

ÉDITIONS GALAAD

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

(Revised and supplemented version – reissue)

Booklet 7: Nonsense, pagan origin and harmful consequences of the doctrine of purgatory

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
Mrs. Nicole MARIE-LOUISE**

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.

**A tribute to my mother,
Mrs Jenny Christina MARGUERITE,
born PIERRE in Castries SAINTE LUCIE**

To you who gave me life. To you who covered me with your unconditional love at all times. Today, you are no longer here, my beloved little mother, the Lord has called you back to himself.

I want to dedicate this book, and the other two volumes in this series, to your memory. I still have the image of you as a determined woman, a “*lioness*”, but you were also full of gentleness and self-sacrifice was your second nature. You were a born artist, transforming the smallest things into works admired by all.

Always cheerful, you brought joy and good humour to everyone you met. Full of kindness, you were always ready to help in times of sadness and discouragement.

If I had to list all your qualities, I'd need pages. To sum it all up, I would compare you to a radiant star in this world. I believe that, in Jesus Christ, you will be an Edenic and eternal star. Your many works of mercy are in accordance with [James 2 verses 12-13], the guarantee of your eternal life in Jesus Christ.

May we all draw inspiration from my mum's life, so that we don't have to be ashamed when our last hour comes, and when we have to appear before our Creator! I have faith that when Jesus returns, my little darling mummy will wake up sealed by the Holy Spirit. My great hope is eternal life with Christ.

*May the Lord bless you, my tender little mother, and repay you a hundredfold for all the good you have sown on earth, by giving you a place of honour in his kingdom to come, for all eternity.
My dear little mother, I love you and will love you eternally in Jesus Christ.*

ÉDITIONS GALAAD



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

Do not neglect it.

(Of Feather and actions)

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1 Presentation of the booklets

To introduce this book I would tell you that in these lines you will discover one of the most powerful and bloodthirsty entities that the earth has carried, and still carries.

This iniquitous being has, with complete impunity, caused rivers of blood to flow, for centuries, from a myriad of martyrs, for the following reason, that of rejecting his dogma to observe only the word of God.

By these laws this abominable being was able to martyr, kill, despoil, all the offenders, especially the Jews and a very specific part of the Christian people. We will find out!

He was the first to set up concentration camps intended to park the Jews like cattle.

He not only robbed them of their property but also of their dignity by forcing them to dress in a certain way that discriminated against them.

He also forbade the Jew to have noble careers, condemning them to the sale of old rags...

In retribution, the “*sentence*” that the nations inflicted on him for these unspeakable, bloody and iniquitous acts was to offer him a worship worthy of a “*god*”. Heads of state revere him and submit to him. Certainly you will be flabbergasted!

In addition, although it is supposed to no longer have political power, you will discover how these medieval decrees continue to be the basis of the laws of certain countries.

By these laws, this religious entity continues, in this century, among others, in a country like France which is a republic supposed to have emancipated itself from religious laws, to martyrize those who do not have the same doctrinal basis, therefore faith, that she.

Come discover this reality and much more.

To continue I would tell you that the impact that our parents, guardians and other spiritual teachers can have on us can be a powerful engine for idolatry.

These people, whom we trust, are often the basis for the establishment of anti-biblical doctrines, which they have taught us and which we end up practicing as “*gospel word*” when in fact, it is not so.

This reality is the one experienced in this century by a very large number of Christians who practice religious rites which seem to come from the Lord, but who have no biblical foundation.

Then, we will therefore decipher the iniquitous doctrines, instituted since the infancy of modern Christianity and which, under the guise of faith, are intended not to glorify God, but the enemy of our souls.

We shall thus become acquainted with those pagan doctrines which have infiltrated Christianity and which have become the doctrinal foundation of the majority of Christians.

Some of these are so deeply rooted in the habits and customs of God's people that they have come to be regarded as divine teachings.

This is true for objects of worship, practiced either on a daily basis or in places of worship, but it is also true for prayers that we address to people who, although having been great virtues, are now deceased.

We will also meet some of the most eminent titles held by certain religious men and we will see that the very bases on which these consecrations are established are pagan, therefore do not come from the Lord. It is the same for all these objects of worship and these great figures towards whom go the prayers of millions of Christians.

The origin of these things goes back to the pagan Roman worship which has been handed down through the centuries to Christianity.

The saddest thing in history is that many Christians continue to practice these doctrines, totally unaware that the prophetic texts present them as coming from Satan.

On discovering it, some of you will be, I believe, in great astonishment, especially those who had hitherto practiced these doctrines in good conscience, thinking of serving the Lord.

To practice such things makes us idolaters before the Lord, and their end will be that we will be rejected by him, which makes us automatically eligible for the most scouring bath in the lake of fire and brimstone. Let us therefore be careful in the doctrines we profess.

In doing so, come and discover, Bible in hand, if your cults and your spiritual doctrines are of divine essence or come from the rites of a pagan peuplade (*populace*).

Light will be brought to bear on these and other points. On this day, through this book punctuated with biblical verses, the Lord offers you the opportunity to sift through your doctrinal beliefs to see if they are all anchored in Christ.

In these lines we will, among other things, consider the subject of the miracles that many say they perform in the name of the Lord and that in this century or through the ages.

Nevertheless, are these manifestations, which are most extraordinary, really carried out under the aegis of the Spirit of God?

In this book we are going to dissect them, Bible in hand, and you will see that they are tricks used by the devil, and that they look like real miracles, but once exposed to the light of the Holy Scriptures, they cannot stand and are like snow that melts in the sun.

We will bring all this to light. Otherwise, this book is also intended to introduce you to a biblical woman of inestimable value, surpassing that of Abraham, Moses or Elijah, and who is worthy of all praise, for she was a faithful servant of the Lord.

Unfortunately, centuries after her death, her name and her memory are sullied by anti-biblical doctrines that have been set up around her. We will shed light on this.

Other subjects such as the *reality of purgatory, the underworld, the state of the soul of human beings after their death are dealt* with in this book. With the support of biblical texts we will discover what is said about the souls of the deceased. Do they have the capacity to return to visit the living in an *ectoplasmic form*?

We will continue our study with another divisive subject, concerning the lake of fire and brimstone, also known as the fire of hell or the fire of Gehenna.

The question at the centre of the debate is this:

Will those who have violated God's Word be cast into it when they die or whilst alive and, above all, are they destined to be tormented for eternity or will they be destroyed?

In this book among other things, we will discover doctrines without biblical foundation that this entity instituted over the centuries and which were intended to desecrate dreams and visions.

For example, we will see that men had come to the point of praying that God would preserve them from having dreams while they sleep.

Like all collective fears, over time the anti-dream propaganda has turned into superstitions that many observe without understanding the reason for their existence.

In this century, generally speaking, this has meant Mr. and Mrs. Average believes that most dreams do not come from God.

When it comes to dreams and visions, it is no longer acceptable from now on that we blindly accept the adulterated teachings of medieval men.

The problem is that we have forgotten how to interpret them and even worse, we have come to despise the dreams and visions we have.

This state of affairs is not due to a deliberate choice on our part, but comes from our profound conditioning and that of our ancestors over centuries. We will discover this reality and you will certainly now see your dreams and your visions with new eyes, those of faith.

We will also discover what degree of consecration to the Lord one must have in order to receive dreams and visions from him, and we will also see the negative consequences of an excessive religious consecration but which does not have Jesus Christ as its center.

I also bring you my testimony about a help that was offered to me and that comes from the funds of the papacy.

Would you believe it! If I had not been vigilant, I could have been considered an ingrate who "bites the hand of the one who feeds it". Another trick of the enemy of our souls!

I would like to point out that it is actually an extract from a larger digital book, which has 572 pages, 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 (Revised and supplemented version – reissue)*".

If, when referring to a chapter, you want more details, you can find them in the complete version of the book. Finally, I would like to point out that this integral version has been split into *16 booklets*, including this one. The purpose of these booklets is to provide you with a better reading experience and a more manageable and transportable format.

They will also make it easier for you to choose the theme that suits you. However, both the booklets and the full version of the book are all made available to you in a digital format.

I invite you to download them from my site: <https://kenny-ronald-marguerite.com>.

You can share it with your loved ones or talk about it with those around you.

GOOD TO KNOW:

Only 30 % of the English in the full version of the 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.**

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Legacy of blood and infamy

“The sectarian blindness of the greatest number gives birth to a selfishness which leads the most upright men to act ruthlessly, like a pack of bloodthirsty wolves.

The legacy that such men leave to their descendants, children and disciples, is nothing but ignominy and perpetuation of the pains of their victims through the centuries”.

[Quote from Kenny R. MARGUERITE].

1.2 Nonsense, pagan origin and harmful consequences of the doctrine of purgatory

In order to get to the heart of the matter, I would tell you that the cult of the dead really has a preponderant place in certain Christian religions. However, this doctrine, we have already seen, it is not Christian, it comes from Greco-Roman mythology, especially from the pen of Plato whose writings have become one of the bases of Roman philosophy. Here is what he teaches in this area:

"[...] Sooner or later the culprit pays his tribute to the general order he has violated. *This thought of Plato is closely united with the rest of his system and particularly with his ideas on the soul and on immortality.* [...] After each earthly life she will undergo her judgment in Hades.

The conception of purgatory and hell, with its demons of fire charged with torturing the guilty, can already be found in our philosopher. [...]" [*Extracts from: Platon présenté par Georges Dalmeyda en 1898, partie: introduction (translated into English from the original text)*].

Let's complete with this second text: **"[...] Plato imagines that after a cycle of a thousand years the souls of the dead, having expiated their faults or received the reward for their virtues, gather in same place to begin a new existence.**

[...] Only tyrants or incurable criminals are repulsed to the bottom of the underworld and damned eternally. [...]" [*Excerpts from: Platon présenté par Georges Dalmeyda en 1898, partie: Mythes et Croyances: Après la mort., Récit de Er l'Arménien (translated into English from the original text)*].

Here is what Socrates – who was Plato's mastermind – will say on this subject: **"[...] The myth of the Phaedrus has above all shown us the soul in a previous existence:**

That of the Gorgias represents it to us after death. [...] **Socrates answers [...] What matters to us is to be in condition to defend ourselves when, after our death, it we will have to appear before the tribunal of hells to give an account of our past life.**

Happy then is the philosopher, whose life will have been consecrated to the true and the good: Unfortunate the guilty, for no crime, no vice escapes the eyes of the judges who, stripped of their bodies themselves of their bodies, contemplate the souls all naked and bearing the traces of their depravity. [...]"

[Extracts from: Platon présenté par Georges Dalmeyda en 1898, partie: Le jugement des âmes (translated into English from the original text)].

In view of these extracts from texts, it is easy to see that certain Christian religion, which we will soon discover, identically take up the notion of purgatory as it is conceived in Greco-Roman pagan philosophy which considers that the soul is immortal.

Thus, after death, there would be an airlock, through which we must all pass in order to be accountable for our actions during our lives.

This kind of "second chance" is supposed to be experienced over a period of purification of *a thousand years* preceding the said judgment. According to this doctrine, four possibilities are offered to these souls:

To have nothing to atone, therefore to go directly to heaven, to have slight faults which will be purified by a brief passage in Purgatory or for other duties to atone for them with the heavy penalties of Purgatory. These last two categories constitute those which can be reincarnated and begin a new life.

Finally, the fourth, the irrecoverable souls, those of the damned who will remain eternally in the flames of hell.

This doctrine of purgatory finds its reason for being in the fact that, according to it, after physical death, the human being is supposed to continue to live in another form. Big-budget Hollywood movies show us the soul – portrayed as translucent, like a ghost – extracting itself from the human body.

In this form of ectoplasm, the soul is supposed to keep the consciousness, feelings (*desires, joys, sorrows, etc.*) of whoever it belonged to. It is also lent to our soul, the ability to connect with those we loved while we were alive. You understand that all this philosophy is unbiblical and presents only hogwash, skilfully constructed tales.

We have already discovered in the chapter entitled "*The biblical reality of the state of non-being in which the dead are and the various anti-biblical doctrines that have been instituted in this matter*" what the reality of the human being is once he has died and none of these theses that we have just discovered represent in any way, what the Bible tells us in this matter

Otherwise, From now on, it is easy to understand that the Catholic thesis which attributes to *the saints*, to *the martyrs* or to *Mary, the mother of Jesus*, the power to intercede for the living, does not come from the Bible.

We have already discovered in the previous part what was the reality that is that of the human being once he has deceased and none of these theses that we have just discovered do not represent, what the Bible tells us in the matter.

To do this, here is again what we can read about it:

"[...] It was the same on the belief in relation to purgatory: One agreed that the souls of veritable penitents, died in the charity of God, before having made worthy fruits of penance, are purified after their death by the penalties of purgatory [...].

That the souls of those who die before they have satisfied by dignified worthy fruits of penance, although in a state of grace, are subject to the penalties of purgatory [...]

That those who have nothing to atone, are immediately admitted into the heaven to the happiness of seeing God;

And let those who come out of this world with mortal sin, or even with original sin alone, go down to hell, to souffrir various penalties [...]". [Extracts from: *Concile (catholique) de Florence, 1439 – 1445, dix-septième concile œcuménique (tome I, colonnes 917 à 922) (translated into English from the original text)*].

We find here the same basis that Greco-Roman philosophy distilled concerning the state of the dead and purgatory and we understand, in view of the study we have just made, the nonsense of this doctrine.

Nevertheless, let us continue to develop on this pagan thesis of purgatory that the Catholic Church has taken over.

To do this I would tell you that this doctrine is also attached to that of "*children's limbo*". Here is what we can read about it:

"[...] On this question, Augustine was the reference point for Latin theologians throughout the Middle Ages. *Anselm of Canterbury* offers a good example of this: He believes that infants 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 perform an act of personal faith which would replace 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 God or to turn away from him.

After death, the fundamental dispositions towards God are no longer modified. [...] As for the expression "children's limbo", it was coined at the turn of the eleventh and thirteenth centuries to name the "resting place" of these children (the "border" of the lower region). [...]

The main assertion of these doctrines is that those who are not capable of a free act by which they could have consented to grace, and who have died without having been regenerated by the sacrament of baptism, are deprived of the vision of God because of the original sin which they inherited through human generation. [...]"

[Commission théologique internationale (de l'Église catholique) L'espérance du salut pour les enfants qui meurent sans baptême (2007). Partie : 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:

"In his bull *Auctorem fidei* (1794), the Pope condemned as "false, reckless and insulting to Catholic schools "the Jansenist doctrine" which rejects as a Pelagian fable (*fabula pelagiana*) this place of hell (which the faithful call "the limbo of children ") in which the souls of those who died with the only original fault are punished with the penalty of damn, without the penalty of fire, as if those who remove the penalty of fire were thereby introducing this place and this state intermediary, without fault and without pain, between the kingdom of God and the eternal damnation of which the Pelagians fabulated".

[*Commission théologique internationale (de l'Église catholique) L'espérance du salut pour les enfants qui meurent sans baptême* (2007). *Partie: 1.*

Historia quaestionis: Histoire et herméneutique de la doctrine catholique, e) L'ère moderne et post-tridentine. Taken from the site: <https://www.vatican.va> (translated into English from the original text)].

First of all, it should be noted that the one who carries this doctrine is the said Saint Augustine, for him children who die without being baptized are damned. This doctrine the Catholic dogma takes it up again and presents children dying without being baptized as unfit for salvation, therefore to be saved in Jesus Christ.

According to this doctrine such children because of original sin who inherited from their parents, and not being regenerated by baptism, cannot see the Lord after their death.

Nevertheless we are also told that although damned, not being of an age to practice sin, these children are not, after their death, called to suffer in the fire, but they go to a place intermediate between the fire and the sky which is called "**children's limbo**".

This place is supposed to be a place of rest for such children and it is located in (*the "border" of the lower region*).

In the second text, seen above, we see that the Catholic Church defends this doctrine tooth and nail. To continue, I want to tell you that I would not develop on this Catholic thesis presenting children who died without being baptized as being damned, because I have already written you a most complete study on this subject in my book entitled "*The Act of Baptism and Christian Growth*" in the chepter "*The fateful choices of the precocious fledgling*".

Nevertheless, I would tell you in this regard that this thesis is anti-biblical. To find out, Bible in hand, what it is I invite you to read this book that I have just presented to you.

To continue I would tell you that I would not have to dismantle stone by stone this Catholic doctrine that I have just presented to you, because a nice surprise awaits us in this regard in the following text:

"The idea of limbo, which the Church has used for centuries to designate the fate of children who die without baptism, has no clear foundation in Revelation, even though it has long been used in traditional theological teaching. [...]"

The Council of Carthage, in 418 [...] Positively, this Council taught that "even children who have not yet been able to commit any sin by themselves are nevertheless truly baptized in remission of sins, so that regeneration purifies in them what they have contracted by generation".

He also added that there is "no intermediate place or other happy place of abode for children who have left this life without baptism, without which they cannot enter the kingdom of heaven, that is. that is to say, eternal life [...]"

[Commission théologique internatiole (de l'Église catholique) L'espérance du salut pour les enfants qui meurent sans baptême (2007). Partie : 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)].

First of all, it is important to note that this text as well as the two previous ones are drawn from the same support which is from the purest Catholic terroir, because drawn from the site of the Vatican, therefore they are texts approved by the Catholic dogma.

While reading these lines I had a smile up to my ears and I said to myself that as the light drives out the darkness, so the truth, the word of God, drives out the darkness of the error that iniquitous men have instituted as coming, according to them, from the Lord.

This reality is manifest in the doctrine of limbo that the Catholic Church had instituted. This doctrine has been effective for centuries within this religion, but in this generation, with the light of the Gospel being spread over all the earth, the Catholic Church has had to disavow this doctrine of **"children's limbo"**.

In doing so, this religion also rejects, without realizing it, the doctrinal foundations on which it has established its doctrine of purgatory. Yes, to understand this we must refer to what is established in the first text, seen above, concerning those who have died.

In order not to miss a crumb of what is presented here, because for once, although it is a Catholic text, everything is good to take, I hand over to you, with joy, the extract that interests us:

"[...] 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 God or to turn away from him.

After death, the fundamental dispositions towards God are no longer modified. [...]"

Reading this, I can only say amen and hallelujah! Yes, once we die we are sealed, according to the good or the bad that we did while we were alive and after death we no longer have the possibility of modifying what was done in our lives while we were alive.

In addition, it is also presented limbo as having no basis in the revelations, therefore in the word of God, this doctrine is therefore, with that of purgatory, anti-biblical teachings that the papacy instituted.

Here everything is said, and I want to remind that what we have just read again, does not come from me but from the Catholic Church, so these bases make null and void all the doctrine of purgatory that this religion has established. So the ball is already over and we could have put the instruments in their box.

But unfortunately, we cannot do so because in spite of what I have just presented to you, the Catholic Church, strong of the spirit of misguidance which animates it continues to proudly display in this century the doctrine of purgatory.

We will therefore, with the Bible in hand in this chapter and the next, take the time to dismantle, by the Spirit of God, brick by brick, this doctrine of the devil.

To continue, I would say that generally those who establish anti-biblical doctrines, and pass them off as being teachings from the Lord always have a primary goal which may be *power, fame, dominion of the spirits etc.*

As far as the Catholic Church is concerned, for me, all the iniquitous doctrines that she instituted, had in large part for their *raison d'être*, the power, the domination of spirits, and the deification of the papacy! However, to achieve its ends, this religion needed something else, the sinews of war – therefore financial power – without which no ruler can reign.

This is why the Papacy, at the head of its troops in "*holiness*" robes – inquisitors, bishops, priests, etc. – and monarchs, martyred and killed its opponents in order to spoiled their property.

We have already seen this reality. Stripping its opponents was certainly very lucrative for the Catholic Church but had its limits.

So she had to make sure that she could continuously enjoy an income from her followers.

To do this, various means of "*subsistence*" were put in place such as indulgences – leaves that the papacy sold to the people and which were intended to redeem a certain number of months or years of purgatory – or alms for escape oneself or a loved one (*alive or dead*), from the sufferings of purgatory.

Before continuing, it is important to remember that the Catholic doctrine on purgatory is just a fairy tale, an urban legend.

We have already seen that it had no reason to exist because the dead, it should be remembered, have no conscience, no feeling and they no longer feel suffering, etc. In doing so, everything that has been instituted over the centuries in purgatory is nothing but nothing and, moreover, is anti-biblical. Now this point acted on let's continue.

The Catholic Church, with its doctrine of indulgences and alms for the dead, had found a good "*deposit*" which could bring it back a fortune. In order to get people to adhere to this doctrine – which would provide the Catholic prelates, with "*juicy*" sustenance –, it was necessary to set up the scene.

Thus, the first step they imagined was to present the need for the deceased to be supported by the living, so that they could enter heaven. To give durability to this doctrine, the aim was to play on the strings of sensitivity and love that the Catholic ouailles had for their dead, and so the terrible sufferings endured by those who are supposed to be in Purgatory were presented.

This text presents the basis of this doctrine:

"[...] How frightening are the torments of Purgatory. Weigh well the rigour of this fire. [...]

Alas, the same cannot be said of purgatory where the torments unite duration with intensity there the hours appear of days days of months the months of years the years of centuries *Yes," said Thomas to Kempis a single hour of this expiation will look like more unbearable than here below a hundred years of the most severe penance"*.

[Extracts from: V. f. Marcellin de Mâcon, Annal. Capuc., t.III, an.1618, n.13 (translated into English from the original text)].

Let's complete with this: "[...] If the dungeons of purgatory were so made compared to those who still live on earth what groans what grievances what cries of pain would arrive to their ears it is a father accusing his children a brother his brother a wife her husband a husband his wife to be forgotten in their misfortune.

How many of unfortunate testators plunged into the sea of fire of purgatory are heaving lamentable sighs against cruel heirs *who put in possession of these goods acquired by so much work forget them absolutely and would not do in their favor the slightest prayer the slightest mortification would not spend a penny for the alms or for the offering of the divine sacrifice how many fathers in the depths of these dreaded dungeons accuse ungrateful children.*

At the moment of death they promised everything, they had to do everything, their reconnaissance would signal itself in a thousand manners for a soul to whom they owed so much and the corpse barely laid in the ground they buried with it all any souvenir not a prayer not a suffrage not an alms for those who gave them life and left the fruit of their sweat of their economy.

How, therefore, could the complaints not rise up ardent from the place of atonement [...]"

[Extracts from: V. J. Gerson, Querela defunctorum ; T. Catimpré, Apum II, c. 53, n. 17 (translated into English from the original text)].

Ouch... aie... can you imagine the thing?

It has been established that the longer one is supposed to suffer in the fire of Purgatory, the more intense the suffering.

Further, this suffering is presented as unprecedented on earth, for an hour of atonement in Purgatory is worse than a hundred years of the worst suffering we could experience on earth.

These two texts are, in my opinion, intended to have a great impact on the minds of the Catholic faithful. This image of their beloved deceased, burning in inhuman suffering, can only touch their hearts and activate the emotional bond that connects them to their dead.

The complaints that these deceased are supposed to express towards their loved ones, who do not support them financially, although they bequeathed everything to them when they die, can only affect them!

See for yourself, this excerpt which follows is a convincing example, extremely moving, especially when it is a deceased mother who is presented as speaking from the depths of purgatory to her son:

“[...] My son, she said to him, my dear son ah think a little of your poor mother listen to my moans and pay attention to my prayers. Consider the pains and torments that the Lord has decreed against me.

This place of torment where I am consumed by a burning fire in the name of this love that you carried me if I had to believe you. Make haste to help me in these intolerable sufferings, the extent of which no tongue can render nor any mind comprehend the intensity.

Give me the hand for me from remove me from it [...] If you have loved me so much while I was alive, why has this love now ceased? Did I so ceased to be your mother *and you because you are still living are you discharged from the obligations of a Christian son.*

Ah, if a single spark remains in you of the love you bore me, hear my groans, sympathise with my sorrows, help me in my cruel torments.

Car si un fils ne pense point à soulager sa mère à qui pourra-t-elle recourir voilà ce que je vous fais entendre du fond de ma triste prison.

For if a son does not think to relieve his mother to whom can she resort here is I want you to hear to you from the bottom of my sad prison.

To the complaints of a mother let us add those of a son towards his mother [...]" [*Extracts from: V. J. Gerson, Querela defunctorum ; T. Catimpré, Apum II, c. 53, n. 17 (translated into English from the original text)*].

How difficult can it be for us human beings to know that our loved ones, especially our mom, are in pain and that we have the means to relieve them and that we are not doing anything. Thus, with heavy conscience, Catholics come to repent of their inactions towards their loved ones who are experiencing the worst torments in purgatory.

How, then, can we not adhere to the solutions proposed by the Church, some must say, even if, as we have seen, in view of the biblical writings, they have no reason to exist?

Thus, the step is quickly taken and the dogmatic discourse held – alleviating or shortening the suffering of the deceased in purgatory – easily finds followers. Affirmations such as the following can only speed up the adherence of the faithful to indulgences:

"[...] Farewell, my sister, cried Madeleine;

Farewell blessed soul, you you go therefore to paradise abandoning me in this valley of tears. Oh that great is your glory who could express the brilliance of this triumph and like the test of purgatory has for you summer short, your mortal remains are still not in their last home and already you enter in the eternal homeland.

You see now the truth of I was telling you that miseries of this life and the transient atonement of purgatory are nothing compared à what the husband reserved you with him!"

It was revealed to him by Our Lord that this soul was only stayed fifteen hours in the purgatory by virtue of indulgences which one had been applied to him the merits during the entire burial ceremony.

Madeleine could not distract her thought of such a beautiful and consoling spectacle. [...]"

[*Extracts from: V. Chroniques des frères Mineurs, 2e part, liv, II, ch. 30 ; Vie de sainte Madeleine de Pazzi, 1er part, h.39 (translated into English from the original text)*].

The sinews of war, finances, become a mere formality for those who subscribe to the system of alms and indulgence, so well laid out are they, leaving virtually no loopholes. The following attests to this:

"[...] How to help souls in purgatory? In God, the living and the defunct form that a family united by charity.

Their earthly existence being over, the souls in Purgatory can no longer merit for themselves. But we can carry their burden with them and even lighten it. *In their final trial, the prayer of the Church and the intercession of the saints help them finally say:*

"Yes, come Lord Jesus, come!" Everyone is therefore responsible for their actions before God but, at the same time, solidarity can be established between the living and the deceased with a view to the deliverance of those. [...] There are many ways in which we can rescuing our invisible friends: [...]

The Church also recommends alms, indulgences *and works of penance in favour of the deceased*".

[Taken from the site: <https://site-catholique.fr/index.php?post/Le-purgatoire-selon-Paul-Preaux> (translated into English from the original text)].

Let us also take into account this other text:

"Not to relieve the deceased with alms is to deprive oneself of great spiritual advantages [...]

Do not be weak of heart, and do not despise alms. (Eccli, vii, 3) The angelic Doctor, Saint Thomas, prefers the merit of alms to fasting and prayer, when it comes to atoning for past sins. "Almsgiving," he says (In 4, d. 15, q. 3), "possesses the virtue of satisfaction more completely than prayer, *and prayer more completely than fasting.*"

***This is why great servants of God and great saints have chosen it primarily as a means of succour the dead*"**

[Extracts from: V. Trithemus, Vita-Bab-Mauri, I. II; Théophile Raynaud, jésuite, Heter. Spirit., p.2, sect. 3, punct. 7 (translated into English from the original text)].

By synthesizing these two Catholic texts, several things can be highlighted and challenged me, as we have already seen, prayers, financial donations, alms, and other indulgences are supposed to soothe the suffering of those who are in purgatory, even shortening their stay in this place of torment by accelerating their entry into paradise.

However, another reality is expressed, that of the benefit that the donor is supposed to receive by performing these good deeds in favour of the deceased. This last element makes it possible to "*drive the nail in*" to convince and motivate the most recalcitrant.

Thus, if one derives a personal benefit, that of atoning for one's own sins at the same time, which is generous to say the least, it is much more interesting. Nevertheless, there will always remain "*miserly*", who despite everything that has been said, will play *Uncle Picsou* or a *Scrooge*. In order to win them over to its cause, the Catholic Church has set up the heaviest artillery.

In order to present it to you, I would tell you that to rob a third person, the most powerful weapon that criminals use is not the gun or the knife, but fear. This fear can be related to the loss of a thing or a person. So the hostage takers will use the lives of their captives as a bargaining chip. Parents themselves often have recourse to fear to discipline their children:

For the youngest it will be tales, like the fat loulou, the whip father or Krampus, which will be used to calm the little chenapans. For the older ones, it will be enough to take away their cell phone and threaten not to let them go out for a while.

No matter what the nature of the intended deprivation or why one use fear to achieve these ends, the goal is always the same, to dominate minds so that, docile, they come to do what we want in the end detriment of their own will.

So it is this weapon that is fear, which was instilled by the Catholic Church to ensure that alms would be paid to it for the souls in purgatory. To do this, it is almost a trauma that she inflicts on her faithful, presenting them with the risk of being beaten by the dead in purgatory if they do not offer alms in their favor. The following text introduces us to this reality which is beyond comprehension. And yet!

"Edédard [...] who had a narrow heart and a tight hand, did not do what he should, deprived the poor and remained without pity for the souls of his brothers. In fear, absolutely unreasonable, that the living come to lack, he neglected at the same time the destitute and the deceased.

Divine justice did not leave this infidelity unpunished.

One day, when he had been overwhelmed of business, when evening came, as the monks had already retired, he walked through the chapter house, holding a lantern in his hand. What was astonishment its were to see the abbot, with a quantity of religious, sitting in their places, holding council despite the advanced hour!

He did not understand the subject of an like reunion, at the same moment, when, looking more carefully, he recognised the deceased superior, with the others deceased religious.

It is difficult to express the terror he was seized with; an icy cold, who immediately run through his veins, nailed him to his place, like a lifeless statue. But that terror was nothing compared to what was in store for him. The superior and some of the dead, getting up, came to him, stripped him of his garment and started hitting him with a whip with so much violence, that he remained deprived of feeling. At the same time, they said to him:

"Receive, unhappy man, receive the punishment for your avarice! you will experience a more terrible one in three days, when you go down to the grave with us. *Then the suffrage reserved for you will be applied to those whom you have deprived of theirs.*"

Then all disappeared. For him, he was covered with blood and sores.

He was found in this state by the community, when they were going to the choir, after midnight. It is carried to the infirmary half dead, and hastened to provide him all the care his position claimed. But he, as soon as he could speak: These limbs could no longer heal!

As soon as the abbot came, in his presence and in front of the whole house, he recounted the terrible event, of which the state where he was rendered a too sensitive testimony. When he added that he was to appear in GOD's court in three days, he begged for the administration of the last rites, protesting with all his regret.

He had hardly received them, with the brands of an great devotion, that he started to lower, until the moment he expired, the third day, in the midst of the prayers of his confreres and exhortations from the abbot, which reminded him the mercies of GOD and trust that you have to have in him.

Was immediately sung the mass of the dead, and one distributed, according to the use, the share of the poor. The punishment was not over, however. The deceased appeared to Raban, pale and disfigured. The abbot, struck of this vision, asked him what there was to do for him. "Ah!

Replied the hapless soul, the prayers of our holy community provided me with of relief, but I cannot obtain my full grace before the deliverance of all those of my brothers that my avarice frustrated suffrages which were owed to them.

What that one have given to the poor in my name benefited them, and not to me, according to the order of divine justice.

So I beg you so, father, you who are so good, who have granted me so much interest during my life, of make redouble the alms. I hope in exchange for that the Clemency of the Lord will deliver us all, them first, and then me. Raban-Maur the promised, and the thing was done.

Another month had barely passed when Edédard appeared of him again, dressed in white, surrounded by rays of light, joy painted on his face.

He returned to the monastery the most touching thanksgiving for the charity which had been used for him, assuring that in heaven, where he was flying away, he would never cease to conjure the God of all kindness for his benefactors. [...]"

[Extracts from: V. Trithemus, Vita-Bab-Mauri, I. II; Théophile Raynaud, jésuite, Heter. Spirit., p.2, sect. 3, punct. 7 (translated into English from the original text)].

It is a scenario worthy of a horror film. Dead people of purgatory beating up the "stingy" ones, still alive, who did not participate in the actions of almsgiving and diligence.

In addition, the latter would also be candidates, after their death, in purgatory for their avarice. Unbelievable ! I have goose bumps!

So as not to be struck by the deaths in purgatory that I did not assist financially, *I quickly go get my wallet... Otherwise... Hum..., a strong detail caught my attention in this story:*

if the dead came to beat this man, it is because they have moments of recreation, small respites, where they can go out from purgatory...!

More seriously, we must take into account the realities that this text claims to highlight. However, first of all, I would like to make it clear that I am not questioning the fact that this man may have been beaten to death by entities that appeared to be dead people.

He certainly received a mortal blow, but those who delivered it cannot, we understand, be dead people. On the other hand, in the previous part, I present, referring to biblical writings, how demons have the capacity to take on the appearance of the dead.

We can therefore understand that once this appearance is put on, they have full latitude to perform actions posing as these dead, such as beating this man. This is what we discover in this text: **"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the LORD Jesus, saying, We adjure you by Jesus whom Paul preacheth.**

And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded". [Acts 19 verses 13-16, King James Bible].

In the spiritual world, there are indeed paranormal manifestations, which may even resemble miracles, but generally it is Satan who is the maker. We must therefore be careful in the face of such phenomena. To find out, read the chapter *"The manifestation of miracles and lying wonders performed by the son of perdition"*.

Fear being the most powerful stimulant, by playing on the phobia that many have of ghosts, the Catholic Church has been able over the centuries to fill its coffers thanks to the funds brought back by indulgences and alms for the dead.

In light of the above, the deduction is ready, the faithful have been fooled by participating financially in works that have no *raison d'être*.

So this is a scam! To understand how it was possible for the Catholic Church to sell indulgences like "*hot cakes*", you have to imagine the scene.

The protagonists, on the one hand the victims, who will be robbed in the future, and on the other hand the person responsible for the scam, who is haloed by charm and seductive words, and who can, with a smile on his face, distil terror in order to better sell his product.

Let's set the scene, as one would for a film presenting a big scam. First, you need a lure, take for example a "*miracle*" potion, intended to act at whatever level. It will be presented to you as being able to make you more virile, or more intelligent, etc.

In reality it is simply a placebo, which contains only water, vinegar and daisies (the flower). Usually you know that these ingredients do not have the power to work in the direction of what is presented.

However, you have been told about a secret ingredient. This is what keeps you on your toes. However, you are wary and wait for more information before going to "*break your piggy bank*".

To do this, you are invited to a meeting where a so-called "*great*" specialist will come and present the product(s) in more depth. You go, always with great reservations, because you are very sceptical, but you are still very interested.

You can already imagine all the benefits that this product will bring you. While you thought you would eventually buy a bottle if you were ever convinced, you leave this meeting with a good dozen bottles, and to top it all off, you even agree to be a reseller of this "*said*" miraculous product.

However, this "*information*" meeting did not teach you any more about the secret component of this product – it turns out, moreover, that there is nothing mysterious about it, it is fine salt, with no particular virtue. So what happened? Why this sudden craze?

Well, you've come across the most skilful of the "*smooth talkers*", full of charisma. He is articulate, cultured, charming, well-dressed, and his car looks good. He is the husband every woman dreams of having, he is the ideal son-in-law and son.

He respects women, he helps the elderly, etc. He is an "angel" reincarnated. He talks to you about the future, he explains to you how to go from your precarious situation to a life like his, where money flows freely. You begin to dream of luxury, glitter, etc.

So, without realising it, you become his follower, you sell and defend his products. Unfortunately, he is a con artist of the worst kind, who has manipulation as his weapon. This you cannot perceive any more, because these glitters that you have in the eyes make you blind. His skill has led you and most to take "*bladders for lanterns*".

Why this long story, you may ask? It is for me, in the image of the man that Catholic Church had chosen as its "eger" in order to defend and sell its indulgences. His name was *Johann Tetzel*.

You will understand when you read the following text. It is very long, I admit it, but it is swarming of important details. I therefore invite you to read it in its entirety. To do so, let's take a step back in time: "*We are in Germany at the beginning of the 16th century*."

Great agitation then reigned among the people. The Church had opened a vast market on the earth. At the crowd of customers, to the cries and jokes of the vendors, it looked like a market or a fair, but it was a market run by monks!

La marchandise qu'ils présentaient et qu'ils offraient à bon prix était, disaient-ils, des indulgences pour le salut des âmes.

The merchants of indulgences traveled the country in a beautiful car, accompanied by three horsemen, leading great life and making of the strong spendings.

One would have said a prince on tour, with his retinue and his officers, and not a vulgar merchant. *When the cortege approached a city, an envoy was going to the authorities: "The grace of God and of the Holy Father the Pope is before your doors" was said the envoy.*

Immediately it was the jerk off in the place.

The clergy, priests, nuns, schoolmasters, students, trades with their flags, men and women, young and old, were going to meet the merchants, holding lighted candles in their hands s'advancing to the sound of music and all the bells, "from manner," says a historian, "that one would not have received more greatly God himself".

[...] A character attracted above all the attention of the spectators in these sales. It was the one who carried the big red cross and who was in charge of the main role. Dressed in the habit of the Dominicans, he presented himself arrogantly.

His voice was resounding, and he still seemed to be full of strength, even though he had already reached his sixty-third year. This man, son of a goldsmith from Leipzig named Diez, was called Jean Diezel or Johann Tetzl.

He belonged to the Dominican order. Bachelor in theology, prior of the Dominicans, apostolic commissioner, inquisitor, [...]

He hadn't ceased, since the year 1502, to fulfill the office of merchant of indulgences. The skill he had acquired as a subordinate soon had him appointed chief commissioner. He earned eighty florins a month; all his fees were paid;

Was furnished him a car, and three horses; But his incidental earnings, one the understand without pain, far exceeded his treatment. In 1507, he earned in two days, in Freiberg, two thousand florins. If he had the functions of a charlatan, he also had the mores. Convinced at Innsbruck of adultery and immoral conduct, he was near to expiating his vices by his death.

Emperor Maximilian had ordered it to be bagged and thrown into the river. Elector Frederic of Saxe having intervened, he obtained its grace. But the lesson he had received had not benefited him. He was leading with him two of his children (Editor's note: adulterines. monks taking a vow of chastity).

Millitz, the Pope's legate, quotes this fact in one of his letters.

It would have been difficult to find in all the cloisters of Germany a man more suitable than him for the trade in indulgences with which he was charged.

To the theology of a monk, to the zeal and spirit of an inquisitor, he united the greatest effrontery;

And what him especially facilitated his task was the art of inventing these bizarre stories by which one captivates the minds of the people. Any mean was good him to fill its cash box.

Enflant his voice, he offered his indulgences to all comers, and knew better than none fairground merchant to make a point his merchandise.

When the cross had been draw up and the arms of the pope were hung on it, Tetzal was going up to the pulpit, and in a confident tone he would put himself to exalt the value of indulgences, in the presence of the crowd that the ceremony had drawn in the holy place.

The credulous people listened, and opened their eyes wide at listening the admirable virtues that it announced. *Let us listen to one of the harangues he pronounced: "Indulgences," he said, "are the most precious and sublime gift of God. This cross (in showing the red cross) a autant effective as the very cross of Jesus Christ.*

Come, and I will give you of the letters provided of de seals (The indulgences), by which the very sins that you would like to do in the future will all be forgiven you. I wouldn't want to trade my privileges for those of Saint Peter in Heaven;

For I have saved more souls by my indulgences than the apostle by his speeches. There is no sin so great that indulgence cannot remit it; And even if someone, which is doubtless impossible, had done violence to the holy Virgin Mary, mother of God, let him only pay well, and that will be forgiven him (*Tetzal defends and maintains this assertion in his antitheses, published the same year. Th. 99, 100 and 101.*).

Repentance is not even necessary. But there is more: Indulgences don't just save the living, they save the dead as well. Priest! Noble! Merchant! Woman! Young lady ! Young man !

Hear your parents and loved ones who are dead and cry out to you from the bottom of the abyss: "We are enduring a horrible martyrdom! A little alms would deliver us; You can give it, and you do not want it!" One shuddered at these words spoken by the formidable voice of the charlatan monk.

At the very instant," continued Tetzal, "that the coin sounds out from the bottom of the safe-deposit box, the soul goes of the purgatory and flies away delivered in the heaven.

O imbeciles people and almost similar to the beasts, who do not understand the grace that is so richly presented to you! Now the sky is open everywhere!... Do thou refuse at this time to enter it? When then will thou enter?... Now thou can redeem so many souls!

Hard and inattentive man! With twelve big (big = coin) you can remove your father out of purgatory, and you are ungrateful enough not to save him!

I will be justified on the day of judgment, but you, you will be punished all the more severely for having neglected such a great salvation. I declare it, when thou would have only one garment, thou would be obliged to take it off and sell it, in order to obtain this grace... The Lord our God is no longer God. He handed over all power to the Pope.

Then, seeking to make use of still other weapons, he add: Do you know why our most holy Lord distributes such great grace?

It is a question of raising the destroyed church of Saint-Pierre and Saint-Paul, so that it does not have its equal in the universe (Editor's note: Michelangelo was by train to decorate the ceilings of the Sistine Chapel). This church contains the bodies of the holy apostles Peter and Paul and those of a multitude of martyrs.

These holy bodies, by the current state of the building, are now, alas, continually beaten, inundated, defiled, dishonored, reduced in rot by rain, by hail...

Ah! will these sacred ashes remain longer in the mud and in the opprobrium ?" This description was not lacking to make an impression on many.

One were burning of desire to come to the aid of poor Pope Leo X, who did not have enough to protect the bodies of Saint Peter and Saint Paul from the rain.

Then the orator rose up against the ergoteurs and traitors who opposed his work: "I declare them excommunicated!" he cried out.

Next, addressing docile souls, and making ungodly use of Scripture: *"Blessed are the eyes that see what you see, for I tell you that several prophets and 'several kings have desired to see the things which you see, and they have not seen them, and of hear the things which you hear, and they did not hear them! He cried.*

*And to terminate, showing the safe where one received the money, he ordinarily concluded his pathetic speech by addressing three times to the people this appeal: **Bring (the money)! Bring it! Bring it!***

He was shouting these words with such a horrible moo, writes Luther, that it sounded a furious bull was falling down on people and hitting them with its horns. When his speech was finished, he would come down from the pulpit, run towards the cash box, and, in the presence of all the people, throw a silver coin into it, which he was careful that he having ring well strong.

Such were the speeches which astonished Germany heard at days when God was preparing Luther. The speech ended, one pressed in crowds towards the confessors. One had coming, not with hearts contrite for having sinned, but with a money coin in their hand buy an indulgence. Men, women, small, poor, even those who lived on alms, each found money.

The monks, after having again exposed to each one in particular the greatness of indulgence, addressed to the penitents this request: "How much money can you in consciencedeprive yourself of to achieve such perfect remission?" This request, says the instruction of the Archbishop of Mainz to the commissioners, this request must be made at this time, so that the penitents are best disposed to contribute. Besides, these were all the necessary required.

Tetzel and his companions kept themselves not to make mention of repentance of the heart and confession of the mouth: their purse would have remained empty. [...] The grace which we announce to you, were saying the commissioners, according to the letter of their instruction, is the complete forgiveness of all sins:

And one can't name anything greater. [...] » [*Extracts from: L'Histoire, la Vie, les Mœurs et les Curiosités – Ouvrage de John Grand-Carteret publié par la Librairie de la Curiosité et des Beaux Art – 1928. Ce récit est tiré du livre: Histoire de la réformation du seizième siècle, Volume 1. de Jean Henri Merle d'Aubigné, de l'an 1842 (translated into English from the original text).*]

You've come to the end, not too indigestible, I hope. It seemed essential to me to present it to you as is:

It portrays well the iniquitous bases on which indulgences were sold. Reading these lines, I said to myself wow, these scenes are worthy of a movie.

However, this is not the case, it is historical accounts that have taken place, even if these scenes were brought to the cinema in the film LUTHER.

Now that these points have been made, let us develop some of the realities that appear in this text. Before continuing, I think you will have recognised *Johann Tetzel* as the "*smooth-talking*", charismatic the aranaqueur I introduced before coming to the story proper.

Whatever one can say about him, one cannot deny the fact that like the fox scamming the crow, he was gifted!

We will not come back to the reality of the scam, nor to all the glitz and the staging aimed at fooling the barge, because the author of this text already does it brilliantly. Above all, it is important to note and measure the nature of the words of this man which were completely blasphemous. To understand it, let's read this again:

"The Lord our God is no longer God. He handed over all power to the Pope."

Here, what this iniquitous man declares is not the fruit of his own defiled conscience, he merely repeats the teachings that the Catholic Church had instituted by establishing that the papacy was the most powerful being in the world 'universe. In doing so, the Pope no longer had to submit to any authority, so not even to God.

To discover these facts I invite you to read the *Volume III* of this book in the chapter "*The obscure plans of the dominator of nations*".

With regard to *Johann Tetzel*, by declaring that the Lord is no longer God and by giving all authority to the Pope, it is the devil that he glorifies and it is his works that he practiced.

We will now identify elements that demonstrate the immeasurable scope that this doctrine conveys, which leads those who practice it to end up burning in the lake of fire and brimstone. To understand it, let's reread this excerpt from this text:

"Come, and I will give you of the letters provided of de seals (The indulgences), by which the very sins that you would like to do in the future will all be forgiven you. [...]"

Repentance is not even necessary. [...] One had coming, not with hearts contrite for having sinned, but with a money coin in their hand buy an indulgence. [...]

Tetzel and his companions kept themselves not to make mention of repentance of the heart and confession of the mouth: their purse would have remained empty".

In his doctrine this man assured his listeners, therefore his victims, that the fact of buying an indulgence, would make it possible to forgive even the sins that they could knowingly do. Indulgence was thus akin to a billet white covering present sins and those to come.

In short, an invitation to live one's life, as one understood it, by transgressing the Word of God according to one's good will, for a fee.

Completely unheard of! Such a doctrine is diametrically opposed to the teachings of the Holy Scriptures.

Here is what is prescribed in the matter: **"Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:**

Turn ye, turn ye from your evil ways;

For why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression:

As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; Neither shall the righteous be able to live for his righteousness in the day that he sinneth.

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity;

He shall surely live, he shall not die.

None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live". [*Ezekiel 33 verses 11-16, King James Bible*].

Let's complete with this: *"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy"*. [*Proverbs 28 verse 13, King James Bible*].

What these two texts present are important! because they determine our becoming. What the Lord desires is our good, but since he is a God of righteousness, he cannot compromise himself by forgiving those who sin and do not repent.

He who refuses to repent will be struck down by the Lord, even if he was previously one of His faithful servants. Conversely, the wicked, who repents and repairs the evil he has done, obtains mercy.

A good example of a change of course, in the right direction, is given to us in [*Luke 19 verses 1-10*], which relates to us the story of Zacchaeus.

This account shows us how essential repentance, the confession of our sins, their abandonment, as well as the reparation of the prejudices committed are essential in order to be accepted by the Lord.

To understand the scope of repentance and confession of our sins we need to consider [*1 John 1 verse 7 to 1 John 2 verse 2*].

Before developing the realities related to this text, it is important to understand what part the blood of Christ occupies in the forgiveness of our sins. In [*Hebrews 9 verses 13-28*] we find that without the sprinkling of blood, there is no forgiveness for sins.

It was in order to redeem us from our past, present, and future sins that Christ died, and His blood had to be shed.

However, in order for us to enjoy this grace that is manifested in Jesus, we must confess our sins so that he presents them, as an advocate, before the Eternal God. By confessing our sins, Jesus is faithful and righteous to forgive us for them.

If we say we have no sins, we blaspheme and make ourselves unfit to enjoy the forgiveness that is in him.

Thus, the one who buys indulgences hoping that by this piece of paper, his sins will be automatically forgiven has *"all wrong"*.

Indeed, if he does not take the step of confessing them so that Jesus "erases" them, these faults remain.

Moreover, as he now has the conviction that by means of the indulgence that he has bought, that he is without sin, he recognizes at the same time that he does not need the divine sacrifice of Jesus.

By this stance, he lives dangerously and in a lie because he ignores what Christ has declared, namely that no human being is without sin. Therefore, this unrepentant will be struck by the Lord [*Hebrews 10 verses 26-31*].

Getting back to our topic, I would tell you that we saw how *Johann Tetzel* lived a life fit for a prince thanks to the indulgences market he held. By this means and by the doctrine of paid absolution, the Catholic Church has filled its coffers well.

Below, we find a list of the tariff defined according to the type of sins that we had to pay to be absolved: "*Absolution for one who reveals the confession of some penitent is taxed at seven pugs.*

Absolution for someone who abuses a young girl is taxed at six pugs. *Absolution for a concubinary priest is taxed at seven pugs. Absolution for a layman guilty of the same fact is taxed at eight pugs.*

Absolution for the one who has killed his father, his mother, his brother, his sister, his wife, or some other relative or ally, laic nevertheless, is taxed at five pugs. Absolution for a lay person present who has killed an abbot or another ecclesiastic inferior to the bishop, is taxed at seven, eight or nine pugs.

Absolution for a husband who strikes his wife that it arises an abortion or childbirth occurs before term, is taxed at eight pugs.

Absolution for a woman who takes some remedy to procure the abortion, or who does something else in this design and which makes perishing the fetus, is taxed at five pugs.

The father, the mother, or some other relative who will have suffocated a child, will pay for each murder four tournaments, a ducat, eight pugs. The one who has committed any of these crimes (sacrilege, theft, arson, perjury or the similar like) is fully absolved, and his honour restored in all forms and with the inhibitory clause, for a fee at thirty-six tournaments and nine ducats.

The absolution for any act of impurity, of whatever nature, committed by a cleric, even if it is with a religieuse, in the cloister or elsewhere, or with his parents or allies, or with his spiritual daughter, or with another woman, whoever it may be;

Let also that this absolution is requested or not of the clerk simply, or of him or of his concubines, with dispensation from being able to take orders and hold profits and with the inhibitory clause, costs only thirty-six tournaments and nine ducats.

The absolution of a layman for crime of adultery given in the height of conscience costs four tournaments.

A nun who has fallen several times into the sin of lust will have her absolution and will be restored to her order, even though she would be abbess, for a fee thirty-six tournaments, nine ducats.

Absolution for a priest who holds a concubine, with dispensation from being able to take orders and hold profits, costs twenty-one tournaments, five ducats, six carlins.

If there is adultery and incest on the part of the laity, you have to pay six tournaments per head. Permission to eat dairy products in the times defended cost, for one person, six tournaments.

[Extract from the book: des Taxes de la chancellerie romaine cité par "Histoire de la réformation française" F. PUAUX Tome 1, page 15 (1859) (translated into English from the original text)].

What is described here is completely absurd!

To have a good conscience and to ensure one's salvation, it was enough, according to these Catholic doctrinal bases, to pay a sum and our sin was absolved, erased, gone. Situations "*without faith, nor law*", therefore amoral actions could be derived from it and occur ad infinitum. Thus, if you had a troublesome enemy, all you had to do was kill him and then come and pay the pre-determined sum in order to ensure your entry into heaven.

This was a very lucrative deal for the Catholic Church! Let's take a concrete example from this text: *The father, the mother, or some other relative who will have suffocated a child, had to pay to be absolved of this murder four tournaments, a ducat, eight pugs.*

We'll just stop at the ducat. In this century a ducat is worth around € 157.18. So, if the facts happened nowadays, after knowingly suffocating my child, it would suffice for me to pay my 157,18 € and I would have the assurance of being saved.

To all those who agreed to follow the process of absolution, the entry to paradise was assured without them having to go through the "purgatory box". Here is what we can read about it: "*May Our Lord Jesus Christ have mercy of you, and absolve you by the merits of his most holy passion! And I, by virtue of the apostolic power, which has been entrusted to me, I absolve you from all ecclesiastical censures, judgments and penalties that you may have deserved;*

Of more, of all your excess, sins and crimes that you may have committed, some big and huge that they can be and for whatever cause, were they even reserved to our most holy Father the Pope and at the apostolic see, I erase all the of inability spots "And all the notes of infamy that you could have attract on this occasion, I give you the sorrows that you should have endured in the purgatory.

I give you back, participant again of the sacraments of the Church.

I incorporate you derechef in the communion of saints, and I reestablish you to the innocence and purity in which you were at the hour of your baptism. So that at the time of your death, the door through which one enters the place of torment and penalties will be closed to you, and "that on the contrary the door which leads to paradise joy will be opened to you.

And if you were not to die soon, this grace will remain unchanging until the times of your end. In the name of the Father, of the Son and of the Holy Spirit.

Amen: "Brother JEAN TEZEL, commissioner, signed it with his own hand. » [Extracts from: Histoire de la réformation du seizième siècle, Volume 1. de Jean Henri Merle d'Aubigné, de l'an 1842 (translated into English from the original text)].

This Catholic doctrine is most pernicious. We have already seen in many cases how much what was professed was in total disharmony with the Holy Scriptures.

Here, it is the ultimate, to claim that there is no need for repentance or reparation for the faults committed and that absolution and entry into paradise were simply assured by the payment of a fixed sum in advance is simply aberrant and leaves you speechless.

Not only does all this go against the Word of God and reject all Biblical principles, but this doctrine also deprived its followers of the mercy of the Lord which is obtained only when sins are confessed and one remains in his ways. The following confirms this:

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him". [*Hebrews 10 verses 35-38, King James Bible*].

Let's complete with this text: *"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved".* [*Matthew 24 verses 12-13, King James Bible*].

So this Catholic doctrine which can be summed up by *"once saved, saved forever"* is not biblical, let us specify it again because we have seen it, only those who will persevere to the end will have the honor to see and be with the Lord.

All that we have just seen, the indulgences, the paid absolution of sins have for centuries filled the coffers of the Catholic Church until one of them, a priest, ended up rejecting all these things.

It is from *Martin LUTHER*, the great reformer, let it be! One of the first fights he waged against the Catholic hydra was to rise up against the iniquitous trade in indulgences.

To do this he nailed in 1517, to the door of the *Catholic Church in Wittenberg*, these 95 theses on justification by faith, which he had just written. Here is an overview of the 95 theses:

– **These 6: The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God;**

Or, to be sure, by remitting guilt in cases reserved to his judgment. *If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.*

– **These 21:** Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.

– **These 27:** They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.

– **These 32:** Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned together with their teachers.

– *These 36: Any truly repentant Christian has the right to full remission of penalty and guilt, even without indulgence letters.*

– **These 43:** Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.

– **These 52:** It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, was to offer his own soul as security.

– *These 62: The true treasure of the church is the most holy gospel of the glory and grace of God.*

– **These 75:** To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of God is madness.

– *These 84: Again, “What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God and do not rather, because of the need of that pious and beloved soul, free it for pure love’s sake?” »*

[Extract of: Les quatre-vingt-quinze thèses de Martin Luther, 31 octobre 1517, Wittenberg, Allemagne; Église du château, Wittenberg, Allemagne (translated into English from the original text)].

The nascent printing press allowed its supporters to distribute this thesis to as many people as possible.

The fallout from this titanic fight that Martin LUTHER undertook against the papacy, shed the blood of many men and women, both his supporters and those of the Catholics.

The end was a split within Christendom, which from then on gave two great movements, Catholicism and Protestantism.

This thesis of LUTHER, sounded the death knell for the traffic in indulgences that the Catholic Church had established.

In addition, since the Bible was now available to everyone, the papacy could no longer enrich itself through this means.

Martin l'Huter denounces the fortune amassed by the popes, among others, through indulgences in his *86 th thesis*, the content of which is:

Again, "Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of the poor believers?" [Taken from; These 86 by Martin l'HUTER, 31 octobre 1517, Wittenberg, Allemagne; Église du château, Wittenberg, Allemagne (translated into English from the original text)].

It is certain that these iniquitous works brought to light, "*this trade*" could not continue. This is why the following Catholic reforms have emerged: **"Luther's Critique of Indulgences: Luther's reaction concerning indulgences is firstly pastoral.**

Like confessor, he is confronted with certain penitents who are more anxious to acquire indulgences than to enter into a real process of conversion.

This is which will motivate the letter he address to Albert of Brandenburg, Cardinal Archbishop of Mainz and Magdeburg, where he denounces the illusion of security in relation to the salvation that indulgences give.

For Luther, one should not deceive the faithful: if indulgences have an effect, this one concerns only the penances imposed by the Church, no the temporal penalties nor the penalties of purgatory. [...]

"Indulgences are a pious fraud for the faithful and a dispensation from good works; [...] Such is the thought of Luther who denies indulgences any efficacy in the afterlife of the death and in this case any power at the Pope to dispense them.

[...] The expression "pious fraud" comes from Saint Thomas who reports the opinion that he challenges: "Some claim that indulgences do not have as much value as they proclaim, and that they do not have effect for everyone only at proportion to their faith and devotion.

And they add that the Church expresses by means of a pious fraud as parents can lie to their children for pedagogy".

For St. Thomas to say it's like convincing Scripture of falsehood. In matters of indulgences, it is the authority of Church teaching that is at stake. [...]

Renewal of the doctrine and new discipline: The Council of Trent retains the doctrine of indulgences *but wants to respond to abuses. He dispatches the matter in his final sessions by reaffirming the usefulness and effectiveness of indulgences and the power for the Church to give them. [...]*

This justification Luther asserts that it can only be effective by faith alone and without the works; For him, the practice of indulgences is an illusory work, but it is not the only one.

"Private" masses are another. The first resolution on indulgences is taken to the 21st session of July 16, 1562 at canon 9, against "the depraved abuses of alms-questers ". These questers are often mendicant orders, these see themselves withdrawing this office entrusted from now on to the bishops to which "it is granted the power to faithfully collect alms and charitable aid, which will be offered to them not receiving themselves any salary.

In this way all will truly understand that the heavenly treasures of the Church are spent not for one gain, with a view to piety.

The council still broached the question at the 25th and last session on September 15, 1563, it affirmed the good right of the Church at in promulgate them, as well as their usefulness for the Christian people [...]

The reform of Paul VI: It is up to Paul VI, following the conciliar reflection, to express of way that is satisfactory for our modern thought the doctrine of indulgences: Firstly, by mitigating the opinion of the benefit of indulgence by mechanical effect, where only formal compliance with the decree would allow the temporary penalty to be lifted.

Second, by relativizing the repressive and vindictive aspect of the satisfaction demanded by the righteousness of God and a highlighting of the need for temporal punishment to repair the cosmic disorder that sin causes. Thus, the responsibility of the sinner is the better enhancement and the indulgence is part of the process of conversion. [...]

Conclusion on the still current value of indulgences:

[...] Indulgences are based of doctrinal manière on the affirmation of an purgatory and on the possibility of praying for the deceased as part of the communion of saints."

[Extracts from: *La pratique des indulgences et la célébration commune des 500 ans de la Réforme* (Père Jérôme Basoul). site: <https://www.paris.catholique.fr> (translated into English from the original text)].

First of all, it is important to specify that this text was present on a Catholic site on *April 2, 2021*, it therefore presents the current doctrine of this religion, in matters of purgatory and indulgences.

Before continuing, I must first "take my hat off" to the Catholic Church, for its ability to realign itself, following this great upheaval, which *Martin LUTHER* subjected it to. An image comes to mind.

Have you ever taken the time to admire a cat, which has just been startled by an unexpected loud noise? Well, I have! At first, when the noise occurs, he will start to run, running without looking back.

Then, once safe, he begins to look behind him to understand what just happened. Its objective being to be able in complete safety, either to return, or "to trace" its route. Back to indulgences.

Following the monumental slap that *Martin LUTHER* inflicted on the Catholic Church, the latter, like the cat described above, had to flee, without asking for his rest. However, once she got to safety, she began to analyze the damage she suffered.

Then his first step was a reaction of pride!

To understand it, let's review an excerpt from this text which, in my opinion, presents this reality:

"[...] For St. Thomas to say it's like convincing Scripture of falsehood. In matters of indulgences, it is the authority of Church teaching that is at stake. [...]"

Although the Catholic prelates had, willy-nilly, to recognize the nonsense of indulgences, they could not therefore reject them totally, for that would amount to denying Catholic authority and teachings.

The thing is extremely important! Let us not forget, the Catholic prelates, over the centuries, have set in motion many forces in order to come to declare that their dogma, therefore their teachings, were superior to the Word of God.

Thus, in order not to lose face, the high Catholic dignitaries have implemented a reform on the form and not on the substance.

Henceforth, indulgences could no longer be sold, like ordinary commodities, by unscrupulous people. Nonetheless, the Catholic Church recognized the purpose of both indulgences and purgatory.

In short, nothing has changed! So as we have seen, through LUTHER – who shed light on the nonsense of selling indulgences – the papacy had just lost one of its most prolific sources of income.

But never mind, it was a defeat, but she had not yet lost the war. The Catholic Church is, I have already pictured it, like a cat in danger.

History teaches us that the Catholic Church has two strengths, perseverance and its ability to readjust when it suffers a setback. Thus, the blow that Martin LUTER struck her, unsettled her, but did not destroy her. Thus, the reform of indulgences that it put in place took another form, as we have seen, but while still remaining as dangerous.

To understand this, it is important to take into account the other bases that now manage indulgences. To do this let's read this:

"[...] That following may remain and that and that in fact remain often of penalties to be suffered or the remnants of sins to be purified, even after the fault has already been remitted, this is what shows well the doctrine of purgatory:

It is there indeed than the souls of the deceased who "died truly repentant in the charity of God, before having satisfied by worthy fruits of penance for what they have committed or omitted", are purified after death by purgative sentences. [...]

So there certainly exists among the faithful – those who are in possession of the heavenly homeland, those who have been admitted to atone in purgatory or those who are still on pilgrimage on earth – a constant bond of charity and an abundant exchange of all goods, thanks to which divine justice is appeased [...]

Particularly when the penitents appealed to the intercession of the whole community, and the deceased were helped by suffrage, in particular by the offering of the Eucharistic sacrifice.

Good works equally, In the first place those which are difficult for human fragility, were from the earliest times offered to God in the Church for the salvation of sinners. [...]

The end proposed by ecclesiastical authority by granting indulgences, is not only to help the faithful to sold out the sentences of their debt, *but also to incite them to perform works of piety, of penance and charity [...]*

If the faithful then apply indulgences in suffrage for the deceased, they exercise charity to the highest point [...]

Likewise, the cult of indulgences straighten confidence and the hope of full reconciliation with God the Father [...]

For, although they are free gifts indulgences are granted for the living and for the dead only under certain conditions.

To get them, it is necessary of on the one hand that the prescribed good works have been completed [...]

The salutary institution of indulgences competes in its own way to be presented to Christ a Church without spot or wrinkle, but holy and immaculate, admirably united in Christ by the supernatural bond of charity. [...]

Indulgence is partial or plenary, depending on whether it partially or totally releases the temporal punishment due for the sin. Indulgences, as well partial and plenary, can always be applied to the deceased by mode of suffrage.

[...] To obtain plenary indulgence it is necessary to accomplish the work to which indulgence is attached and of fulfill three conditions:

Sacramental confession, Eucharistic communion and prayer according to the intentions of the Supreme Pontiff.

It takes moreover that all attachment to sin be excluded, even venial. [...]

The faithful who use with recollection an object of piety regularly blessed by a priest (crucifix, cross, rosary, scapular, medal) gains a partial indulgence.

[...] *If one cannot have recourse to a priest to give to a faithful in danger of death the sacraments and the apostolic blessing with plenary indulgence under the terms of canon 468, § 2, C.I.C., our holy Mother the Church grants him, if it is well disposed, the plenary indulgence that can be won at the point of death, on condition that during his life he recited a few prayers of usual way.*

To win this plenary indulgence, is recommended the usage of a crucifix or of a cross. [...] To win this plenary indulgence, is recommended the usage of a crucifix or of a cross. [...]

Our holy Mother the Church, in his very great concern for the faithful departed, prescribed that at each sacrifice of the suffrages Mass are very widely expressed for them, any privilege in this regard [...]"

[*Extracts from: Indulgentiarum Doctrina (Doctrine des indulgences), Constitution apostolique. Fait à Rome, le 1er janvier 1967. Libreria Editrice Vaticana (translated into English from the original text)*].

Before extracting from this text the elements that deserve to be underlined, consider this: "[...] **It is sometimes asked to the Catholic ministers to celebrate suffrage masses for from deceased baptized in other churches or Ecclesial Communities [...]**

But the discipline in force is that there are no public celebrations of Masses for those who are deceased out of full communion with the Catholic Church". [*Extracts from: Congrégation pour la doctrine de la foi, Décret sur la célébration publique de la messe dans l'Église catholique pour d'autres chrétiens défunts, 11 juin 1976 (translated into English from the original text)*].

In this second text we discover that suffrages are masses that Catholics perform for the dead. Now that point has been made, let us return to the first text, which, I remind you, is the Catholic doctrinal basis which is applied in this century, so it is not a middle-aged text.

First of all, we see that the Catholic Church reaffirms the doctrine of purgatory which, according to her, is intended to allow the deceased to undergo penalties with the aim of repentance.

We discover that there is a link supposed to unite the three categories of Catholic faithful:

The blessed who sit in paradise, the dead in the airlock of purgatory and those who are still alive on earth.

This link, how does it work? It is presented as the common thread responsible for the penance of the living which enables the dead to obtain salvation.

Thus, both living and dead can pay off their "*spiritual*" debts, resulting from a life of sin that hinders access to paradise.

Of course, candidates for the redemption of sins (*their own and those of their dead*) must do so-called good works of love and self-denial, but not just any. There is a whole ritual to respect.

We find it below ! Setting up and practising suffrages – therefore masses for the deceased – as well as the Eucharistic sacrifice (*taking the host*) for the dead. These two actions form the basis of the new works intended for indulgences.

However, there are many others, for example, the use of blessed objects such as the crucifix, the rosary or even a medal with the effigy of a saint that allows you to win indulgences. Thus the deceased of our choice can be offered a reduction in his time spent in purgatory.

This, by means of suffrage, either by means of a mass which we give to his attention, or by the use of one of these "*blessed*" objects, supposed to have the power to reduce the "*balance of sins*".

Once these good works are in place, through indulgences, of course according to the right outline and in sufficient quantity, the soul of the dead is supposed to come out of purgatory to meet God.

Isn't it all amazing! What power put in the hands of men! I simply note, and this is the most important in my opinion, the manifest absence of Jesus in this Catholic doctrine. Yes, have you noticed that those who save the dead by redeeming their sins with their indulgences are mortal human beings?!

So, if we can redeem Uncle Marcus, tatie Dèdette, from purgatory through our works, and if our good deeds are deducted from our sin capital, why, therefore, need a savior?

Would Jesus Christ have died in vain!? Furthermore, if after our death, our works or those of our loved ones, who are still alive, save us, why then do we repent and live in harmony with the Word of God?

To understand the meaninglessness of this Catholic doctrine, we must take into account what the Word of God says regarding justification by works. To do this let's read this:

Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified". [Galatians 2 verse 16, American Standard Version Bible (ASV)].

Let us also take into account this other text: *"Therefore we conclude that a man is justified by faith apart from the deeds of the law". [Romans 3 verse 28, 21st Century King James Version Bible (KJ21)].*

Let's end with this: *"But if we walk in the light, as he is in the light, [...] and the blood of Jesus Christ his Son cleanseth us from all sin". [1 John 1 verse 7, King James Bible].*

We are not saved by works but by faith in Jesus Christ [Ephesians 2 verses 4-10], and only his blood has the power to cleanse our sins.

Thus, our good works cannot save either us or a third person. We must not forget, as we have already seen, each of us will have to answer for our sins before God. Therefore, this doctrine of "redemption" of sins by indulgences, masses etc. has no biblical basis.

And even, I will go further by saying that those who are followers of these doctrines and who rely on their good works to be saved and / or to save their deceased, will have a great surprise on Judgment Day.

Not having cleansed their sins in the blood of Jesus by confessing and forsaking them, they remain.

That is why it is said that there will be *"cries and gnashing of teeth"* for it is the final destruction, in the lake of fire and brimstone which awaits those who adopt principles of 'Men to the detriment of those decreed in the Bible.

Let us see below a practical case, taken from Catholic writings, showing an entrance to paradise: *"[...] Ah! she replied, all this is still only the fringe of the last garment of immortality;*

It's well something else when we see God, that we live from him, that we enjoy it forever! But for that you don't need a stain! "The other vision is roughly similar.

She had for object the sister of this same nun, a little younger, but no less virtuous. She had died in the flower of life, laden with holy works and merit. She had points out especially by a devotion very singular towards the Most Holy Sacrament.

The community hastened to pray for his soul and to offer for this intention penances and the numerous orations.

Gertrude saw her, also brilliant, kneeling before the King of glory, from whom five flaming rays escaped who were going gently strike the five senses of the deceased.

But she didn't have one less on the front like a cloud of grief and a visible sadness. *The saint, speaking again to Our Lord, ask him how he could illuminate that way all her maid, without her experiencing immediately a perfect joy.*

Jesus answered him that, until this moment, this pious girl was worthy only to contemplate his divine humanity and to enjoy the sight of his five plagues, but she didn't deserve yet the beatific vision of the divinity, because he remained in her some light stains contracted in observance of the rules.

Gertrude begged the Lord to use of indulgence with towards her, to forgive her these miseries: And to admit it to the happiest fate, after which we all long?

Our Lord replied that unless there of suffrages in his favour, divine justice required the whole completion of the sentence, which, moreover, was so well understood by this soul and so agreeable to it, that it would not consent to be exempted from it.

She did effectively signal that this was so, and the Saviour, in a sign of benevolence, extended his hand over her head.

From this moment, the holy abbess imposed on herself several meritorious practices, in order to relieve and deliver the soul of her sister;

She thought of her mainly at the holy sacrifice, and it seemed to her then, see she rise gradually at heaven. One day the soul appeared to him and said to him:

"The devotion that I have had at the divine Sacrament during my life makes me reap particular fruits of the adorable Host when one the offer for me. This is why I am about to be introduced forever to the stay where the Heavenly Bridegroom awaits me to crown me. Oh! that happy I am for the worship I paid him during the short years of such a fleeting existence:

And what a good master we serve!" Par ces paroles, elle enflamma d'un nouvel amour pour la sainte With these words, she ignited of a new love for the holy eucharist the whole community which Gertrude directed, **and one y conceived it at the same time a more scrupulous remoteness for the slightest faults, since there is none which must not be atoned for."** [Extracts from: V. Louis de Blois *Spiritual Monite*, c. 13 (translated into English from the original text)].

This story features a nun interceding with Jesus for her late young sister who, although pious during her life, nevertheless had some "*shortcomings*" in the observance of the rules, let us understand by that, those instituted by the Catholic Church.

Thus, "*à blow*" of suffrages consisting in the celebration of Masses with the taking of hosts in favour of the young deceased, the trick is done. Flown away, "*the entire accomplishment of the sentence*" demanded by divine justice.

Purgatory is over, everything is settled, purification is obtained and the deceased can in peace, thanks to the meritorious works of this nun, live in paradise with Jesus.

Reading this, it all seems so simple, stemming from a huge leap of faith. Alas! This is not so when we consider this scene in the light of the Holy Scriptures.

The first point that I would particularly like to point out is the antibiblical character of the host, this act of communion which constitutes a strong moment in the celebration of Mass among Catholics is not a prescription of the Lord, contrary to what we have always believed.

Unfortunately, this is a decoy and this fellowship is not at all what was imagined because it leads to an alliance with the demon. Unbelievable, but, Bible in hand, I did a study on the subject.

You will discover it in the section "*The manifestation of miracles and lying wonders performed by the son of perdition*". To come back to the story of our nun, it should be emphasized that this doctrine is totally blasphemous because it takes away from Jesus Christ his merits!

Indeed, in this story he is portrayed as incapable of purifying man from sin and even as appealing to a human being so that salvation is possible, thanks to the works practiced.

Thus, according to this doctrine, what purifies from sin are the Masses and the Eucharist and not Jesus Christ. In the face of such doctrines, I will say only one word: *Abomination!*

In order for you to understand what I am saying, we must not lose sight of the fact that it is not a human being who has the power to perform works that can erase his own sins or those of another person, because Jesus Christ is the only one who is empowered to do so [*Hebrews 10 verses 10-22*].

The only thing that could cleanse mankind from sin was the blood of Christ, that's why it had to shed for us on the filthy cross.

From then on, he became the "*divine whitener*", it is he who purifies human beings from all their sins [*Isaiah 1 verses 16-18*], [*Revelation 1 verse 5*], [*1 John 1 verse 7 to 1 John 2 verses 2*].

To do this, we must come to him, confess our sins so that he can we forgive them. We already understand that this doctrine which presents a Jesus unable to cleanse sins – and especially that must go through a third-party to do so – is anti-biblical. We have also discovered that in order for the young woman to be with Jesus, and therefore to be saved, this nun had to put in place works for her salvation.

This doctrine can in no way come from the Bible, because salvation is free. No human currency, none of our actions can redeem our faults.

This is why a special price had to be paid to redeem humanity. The blood of Jesus Christ alone - he the Word of God made flesh [*John 1 verse 1-14*] – could be suitable for our redemption, that is why he gave himself up to redeem us from the price of sin as a docile, pure lamb (*without blemish and without spot*) [*1 Peter 1 verse 18-23*].

Thus, in the light of the foregoing, it becomes clear that in no case can Masses, the Host, or any other act of devotion dedicated to a dead person, or indirectly to a living one, purify and ensure the Salvation.

Jesus Christ is the only one in whom salvation is found, which is free, for he has already redeemed us with his precious and divine blood [*Ephesians 2 verses 4-10*].

It is important to note that we are saved by grace and not by our good works, but, the Lord indicates to us those which we must practice, once saved.

We have seen that our salvation is obtained in Jesus Christ and that for free, nevertheless, it is not acquired once and for all.

Indeed, it is our responsibility to ensure that the door of heaven is not closed to us, and that by acting according to the works that God has prepared for us. A good example of this type of election is presented to us in the following text:

“When the Son of Man comes in his glory and all the angels are with him, he will sit on his glorious throne. All the nations will be assembled in front of him, and he will cull them out, one from another, like a shepherd separates sheep from goats.

He will put the sheep on his right but the goats on his left. “Then the king will say to those on his right, ‘Come, you who have been blessed by my Father! Inherit the kingdom prepared for you from the foundation of the world, because I was hungry, and you gave me something to eat. I was thirsty, and you gave me something to drink.

I was a stranger, and you welcomed me. I was naked, and you clothed me. I was sick, and you took care of me. I was in prison, and you visited me. “Then the righteous will say to him, ‘Lord, when did we see you hungry and give you something to eat, or thirsty and give you something to drink? When did we see you as a stranger and welcome you, or see you naked and clothe you?

When did we see you sick or in prison, and visit you?’

The king will answer them, ‘I tell all of you with certainty, since you did it for one of the least important of these brothers of mine, you did it for me.’ “Then he will say to those on his left, ‘Get away from me, you who are accursed, into the eternal fire that has been prepared for the Devil and his angels!

Here’s why: I was hungry, and you gave me nothing to eat. I was thirsty, and you gave me nothing to drink. I was a stranger, and you didn’t welcome me. I was naked, and you didn’t clothe me.

I was sick and in prison, and you didn't visit me.' "Then they will reply, 'Lord, when did we see you hungry or thirsty or as a stranger or naked or sick or in prison and didn't help you?'

Then he will say to them, 'I tell all of you with certainty, since you didn't do it for one of the least important of these, you didn't do it for me.' These people will go away into eternal punishment, but the righteous will go in to eternal life." [Matthew 25 verses 31-46, International Standard Version Bible (ISV)].

In this text we discover that the good that we would have done or not to our neighbor is one of the keys allowing to access or not to eternal life. By reading this text of Matthew, it is possible that some may have believed that it was enough to do good while not doing the will of the Lord to be saved, but the text of [Matthew 7 verses 21-23] us demonstrates the contrary.

First of all, it should be noted that those who are presented here, work according to the good in favor of their neighbors:

He frees people who were possessed of demons, they perform miracles which generally are intended to do good to others, among other things by healing them.

Yet they are rejected, because of their committing iniquity, which is sin [1 John 5 verse 17], which itself is the transgression of the law of God [1 John 3 verse 4].

Thus, doing good while transgressing God's law does not exempt us from judgment and does not assure us an entry into paradise.

To come back to our nun, the very acts she practiced, being in opposition to the Word of God, if she did not repent, she will be rejected in the great day of Christ's return.

To introduce what follows, it is important to keep in mind that Purgatory is still a doctrine professed by the Catholic Church. In doing this religion, continues to advocate the immortality of the soul.

Yes, because according to this doctrine, after death the soul continues to live in another form and is in purgatory in order to expiate its faults committed during its lifetime. Now that these foundations have been laid, it is important to know the identity of the instigator of this doctrine of purgatory, its origin and its true reality.

Although it is the Catholic Church that has given this type of doctrine its credentials – by making it a "juicy" business thanks to the funds paid by its followers to have their sins forgiven – it is not the master of it.

To understand who is pulling the strings "in this story", we need to go back to our origins and to that memorable dialogue that took place between the serpent (*Satan*) and Eve in [*Genesis 3 verses 1-6*].

This is how I would summarize what the serpent says to Eve here:

Live your life by transgressing the Word of God – therefore by living in sin –, and be assured that you will not die!

Yes, because if you accept to eat the fruit, therefore of sin, you and Adam will become "gods". Which implies that you will be immortal. This lie of the devil has, with time, made many emulators, one counts among them, the Romans and the Catholic Church with their practice of the worship to the dead.

These doctrines advocate the perennality of the human being, who is supposed to continue living even after death with a buy-back option. So the message that the devil is distilling here is:

Live the way you want, and after you die, you can redeem yourself. This philosophy is most pernicious! To understand it we must take into account what the Bible really says about it.

This text tells us: **"For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil"**. [*2 Corinthians 5 verse 10, English Standard Version Bible (ESV)*].

Let's also read this: "Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life". [*Galatians 6 verses 7-8, English Standard Version (ESV)*].

We thus see that we will be judged according to the good or the evil which we will have done during our life.

Nowhere does it say that there is another option that would allow us to “*redeem ourselves*”.

Once death strikes us, we are sealed and during the judgment of God, it is the good or the bad that we have done during our life that will determine our eternal becoming. We thus understand that after our death, it is too late to change anything, we can no longer erase or modify one iota of the events of our past life.

With this in mind, it is during our lifetime that everything is played out, our choices and even the words we speak must be the subject of great attention. This reality is presented to us in this text: **“O generation of vipers, how can ye, being evil, speak good things?**

For out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you that every idle word that men shall speak, they shall give account thereof in the Day of Judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” [*Matthew 12 verses 34-37, 21st Century King James Version Bible (KJ21)*].

Our words are the fruits of what germinates in our heart (*spirit*) [*Matthew 15 verses 15-20*], and which eventually come to light. So, as you can see, not only will we be accountable to God for our actions, but also for any words we say, good or bad, during our lifetime.

In [*Revelation 20 verses 11-15*], [*Hebrews 9 verse 27*], we discover that this reality is the very basis of the judgment that God will put in place for all mankind. We will study these biblical texts in the following section, which explains why I only mention their titles here.

To continue, note that the dead are here judged according to their antemortem works recorded in divine books.

We do not see here any derogation aimed at those who would have expiated, by postmortem penance, for their works carried out during their lifetime. It is interesting to note that in [*Revelation 20 verses 11-15*] it is the sea and Hades – and not Purgatory or any place like it – who give their dead back to be judged.

Moreover, here there is also no allusion to dead people who have already for a certain period atone for their sins.

As you can see, after death, what follows is judgment. There is no of the little backdoor through which one could have a second chance to redeem yourself from the harm that one did in your lifetime.

By way of complement to what we have just seen, I would tell you that in all things, it is important to always seek to understand “*who benefits from the crime?*”.

In the case of what we have just studied, the answer is again and always Satan! To ensure that more human beings are doomed and burn in the lake of fire and sulfur, the devil inspired his servants with the doctrine of purgatory.

Thus, this doctrine makes the Catholic Church the greatest provider of souls for this place of furnace because by adhering to its principles, those who live without worrying about the Lord while hoping to be able to redeem themselves after their death are seriously mistaken.

Alas! We must therefore be vigilant, because the only safeguard allowing us to enjoy eternal life is to give the Lord the first place in our lives and we must also at all times confess our sins so that he will forgive us in the name of his son Jesus Christ [1 John 1 verse 7 to 1 John 2 verse 2].

He who has conditioned himself to atone for his faults after death by means of purgatory will have no reason to forsake and confess his sins in order to obtain mercy and forgiveness in Christ.

In doing so, the atoning blood of Jesus will not be able to cover him in order to redeem him. Thus, his sin remains, so he will have to pay the price, which is death [Romans 6 verse 23].

Furthermore, Christ being the atoning victim for our sins, by refusing to confess them we reject his divine sacrifice, and for this we will be smitten by the Lord [Hebrews 10, verses 26-31].

Thus, this doctrine of purgatory is the passport par excellence which has for finality the ultimate bath in the flames of the fiery lake of fire... Satan knowing that he has little time left, prowls around like a lion seeking to carry with him in this furnace, the maximum number of people.

So let's be vigilant!

Analyze all things and hold onto what is good by rejecting these types of doctrines.

Before continuing, I would like to tell you a little anecdote that is most enriching for our study:

When I had already finished this chapter my friend Nicole, who does not hesitate to share with me of her questions and constructive criticism and constructive criticism on my writings, asked me a question which led me to add the following.

So she told me: If after death we no longer exist, and we no longer have contact with the living, what about those who have had a near death experience (NDE). Usually, when they regain consciousness they all say they saw a tunnel of light they were walking towards!

To answer Nicole, I would say that the first thing to take into account is that these people, although they had been close to death were still alive, the breath of life had not been taken from them.

In doing so, being in a coma they were in the right dimension so that God could give them visions, because in [Revelation 1 verse 17], [2 Corinthians 12 verses 2-5], [Acts 10 verses 10], [Acts 22 verses 17], we see that those who had visions were delighted in spirit, in ecstasy or even out of their bodies.

Indeed, the fact of being in a situation of unconsciousness does not prevent having dreams or visions, quite the contrary, in order to have a certain type of visions, one must necessarily be outside of one's body.

So although in a coma, the brain continues to function, and the Lord speaks to us.

In such a situation, as was the case with this man that Paul describes in [2 Corinthians 12 verses 2-5], the one who is in a coma may be transported to paradise. What he sees is real, for the Lord grants him a supreme grace, that of visiting his celestial kingdom during his lifetime.

So this NDE does not demonstrate that after death consciousness persists, since these people regain consciousness.

2 A light for the future

7o begin with, I would like to tell you that there are titanic battles being fought that, at first sight, seem to be lost by the weakest party.

Yet! In the Bible, a similar case is presented in the struggle between the frail young shepherd David and the giant warrior Goliath.

The end result was not the victory of the powerful, but of faith.

To understand this image that I have just taken it is important to take into account certain realities:

In my books in the “Inquisitiô” series I shed light on the antibiblical doctrines practiced by the Seventh-day Adventist and Catholic churches, etc.

In my book entitled “Infamy of the State (Reality of unconstitutional acts practiced by the French State in violation of its constitution)” it is against powerful nations of the earth that I raise me.

The objective being that justice and truth can prevail, so that those who have not been vaccinated against covid 19 as well as Sabbath and Shabbat observants, who have been and still are discriminated against in France, because of vaccinal laws and Sundays, can win their case.

Thus, in view of the financial and intellectual power of those against whom I am speaking out, I certainly cannot, from a human point of view, face such entities alone.

It is for this reason that it is in the mighty name of Jesus Christ of Nazareth that, throughout these long fourteen years, I have continued to work so that the truth may come to light.

I have the assurance that my Saviour is alive and will soon make the nobility of my struggles appear not to be quibbles emanating from a “*deranged*” mind, but realities worthy of consideration.

My conviction is that the Lord is asking us in this generation to set the captives free according to His call manifested in the text that follows: **“The Spirit of the Lord God is upon me, Because the Lord has anointed and commissioned me To bring good news to the humble and afflicted;**

He has sent me to bind up [the wounds of] the brokenhearted, To proclaim release [from confinement and condemnation] to the [physical and spiritual] captives And freedom to prisoners, To proclaim the favorable year of the Lord, And the day of vengeance and retribution of our God, To comfort all who mourn,” [Isaiah 61 verses 1-3, *Amplified Bible (AMP)*].

That is why, in spite of the fact that until now I have been alone in turning the millstone for the Lord, I have faith that through these lines, the “*spiritual*” captives will hear His voice and will take a stand, which will allow them to have a future!

However, I have faith that this work will be accomplished through the power of the Lord, not by any power that comes from my being, but by God’s Spirit, according to what we can read in the following 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)*].

Moreover, I have the deep conviction that the Lord will use my books for His glory. They are the fruits of a long study of historical, legal and biblical research and will lay the foundations that will enable things to change on all incriminated points.

On the strength of all of this, it is time for God's people to make their voice heard unanimously like a lion.

The objective is that the realities found in this book, in the other volumes of this “*Inquisitiô*” series, can cover the surface of the Earth, as the waters cover the bottom of the seas.

These books are available, free of charge in digital format, in English and French, on my website which you will find at the end of this chapter. It should be noted that the “*Inquisitiô*” series has *5 books*, in my opinion voluminous because, in digital format, they are each *572 pages*.

For better reading comfort, the Holy Spirit inspired me to transform each of these books into several booklets, including the one you have in your hands.

To continue, I would say to you that it is important to understand that the acts of reform presented in these books will not be able to happen without you.

God’s Word teaches us in [*Ecclesiastes 9 verses 15-16*] that the wisdom (*knowledge*) that the destitute could bring to the powerful will be despised.

If I fight this battle alone without you who are the lovers of righteousness and truth, the message contained in this book will remain a dead letter.

Therefore, the voices of God's people in all their diversity of faith must be able to unite as one in order to be heard.

One of the most beautiful images I have of the unity that leads to victory is presented in the text of [*Ecclesiastes 4 verses 9-12*], which in essence for me portrays union as strength.

This kind of titanic work cannot be done alone, especially since we are not the master but a servant. I am the bearer of this message but its owner is the Eternal God!

This artwork, which I have presented to you in this book, as well as in its other volumes of the “*Inquisitiô*” series, center on the *message of the 3 apocalyptic angels*.

The Lord has chosen this generation so that we, His faithful people, have the great honour of proclaiming this salutary message to the world.

This good news, in Jesus Christ, will determine the future of humanity. It is intended to begin the screening of the people of God, the end being that two very distinct peoples can come out of the ranks.

On one side will be the saints, who keep God's commandments and have the faith of Jesus (they have the Spirit of prophecy). Their choice will lead them to bear the divine seals, formed from God's name and that of Jesus Christ.

Their future will be to inherit God's kingdom. On the other hand, there will be those who either reject these two things or those who have deliberately chosen to reject the Lord.

Their fate will be to receive the mark of the beast and they will end up burning in the lake of fire and brimstone also known as the fire of Gehenna.

So that no one is lost for not having heard the message of grace, in Jesus, which God addresses to mankind, He sent these sentries to proclaim his offer of salvation, which is manifest in the messages of the three angels [Revelation 14 verses 6-13].

As a watchman and bearer of the message of salvation, the Lord will hold us accountable for what we have done with the warnings He intends for our neighbours. This gives us information:

“[you know] how I did not shrink back in fear from telling you anything that was for your benefit, or from teaching you in public meetings, and from house to house, solemnly [and wholeheartedly] testifying to both Jews and Greeks, urging them to turn in repentance to God and [to have] faith in our Lord Jesus Christ [for salvation]. [...]

“And now, listen carefully: I know that none of you, among whom I went about preaching the kingdom, will see me again.

For that reason I testify to you on this [our parting] day that I am innocent of the blood of all people.

For I did not shrink from declaring to you the whole purpose and plan of God". [*Acts 20 verses 20-21, 25-27, Amplified Bible (AMP)*].

In order to understand what it is all about with regard to the blood of his neighbor of which Paul declares to be innocent, we must read the following: **"The word of the Lord came to me. Son of man, speak to your countrymen and say this to them.**

When I bring a sword against a land, and the people of the land appoint one man from their midst as their watchman, and that man sees the sword coming upon the land and blows the ram's horn to warn the people, then if anyone who hears the sound of the ram's horn does not heed the warning, and as a result the sword comes and takes him away, his blood will be on his own head.

He heard the sound of the ram's horn, but he did not take warning, so his own blood is on him. If he had heeded the warning, he would have saved his life.

But if the watchman sees the sword coming but does not blow the ram's horn, and as a result the people are not warned, then if the sword comes and takes one of them away, that man has been taken away because of his own guilt, but I will also hold the watchman responsible for his blood.

But I have appointed you, son of man, to be a watchman for the house of Israel. So whenever you hear a word from my mouth, you are to warn them from me.

When I say to a wicked man, "Wicked man, you shall surely die," if you do not speak to warn the wicked man against his way, that wicked man will die because of his guilt, but I will also hold you responsible for his blood.

But if you do warn the wicked man to turn from his way, and he does not turn from his way, he will die because of his guilt, but you will have saved your life". [*Ezekiel 33 verses 1-9, Evangelical Heritage Version (EHV)*].

As was the case in biblical times, in this century and until the return of Jesus Christ, as it was with the apostle Paul, we the children of God as his sentinels (*watchman.s*) and as such accounts to us will be required by the Lord.

If we do not warn them and they die in their sins, the Lord will make them bear the burden of their iniquities, but he will ask us for their blood again.

So the faithful servant of God must also be wise and must make sure that he does not have the blood on his hands of his neighbour, who he did not warn.

You who have read this book so far, with Bible in hand, in a spirit of prayer and have probed its contents must act.

Initially, so that you are well aware of the totality of the message that the Spirit of God gives me to carry, I invite you to read the booklets which form volumes *II*, *III*, *IV* and *V* of the series entitled “*Inquisitiô*”.

It should be noted that the first volume of this series is being rewritten and is therefore not yet available. Once you have read the contents of these books or their booklets, you can take action.

To do this, having established this base, like autumn leaves blown away by the wind, they must all – books and booklets – be distributed to as many people as possible.

To do this, share them by all means:

Email, Facebook, WhatsApp, Instagram, etc.

We must now consider other realities linked to such a substantial work, both in terms of the study work it required and the volume of works. Indeed, it is not without difficulty that this type of quest is carried out. *The losses I had to suffer attest to this!*

I have presented my financial situation to you in this 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 “*Brief career synopsis, philosophy of life and discriminatory oppression*”.

In this titanic struggle that I lead, for truth and justice, my finances have also been impacted.

In this book that I have just presented to you, I tell you how as an observer of the Sabbath and because of my profession as a hairdresser, my funds are at a low ebb because I am hindered by the French laws forbidding me to work on Sundays.

Moreover, because I denounce in one of my books the anti-biblical doctrines that the Seventh Day Adventist Church – which was once my religion – practices, I have suffered the desertion of my hairdressing salon, by the “*bulk*” of my customers who are members of this religion, which has dealt a big blow to my finances.

To learn more about this, 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. Historical part*”.

Moreover, the technical unemployment due to this pandemic of *Corona virus*, as well as the iniquitous actions of *Mr. Vincent GUILGAULT* against me – he has, in an arbitrary way and in opposition to the laws, blocked me so that I cannot perceive for my two companies the subsidy allocated to the companies in difficulty because of the pandemic –, has worsened the situation even more, I thus find myself to survive.

You will be able to discover these realities in my book entitled “*Infamy of the State (Reality of unconstitutional acts practiced by the French State in violation of its constitution)*” in the chapter “*Presentation of the facts inherent in the inappropriate treatment of my file by this tax official, Mr. Vincent GUILGAULT*”.

As you can see, hard knocks have followed one another in order to harm this work that the Lord has entrusted to me, the repercussions being that I can no longer invest financially for its advancement because I am in great precariousness.

On this day, I cannot continue to invest for books.

Yes, things are extremely difficult but I have faith in the work that the Lord gives me to carry out. This is why I wanted to continue despite these difficulties and why you will find a good part of the book which could not be corrected, for lack of means.

To continue I would tell you that I find in the work of all these people who have attacked me in one way or another the imprint of the devil, because I know that these people are not my enemies, but they it was the devil who used them to harm me.

This reality stems from the fact that we do not have to fight against flesh and blood, but against the forces of darkness, so that our persecutors are not our enemies, but they are puppets that the devil uses to persecute us.

Here is what we can read about it: **“Put on the armor of God so that you will be able to stand firm against the deceit of the devil.**

For we are not struggling against flesh and blood, but against the principalities, the powers, and the cosmic rulers of this present darkness, and against the spirits of evil in the heavens”. [*Ephesians 6 verses 11-12, New Catholic Bible (NCB)*].

Let's complete with this other 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: **“If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.**

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me”. [*John 15 verses 18-21, King James Bible*].

When the devil seeks to destroy and/or persecute us, he will often use those who have rejected the Lord and who by their actions have become children of the devil [*John 8 verse 44*].

The devil, knowing that he has little time left, is unleashed and is in a great rage; his imperious objective is to lose as many people as possible. So he will wage war against anyone who brings to men the light of the pure Gospel in Jesus Christ.

Considering the content of this book as well as that of the other volumes of this collection "*Inquisitiô*", I am not surprised of what I live.

With hindsight I would tell you that one of the most drastic attacks that the devil made against me was through *Mr. GUILGAULT*, because thanks to the money from this subsidy, which I was able to collect, I undertook to correct the spiritual books that the Holy Spirit inspired me and that as well in English as in French.

I first started by correcting one of the volumes of the book that you have in hand and that I thought would have appeared as is.

Nevertheless, once this first book was finished and after re-reading, I realized that it contained three very distinct themes that could be developed to each constitute a book.

This is what I did and this first book of *572 pages* which was corrected by the English proofreader *Mr. Howard J. Eeles* became the structure of four books of *572 pages* each. These four books therefore have very specific objectives.

This work was titanic and still is, because by finishing this book that you have in your hands, it will make *8 books* of *572 pages*, *4* in English and their double in French, that I will have finished, by the grace of God.

It remains to finish my book entitled "*Inquisitiô (The three angels' message) volume I, What has advenu of the holiness of the Word of God ?*", always in two versions, in English and in French, which I will start, God willing, as soon as the first volumes are finished.

Of these *8 first books* of *572 pages* each, I have already been able to correct in French about *30%* and *40%* of those in English.

I have already invested a little more than *13500 euros*, so all my savings, until the last cens so that these books can see the day and all this, **while they are offered for free in digital version in French and in English.**

It was a great joy for me to see my ideas materialize in books, especially those that are in English, because although I do not master this language, the Spirit of God gives me the ability to translate my books and I do them corrected by a proportional corrector.

Unfortunately, the devil to use *Mr. GUILGAULT* and inspired him to foment against me iniquitous works, the direct repercussion was that I could not continue the correction of these books.

In order to make parts of this book available to you, I had to borrow money from my friend Nicole.

I know that God will act in his time so that I am no longer his debtor. I am very grateful to the Lord for having put her on my way and also for this trust she placed in me and in this work.

I am very grateful to the Lord for having put them on my path and also for the trust they have placed in me and in this work.

Yes, things are extremely difficult, but I have faith in the work that the Lord has given me to do. That is why I wanted to continue despite these difficulties and you will find a good part of the book that could not be corrected because of lack of means. I apologize for the spelling and conjugation errors that you will surely find.

And I would like in all humility to thank my friend *Nicole*, who, with the little time she had, gave certain parts of the texts in French a certain coherence.

To continue, I would like to tell you that sometimes the stumbling-blocks appear before me like the Red Sea and the problems and difficulties follow me like the raging Egyptians.

I am certainly destitute, but I continue to move forward despite life's storms thanks to my faith and the fact that I know I serve a great God. So I know he will act, one way or another!

The devil is already defeated, the Lord alone is the Almighty and no one can prevent his work from progressing.

Strong in this conviction that is why, despite the difficult situation, I continue to walk by faith, and I put in place the plans that I received from the Spirit of God in dreams.

My ambition in this life is neither wealth nor fame.

My abiding goal is to bring my knowledge to this generation and to leave a literary legacy to future generations.

To come back to this literary work that the Lord has entrusted to me, I would say to you that since I can neither continue to edit these books, nor offer them for digital sale because they are only partially corrected, I have chosen to offer them free on my site, I will present it to you at the end of this chapter.

So that you can understand my philosophy and my faith, I am going to present you with an allegory:

Imagine that you have an orange tree that gives you abundant oranges that are as sweet as honey, which you intend to sell.

However, situated where you are, no one knows that you have any for sale. As a result, your oranges rot on the tree while you are in need. To change this situation, you make plans to sell them and to do so you present them at a fair so that as many people as possible can taste them.

Knowing that they are as sweet as you want them to be, you know that those who come and taste them will be conquered and that you will be able to live off your harvest.

This persona that I adopt to present my books may seem presumptuous to you. Nethertheless, for me, my works are like these oranges, since they are the fruit of extensive research and a lot of hard work. Given their content, I am confident that they *will provide you with knowledge that will strengthen you.*

I still have much to tell you through my books, which are in the process of being published. I invite you, through their lines, to make *new journeys*. Before continuing, I would like to make it clear that I did not study literature, I am above all a passionate author not a writer.

I address various themes in my books, which are dear to my heart and which highlight my deep convictions.

This love of writing came to me one day when I had to reflect on the fleeting duration of our life on Earth.

Many people have worked, enjoy the fruits of their labour during their lifetime, but often after their death there is nothing left of what they were, of their thoughts, or of their convictions. They go down into the grave and “wither away like the ether”. I have no knowledge of what my forefathers were like. What their convictions were or what they did during their lives. All of this remains a mystery to me. Especially since I hail from the Caribbean, I come from a people who have experienced the chains and alienation of slavery. My need to write and my passion for words have stemmed from these reflections! My deepest wish is to convey my knowledge and convictions in writing in order to share my books with those who will enjoy them and who, I hope, will be inspired by them.

I address various themes in my books, which are dear to my heart and which highlight my deep convictions, the most important of all being the love I have for the Lord and the need, at all times, to give glory to his name.

Although I have already had the great pleasure of publishing several of my books, due to a lack of funds, I have not been able to find the necessary funds to publish five other books, other than the four I have already presented to you, which are just as rich as the one you have in hand, and which are already in progress. There is still a lot to be done for the truth to come to light with as many people as possible.

If this book you have in your hands has strengthened you, I invite you to read and distribute my other works to as many people as possible, because they will certainly bring you knowledge that will certainly also be beneficial to you.

Many of these books are, or will soon be, by the grace of God available for free download on my website.

Unfortunately for me, “money being the sinews of war”, since I have already invested all of my funds in the publishing of these first books that I presented to you before, in doing so, I no longer have the means to continue this work.

What I find most damaging is that apart from the *4 books*, which are already finished in French (*as well as their doubles in English, or 8 books*), and which I offer for free on my site, but which are awaiting be corrected, I still have *5 other works* that I have already put in place the framework but which are awaiting completion.

To continue I would tell you that this book that you have in your hands as well as all those of the series "*Inquisitiô (The three angels' message)*" have presented to you my mode of writing, based on the word of God, and which is reinforced with historical and legislative text, intend to bring to light realities, which until then were hidden.

My other spiritual books, are of the same ilk, I bring to light biblical realities forgotten for centuries, but which are vital for the preparation of the faithful children of the Lord so that they are ready to go to meet our savior when he returns.

The purpose is also that while awaiting the return of the King of kings and the Lord of lords, that his people may be steadfast in Christ Jesus and not wavering, and not follow the dark lights of the fallacious doctrines that distill, like venom mortal, people who work, under cover of faith, for the devil.

To come back to my *4 books* of the series "*Inquisitiô (The three angels' message)*" that I offer on my site, in English and French version, so that you have a better comfort of reading, I need your help, because the correction of each of these books costs approximately *7000 euros* in English and approximately *3500 euros* in French.

These *4 books* once corrected, will always be offered free of charge, in English and in French, in digital version, on my site.

Apart from that, regarding the work of writing that the Lord gives me to carry out for him, it is important to note that it takes me a little over a year to finish a book in its English and French version.

Apart from all this, it is fitting, in my opinion that you understand, that I cannot both write for the Lord and work as a consulting hairdresser, so, being totally devoted to the work of the Lord, I must also be able to live from this work, as the Holy Scriptures declare in the following text:

“Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?”

If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink?

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

Or I only and Barnabas, have not we power to forbear working?

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes?

For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel”. [1 Corinthians 9 verses 1-14, King James Bible].

With all that I have presented to you, you understand that I need your help in order to continue this work.

I have made many arrangements to obtain further financing, but since neither banks nor credit companies provide funding for book publishing it is proving to be a challenge.

With each new request rejected, I was like a man who, lost in the middle of the desert, runs after a mirage presenting him with a “saving” lake, but in vain. The repercussions are that, for lack of funds, the work is fallow.

Nevertheless, I am confident that, by the grace of God, to whom belong the silver and the gold, as well as this work he has entrusted me with, this book will find its audience, and that you, who will be led to read it, will not remain insensitive to my appeal for help.

It is true that many have come to live thinking that their temporal goods belong to them and do not care about the needs of the Lord's work. These I invite them to read the parables that we find in the following texts. Here is the first: **“Then he told them, “Be careful to guard yourselves against every kind of greed, because a person's life doesn't consist of the amount of possessions he has.”**

Then he told them a parable. He said, “The land of a certain rich man produced good crops. So he began to think to himself, ‘What should I do, since I have no place to store my crops?’ Then he said, ‘This is what I'll do. I'll tear down my barns and build bigger ones, and I'll store all my grain and goods in them. Then I'll say to myself, “You've stored up plenty of good things for many years.

Take it easy, eat, drink, and enjoy yourself.” But God told him, ‘You fool! This very night your life will be demanded back from you. Now who will get the things you've accumulated?’ That's how it is with the person who stores up treasures for himself rather than with God.” [Luke 12 verses 15-21, International Standard Version Bible (ISV)].

Let's complete it with this: **“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table:**

Moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.» [*Luke 16 verses 19-25, King James Bible*].

The time is no longer to procrastinate, if this book has touched you, make a gesture, help me to be able to nourish souls, for and by the Lord. I have faith that the Lord has a faithful people, who are presented as the 7,000 who in the days of Elijah did not bend their knees before Baal and remained faithful to him.

I know that you will not turn your backs on this call for help, because you walk out of love as our Saviour asks of us.

Here is what is recommended: **“Give to him that asketh thee, and from him that would borrow of thee turn not thou away”.** [*Matthew 5 verse 42, King James Bible*].

Let's complete it with this: **“But whoever has the world's goods (adequate resources), and sees his brother in need, but has no compassion for him, how does the love of God live in him?**

Little children (believers, dear ones), let us not love [merely in theory] with word or with tongue [giving lip service to compassion], but in action and in truth [in practice and in sincerity, because practical acts of love are more than words].

By this we will know [without any doubt] that we are of the truth, and will assure our heart and quiet our conscience before Him” [*1 John 3 verses 17-19, Amplified Bible (AMP)*].

Let's finish with this: **“If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:**

But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Beware that there be not a thought in thy wicked heart, saying, *The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought;*

And he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him:

Because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land”.
[Deuteronomy 15 verses 7-11, King James Bible].

If you have been touched by this book or any of the others that I offer for free on my website, please help me to continue to fortify and help the greatest number of people. I therefore appeal to your generosity. To do this, if your heart tells you, you can help me by sending me your donations by post to:

*Monsieur Kenny Ronald Marguerite,
Impasse py n° 24, Californie, 97232
Le Lamentin (Martinique).*

You also have the option of making a donation on the « **Faire un don avec Paypal** » (*which means in english “Make a donation with Paypal”*) tab on my website: <https://kenny-ronald-marguerite.com>

NB: (*tab located on the screen, on the left for computers and at the bottom for the mobile phones*).

3 Presentation of the 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”*

To get to the heart of the matter, I would like to tell you that, in a world that is invisible to us, tragedies are currently taking place whose repercussions for humanity are worse than those recounted by the Greeks. Their consequences being the death of the greatest number of people both literally and spiritually.

As far as physical deaths are concerned I know that you will certainly not disagree with me, because all of humanity has been under the yoke of the *deadly Coronavirus* for many months.

This scourge has wreaked and continues to wreak havoc across the face of the earth, holding all nations hostage and decimating their populations. Faced with this dramatic and unprecedented situation, questions are pouring in:

Where does this disease come from? Is it a virus that originated in nature and which has mutated? Or is it a chemical weapon, created intentionally? And if so, why is this virus in the wild? And if so, how did this virus get into the wild? Has it been inadvertently released, or is it part of a conspiracy by an obscure group to destroy much of humanity?

As I am not a scientist or an investigator for the secret service, I cannot answer you, but, I can tell you who is behind all of the diseases and calamities which strike the world. To discover his identity, I invite you to read the texts of [Job 1] and [Job 2].

In these lines we see how Satan killed Job's children. To do this, he used high winds to simultaneously batter the four corners of the house where they were gathered. The devil also manipulated bloodthirsty tribes to kill Job's servants in order to steal his flocks.

We also discover how the devil controls and uses disease.

He struck Job down with an ulcer that left sores all over his body.

In [Matthew 24] and [Luke 21 verses 10-36], we get a hint of what the final days will be like, there will be wars, diseases, famines, etc. By reading this, we understand that it is the devil who is at the helm.

The purpose of all of these things is to mark the end of the world and to let us know that we live in the century when the devil runs amok, because he knows he has little time left and that's why he is unleashed like a hungry lion

The devil is always at work when there is trouble in the air and he will soon inflict another tragedy on humanity much worse than *Covid 19* and here I am talking about the *mark of the beast!* It will be a spiritual tragedy and will lead to the loss of *millions of people.*

Whoever receives this mark will *end up burning in the lake of fire and brimstone* and whoever does not have it will not be able to “buy” or “sell” and will be killed by an iniquitous entity which is an apocalyptic lamb with two horns.

As we shall see, only the “*saints*” will be spared!

This eminently strange being, although he is the one who bestows the mark of the beast, the latter does not belong to him. He who is, is a beast with seven heads and ten horns, who serves the devil. The mark of the beast is therefore by extension the mark of the demon! It thus appears that two choices will soon be offered to all of humanity:

The first is to receive the mark of the beast which is acquired by revering the devil, rejecting the Lord or his Word.

The second choice is to remain faithful to God and to be sealed by the Holy Spirit to avoid the grip of the demon and his minions.

What we have just seen is the core of the message of the three angels of the apocalypse, the gist of which is the plea to leave Babylon, which practises the works of the lamb-like two-horned beast.

This leads, as we have seen, to receiving the mark of the beast, without which no one can buy or sell. We will also see how over the centuries God's people, the Lord's beautiful and delicate bride, came to copulate with the beast and worse, like a courtesan, she has conceived illegitimate children with her iniquitous lover.

In these lines we will lift the veil on the identity of Babylon the Great (*the sultry horsewoman who rides a scarlet beast*).

We will also decipher the reality hidden behind the mark of the beast which, in the Book of Revelation, seems to come out of nowhere and will afflict vast numbers of people.

For many, it would be an implanted chip, by means of vaccines against *covid 19*. However, is that what the Bible tells us about this?

We will see it! We will also see the literal reality behind the “*sell and buy*” symbols inseparable from the mark of the beast. Is it literal money here? Are they not rather prophetic symbols, presenting a completely different reality, which is in no way monetary?

We will see it! In addition, we will also do a study on how God's seal works (*without which no one will be able to have access to the Kingdom of God*) and will find out about its nature and how it is obtained.

The seal of God and of Christ being directly linked to obedience to the Holy Scriptures, we will first see the place occupied by God's law and especially the Sabbath in the great cosmic conflict between Satan and his fallen angels (*demons*) and God, those holy angels and the Lord's chosen people.

The devil's greatest need is not to be judged and that's why his supreme goal is to seduce God's faithful children, if he possibly can [*Matthew 24 verse 24*].

The devil does this with the primary purpose of making God's people unworthy, because he is the one who will have to judge them ; In order to achieve his ends, he infiltrated his servants among God's people who, while serving him (*the devil*), gave themselves the facade of holiness [*1 Corinthians 6 verses 2-3*], [*2 Corinthians 11 verses 13-15*].

The most powerful, the most virulent and the bloodiest of his servants is presented prophetically as a little horn, which will *martyr, despoil* and *kill*, God's people.

His mission will also be to try to change *times* and the *law* [Daniel 7 verses 23-27].

We will discover how the plans of the devil to take out of the hands of the people of God these two powerful weapons, the law and the times – these times are, as we shall see, in fact those of prophecy – have been fully realized through his powerful servant called the little horn.

The attacks of this iniquitous being are aimed at making God's people unfit to be with Jesus upon his return. In order to understand this, we must first of all know that this people that Christ will seek upon his return is known as the remnant church.

The points that make them recognisable are that they keep the Lord's commandments (*therefore his holy law*) and that they have the testimony of Jesus (*the spirit of prophecy*).

We will discover how keeping or not keeping God's law will decide who are God's people and who belong to the devil. We will also discover how the law and God's grace are complementary and according to the Lord must co-exist among his faithful people.

Once these basics have been established, we will continue our journey to the Holy Land, but we will make another type of stop.

We will stop to study the three most important days and nights in the history of mankind. Without them no one would have been saved! To do this we will go to the foot of the bloody cross of Christ at Golgotha, then to the tomb of the King of kings and we will end our excursion with the resurrection of the Lord of lords.

Through historical and prophetic biblical texts, we will discover the mystery hiding behind the three days and three nights where, like Jonah, Jesus Christ had to remain in the grave.