Two tables and two different meals are set before us in the spiritual world and here is how they are presented: **"I am the bread of life. Your fathers ate the manna in the wilderness, and they died.**

This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat?

Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. [...] It is the spirit that giveth life;

The flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. [...] Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, *Would ye also go away?*

Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life". [John 6 verses 48-56, 63, 66-68, American Standard Version Bible (ASV)].

Also consider this: **"But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons speaking lies in hypocrisy, cauterised as to their own conscience [...]"**

Laying these things before the brethren, thou wilt be a good minister of Christ Jesus, nourished with the words of the faith and of the good teaching which thou hast fully followed up. But profane and old wives' fables avoid, but exercise thyself unto piety" [1 Timothy 4 verses 1-2, 6-7, Darby Translation (DARBY)].

Let's finish with this other very apt text: *"Therefore, my dearly beloved, shun (keep clear away from, avoid by flight if need be) any sort of idolatry (of loving or venerating anything more than God).*

I am speaking as to intelligent (sensible) men. Think over and make up your minds [for yourselves] about what I say. [I appeal to your reason and your discernment in these matters.]

The cup of blessing [of wine at the Lord's Supper] upon which we ask [God's] blessing, does it not mean [that in drinking it] we participate in and share a fellowship (a communion) in the blood of Christ (the Messiah)?

The bread which we break, does it not mean [that in eating it] we participate in and share a fellowship (a communion) in the body of Christ? For we [no matter how] numerous we are, are one body, because we all partake of the one Bread [the One Whom the communion bread represents]. Consider those [physically] people of Israel.

Are not those who eat the sacrifices partners of the altar [united in their worship of the same God]? What do I imply then? That food offered to idols is [intrinsically changed by the fact and amounts to] anything or that an idol itself is a [living] thing?

No, I am suggesting that what the pagans sacrifice they offer [in effect] to demons (to evil spiritual powers) and not to God [at all]. I do not want you to fellowship and be partners with diabolical spirits [by eating at their feasts].

You cannot drink the Lord's cup and the demons' cup. You cannot partake of the Lord's table and the demons' table. Shall we thus provoke the Lord to jealousy and anger and indignation?

Are we stronger than He [that we should defy Him]?" [1 Corinthians 10 verses 14-22, Amplified Bible, Classic Edition (AMPC)].

Jesus is God's word and as such he is the bread of life. Those who study the Holy Scriptures are in communion with him because they eat at his table and the dish of excellence that he gives them is his flesh.

Conversely, any precepts that transgress the Holy Scriptures are the devil's doctrines. Those who study them by putting them into practice eat at the devil's table and are in communion with him.

Thus, our eternal destiny is determined by what type of spiritual food we choose to consume daily, that is to say God's word or any doctrines that transgress it.

We must choose God's word if we want to have life, which only Christ gives, and which he gives abundantly, in this life and forever.

To continue, I would like to say to you that it is important to understand that it is God's Spirit who brings the Holy Scriptures to life in our hearts and allows us, little by little, verse by verse to be transformed into the image of Jesus, he that we study who is God's word. Here is how this situation is presented:

"Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty [emancipation from bondage, true freedom].

And we all, with unveiled face, continually seeing as in a mirror the glory of the Lord, are progressively being transformed into His image from [one degree of] glory to [even more] glory, which comes from the Lord, [who is] the Spirit". [2 Corinthians 3 verses 17-18, Amplified Bible (AMP)].

Armed with all that we have just studied, we understand that any spiritual teaching which contravenes what God's word has established, cannot enliven, therefore give life through the Holy Spirit.

Thus, in order for life to come into the heart of one who is interested in baptism, the pure gospel must be preached to him.

We are now going to look at the essential basic principles that must be taught from the Holy Scriptures in order to be baptised.

The bedrock, the foundations, are to get to know Jesus and to do this the mystery of salvation will have to be presented through the biblical texts. We must introduce Jesus, before his coming to earth in the flesh, during his pilgrimage among us, his return to the father and his next coming, etc.

But above all, the story of his passion and coronation as King of kings and Lord of lords must be told, so that by contemplating our saviour, hearts may be purified, and those interested in baptism may be gradually transformed into the image of Christ, from *glory* to *glory*.

This example is the one left to us by God's word and which presents the conversion of the Ethiopian eunuch [*Acts 8 verses 27-39*].

It was by beginning with the text [*Isaiah 53*], that Philip instructed him, then he presented him with all that concerns the salvation manifested in Christ. This tells us:

“Then Philip spoke and beginning with this Scripture he preached Jesus to him [explaining that He is the promised Messiah and the source of salvation]”. [*Acts 8 verse 35, Amplified Bible (AMP)*].

Further, the basic attributes that qualify the saints, thus the sanctified people of the Lord, must be studied diligently. To discover them I invite you to read the following:

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus”. [*Revelation 14 verse 12, 21st Century King James Version Bible (KJ21)*].

Let's finish with the following: *“And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus”* [*Revelation 12 verse 17, American Standard Version Bible (ASV)*].

As you can see, the saints, therefore those who have made a covenant with Jesus and who are sanctified in him, keep God's commandments and the faith of Christ.

We have already seen that the testimony of Jesus is also the *“Spirit of prophecy”* which consists of the Holy Spirit being able to give new revelations, therefore prophecies, to God's people.

The law, on the other hand, includes any recommendation, or order that the Lord leaves us in the Holy Scriptures.

Having made this point, let's get back to the situation we discovered in the text of [*Romans 10 verses 8-11, 13-15, 17*].

We have already seen that faith does not come from nothing, but God's word must be taught to those who seek the Lord and if there is no teacher there can be no growing faith.

So how will the saints be able to master God's commandments and especially prophecy, if they are not taught about them?

We can only keep and profess what we have been taught, and this fact is very evident in the Seventh-day Adventist Church.

To learn more, I invite you to read the chapter entitled "*Reality of the reformation of the doctrine of the "Spirit of Prophecy" to be implemented within the Seventh-day Adventist Church*".

We have seen how *more than 20 million people* profess erroneous and anti-biblical doctrines concerning the truth about prophecy, all of which are based on the ante-baptismal teachings that this religion distills.

From now on, it is necessary that the true basics of the law and especially of the prophecy be taught, not only to those interested in baptism but also to all those who bear the name of Christian.

The diligent study of the fundamentals of prophecy, as we have already seen, is very important, because it is through this mechanism that the Lord speaks to us and promises that in these last days before the second coming of Jesus, that the Holy Spirit will give dreams and visions, to his people.

By this means he will therefore make them prophesy. So that the greatest number of Christians and those interested in baptism can be trained, and therefore taught, there must be, as I have already presented, schools of prophets.

To understand the usefulness of studying the rudiments of the law as well as those of prophecy before being baptised, we must take into account the facts that are presented here:

"Nevertheless the firm foundation of God remains standing, with these words who serve him as a seal [..]". [*2 Timothy 2 verse 19, Bible Louis segond (translated from French to English)*].

The seal of God is his Word, and it is his law and the testimony of Jesus (*prophecy*) which seals, by God's Spirit, whoever unites with Christ with this truth being presented as the name of Christ and his father who is on the forehead of those who are sealed in Jesus.

To discover these facts, I invite you to read this extract from my book entitled *“Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part”* in the chapter *“The processes behind the sealing of the two peoples (that of God and that of the beast)”*.

To understand what the name represents in prophetic language, we must not lose sight of the fact that the symbols presented to us are allegories and riddles intended to represent something else.

Now this has been clarified, let's continue. To understand what the “name” represents prophetically, let's read this:

“I have manifested thy name unto the men which thou gavest me out of the world:

Thine they were, and thou gavest them me; and they have kept thy word. *Now they have known that all things whatsoever thou hast given me are of thee.*

For I have given unto them the words which thou gavest me; And they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me”. [John 17 verses 6-8, King James Bible].

The name represents knowledge. Here Jesus says that he made his Father's name known to his disciples and that he brought all of his Father's words to them.

It should be noted that for me this text was self-explanatory, but my friend Nicole pointed out to me that the direct link between the name and the teachings was not clearly established.

To do this, I therefore invite you to read the following text in two different versions.

Here is the first: **“Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee”.** [Hebrews 2 verse 12, King James Bible].

Here is the second:

*“He says, **“God, I will tell my brothers and sisters about you. Before all your people I will sing your praises”.** [Hebrews 2 verse 12, Easy-to-Read Version Bible (ERV)].*

In the first version of this text Jesus promises his father that he will announce his name to his brethren and therefore he will make his teachings known to God’s people. In the second version, instead of the word **“name”** we find **“speak”**. Thus, to speak of God, to present his Holy Word, is to announce his name.

This text in two versions that we have just considered presents the same fact, seen previously in [John 17 verses 6-8].

The following text, also presented in two different versions, shows us again, if it were necessary, that the name symbolises the teachings.

Here is the first one: *“But the Lord said unto him, Go thy way: **for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:***

***For I will shew him how great things he must suffer for my name's sake”.** [Acts 9 verses 15-16, King James Bible].*

Now let's take a look at the second version: *“But the Lord Jesus said to Ananias, “Go! I have chosen Saul for an important work.*

***I want him to tell other nations, their rulers, and the people of Israel about me. I will show him all that he must suffer for me”.** [Acts 9 verses 15-16, Easy-to-Read Version Bible (ERV)].*

This text is the continuation of the story presenting the significant and most astonishing meeting that Saul (*Paul*) had with Jesus Christ.

Here we have part of the dialogue that took place between the Lord and Ananias, and in the first version the Lord says that Saul is destined to make his **“name”** (*that of the Lord*) known to the nations.

It is also said that God will show him how much he will have to suffer for his **“name”**.

In the second version which uses **“who I am”** and **“for me”** replace this with the word **“name”**.

It is true that here, a direct link is not made between the term name and any teaching to be carried out.

However, this fact is implicit. To understand this, we must consider the testimony that Saul was to give before the nations to make the Lord known to them and also the cause of his sufferings which had been prophesied here. To do this let's read this:

“For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man.

For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.

For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it:

And I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles [...] [Galatians 1 verses 11-16, American Standard Version Bible (ASV)].

Let us complete our study with these verses: **“For this gospel I was appointed a herald, apostle, and teacher of the Gentiles, and that is why I am suffering these things.**

But I am not ashamed, because I know the one in whom I have believed, and I am convinced that he is able to guard what I have entrusted to him until that day”. [2 Timothy 1 verses 11-12, Evangelical Heritage Version Bible (EHV)].

From these two texts, we take from them that the different terms used such as **“name”, “who I am”** and **“for me”**, are used to trace the work that Paul was to carry out for the Lord and the reason for his sufferings is summed up in only one word **“the Gospel”**.

Thus the fact of bearing God's name to the nations symbolises his Holy Word to be taught to them, which confirms, once again, that the prophetic symbol **“name”** is synonymous with teachings or doctrines to be brought to others.

Let us discover another text in two different versions, which also presents to us the fact that a person's "name" is a symbol which represents his teachings.

Let's start with this first version: **"You see, it was their passion for the glory of the name of Christ that launched them out, and they've not accepted financial support from unbelievers"**.

[3 John 1 verse 7, *The Passion Translation Bible (TPT)*].

Here is the second version: **"When they left to tell others about the Lord, they decided not to accept help from anyone who wasn't a follower"**. [3 John 1 verse 7, *Contemporary English Version Bible (CEV)*].

These two texts, this time with the terms **"name"** and **"to proclaim"**, confirm that these are indeed teachings to be disseminated.

Let's come back now to the third angel's message, where we have seen that he presented two very distinct peoples, the first concerning the "candidates" for the mark of the beast and the other, those biblically called the saints.

These, God's faithful people, bear his name in a rather unusual place according to what is said in prophecy.

To find out, let's read this: **"And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads."**

These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the first-fruits unto God and unto the Lamb.

And in their mouth was found no lie:

They are without blemish". [Revelation 14 verse 1, 4-5, *American Standard Version Bible (ASV)*].

Before developing what we find here, I would like to highlight what we have already studied.

I have deliberately chosen to present you with a large number of biblical texts using the term **“name”** so that there can be no doubt as to its meaning.

In all cases, prophetically speaking, it symbolises **teachings and knowledge.**

Thus, we can immediately deduce that these are not physically the patronymics of the Lord and that of the Lamb, the symbol, as we have seen, which represents Jesus [*1 Peter 1 verse 19*], [*Isaiah 53 verses 7- 8*], [*John 1 verse 29*], which God’s faithful servants wear on their foreheads.

These symbols are there to attest to the fact that these faithful servants are keeping both the word (*teachings*) of Jesus and that of the Lord. We have now come to the end of this study taken from my other book.

To continue I would like to point out to you that all those therefore who have not diligently studied these two foundations of God’s word, namely the law and the prophecy, cannot be sealed, because they are the divine seals.

To study these basics sparingly or not at all will lead us to be rejected by the Lord.

We cannot be sealed with a word of God that we have not mastered or studied, because the Holy Spirit has not been able to bring forth faith from what we study in our hearts.

As we have seen, faith comes from what we study. In the following text, a most striking example is given to us of those, who will be rejected by the Lord for having been negligent and not having taken the time to diligently study God’s word:

“Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them:

But the wise took oil in their vessels with their lamps.

Now while the bridegroom tarried, they all slumbered and slept.

But at midnight there is a cry, Behold, the bridegroom!

Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; For our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you:

Go ye rather to them that sell, and buy for yourselves.

And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast:

And the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour”. *[Matthew 25 verses 1-13, American Standard Version Bible (ASV)].*

What the foolish virgins lacked was oil, this symbol representing time spent studying God’s word under the guidance of God’s Spirit *[Exodus 29 verse 7], [Acts 10 verse 38], [1 John 2 verses 20-21, 27].*

When considering these texts as a whole we learn that the oil represents the act of anointing, which is the symbol given representing the Holy Spirit.

Thus Jesus was anointed with the Holy Spirit.

We also discover that those who are anointed by the Lord are taught by him and therefore by the Holy Spirit.

Thus, the symbol of oil represents God’s word which is studied diligently, under the guidance of the Holy Spirit who makes it come alive in us and quickens us *[John 5 verse 63].*

The Lord is not a God of half measures but is a God of order *[1 corinthians 14 verse 33]*, and wants those who seek him, among other things by studying his Word, to do so with all their heart.

Here is what the Lord asks about this: **“And ye shall seek me, and find me, when ye shall search for me with all your heart. 14 And I will be found of you, saith Jehovah [...].”**

[Jeremiah 29 verses 13-14, American Standard Version Bible (ASV)].

The foolish virgins learned this lesson the hard way.

Oil being the symbol of the diligent studies one conducts in the Holy Scriptures, under the guidance of the Holy Spirit, one cannot therefore give it to anyone else.

No one can enter another person's brain and absorb this knowledge.

The nonchalance of the foolish virgins cost them their nuptials with the lamb, (entrance into eternal life, with Christ).

At the end of baptism it is the fundamentals of God's seal consisting of his law and faith in Jesus (*prophecy*), which seal through the Holy Spirit and if they have not been assimilated, God's covenant in Christ is not made, and eternal life is not granted.

He who comes to this is like the living dead, for he died with Christ by descending under the waters of baptism, but not having received the Holy Spirit he was not resurrected with Jesus. He is therefore spiritually undead.

The fault lies with men's doctrines which he practised and professed before baptism, for they nullified the blessing contained in the covenant, which he made with Jesus through baptism.

Having by his actions denied the covenant made in Christ, he cannot bear God's seal.

Continuing, I would like to point out to you that we have already seen just how important it is that the appropriate type of teaching must be given to those who desire to be baptised.

Nevertheless we need an exhaustive basis.

Bible in hand, I am now going to present to you the basics of the teachings to be acquired in order to bind oneself to Jesus through baptism.

To do this, I invite you to read this:

*“Thus, let us turn to adult teaching, leaving behind **the first elements of the Christian message**. We are not going to lay the foundation of that message again:*

The need to reject harmful actions and to believe in God, the teaching about baptisms and the laying on of hands, the announcement of the resurrection of the dead and eternal judgment. *Let's progress!*

That's what we're going to do, if God permits". [Hebrews 6 verses 1-3, Bible en Français Courant (translated into English from the original text)].

For a better understanding of this text, let's discover it in this other version: **"That is why we do not dwell on the elementary notions of the teaching relating to Christ.**

Let's turn instead to what corresponds to the adult stage, without going back to laying the foundations, that is to say:

The abandonment of acts that lead to death and faith in God, teaching on different baptisms, the laying on of hands, resurrection of the dead and eternal judgment.

So we are going to deal with what corresponds to the adult stage, if God permits". [Hebrews 6 verses 1-3, Bible Semeur (translated into English from the original text)].

To present this text to you in these two versions with my own words, I would like to say to you that it exhorts God's people to pass from the stage of spiritual children to that of an adult in faith.

The goal is our spiritual growth in Christ.

We are given here **"the first elements of the Christian message"** also presented as the **"elementary notions of the teaching relating to Christ"**.

All this which can also be compared to spiritual milk intended for the young in faith, therefore for spiritual babies [Hebrews 5 verses 11-14], [1 Peter 2 verses 1-3].

This spiritual milk which those who come to Christ must study in order to become spiritual adults is presented here as consisting of the following elements:

1) The elementary notions of the teaching relating to Christ:

In this part will be taught the basics that govern the life of Christ, before his coming in the flesh, while he was on earth, the ministry he leads in heaven, as well as the processes surrounding his second coming in glory.

In this part we also find the new messages that Jesus leaves us through the Holy Spirit in order to guide us. It is about prophecy [*John 16 verses 12-15*], [*2 Peter 1 verses 19-21*], etc.

2) The need to turn away from harmful actions leading to death:

This part of the teachings deals with the reality of the fruits of the flesh which are contrary to the fruits of the Spirit as well as the possibility of having victory over the law of sin which is in us through Jesus Christ our saviour [*Galatians 5 verses 16-25*], [*Romans 7 verses 14-25*].

The goal is to no longer seek to love the world, but to learn to submit to God and resist the devil in order to have victory over him [*James 4 verses 1-10*].

This part explains the basis of the true repentance that the Lord expects of us and without which baptism is null and void [*Acts 2 verses 38-39*], and means we will end up in the lake of fire, etc.

3) The need to believe in God (faith in God):

Here the core of the teaching is based on the obedience that we must have to God's word, and especially to these commandments.

For he who says Love God and who transgresses these commandments is a liar and no liar can inherit the kingdom of God [*1 John 2 verses 3-5*], [*Revelation 22 verse 15*].

In this part, as a priority, we will study the reality of God's law, which was magnified in Jesus Christ.

To discover the basics of this teaching, see my book entitled "*Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part*" in the chapter "*The role of the law that God magnified through his son Jesus Christ*".

4) The teaching concerning baptisms:

In this book you have had more than a glimpse of the teaching to be carried on the subject.

5) The teaching about the laying on of hands:

The basics of the laying on of hands are presented to you in the section entitled *“The Fifth Step of Baptism: The Prayer of Consecration and the Laying on of Hands”*.

6) The announcement of the resurrection of the dead:

Here this message is important because several resurrections of the dead will take place; namely those who have been faithful to God and who will be at his side and will judge men and angels and the others who will be thrown into the lake of fire.

Understanding the ins and outs of the biblical doctrine regarding the situation about the resurrection of the dead, allows among other things to no longer adhere to doctrines, such as that of purgatory, or reincarnation.

To learn more, I invite you to read my book entitled *“Inquisitió (The three angels' message), Volume II. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Historical part”* in the chapters entitled *“Nonsense, pagan origin and harmful consequences of the doctrine of purgatory”*, *“Difference in the Bible between hell and hell of fire, and the human doctrines that have corrupted these ideas”*.

7) The Announcement of Eternal Judgment:

Here we are directly linked to the message of the three angels of the apocalypse, which presents the situation regarding God's judgment to which all human beings and all demons will be subjected.

The basis of this judgment is recorded in my book entitled *“Inquisitió (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part”* in the parts forming the chapter entitled *“The purpose of the message of the third angel of the apocalypse”*.

Finally, I would like to say to you that given all that we have studied in this book, we understand how very vigilant we must be in the face of the spiritual teaching that is brought to us. This tells us:

“Keep your heart vigilant, for on it depends the limits of life”.

[Proverbs 4 verse 23, Traduction œcuménique de la Bible "2010"(translated into English from the original text)].

Before continuing it is important to note that here the heart is a symbol which is spiritual and represents our spirit, and is also symbolised as being the ground where God’s word is sown *[Hebrews 8 verses 10], [Matthew 13 verse 19]*.

We must therefore be very vigilant in the face of the teaching that we are given, especially that which is of a spiritual nature. In this text we discover ways to protect our minds: **“That same night, the brothers sent Paul and Silas away to Berea.**

When they arrived, they went into the Jewish synagogue. Now the Bereans were more noble-minded than the Thessalonians.

They received the word very eagerly and examined the Scriptures every day to see if these things were so”. *[Acts 17 verses 10-11, Evangelical Heritage Version Bible (EHV)].*

Let’s finish with this: **“Don’t turn away God’s Spirit or ignore prophecies. Put everything to the test. Accept what is good and don’t have anything to do with evil”.** *[1 Thessalonians 5 verses 19-22, Contemporary English Version Bible (CEV)].*

We must always act like the Bereans by analysing all teachings that are brought to us by exposing them to the light of God’s word. Not to do so is to expose ourselves to great risks!

It is the truth that sets us free, so we must always walk in the light and work like the Bereans. You must put into effect what I am saying by first beginning with my writings, which must be sifted by passing them through the sieve of the Holy Scriptures.

He who walks in the light does not fear that these works will be probed as my writings are open books for you and the objective is your sanctification.

11.2 The second stage of baptism: Repentance and the confession of sins

To introduce this part I would like to tell you that it is my strong belief that the various Protestant religions, having wanted to dissociate themselves from the Catholic Church, have automatically rejected the confession of sins that one makes, among other things, to a consecrated person.

Unfortunately, in this matter it was a great error and a great weakness on the part of Protestantism.

Um... listening to me, many may have come to think that I am “hunting on the lands of the papacy”... but, this is not the case, because what I am saying has foundations drawn from the Holy Scriptures, and is therefore a divine commandment!

Here is what we can read about it: **“So confess your sins to one another and pray for one another, in order that you may be healed. The prayer of a righteous person is able to do much because it is effective.**

Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three years and six months. Then he prayed again, and the sky gave rain, and the land produced its harvest.

My brothers, if anyone among you wanders away from the truth and someone turns him back, let it be known that the one who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins”. [*James 5 verses 16-20, Evangelical Heritage Version Bible (EHV)*].

What is presented here is of great significance, because the confession of sins is not only commanded by the Lord in his holy Word, but with it he also adds the injunction to pray for one another.

Also, here we have the promise of the answering of the prayer of the righteous as was the case with Elijah.

Thus, when a servant of God prays for sins that have been confessed to him in confession, the Lord promises to hear him. This also implies forgiving the said sins that have been presented to him.

What is so important to understand here is not so much the confession, but to whom it is made and what power is in the hands of the servants of God. To understand this, I invite you to read the following, which presents what happened in the old covenant and which is, in my opinion, most instructive:

“The Lord said to Aaron, “You, your sons, and all the people in your father’s family must bear the responsibility for any wrong that is done against the holy place [...]

To prevent that from happening, you must bring the rest of the men from the tribe of Levi to join you. These Levites will help you and your sons do your work in the Tent of the Agreement. *These Levites will be under your control.*

They will do all the work that needs to be done in the Tent. But they must not go near the things in the Holy Place or the altar. If they do, they will die — and you also will die.

They will join you and work with you. They will be responsible for caring for the Meeting Tent.

All the work that must be done in the Tent will be done by them. *No one else may come near the place where you are.*

I myself chose the Levites from among all the Israelites. They are as a gift to you.

I gave them to you to serve the Lord and work in the Meeting Tent. But, Aaron, only you and your sons may serve as priests.

You are the only ones who can go near the altar or behind the curtain into the Most Holy Place. I am giving you a gift — your service as a priest.

Anyone else who tries to come too close must be killed.”
[Numbers 18 verses 1-5, 7, Easy-to-Read Version Bible (ERV)].

Let’s end with the following: **“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; [...] *Now when these things were thus ordained,* the priests went always into the first tabernacle, accomplishing the service of God.**

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing”. [Hebrews 9 verses 1-2, 6-8, King James Bible].

The consecration to the service of the Lord (*priesthood*) which a member of the people of God once received, before the atoning death of Jesus, was intended to consecrate him as a priest for the Lord.

Two types of priests officiated for the Lord, the high priests and the priests who served them and were part of the tribe of Levi, called the Levites. Here we see that the priests were made responsible by the Lord, to bear him the sins of the members of his people on a daily basis and that once a year it was the high priest who took over in order to purify in the very holiest of places (*the holy of holy*) all of the sins that the members of God's people had committed during the year.

We also find that if a priest dared to enter the second part of the temple, he not only committed a sin, but caused all who officiated, including the high priest, to sin. Now laying these foundations, let's discover the modalities of the service that each category of priest carried out for the Lord by reading this:

“If any common person from the land sins by unintentionally violating any of the Lord’s commands by doing something that should not be done, and he then realizes his guilt, or the sin that he committed has been made known to him, he shall bring a female goat without blemish as his offering for the sin that he has committed.

He shall lay his hand on the head of the sin offering and slaughter the sin offering at the place for the burnt offering.

Then the priest shall take some of its blood with his finger and put it on the horns of the altar for burnt offerings. All the rest of its blood he shall pour out at the base of the altar. [...]

In this way the priest shall make atonement for him for the sin that he has committed, so that he may be forgiven ”. [Leviticus 4 verses 27-30, 35, Evangelical Heritage Version Bible (EHV)].

We discover in these texts, that when a member of God's people had sinned, in order for him to be forgiven, there were steps that had to be taken:

The first was to become aware of their sins. The second was to get an animal to sacrifice. The third was to make the sacrifice himself. The fourth step was not in his power because it was the priest who took over and had to take the blood of that animal in order to put in place ceremonial acts intended to make atonement for that person's sin.

After that the sin was forgiven by the Lord.

When reading these texts, one may have the impression that there was no room for the confession of sins, but this is not the case. To understand this, let us read the following:

*“And the Lord spoke unto Moses, saying, “Speak unto the children of Israel: **When a man or woman shall commit any sin that men commit to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done.***

And he shall recompense his trespass with the principal thereof, and add unto it a fifth part thereof, and give it unto him against whom he hath trespassed”. [Numbers 5 verses 5-7, 21st Century King James Version Bible (KJ21)].

Reading this text, one could believe that when it is mentioned here to confess these sins, it was to do it to the Lord, without having to go through a consecrated man of the people of God, and then we are going to return the object that we had badly acquired.

But it is not so! To understand how things were actually done, I invite you to read the following: *“Joshua said to him, “My son, tell the truth here before the Lord, the God of Israel, and confess. Tell me now what you have done. Don't try to hide it from me.”*

“It's true,” Achan answered. “I have sinned against the Lord, Israel's God, and this is what I did.

Among the things we seized I saw a beautiful Babylonian cloak, about five pounds of silver, and a bar of gold weighing over one pound. I wanted them so much that I took them. You will find them buried inside my tent, with the silver at the bottom.” [Joshua 7 verses 19-21, Good News Translation Bible (GNT)].

Here we see that Achan had to confess his sin to Joshua who was the leader of the people of God [*Deuteronomy 34 verse 9*].

This confession is very detailed and presents all that he had done.

What we have just seen is most important, because here is what must actually be done for the sins that were brought (*confessed*), by the people of God to the priest: **“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:**

And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness”. [*Leviticus 16 verses 21-22, King James Bible*].

The high priest, it was this function that Aaron had [*Ezra 7 verse 5*], was to lay his hands on the head of the goat and he was to confess over it all the iniquities, transgressions and sins of the children of Israel. Thus, if the members of his people had not confessed their sins to him, how could he have known them and in turn presented them (*confessed them*)?

In what we have just seen we discover that without the confession of sins to a servant of God, no forgiveness was possible for the one who was at fault. It is important to specify that what happened at that time in the earthly temple (*house of God*) was a materialization of what happens in the heavenly sanctuary [*Hebrews 8 verses 3-5*].

From the moment Jesus redeemed us by his divine sacrifice, a radical change occurred at the level of the divine sanctuary.

The following text tells us about this: **“So if everything could have been brought to its goal through the Levitical priesthood (for the people received the law on the basis of that priesthood), what further need was there for another priest to arise who was like Melchizedek, yet not said to be like Aaron?**

For when the priesthood is changed, by necessity a change in the law also happens. *Yet these things are said about the one who belonged to another tribe, from which no one had served at the altar.*

It is certainly clear that our Lord is descended from Judah.

Moses said nothing about priests in connection with that tribe.

And this becomes even clearer if another priest arises like Melchizedek, who became a priest, not on the basis of a legal requirement about physical descent, but on the basis of the power of an endless life. For it has been testified in Scripture about him: You are a priest forever, like Melchizedek.

To be sure, the former requirement is annulled, because it was weak and useless [...] But this one became a priest with an oath, through the one who said to him: The Lord has sworn an oath and will not change his mind: “You are a priest forever.” In this way, Jesus has become the guarantor of a better covenant.

There were many who became priests because death prevented any of them from continuing to remain in office.

But because this one endures forever, he has a permanent priesthood. So for this reason he is able to save forever those who come to God through him, because he always lives to plead on their behalf. *This is certainly the kind of high priest we needed:*

One who is holy, innocent, pure, separated from sinners, and exalted above the heavens. Unlike the other high priests, he does not need to offer sacrifices on a daily basis, first for his own sins and then for the sins of the people. In fact, he sacrificed for sins once and for all when he offered himself.

For the law appoints as high priests men who have weaknesses. But the word of the oath, which came after the law, appointed the Son, who has been brought to his goal forever”. [Hebrews 7 verses 11-18, 21-28, Evangelical Heritage Version Bible (EHV)].

Let's end with this: **“[...] We [believers] have a great High Priest who has [already ascended and] passed through the heavens, Jesus the Son of God [...]”.** [Hebrews 4 verse 14, Amplified Bible (AMP)].

Here we discover a radical change in the organization of the house of God, because the monopoly that the Levites, therefore of the tribe of Levi, had and where they were the only ones who could claim to become priests of the Lord was abolished.

The new high priest, who is Jesus, was not part of this tribe, but of that of Judah. This was a great reform, because never before had a priest come from a tribe other than Levi. Here a renewal of the law had been established. Thus, Jesus became a high priest, not through human descent, but by virtue of a divine oath, from God the father, who established him as a priest for ever.

From then on, the ministry of the former priests was abrogated because it became useless, since they had to render sacrifices again and again to God for the sins of the people, and being mortal, their ministry lasted only for a time.

Christ, on the other hand, offered the ultimate sacrifice to forgive all past, present and future sins of those who accept him as their personal savior [*Hebrews 10 verses 1-22*].

Thus, once the new covenant that God made in Christ was made official, from now on, as we have seen, the ultimate high priest is Jesus and in the text that follows we discover who these priests are:

“[...] Because you were killed, and with your blood sacrifice you bought people for God from every tribe, language, race of people, and nation. You made them to be a kingdom and to be priests for our God.[...]” [*Revelation 5 verses 9-10, Easy-to-Read Version Bible (ERV)*].

Let's end with this: **“But ye are an elect race, a royal priesthood, a holy nation, a people for God’s own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light”.** [*1 Peter 2 verse 9, American Standard Version Bible (ASV)*].

From now on the priests are no longer men who are consecrated from father to son for the service of God, forming part of the tribe of Levi and therefore Levites [*Exodus 28, verses 1, 41-43*], [*Deuteronomy 18 verses 1-2*], [*Leviticus 21 verse 8*], but all who make a covenant with Christ become the Lord’s priests.

Jesus being now God’s ultimate high priest and his people have received his priesthood from him, so these priests become God’s ministers. To deepen what we have just seen, I would say that often we profess a thing without really understanding its real scope or intrinsic meaning.

In doing so, we act according to erroneous bases that we have received from our parents or our spiritual teachers to the detriment of the truth or the true reality of that thing. This is what I believe is happening to Christians of all denominations with regard to what is notified in the texts of [1 Peter 2 verse 9], [Revelation 5 verses 9-10].

Let's develop this reality to better establish our study.

By synthesizing these two texts we learn that in Jesus Christ, the people of God are now a holy nation, a royal priesthood, a kingdom where there are saints whose members are priests. What is written here is known and confessed by many, but not understood. In order to be clear on the realities I have just presented, we must stop on the reality of a definition we have just discovered, the term "priesthood".

To understand what this term means, let us read this: **"And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.**

And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations". [Exodus 40 verses 12-15, King James Bible].

As you can see, the priesthood that God gives to a member of his people consists in making him a priest. So the Lord is making these children a holy priesthood, a nation where every member is a priest.

So far I know that these concepts are generally well understood by the people of God, but the ability that every child of God acquires in Jesus to forgive the sins of his neighbour, as a divine priest, is, in my opinion, less understood or applied.

In order to understand this reality, we must first of all consider what the new ministries of the High Priest, Jesus, consist of and compare it to that of his former counterparts.

To do this, let us read the following: *"For a short time Jesus was made lower than the angels, but now we see him wearing a crown of glory and honor because he suffered and died. Because of God's grace, Jesus died for everyone. [...]"*

For this reason, Jesus had to be made like us, his brothers and sisters, in every way. He became like people so that he could be their merciful and faithful high priest in service to God. Then he could bring forgiveness for the people's sins". [*Hebrews 2 verses 9 and 17, Easy-to-Read Version Bible (ERV)*].

Here we find that the ministry of Jesus Christ as High Priest is, apart from the sacrificial part which was abolished, exactly the same as before His divine sacrifice. Christ's purpose is to make atonement for the sins of human beings, especially of His people. Those who recognise and confess their sin to Jesus will be forgiven by him, but those who refuse will be saddled with their iniquity.

Thus we understand that, if this is the ministry of Christ as High Priest, the ministry of these priests is also of the same nature as those of the past, except for the paragraphs of the ceremonies consisting in the sacrifice of an animal.

Thus, just as the priest once had the mission of setting up the modalities by which the sins of the people were or were not forgiven, so this same power is in the hands of the new ones, who are formed of all the children of God.

This is the power which the Lord now puts into the hands of his people, in Jesus Christ: **"Come to terms with God and be at peace; in this way good will come to you. Receive instruction from his mouth, and place his sayings in your heart. [...]**

Then you will delight in the Almighty and lift up your face to God.

You will pray to him, and he will hear you, and you will fulfill your vows. When you make a decision, it will be carried out, and light will shine on your ways. When others are humiliated and you say, "Lift them up," God will save the humble. He will even rescue the guilty one, who will be rescued by the purity of your hands". [*Job 22 verses 21-22, 26-30, Christian Standard Bible (CSB)*].

Let's complete our study with this other most relevant text: **"This is the [remarkable degree of] confidence which we [as believers are entitled to] have before Him: That if we ask anything according to His will, [that is, consistent with His plan and purpose] He hears us.**

And if we know [for a fact, as indeed we do] that He hears and listens to us in whatever we ask, we [also] know [with settled and absolute knowledge] that we have [granted to us] the requests which we have asked from Him.

If anyone sees his brother committing a sin that does not lead to death, he will pray and ask [on the believer's behalf] and God will for him give life to those whose sin is not leading to death. [...] [1 John 5 verses 14-16, *Amplified Bible (AMP)*].

Let's end with this: **"If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."** [John 20 verse 23, *Christian Standard Bible (CSB)*].

Here we realise that whoever chooses to be at one with the Lord receives peace and happiness from him.

Moreover, one of the graces that the Lord bestows on him is that when he prays and lifts up his face to him, he will be heard.

All this is good news for us as God's people, but that is not all, because the Lord grants us an additional grace, by no means the least, because he gives us the power to forgive or to retain the sins of human beings. The Lord also gives us the assurance that whatever we ask, according to his will, providing it is not intended for the glorification of self [James 4 verses 1-6], will be granted to us.

The thing is that we have the assurance that whatever we ask the Lord, we already have by faith. This fact that we have just discovered is not only for our own needs, but when we pray for our neighbours, the Lord also promises to grant us our request.

Thus, when our brother sins against the Lord, he will be forgiven, and the Lord will therefore restore his life, which will allow Christ to come back to live in him through the Holy Spirit.

Strengthened by all that we have just seen, we have the assurance that when we intercede for a person before God through prayer, he will be forgiven, and this, even if he is guilty.

We therefore understand that if a person is guilty of any fault, therefore sin, and comes to confess it to us, in Jesus Christ, we as God's people, have the capacity to forgive him or refuse him forgiveness.

To continue, I would say to you that there seems to be an antinomy between the fact that the people of God must intercede with the Lord for the forgiveness of the sins of their neighbour and the fact that each child of God now has the capacity to forgive the sins of men.

Yes, if we have the power to forgive the sins of our neighbour, why must we pray for God to forgive them? To understand how these two things can coexist effectively, we need to go back to what it was like for Jesus. To do this I invite you to read the following:

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. [...]

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: And he is the propitiation for our sins:

And not for our's only, but also for the sins of the whole world”. [1 John 1 verse 7 to 1 John 2 verse 2, King James Bible].

We find here these two realities seen earlier:

On the one hand we learn that if we confess our sins, Jesus is faithful and just to forgive them, and we have already seen that it is he who makes atonement for sins as the ultimate divine high priest [Hebrews 2 verse 17].

And on the other hand, we are told that he is our advocate with the Father, so he intercedes with him for our sins.

All this seems contradictory, but in order to understand what it is all about, we need to look at the following text, which presents the relationship between Jesus and his Father: *“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak:*

And he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you". [*John 16 verses 12-15, King James Bible*].

Here we discover a reality that is most instructive!

We learn that all that is God the Father's is Jesus' and that He can dispose of it as He pleases. This reality is also true of the omnipotence and supreme authority of God the Father which has been given into the hands of His Son [*Hebrews 2 verses 5-10*], [*Ephesians 1 verses 17, 20-22*], [*1 Corinthians 15 verses 3-4, 22, 24, 27-28*].

Thus, since omnipotence is in the hands of Jesus, he has at least *5 hats* with regard to the sins of human beings:

Jesus as the Christ is, first of all, the sacrificial lamb who was given to redeem humanity and it is his blood that cleanses from all sin. He is also the high priest, who presents his divine sacrifice before God and intercedes for us with his Father to obtain the forgiveness of our sins, so he is also an advocate.

*And finally, as He is clothed with the omnipotence of God the Father, He is also the supreme judge of human beings [*Acts 10 verse 42*] and as such, He is also the one who has the authority to forgive the sins presented to Him!*

Thus, we understand how Christ can both be the interceder for our sins and at the same time the forgiver of them.

Now come to this same reality with regard to the people of God. To introduce it to you, I invite you to read the following, which presents the position of God's people in Jesus:

“And now you, Father, glorify me with yourself with the glory that I had with you before the world was.

I have made your name known to the men you have given me from the middle of the world. They were yours, and you gave them to me; and they have kept your word. [...] *It is for them that I pray.*

I don't pray for the world, but for those you gave me, because they are yours; – **and all that is mine is yours, and what is yours is mine;** – and I am glorified in them. *And I sanctify myself for them, that they too may be sanctified by the truth.*

It is not only for them that I pray, but also for those who will believe in me with their word, so that all may be one, as you, Father, are in me, and as I am in you, so that they too may be one in us, so that the world may believe that you sent me.

I have given them the glory which you have given me, that they may be one as we are one – I in them, and you in me – so that they may be perfectly one, and the world may know that you sent me and that you loved them as you loved me”.

[John 17 verses 5-6, 9-10, 19-23, Bible Louis Segond (translated into English from the original text)].

Let us add this other relevant text to our study: **“For we [believers] have become partakers of Christ [...]”.** *[Hebrews 3 verse 14, Amplified Bible (AMP)].*

By summarising these two texts, we understand that when we bind ourselves to Jesus and therefore receive a baptism in conformity with God's word, we become one with him and inherit his sanctification and his glory, which includes his abilities.

But that's not all, as a member of God's people, we also become one with God the Father, in Jesus. Have you noticed that here the same unity which is between Jesus Christ and his Father, and by which we have seen that he (*Christ*) acquires the authority to forgive the sins of men, is also that which is between him and the people of God.

Thus, as a people of priests, the children of God have them, at least three hats, and which are not the least:

The first is that of priest, as such, we have as members of the people of God, the possibility of presenting ourselves before God the Father, in the heavenly sanctuary, through the flesh and blood of Jesus [Hebrews 10 verses 14-22], to present to him the sins of men.

Once arrived at this level, we become individually, an advocate, which is the second hat, which allows us to intercede for the sins of the one or those for whom we presented ourselves before the Eternal God [James 5 verses 16-20], [Job 22 verses 21-22, 26-30], [1 John 5 verses 14-16].

Then we put on the third hat and put on the authority of Jesus and become the judge who will decide what will be done with the sins of men [1 Corinthians 6 verses 2-3].

And therefore we can, in the name of Jesus Christ, forgive or not the sins of men, either for those for whom we have come before the Lord, but also for all humanity [John 20 verse 23].

In order to understand what happens to those whose sin(s) are not forgiven, I invite you to read the following texts where we have two concrete examples of this reality. Here is the first text:

“It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus”. [1 Corinthians 5 verses 1-5, King James Bible].

Let's complete with this second text: *“That if someone has been the cause of this sadness, it is not me alone that he has afflicted, but in a way (so that I do not overload him) it is all of you that he has saddened.*

It is enough for such a man, of this censorship that has been made to him by many.

So that you should rather be gracious to him and comfort him, so that such a man will not be overwhelmed by too great a sorrow.

That is why I beg you to ratify your charity towards him. For this reason also I have written to you, that I may test you, and know whether you are obedient in all things.

Now to whom you forgive anything, I also forgive: For on my part also if I have forgiven anything to him whom I have forgiven, I have done it for your sake, before the face of Christ.

That Satan may not have the upper hand over us: For we are not unaware of his machinations". [*2 Corinthians 2 verses 5-11, Bible Martin (translated into English from the original text)*].

First of all, it is important to note that in the first text Paul presents himself as a divine judge, because he says that he has already judged this person and that his sentence is to deliver him to the devil, thus untying him from the people of God.

We also see in these two texts that he emphasizes the capacity that the Lord gives us to forgive or not the sins of human beings.

We also see in these lines that he emphasizes the capacity that the Lord gives us to forgive or not the sins of human beings. In [*1 Corinthians 5 verses 1-5*], the sin of this man is most abominable, for he has come to fornicate with his father's wife, without being grieved.

For such a person his sin cannot be forgiven, for there has been no true repentance, his end is to become the devil's plaything who rules over all those living away from Jesus, on the other hand, Satan does not have the upper hand over the one who is forgiven and walks in renewed life in Christ [*James 4 verses 7-10*], [*1 John 5 verse 18-19*].

By reading [*2 Corinthians 2 verses 5-11*], we understand, as Christians, that by not forgiving our repentant brothers and sisters, we give Satan the upper hand over God's people. This reality comes from the fact that we are one in Jesus and that what touches one affects the whole body [*1 Corinthians 12 verses 12-27*].

It is important to note that in [*1 Corinthians 5 verses 1-5*], we discover in Paul's sentence, the literal materialization of the capacity that the Lord gives to these children, in an individual way, to be able to forgive or not the sins of men.

Whereas in the second text, it is the one that he gives to his people in a collegial way to be able to act in this way that is emphasized.

These two realities that I have just presented to you, we find it implied in the text that follows:

“If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. *But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed.*

If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven”. [*Matthew 18 verses 15-18, New American Standard Bible 1995 Bible (NASB1995)*].

The Lord asks us to go to our brothers and sisters who have sinned in order to lead them to repentance so that we can bring them back on the path that leads to eternity.

This is done first individually, then if the infringer hardens his heart, other steps must be taken in a collegial way.

Thus, if when we go to see the one who has sins, he or she listens to us, we win him or her to the Lord, but if he or she hardens his or her heart, even at the end of the various conciliations, he or she must be separated from the people of God and therefore delisted.

Here again we discover the power of judgment, which is in the hands of the people of God who may or may not forgive the sins of men, as was the case in the two texts which we have seen above and where Paul judged this iniquitous brother and the other or the church to censure one of these members.

This capacity to judge and to forgive the sins that are committed, is, we understand it, both in the hands of the people of God gathered collegially, but also individually.

To understand this, we must examine what we are told.

We learn that once the first step has been taken, consisting of seeing our brother or sister who has sinned face to face, if he or she resists, we must go and get two or three witnesses.

So there are two realities to this process:

The first is that at this point, we are like judges who have the power to judge him.

The second is that we also have the power to forgive him, and thus win him to Christ, or not to do so if he hardens and chooses to continue to practice his sin and then we set up the next step of taking the two and three witnesses to come to him.

This ability that God gives us to forgive or not to forgive sins, individually, is well represented in the text of [1 Corinthians 5 verses 1-5], where Paul judges this man's actions and gives a most severe verdict, which is to hand him over to Satan, which is to choose not to forgive him.

As you can see, becoming one with Jesus Christ gives his people the privilege of enduing his abilities, which also includes the privilege of being able to forgive or not forgive the sins of human beings.

Thus, those who have sinned and refuse to confess their sins to a servant of God will remain covered by them. To understand this reality, we must return to the ceremonial rites that were practiced before the divine sacrifice of Christ.

We have seen in [Numbers 5 verses 5-7], [Leviticus 4 verses 27-31, 35], that in order to be forgiven and cleansed from one's sins, it was necessary to confess it and that this confession was made to a priest, then an animal had to be given as a sacrifice.

Then the priest, had to take the blood of this beast, to present it before the Lord to make the expiation of the sin or sins.

Now imagine that the priest instead of performing this ceremonial rite, could instead refuse the sacrifice to be given, and just pray that the Lord might forgive that person's sin.

What would have happened then?

Well as without spilled blood and without the expiatory ministry of the priests, no forgiveness of sins [Hebrews 9], the result would be that this prayer would be sterile and God could not accept it, because this priest would have transgressed the divine directives.

What I have just presented symbolizes for me what is practiced in this century among the people of God, all religions combined.

As the children of God are not aware of the ability the Lord gives them to be able to forgive or unforgive the sins of men, in Jesus Christ they do not do their work as priests.

The only difference in the new priesthood we have received, as divine priests, is that we no longer have to sacrifice an animal in order to present its blood to the Lord, since it is Jesus' blood that replaces the sacrifices.

This reality is manifested in the fact that it is in the name of Jesus Christ that we must ask God to forgive or not to forgive the sins of our neighbour and also that we ourselves can choose to do so or not. The following text that we have already read further tells us about this:

“In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus”.
[1 Corinthians 5 verses 4-5, King James Bible].

It is in the name and by the power of Jesus Christ that Paul judges this man and chooses not to forgive him because of his evil deeds.

The same can also be done in reverse, and we can, in the name and by the power of Jesus Christ, forgive the sins of those we are led to judge their actions.

Nevertheless, it is not enough to take authority in His name so that the sin or sins of those we are called to judge can be blotted out before the Lord, we must also present as a priest, blood, for without it there can be no forgiveness, but it is not that of an animal, which must be brought to the fore, but of Christ.

It is important not to lose sight of the fact that the forgiveness of sins is attached to the blood of Jesus Christ who was shed for us.

Let us rediscover this reality by reading the following: **“[...] And the blood of Jesus Christ his Son cleanseth us from all sin”.**
[1 John 1 verse 7, King James Bible].

Let us complete our study with this most instructive text: **“And from Jesus Christ, the faithful and trustworthy Witness, the Firstborn of the dead, and the Ruler of the kings of the earth.**

To Him who [always] loves us and who [has once for all] freed us [or washed us] from our sins by His own blood (His sacrificial death) —”. [Revelation 1 verse 5, Amplified Bible (AMP)].

Let us finish with this most detailed text on the subject: **“But the Christ came as high priest to grant us the goods that are already there. He passed through a bigger and more perfect tent.**

This one was not made by human hands, that is, it does not belong to our created world. Christ entered once and for all into the holy place, with God. He did not offer the blood of goats and young bulls, but he offered his own blood, and set us free forever.

According to custom, the blood of goats and bulls and the ashes of a burnt cow are sprinkled on those who have committed a fault.

Then their body is cleansed of this fault, and they can worship again. If this is true, the blood of Christ must be much more potent.

Indeed, through the Holy Spirit, Christ offered himself to God as a faultless victim. Thus he will purify our conscience damaged by actions that lead to death. Then we can serve the living God. Blood is the sign of the covenant with God.

That is why Christ is the intermediary for a new covenant, a new testament. He died to free human beings from the faults committed when they were under the first covenant.

Then those whom God has called can receive the goods he has promised and which last forever. [...] According to the law, almost everything becomes pure with blood. But if blood is not shed, sins are not forgiven.

Christ offered himself to God once and for all [...]. Every year the Jewish high priest enters the Most Holy Place with blood that is not his own. But Christ, him, did not enter heaven to offer himself several times.

Otherwise, he would have had to suffer many times since the creation of the world.

In fact, now, in these last times, Christ has shown himself once and for all. In this way he destroyed sin by offering himself as a sacrifice. Human beings die once, then God judges them.

In the same way, Christ offered himself as a sacrifice once for all, to take away the sins of many. He will show himself a second time, no longer to take away sin, but to save those who wait for him". [*Hebrews 9 verses 11-15, 22, 25-28, Bible Parole de Vie (translated into English from the original text)*].

In these texts, we rediscover the bases already studied. The first of these is the reality of the ministry of Jesus Christ as High Priest, who now by his sacrifice officiates in the heavenly temple of God.

In contrast to the past high priests who had to offer the sacrificial blood of animals for their sins and those of God's people in the most holy place (*earthly*), and this again and again, Jesus Christ, as the perfect lamb of God, offered, through the Holy Spirit, his blood once and for all, for the past, present and future forgiveness of our sins.

By his blood, our Lord and Saviour not only forgives our sins, but also repairs our conscience, which was damaged by them and that was leading us to death. The blood of Jesus is the sign of the new covenant that God has made with us.

It is in his blood that we find forgiveness of our sins, free entrance into the heavenly sanctuary as the Lord's priest, sanctification and eternal life [*1 John 1 verse 7*], [*Hebrews 10 verse 19*], [*Hebrews 12 verse 24*], [*Hebrews 13 verses 12 and 20*], [*John 6 verse 53-54*].

The reality of Christ's blood being shed for us is based on the fact that if there is no blood shed, there is no forgiveness of sins.

Since animal sacrifices could not eradicate sin definitively and make it unnecessary to present it again and again, Jesus Christ was sacrificed and died once and for all to destroy sin.

From now on, here is how the reality of the sprinkling of Christ's blood becomes ours:

"Peter, an apostle of Jesus Christ, to those who are strangers and scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are elected according to the foreknowledge of God the Father, through the sanctification of the Spirit, that they may become obedient, and partakers of the sprinkling of the blood of Jesus Christ:

May grace and peace be multiplied to you!

Blessed be God, the Father of our Lord Jesus Christ, who according to His great mercy has regenerated us to a living hope through the resurrection of Jesus Christ from the dead to an inheritance that cannot be corrupted or defiled or withered, which is reserved in heaven for you who by the power of God are being kept by faith for salvation ready to be revealed in the last times!"

[1 Peter 1 verses 1-4, Bible Louis Segond (translated into English from the original text)].

Here we find that those who are sanctified by the Holy Spirit, and therefore have made a covenant with Jesus, participate in the sprinkling of his blood, which enables them to share in the grace and peace that the Lord gives. Here it is the forgiveness of sins, which is found in Christ and which those who unite with him become beneficiaries of.

It is this very sprinkling of the blood of Jesus that regenerates us, which in practical terms represents the work that the Gospel does in us and by which we are kept blameless in Jesus, by faith, for our heavenly inheritance reserved for us in Christ.

This is how we take on our ministry as priests and use our prerogatives to forgive the sins of men. In practice, in order to be able to forgive a person's sin(s), there are at least five steps to put in place:

The first is to hear the confession of the one who presents his sin. Then, if the confession is sincere and the fruit of a true repentance presented to the Lord this or these sins.

The next step is that as a priest one must take authority and put that sin or sins on Jesus Christ. To do this one must claim His divine sacrifice by which He now bears the past, present and future sins of all who come to Him by faith.

The next step, then, is to claim the blood of Jesus Christ, asking the Lord to accept it as a sprinkling for that person's sin. Once these things are in place by faith, the final step is to take authority and forgive the sin of that person in a loud and clear voice, thus releasing them from that bond.

What I have just presented to you finds its *raison d'être* in the ministry of the priests of the past, the only modulation, is that instead of presenting an animal on which sins were put and which was to be exiled and another which was to be sacrificed for their forgiveness, it is on Christ that the whole ceremony of purification of sins is based.

We have just seen what should normally be practiced within the people of God, any religion or spiritual people combined.

Unfortunately, generally, when a person is in spiritual difficulty and is changed from these sins, the children of God will pray for him so that the Lord can forgive these sins and in order that he be freed from the bonds by which Satan holds him.

Unfortunately, they will not take authority to be able, in the mighty name of Jesus Christ of Nazareth, to forgive that person's the sin or the sins, waiting for the Lord to do so.

But the Lord has not changed, and therefore he will not do for us the tasks he has assigned to us, so, the sin not having been forgiven by a member of the people of God, they remain on this person and thereby the bonds by which the devil holds him.

This is how sins continue to pile up among the people of God as well as in the world. This causes the greatest number to continue to be the slaves of the demons because of the bonds of their iniquities which remain unpurified in Jesus Christ.

To continue I would tell you that the realities presented in [1 Corinthians 5 verses 1-5], [2 Corinthians 2 verses 5-11], and where we have the literal application of the ability God gives us to be, individual or collegial, judges who can choose or not to forgive the sins of men is above all intended to purify his people from all sin.

It is with a view that no sin remain confined among these children, that the Lord instituted in ancient times, and in the New Covenant in Jesus Christ, priests – who are now, I repeat, every child of God – whose purpose is to cleanse his people from all sin and iniquity.

In the text of [2 Corinthians 2 verses 5-11], we discover the importance of God's people fulfilling their role in forgiving those who have truly repented. It should be noted that this case is not based on an offense that a member of God's people has done to one of his brothers or sisters, but it is the whole church that he has grieved.

So his sins were obvious and big enough to bring discredit on the whole people of God. Nevertheless, not enough for it to be like in [1 Corinthians 5 verses 1-5], [Matthew 18 verses 17-18], write off, therefore deliver to the devil.

We also discover that those who carried out the censure, by refusing to forgive this man who was repentant, because living in great sorrow because of what he had done, contravened the word of God.

Hence Paul tells them that he is testing them to see if they are obedient in all things. And this putting to the test consists in their obeying his request asking them to be gracious to this brother by forgiving him and to act towards him according to charity, therefore with love and consoling him.

The important thing in this story is that the fact that the members of God's people refused to forgive this man meant that Satan could have taken over (*the ascendancy*) all of them.

We are also told about the machinations of the devil in such a context. In order to understand what this is all about, we have to take into account the following:

“Then he showed me the high priest Joshua standing before the angel of the Lord, with Satan standing at his right side to accuse him. The Lord said to Satan, “The Lord rebuke you, Satan! May the Lord who has chosen Jerusalem rebuke you! Isn’t this man a burning stick snatched from the fire?”

Now Joshua was dressed with filthy clothes as he stood before the angel. So the angel of the Lord spoke to those standing before him, “Take off his filthy clothes!”

Then he said to him, “See, I have removed your iniquity from you, and I will clothe you with festive robes”. [Zechariah 3 verses 1-4, Christian Standard Bible (CSB)].

Satan is the accuser of God's children, his goal is our loss.

As soon as a sin remains hidden among God's people, the devil will use it to weaken or lose us. This is why Paul interceded with God's people so that they could forgive this man who had already been censored, because by refusing to do so when he was repentant, he was contravening the divine directives found in [Matthew 18 verses 15-18].

Let us now return to the text of [*Zechariah 3 verses 1-4*].

Here we are presented with the reality of what must be done about the sins of God's people. In order to understand it, we must consider this text very carefully.

The first thing to do is to define where this scene takes place. Since the Lord, one of the angels and Satan are present, we could think that it is about the house of God in heaven, but it is about a place on earth!

This is shown to us by the fact that a mortal man, Joshua, is also in this place. This fact therefore makes us understand that it is about the earthly temple of God.

This fact is supported by the fact that the Lord mentions Jerusalem.

In the Bible we discover that it is in this place, the temple of God on earth, that the Lord and the angels spoke to the people of God [*Leviticus 16 verses 1-2*], [*Deuteronomy 31 verses 14-18*], [*Luke 1 verse 5-20*].

Satan, being the accuser of the brothers [*Revelation 12 verses 9-10*], also had the possibility to be there, since he is presented in [*Job 1 verses 6-12*], as being able to be in the presence of God.

One of the most important elements is presented here, and it is materialized in the fact that it is not the angel of the Lord who removes the dirty linen, therefore the sins, that Joshua was wearing and who dresses him in the garment of the feast, but he gives the order to those who are there, therefore it is of the priests that it is a question.

Here we discover the joint ministry of the holy angels and the people of God with regard to the sins of men. Although the angels act that the sin is blotted out, they are not the ones who remove the filthy garment from the sinner, therefore these sins.

Furthermore, have you noticed that it is not the Lord who does this work either, but those to whom He has given this authority, namely the priests, who are now every child of God.

Thus, by refusing to fulfill our role as priests, by interceding with the Lord for the sins of those whom He places beside us, and our role as judges by forgiving or not forgiving the sins of our neighbour, especially of the members of God's people, there are very dramatic repercussions.

To understand this, let us read this:

“Transgressing and denying Jehovah, and turning away from following our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And justice is turned away backward, and righteousness standeth afar off;

For truth is fallen in the street, and uprightness cannot enter. Yea, truth is lacking; and he that departeth from evil maketh himself a prey. And Jehovah saw it, and it displeased him that there was no justice. And he saw that there was no man, and wondered that there was no intercessor: Therefore his own arm brought salvation unto him; and his righteousness, it upheld him.

And he put on righteousness as a breastplate, and a helmet of salvation upon his head; And he put on garments of vengeance for clothing, and was clad with zeal as a mantle. According to their deeds, accordingly he will repay, wrath to his adversaries, recompense to his enemies; to the islands he will repay recompense”. [Isaiah 59 verses 13-18, American Standard Version Bible (ASV)].

What is happening here is terrible, for while the members of God's people have fallen into darkness, no one is interceding on their behalf. This situation amazes the Lord, because he knows he has established priests, who must intercede for his people.

These being now, as we have seen, every child of God!

As they do not do the work for which they were consecrated, the Lord is compelled to render to each according to these deeds. Which causes God's people to be struck down by him, whereas if the intercessors had done their job, the guilty would have been forgiven.

To continue, I would say to you that given all that we have just studied, that it is true that some will tell me that since the possibility of going directly to Jesus to confess our sins exists, so that he can forgive us, they do not see why they have to go through a human being.

In response, read the following: *“For by one offering he hath perfected for ever them that are sanctified. And the Holy Spirit also beareth witness to us; for after he hath said, this is the covenant that I will make with them after those days, saith the Lord: I will put my laws on their heart, and upon their mind also will I write them;*

Then saith he, and their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;

And having a great priest over the house of God; Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience:

And having our body washed with pure water” [*Hebrews 10 verses 14-22, American Standard Version Bible (ASV)*].

In this text we are presented with a fact that is important to consider in order to understand the reason for the confession of sins to one of God’s servants. Here we discover what Jesus Christ has done for us! By his divine sacrifice he redeems us and erases our sins, and he no longer remembers our faults.

Once we have made a covenant with Jesus and therefore through the bonds of a baptism conform in every way to God’s word, our sins are forgiven and forgotten and we are made perfect (*perfected for ever*) in Christ. We therefore have a free entry into the heavenly sanctuary.

Nevertheless, in order for this access to be preserved for us, we must walk in the fullness of faith and our hearts must be purified from a bad conscience, in other words, we must no longer practise sin.

Strengthened by all of this we have a magnificent entrance into the heavenly sanctuary and therefore we can at any time confess our sins to God without having to go through a third person.

However, the moment we sin all that changes and here is what happens: *“Behold, the Lord's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear”*. [*Isaiah 59 verses 1-2, English Standard Version Bible (ESV)*].

Our sins separate us from God and as access to the heavenly sanctuary is only reserved for those who are purified from all sin, from then on we can no longer present ourselves before him and therefore we can no longer present our sins, because he does not listen to us.

From this moment, being dressed in our dirty linen, namely our sins, we become the prey of the great accuser who is the devil [*Zechariah 3 verses 1-4*], [*Revelation 12 verses 9-10*].

In order for our situation to change and for our sin to be forgiven as soon as possible, we need the help of a consecrated person from God's people who is cleansed of all sin, and who will be able to lead our sins to the heavenly sanctuary. Now that these foundations have been outlined, I want to tell you that the importance, for the one who is going to be baptised, of confessing these sins to one of God's servants comes from the situation regarding the state of man's condition living without Jesus and which is his status so far.

This tells us: *‘For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.*

But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life” [*Romans 5 verses 6-10, American Standard Version Bible (ASV)*].

Let's add this other text to our study: **“Behold, I was brought forth in iniquity, and in sin did my mother conceive me”.** [*Psalm 51 verse 7, English Standard Version Anglicised Bible (ESVUK)*].

We are born in sin and by our sinful nature enemies of God, therefore, we do not have the right of citizenship within God's people and as a result we cannot gain access to the heavenly sanctuary in Christ, for only those who are sanctified, forgiven and perfect in Christ have such an opportunity [*Hebrews 10 verses 14-22*].

In order to acquire these capacities, we need a substitute, who will present us before God and who above all will intercede for our sins.

What we have just discovered presents us with a most extraordinary situation, which is that it is not only priests, pastors, deacons and other men who have been consecrated to the Lord, who have received from Christ the ability to forgive mens' sins, but all baptised members of God's people. Yes, because in Jesus, as we have just seen, we become a people of priests.

This is where the Catholic doctrine of confession is wrong.

The same basis for forgiveness of sin that God had established in the ceremonial law was magnified in Jesus, so that the members of God's people acting as priests were given the ability to forgive the sins of men on a daily basis. And these sins must all be brought to the divine high priest, Jesus, who erases them permanently.

Thus, just as before the divine sacrifice of Christ, it was not possible for the members of the people who were immersed in their sin to bring these sins directly to God, just as in this framework that we have just seen, there is no possibility of the forgiveness of sins for those who are not yet sanctified in Christ.

Therefore he who is not yet bound to Christ by the bonds of baptism and who has committed sins and who does not confess them to one of God's servants and who only prays on his own that the Lord may forgive him, descends into the baptismal waters weighed down by his sins, and when he emerges from them his sins are still very much a part of him.

Therefore, not having been cleansed from the leprosy of sin, by passing under the waters, where they must remain at the time of baptism, being still weighed down with these sins, the Holy Spirit cannot come to live in him, because the house has not been cleansed.

On the other hand, the demon(s) who possessed him before his baptism and who fled on hearing the name of Jesus invoked just before the baptism, returns and the situation of the newly baptised, who is not sealed with the Holy Spirit, is worse than before [*Luke 11 verses 24-26*].

This fact that I have just presented must be clearly explained to those who wish to be baptised. Thus, those who do not wish to reveal their life of sin, may choose not to be baptised, which would be less harmful than being baptised whilst still burdened with their sins and who will then find themselves with eight times more demonic possession than before.

By not doing our job as divine priests, which is to hear people's confessions and to forgive them or not to forgive them, as the case may be, especially before baptising those who come to unite with Jesus, we are surrendering them to the devil and for that the Lord will ask us for their blood again. To continue I invite you to reflect on the situations that are presented in [*James 5 verses 16*].

We must confess our sins, however, there is no need to go to a priest or a pastor for this as you can also go to a brother or a sister in Christ in order to confess your sins, so that he or she can forgive them.

Of course, according to all of the biblical basics, every baptised member of God's people can receive the confession of sins and forgive them. So when you need to confess your sins, pray that the Lord will show you to whom (*brother or sister*) you should go.

This fact that we have just seen is also applicable to those who want to be baptised. They are not obliged to confess their sins before the Lord to a *pastor, priest, deacon* before descending into the baptismal waters, but can do it to any baptised member of God's people.

To continue, it is important to note that this ability that the Lord gives to the members of his people to forgive or not to forgive the sins of men is not restricted with regard to the number of times the sin is committed. Here is what we can read about this: "*Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him? Until seven times? Jesus says to him, I say not to thee until seven times, but until seventy times seven*". [*Matthew 18 verses 21-22, Good News Translation (GNT)*].

We must be merciful and patient with those who stumble and forgive them each time they make an act of true repentance, for the spirit is indeed willing but the flesh is weak, so those who are strong must support those who are weak and this without judging them [*Matthew 25 verse 41*], [*Romans 14 verse 1-13*], [*Matthew 7 verse 1-5*], [*James 4 verse 11-12*].

As I told you, the Lord forbids us to judge our brothers, or speak badly of them, because if we do so we will have to answer to him. You must take to the grave any confession that your brother or your sister in Christ makes to you, or when someone comes to you in order to be baptised.

Your duty is to forgive him and no longer blame him for this sin, if he truly repents.

Let's take a concrete example:

A person you know comes to you so that you can forgive him for the fact that he is cohabiting without being married, but he has not taken any steps to stop being in this situation.

Such a step is not true repentance, because repentance requires the abandonment of the evil that one has committed [Ezekiel 33 verses 14-16].

In the case where we have wronged another, we must also repair the damage. This is what Zacchaeus did [Luke 19 verses 1-10] and when we have given a false testimony in public, we must confess our faults publicly.

Repentance goes with the confession of sins, because one cannot repent by keeping sins hidden. But it is never easy to humble ourselves by highlighting our faults and bad sides.

One cannot come to the Lord when one has openly served the devil, without first bearing witness to what one has done, and being prepared to truly repent. In [Acts 19 verses 17-20], we find a fine example of the confessions of sins and their forsaking.

This is why the Lord wants us to be able to support those who are weak without judging them [Romans 14 verses 1-13].

To continue, let's go back to baptism. Thus, on the day of baptism and during a moment which is as close as possible to the descent into the waters, the person being baptised must confess his sins to a child of God, so that no new sin can weigh him down.

If the fruits of true repentance are manifest in his life, once a confession has been made forgiveness must be given, with the objective being that he be rid of any sin which could prevent him from receiving the Holy Spirit, the primary outcome of baptism.

This confession made by the one who is going to be baptised must remain with these sins which have just been forgiven under the waters of baptism and not reappear in broad daylight, because these sins being forgiven cannot be represented by anyone before God.

On the other hand, as we all have sins [1 John 1 verses 8-10], if the person interested in being baptised refuses to confess these sins or says that he does not have any, he makes Jesus a liar and therefore cannot be baptised. Not having repented by confessing these sins, he cannot be approved by the Lord and these sins must be held against him.

Those who hide their transgressions cannot obtain the Lord's mercy. This tells us: "*He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy*". [Proverbs 28 verse 13, King James Bible].

It would be dangerous to baptise anyone who would not have confessed these sins, because he will descend under the baptismal waters with them and will also emerge with them.

And from then on, like a wounded man who loses blood in a sea infested with sharks, he will be confronted by demons and will act like a rampant weed within God's people and will infect others.

To continue, I would say that apart from the confession of sins to a child of God in order to be cleansed of our iniquities, the Lord has also set up for those who fear and revere Him, other modes leading to the same results.

I present these realities to you in the chapter entitled "*The reality of the saints (God's faithful people) faced with the mark of decay that the beast gives*". Finally, I will tell you a little anecdote. A first edition of this book has already been published, and many of you have read it.

However, the content of this chapter as well as the one entitled "*The reality of the saints (God's faithful people) faced with the mark of decay that the beast gives*", was not as dense. What led me to complete these two chapters was the intervention of an angel of the Lord, who challenged me. This angel is none other than my friend *Nicole Marie-Louise*. Once she had read the first version of this book, she shared with me her questions on several points which were either not clear enough or which had challenged her.

Thanks to her, the Lord allowed me to take up my pen again in order to better explain my thoughts and to complete the studies found in these two chapters. And considering the number of pages that I had to add, to make my thought efficient, I am happy to have been able to complete these studies thanks to *Nicole*.

11.3 The third step of baptism: the confession of the name of Jesus Christ

To begin this part I would like to tell you that it is of paramount importance that baptism can be acceptable to the Lord.

To introduce you to this fact, I'll give you a simple example:

Imagine yourself standing in front of a safe, the combination of which is made up of letters that form a name. If the correct name is not found the safe will not open.

*It is the same for salvation, but in this case we are not dealing with a safe but a prison, or should I say a slave cage, which has a combination formed by a unique code **“JESUS CHRIST”**.*

Only those who find this code can be freed.

Here is what we can read about this: *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage”*. [Hebrews 2 verses 14-15, King James Bible].

Let's finish with this other most apt text: *“Indeed, let this attitude be in you, which was also in Christ Jesus. Though he was by nature God, he did not consider equality with God as a prize to be displayed, but he emptied himself by taking the nature of a servant.*

When he was born in human likeness, and his appearance was like that of any other man, he humbled himself and became obedient to the point of death — even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee will bow, in heaven and on earth and under the earth, and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father”. [Philippians 2 verses 5-11, Evangelical Heritage Version Bible (EHV)].

The name of Jesus Christ is the only key that can open the door to salvation.

So that neither the name of an angel, nor the name of a man, nor even the name of God the Father or that of the Holy Spirit have in them the power contained in the name of Jesus Christ within the context of salvation! To free the devil's captives Jesus is to give his life on the cross and thus defeat the devil and all the forces of evil.

His name has become the only key that opens the gates of the prisons where the devil used to hold those who come to be baptised, for as we have already seen, the whole world, except those who belong to Jesus, is under his dominion [*1 John 5 verses 18-19*].

But it is not right to merely pronounce the name of Jesus Christ before baptism to be saved, because it is not just the composition of these eleven letters divided into two words that we pronounce that saves us. It is not enough to say **“JESUS CHRIST”** just before being baptised and then to be immersed in order to be saved.

It is much more profound than this. Here is what the Holy Scriptures teach us about this: **“Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:**

For with the heart man believeth unto righteousness; And with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be put to shame. [...] For, whosoever shall call upon the name of the Lord shall be saved”. [*Romans 10 verses 9-11, 13, Amplified Bible, Classic Edition Bible (AMPC)*].

It is by claiming Jesus' sacrificial death that we take a stand for him and enter into his promise. As soon as we recognise him as our saviour, we become eligible for salvation.

The most important point for our study in this text is that by confessing the Lord Jesus with our mouths, therefore by acknowledging his name, the door of salvation is opened to us and eternal life becomes accessible to us.

Here's what we can still learn about this: **“Jesus is the only One who can save people [Salvation is found/present in no one else].**

No one else [No other name given to people] in the world [under heaven] is able to save us.” [*Acts 4 verse 12, Expanded Bible (EXB)*].

Here we find the situation where the code to the safe consists of a no. We discover that salvation is found in the name of Jesus.

The name of Jesus, he the Christ, is not just a name like all of the others, because as we have seen, it is filled with his omnipotence. It is the sign of his authority and of his victory over all of the forces of evil.

Just before the immersion, the authority implicit in the name of Jesus Christ which has just been released by being pronounced by the one who is going to be baptised takes on all its power in his life.

So any demon that might possess him up to that point is compelled to leave the abode he was in, namely that person's body.

As the demonic forces have been defeated by Christ, from the moment his name is invoked by the future person to be baptised, they no longer take hold of him and must kneel in submission, for there is power in the name of Jesus! But it is not enough to merely come and just say the name of Jesus, to be saved, because in [Romans 10 verses 6-17], we discovered that there is a process:

One must first believe that Jesus Christ is Lord and that God raised him from the dead and for faith to grow one must study God's word. Once, through the Holy Scriptures, the Holy Spirit has created faith in the heart of the one who aspires to be baptised, he can then appropriate the name of Jesus by accepting him as his personal saviour.

As we will see, at this precise moment when the name of Jesus is invoked and confessed by the one who is going to be baptised, his situation changes radically. Just before that he was like Joshua dressed in dirty clothes [Zechariah 3 verses 1-4] and therefore covered with these sins. Here is what we can read about this once again:

“We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. [...]” [Isaiah 64 verse 6, English Standard Version Bible ESV].

However praiseworthy, unselfish, chivalrous etc. our good deeds may be, nevertheless, before God they are like a soiled garment and therefore dirty. As long as we remain dressed like this, as was the case with what he did against Joshua in the text seen above, the devil accuses us.

Because of our sinful nature, we ourselves cannot remove this sin-stained clothing that we wear. This is where Jesus comes in and as was the case with Joshua, he asks that our filthy garments be removed, which is a sign that our sins are forgiven. Then a festive garment is given to us, but it is most special, because he is alive. Yes, alive!

To discover this I invite you to read the following: **“But clothe yourselves with the Lord Jesus Christ [...]**” [*Romans 13 verse 14, Amplified Bible (AMP)*].

By confessing the name of Jesus, we clothe ourselves in Christ and we are covered with his righteousness.

Thus, before baptism when the name of Christ is pronounced by the one who is going to be baptised, from then on it becomes his protective cloak, his breastplate, and that is why the demons flee.

Continuing on the subject of baptism, it is important to understand that in order for Christ’s mantle of righteousness to be given, it is not enough that the one who is going to be baptised can pronounce **“JESUS-CHRIST”** in a loud and clear voice with a lot of conviction.

To do so wouldn’t make any difference to the successful conclusion of the baptism, because it is not enough to merely say *“Jesus Christ”* for us to be covered by his justice. To understand what needs to be done, let's review what the Ethiopian eunuch did, by re-reading this:

“As they continued along the road, they came to some water; And the eunuch exclaimed, “Look! Water! What forbids me from being baptized?” [Philip said to him, “If you believe with all your heart, you may.” And he replied, “I do believe that Jesus Christ is the Son of God.”]

And he ordered that the chariot be stopped; and both Philip and the eunuch went down into the water, and Philip baptized him”. [Acts 8 verses 36-38, Amplified Bible (AMP)].

In the story of the Ethiopian eunuch we are given two keys to understanding what needs to be put in place before this stage of the baptism. The first of the two here is the name *“Jesus Christ”* which he uttered. This name is so well known and used, that we often don't even take the time to understand its real meaning. The term *“Christ”* which is added after the name Jesus, establishes certain facts.

To find out what these are we must study the etymological definition of this word:

*The word “Christ” is taken from the Ancient Greek **Khristós (Χριστός)**, which means “anointed”. In Hebrew the word “anointed” means “messiah”. These terms we have just seen in the Bible mean “redeemer” or “Saviour”.*

Thus, the term Christ means the anointed one or the messiah. Now that we have clarified this point, let's study this text which follows and which in the Bible, presents these same fundamental precepts:

*“For this day in the city of David there **has been born for you a Savior, who is Christ the Lord (the Messiah)**”. [Luke 2 verse 11, Amplified Bible (AMP)].*

Here we learn that the messiah, therefore Christ, is the Lord and saviour of mankind. Armed with what we have just seen, we can better understand the significance of the sentence:

“I do believe that Jesus Christ is the Son of God.”

With these words the Ethiopian eunuch declared that Jesus was the redeemer, the saviour of humanity and that he was immortal, whilst recognising him as the son of God and therefore God. This phrase was his confession of faith and his belief in the good news that is manifested in Jesus Christ and thus his divine sacrifice for mankind, for this is what the text he was reading in [Isaiah 53] is all about.

This text from Isaiah and the study of the Holy Scriptures that Philip made regarding this man [Acts 8 verses 27-35], form the second key, which I mentioned earlier. In the part entitled *“The first stage of baptism: the sowing of the Gospel in good soil”*, we have discovered that the *“name”* is symbolic of the work of the person who bears it.

Concerning Jesus, he who is God's Christ and our redeemer, this situation is ably demonstrated in [Philippians 2 verses 5-11], where we have a summary of his atoning work for our sins.

This text presents him as accepting to pass from the stage of God to that of man and moreover to that of a servant and this without complaint. As icing on the cake of suffering, he agreed to humiliate himself by dying in the most ignominious way.

All this, still without reluctance, on the infamous cross where, he who never sinned, became a curse and a sin [*Galatians 3 verse 13*], [*2 Corinthians 5 verse 20-21*].

It is for having accepted all of this that Jesus was given a name that is above any name before which all knees must bow and all mouths must recognise his divine Majesty.

All that we have just seen shows us that he who must, before baptism, confess the name of Jesus, must first, as was the case for the Ethiopian eunuch, totally master the plan of salvation manifested in Christ, because his name is synonymous with his work to redeem mankind.

The Ethiopian eunuch's request to be baptised after being taught about the plans of salvation demonstrates that he therefore accepted Jesus as his divine redeemer and saviour and not just as a mere man.

To continue, I would like to point out that the confession made by the Ethiopian eunuch presents a framework of what can be done before baptism, but what he confessed is not a sentence to be repeated word for word like a litany. From what he said, we can set up our personal confession of faith, which covers all of the basics that we have just seen. For example, just before descending into the baptismal waters, the one who is about to be baptised can say publicly:

I acknowledge that Jesus Christ died and that he rose again for the redemption of my sins and those of mankind. I confess that he is the son of God and I accept him as my personal saviour.

As you can see in this example, nothing else needs to be said. At this moment, he has nothing else to confess! Neither the name of God, nor the name of the Holy Spirit, nor the doctrine of a religion, as is the custom in the Seventh-day Adventist Church.

So that there is no ambiguity about what I have just said, it is important that I explain myself:

Here I am talking about what the one who is going to be baptised must confess, and not what the one who is going to baptise him must declare to him!

With regard to those who baptise others, here is what the Holy Scriptures have instituted in this regard:

“Go therefore and make disciples of all the nations [help the people to learn of Me, believe in Me, and obey My words], baptizing them in the name of the Father and of the Son and of the Holy Spirit” [Matthew 28 verse 19, Amplified Bible (AMP)].

Here we discover that he who is conducting the baptism must declare, that he baptises the person who has come to give his life to the Lord in the name of the Father, of the Son and of the Holy Spirit.

Nevertheless, there must not be any confusion that can be made concerning the name by which we are saved or delivered from the chains by which the devil holds us prisoner, for it is neither the name of God the Father, nor the name of the Holy Spirit who saves, but the name of Jesus Christ, and only his name.

To fully grasp this fact, we need to understand what happened in heaven as a result of Christ's atoning death for us and his resurrection. To do this I invite you to read the following:

“And I saw in the right hand of Him that sat on the throne a book written within and on the back, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the book and to loose the seals thereof?” And no man in Heaven, nor on earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders said unto me, “Weep not! Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof.”

And I beheld, and lo, in the midst of the throne and the four living beings, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four living beings and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of incense, which are the prayers of saints.

And they sang a new song, saying, "Thou art worthy to take the book and to open the seals thereof; For Thou wast slain, and hast redeemed us to God by Thy blood, from every kindred and tongue, and people and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." [...]

Saying with a loud voice, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength, and honor and glory and blessing!" [*Revelation 5 verses 1-10, 12, 21st Century King James Version Bible (KJ21)*].

Above all, it is important for a better understanding of this text to decipher certain symbols that we find there.

The first is that of the lamb, which represents Jesus Christ. The second is that of the horn which represents power.

To discover all of the facts see my book entitled "*Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part*" specifically in the chapter entitled "*Prophetic realities presenting the identity of the beastly lamb of Revelation 13*".

The number seven symbol represents the fullness or perfection of something. For further study of this symbol see my forthcoming book entitled "*Nise (ABC of The World of Dreams Unveiled)*" in the chapter "*Explanation of the prophetic symbol of the number Seven*".

Moreover, we find that this lamb has **"seven eyes, which are the seven Spirits of God, sent forth across all of the earth"**.

We understand that this is an image and that there are not seven Spirits of God, but this symbol represents the fullness of the Holy Spirit who was given to us following the divine sacrifice of Jesus Christ [*John 16 verses 5-15, 31*], [*Acts 1 verses 4-5*], [*Acts 2 verses 1-4*].

Apart from that, the symbol of the slain lamb presented in this text prophetically symbolises the atoning death of Jesus Christ on the infamous cross of Golgotha. Without Jesus Christ's atoning death the fullness of the Holy Spirit could not have been given to God's people.

It should also be noted that the seven horns of the lamb represent the Omnipotence that Jesus Christ acquired through his divine sacrifice. We will see it presently.

Now these basics have been defined, let us return to our apocalyptic text. Here we are told of a most disturbing event, for a book which is sealed with seven seals finds no one to open it, and this book is such that no suitor could be found to open it, neither in **“Heaven, nor on earth, neither under the earth”**. What we have just read thus teaches us that even God the Father, himself, did not have the authority or the criterion of eligibility to open this book.

We will come back to this image in a moment. Let's continue. The only one who had the power to open the book and its seven seals was the lion of the tribe of Judah, the offspring (*the Root*) of David, and what gave him this power is because he was a survivor. You have understood that David's offspring who is the future descendant of Judah is Jesus Christ [*Revelation 22 verse 16*], [*Matthew 1 verses 1-17*].

What gave Jesus the ability to open the book and these seals was his divine sacrifice, by which he overcame death and demonic forces.

He paid off the price of the ordinance of death which had been established over mankind in Adam and which required death as the wages of sin [*Colossians 2 verses 8-15*], [*Romans 6 verses 23*], [*Romans 5 verses 12-21*].

This fact is symbolised in this text by the lamb, which was slaughtered and which had seven horns and seven eyes. We discover after this, that the book is intrinsically linked to salvation.

It is because the lamb, therefore Jesus Christ, was slain and by this act due to the shedding of his blood, redeemed mankind for God the Father and made a kingdom and priests for them, that he was found worthy to open the book and these seals.

What we have just discovered through this prophetic text is presented to us more clearly here: **“For God did not place the coming world, about which we are speaking, under the control of angels. But there is a place where someone has testified:**

What is man that you remember him, or the Son of Man that you look after him? You made him lower than the angels for a little while. You crowned him with glory and honor.

You put everything in subjection under his feet. Indeed, in putting everything in subjection to him, God left nothing that is not in subjection to him. At the present time, we do not yet see everything in subjection to him.

But we look to Jesus (the one who was made lower than the angels for a little while, so that by God's grace he might taste death for everyone), now crowned with glory and honor, because he suffered death.

Certainly it was fitting for God (the one for whom and through whom everything exists), in leading many sons to glory, to bring the author of their salvation to his goal through sufferings. [*Hebrews 2 verses 5-10, Evangelical Heritage Version Bible (EHV)*].

Let's complete with this other very apt text: *“That the God of our Lord Jesus Christ, the Father of glory [...] Which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come:*

And he put all things in subjection under his feet, and gave him to be head over all things to the church” [*Ephesians 1 verses 17, 20-22, American Standard Version (ASV)*].

Let's finish with this nugget: *“For I passed on to you as of first importance what I also received, that **Christ** died for our sins according to [that which] the Scriptures [foretold], and that He was buried, and that He was [bodily] raised on the third day according to [that which] the Scriptures [foretold] [...]*

For just as in Adam all die, so also in Christ all will be made alive. [...] After that comes the end (completion), when He hands over the kingdom to God the Father, after He has made inoperative and abolished every ruler and every authority and power.

[...] For He (the Father) has put all things in subjection under His (Christ's) feet. But when He says, “All things have been put in subjection [under Christ],” it is clear that He (the Father) who put all things in subjection to Him (Christ) is excepted [since the Father is not in subjection to His own Son].

However, when all things are subjected to Him (Christ), then the Son Himself will also be subjected to the One (the Father) who put all things under Him, so that God may be all in all [...]” [*1 Corinthians 15 verses 3-4, 22, 24, 27-28, Amplified Bible (AMP)*].

By summarising these texts, we understand that by becoming the son of man Jesus was downgraded for a time to a rank lower than that of the angels, whereas he is God. To redeem us he had to attain perfection as a human being through these sufferings!

By his atoning death Christ was crowned with honour and became all powerful at the behest of God the Father and all things were subject to him, the only one not being subject to him being his Father the Eternal God, to whom Jesus Christ is still subordinate.

Henceforth Jesus Christ reigns supreme **“with all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come”**.

It is true that one might think that as Jesus Christ is God he did not suffer as we might do, but it is not so. Here's what we can learn about this: **“So Christ [...] Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered;**

And having been made perfect, he became unto all them that obey him the author of eternal salvation” [Hebrews 5 verses 5, 7-9, American Standard Version Bible (ASV)].

Let's complete with the following: **“For this reason, Jesus had to be made like us, his brothers and sisters, in every way. He became like people so that he could be their merciful and faithful high priest in service to God. Then he could bring forgiveness for the people's sins.**

And now he can help those who are tempted. He is able to help because he himself suffered and was tempted”. [*Hebrews 2 verses 17-18, Easy-to-Read Version Bible (ERV)*].

The fact of being a son of God did not allow Jesus to have a privileged position and not to suffer because he was made in every way similar to men. In doing so, he experienced our same pains. What we have just seen since the beginning of this chapter is important.

Only Jesus, as God, is demeaned by becoming a man, suffering in his flesh and dying on the infamous cross just for us and in doing so he alone is worthy to claim as his own whoever will call on his name.

Everything that we have just seen enables us to better understand what [*Acts 4 verses 12*] declares, which teaches us that there is no other name that is given among men through which we can have salvation. In light of what we have just seen, in these names which do not have the power to save us, we can also include those of God the Father and of the Holy Spirit.

Jesus Christ has the authority to save us and he alone, for no other name has received the power to destroy the strongholds of the devil who dominates the world of death.

We need to understand that it is the blood of Jesus flowing on the cross that is the wages of sin, and in doing so, although his Father and the Holy Spirit were with him on the cross and during the plan of salvation [*John 14 verses 10-11*], [*2 Corinthians 5 verses 14-19*], the one who received the name by which we can be saved is Jesus Christ.

Neither God the Father nor God's spirit became the son of man to redeem mankind where Adam sold us [*Romans 5 verses 12-21*], [*Romans 7 verse 14*], because Jesus alone did this.

It is by his death that he redeems us and strikes down the devil's strongholds [*Colossians 2 verses 11-15*] and that is why his name alone is the key in order to give life to whoever comes to him.

Here is what the Holy Book tells us about this: **“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.**

[...] **For “whosoever shall call upon the name of the Lord shall be saved.”** [*Romans 10 verses 9 and 13, 21st Century King James Version Bible (KJ21)*].

To be saved, before baptism, we must confess the name of the Lord Jesus and believe in his resurrection. In doing so, the one who is to be baptised must confess the name of Jesus Christ and recognise him as his saviour.

Finally, I would like to tell you that there is another salvation-related fact to take into account and which we find in this text:

“Jesus said unto him, “I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me.

If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him.”

Philip said unto Him, "Lord, show us the Father, and it sufficeth us." Jesus said unto him, "Have I been so long a time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, 'Show us the Father'?"

Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.

Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake". [*John 14 verses 6-11, 21st Century King James Version Bible (KJ21)*].

Jesus Christ is the way, the truth and the life, and the entrance into the heavenly courts is in him alone [*Hebrews 10 verses 11-22*].

No one can go to the Eternal Father except through Jesus Christ, because this access passes through the flesh of Christ, who was sacrificed for us. To open a new way for us towards the Lord, he established a ladder between the earth and the kingdom of God.

In this text we also learn that, whoever has seen Jesus has sight of the Father, so that by pronouncing the name of Jesus, before baptism, the name of his Father and of his Holy Spirit are already united with his name. We will see this in the next section.

By invoking the name of the Father and of the Holy Spirit before baptism, the one who is going to be baptised removes Jesus' authority and thereby recognises that he alone does not have Omnipotence to manage all things. With the authority that Jesus received from his Father, he is autonomous.

During the baptism Jesus does not need either the support of the name of his father, or the Holy Spirit in order to bind to him to the one who is going to be baptised and who invokes his name.

Thus, if the one who comes to be baptised confesses not only to the name of Jesus Christ, but also to his Father and that of the Holy Spirit, he takes away his Almighty Power and thus loses the benefit of the divine sacrifice that Christ has conceded for us.

To do so is to despise his divine sacrifice and the resulting fallout will be to be struck down by God the Father for this [*Hebrews 10 verses 26-31*].

11.4 The fourth stage of baptism: The immersion processes which must be managed during the baptism

To start with, I would like to point out that in my opinion this part is obvious for all Protestants, at least I believe it is, because the immersion processes during baptism are the basis of their faith, but can on the other hand be a shock for certain Catholics.

Nevertheless, Protestants will not be outdone, because I will present certain facts that are linked to baptism that we do not often hear preached from the pulpits.

This situation linked to baptism, which remains little known, is for me similar to a court of miracles where the sick and infirm enter and once they are submerged in these waters, they come out healed. However, these are not physical problems, but spiritual ones.

However, this place and its airlock, its “*chrysalis*” which is under the waters, leading to healing, have become so popularised through the centuries, that now those who consider it no longer have stars in their eyes, because they have become jaded.

Certainly, what I have just told you must intrigue you and you must ask yourself what is the relationship between healing diseases and baptism! We will see this, but let's not forget that it is about spiritual illnesses. Before coming to this court of miracles where the sick are healed, let us first consider the reality of baptism.

And to tell you about it, I would like to remind you first of all that very often in everyday life we tend to use things whose usefulness is based on their reputation and this without having known them before:

For example the can opener or the hair dryer. No need to be a famous Greek philosopher to know what they are for!

Similarly, in order to understand what a baptism is and how it should be performed, we just need to look for the etymological explanation of this word, in order to understand what it is all about:

*The word **baptism** comes from the Greek word “baptizo” which means immersed or immersed in water.*

This term is used to refer to the fact of purifying a thing (washing it) by plunging it (submerging it) deep into water.

As you can see, the original Greek word alone from which the word baptism was taken gives a very clear idea of what it really is and how it should take place.

Baptism is the total immersion of the person being baptized!

One might think that this action is there to look pretty or that it was established by the Protestants in order to stand out from the baptism practised by the Catholic Church, which consists of sprinkling a few drops of water on the forehead of the one who is to be baptised, yet it is not so.

The gesture of baptism has been established by the Lord himself in his Word, and the symbol of immersion is vitally important.

To find out, let's read this: **“Or are you ignorant of the fact that all of us who have been baptized into Christ Jesus were baptized into His death?**

We have therefore been buried with Him through baptism into death, so that just as Christ was raised from the dead through the glory and power of the Father, we too might walk habitually in newness of life [abandoning our old ways].

For if we have become one with Him [permanently united] in the likeness of His death, we will also certainly be [one with Him and share fully] in the likeness of His resurrection”. [Romans 6 verses 3-5, Amplified Bible (AMP)].

The baptismal water represents the tomb of Christ. In order to become one with him one must die with him by descending under the waters to join him in his tomb.

In order to become a new creature in Jesus, we must leave the burden of our sins under the waters and they must remain in this liquid tomb formed by the baptismal waters.

What I have just said is of great importance, because it is under the waters that the Lord promises that he will leave our sins.

Here's how it's described: **“There is no other god like you, O Lord; you forgive the sins of your people who have survived.**

You do not stay angry forever, but you take pleasure in showing us your constant love. You will be merciful to us once again. You will trample our sins underfoot and send them to the bottom of the sea!” [Micah 7 verses 18-19, Good News Translation Bible (GNT)].

Thus, if during your baptism you do not pass under the waters your sins remain with you and at the end of the ceremony, God's Spirit cannot be given to you because the Lord cannot dwell where sin is present [*Isaiah 59 verses 1-3*], [*2 Corinthians 6 verses 14-16*].

Also, if we don't go through this stage of dying with Christ by descending into his tomb, we cannot be resurrected with him. In doing so we cannot achieve victory over all of the forces of darkness.

This tells us: **“And in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ;**

Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses;

Having blotted out the bond written in ordinances that was against us, which was contrary to us:

And he hath taken it out of the way, nailing it to the cross; having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it”. [*Colossians 2 verses 10-15, American Standard Version Bible (ASV)*].

It is Satan who holds the power of death over all mankind [*Hebrews 2 verses 14-15*] and if we do not die spiritually in and with Christ to be resurrected with him, we always remain under the devil's yoke.

On the other hand, by plunging us into the liquid tomb, we will die with him, then when we emerge we are resurrected with him and from then on we receive the Holy Spirit who allows us to become one with Christ and we inherit his Holiness.

To discover this fact or rediscover it see [*Acts 2 verses 38-39*], [*John 17 verses 17-22*], [*Hebrews 3 verse 14*].

In order to sanctify all those who would bind themselves to him Jesus sanctified himself so that in him they would also be sanctified and would become saints. From then on, as we become one with Jesus through baptism, the total victory which he won over the forces of evil, also belongs to us [*Luke 10 verse 19*], [*Mark 16 verses 15-17*].

Continuing, I would like to say to you that to give credibility to baptism by immersion, Jesus leaves us the example of what needs to be done. As he was without sin [2 Corinthians 5 verses 19-21], he therefore did not need to leave a deposit of iniquity under the baptismal waters, but by being baptised himself he demonstrated the basis which should govern baptism. Here is what happened:

“At that time Jesus came from Galilee to the Jordan River. He came to John and wanted John to baptize him. But John tried to stop him. John said, “Why do you come to me to be baptized?

I should be baptized by you!” Jesus answered, “Let it be this way for now. We should do all things that are right.” So John agreed to baptize Jesus. Jesus was baptized and came up out of the water.

Heaven opened, and he saw God’s Spirit coming down on him like a dove. And a voice spoke from heaven. The voice said, “This is my Son and I love him. I am very pleased with him.” [Matthew 3 verses 13-17, International Children’s Bible (ICB)].

We have several lessons to draw from what we have just read, the first is that it was in the waters of the Jordan and not next to it with a sprinkling of water that Jesus was baptised.

Which would not have made sense since, as we have seen, baptism represents a liquid tomb where one must be immersed.

The second lesson is the fact that only a man consecrated by the Lord can perform baptism.

This situation is evident in the text of [Matthew 18 verse 18], where we see that the Lord has given power to his church to unite souls with him or to cut them off from him (*loosen them*).

Furthermore we find in the Bible that those who performed baptisms were always men whom God had consecrated [Acts 9 verses, 1-7], [John 3 verses 23].

This text also presents baptism to us as something reserved for adults. We have already studied this fact in the chapter entitled “*The fateful choices of the precocious fledgling*”.

The act of being totally immersed under water being the symbol of his death and his resurrection, just like his disciples Jesus could only be Baptised through total immersion.

This is why at the moment of being baptised Jesus came to John in order to be immersed in the baptismal waters, thereby confirming that the act of baptism by immersion was a good thing, thus accomplishing all that which is just.

Jesus being God, he who was brought by the latter into the womb of Mary, had no need to be baptised to receive the Holy Spirit [*Matthew 1 verse 18*], [*Luke 1 verses 26-35*].

By being baptised he set an example so that his faithful people could recognise unambiguously, how the baptism which symbolises his death and his resurrection for humanity must take place. Baptism by immersion is the symbol of our acceptance of the divine sacrifice of Jesus and of our allegiance and submission to God and his word.

The symbolism of immersion during baptism is well represented here: **“John also was baptizing in Aenon, not far from Salim, because there was plenty of water in that place.**

People were going to him, and he was baptizing them”. [*John 3 verse 23, Good News Translation Bible (GNT)*].

We see here that John, also called John the Baptist, was looking for places where there was a lot of water to perform baptisms.

Thus, if a few drops of water on the forehead had been enough for the baptism to be effective or if it had just been necessary to take a bucket of water to pour over the head of the person about to be baptised, in order for it to be carried out, John who was an inspired man would not have made sure that the rivers where he practised baptism had plenty of water for him.

This therefore confirms what we have already seen. Any baptism that is not performed by total immersion does not conform with the Bible. Likewise, it is the same for all those which are based on man's doctrines to the detriment of God's word.

Moreover, even if baptism is done by immersion, but men's doctrines are instituted, as is the case in the Seventh-day Adventist religion, to the detriment of the directives that the Lord leaves us in the Holy Book it cannot be accepted by him (*God*).

Taking all of this into account, we understand that any baptism that is practised that is not *100%* based on God's word is void. You need to realise what happens when baptism is inconsistent with God's word:

He who is baptised in accordance with human doctrines which are in violation of God's word, enters the waters of baptism without having God's approval.

And worse still, as we have seen, by this act it will annihilate the blessings which are linked to baptism, because the human traditions which come to be grafted to the divine directives cancel out their effects for the one who acts in this way [Mark 7 verses 6-13].

The situation of someone who is baptised in accordance with human doctrines is mortally perilous because sin is a very heavy weight to bear, which burdens and tires the sinner without his being able to overcome it.

Jesus is the only one who can take the weight of the sin that overwhelms humanity, because he has already paid its price with his blood shed on the cross through his divine sacrifice [Matthew 11 verses 28-30], [Ezekiel 33 verse 10], [Hebrews 9 verse 28], [Isaiah 53 verse 12].

Jesus thus acquired from God the right to rid all men of their burden of sins, as soon as the latter come and bring them to him and accept in return to follow him by taking on his yoke which is gentle and light. We have already seen that the weight of our sins must be deposited at the bottom of the baptismal waters.

They are then removed when we emerge from the waters because our sins are forgiven in Christ.

To emphasise what we have just seen, I will give you a strong image which I think will allow you to better understand what happens when baptism is not in accordance with God's word:

Imagine a person who is on a boat in the middle of the ocean and to whom a weight (a dumbbell) that weighs 70 kg has been attached to his neck and who is forced to jump overboard.

Once he has jumped into the immensity of the big blue sea, the weight he has around his neck will immediately take over and will inevitably end up dragging him down to the bottom.

Once he hits the bottom with that weight it will be difficult for him to come back up to the surface.

So he lies there, without any hope of salvation. Fortunately for him, a saviour appears and having cut the rope that weighed the unfortunate down, he helps him float to the surface, leaving the unwanted burden at the bottom of the ocean.

In this extreme case it will be thanks to the merits of the saviour alone, that a new life will be granted to the person saved, the latter having been unable to do anything to save himself because his salvation rests on the goodness of his saviour. But the story does not end there.

The 70 kg weight attached to the neck of our unfortunate belonged to the captain of the boat, who had used it as ballast and delivered it to the big blue sea, because the latter was a stowaway and did not have enough to pay for his passage.

In doing so, before jumping in to save him, the saviour of this man had to face the captain of the boat who forbade him from rescuing this man, because his life belonged to him.

Yes, the latter was in his debt. But this iniquitous captain was very surprised, because the saviour of this man explained that the ship was his property, because he was the son of the shipowner and he was actually in charge of it.

He had wanted to travel incognito at first, in order to see what life was like on his ship.

Thanks to his authority, he took charge of the issuing of tickets and cancelled any penalty against the one who was soon to be trapped at the bottom of the ocean.

Once saved, he invited him to spend the rest of the trip in his first class cabin and made him his right hand man with the sordid captain now under his dominance.

You have no doubt noticed that here I have just pictured the plan of salvation, which is manifest in Jesus Christ.

As with the unfortunate person in our story, when mankind was powerless, we were and are unable to save ourselves, so Jesus died for us on the cross to save us, thereby taking upon himself the weight of our iniquities for we are unable to bear them [*Romans 5 verses 6-11*].

By this act Christ destroyed the ordinance [*Colossians 2 verses 11-15*], and the weight that we bear through our iniquities, which stood against mankind and which demanded that we might pay the price of sin, which is death [*Romans 6 verse 23*].

Like the rope which is cut by his saviour from the neck of our unfortunate victim, Jesus frees from the inevitable act of death those who make a covenant with him and this liberation begins when they are immersed in the baptismal waters.

Then when the baptised person is completely immersed in accordance with the atoning death of Jesus, Christ his saviour brings him to the surface in order to give him back his life, leaving the former sinful behaviour of the one saved [*Ephesians 4 verse 22*], [*Colossians 3 verse 9*], under the waters like the 70 kg weight in our story.

As was the case with the person rescued in our history, to be saved, we have nothing to do because it is by God's grace that we obtain salvation, by means of faith and it does not come from us [*Ephesians 2 verses 1-10*].

Just as this man was indebted to this ruthless captain, all those who do not accept Jesus as their personal saviour are slaves to sin and the devil's prisoner, unable to free themselves from their deadly destinies [*Hebrews 2 verses 14-15*], [*Romans 7 verses 14-25*].

Jesus redeemed mankind from the price of sin on the cross [*1 Peter 1 verses 18-21*], so that henceforth he who binds himself to him in the bonds of baptism, is privileged to know the true freedom that Christ alone has the power to give [*John 8 verse 36*].

From now on, the one who joins Jesus receives the indulgence of being able to unburden the weight of his sin on him without having to do anything to deserve eternal life, because Jesus has already paid the price for our sins on the cross.

In order to be saved we only have to accept this grace that God offers us in Christ. Just as we discovered from the previous story where our victim's saviour pardons him and treats him with dignity, Christ makes us pass from the stage of being the devil's slaves and burdened with sin to that of God's heirs [*Romans 8 verses 14-17*].

To achieve this status, we must choose to no longer be a slave to sin and resolutely opt to take the gentle yoke of Jesus in order to become God's servant, rejecting the works of darkness in favour of becoming a slave to righteousness [*Romans 6 verses 11-22*].

It is at the moment, shortly before being immersed in the baptismal waters, where the future baptised confesses that he accepts Jesus as being the Christ, the son of God and his saviour and that he takes a stand for God and rejects the devil.

Furthermore, it is important to note in this study, that I have chosen to enter directly into the matter regarding immersion during baptism, nevertheless, an important step must be done just before the descent into the waters, otherwise, the baptism will not be accepted by the Lord. To find out, I invite you to read the following:

“And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

Teaching them to observe all things whatsoever I commanded you: *And lo, I am with you always, even unto the end of the world”.* [*Matthew 28 verses 18-20, American Standard Version Bible (ASV)*].

It is vital to understand that what is notified here is not just a formality and it is important to take into consideration these three divine names in the plan of salvation and to understand the importance of pronouncing them at baptism.

This situation is best understood with this: “[*For*] *The love of Christ controls [compels; drives] us, because we know [are convinced; have concluded] that One died for all, so all have died [we died spiritually with Christ, the penalty for our sins].*

Christ died for all so that those who live would not continue to [no longer] live for themselves, but for him who died for them and was raised from the dead.

[...] All this is from God, who through Christ made peace between us and [reconciled us to] himself, and gave us the work of telling everyone about the peace we can have with him [ministry/ service of reconciliation].

[For] God was in Christ, making peace between the world and [reconciling the world to] himself.

In Christ, God did not hold the world guilty of its sins [count their trespasses against them]. And he gave [committed/ entrusted to] us this message of peace [reconciliation]". [2 Corinthians 5 verses 14-15, 18-19, Expanded Bible (EXB)].

We learn here that, when Jesus died to redeem humanity, the Lord God was in his son Jesus, but so was the Holy Spirit.

To discover this fact, I invite you to read an extract from my book entitled *"Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part"* in the chapter entitled *"The measures put in place to redeem man from the wages of sin"*.

As we read these lines, we can get the impression that the Eternal God was with his Son on the cross, but that for his part the Holy Spirit was absent. Yet he was not!

Before learning more about this fact, I think it is important to take a *break* so that we can see clearly who God's Spirit is.

In my opinion, it is difficult to grasp the concept that the Holy Spirit has an individual character and yet is an indivisible part of the divine trinity.

For many, he is like the spirit of man and is just a force that works from within without having a personality or a purpose of his own as would be a sentient being endowed with feelings and free will.

This is not so, for he is a fully-fledged sentient being and although he is part of the divine trinity he has a character of his own.

This fact is well represented in [*Ephesians 4 verse 30*] where we discover that he can feel emotions, because we can sadden him and like a mother who embraces her child, he shows tenderness and consoles us [*John 14 verse 16-17*].

In addition, God's Spirit is also a guide and manager who gives directions to God's people. To realise this, we must consider [*Acts 13 verses 1-4*].

Notice that here it is not God the Father speaking, but the Holy Spirit and this clarification is brought home to us.

Usually when it is the Eternal God who is speaking the text makes mention of it, like in [*Exodus 3 verses 4-22*].

Let us return to this text from the book of Acts. To picture what is going on here, I would like to portray the Holy Spirit as the general who governs God's people. It is he who sets his troops in motion.

We discover in this text, a thinking and coordinated being, who independently sets plans in motion.

However, these are not his, but those of God the Father, which are supported by Jesus Christ [*John 16 verses 12-15*].

Apart from what we have just seen, the text of [*Matthew 12 verses 31-32*] unambiguously presents the Holy Spirit to us as being a person distinct from God the Father or from Jesus Christ.

Before continuing, it is important to note that the word *son of man*, used in Matthew's text represents Jesus [*Matthew 17 verses 22-23*], who whilst being God, took flesh in Mary, a human being [*Philippians 2 verses 5-7*], [*Galatians 4 verse 4*], [*Matthew 1 verse 18-25*].

So we find that not all blasphemies are considered the same.

Only those which are uttered against the Holy Spirit are totally prohibited and heavily punished. All the others, even those which would concern Jesus Christ who is the true God [*1 John 5 verses 20*] can be forgiven.

So by extension it is the same for all of the blasphemies that men would have uttered against God, the Father.

Thus, in the case of blasphemies uttered against the three persons of the divine trinity, *the Father, the Son or the Holy Spirit*, only those which are committed against the latter remain unforgivable forever.

In [*Romans 8 verses 26-27*] the Holy Spirit and the Eternal God are presented to us as two very distinct persons.

We are told that it is *the Holy Spirit*, who collects our prayers to convey them to God, therefore God the Father and it is he who prays for us and some versions say: *That he intercedes for us, with the Lord.*

So here we have a ministry that is unique to the Holy Spirit. He leads our prayers to God, as would an ambassador representing his nation to a person of authority in another country.

So, we understand that God is God and remember, the Holy Spirit is a very different person. I understand that this is a complex situation from the point of view of our human thought processes.

Yet it is this same bond that exists between Jesus and his Father. This is what we find out in *[John 14 verses 7-10]*.

In this text Jesus declares that he and his Father are one, so much so that he who sees him also sees his Father. One could therefore think that it is a question of one and the same person, in fact a single being, bearing two different names.

This theory is swept away by *[Matthew 27 verses 46]*, which presents Jesus agonising on the cross and desperately calling for his Father.

So we understand that they are two very distinct beings, yet intrinsically united. It should be noted that each member of the Divine Trinity works on a different level.

We find out in *[John 16 verses 12-15]*.

The roles are distributed as follows:

God the Father is the master of works [John 17 verse 3-4], [John 6 verses 38-40], Jesus his son is the order giver and the Holy Spirit carries out the works.

This unity in the biblical sense (*very distinct entities but yet intrinsically linked*) is found at various levels, within the framework of marriage *[Matthew 19 verses 4-6]* or even within God's people *[Ezekiel 11 verses 19]*.

The Mystery of the Trinity is that each of the three supreme beings are persons in their own right, but at the same time ultimately form one. To understand this, we must not lose sight of the intrinsic bond which binds the three persons of the divine trinity and especially the importance of the Holy Spirit.

To find out, I invite you to read this:

“Now the Lord is the Holy Spirit. [...] And this glory comes from the Lord, who is the Holy Spirit”. [2 Corinthians 3 verses 17-18, *New International Reader's Version Bible (NIRV)*].

In these lines we learn that the Lord and the Holy Spirit (*therefore the God's Spirit*) are one and that the Lord is the Spirit.

Everything we have studied so far allows us to understand that the God's Spirit is not just an invisible force without a soul or an identity of its own like the spirit of man, for it is God in the same title as the Father and the Son.

After what is, in my opinion, this useful digression on this complicated subject of the Holy Spirit and the divine Trinity, let us return to the passion of Christ.

I therefore emphasised that the Holy Spirit was also with Jesus on the cross. So when in [2 Corinthians 5 verses 14-19] we read that God was in Christ, when he died to redeem mankind, we must understand that we are talking about God the Father and the Holy Spirit.

It is through this incredible magnanimous act, where the divine trinity was to die on the infamous cross, that human beings were able to be reconciled with the Lord. We have come to the end of this excerpt from my other book. Let's return to our study.

Thus God the Father and the Holy Spirit were united with Christ on the cross to redeem us.

This is why at the moment of baptism, which represents the death and resurrection of Jesus for the redemption of mankind [Romans 6 verses 3-11], we must be baptised in the name of the three figures of the divine trinity, the Father, the Son and the Holy Spirit.

To do otherwise would be to dishonour the Father and the Holy Spirit and recognise that they have no part in salvation.

By confessing the name of the Father, the Son and the Holy Spirit, men, holy angels and demons are witness to the fact that the one who is going to be baptised has chosen to belong to God and that he accepts Jesus as his personal saviour and chooses to become the temple of the Holy Spirit.

At this precise moment, his confession that he had just made a little earlier by which he recognises that Jesus is the Christ and his saviour and that he is the son of God is recorded in the book of life in heaven.

From the moment, just before baptism, when a consecrated member of God's people, who has received the authority from the Lord to bind or loosen souls to Jesus Christ, will pronounce *I baptise you, in the name of the Father, of the Son and of the Holy Spirit*, once the person being baptised descends into the baptismal waters, where he lays down his burden of sin, on emerging he receives the Holy Spirit and is sealed.

The fact that it is a consecrated person from God's people who must baptise in the name of the Father, the Son and the Holy Spirit, is important because it is those whom the Lord has consecrated who have received the authority from him to use the name of the divine trinity.

The one who is going to be baptised does not have enough authority to invoke on him the name of the Father, the Son and the Holy Spirit, because his status does not allow him to do so.

To understand what I have just presented, it is important to appreciate man's position before God prior to baptism. To do this, let us read this: *"For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.*

But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" [Romans 5 verses 6-10, American Standard Version Bible (ASV)].

Before being baptised, we are God's enemies and we are separated from Him. We are totally inadequate before Him, so how can we then claim His name! At this time God the Father can do nothing for us and cannot associate with us, because we are covered with sin.

To fully grasp this fact let's read this: *"About the ninth hour Jesus cried out with a loud [agonized] voice, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" [...]*

And Jesus cried out again with a loud [agonized] voice, and gave up His spirit [...]". [Matthew 27 verses 46 and 50, Amplified Bible (AMP)].

Here God the Father turned away from his son Jesus Christ, at the moment when the latter needed him most. *So hard, so very hard... But why did the Eternal God do this?*

Jesus having become a curse [Galatians 3 verse 13] and a sin [2 Corinthians 5 verses 20-21] and this although he never sinned [1 Peter 2 verse 22], the Lord could not associate himself with sin or evil [James 1 verse 13], [Psalm 5 verse 5], so because of these considerations he had to separate himself from his only son, the one he loved and loves eternally.

Now, do you think that the Lord can and will associate with us, while we are not yet baptised and are therefore still his enemies, who are burdened with our sins and our curses? No, that's not possible !

Only those who are pure can see the face of God. This is why Jesus, by his divine sacrifice, purifies us and opens a door that leads to the Father [Hebrews 10 verses 1-26].

We can only claim the name of the Lord when we are united with Christ. As far as the Holy Spirit is concerned, it is only after baptism that he can unite with us [Acts 2 verses 38-39].

Therefore, before that we cannot claim the name of the Lord. Before descending into the baptismal waters, we are not yet united with Christ and our sins have not yet remained at the bottom of the baptismal waters, so the Holy Spirit cannot unite with us.

Nevertheless there are cases where the Holy Spirit can unite with an unbaptised person. This was the case for Cornelius and his family [Acts 10], but they were in a special situation. These people had learned to fear and revere the Lord and by doing so their spiritual homes (*spirits*) were already purified by God's word which they followed and they could therefore become homes for the Holy Spirit.

Going back to the name of the divine trinity that is pronounced before baptism and to those who have the authority to do so , we must understand a fact concerning their eligibility. To do this, I invite you to reread this text, already seen above, in this other version:

“Thus he who is united with Christ is a new creature [...] So we act as ambassadors in Christ’s name, as if God were addressing this invitation to men through us: “It is in the name of Christ that we implore you: Be reconciled to God”. [2 Corinthians 5 verse 20, Bible Semeur (translated into English from the original text)].

What is written here is important. He who is united with Christ becomes God’s ambassador in him, destined to bring reconciliation to those who are God’s enemies. In reality, an ambassador is covered by the authority of the leaders of the country that employs him and is empowered to speak on their behalf.

No one else can fulfil his mission or have his responsibility. It is the same in the spiritual world as only those who are the Lord’s ambassadors can claim the names of the divine trinity.

Wanting to claim the name of one of them, without being authorised, is dangerous. We discovered this fact in [Acts 19 verses 13-16], where we see Jews, who came to cast out a demon in the name of Jesus Christ, without being empowered by him to do so. The result was that they got out of there, badly beaten and had to flee naked.

Thus, only persons who have been consecrated by the Lord can both perform baptisms and do so in the name of the Father, of the Son and of the Holy Spirit.

With such a framework, baptism can take place. As soon as a baptism is done in the name of the Father, of the Son and of the Holy Spirit, the demons tremble and flee for they have heard the name of God confessed and he who is baptised in the name of the divine trinity is freed from the chains by which the devil was holding him back.

He who allies himself to Jesus is no longer a slave to sin and is therefore delivered from the bondage in which Satan held him, for henceforth he belongs to Christ who redeemed him at the supreme price of his blood flowing on the cross as a result of his sacrifice for the sins of mankind.

The moment we are immersed in the baptismal waters, we become one in conformity with the death of Jesus and when we come out of the liquid tomb we become one in conformity with his resurrection and we are therefore partakers in his divinity. After baptism, as soon as the Holy Spirit comes into the newly baptised person, He seals him or her as a son or daughter of God.

From then on, from being a creature created by God in his likeness who had become his enemy because of sin, he or she becomes a prince or princess who is one of Christ's divine co heirs and heirs of God. Now that we have laid this foundation, we can return to the reality of the court of miracles that baptism represents.

As an introduction to better understand this image that I am presenting to you, I invite you to read the following: *“Why do you still want to be beaten? Why do you continue to rebel?”*

Your whole head is infected. Your whole heart is failing. From the bottom of your feet to the top of your head there is no healthy spot left on your body — only bruises, sores, and fresh wounds. They haven't been cleansed, bandaged, or soothed with oil. [*Isaiah 1 verses 5-6, GOD'S WORD Translation Bible (GW)*].

Let's go into more detail with this other very instructive text: *“For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps [...]*

Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.” [*1 Peter 2 verses 21 and 24, American Standard Version Bible (ASV)*].

Let's finish with this other text which also informs us: **“Later that day, Jesus and his followers ate at Levi's house. There were also many tax collectors and others with bad reputations eating with them. (There were many of these people who followed Jesus.)**

When some teachers of the law who were Pharisees saw Jesus eating with such bad people, they asked his followers, “Why does he eat with tax collectors and sinners?” When Jesus heard this, he said to them, **“It is the sick people who need a doctor, not those who are healthy. I did not come to invite good people. I came to invite sinners.”** [*Mark 2 verses 15-17, Easy-to-Read Version Bible (ERV)*].

Here we understand that all those who have not yet made a covenant with Jesus, or who, although being God's people, are unfaithful to the Lord, are like sick people and their condition is most serious.

They are presented here as having mental problems and their hearts are dysfunctional and they are covered with wounds, sharp deep sores and bruises from head to toe.

The worst thing about this case is that these people were abandoned to their sad fate, because no one treated them.

To appreciate the reason for their state, we must not forget that all those who are not united with Jesus Christ are under the domination of the devil, who holds them as prisoners [1 John 5 verse 19], [Hebrews 2 verses 14-15].

The devil having no compassion for human beings lets them waste away in these prisons without any medical assistance being provided to them. In doing so, they become walking sores both spiritually and sometimes physically as was the case with the Gadarene [Mark 5 verses 1-5].

In order to bring healing to these vast numbers of sick people and in order to break their chains of bondage, freeing them from their iniquitous jailers, there was a substitution that had to be made, between Jesus the son of God, he the Christ and all mankind.

Thus, on the cross he took all our bruises and all our illnesses upon himself and annihilated them. That is why it is not the righteous or the spiritually healthy that Jesus came to seek out but the sinners, namely the spiritually sick. Now, he offers healing to all those who want it and to be healed we only have to recognise him as our personal saviour.

Jesus is prophetically the balm of Gilead to heal the nations [Jeremiah 8 verse 22], [Jeremiah 46 verse 11].

This balm of Gilead, which is Christ, becomes effective when one unites with him through the baptismal waters. All of this presents baptism to us as being the medicine par excellence in Jesus Christ.

Nevertheless, it is not enough to just proclaim that we recognise that Jesus is the Christ, the son of God and that we believe that he has eternal life in him and that he offers it to us.

Our words must become actions. The reason is simple. It is that our sins which are the virus activating our diseases must be relegated to the bottom of the baptismal waters [Micah 7 verses 19].

Our sins must be laid in Christ's liquid tomb, so that he can in turn heal us. So, as I have told you, baptism is an extraordinary miraculous event. We see people who have arrived in shreds spiritually, sick from head to toe.

They have sores that ooze, among other things, then they go down under the baptismal waters and when they emerge they come out healed, because Christ has kept all their illnesses under the waters and given them life. Here is the Lord's purpose for us:

“Jesus emphasized, “I can guarantee this truth: I am the gate for the sheep. [...]

But I came so that my sheep will have life and so that they will have everything they need”. [*John 10 verses 7 and 10, GOD'S WORD Translation Bible (GW)*].

Jesus came to give his people life, the objective being that they have it in abundance. For this it is absolutely paramount that firstly all of our sins are left under the baptismal waters.

This fact that we have just seen shows us that baptism by sprinkling, where water is poured over the head of the person to be baptised three times, is biblical nonsense.

Anyone who is baptised in this way could not leave his or her sins under the baptismal waters and is still weighed down with them after baptism.

Strengthened by all of this, Jesus cannot take these spiritual illnesses upon himself and in doing so the one who has just been baptised could not be healed through Christ's scars (*wounds*).

The reality of healing that takes place under the waters, when we are obedient to the Lord's commands is foreshadowed in God's word in the following story:

“Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria:

He was also a mighty man of valor, but he was a leper. [...]

And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes?

Let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper.

Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?

So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it?

How much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God;

And his flesh came again like unto the flesh of a little child, and he was clean". [2 Kings 5 verses 1, 8-14, *American Standard Version Bible (ASV)*].

The first point I would like to raise here is this entirely human desire to want God to act as we wish and in a rational way. The second point that challenges me is the place of pride in Naaman's heart.

This man was the head of Syria's army and in our generation in France he would have had the rank of Marshal or general.

Due to his social position, he expected the prophet Elisha to roll out the red carpet for him, but to his great surprise the latter did not even come out of his house to come and greet him.

In addition he asked him to go and immerse himself in the dirty waters of the Jordan to be healed and hearing these words Naaman fumed and did not stop grumbling.

For his part, the prophet Elisha was quiet (*calm*), because he knew that what this man needed, even before being healed, was to learn the reverence due to the Lord and his prophet.

As a sign of abdication and obedience he had to act out of faith and not by sight.

In order to calm him down and bring him back to reality God's spirit used Naaman's servants to bring him down to earth and from then on he understood that, before God, his title was meaningless and that his healing took place through obedience to divine directives.

The protocol here was that Naaman was to dive seven times into the Jordan and although he initially disliked doing it, he exercised his faith anyway and submitted to his destiny.

It was really a great test of faith for him, because the first or the fourth or the sixth time, he was still a leper.

He had to continue his little game of: In order to be healed I must take a dip and then get out of the water and do it again, until the seventh and last time.

I would now like to highlight two additional points. The first is that the Lord gives His blessing, when we obey all of the precepts that are attached to our approach.

The second is that just as a banana tree will not bear fruit until the number of leaves established by God has come out, so we will never receive anything from God until all of these processes are fulfilled.

So, as it was with the healing of Naaman, which was done in seven stages through the healing waters, so it will be with baptism for without the seven stages attached to it we are unfit to serve the Lord effectively.

It should be noted that Naaman's experience will be the basis that will determine the future of the Seventh-day Adventists.

Again as I have already presented, those who refuse to humble themselves and pass again through the baptismal waters will not be able to be healed from the disease of sin, which leads to physical and eternal death [Romans 6 verse 23], [Revelation 20 verses 11-15].

To discover or rediscover this fact, I invite you to read the chapter entitled "*The reform processes that must be implemented at the level of Seventh-day Adventist doctrines in matters of baptism*".

To the others, who will not only be baptised again, but especially who will follow the seven biblical baptismal stages, eventually they will obtain the cure to the virus of sin and the eternal life which is manifested in Christ.

What will make this a reality will be that they will receive the Holy Spirit and at least a spiritual gift. Finally, I would like to say to you, that despite all of the extraordinary things that we have seen that are connected to baptism, it is not a magic rite.

It is a sacred act which must be contracted according to the directives that God has left us in His word.

It must be practised meticulously according to every precept that God has left us, for only he who obeys God in accordance with all that he commands is acceptable to him.

Naaman received the healing that God had promised him because he agreed to pay for it with his faith as the price, for without it we can receive nothing from God [*Hebrews 11 verses 1 and 6*].

Naaman, the great and mighty one, humbled himself before God in the eyes of men and descended into the waters of the Jordan, in accordance with all of the directives that God had prescribed to him, thus testifying to his faith in the promises of the great *I am the Almighty, the only true God!*

In order to achieve the miracle of healing through the waters, like Naaman, you need to decide that henceforth you will choose to practise the perfection of obedience to God's word.

The proud and powerful Naaman agreed to humble himself before God by obeying all of his directives, but Gehazi the prophet's servant, who sought to violate God's word, received leprosy from Naaman [*2 Kings 5 verses 20-27*].

Those who transgress the holy commandments or the directives that God leaves us in his word, will receive the leprosy of sin just as the prophet's iniquitous servant.

All those who have chosen falsehood over truth and transgress God's word will receive a spiritual leprosy, which is manifested by the coming of a demon, which blinds the unrepentant, giving them a spirit of bewilderment and therefore their final status will be worse their initial one and their fate will be eternal death [*2 Thessalonians 2 verses 10-12*], [*2 Peter 2 verses 20-22*].

Once the spirit of bewilderment has been received, those who have preferred to practise the teachings of man and therefore of the devil, to the detriment of God's word come to believe in lies, which will make them become Satan's plaything, who will lead them to decay like Saul, who was possessed by an evil spirit [*1 Samuel 16 verse 14*].

Therefore, Satan's objective will be to cause the unrepentant to burn their lives like a candle lit at both ends, leading them to a life that will be cut short long before its time.

The fate of those who do not love the truth and who prefer the doctrines of man to him will be eternal destruction.

This eternal destruction is something that may seem abstract, encouraging many to choose to do evil, because they think since Jesus Christ redeemed us, that God will no longer strike his people down as he did in the past, but think again because God can still physically strike down those who violate his word in this century.

In the Holy Book we have the example of Ananias and his wife Sapphira who were struck dead, because of their acts of iniquity [*Acts 5 verses 1-11*].

These events happened after the resurrection of Jesus, so they can still happen in this generation. Too often we do not take into account the extent of what we do or say and we often follow the masses like sheep following the lead ram over the cliff.

For many Christian religions the different stages of baptism are only formalities, the objective being to have the maximum number of members registered on their rolls.

On the other hand, those interested in baptism are in a hurry to finish with the various stages of the baptism ceremony in order to begin to live their Christian faith.

But like a latent virus that waits next to the baptisteries to find an unprotected organism to possess, the devil waits patiently at the exits of the baptisteries for all those who have come to ally themselves with Jesus, but who do not do so in accordance with God's word.

From then on, like an insidious rusty nail that waits in the ground for the heel of those who did not get a tetanus shot, Satan will be on the lookout to lead men to their death.

To achieve these ends he will manipulate them like puppets in order to keep them away from Jesus.

11.5 The Fifth Stage of Baptism: The Prayer of Consecration and the Laying on of Hands

To begin this part, I would like to say to you that, in my opinion, Generally, the major problem is not the prayer, but the laying on of hands, which must be done on the newly baptised.

Yet, without this gesture, combined with prayer the Holy Spirit cannot be given to those who have just been baptised. To explain to you the importance of the consecration prayer and the laying on of hands, which must be done jointly to the newly baptised person upon the emergence from the baptismal waters, I am going to give you a strong image, which in my opinion is the most telling:

Imagine that you have just built your house, with everything having being done in accordance with the necessary standards, with an architect, cadastral plan and you have benefitted from the skilled work of building professionals.

Then after months of waiting, here you are in possession of the keys to your cozy home sweet home.

You are jumping with joy at the thought of your housewarming party, which you are going to celebrate the same evening.

But when you have prepared everything for your party at your parents' house and the invitations have already been sent out to a number of people, you arrive at your little house on the prairie and not a single switch is working there.

You checked the fuses, the switches and there is nothing. No electricity at all. You then make a very animated phone call to your electrician to give him a piece of your mind.

To support you, your relatives have already prepared the pyre and the torches are already burning so that your electrician can get what he deserves...

Then suddenly they see you become green and start to hang up the telephone, saying to the Ha yes... um... Mr. so and so... I'm really confused... It's all my fault... my profuse apologies.

Your supporters are then astonished to find out from you, the startling news that... the only thing you had forgotten was to make a request with the local authorities to be connected to the electricity supply!

So your beautiful house has no electricity and the party is held by torchlight. The next day you make sure that you duly submit your request for electricity to the local authorities.

This image is exactly what usually happens in baptisms that are done within Protestantism. Our house (*our body*) is ready to welcome the Lord but the request for this celestial light, which is the Holy Spirit, is not done with the result being that the holy house remains in darkness. We find out more about this here:

“While Apollos was in the city of Corinth, Paul was visiting some places on his way to Ephesus. In Ephesus he found some other followers of the Lord. He asked them, “Did you receive the Holy Spirit when you believed?” These followers said to him, “We have never even heard of a Holy Spirit!”

Paul asked them, “So what kind of baptism did you have?” They said, “It was the baptism that John taught.”

Paul said, “John told people to be baptized to show they wanted to change their lives. He told people to believe in the one who would come after him, and that one is Jesus.” When these followers heard this, they were baptized in the name of the Lord Jesus.

Then Paul laid his hands on them, and the Holy Spirit came on them. They began speaking different languages and prophesying. There were about twelve men in this group”. [*Acts 19 verses 1-7, Easy-to-Read Version (ERV)*].

Let’s finish off with this other most instructive text: “**But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; And beholding signs and great miracles wrought, he was amazed.**

Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Spirit:

For as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit". [*Acts 8 verses 12-17, American Standard Version Bible (ASV)*].

In these two texts we have two analogous situations. We have people who have accepted Jesus as their personal saviour and are baptised, but they do not receive the Holy Spirit.

I would like to reiterate that they were God's children who were upright and who served him faithfully, because in both cases the end result was that they received the Holy Spirit. To remedy this, in both cases, the disciples of Jesus came and laid hands on them and prayed for them and from then on they received the Holy Spirit.

It is interesting to note that in the case told in [*Acts 8 verses 12-17*], several stages of baptism had been implemented:

These people had been taught because they had received the "good tidings concerning God's kingdom and the name of Jesus Christ." Faith could therefore have arisen from what they had studied in God's word.

*As the message of baptism that Jesus' disciples preached also presented repentance as the step before baptism [*Acts 2 verses 38-39*], they repented before being baptised as a matter of course. We also learn that they had been baptised in the name of the Lord, so they recognised him as the Christ and the son of God, as well as their saviour.*

*And in accordance with the instructions that Jesus left for his disciples, they were normally baptised in the name of the Father, of the son and of the Holy Spirit [*Matthew 28 verses 18-20*].*

After that they were immersed in the baptismal waters.

First of all, have you noticed that here we find the first five stages of baptism, which we have already studied in this chapter?

Let's review them:

- 1) *the sowing of the Gospel in good soil,*
- 2) *the repentance and confession of sins,*
- 3) *the confession of the name of Jesus Christ,*
- 4) *The immersion processes which must be managed during the baptism,*
- 5) *the Prayer of Consecration and the Laying on of Hands.*

What we have just seen clearly demonstrates that what I am presenting in this chapter is of divine essence and that these stages of baptism are essential so that God's spirit can be given and that the two stages which follow these, which we will study shortly, can be implemented. From what we have just seen, we learn that prayer and the laying on of hands were not a specific or optional situation at that time, but the norm for all baptism.

This standard should also be ours, for we are obliged to build upon the foundations which the Apostles left us, which they themselves received from Christ, for we are beholden to be their imitators as they themselves are of Christ [*1 Corinthians 3 verses 9-11*], [*1 Corinthians 11 verses 1*], [*Ephesians 5 verses 1-2*].

You who are responsible for the Christian religions certainly already realise that your baptisms do not conform with God's word, because, at the very least, they are incomplete.

After this short break, let's return to our text. We discovered that, as was the case with the twelve servants of God at Ephesus, until the fifth stage of baptism prayer and the laying on of hands had been performed the Holy Spirit had not been given to the newly baptised.

It was not until the apostles prayed for them and laid hands on them that they received him.

In the first text we have just seen, one of the concerns that caused these Christians to have not received the Holy Spirit and that they had not yet received spiritual gifts was that these two stages of baptism had not been put in place because God's servants had not accomplished them.

Before continuing, it is important to note that although in the text of [Acts 8 verses 12-17], there is no mention that those who were already baptised with the appropriate consecration prayer and the laying on of hands had received gifts as a result of obtaining the Holy Spirit, this information is still implied.

To find out, I invite you to read the section entitled “*The sixth stage of baptism: the spiritual gift(s) received presupposes the sealing of the newly baptised person by the Holy Spirit*”. Now this point has been mentioned let us return to the text of [Acts 19 verses 1-7].

Here we discover a most telling scene, for we see these men who are God’s faithful servants, who although having been baptised, had not received the Holy Spirit. The fact that they received the Holy Spirit afterwards shows that they were God’s faithful servants, for he is given only to those who are faithful to the Lord [Acts 5 verse 32].

The problem was that the baptism they had received was obsolete. Also, notice that initially when they were baptised for the second time their situations had not changed at all.

Therefore, at the end of the baptism, when they emerged from the baptismal waters the Holy Spirit was not given to them.

It was not until later when they experienced the laying on of hands and God’s servants prayed for them that they received God’s spirit. From then on, they began to speak in tongues and to prophesy. This fact shows us that the Lord is a God of order and when he sets up a protocol, the latter must be carried out to the letter, neither more nor less.

Strengthened by everything that we have just seen, we understand the importance of prayer combined with the laying on of hands after baptism, because without them God’s Spirit will not be present.

My feeling is that in this century, in this generation, these two principles regarding the request for the Holy Spirit through prayer and the laying on of hands following baptism are not even an option, because they do not exist. In a little more than a quarter of a century that I have been a Christian, I have had to attend many baptisms among God’s people, all denominations included, and I have never seen these two basic baptismal principles put together.

The prayer is certainly done but never the laying on of hands! As we have seen, in the text of [*Acts 8 verses 12-17*], this was not sufficient for those who had already been baptised to receive the Holy Spirit, because it was only when the laying on of hands was performed that this took place.

Now that this foundation has been laid, let's take a closer look at the biblical purpose of these two factors, prayer and the laying on of hands, in order to better understand their vital importance in baptism.

We will begin with prayer. To do this, we will now read this text which presents the need for prayer to us in order to receive the Holy Spirit: **“For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. [...]**

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?” [*Luke 11 verses 10 and 13, American Standard Version Bible (ASV)*].

As far as this text is concerned, I would like to say to you that freedom is the bedrock of the service that the Lord wants us to bring to him. Therefore, he does not oblige us to receive something that we do not want, even if it would be to our benefit, and that is why whoever has any need must ask him in order for this request to be granted. What is true for material things is also true for the Holy Spirit, so we must ask for him to be given to us.

Everything we have just seen shows us that if the request for the Holy Spirit is not made after baptism, it is unlikely that he will be there, unless you are a highly consecrated person, as was the case with Corneil and his family, and God gives him to you automatically, because you are already united with him [*Acts 10*].

Jesus gives us the example of the prayer that someone makes just after being baptised, because he prayed after his baptism and then the Holy Spirit descended on him. Let's read this which tells us about it:

“Now when all the people were baptized, Jesus was also baptized, and while He was praying, the [visible] heaven was opened, and the Holy Spirit descended on Him in bodily form like a dove, and a voice came from heaven, “You are My Son, My Beloved, in You I am well-pleased and delighted!” [*Luke 3 verses 21-22, Amplified Bible (AMP)*].

Let's complete our studies with this: **“And it happened that in those days Jesus came from Nazareth in Galilee and was baptized in the Jordan by John. And immediately as he was coming up out of the water, he saw the heavens being split apart and the Spirit descending like a dove on him. And a voice came from heaven, “You are my beloved Son; with you I am well pleased.”** [Mark 1 verses 9-11, Lexham English Bible (LEB)].

By summarising his texts, we understand that Jesus prayed and received the Holy Spirit while he was still in the water. Here, because Jesus was without sin, he could pray for himself in order to receive God's Spirit. However, in the normal baptismal framework, since the newly baptised person will not yet have received the Holy Spirit, a substitute is needed who has access to the heavenly sanctuary.

It is therefore a consecrated person from God's people who will have to make this prayer on the person's behalf and this in a loud and clear voice, so that the newly baptised person can say amen and therefore express agreement.

As we have seen, another essential step just after baptism and which must be done at the same time as prayer is the laying on of hands. Without them the Holy Spirit will not be given.

In this regard, Jesus having already received the Holy Spirit by being in the baptismal waters and the Lord having himself testified verbally that he was his son, it was not necessary therefore for John the Baptist to lay hands on him once he had been baptised.

Especially since the latter had already recognised that it was Jesus who could have baptised him, thereby recognising that he was much holier than he was. Now that this groundwork is laid, we will go deeper into the situation regarding the laying on of hands among God's people. To do this I invite you to read the following:

“Do not neglect the gift that is in you, that was granted to you through prophecy with the laying on of hands by the council of elders”. [1 Timothy 4 verse 14, Lexham English Bible (LEB)].

Let us add this other text to our study: *“For which reason I remind you to rekindle the gift of God that is in you through the laying on of my hands”.* [2 Timothy 1 verse 6, Lexham English Bible (LEB)].

Let us reinforce our study with yet another text: *“And while they were serving the Lord and fasting, the Holy Spirit said, “Set apart now for me Barnabas and Saul for the work to which I have called them.” Then, after they had fasted and prayed and placed their hands on them, they sent them away”*. [Acts 13 verses 2-3, *Lexham English Bible (LEB)*].

Let's finish with this final text: *“In those days, as the number of disciples was increasing, a complaint arose from the Greek-speaking Jews against the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution of food.*

So the Twelve called together the whole group of disciples and said, “It is not right for us to neglect the word of God in order to wait on tables. Brothers, carefully select from among you seven men with good reputations, who are full of the Holy Spirit and wisdom.

We will put them in charge of this service. But we will devote ourselves to prayer and the ministry of the word.” This proposal pleased the entire group. They chose Stephen, a man full of faith and the Holy Spirit, also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicholas, a proselyte from Antioch.

They had these men stand before the apostles, who prayed and laid their hands on them. The word of God kept on spreading, and the number of disciples in Jerusalem increased greatly. Also a large group of priests became obedient to the faith.

Now Stephen, full of grace and power, was doing great wonders and miraculous signs among the people.

Some men who were from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and some from Cilicia and Asia) rose up and disputed with Stephen.

But they were unable to stand up against the wisdom and the Spirit by whom he was speaking.

[...] All those who were sitting in the Sanhedrin were looking intently at Stephen, and they saw that his face was like the face of an angel”. [Acts 6 verses 1-10, 15, *Evangelical Heritage Version Bible (EHV)*].

Above all it is important to understand that, whoever performs the laying on of hands, also says the prayer of consecration, because when we lay hands on a person, it is in order to present him to the Lord so that he can be consecrated. This request is therefore made in prayer, otherwise the gesture is useless.

As you can see from the Bible, a large number of those who devoted themselves to the service of God, like Timothy, Barnabas, Saul (*Paul*), Stephen etc. received the Holy Spirit through the laying on of hands by the consecrated elders of the church.

In the case of Saul and Barnabas, before hands were laid on them they had to prepare themselves spiritually to receive the Holy Spirit by fasting. Such a step would be wise for those who want to work in a ministry for the Lord. All of these servants of God whom we have just discovered, could only accomplish great things after being baptised and receiving God's Spirit.

Stephen is a case in point who, following the laying on of hands which he received, was filled with the power and grace of the Holy Spirit and who performed wonders and great miracles among the people. The holiness of the Holy Spirit even showed on Stephen's face, which appeared to his audience like that of an angel.

Moreover, the Holy Spirit gave him wisdom before which no one could resist. The same was true of Philip, to whom hands were also laid, for the power of the Holy Spirit was with him, causing him to perform great wonders.

In [*Acts 8 verses 5-20*], we see that he performed great miracles. He healed people possessed by demons and those who were either paralysed or crippled.

As far as Paul is concerned, we go up a notch above everything that we have seen so far. Following the laying on of hands that he experienced, the power of the Holy Spirit was so strong in him that the clothes he wore or the handkerchiefs which had touched his body, when applied to the sick immediately healed them, and the demons fled from their hosts [*Acts 19 verses 8-12*].

This situation, where the garments of a consecrated man in whom God's Spirit dwells, gives him such power that even his garments heal the sick we have also seen before with Jesus Christ [*Matthew 9 verses 19-22*].

In this text, a woman, who had been losing blood for twelve years and whom no doctor was able to heal, was immediately healed thanks to her faith and the fact that she surreptitiously touched the end of Jesus' garment. Still on this theme, the text of *[Acts 5 verses 15-16]* teaches us that Peter's shadow passing over the sick healed them and delivered the demonic forces from them.

Thus, the power of the Holy Spirit is even impregnated on the clothes or in the shadow of God's consecrated children.

What we have just seen is extraordinary. Thus, in various ways, the one in whom God's Spirit lives acquires the possibility of working powerfully for the Lord.

Things go even much further than this, because we have a most extraordinary story where a corpse that touched the remains of the bones of the prophet Elisha was allowed to be resurrected *[2 Kings 13 verses 20-21]*.

One of the facts that emerges from all that we have just seen is that the power that these biblical men had did not come from themselves, but from the Holy Spirit who lived in them. Now that this point has been made, let's return to the laying on of hands.

This act has always been practised among God's people to consecrate those who were to work for the Lord.

Here is a concrete example of this situation: **“Joshua son of Nun was then filled with the spirit of wisdom, because Moses had put [laid] his hands on him.**

So the Israelites [sons/children of Israel] listened to Joshua, and they did what the Lord had commanded Moses”. [Deuteronomy 34 verse 9, Expanded Bible (EXB)].

Here we discover Joshua's consecration by Moses as leader of God's people. Joshua received the Spirit of wisdom thanks to the laying on of hands by Moses. It should be noted that in *[1 Corinthians 12 verses 1, 4, 7-11]*, the one who gives wisdom and therefore the gift of wisdom is the Holy Spirit. It is therefore he whom Joshua received after Moses laid hands on him.

The reality of the consecration of God's servants through the laying on of hands is still current.

This tells us: **“So we should be finished with the beginning lessons about Christ.** *We should not have to keep going back to where we started. We began our new life by turning away from the evil we did in the past and by believing in God.*

That’s when we were taught about baptisms, laying hands on people, the resurrection of those who have died, and the final judgment.

Now we need to go forward to more mature teaching. And that’s what we will do if God allows”. [Hebrews 6 verses 1-3, Easy-to-Read Version (ERV)].

Here the laying on of hands is one of the foundations of the teaching intended for those who learn to know Christ and in doing so we realise that this biblical precept is more than relevant.

Not only have we seen that it was commonly practised by Jesus Christ’s disciples, but here we realise that it is also part of the foundations of the Christian faith.

It is important to understand that the Lord does not change. The place of prayer and the laying on of hands is important for him among his people.

So that you can understand how the laying on of hands works, I’ll give you a picture:

Imagine that two foolhardy young men who love sports and extreme things join hands for a dare and one of them puts a nail in a power socket. However, they also took the precaution of wearing shoes on their feet.

What will happen is that the one who puts the nail in the socket will act as a conductor, so that the electricity will go across him without impacting him, but will electrocute his partner (to those of you reading this, especially in the case of children, please do not try this experiment at home as life is precious and electricity can be deadly).

Human beings are conductors. They are receptacles that the Holy Spirit uses to pass from one body to another as electricity would.

Thus, the one who lays on hands merges with the one to whom the hands have been applied.

Here is what we can read about this: **“Do not lay hands on anyone hastily, do not make yourself an accomplice in the sins of others, keep yourself pure”**. [*1 Timothy 5 verse 22, La Nouvelle Bible Segond (translated into English from the original text)*].

This text teaches us that whoever lays hands on a third person inherits the latter's sins, because he becomes an accomplice.

To understand what is being said here, we must not lose sight of the situation of God's people:

All who are united with Christ are one body [1 Corinthians 12 verses 12-27], they are presented as having one heart [Ezekiel 11 verse 19] so that which touches one part of the body or one person affects all of the body and therefore all of the members of the church.

This fact we have already seen regarding the sin of Achan, or those practised by the spiritual leaders at the time of Jesus [Joshua 7 verses 1-22], [Matthew 23 verses 29-38].

It is this incredibly intimate union between two members of God's people, which means that the laying on of hands can allow sins to be shared between the one who is laying on the hands and the one to whom they are applied.

To continue, I would like to tell you that it is certainly because of this fact that spiritual leaders are not very keen to lay hands on the newly baptised.

Especially since the text we have just read specifies that we must not lay hands on anyone hastily.

Which brings us back to the usefulness of the first steps of baptism that we have already seen. If a person has been taught according to all of the foundations of God's word, he should normally acquire faith.

The latter will lead him to repentance and confession of these sins to a consecrated servant of God or a baptised church member, who just before baptism have the possibility of forgiving him these sins, so if these sins have been forgiven in Jesus Christ he does not risk sharing these sins with the one who is laying hands on him.

An additional safety measure to ensure that there is no risk of sharing the sins of a person on whom one is about to lay hands is to pray before making this gesture so that the Lord can not only forgive these known and confessed sins, but also those which are unknown.

That's what Job was doing for those children. This tells us:

“There was a man named Job who lived in the country of Uz. He was a good, honest man. He respected God and refused to do evil. Job had seven sons and three daughters. [...]

Job’s sons took turns having dinner parties in their homes, and they invited their sisters. The day after each of these parties, Job got up early in the morning, sent for his children, and offered a burnt offering for each of them. He thought, “Maybe my children were careless and sinned against God at their party.” Job always did this so that his children would be forgiven of their sins”. [Job 1 verses 1-2, 4-5, Easy-to-Read Version Bible (ERV)].

First of all, it is quite clear that the Lord no longer accepted animal sacrifices, but Job's approach can be done through prayer.

Here sins, which are in the heart, but not yet manifest are presented to the Lord for atonement. By praying for sins not confessed, or that the one on whom we are going to lay hands does not know, the Lord will forgive them.

Furthermore, if the basics of biblical teaching have been carried out properly, the spirit of the one who is going to be baptised has been purified by the Gospel [John 15 verse 3], [1 Peter 1 verses 22-25].

In addition to all of this, as we have already discovered, if the baptism has been carried out in accordance with all of the biblical steps, when the immersion takes place the sins remain under the baptismal waters and it is a new holy creature that emerges in Jesus.

The one who has just been baptised has become a new creature and no sin remains, because all things have become new and his house (*his body*) is purified.

Based on everything that we have just seen, if baptism is done in accordance with the biblical norms, following immersion there can be no undue haste that could lead to the sharing of the sins of the one on whom one is laying hands.

One of the things to consider in what we have just seen is the reality of our faith concerning the promises that the Lord does give us.

If we believe that the Lord has given us the power to forgive men's sins [*John 20 verse 23*], once we have prayed that the sins of the one who is going to be baptised may be forgiven, why doubt that our prayer will be granted?

To continue, I would like to point out that, without the laying on of hands after baptism, those who are newly baptised cannot be united with the rest of God's people and they are not grafted on to the tree which is God's chosen people.

From all that we have just seen, it is clear that the laying on of hands following baptism is important, because it is this act which allows the newly baptised to receive the Holy Spirit.

Only then will he be sealed and become an elect of the Lord, his heir and will be united with (*will become a partaker of*) Christ.

This is how he will have the wisdom to be able to walk in all of the Lord's ways. As we have seen, the laying on of hands is part of one of the fundamental doctrines of God's word.

By not practising it, especially during baptism, the spiritual leaders of the various religions and Christian churches are relying on other foundations. In doing so, they become infidels before God, and those they baptised who were unable to complete all of the baptismal steps become "*hybrid*" beings.

They are dead in Jesus, but they have not received the Holy Spirit who is the one who gives life in Christ, so they are in a state between life and death and thus the living dead!

Finally, I would like to say to those of you who wish to be baptised, that before taking the plunge, make sure that the religion you have chosen has put in place all of the baptismal principles that you have studied in this book and that it is faithful to God in all things, otherwise, when you come out of the baptismal waters, it is not the Holy Spirit that you will receive but demons.

So be careful!

11.6 The sixth stage of baptism: the spiritual gift(s) received presupposes the sealing of the newly baptised by the Holy Spirit

By way of introduction I would like to say that in my opinion for many people baptism, which like many things is fundamentally most extraordinary, has become one of the certain things in life that we take foregranted and when it is performed we tend to lose sight of its unusual nature.

Take the case of electricity, the microwave oven, radio waves allowing images and sounds to be captured, etc.

These are things that are invisible and forces of nature that man has domesticated and having popularised them they have become commonplace. When was the last time you marvelled at the fact that your TV was giving you pictures, or your microwave oven was heating up your meal, or that, having pressed a light switch, a light bulb or a neon lights up?

Hmm... don't think I am personally judging you.

I am also among the great mass of people who automatically use some of these things without even taking the time to think about how amazing they really are. I am sure that those who were able to use them for the first time when they were invented certainly expressed their admiration and gratitude.

Among the most amazing of all of these extraordinary things that populate our world is the ability to mutate men into everlasting "gods" and yet we are not in a science fiction movie and we are not dealing with mutants.

However, like caterpillars who enter their chrysalis, once these people pass through a certain stage they transform into other things. At the end of their mutation they acquire extraordinary, supernatural powers, unknown to them, or at least not subject to their control until then.

In order to discover this most extraordinary place, I invite you to embark on this spaceship, which will take you to the heart of a lost world, which while being known to men, has become an unknown place to them, where what really happens is not understood and therefore has been wrongly trivialised.

For our first step let's read the following: *"He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe:*

In My name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents, and if they drink any deadly thing, it shall not hurt them.

They shall lay hands on the sick, and they shall recover."
[Mark 16 verses 16-18, 21st Century King James Version Bible (KJ21)].

Here we discover this place to be under the baptismal waters, which whilst being known has become unknown to men, in any case certainly with regard to the powers that one acquires once one has been there, which are manifestly evident here.

Do you realise what is going on here?

The question is of course rhetorical!

Nevertheless, I would like to draw your attention to the extraordinary and unusual nature of what is told here.

Have you ever taken the time to view (*go through in your mind*) what is presented here?

So first I invite you to read what follows and then to close your eyes and try to imagine it. You go to a place or a baptism ceremony that is happening.

You see people dressed in white descending into the baptismal waters. Being a Christian you stop for a few minutes to rejoice in Christ concerning these new births. However, this is nothing new or extraordinary for you.

It's just a replica of the hundreds of baptisms you have attended in your life, so you have become somewhat jaded.

One of the reasons for your joy is the fact that one of your friends, with whom you had once studied the Bible, and who had chosen a worldly life instead of Christ and who had severed ties with you because of your attitude and your tendency to bring everything back to God's Word, has just descended into the baptismal waters.

At the moment when he is immersed you feel such a strong emotion inside you, that you become tearful and you glorify in the Lord that the seed of the Gospel that you had sown and that others had continued to water finally resulted in today's harvest.

While you are recovering from your emotions you go to see your friend a little after his baptism and you are suddenly riveted to the spot, when a group of tourists of varying nationalities arrives, Germans, Czechs, Swedes, etc.

The latter need information, because they are lost and need to find their way and, to your great astonishment, your friend who left school at 16 not having done much study, responds to each of them in their mother tongues.

Then one of the newly baptised, manages to catch a venomous snake whose venom is deadly, and she is bitten but is fine, and when she is brought to the hospital her vital signs are normal and the venom did not harm her.

To crown it all, on this beach where the baptism has just ended, a man possessed by a host of demons, like the Gadarenian [Mark 5 verses 1-13], arises from the little wood just behind you and from then on you already see your imminent death.

But to your amazement, your friend frees this man from his legion of demons and you hear these evil spirits running away screaming.

What I have just presented seems to come straight out of a science fiction movie released by a major Hollywood studio, yet the extraordinary gifts acquired by God's children following baptism are real. To understand this, please read the following:

'Philip went down to the city of Samaria and began preaching the Christ to them. With one mind, the crowds paid close attention to what was being said by Philip when they heard him and saw the miraculous signs he was doing.

Unclean spirits, crying out with a loud voice, came out of many who were possessed, and many who were paralyzed and lame were healed.

So there was great joy in that city. Now there was a man by the name of Simon, who had been practicing magic arts in the city.

He amazed the people of Samaria while claiming that he was someone great. They all paid attention to him, from the least of them to the greatest, saying, "This man is the power of God that is called 'Great.'" They paid attention to him, because he had amazed them for a long time with his magic arts.

But when they believed Philip, as he preached the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

Then even Simon himself believed. After he was baptized, he stayed close to Philip.

As he observed the signs and great miracles that were taking place, he was amazed.

When the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them.

When Peter and John arrived, they prayed for them that they might receive the Holy Spirit, for he had not yet come upon any of them. They had simply been baptized in the name of the Lord Jesus. Then Peter and John laid their hands on them, and they received the Holy Spirit.

When Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money and said, "Give me this power too, so that anyone on whom I lay my hands may receive the Holy Spirit."

But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money!” [Acts 8 verses 5-20, Evangelical Heritage Version Bible (EHV)].

In this text the one who interests us is Simon, because his life teaches us a lot here about the reality of the spiritual gifts that we can obtain following baptism once prayer and the laying on of hands are in place:

We learn here that “Mr.” Simon presented himself as an important character and what he used to make this look good was magic. We learn that he was very gifted in this regard, because he caused the Samaritans to be astonished.

In doing so, everyone respected him and listened to him religiously, because through these acts of magic the Samaritans believed that he had the power of a “god” in him and they proclaimed this.

Although Mr. Simon's business was flourishing, unfortunately for him and fortunately for the Samaritans Philip came to this city and demonstrated what the power of God really was.

He performed the most extraordinary miracles, those possessed with demons were set free, paralytics and lame people were healed, etc. The result was that the Samaritans were baptised and the “icing” on the cake was that Simon was baptised too.

And from then on he began to follow Philip and we see him, the “great magician”, exhibiting childlike amazement at all of the miracles that God’s Spirit got Philip to do.

Nevertheless, although baptised, he and the Samaritans had not yet received the Holy Spirit, because they had not yet been subject to the prayer and the laying on of hands by the disciples.

When our dear Simon saw that the Holy Spirit was given by the laying on of hands, he wanted to pay to have this power, but this was denied him by the apostle Peter.

Although it is not specified to us here whether those who had been baptised and who had been the subject of prayer and the laying on of hands had or had not received spiritual gifts as a result, Simon's request tells us this.

His goal was to continue to amaze the crowds as he did when he used magic and having seen the wonders that Philip performed, he linked them to the fact that God's spirit lived in him. This therefore shows us that for him, baptism and obtaining the Holy Spirit and these spiritual gifts were inseparable. The phrase he used to ask that he might pay to obtain the Holy Spirit demonstrates this fact to us.

He says: "Give me this power too, so that anyone on whom I lay my hands may receive the Holy Spirit."

Notice that what he claims is not the Holy Spirit, but the power, therefore the one who was in Philip and allowed him to do all these miracles and because of which he followed him.

This is why the former magician wanted to possess this power and to offer to pay for it and he was rejected. Although in this text that we have just seen there is no mention of the spiritual gifts which were given after the prayer and the laying on of hands to these people who, while being baptised, had not yet received the Holy Spirit and who received it, in the following text we discover this fact:

"When they heard this, they were baptized into the name of the Lord Jesus." When Paul laid his hands on them, the Holy Spirit came on them, and they began to speak in other languages and to prophesy. There were about twelve men in all". [Acts 19 verses 5-7, *Evangelical Heritage Version Bible (EHV)*].

Thus, the intrinsic link between the laying on of hands after baptism and the gift of the Holy Spirit which is followed by the obtaining of spiritual gifts is manifest and Simon's enthusiasm for receiving this power demonstrates that he certainly witnessed the manifestation of spiritual gifts in such a setting.

To continue, I would like to tell you that what we discovered in [Mark 16 verses 16-18], gives the impression of a mutation! We discover simple men who acquire extraordinary capacities once baptised. Reading this account, one might get the feeling that they are no longer human beings but titans or “gods”. In reality we are not far from this interpretation because here is what they became:

“For as many as are led by the Spirit of God, these are sons of God. [...] ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him [...]”. [Romans 8 verses 14-17, American Standard Version Bible (ASV)].

Let's complete our study with this: *“I myself said, “You are ‘gods,’ and you are all ‘sons of the Most High.”* [Psalms 82 verse 6, Evangelical Heritage Version Bible (EHV)].

Let's add this: *“For God so loved the world that he gave his only-begotten Son, that whoever believes in him shall not perish, but have eternal life”.* [John 3 verse 16, Evangelical Heritage Version Bible (EHV)].

When we take time to consider these texts, having taken a step back to think about them, we realise that what the Lord has done for us is unbelievably extraordinary. In Jesus Christ, we become these daughters and sons, these heirs, we thereby become “gods” and not least because the Lord through his Spirit gives us super powers, allowing us to heal the sick, see the future, resurrect the dead, etc.

For me what I have just presented is most extraordinary. Hollywood screenwriters sell us such transformations, but they remain in the realms of our imagination, the abstract and fiction, whereas God's children can really experience it.

To understand the reality facing each of God's children who, once baptised, receives a gift, we must not lose sight of the fact that those who have made a covenant with Jesus through baptism assume his authority and not sparingly, because in Jesus his people are called to judge men and angels and they may also forgive or not forgive men's sins [1 Corinthians 6 verses 2-3], [John 20 verse 23].

Once baptised, we become one with Jesus, but to fully grasp the reality of baptism, one must first understand what the life of God's people is like once linked to Jesus.

In order to understand this mystery, we must immerse ourselves in God's word where the image of this union is given as the grafting of a wild olive branch on to a cultivated olive tree, known in the Bible as a natural olive tree [*Romans 11 verses 16-25*].

This image of the grafting of the olive tree was certainly very well understood at the time of Jesus, because in this part of the world, the cultivation of olive trees has always been practised to the point where a mountain bears the name of this fruit [*Luke 19 verse 29*].

In this Age of Enlightenment where we have more medical knowledge about transplants and where organ transplantation has become widespread, to the point where hearts are transplanted and total face transplants are done, we are therefore better able to understand this concept of the unity of God's people being grafted into Jesus, with the image of a new member who would be grafted into his body.

In the delicate medical science of graft implantations, if the body has not accepted the graft, it is rejected, on the other hand, if there is adhesion, the transplanted part becomes an integral part of the body.

Example: *If it is a heart that has been transplanted, it will take on its normal function and will henceforth be an integral part of the body bringing it to life and participating in its life.*

God's people who have received a baptism which is approved by the Lord therefore become grafted to Jesus and united to his life.

By making a covenant with God through baptism, the Christian becomes a participant in Jesus, and this to the same extent as a new arm which would be grafted in real life, and which would participate in the physical strength of its recipient.

This is due to the fact that it has become a full member participating in the life and tasks of the body. Like the right-hander who has been transplanted with a right arm.

The latter will take its rightful place signing meaningful life-changing documents, which can be serious and solemn.

Thus, a judge who has a grafted arm with which he may need to sign a death sentence or the mayor with a grafted arm who may need to sign an eviction notice using the hand in question, against a family of illegal immigrants who have young children and who are fleeing famine in their country, dooming them to malnutrition and possibly death.

By making a covenant with Jesus we become partakers of his power. We need to realise that Jesus makes his people share in his authority. He gave them his authority and his power without reserve or parsimony. And this fact is not just an image because in reality God solemnly orders his people to be powerful.

This tells us: **“Your God orders you to be mighty; *Establish, O God, what you have done for us!*”** [*Psalms 68 verse 28, (translated into English from the original text)*].

The methods by which the taking possession of this power that God gives to his people is put in place are realised in Jesus Christ, at the end of baptism or through the spiritual gifts that are given, their objectives being to allow the new servant of God to work in extraordinary ways for the Lord.

Unfortunately, when we consider Christianity in this generation and all of the religions combined, especially in the case of the Seventh-day Adventist religion, we see little manifestation of any spiritual gifts except for the knowledge that some have.

It is true that some members of this religion master several languages, however, this ability came to them due to the fact that they previously studied them for many years.

Therefore, we are not talking about the same kind of framework as was the case with the disciples who, following the outpouring of the Holy Spirit at Pentecost, instantly spoke new languages that they did not master before.

Here is what the Holy Scriptures teach us about this: *“And when the day of Pentecost was now come, they were all together in one place.*

And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. *And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.*

And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilaeans? And how hear we, every man in our own language wherein we were born?

Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we hear them speaking in our tongues the mighty works of God". [*Acts 2 verses 1-11, American Standard Version Bible (ASV)*].

What is happening here is doubly extraordinary, because first of all we have the Holy Spirit visibly materialising in the form of flames of fire which burn and position themselves on the heads of the disciples.

Can you imagine that scene, where fire burns without anything being consumed...? Then we find ourselves in a most confusing (*puzzling*) situation for those who attended.

Here we have people who have not studied new languages and yet speak them instantly and so well that those who speak these languages as their mother tongue understand what is being said.

It is true that in this case it was not following a baptism that these people received the gift of speaking in other tongues, but it is still true, because we saw it in [*Acts 19 verses 1-7*].

Here at the end of the baptism these people received the Holy Spirit and from then on, they immediately began to speak in tongues, therefore new tongues, as was the case at Pentecost and they also prophesied.

The result of their baptism and receiving the Holy Spirit was therefore to receive gifts, in this case the gift of speaking in tongues and that of prophecy, but it could have been another or other gifts that God's spirit gives [*1 Corinthians 12 verses 1, 4, 7-11*].

What we have just seen presents the intrinsic situation linking the obtaining of the Holy Spirit and receiving spiritual gifts from him.

This contrasts with what we are discovering in this century within all of the denominations of the Christian religions. Generally, the one who is baptised enters the baptismal waters and emerges without a manifest spiritual gift being evident. In doing so, heretofore spiritual gifts are rare and not legion within Christianity.

Some have invented gifts for themselves or have perverted the basis by which they are recognised. We have already seen that this is the case in the Seventh-day Adventist Church with regard to the gift of prophecy. This fact I present to you in the chapter entitled *“Reality of the reformation of the doctrine of the “Spirit of Prophecy” to be implemented within the Seventh-day Adventist Church”*.

Would this desert in terms of spiritual gifts mean that in the final days before Christ’s second coming, God’s Spirit would no longer give them to God’s people? I reassure you, that it is not so, because we have already seen that the gift of prophecy is destined to be popularised among God’s children [*Acts 2 verses 16-18*], [*John 16 verses 12-15, 31*].

The place of the gift of prophecy having become unavoidable, within God’s people in these final days before Christ’s second coming, God’s word leaves us instructions for its management.

The same is true for other spiritual gifts. This gives us more information: **“Since we have gifts that differ according to the grace given to us, each of us is to use them accordingly: if [someone has the gift of] prophecy, [let him speak a new message from God to His people] in proportion to the faith possessed”** [*Romans 12 verse 6, Amplified Bible (AMP)*].

Let’s complete our study with this: **“Just as each one of you has received a special gift [a spiritual talent, an ability graciously given by God], employ it in serving one another as [is appropriate for] good stewards of God’s multi-faceted grace [faithfully using the diverse, varied gifts and abilities granted to Christians by God’s unmerited favor]”**. [*1 Peter 4 verse 10, Amplified Bible (AMP)*].

These two texts present us with a fact, which is that all members of God's people here have at least one gift, which is intended to be used in accordance with the biblical foundations which govern them and according to the proportion of the faith they possess and it must be put at the service of the other children of God.

One of the realities that is presented in [*Acts 2 verses 16-18*] is that in the final days before Christ's second coming, thus in this period, once the Holy Spirit is dispensed on the servants and handmaidens of the Lord, they will all be led to prophesy.

This fact is evident in the following text where we discover that all of the members of God's people have at least one gift:

“If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judged by all; the secrets of his heart are made manifest;

and so he will fall down on his face and worship God, declaring that God is among you indeed”. [*1 Corinthians 14 verses 23-25, American Standard Version Bible (ASV)*].

Note well that here an assembly is presented where all of the members speak in tongues and another where all prophesy and therefore have the gift of prophecy. Thus, contrary to what most people in this generation think, for Paul it is quite normal that God's children, who have therefore made a covenant with Jesus Christ through baptism, have received at least one gift from the Holy Spirit.

The fact that in this century there are so few spiritual gifts among God's children who are baptised, therefore shows us that the problem is therefore very serious.

To understand this, I want to point out to you that it is important to realise that any action is normally followed by a reaction.

Let's take a concrete example:

You put your keys or your card that allows you to start your car in the space reserved for them, and in return, when you turn on the ignition you expect that your engine will at least spring into life and the car will start.

When you do this and no engine noise ensues, what do you do? What do you say to yourself? Usually it's, "My car has a problem because it won't start!"

Let's think about another example. You cannot put a meal in a microwave oven, set a cooking temperature and the appropriate time and then hope that the latter cannot be hot.

Yes, because after every action there must be a reaction. It is the same in the spiritual world where the Holy Spirit is obtained after baptism.

To understand this, we are now going to take a look at the intrinsic union between baptism and the spiritual gifts that are obtained after it and to do this we must return to what is said in [Mark 16 verses 15-17].

To develop this text it is first important to bear in mind the words that Jesus Christ uses here:

He promises that miracles will accompany those who are going to be baptised, but when we read about them we realise that they are mostly related to a specific spiritual gift.

We rediscover the gift of the casting out of demons, of speaking new languages and of healing. We also find out about the basics of gifts, which are also miracles, because drinking a deadly beverage without dying or seizing a snake without dying from its venom when bitten is certainly miraculous.

Although not all of the spiritual gifts are represented here, we discover that those who are baptised in Christ necessarily have a gift.

Strengthened by all that we have just seen, we understand that being appropriately baptised implies that we have received the Holy Spirit and have become God's children [Acts 2 verses 38-39], [Romans 8 verses 14-17, Bible Louis Segond], and therefore at the very least we receive a spiritual gift because we are working for the Lord.

Here is what we can read about it: *“God saved you through faith as an act of kindness. You had nothing to do with it. Being saved is a gift from God. It’s not the result of anything you’ve done, so no one can brag about it. God has made us what we are.*

He has created us in Christ Jesus to live lives filled with good works that he has prepared for us to do”. [*Ephesians 2 verses 8-10, GOD’S WORD Translation Bible (GW)*].

Let's end with this: **“I [still] have many more things to say to you, but they are too much for you [you cannot bear them] now.**

But when the Spirit of truth [the Helper; see 16:7] comes, he will·lead [guide] you into all truth.

He will not speak·his own words [from his own authority; From himself], but he will speak only what he hears [from the Father], and he will·tell [announce/declare to] you what is to come. The Spirit of truth will bring glory to [glorify; honor] me, because he will take what·I have to say [is mine] and tell [announce; declare] it to you.

All that the Father has is mine. That is why I said that the Spirit will take what·I have to say [what is mine] and·tell [announce; declare] it to you. [...] Jesus answered, “So now you believe?” [John 16 verses 12-15, 31, Expanded Bible (EXB)].

First and foremost, we must not forget that what we have just seen is directly linked to the Holy Spirit that we acquire following baptism.

Once this has happened, it enables us to do all of the good works that the Lord has prepared in advance for us. And one of the abilities that we obtain is that of receiving the new revelations of God the Father in Jesus Christ from the Holy Spirit and therefore prophecy.

Thus, no one can be linked to the Lord Jesus without at least receiving a gift. Once baptised, our spiritual gift(s) should emerge. It is the normal reaction which demonstrates that the Holy Spirit now lives in us. The very purpose of baptism is to receive the Holy Spirit who makes us God’s children. If when we come out of the baptismal waters no change has occurred in us, and no spiritual gift is manifest, it is a sign that something is wrong.

This fact is emphasised to us in [*Acts 19 verses 1-7*].

Here we discovered that even if we are faithful to the Lord his Spirit may not be given to us if all of the stages of baptism have not been implemented. Once things were carried out in accordance with the norms, the Holy Spirit was given to these men at the end of the baptism ceremony, and the visible sign which materialised was the gifts of speaking in tongues and of prophecy.

Thus, whilst they had already been baptised, they had not received any spiritual gift, but once the baptism was carried out with all of the appropriate stages, post - and pre-immersions, things changed and God's Spirit came into these men and gave them gifts.

As soon as we are baptised, we must receive the Holy Spirit, because as we have already seen, it is he who seals us in Jesus Christ for eternal life and the repercussion is that at the very least we receive a spiritual gift because we are working for the Lord.

We must not lose sight of the fact that the final basis of salvation is that, once saved in Christ, we have to do the works that the Lord has prepared for us beforehand [*Ephesians 2 verses 8-10*].

Although the Lord has already prepared good works for us to do, this is not in order for us to be saved because we are saved by the Grace manifested in Jesus Christ, and we do not intrinsically have the capacity within us to carry them out. Here is what we can read about this: *"I am the true vine, and my Father is the husbandman.*

Every branch in me that beareth not fruit, he taketh it away:

And every branch that beareth fruit, he cleanseth it, that it may bear more fruit. [...]

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches:

He that abideth in me, and I in him, the same beareth much fruit: For apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered;

And they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples". [John 15 verses 1-2, 4-8, American Standard Version Bible (ASV)].

Without Jesus we can do nothing. Just as a branch cannot live or bear fruit unless it remains part of the vine, we must remain anchored in Christ in order to bear fruit.

This is how the abilities and gifts that were in Jesus become those of his people. Here is what he promises us:

‘Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also;

And greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son’. [*John 14 verses 12-13, American Standard Version Bible (ASV)*].

What is said here is most extraordinary!

Nevertheless, before developing it, we must place it within the framework of the theme of our study and to do this we must first of all return to the promises that our Lord makes to us in [*Matthew 28 verses 18-20*], [*Mark 16 verses 16-18*].

In these two texts, Jesus Christ asks us to work for him by teaching humanity his word and so that we can be efficient in our task he promises us that spiritual gifts will be given to those who will be baptised.

Moreover, he promises us that he will be with us until the end of the world, so that these promises are for all those who will live until the last glimmers of light in our world, which is already dying and in agony. Let us now return to our text.

The Lord promises us that those who believe in him, which implies being baptised in accordance with all of the biblical fundamentals, will do the works that he has done and that they will do even greater works. Are you aware of what is being said here?

This promise of Christ guarantees us, as was the case with Jesus, that some will receive the gift of resuscitation from the dead, even if death has already occurred several days ago [*Luke 8 verses 41-56*], [*John 11 verses 17-44*], or to be able to walk on water [*Matthew 14 verses 24-33*].

This list only touches on all of the abilities and gifts that Christ had and that the members of his people are destined to have, when they receive the Holy Spirit, among other things, following a baptism that is in every way according to God's word.

It should be noted that Christ's promise is not limited here, for he promises that whatever we shall ask in his name will be granted, so that God the Father may be glorified in him.

Nevertheless the only conditions which are stipulated by the Lord in order to be able to enjoy this promise, but which are certainly not presented here but which flow naturally, is to be part of God's people and to receive the Holy Spirit, who gives the spiritual gifts, that he is the only one to give in order to be able to act powerfully.

The one who is now Christ's representative on earth and who guides God's people and gives them the gifts that make them fit to work for God is the Holy Spirit [John 16 verses 12-15, 31].

Let's come back to this image of the vine and its shoot which is really very strong and most instructive.

Here's what I want to take from it:

For a shoot to remain green and to bear fruit, it must continuously receive sap from the vine. Likewise if we do not receive the life that comes from Christ we cannot bear fruit for the Lord.

Here is the channel through which we receive this life, this life-giving and divine sap: **"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life"**. [John 6 verse 63, King James Bible].

It is God's Spirit who vivifies and therefore gives life. Without him we can do nothing, because we are like shoots that are detached from the vine. Any work that a servant of God must do for the Lord cannot be done by merely taking advantage of his own strength or by human power, but it is through God's Spirit alone that this is possible.

This fact is well represented in this text:

*“Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, **Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; [...]**”.* [Zechariah 4 verse 6-7, American Standard Version Bible (ASV)].

God’s Spirit is the mastermind of all that is done within God’s people. After his return to heaven, knowing that we would need to be guided, Jesus sent us the Holy Spirit, so that he would henceforth live eternally with us [John 14 verses 16-18].

One of these missions, which for me is vital for God’s people, is that He brings us the new revelations that the Lord gives us [John 16 verses 7-15], [2 Peter 1 verses 19-21].

As we have seen, they can be received in dreams or in visions.

This mission of the Holy Spirit is important, because, through Jesus Christ, the Lord has reformed the basics of prophecy, so that it is not just consecrated prophets who are entitled to receive these revelations, as we have discovered in [Acts 2 verses 16-18].

To continue, I would like to point out that, as we have also already seen, the Lord having preordained us to work for him, arms us by giving us gifts, which are intended for the edification of his people.

Here is what we can read about this: **“Likewise you, who desire spiritual gifts, let it be for the edification of the Church that you seek to possess them abundantly”.** [1 Corinthians 14 verse 12, Bible Louis Segond (translated into English from the original text)].

In order that we may be effective and that there is no lack of any gift in the church, according to the mission that the Lord will confer on us, the Holy Spirit will give us a specific gift [1 Corinthians 12 verses 27-21].

This fact is not optional in the context of baptism, because we have seen in [Mark 16 verses 16-18], that obligatorily there is at least one gift which is given to those who are baptised.

As you can see, it would be an illusion to think that we have received the Holy Spirit following baptism if none of these gifts are manifest in our lives, because the Lord promises that those who believe and who are baptised will receive gifts.

There are a multitude of gifts [*1 Corinthians 12 verses 1-11, 27-31*], so when none are attributed after baptism this is a problem, because the Lord's objective is that we have gifts [*1 Corinthians 12 verse 31*], [*1 Corinthians 14 verses 1, 12*].

For the gifts to be offered, one must be faithful to the Lord [*Acts 5 verse 32*], [*1 Corinthians 12 verses 1, 4-11*], which results in his Holy Spirit being given to us and thus he gives us various gifts. He gives them to whom He wants and how He wants.

When one has been baptised and no gift is evident, there was a problem during the baptism.

I understand that it can be difficult to believe that once we are baptised we must receive a spiritual gift from the Holy Spirit, because that is not what is happening within the various Christian religions in this generation. The problem does not come from the Holy Spirit, but this state of affairs is due to the fact that all Christian religions have come to pervert God's word.

In addition, to my knowledge, no Christian religion has put in place the necessary steps so that the Holy Spirit can be given after baptism. It should be noted that the laying on of hands and praying will not be enough for the Holy Spirit to be given to those who are already baptised.

This is because the elements on which their faith is established, the essential condition for the Lord to accept us [*Hebrews 11 verses 1-2, 6*], are not the Holy Scriptures, because the ante-baptismal teachings that the Christian religions practise in this century are based on men's doctrines.

Thus, because the baptisms practised throughout Christendom have been marred by apostasy and are deficient in the terms of their execution, all Christians will have to be baptised again.

This reform must begin with the top leaders of the Christian religions and finish with the ordinary members.

11.7 The seventh stage of baptism: the baptism of fire (the pre-baptismal trials)

In this part, we are going to talk about the baptism of fire which obligatorily follows baptism and which, in my opinion, is not taught enough to those who want to be baptised.

Yet this knowledge is vital to them because it allows them to prepare for the trials that will follow baptism.

Unfortunately, the Gospel preached to those who wish to be baptised does not usually present this fact, but often only depicts an idyllic image of what the Christian life is.

Many of these preachers talk to you about future prosperity and blessings that have been stolen from you and that they will return to you this very day. They will assert that by repeating sentences after them that the latter will come true. Among their pitch we find this:

“I will break every chain by which the devil was holding me, in the mighty name of Jesus Christ, I am free now!”

Hmm... I don't want to disappoint you, but to those of you who have listened to these honeyed words, please know that such speeches have no meaning without this:

If you do not choose to serve the Lord with all your heart, with all your soul and with all your mind, by giving your life to him and by choosing not to practise men's doctrines, which transgress the Holy Scriptures, you will always be a slave of the devil even if you are baptised [1 John 5 verses 18-19], [John 8 verse 44].

These preachers of the “prosperity” gospel, whose only goal is to receive more tithes and offerings from their flock, will never present to them the reality of the baptism of fire, which is the suffering that must follow baptism (*a baptism by being immersed in the baptismal waters then a literal baptism of fire*).

And that's normal, certainly dishonest, but normal, because generally you don't catch flies with vinegar.

Honey is much more suitable for this exercise. Therefore, being unprepared, the one who is baptised will have to face the baptism of fire, which is materialised by trials that until then were unknown.

What I have just presented to you is inadmissible, because those who must be baptised must be able to do so whilst being in possession of all of the facts of what they are getting involved with and of the ordeal by fire, which will obligatorily envelop them following the baptism.

We are now going to enter into the details of that part of the Christian journey which is generally called the baptism of fire, which is obligatory in Jesus Christ and always follows any baptism.

Here is how it is presented: *“And as the people were in expectation, and all men mused in their hearts whether John was the Christ or not, John answered, saying unto them all, **“I indeed baptize you with water; But One mightier than I cometh, the straps of whose shoes I am not worthy to unloose.***

He shall baptize you with the Holy Ghost and with fire”. [*Luke 3 verses 15-16, 21st Century King James Version Bible (KJ21)*].

Apart from passing under the baptismal waters, here we discover that the basis of the baptism which is established in Jesus Christ is that we are also baptised with the Holy Spirit and with fire. The baptism of the Holy Spirit consists of sealing us following our baptism and endowing us with gifts. We have already studied this fact.

On the other hand to understand the reality of the baptism of fire, we must take account of the following: *“You are extremely happy about these things, even though you have to suffer different kinds of trouble for a little while now. The purpose of these troubles is to test your faith as fire tests how genuine gold is.*

Your faith is more precious than gold, and by passing the test, it gives praise, glory, and honor to God. This will happen when Jesus Christ appears again”. [*1 Peter 1 verses 6-7, GOD’S WORD Translation Bible (GW)*].

Let’s complete with this text: **“But remember the earlier days, when, after being [spiritually] enlightened, you [patiently] endured a great conflict of sufferings, sometimes by being made a spectacle, publicly exposed to insults and distress, and sometimes by becoming companions with those who were so treated”.** [*Hebrews 10 verses 32-33, Amplified Bible (AMP)*].

Let's finish with this other most significant text: **“Be on your guard, keep watch. Your adversary, the devil, prowls around like a roaring lion, seeking whom he will devour.**

Resist him with firm faith, knowing that the same sufferings are imposed on all of your brothers in the world.

The God of all grace, who called you in Jesus Christ to his eternal glory, after you have suffered for a time, will himself perfect you, will toughen you up, will strengthen you, will make you steadfast. To him be the power forever and ever! Amen!”

[1 Peter 5 verses 8-11, Bible Louis Segond (translated into English from the original text)].

By summarising these texts first of all we understand, that in fact the term baptism of fire means that our faith is tested with fire like gold. The objective is that during this short time when we are tested, Jesus Christ and therefore his representative on earth who is the Holy Spirit, can perfect us and enhance and strengthen us, etc.

By so doing, we have also seen that we will have to suffer the wrath of Satan who prowls around like a roaring lion looking for someone to devour. The sufferings that we will have to undergo at the devil's behest are not discriminatory, because all of the members of God's people must go through this.

Thus, at the beginning of their Christian journey all God's children must pass through this stage and through the trial by fire which is a baptism of fire. The purpose of these sufferings is to ensure that the new convert gets rid of all that is not of the Lord.

He must be purified, just as one does for gold. At the end of this torment, we become steadfast in and through Christ. It is as a result of this that we become fit to work for the Lord.

Our saviour himself leaves us the testimony of what happens following baptism. In order to understand more, let's read this:

“Now filled with the Holy Spirit, Jesus returned from the Jordan River. And then the Spirit led him into the desert. There the devil tempted Jesus for 40 days.

Jesus ate nothing during this time, and when it was finished, he was very hungry. The devil said to him, “If you are the Son of God, tell this rock to become bread.”

Jesus answered, "The Scriptures say, 'It is not just bread that keeps people alive.'" Then the devil took Jesus and in a moment of time showed him all the kingdoms of the world. The devil said to him, "I will make you king over all these places. You will have power over them, and you will get all the glory. It has all been given to me.

I can give it to anyone I want. I will give it all to you, if you will only worship me." Jesus answered, "The Scriptures say, 'You must worship the Lord your God. Serve only him.'" Then the devil led Jesus to Jerusalem and put him on a high place at the edge of the Temple area. He said to him, "If you are the Son of God, jump off!

The Scriptures say, 'God will command his angels to take care of you.' It is also written, 'Their hands will catch you so that you will not hit your foot on a rock.'" Jesus answered, "But the Scriptures also say, 'You must not test the Lord your God.'" The devil finished tempting Jesus in every way and went away to wait until a better time.

Jesus went back to Galilee with the power of the Spirit. Stories about him spread all over the area around Galilee. He began to teach in the synagogues, and everyone praised him". [*Luke 4 verses 1-15, Easy-to-Read Version Bible (ERV)*].

First of all, did you notice that, although being God and the son of God and being filled with God's Spirit, Jesus Christ still had to be delivered into the hands of Satan by the Holy Spirit to undergo the trials by fire. I must admit that this point is the one which traumatised me the most when I read this story for the first time.

We learn here that it was not Satan who brazenly tried to tempt Jesus, but it was the Holy Spirit who took him into the desert so that the devil could tempt him. It was only after he was victorious that Christ could begin his ministry for his Father, because before that he was not yet worthy of such a task.

It is the same for us and until we manage to successfully pass our baptism of fire, the tests which are related to it will be represented again and again in various forms, the objective being to make us able to work for the Lord. So, if the Holy Spirit did not spare Jesus, God's Christ, the true God [*1 John 5 verse 20*], do you think he would do it for us mere mortals, who have sin embedded in us since birth?

Of course not ! Armed with what we have just studied, we can now better understand the three kinds of baptism that the text of [Luke 3 verses 15-16] presents to us, that of water, that of the Holy Spirit and that of fire. In fact these three baptisms actually form only one and represent the three stages that must make us God's children and His effective servants, who are able to work for the Lord.

What we have just seen shows us that baptism goes far beyond immersion, because being immersed and not receiving the Holy Spirit does us no good and receiving it but not being victorious in the baptism of fire makes us ineligible to work for God.

The baptism of fire should not be a surprise for newly baptised persons as they must be taught about this matter well before the moment of descending into the baptismal waters, so that they are able to emerge victorious over the forces of evil.

All those who wish to be baptised must definitely be educated about the baptism of fire and the associated suffering, in order to prepare them to resist the devil and triumph over their suffering so that they can be victorious in Christ.

Unfortunately, this very basic teaching seems to be of minor importance within Christianity, because it is preached very little to those interested in baptism, yet without it no one is fit to work for the Lord. The truth of what we have just seen is that there cannot be a baptism of water without one of fire and its procession of suffering.

To those who are not ready to undergo the baptism of fire and who therefore do not wish to be tried in the furnace of adversity, my advice is that they should not face baptism. Otherwise, if they take the plunge and are not willing to pay the price of the Christian journey, their condition will be at least seven times worse than before baptism.

This presents us with this fact: **“When a demon is cast out of a man, it goes to the deserts, searching there for rest;**

But finding none, it returns to the person it left, and finds that its former home is all swept and clean. Then it goes and gets seven other demons more evil than itself, and they all enter the man. And so the poor fellow is seven times worse off than he was before”. [Luke 11 verses 24-26, *Living Bible (TLB)*].

What is shown here is very representative of what happens during baptism.

From the moment the name of Jesus Christ is pronounced just before baptism, any demon who possessed the one being baptised is obliged to flee, because it is defeated by Jesus and owes him allegiance [*Colossians 2 verses 11-15*], [*Philippians 2 verses 5-11*].

When the baptism is over and the newly baptised person emerges from the baptismal waters, a titanic struggle begins, because invisibly in the background plans are fomented against the newly baptised to capture the bastille.

The demon who has been chased from his host knowing he is not powerful enough to fight Jesus alone, will seek reinforcements and from then on they will launch an offensive against the holy abode that the newly baptised person and former host of the leading demon has become.

If they manage to defeat the newly baptised person, from then on his or her condition will be worse than before entering the baptismal waters! As I told you, it is better not to be baptised than to do it and not be ready to go through the baptism of fire, or the demonic forces will come with the Lord's approval to manhandle us, because better to live with one demon than eight.

What is even better is to live without being under the domination of any demon and to do this we must prepare ourselves in order to be victorious over the forces of evil and the trials to which they will subject us during the period of the baptism of fire.

Before being baptised, it is necessary to understand that by our gesture we are engaging in a fratricidal war which is older than the earth or human beings. This tells us:

“And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven.

And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world;

He was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night.

And they overcame him because of the blood of the Lamb, and because of the word of their testimony; And they loved not their life even unto death. Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea:

Because the devil is gone down unto you, having great wrath, knowing that he hath but a short time. [...] And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus” [*Revelation 12 verses 7-12, 17, American Standard Version Bible (ASV)*].

In this text we discover the story of the felonious angels, who ganged up against God, Jesus and the holy angels.

Unbeknownst to this war going on in heaven, was the defeat of the felonious angels with Satan as their leader, who became fallen angels and thus demons due to their rebellions against the Lord.

By his divine sacrifice on the cross Jesus Christ struck them down and from then on they were expelled from heaven and cast down to earth. Knowing that the day of their destruction is near and that they have little time left, Satan and these demons are full of rage and therefore their objective is to make war on God’s people, symbolised here as being the woman.

In these final days before Christ’s second coming their target is the faithful remnant of the Lord who keep God’s commandments and faith in Jesus Christ, which as we have seen is the prophecy.

To review this study see the chapters entitled “*The reality of biblical prophetic texts*” and “*Reality of the reformation of the doctrine of the “Spirit of Prophecy” to be implemented within the Seventh-day Adventist Church*”.

Satan and these demons have always sought to persecute God’s people by any means possible, but the prophecy that we have just seen predicts that in these final times before Christ’s second coming his target will be those who keep God’s commandments and the prophecy.

All those who will take a stand to observe these two things will be the devil’s targets from the moment of their baptism and he will not cease to persecute them and even kill them if the opportunity arises.

What I have just presented is far from the idyllic image of baptism depicted by several Christian religions, which presents it as being the beginning of peace and prosperity. So as I have said, anyone who wants to be baptised must be ready to do battle with demonic forces.

Nevertheless, beyond what I have just presented to you, the following text is good news for all who will choose to serve the Lord against all odds and who will choose to take part in the suffering of Christ: **“Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy:**

And nothing shall in any wise hurt you”. [Luke 10 verse 19, American Standard Version Bible (ASV)].

Let's complete our study with the following: **“He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons [...]**” [Mark 16 verse 16-17, American Standard Version Bible (ASV)].

In Jesus we already have victory over all of the forces of evil, which cannot defeat us unless we become unfaithful to the Lord [1 John 5 verses 18].

The second text presents us with a fact that certainly disturbs the demons, because we learn that it is through baptism that we acquire the capacity to overcome them. Thus, the devil will do everything in his power to prevent the stages of baptism from being done correctly, especially the last one, which is the baptism of fire, where God's Spirit will place the newly baptised into the hands of demons.

Here's what would happen if he was defeated by them: **“[...] For by whom a man is overcome, by the same is he brought into bondage. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.**

For it would have been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them.

But it has happened unto them according to the true proverb :

“The dog turns to his own vomit again,” and, “the sow that was washed, to her wallowing in the mire”. [*2 Peter 2 verses 19-22, (21st Century King James Version Bible "KJ21")*].

We become slaves of that which has triumphed over us, so if during the baptism of fire we do not win the victory over ourselves and the love of the world we become a slave of the devil.

No one can serve two masters. We have to take a stand and fight for God otherwise we become the devil's slaves.

Thus, although we acquire in Christ the ability to overcome Satan and these demons, on the other hand the other side of the coin is that before reaching this total domination of the forces of evil, initially, following our baptism by immersion, the Holy Spirit will leave us in the hands of these demons so that they can test us during this infamous baptism of fire.

In order not to lose our battle against the devil after our baptism, we must understand certain realities inherent in our post-baptismal life. The first is the place of bad habits in our lives.

Let's review how God's word presents this situation: *“Can the Ethiopian change his skin or the leopard its spots? **Then may you also do good who are accustomed to do evil**”.* [*Jeremiah 13 verse 23, New King James Version Bible (NKJV)*].

Bad habits are a tough nut to crack (they are tenacious)!

That's why the Lord has made plans to make us victorious, but they are not the easiest to put in place, because here is how we achieve victory: **“Submit yourselves therefore to God. Resist the devil, and he will flee from you.**

Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye doubleminded.

Be afflicted and mourn and weep. Let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up”. [*James 4 verses 7-10, 21st Century King James Version Bible (KJ21)*].

We discover here that it is necessary to fight against ourselves in order to gain the victory over our passions and over the devil, through Jesus Christ. We must not wait passively.

We must choose to submit to the Lord and therefore to the directives of the Holy Scriptures regarding our lives, and we must also resist the devil. This is how we become victorious.

Therefore, the fight takes place in our mind. It is our self-control and determination to remain faithful to the Lord at all costs that gives us victory in Jesus Christ. Now this foundation has been laid, let us discover certain facts which are associated with the way that the devil acts and which is based on the three temptations where Satan unsuccessfully tried to tempt Jesus Christ.

To do this, I invite you to read the following excerpt, which is taken from my book entitled *“Inquisitiô (The message of the three angels) Volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God’s law and prophecy”* in the chapter entitled *“The works of the insatiable long-toothed wolf in sheep’s clothing established at the head of Panurge’s Sheep”*.

[...] We need to return to the way the devil acts in the war in which he leads his troops, demons and humans, against God’s people. In the ministry that Jesus carried out on earth and the attacks that the devil fomented against him, we are presented with the tactics that the devil uses in order to try to win the victory over God’s people.

The first demonic offensive consists of perverting his enemies. This fact is very well represented in the three temptations, where he tried in vain to subdue Jesus [*Luke 4 verses 1-14*].

Satan will first try to defile Jesus’ faith by encouraging him to act to satisfy an elementary need. Here we are talking about the need to feed himself. What could be more vital than the need to eat when you are hungry? Nevertheless, whoever trusts in his strength, to the detriment of the help the Lord gives us, dishonours God.

Our faith in the Lord must lead us to never forget that he is our provider in all things [*Matthew 6 verses 24-34*].

Anyone who chooses to ally themselves with the infidels in order to exist, faced with this earthly need is not worthy of the Lord and will be rejected by him.

Esau learned this painful lesson, at his own expense and lost his birthright because of a dish (*of lentils*) [*Hebrews 12 verses 16-17*].

This situation is also true for all of our other needs, such as our need to feel protected.

Saul, paid the price, when in order for he and God's people to exist, he himself gave a sacrifice to the Lord, when he was not entitled to do so [1 Samuel 13 verses 1-14].

By doing so he demonstrated that what would save him was sacrifice and not the Lord. The devil's second attack against God's people will take the form of the temptation of the desire to become all powerful. This second temptation takes advantage of our desire to become more powerful, but in order to do this we must adore Satan.

Here the subtlety comes from the fact, that one can worship the devil by bowing down to him, as he wanted Jesus to do, but the same result is obtained, when one chooses to disobey God's word, because from then on one becomes the devil's children and servants, whose supreme objective is to worship him [John 8 verse 44].

The one that the devil most succeeded in conquering on this basis was Eve, who in order to have more knowledge and become a "goddess" disobeyed the Lord's order in order to listen to the devil's voice and therefore this fact led to our downfall [Genesis 3 verses 1-17].

The third temptation that the devil presented to Jesus is established on the path of presumption, which leads God's servants to act according to their hearts, to the detriment of God's word. If pride had inhabited the heart of Jesus, he would have jumped to show the devil that he really was the son of God and in doing so, he would have left God the father with two choices: *To let his son crash, or to save him.*

If he had done so, he would have put the Lord in a most complicated situation, for it was because of pride that Satan fell.

How then could the Lord have rejected the devil and yet accepted his son for the same type of sin. Religious presumption prompts us to act in ways that transgress God's word, whilst all the time giving the world the image that we are serving the Lord.

We find this very situation in the life of *Uzza* and the *sons of Aaron*, who, while thinking of serving the Lord, acted, as we have seen, according to their heart and paid for their acts with their lives [2 Samuel 6 verses 6 -8], [Leviticus 10 verses 1-3].

What we have just seen is the first phase of the devil's attack on God's people. The second will take on a completely different face. He will no longer seek to seduce, but will blatantly wage open war against the Lord's faithful people.

Nevertheless, as Satan and these fallen angels, were defeated by Jesus Christ, they know that they cannot have the power to attack the Lord's chosen people head-on [*Philippians 2 verses 5-11*], [*Colossians 2 verses 8-15*], [*Luke 10 verses 19*], [*Mark 16 verses 15-17*].

Thus, to achieve his ends, he will use another type of manpower, which has the power to defeat God's people and here we are talking about nations and their laws.

The world, therefore those who do not live united in Christ (*whether they are God's people or not*), are under the devil's dominion and they are blinded by him and he uses them in order to persecute and oppress God's faithful children by all possible means.

Nonetheless, those doing so are not our enemies, but are dislocated puppets that the demons use.

Our real enemies are Satan and the demons, who inspire these people to act. For a more in-depth study of these facts see: [*1 John 5 verses 18-19*], [*John 15 verses 18-21*], [*Ephesians 6 verses 11-12*].

We have a beautiful example of this situation in the work that Satan carried out through Judas and how he encouraged the senior Jewish leaders to crucify Jesus. He possessed Judas and caused him to betray Jesus [*John 13 verses 21-30*], and the repercussion was that he came with a great multitude carrying swords and staves who seized him [*Mark 14 verses 42-48*].

The devil continued his iniquitous work by stirring up hatred in the hearts of the Jewish people who lived at the same time as Jesus Christ, who handed him over to the Romans so that he could be martyred and killed in an ignominious way [*Matthew 27 verses 1-54*].

One of the abilities that the devil has in order to lose God's people is to touch the hearts of the leaders of the nations in order to get them to establish iniquitous decrees. We have a concrete representation of this fact in [*1 Chronicles 21 verses 1-14*].

Notice that here the instigator of this law is Satan. He is the one who inspires King David to establish a law that the Lord disapproves of and whose purpose is to strike down God's people.

So any statesman or churchman who is not vigilant, can come to establish legislative acts which, at first sight, seem a good thing, but which contravene God's will. We have come to the end of this study taken from my other book.

To continue, I would like to tell you that those who will be most inclined to persecute us because of our faith are our loved ones and especially our family. Here is what Jesus prophesied on this subject:

“And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name’s sake: but he that endureth to the end, the same shall be saved. [...] *Think not that I came to send peace on the earth:*

I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law:

And a man’s foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it”. [Matthew 10 verses 21-22, 34-39, American Standard Version Bible (ASV)].

Above all, it is important that the reality of this text be taught to all those who wish to be united in Christ through baptism, for they must have a clear vision of where they are heading.

To consider what is said here we must not lose sight of the fact that if our loved ones are not consecrated to the Lord, they are automatically under the devil’s dominion as is the whole world [1 John 5 verse 19].

Therefore, as was the case with Judas, the devil will cause them to rise up against us and will use them to do us great harm.

In order to prepare us for this the Lord clarifies certain facts here which I would paraphrase as follows:

We must first understand that when we take a stand for him, there can be no compromise.

We cannot pretend to love the Lord but leave the first place in our hearts and in our choices to another person, be it our father or our mother, our son or our daughter.

If the choice is presented to us we must choose to lose the love of these people in order to remain faithful to the Lord.

Anyone who rises up against the Holy Scriptures becomes God's enemy and ours and therefore is no longer worthy to be with us until he or she has repented.

What Jesus Christ presents here is terrible, but he himself had to make this difficult choice by choosing God's word to the detriment of his earthly family who wanted to prevent him from working for his eternal father. Here is what we can read about this:

“His family heard about all these things. They went to get him because people said he was crazy. [...] Then Jesus' mother and brothers came. They stood outside and sent someone in to tell him to come out. Many people were sitting around Jesus.

They said to him, “Your mother, your brothers, and your sisters are waiting for you outside.” Jesus asked, “Who is my mother? Who are my brothers?” Then he looked at the people sitting around him and said, “These people are my mother and my brothers! My true brother and sister and mother are those who do what God wants.” [Mark 3 verses 21, 31-35, Easy-to-Read Version Bible (ERV)].

By taking a stand for Jesus henceforth we must expect that our family may be no more than our brothers and sisters in Christ, because certainly all or part of our blood family will turn away from us, but the Lord will welcome us.

With all of this in mind, we understand that the people who are to be baptised must have been informed well in advance of all that we have seen, so that they can choose in their soul and conscience whether or not to unite with Christ, even if it means losing their family.

Thus, if the choice is too hard for them, they will not be baptised and will be able to stay and certainly burn with their family in hell, if they do not convert by having individually chosen Christ.

To continue, I would like to point out to you that the problem which will follow the baptism comes from the fact that the young person being baptised will be handed over to the demon who, although defeated, will still be powerful and enraged.

In particular since he knows that he has little time left and his objective is to lose as many people as possible, especially God's elect, if he can [*Matthew 24 verse 24*].

Therefore, the only safeguard for the one who must go through the baptism of fire, through sufferings of various kinds, is found in the application of the following: *“Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.*

Through him we also have obtained access by faith into this grace in which we stand. And we rejoice confidently on the basis of our hope for the glory of God. Not only this, but we also rejoice confidently in our sufferings, because we know that suffering produces patient endurance, and patient endurance produces tested character, and tested character produces hope.

And hope will not put us to shame, because God's love has been poured out into our hearts by the Holy Spirit, who was given to us”. [*Romans 5 verses 1-5, Evangelical Heritage Version Bible (EHV)*].

Let's complete our study with this other most instructive text: **“Consider it complete joy, my brothers, whenever you fall into various kinds of trials, because you know that the testing of your faith produces patient endurance.**

And let patient endurance finish its work, so that you may be mature and complete, not lacking anything”. [*James 1 verses 2-4, Evangelical Heritage Version Bible (EHV)*].

Let's finish with this last text: **“Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, nor faint when thou art reprov'd of him; For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.**

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not?

But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence:

Shall we not much rather be in subjection unto the Father of spirits, and live? For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness.

All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness”. [Hebrews 12 verses 4-11, American Standard Version Bible (ASV)].

By summarising these texts what I learn is that the trials are more than salutary for us Christians.

Through them, we acquire the perseverance and patience (*tested character*) which leads us to victory and the latter gives birth to hope, with the objective of all of this being that we are accomplished, without failing in anything, and thereby unshakable in Jesus Christ.

We also discover that if God allows all of his people to go through these stages of suffering and we have exempted ourselves from it, it is a sign that we are not these children.

We must therefore understand that the Lord makes us undergo these trials because he loves us.

Thus, if we have understood that the sufferings we undergo are intended to perfect us, to enhance us, to strengthen us, and to make us unshakable (*mature in faith*) so that we are able to work for the Lord, we will be joyous during the trial.

Furthermore, if we know that it is because the Lord loves us that he allows these trials in order for us to become stronger, this thought will galvanize us, as would be the case with a child whose father is training him for a sports competition.

If he asks the child to suffer in training, it is with a view to the victor’s crown for both of them. Thus, fighting to the last breath, to the point of blood, will not be a hindrance but a joy, because the final goal is the happiness of victory and the future victor’s crown.

What we have just seen is also the goal of the Christian journey. Here is what we can read about it:

“Yea, doubtless I think all things but loss for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge them to be dung, that I might win Christ, and might be found in him, that is, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith, that I may know him, and the virtue of his resurrection, and the fellowship of his afflictions, and be made conformable unto his death,

If by any means I might attain unto the resurrection of the dead:

Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am comprehended of Christ Jesus. Brethren, I count not myself, that I have attained to it, but one thing I do:

I forget that which is behind, and endeavor myself unto that which is before, and follow hard toward the mark, for the prize of the high calling of God in Christ Jesus”. [*Philippians 3 verses 8-14, 1599 Geneva Bible (GNV)*].

When we choose to follow Jesus Christ and give our lives to Him, we must be prepared that our way of life, our tastes and our aspirations may change.

What we loved about life in the world before will become like manure for us and therefore insignificant.

What we hated previously like the study of God’s word and fellowship etc. will become our greatest treasures.

To reach our final goal, which is the kingdom of God, and to finally be able to wear the crown that Christ reserves for us, we must constantly persevere and perfect ourselves through God’s word under the influence of the Holy Spirit.

This is how the Lord will give us the strength to overcome.

So, may we have the strength to come to the end of the Christian journey, which is the crown of righteousness [*2 Timothy 4 verse 8*], which we shall receive from Jesus Christ! AMEN!

Fasting and prayer is an exceptional weapon, which is given to us in order to hold on during our Christian journey.

In the experience that Jesus went through following his baptism and his confrontation with the devil and these temptations, he led this fight in fasting and prayer.

The fact that Jesus fasted after his baptism is not insignificant, because here is what we can take from it:

“But this kind of demon does not go out except by prayer and fasting.” [*Matthew 17 verses 21, Amplified Bible (AMP)*].

Fasting and prayer are the weapons par excellence in order to gain victory over the forces of evil.

This is what we find out in [*Daniel 10 verses 1-14*].

Here Daniel went on a *21 day* diet so that victory might be given to him. Fasting and prayer are also the best ways to consecrate ourselves to the Lord so that the Holy Spirit will show us the basics of the work that we will have to carry out for the Lord.

This is what happened to Paul! We can read about this here:

“And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

Then, when they had fasted and prayed and laid their hands on them, they sent them away”. [*Acts 13 verses 2-3, American Standard Version Bible (ASV)*]

If your health permits, as soon as you emerge from the baptismal waters it would be wise if you could fast in order to strengthen yourself and be victorious over the devil’s strongholds.

To learn more about fasting, I invite you to read my yet to be published book entitled *“The consecration of God’s people through fasting and prayer”*.

Finally, I would like to say to you that to be victorious in the baptism of fire, the foundations that we received before baptism are essential.

Before the newly baptised person finds himself face to face with the devil who is like a hungry lion and who he is not able to confront, he must have received a solid spiritual foundation that prepares him for the suffering that he will have to experience [*1 Peter 5 verses 6-11*].

11.8 The reality of the saints (God's faithful people) faced with the mark of decay that the beast gives

To begin this part I want to tell you that in the spiritual world it is through baptism that one unites with Christ and becomes one with God's people.

After this we receive the Holy Spirit who seals us for salvation. That's what should normally happen, but here it is, it's a completely different scenario that is playing out within Christian baptisteries.

We will find out, but first we need to look at the basics of salvation, which requires baptism. This tells us:

“The Lord says, “Come, everyone who is thirsty — here is water! Come, you that have no money — buy grain and eat! Come! Buy wine and milk — it will cost you nothing!

Why spend money on what does not satisfy? Why spend your wages and still be hungry? Listen to me and do what I say, and you will enjoy the best food of all.

“Listen now, my people, and come to me; come to me, and you will have life! I will make a lasting covenant with you and give you the blessings I promised to David”. [Isaiah 55 verses 1-3, Good News Translation Bible (GNT)].

In order to fully understand this last text, which describes the symbols of buying for free, which also implies selling for free, we must refer to the covenant made by the Lord with David and which we find in this text. This is what it was all about:

“And we are bringing you the good news of the promise made to our fathers (ancestors), that God has completely fulfilled this promise to our children by raising up Jesus, as it is also written in the second Psalm, ‘You are My Son;

Today I have begotten (fathered) You.’ And [as for the fact] that He raised Him from the dead, never again to return to decay [in the grave], He has spoken in this way:

‘I will give you the holy and sure blessings of David [those blessings and mercies that were promised to him].’

For this reason He also says in another Psalm, ‘You will not allow Your Holy One to see decay.’

For David, after he had served the purpose of God in his own generation, fell asleep and was buried among his fathers and experienced decay [in the grave]; but He whom God raised [to life] did not experience decay [in the grave].

So let it be clearly known by you, brothers, that through Him forgiveness of sins is being proclaimed to you” [Acts 13 verses 32-38, Amplified Bible (AMP)].

In considering these texts, we realize that the term “*buy*” – and by extension that of “*sell*” – are closely linked with the plan of salvation that has been acted in Jesus. In the text of [Isaiah 55 verses 1-3], the most important term is “*buy free*”. We realize it, these two realities are antinomic, if we consider them in their literal senses.

Indeed, buying means paying, if the acquisition is free, it has the character of donation. We can not buy free because this action requires a counterpart financial (*money*) or other (*barter, gold, precious stones...*).

This term is very real, because this is what Jesus does by offering us salvation for free. Nevertheless, salvation was not free, and I would even say far from it, because its cost was pharamineux!

We were sold into sin and therefore each of us was condemned to pay the price which is death. But Christ bought us back, accepting to die in our place [1 Peter 1 verses 18-20].

In doing so, he left a blank cheque that may be presented by those who wish for a free membership to salvation, but remember, if it is needed, that salvation is not really free, because we are already indebted to Jesus. From now on, those who want to buy salvation for free must endorse the blank cheque that Christ has left us and, to do this, they must be baptised [Acts 2 verses 38-39], [Marc 16 verse 16].

Let's take an image that for me illustrates the reality of salvation:

Imagine that we receive a big cheque with an impressive number of zeros after the leading figure so that it looks like a rare pearl necklace. This cheque is intended to pay all of our debts and allow us to live like a prince. Thus is the salvation manifested in Jesus Christ. He signed a blank cheque for all of us and has saved us all at the cost of his own life.

This salvation cheque can only become valid once deposited in the bank of the sky, because in order for the price of Christ's divine sacrifice to be credited to us, we must cash it by accepting Jesus through baptism.

This is how we can make an alliance in Jesus with God and how we can therefore acquire the eternal life that is in him.

Salvation is sold freely to all mankind, Jesus having already paid for it for us beforehand, allowing us to live a renewed life in him.

Thus, Salvation is sold for free, but it is necessary that there are sellers who carry out this transaction. In doing so, the perfect place for this trade can only be located within God's people, for it is to his church that the Lord gives the opportunity to sell salvation free of charge to humanity. Those summoned to do this work of "selling salvation" are consecrated men from amongst God's people.

Here is how their work is described: *"If he refuses to listen to them, tell it to the **Church**. If he refuses to even listen to the **Church**, regard him as you would a pagan or a tax collector. **Really, I assure you, all those whom you exclude on earth will have been excluded in the sight of God and all those whom you welcome on earth will have been welcomed in the sight of God.**" [Matthew 18 verses 17-18, Bible Semeur (translated into English from the original text)].*

Since salvation has already been paid for by Jesus Christ, it can be bought and sold for free and those who sell it in this way are the consecrated men who have been ordained over God's people.

It is through baptism that salvation is bought and sold. Keeping to our image of the big cheque, the one who is baptised presents the cheque that Jesus Christ has left for him and the one who baptises him receives this cheque and deposits it in the "heavenly bank".

The transaction is as simple as a barter, one gives one thing (*his life of sin*) and in return one receives a new life, that of Christ. Thus, once linked to Jesus, one becomes one with him [Hebrews 3 verse 14].

Here we have the “*normal*” basis for handling the trade in the (*free*) sale and purchase of salvation, but this transaction can be altered, as one can have the cheque and it may not be in a condition to be accepted by the heavenly bank. Let us return to our example.

Imagine that the cheque is inadvertently left in the pocket of a piece of clothing that goes through the washing machine and it comes out as mush. Question: What happens to the fortune that was written on that big cheque?

Can you present the mush to the banker, arguing that it was a big cheque with lots and lots of zeros? Of course not!

It is the same with salvation, as this transaction may not be accepted by the Lord because of a formal defect. To understand this, we must return to the intricacies of baptism [Mark 16 verse 16].

The one who will believe and will be baptised will become one of God’s children in whom the Spirit of God lives and acts a guide [Acts 2 verses 38-39], [Romans 8 verses 15-17], [1 Corinthians 6 verse 19], [1 Corinthians 2 verses 6-16].

Others who have rejected the Lord will not be saved. A person doing so remains individually a man or an “*animal*” woman who will end up participating in the big communal bath, where distinguished guests are invited such as *Satan, the demons, the bestial lamb, the seven-headed ten-horned beast, etc.*

In summary, it appears from the various biblical texts presented that to be saved, one must be baptised but this is only a stage, because it is also necessary for the Holy Spirit to be received. In [Acts 2 verses 38-39], it appears that one of the features of baptism is that our sins are only forgiven when we receive the Holy Spirit.

In [Hebrews 10 verses 15-22] the basis of the covenant that God makes through Jesus with those who will bind themselves to him through pure water cleansed of an evil conscience (*here is the basis of baptism again*) is that the Holy Spirit can write his law in their hearts.

It should be remembered that prophecy is also written in the hearts of those who make a covenant with Christ and both, law and prophecy, form the seals of God and of Christ.

It is therefore the ultimate goal of baptism, that God's law and prophecy be inscribed in the heart of the newly baptised person, because anyone who does not receive them cannot be sealed.

If God's law is not written in the heart, sins cannot be forgiven, and therefore God's Spirit cannot bind itself to such a person.

The reason is obvious, because quite simply the Lord cannot ally himself with evil, with sin, or with infidels [2 Corinthians 6 verses 14-16], [James 1 verses 13-15], [Psalms 5 verse 5].

Furthermore, the Holy Spirit cannot dwell in an infidel, for he is only given to those who are faithful to the Lord. Here is what we can read about this: "*And we are witnesses of these things; and so is the Holy Spirit, whom God has bestowed on those who obey Him*". [Acts 5 verse 32, Amplified Bible (AMP)].

Any baptism which is contracted without God's law and prophecy being at the centre of the teachings received, cannot be approved by the Lord. Anyone who practises human doctrines that he associates with God's word cancels that Word [Mark 7 verses 8-13].

Men's doctrines which have been incorporated in the sacrament of baptism nullify the latter. Anyone who has been baptised under such conditions will not be able to be sealed by the Holy Spirit.

Apart from all this, we have seen, salvation is sold and those responsible for carrying out the transaction are consecrated men, established among the people of God.

Thus, all those who will not agree to adhere to the doctrines of a particular religion, will not be consecrated Pastors or "elders" and those who, being already consecrated, and who will reject these doctrines after the fact will be removed from their functions.

Therefore, the authority necessary to baptise, and so to sell salvation will no longer be conferred on them.

Anyone who wants the opportunity to work towards preaching and baptising souls will have to stick to the patterns established by the various Christian religions. So no one can sell salvation for free any more in this century without having the mark of the beast.

The sad fact of this terrible reality is that Christianity as a whole, including Catholics and Protestants are preparing proselytes for baptism who will end up burning in hell.

In the Bible we find a similar work which was accomplished by the scribes and the Pharisees [*Matthew 23 verses 13 and 15*].

And yet! The Pharisees had perfect knowledge of God's word, for they were its custodians. Jesus presents them in [*Matthew 23 verses 1-3*], as being seated in the flesh of Moses, and asks us to put into practice what they say and therefore his Word, nevertheless he asks us not to "*copy their behaviour*". Very often, in many Christian religions, the seeds which are unfortunately sown in hearts only produce tares.

These men's doctrines composed of adulterated and anti-biblical teachings cannot seal the newly baptised after baptism.

Because of the anti-biblical practices of the various Christian Churches, one of the choices of the candidate who wants to be baptised (*the one who wants to buy salvation*) is to refuse to adhere to these religious precepts and therefore not to accept baptism but this posture exposes him to remain an "*animal man*" who will not have life in him.

Indeed the Holy Spirit whose presence helps us to become God's children cannot be given to him. Since the basis of salvation is through baptism, those who refuse to adhere to such doctrines are exposed to eternal death.

The other choice is to adhere to these iniquitous religious doctrines and agree to be baptised.

In this case, since the teachings are not those of the Lord, the newly baptised person cannot be sealed in Jesus Christ. Thus, the choices offered to us, due to everything which is established in the context of religions, presents us with a most damning observation.

In doing so, any action calling for a reaction, the good or the bad that one practises, "*will bear fruit*". In order to present this choice to you that God offers us to make of our own free will, consisting of receiving his seal and being saved or burning in the lake of fire and brimstone, I am going to paint a picture for you :

Imagine a rich landowner who decides to work against slavery and deprivation, in all magnanimity. In order for the business to be carried out efficiently, he hires stewards, to whom he entrusts a large sum, which was close to several billion.

These representatives that he has employed have the task of going out to meet each slave in the estate, in order to individually offer them a choice between two possibilities.

The first is to accept, that he be compensated, thanks to the fund that their wealthy patron has established.

Those who opt for this solution can, following this interview, go free. So the money that was used to compensate these slaves is very real, but it is not put into the hands of those who will be compensated, but is intended for their master.

This may remind some of a painful reality that existed, except that the rich patron of our example acted magnanimously, without any financial gain, driven by the sole desire to make men free. So, those who choose freedom, become free thanks to the favour that this rich man did them. They didn't have to pay anything on their own for it. Nevertheless, in order to ensure their future, they are also offered a job, which will allow them to live decently as a free man.

This pictorial example is very well represented in the following text:

“Even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus:

That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them”. [Ephesians 2 verses 5-10, American Standard Version Bible (ASV)].

This text tells us that we are saved by grace in Jesus Christ. In doing so, we have no credit for it, all the glory goes to him.

In addition to salvation, the Lord offers us a job, which he has already prepared in advance and which consists, among other things, of spreading the Gospel to all creation [*Matthew 28 verses 18-20*].

What we have just seen is what the Lord has established and wants for each of us! However, although we are made free by the divine sacrifice of Jesus, we are not obligated to accept our redemption.

We can, in our soul and conscience, refuse to use the blank cheque of salvation that has been put in place through the grace and divine sacrifice of Christ. To symbolise this situation, I am going to give you a concrete example, always drawing on our little story of this rich man who chooses to offer freedom to all of the slaves in his estate.

We have already considered the first choice that this man's stewards offered to slaves in order to gain their freedom, whilst having a job, which allowed them to make a living. Now, let's find out about the second option that is also offered to them:

They have the possibility of voluntarily choosing to remain a slave while receiving a fairly comfortable sum, in order to live decently. On the other hand, those who choose this option will never again be able to claim freedom!

I find this image in this text which was intended in the law of Moses to literally manage slaves: **“But one of your slaves might say to you, ‘I will not leave you.’ He might say this because he loves you and your family and because he has a good life with you.**

Make this servant put his ear against your door and use a sharp tool to make a hole in his ear. This will show that he is your slave forever. [...]. [*Deutéronome 15 versets 16-17, Easy-to-Read Version Bible (ERV)*].

Here we find that a slave could actually refuse to be emancipated.

He had to act on his decision by accepting that his ear be pierced by his master, to show to whom he belonged and that his choice was to remain a slave until his death. From then on no ransom could free him! Spiritually it is the same! The Lord being a God of freedom leaves the choice to each of us to accept, or not to accept, and to enter into the processes that He has already established, in his son, Jesus Christ, for the redemption of humanity.

The governance adopted by Satan over his subjects is the opposite of that practised by the Lord over his children. God wants us to come to him out of love, so he leaves us free will. Those who choose to serve and remain faithful to him, keeping his Word, receive his seal and are now part of his chosen people and his saints in Jesus Christ.

Conversely, the devil is a dominator who imposes his authority by force. So that all those who have not taken a stand for the Lord, receive a spirit of bewilderment and therefore become the devil's slaves [1 *John* 5 verses 18-19], [Hebrews 2 verses 14-15].

In [2 *Thessalonians* 2 verses 7-12], we rediscover what happens to those who reject the truth to practise the lie professed by the enemy of God. As we had already seen, those who did not like the truth and therefore God's word and preferred to practise Men's doctrines, also known as the devil's doctrines [1 *Timothy* 4 verses 1-5] receive a "*power (Spirit) of deception*", so that they may believe erroneously.

The goal being that they are not saved. So they will not be sealed by God's Spirit in Jesus Christ. We understand that all of this is very damaging for those who want to come to the Lord, but by the grace of God a solution exists.

Although the leaders of the Christian religions have closed the door to salvation so that no one can achieve it, because of the iniquitous doctrines that have been instituted regarding baptism, a solution outside baptism has been put in place by the Lord in order that salvation can still be obtained by those wishing to remain faithful to Him. To do this, we will now discover the reality of the members of the faithful people of the Lord, who will live in the end times.

Here's what we learn about them: **“And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. [...]**

These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the first-fruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.

[...] Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them". [Revelation 14 verses 1, 4-5, 12-13, American Standard Version Bible (ASV)].

We discover here the elect of Christ, his faithful people whom he will seek upon his return, namely his saints.

The distinctive sign making them known is that they keep God's commandments and the faith of Jesus. Therefore, they diligently study God's commandments and the revelations of Jesus (*prophecy*). These points cause them to be automatically sealed by the Holy Spirit.

An important point must be made concerning the sealing of God's faithful people, for we have seen that in order to be sealed, we must first hear and believe the Gospel.

We must have studied the basics inherent in the law and prophecy as well as the basis for recognising the Lord's saints and we must then apply this knowledge to our lives and then be baptised.

This faithful people of the Lord, who are to live in the last times, are presented in [Revelation 14 verses 1-5, 12-13], as having the seal of God and that of Jesus on their foreheads. They are therefore already sealed. Remember that the teachings are symbolised by the name.

That of God represents his holy law and that of Christ represents prophecy. As the saints keep the law and the prophecy they are thereby sealed in Jesus Christ.

In addition, their mode of sealing does not necessarily involve any baptistry of a particular religion because it is based on God's law and prophecy. Cornelius in the Bible is an example.

We will see this shortly. Now, let's move on to the other sealing, the one reserved for those who will not take a stand for the Lord, for his commandments and for faith in Jesus Christ (*the prophecy*).

Due to their deeds they will receive the mark of the beast on their hands or on their foreheads [Revelation 14 verses 9-11].

This group also includes those who, while having made a covenant with Jesus, have chosen to be unfaithful to the Lord and have become the devil's slaves.

Through their disobedience, they despise the divine sacrifice of Jesus Christ, which is the only acceptable offering that God receives for sins [*Hebrews 10 verses 26-31*], [*Hebrews 6 verses 4-8*].

Let us turn to the rest of mankind. All those who remain on the outside, without making a choice for good or for evil, will also be under the control (*domination*) of the devil [*1 John 5 verse 19*].

Therefore there is no longer any offering for their sins and their fate will be to receive the mark of the beast.

To discover these realities I invite you to read my book entitled "*Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part*" in the chapter entitled "*The processes of the sealing of the two peoples (that of God and that of the beast)*".

Returning to the text of [*Revelation 14 verses 1, 4-5, 12-13*], we also discovered that they (*God's elect*) did not defile themselves with women, for they are virgins and in their mouths, no lie was found, for they are blameless. To grasp what is being said here, one must first understand that lying represents unbiblical doctrines transgressing the truth and when practised they are known as the devil's doctrines.

To deepen your understanding, see the section entitled "*Reality of the reformation of the doctrine of the "Remnant Church" to be implemented within the Seventh-day Adventist Church*".

Otherwise, in prophecy the symbol of the woman represents a place and the deeds performed by those in it, whether God's word is revered there or not, defines the type of place it is [*Revelation 12 verses 13-17*], [*Revelation 17 verses 3-7*].

Within the framework of our basic text, these women are like Babylon, because their deeds are defiled and by uniting with them you are also defiled, and it is because the elect of God did not unite with her that they were able to remain pure.

In this century, as the precepts of religions, especially those attached to baptism, are unbiblical God does not want those who are faithful to him to be able to unite in such places, on the contrary, he calls us to separate ourselves from them [*2 Corinthians 6 verses 14-18*].

In return he cannot ask us to unite ourselves with these places, these perverted religions, through baptism and on the other hand he cannot not allow us to be saved in Jesus, while we are faithful to him and that the reason for not wanting to be baptised is precisely to be able to remain so.

The Lord being omniscient and knowing that within Christendom in the final days before Christ's second coming, there will be an embargo, so that no one will be able to be baptised, nor to baptise others, without transgressing the Holy Scriptures, in extreme cases his Word leaves us other directives allowing us to receive the Holy Spirit apart from baptism. And so be sealed!

To find out, I invite you to read this: **“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian Band, a devout man and one who feared God with all his house, who gave many alms to the people and prayed to God always. [...] And the morrow after they entered into Caesarea.**

And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. But Peter took him up, saying, “Stand up; I myself also am a man.”

And as he talked with him, he went in and found many who had come together. And he said unto them, “Ye know that it is an unlawful thing for a man who is a Jew to keep company with or to come unto one of another nation. But God hath shown me that I should not call any man common or unclean. Therefore came I unto you without gainsaying as soon as I was sent for.

[...] Then Peter opened his mouth and said, “In truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted by Him. [...]

While Peter was yet speaking these words, the Holy Ghost fell on all those who heard the Word. And those of the Circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Ghost was poured out also on the Gentiles. *For they heard them speak with tongues and magnify God.*

Then answered Peter, “Can any man forbid water, that these should not be baptized who have received the Holy Ghost, as well as we?”

And he commanded them to be baptized in the name of the Lord. [...] [*Acts 10 verses 1-2, 24-29, 34-35, 44-48, 21st Century King James Version Bible (KJ21)*].

Here we find a time of baptismal slump analogous to what happens in this generation. Gentiles (*non-Jews*) did not have the right to be baptised, even if they were upright servants of the Lord.

Things were so drastic that even the disciples of Jesus followed this directive to the letter. Not only could a Jew not baptise a non-Jew, but he was not even permitted to have contact with him. The Lord, desiring to reward Cornelius and his family for their devotions, their faithfulness and their righteousness towards him, granted them the grace of receiving the Holy Spirit, without his being baptised.

It was only after this that Peter was convinced by the Lord that it was right for Cornelius and his family to become part of God's people and that they should be baptised and he did the necessary. It will be the same in the final days before Christ's second coming, because as long as no Christian religion will be faithful to all of God's word, especially concerning baptism, the Lord will work in those faithful servants giving them his Holy Spirit without them being baptised.

Then when the reformation is in place and God's people have discarded all of these anti-biblical doctrines, then as was the case with Cornelius and his family, those who have received the Holy Spirit under such conditions can be baptised.

We have another case of a person who was saved without being baptised, because his situation did not allow it. In order to know who he was, let us read this: "*One of the criminals hanging on the cross next to Jesus kept ridiculing him, saying, "What kind of Messiah are you?*

Save yourself and save us from this death!" The criminal hanging on the other cross rebuked the man, saying, "Don't you fear God?

You're about to die! We deserve to be condemned. We're just being repaid for what we've done. But this man — he's done nothing wrong!"

Then he said, "I beg of you, Jesus, show me grace and take me with you into your everlasting kingdom!" Jesus responded, "I promise you — this very day you will enter paradise with me." [*Luke 23 verses 39-43, The Passion Translation Bible (TPT)*].

Here this man, who is generally called the thief on the cross, took a stand for Jesus by defending him and he also accepted him as his personal saviour and Christ gave him the assurance that he was saved.

Yet he was unable to come down from his cross to be baptised after his confession of faith in Christ. Thus, in drastic situations, which do not allow baptism to take place, the Lord seals his faithful people without their having to be baptised. That's what we've seen happen to Cornelius and his family. What allowed them to receive the Holy Spirit, even though they were not baptised, was their good works done for and in the name of the Lord. This is what also qualifies God's saints.

Let's reread this excerpt that presents this fact to us: **"[...] Blessed are they who die united in the Lord from now on.**

Yes, says the Spirit, for they rest from all the trouble they have taken, and they will be rewarded for their works". [*Revelation 14 verse 13, Bible Segneur (translated into English from the original text)*].

Let's complete our study with the following: *"Speak and act as those who are to be judged by the law of freedom. For judgment is without mercy to the one who has not shown mercy. Mercy triumphs over judgment".* [*James 2 verses 12-13, Christian Standard Bible (CSB)*].

Let's end with this: **"Do not be deceived. God is not mocked. To be sure, whatever a man sows, he will also reap.**

Indeed, the one who sows for his own sinful flesh will reap destruction from the sinful flesh. But the one who sows for the spirit will reap eternal life from the spirit.

Let us not become weary of doing good, because at the appointed time we will reap, if we do not give up". [*Galates 6 versets 7-9, Evangelical Heritage Version Bible (EHV)*].

By summarising these texts, we understand that good works and particularly acts of mercy have a considerable impact on God's judgment to which all humanity is subjected. *This type of act of mercy triumphs over God's judgment.* Furthermore, we learn that those who, like Cornelius and his family who sow for the Spirit, will therefore walk in all God's word and quickened by the Holy Spirit [*John 6 verses 63*], will obtain eternal life from him.

Now these basics have been discussed let us return to the Saints in the final days before Christ's second coming.

Those who will die united with the Lord are presented as being already happy, because they will receive rest from all of the pain they have taken for Him, because they will be rewarded for their deeds.

We find here the same basis of retribution as that which Cornelius and his family received from the Lord. When there is no possibility of being baptised, according to all of the biblical criteria one must choose to serve God against all odds and to remain steadfast in his word by acting with love, for his neighbour by practising deeds of mercy and even if we are not baptised, we will be saved in Christ.

Nevertheless, if in the meantime you can be baptised according to all of the biblical precepts governing baptism within a Christian religion which is totally faithful to the Lord, you must take the step.

Let us now turn to another point, that of the confession of sins and the forgiveness of them to and from a consecrated child of the Lord.

In the chapter "*The second stage of baptism: Repentance and the confession of sins*" I introduced you to the ability God gives to His children to forgive the sins of human beings. We have also seen that to be eligible for this power, the members of God's people must first, individually, subscribe to a baptism that is in all respects in accordance with God's word. It is this point that challenged my friend *Nicole*.

This reality gave rise to a great questioning and sadness as she discovered that in this century, none of the baptisms practised by the various Christian religions are in conformity with the word of God. So how could she have the capacity to forgive the sins of her brothers?

In doing so, she could not bring herself to accept this sad reality and said to herself that there must be another possibility for our sins to be forgiven. This study, Bible in hand, provides the answer. To begin with, I invite you to read the following:

“Already ye are clean because of the word which I have spoken unto you”. [*John 15 verse 3, American Standard Version Bible (ASV)*].

Let's complete it with the following:

*“Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; **But with precious blood, as of a lamb without blemish and without spot, even the blood of Christ:***

Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.

Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth”. [1 Peter 1 verses 18-23, *American Standard Version Bible (ASV)*].

By synthesising these two texts, we discover that when we diligently study the word of God and obey its directives, we are purified, and therefore rid of our sins. This reality is also presented to us in this text:

“But if we [really] walk in the Light [that is, live each and every day in conformity with the precepts of God], as He Himself is in the Light, we have [true, unbroken] fellowship with one another [He with us, and we with Him], and the blood of Jesus His Son cleanses us from all sin [by erasing the stain of sin, keeping us cleansed from sin in all its forms and manifestations]”. [1 John 1 verse 7, *Amplified Bible (AMP)*].

The important point here is that we must be in constant communion with the Lord, therefore always connected to Him and seeking each day to live in conformity with His precepts – the symbol used is that of walking in the light, the latter being Jesus [John 1 verses 1-18, 29-30] –, while having a unity with our brothers and sisters in Christ.

Thus, the result of this behaviour in accordance with what God asks of us is that the blood of Christ cleanses us from all sin, which symbolises, among other things, here, the benefits of time spent in diligent study of God's word.

This is what frees us from our iniquities. It is important not to lose sight of the fact that Jesus Christ is the word of God and that what transforms human beings is to contemplate Him.

‘Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty [emancipation from bondage, true freedom].

And we all, with unveiled face, continually seeing as in a mirror the glory of the Lord, are progressively being transformed into His image from [one degree of] glory to [even more] glory, which comes from the Lord, [who is] the Spirit”. [2 Corinthians 3 verses 17-18, Amplified Bible (AMP)].

Let's complete it with this: **“[...] If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free”.** [John 8 verse 31-32, King James Bible].

Let's finish with this other text: **“It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life”.** [John 6 verse 63, (21st Century King James Version Bible "KJ21")].

We discover in these texts that the word of God makes us free, therefore it has the capacity to break the chains of slavery where the law of sin holds us [Romans 7 verses 14-25], and that we are transformed from grace to grace, by the Spirit of God in the image of the one, therefore of Jesus, whom we contemplate.

Once the word of God has been diligently studied, the Holy Spirit uses it to transform our lives, quickening us, thus infusing us with the life of Christ, which is eternal, and thus opening the doors of eternity with Jesus.

We also discover that where the Spirit of the Lord is (*and therefore lives*) there is freedom, and therefore liberation from the bonds where the devil and sin hold us.

This transformation that the Gospel makes in us is most extraordinary, for it is this transformation that gives us access to new life, and thus to birth in Christ. Let us rediscover this reality by rereading an excerpt from a text seen earlier, in this other version:

“For you have been born again [that is, reborn from above — spiritually transformed, renewed, and set apart for His purpose] not of seed which is perishable but [from that which is] imperishable and immortal, that is, through the living and everlasting word of God”. [1 Peter 1 verse 23, Amplified Bible (AMP)].

Let's complete our study with this other text: **“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.**

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth”. [John 1 verses 1-14, American Standard Version (ASV)].

Let's finish with this last most explicit text: **“In fact, even if you had 10,000 masters in Christ, you still do not have however fathers, since it is I who gave you life in Jesus Christ through the Gospel”. [1 Corinthians 4 verse 15, Bible Segond 21 (translated into English from the original text)].**

We discover in these texts that what leads to the new birth is not the simple act of baptism but the word of God.

It is God's word that enables us to be born again, and gives us the power to become children of God. We find this reality in the experiences of Cornelius and his family. We have seen that they were godly people who feared God. To understand what this meant for them and what this godliness represented, let us read the following:

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”. [*1 Timothy 3 verse 16, King James Bible*].

In order to understand what we have just read, it is important to rediscover it in this other version: **“Here is what we recognize together: great is the secret of the plan of God, Christ, who is the object of our faith. He revealed himself as a human being, and, declared righteous by the Holy Spirit, he was seen by the angels. It was proclaimed among the non-jews.**

People believed in him all over the world. He was raised to glory”. [*1 Timothy 3 verse 16, Bible Semeur, (translated into English from the original text)*].

By considering these two texts, we understand that godliness consists in spending time studying the word of God in order to seek to know the will of the Lord and to conform to it.

We have already seen that what seals for eternal life in Jesus Christ is the word of God diligently studied and put into practice, especially the law and prophecy.

To rediscover this reality, you can refer to the chapter entitled *“The first stage of baptism: the sowing of the Gospel in good soil”*.

Thus, what enabled Cornelius and his family to receive the Holy Spirit without being baptised was the time they spent studying God's word, while putting into practice what is found there, including acts of love, supporting the underprivileged and the work of God.

All that we have just seen allows us to understand that those who spend quality time studying the word of God and who put it into practice are cleansed of their sins, like Cornelius and his family, and the chains by which the devil holds them fall. In this framework, we do not need to confess our sins to a consecrated person of God's people to be forgiven. So that is one answer to my friend Nicole's question.

Nevertheless, it is not enough to study the word of God, it must be put into practice. Associating doctrines of men with it or continuing to practice what God rejects disqualifies us from being eligible for this grace. Certainly, it is not easy and the following verse shows us this and gives us some clues:

“Do you know where your fights and arguments come from? They come from the selfish desires that make war inside you. You want things, but you do not have them.

So you are ready to kill and are jealous of other people. But you still cannot get what you want. So you argue and fight.

You do not get what you want because you do not ask God. Or when you ask, you do not receive because the reason you ask is wrong. You want things only so that you can use them for your own pleasures.

So, you people are not loyal to God! You should know that loving the world is the same as hating God. So if a person wants to be a friend of the world, he makes himself God’s enemy.

Do you think the Scripture means nothing? It says, “The Spirit that God made to live in us wants us for himself alone.” But God gives us even more grace, as the Scripture says, “God is against the proud, but he gives grace to the humble.” Proverbs 3:34.

So give yourselves to God. Stand against the devil, and the devil will run away from you. Come near to God, and God will come near to you. You are sinners. So clean sin out of your lives. You are trying to follow God and the world at the same time.

Make your thinking pure. Be sad, cry, and weep! Change your laughter into crying. Change your joy into sadness. Humble yourself before the Lord, and he will honor you”. [James 4 verses 1-10, International Children’s Bible (ICB)].

Here we realise that anything that contradicts the word of God separates us from the Lord. In order to have victory over sin and the world, we must choose to submit to the Lord and humble ourselves before Him.

It should be noted that one of the ways to humble ourselves before God in order to obtain mercy is by fasting and prayer [Isaiah 58 verse 5].

In doing so, if health permits, you must fast in order to obtain this sought-after cleansing. We must draw near to God, therefore seek Him, with all our heart by diligently studying His word.

From the above, we understand that in this context of “*embargo*”, of doctrines of Men who have falsified the true baptism, few of God's people are able to forgive sins, as it was foreseen in God's plan.

Nevertheless, there are other solutions.

As we have seen, they are not easy, for they require spending time in godliness and seeking what is pleasing to the Lord, while turning away from those things which He reproves.

It is certain that those who are not accustomed to this will not be able to put into practice what is required overnight, because, being accustomed to living according to the flesh, they are slaves to the law of sin [*Romans 7 verses 14-25*].

All that we have just seen, shows us that a person who does not master the basics of the word of God cannot be eligible for the forgiveness of his sins, unless he confesses them to a consecrated child of the Lord.

However, for those who choose to follow this path of diligently studying the Holy Scriptures, while practising all that the Lord requires and working according to works of kindness and mercy, they will be able to obtain the cleansing of their sins and be sealed for eternal life, even if they are not baptised. This is a consolation in our time, given the scarcity of consecrated children.

A determining element, allows us to understand, how to be eligible to receive the forgiveness of our sins, without having to go through a consecrated child of the Lord, once we have undertaken all that I have just presented, Bible in hand, it is the fact of having received, the Holy Spirit, and like Cornelius and his family, a minimum of a gift.

If this is not the case, it is the symbol that your piety and your life are not yet in adequacy with what the Lord wishes, and in so doing, you have not gone through a new birth in Christ, so you must persevere!

In spite of all that we have just seen, it is important to understand that the Lord's objective is that the baptisms practiced by Christianity be in accordance with all His word and that these children become priests in whom the Holy Spirit lives.

12 Biblical modalities of the exit of the faithful people of God from Babylon

7o begin with, I'd like to say that in this volume as well as in volumes *II*, *III* and *IV* of this series of “*Inquisitiô*” books, I've shown you, Bible in hand, how in this century Christianity as a whole has begun to transgress the word of God in order to fulfil their precepts, and in so doing it is the devil who is glorified.

In all this, the feeling I have is that many of those who act in this way are not aware of the repercussions of their actions, as was the case with Eve.

Do you think that if she could have looked into the future by seeing, famine, incest, murders, prostitution, genocides, etc., which are the repercussions generated by her bite of pleasure, that would she still have eaten the forbidden fruit?

I do not believe that ! for the Genesis story does not lend her a life of debauchery after that, quite the contrary, we find that Adam and she taught their children to revere the Lord.

This reality is evident in the sacrifices their children made to the Lord [Genesis 4 verses 1-4].

Although Cain perverted himself, Abel's actions show us that his parents instilled in them the fear and knowledge of the Lord.

This work that Adam and Eve did with their descendants is even truer in the life of Enoch.

In [Genesis 5 verse 24] we find that he walked so well in all the will of the Almighty and with such righteousness, that the Lord took him with him, while he was alive, to be in paradise.

So, as was the case with Adam and Eve, my feeling is that many of those who transgress the word of God to practise the doctrines of their religion do so because they do not yet realise the consequences of their actions. Since their sins do not consist of things like adultery, murder, fornication or the worship of foreign “gods”, but are rites they practise thinking they are serving the Lord, many do not feel guilty.

Unfortunately for those who do so, any precept that is instituted to the detriment of the word of God is a doctrine of the devil, designed to glorify the devil [*1 Timothy 4 verses 1-5*].

From now on, this time is over, because each of us must, in his soul and conscience, make sure that the spiritual enlightenment he receives and professes is not dark, because we will all be weighed, individually, on the scales, and what is put as weight opposite, on the other side of the scales, is the word of God.

Everything we profess that contradicts the word of the Lord will be a testimony against us. *Only those who are faithful to the Lord and anchored in the Holy Scriptures will be able to subsist!*

The Lord's last and most important call to us is now being proclaimed. He is calling us all to repentance before the mark of the beast is given to all those who are unfaithful to him. Soon, two very distinct groups will be standing, with no unity between them.

On one side will be those who have remained faithful to the Lord, and who are called the saints (God's faithful remnant) and on the other all those who have rejected God and his holy word and who will receive the mark of the beast [Revelation 14 verses 9-13], [Revelation 12 verses 17].

Through the 5 volumes of my book “*Inquisitiô*”, my mission is to bring the light that God's faithful people need in order to guard against the iniquities that all Christian religions are committing in this century.

Which qualifies them as practicing the works of Babylon!

Before continuing, I would like to point out that for those who wish to do so, you can discover or rediscover what Babylon symbolises.

To do so, I invite you to read the volume of this book *IV* in the chapter « *The purpose of the message of the second angel of the apocalypse* ». To continue, I would say to you that, at this stage, if you have read this book up to this point or one or more of its *4 other volumes* and you have chosen to continue practising the abominations of your religion, these lines are not for you, because you have already chosen to receive the mark of the beast.

On the other hand, for those of you who are part of God's faithful people and who sigh and are saddened by all the transgressions of the Holy Scriptures that you see being perpetrated here and there within Christianity, this chapter is for you.

Here the Lord gives me the opportunity to provide you with solutions for the reformation of his people.

It is important to understand that one of the reactions to the decadent state of Christianity is that the Holy Spirit (*who is only given to those who are faithful to the Lord*) cannot remain within the various Christian religions. In order for things to change and for the Holy Spirit to be given as the latter rain, thereby sealing the Church from the rest, there must be a reformation, while the time of grace still remains and before the mark of the beast is given.

We must not delay in accepting this saving hand that the Lord is offering us in these last times, because soon the time will come when repentance will no longer be possible.

Here is what we can read on the subject: **“Let the one who does wrong, still do wrong; and the one who is filthy (vile, impure), still be filthy; and the one who is righteous (just, upright), still be righteous; and the one who is holy, still be holy.”**

“Behold, I (Jesus) am coming quickly, and My reward is with Me, to give to each one according to the merit of his deeds (earthly works, faithfulness)”. [Revelation 22 verses 11-12, Amplified Bible (AMP)].

There will come a time when those who will have known the Lord, his will and who will continue to transgress his Word cannot be saved, because there will be no sacrifice left to offer for their sin, because they have despised that of Jesus Christ. This tells us:

“For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: But if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned”. [Hebrews 6 verses 4-8, American Standard Version Bible (ASV)].

Let's complete with this: **“If anyone sins deliberately by rejecting the Savior after knowing the truth of forgiveness, this sin is not covered by Christ’s death; There is no way to get rid of it. There will be nothing to look forward to but the terrible punishment of God’s awful anger, which will consume all his enemies. A man who refused to obey the laws given by Moses was killed without mercy if there were two or three witnesses to his sin.**

Think how much more terrible the punishment will be for those who have trampled underfoot the Son of God and treated his cleansing blood as though it were common and unhallowed, and insulted and outraged the Holy Spirit who brings God’s mercy to his people.

For we know him who said, “Justice belongs to me; I will repay them”; Who also said, “The Lord himself will handle these cases.” It is a fearful thing to fall into the hands of the living God”. [Hebrews 10 verses 26-31, Living Bible (TLB)].

Before it's too late and the door of grace can be closed, I call on all of you, all Christians, to repent and abandon the dark ways you have hitherto trodden. This call is addressed to members of all Christian religions, as well as to all those who revere the Lord no matter what name they bear, or what spiritual people they belong to.

The time of awakening has come, and we must be vigilant, so that our limpness does not cost us our eternal life as well as the literal one.

To illustrate this reality, I would like to tell you about one of the most powerful animals, yet which, through mismanagement of its life, falls prey to predators that would never have been able to reach it otherwise.

This is the ostrich we're talking about! This bird has powerful legs, which allow it to be very fast, few animals have this ability. So, if it is chased by a predator such as a lion, all it has to do is start a sprint and maintain its pace, and it is in the shelter, the lion will finish, out of breath, its run.

Unfortunately, when our ostrich feels trapped, instead of using the extraordinary abilities that the Lord gives it, it will stop and put its head in the sand. Thus, the lion only has to set up his table and eat "to the lion's good fortune".

This story is most instructive and perhaps, in my opinion, transposes to the Christian of this generation.

To you who are reading me, now that you have all this knowledge that is in this book, what will be your approach, will you bury your head in the sand in the face of all that you have just studied?

It is important to understand that, as in our story, a lion is always on the lookout for us to make us its prey.

Here is how the Bible presents this reality: **“Be sober [well balanced and self-disciplined], be alert *and* cautious at all times.**

That enemy of yours, the devil, prowls around like a roaring lion [fiercely hungry], seeking someone to devour.

But resist him, be firm in your faith [against his attack — rooted, established, immovable], knowing that the same experiences of suffering are being experienced by your brothers and sisters throughout the world.

[You do not suffer alone.]" [1 Peter 5 verses 8-9, Amplified Bible (AMP)].

On this day, the Lord calls us to lift our heads out of the sand before Satan devours us like a lion, while we present ourselves bound fists and feet to be his feast.

You need to realize that all the signs of the end of the world are here; never before has a generation had to observe in less than a decade all the signs that the Lord had foretold would be manifest before His return in glory.

The last and most striking one to hit us recently was *covid-19*, which forced most people to stay indoors for months on end.

This disease affected the whole Earth, bringing anguish to the nations. The Lord had foretold the reality of this contagious disease. To find out, read this:

“Then Jesus told them, ‘Nation will rise against nation and kingdom against kingdom.

There will be violent earthquakes, and in various places famines and [deadly and devastating] pestilences (plagues, epidemics);

And there will be terrible sights and great signs from heaven. [...] ‘There will be signs (attesting miracles) in the sun and moon and stars;

And on the earth [there will be] distress and anguish among nations, in perplexity at the roaring and tossing of the sea and the waves, people fainting from fear and expectation of the [dreadful] things coming on the world;

For the [very] powers of the heavens will be shaken. [...]

So you too, when you see these things happening, know [without any doubt] that the kingdom of God is near.

I assure you and most solemnly say to you, this generation [those living at that definite period of time preceding the second coming] will not pass away until everything takes place. [...]

But keep alert at all times [be attentive and ready], praying that you may have the strength and ability [to be found worthy and] to escape all these things that are going to take place, and to stand in the presence of the Son of Man [at His coming]”.
[Luke 21 verses 10-11, 25-26, 31-32, 36, Amplified Bible (AMP)].

In the history of mankind, there have already been terrible plagues, abominable wars, but never have they brought the whole Earth to be at the same time in a state of terror and anxiety like the one we've experienced with *the coronavirus*. This disease, linked to all the signs we have already experienced and that Jesus Christ had announced, shows us that our Savior is at the door.

We are told that the generation that has seen these things is the one that will see its return. In so doing, we must be vigilant, lest we suffer the same fate as Noah's contemporaries. Here's what happened: **“So you, too, when you see all these things [taking place], know for certain that He is near, right at the door.**

I assure you *and* most solemnly say to you, this generation [the people living when these signs and events begin] will not pass away until all these things take place.

Heaven and earth [as now known] will pass away, but My words will not pass away. “But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son [in His humanity], but the Father alone. For the coming of the Son of Man (the Messiah) will be just like the days of Noah.

For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the [very] day when Noah entered the ark, and they did not know *or* understand until the flood came and swept them all away;

So will the coming of the Son of Man be [unexpected judgment]. [...] *“So be alert [give strict attention, be cautious and active in faith], for you do not know which day [whether near or far] your Lord is coming. [...]*

Therefore, you [who follow Me] must also be ready; Because the Son of Man is coming at an hour when you do not expect Him”. [Matthew 24 verses 33-39, 42, 44, Amplified Bible (AMP)].

Our Savior is at the door. Are you ready?

We need to get out of Babylon, which is any place that, while claiming to be of the Lord, transgresses His Word. To discover what Babylon is, read *Volume IV* of this book in the chapter entitled “*The purpose of the message of the second angel of the apocalypse*”.

Never forget the following message, for it is for us, who in this age have chosen to serve the Lord and remain faithful to him.

Here is what the Lord asks of us: **“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities”**. [*Revelation 18 verses 4-5, King James Bible*].

Not getting out of Babylon until it is too late will result in us sharing in the same chastisement as the tares of being burned in Gehenna. *Nevertheless, it's important to know where we need to get out of (leave), to do this we must have a clear vision of what Babylon is.*

This reality is well represented in the text we have just seen, as we find God's faithful people living side by side with those who have rejected the Lord. The reality that emerges here is the ignorance that God's faithful people have of the character of the place where they have been until now. In this century we are, in my opinion, at this point, for as I have shown you in the *5 volumes of this book*, the whole of Christendom has become perverted.

In so doing, no matter what religion the Lord's faithful children find themselves in at this very moment, they are in confusion, for these places transgress the word of God, so they are in Babylon. It is this ignorance that the devil uses to gradually pervert the Christians, for bad company perverts good morals [*1 Corinthians 15 verse 33*].

What will enable them to take a stand is a clear vision of the abominations committed in these “*so-called*” spiritual places, which are the Christian religions, but which outrageously transgress God's word on a daily basis. The only way to recognize that a place is part of Babylon is by the anti-biblical (*doctrines of demons*) promulgated and put into practice there.

We need to be vigilant, because those who practice doctrines of demons, let's not forget, don't always have the appearance of perverted people. On the contrary, we have seen that they disguise themselves as servants of God [*2 Corinthians 11 verses 13-15*].

It's important to understand that the devil has a perfect command of God's word – we see this in [*Luke 4 verses 9-13*], where he uses the Holy Scriptures to try, in vain, to seduce Jesus.

This is also the case with his servants, who have taken on the garb of men of God and have a thorough grasp of the Bible, but their aim is to distill doctrines of demons. They have the appearance of godliness, but they reject everything that makes it strong, namely the Word of God. A doctrine of demon, let's not forget, is not just an incantation designed to glorify the devil, but is any teaching that transgresses the Word of God [*Mark 7 verses 5-13*] and makes servants of the devil of those who do so [*John 8 verse 44*].

The liberties we take with God's Word will always qualify us as children and servants of the devil, who will willy-nilly seek to worship him. Many who claim to serve the Lord give themselves fancy titles like “*apostle this*”, “*prophet that*”, etc., and present doctrines that call for people to act as they please, to the detriment of God's Word.

These men are just like their father, the devil, they are seducers who touch hearts with doctrines that flatter the ego or call to live a religion without biblical rules. Many who are not anchored in the Word of God drink their words like whey. This reality in this century was prophesied by the apostle Paul in [*2 Timothy 4 verses 1-5*].

The purpose of such doctrines, once practiced, is that those who observe them receive a spirit of error so that they can believe the lie, the objective being that they will be in Gehenna [*2 Thessalonians 2 verses 3-12*].

One of the safeguards against the false doctrines that Satan's servants infuse among God's people is to act as our Lord Jesus Christ acted in [*Luke 4 verses 1-13*].

We must walk as Christ our Master and Savior walked. Faced with the spiritual doctrines that are presented to us, we need to find in the Word of God the bases showing us their *raison d'être* or their nothingness. This is what the Bereans did [*Acts 17 verses 10-11*].

The Lord wants us to analyze all things and retain what is good [*1 Thessalonians 5 verse 21*].

The big problem in all this is that for many people, the spiritual food they receive comes from a priest, a pastor or someone with spiritual knowledge. I'm not saying that we shouldn't listen to consecrated people who give us spiritual food or that we shouldn't read good spiritual books to strengthen ourselves, because if that were my intention, I, who am writing these lines, would be a senseless man.

What I am saying is that your first step must be to spend time every day studying the Word of God. Those who do not act in this way are weak and spiritually hungry, and in so doing they base their faith on men, on the attachment they have for this or that spiritual brother or sister who gives the image of holiness.

But is this really the case, because the appearance of piety does not make for holiness, because it is by their fruits that we recognise the servants of God, but also those of Satan.

The time has come for the good grain, the Lord's faithful people, to be separated from the tares, symbolising those who have deliberately chosen to transgress the divine directives.

To do this, the unrepentant must be called to repentance; they must choose in their souls and consciences to remain barren and rebellious to the word of God, or to repent and be converted and thus bear fruit for the Lord.

The following text provides us with valuable information on this subject: *“Then He began telling them this parable:*

“A certain man had a fig tree that had been planted in his vineyard; and he came looking for fruit on it, but did not find any; Al so he said to the vineyard-keeper, ‘For three years I have come looking for fruit on this fig tree and have found none. Cut it down!

Why does it even use up the ground [depleting the soil and blocking the sunlight]?’ But he replied to him, ‘Let it alone, sir, [just] one more year until I dig around it and put in fertilizer; and if it bears fruit after this, fine; but if not, cut it down.” [Luke 13 verses 6-9, *Amplified Bible (AMP)*].

As was the case with the barren fig tree, God does not condemn anyone without giving them time to bear good fruit.

As was the case with the vinedresser, the faithful members of the people of God, must help the unrepentant to know the Lord, in order to be able in their soul and conscience to take a stand for him or the rejected one, because faith is born from the Holy Scriptures which is preached [Romans 10 verses 8-17].

It is the truth that sets us free [John 8 verses 12, 30-32], but for it to be heard, there must be those who are sent to spread it.

So, before you leave the places of worship where you are, you must take them the message contained in this book, because the Lord's objective is not the loss of a single soul, but he wants human beings to repent and be saved, and that is why Jesus has not yet returned. The Lord is not slow to return, but he is merciful and wants everyone to be saved [2 Peter 3 verses 8-15].

To do this, he sends us to them, to rescue them from the flames of hell. Here is what he asks of us: **“And have mercy on some, who are doubting; Save others, snatching them out of the fire; and on some have mercy but with fear, loathing even the clothing spotted and polluted by their shameless immoral freedom”**. [Jude 1 verses 22-23, *Amplified Bible (AMP)*].

Several very distinct steps will have to be taken in each religion if the reality of the departure from Babylon is to be effective. Things must be done both within the Seventh-day Adventist religion and within the other Christian Churches, in order to call them to repentance. Nevertheless, after all that I have just presented to you in this book and in these 4 other volumes, I understand that many of you no longer want to set foot in your usual place of worship.

And I understand you, because once our eyes have been opened to the state of certain things or places and their harmful influence on us, our desire is to get away from them. Nevertheless, in everything, love must always be our first objective. And don't lose sight of the fact that, before reading these lines, you were convinced that the doctrines you were practicing were intended to glorify the Lord.

As it has been for you, the Lord has sheep who love Him, but who are led astray by shepherds who are bloodthirsty *“spiritually”* because they know the truth, but have chosen to pervert it.

The Lord's sheep are also being led astray by Christian leaders of all denominations who are sincere in their faith and zealous for the Lord, but who work without intelligence because they have not made the Word of God the nerve center of their faith and life. In doing so, their need and that of their members is to hear the truth.

You must bring it to them, whether they are pastors, priests or lay people. They must have the choice of whether or not to continue to transgress God's Word. So, the first step is for you to take the time to study this book and its other volumes in a spirit of prayer.

If what is presented here has touched you, you can then move on to the second part, which is to bring the truth to everyone!

To this end, the Lord has put it in my heart to distribute this book and its *4 other volumes* free of charge, in digital format.

It's your turn to share them like autumn leaves carried by the wind. The third basis of this reformation is to call God's unfaithful people to repentance, for only those who confess and forsake their sins are cleansed from their iniquities by the blood of Jesus Christ [*1 John 1 verse 7 to 1 John 2 verse 2*].

Fourthly, the top leaders of each religion, as well as any pastors or priests in office, will have to publicly renounce their doctrines that transgress God's word, which they have forced their members to practice up to this point.

One of the first things to be renounced is the doctrine of certain religions, such as the Seventh-day Adventist Church, which presents ecumenical union with the Catholic Church as a good thing. Through this union, these religions have sold themselves to the devil, and thereby handed over their members to him.

In *Volume IV* of this book, in chapter "*Literal representation of the iniquitous union of beauty and the beast materialized by ecumenism*", I have shown you the nonsense of Protestant union with the Papacy, which has not repented and continues to work according to iniquity.

Fifthly, the top leaders of every Christian religion must also acknowledge their responsibility for the souls they have handed over to Satan, because of the adulterated precepts they have forced them to practice. They must confess that their blood is on their hands.

Sixthly, having laid the foundations of repentance as we have just seen, the top leaders of each Christian religion will have to pray aloud in a solemn and public assembly. The aim will be to ask God's forgiveness for the mistakes they have forced God's people to make.

They will have to act in accordance with the bases of the biblical prayers that were made for the deliverance of God's people, like the one Daniel addressed to the Lord [*Daniel 9 verses 2-21*].

Seventh, as the baptisms which have been for centuries and are still practiced in Christendom are either incomplete or inconsistent with the word of God, all who claim the name of the Lord must be baptized again, or if not not yet the case to be baptized, in order to receive the Holy Spirit.

The decision taken by the high authorities of your religion will determine the course of events concerning you!

So, if the anti-biblical doctrines practiced by your religion until then have been rejected, and the teaching it now distils is in line with the word of God, remain in this place, for it is not defiled.

If this is not the case, it is a sign that your religion is part of Babylon, so you must act in obedience to the word that the Lord addresses to us and which is:

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing”

Separate yourself from any place that, while claiming to be spiritual, transgresses the Word of God.

Since your religion has turned away from the Holy Scriptures, you must leave this place, for the Lord asks you not to ally yourself with unbelievers. This reality is manifest in the Lord's call in the following text for us, his faithful people, his children, to leave those who do so:

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infide?

And what agreement hath the temple of God with idols? For ye are the temple of the living God; As God hath said, I will dwell in them, and walk in them; And I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing;

And I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty”.
[2 Corinthians 6 verses 14-18, King James Bible].

With this text, I would say that the Lord's message to us to come out of Babylon has come full circle!

Even if the term Babylon is not mentioned here, its essence is presented, for in both cases we're talking about God's people, whom the Lord calls to come out among those who are unfaithful to him.

This is what we must do, so that we are not struck down along with all those who contravene God's word and are therefore integral members of Babylon!

So act as the Lord requires in such cases, and in so doing, let a quarantine be placed on your religion, enter it no more!

Not for worship, nor for any other activity. For before God its places are considered idolatrous places, idolatry being the transgression of God's Word [1 Samuel 15 verses 22-23].

Those who practice doctrines that transgress God's law or his holy Word their end will be perdition in the same way as those presented in [Matthew 7 verses 21-23].

Here we have powerful servants of God, for they have spiritual gifts, which are reserved by the Holy Spirit for God's people only [1 Corinthians 12 verses 1-11, 27, 31], [1 Corinthians 14 verses 1 and 12].

And yet, in spite of their consecration, their powerful works, which they accomplish by the power of the Spirit of God, at the return in glory of our savior Jesus Christ they will be rejected by him, because of the iniquities they will have practiced, while professing to serve the Lord. To understand what this biblical text is all about, it's important to understand that iniquity is sin [1 John 5 verse 17], and that sin consists in transgressing God's law [1 John 3 verse 4].

If you don't want to join the ranks of those people who, after having worked mightily for the Lord, end up being rejected by Him, you need to take a stand for the Word of God and it alone.

Those who practice anti-biblical doctrines must be anathematized [Galatians 1 verses 6-10] – separated from God's people, for they are accursed – we must not associate with them lest we participate in their works [3 John verses 6-11].

You must therefore have no contact with this kind of people, who change God's Word to suit themselves.