

ÉDITIONS GALAAD

The act of baptism and Christian growth

**The reality of the latter rain that is to fall
on God's people**

(Revised and supplemented version – reissue)

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

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.

**Dedication to the faithful people of God who
in this century remain faithful to him like the 7,000
in the time of Elijah**

I dedicate this book to you who, like the 7,000 in the time of Elijah, remain faithful to the Lord “*against all odds*”.

In these troubled times in which we live, prophetic signs of which show us that they are the last of our system of things, the Lord has given me the task of providing you, through my writings, with the foundations that will enable his “*remnant Church*” to blossom.

Just as a caterpillar cannot turn into a butterfly outside its chrysalis, so it is with those who are to participate in the Lord's faithful remnant mentioned in prophecy. They cannot become heavenly beings clothed in the power of the Lord unless they undergo a baptism that conforms in every respect to the divine directives.

These lines are intended to prepare you and provide you with the foundations to enable you to be clothed with the weapons and power of the Lord, in Jesus Christ and by the Spirit of God.

The aim is that, together, we may be among the chosen ones whom our Lord and Master Jesus Christ will come to fetch at his return.

May these lines fill you with fullness and train you to become eternal stars in the Edenic firmament! Blessed are all those who have chosen to put the Lord first in everything. Maranatha!

Thanks to Mr. Howard Eeles

Only 95 % 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,
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ÉDITIONS GALAAD



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

Do not neglect it.

(Of Feather and actions)

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

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

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

[Quote from Kenny R MARGUERITE].

1 Introduction

To introduce this book, I would like to say to you that in these pages you will find good and wonderful news, connected with the latter rain. No doubt it will delight you. Yes, now it is possible as God's people for all of us to enjoy the latter rain.

This rain represents the Holy Spirit who will bestow spiritual gifts on God's children in the final days before Christ's second coming. Now we can fully enter into this promise that the Lord made to us through the prophet Joel [Joel 2 verses 23], [Joel 3 verses 1-5].

In this book you will be presented with the biblical ways of being eligible for the latter rain. These lines are intended for all baptised members of God's people, as well as for all of those who wish to become so.

At least, all those who want to be better equipped to serve the Lord and who are fully aware of the reality and the power of the spiritual gifts that the Holy Spirit gives.

With regard to these gifts, allow me to ask you a few questions, which seem to me to be most relevant:

For those who are baptised, following your baptism did you receive at least one gift from the Holy Spirit?

For example, the gift of speaking a new language, that of prophecy or that of wisdom, etc.? At the very moment when you emerge from the baptismal waters this new capacity that you acquire is of course understood.

Biblically speaking, any baptism involves acquiring one or more spiritual gifts. Thus, when this does not happen, we can deduce that this baptism has not been done according to the biblical prescriptions and therefore that it is not approved by God.

"A grain of sand came to stop the beautiful mechanism".

What are these biblical prescriptions? You will find them through the lines in this book, in order to remedy the non-conforming baptism carried out and above all to acquire the promised spiritual gifts.

This book is also intended for those who wish to be baptised, so that they do so in full knowledge of the essential stages of baptism, without which God's Spirit will not be given.

To all of you, my brotherly advice is:

Do not take the risk of missing out on a phenomenal power that the Lord places at the disposal of his children, following a baptism concluded in accordance with biblical principles.

Come and discover them and be transformed from caterpillars into Edenic butterflies, endowed with the Holy Spirit and with extraordinary abilities and spiritual gifts.

To continue I would like to point out that this book that you are now reading is an essay taken from my book entitled "*Inquisitiô (The message of the three angels) Volume V, Principles behind the reform of the iniquitous doctrines of the corrupting temptress who contravenes God's Word*".

In doing so, when I refer to a chapter, to find it, you just have to search for it in the complete version that I have just quoted. This book can be downloaded for free from my website at "**<http://kenny-ronald-marguerite.com>**".

Finally, I would like to tell you that when I discovered the realities of baptism in accordance with biblical principles and especially all that could result from it with the promises of spiritual gifts, it filled me with hope. I fervently hope that it is the same for you and I wish you an enjoyable read.

May our ministry for our Lord and Master Jesus Christ henceforth become as prolific as that carried out by his first disciples and which we find in the book of Acts.

May all of the grace, blessing and power of Jesus Christ be with all of his faithful, obedient children who work according to the direction of the Lord and, like the Bereans analyse all things and hold fast to what is good [*1 Thessalonians 5 verses 19-21*], [*Acts 17 verses 10-11*].

1.1 The first stage of baptism: the sowing of the Gospel in good soil

I would like to start by telling you that the foundations of a thing will determine its future. The rules regarding baptism have been established by God and begin as soon as the Holy Scriptures are preached upstream, long before the descent into the baptismal waters.

Unfortunately, it is clear that the foundations that are put in place, in this area, within all of Christendom, are inconsistent and are even built on sand, as we shall see!

Before coming to the type of message to be preached in order to prepare interested parties for baptism, I invite you to take a short tour of the Bible in order to discover the facts that are linked to the foundations that we are building.

To do this, I want to point out to you that it is important to understand that the future of any construction that we build, whether it be literal or spiritual, will above all depend upon the type of ground on which it is built.

Often we improvise as builders and we don't build in accordance with the norms nor with the right materials and the end result is generally disastrous. The house built will end up sinking, carrying us away with its wreckage. This tells us about this:

“Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not:

For it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof”. [Matthew 7 verses 24-27, American Standard Version Bible (ASV)].

As you can see, so that our work can continue, the type of terrain is decisive and at the spiritual level only those who build on Jesus Christ the eternal rock, will have a future.

This situation that we have just seen concerning the foundations of a house and its future is also true for a harvest.

This situation is well represented in the parable of the sower, where we discover the fallout that the good seed can have on various types of ground. Here is what we can read about this:

“And he spake to them many things in parables, saying, Behold, the sower went forth to sow; And as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:

And when the sun was risen, they were scorched; and because they had no root, they withered away.

And others fell upon the thorns; and the thorns grew up and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear.

[...] **Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.**

And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while;

And when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word;

And the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

And he that was sown upon the good ground, this is he that heareth the word, and understandeth it;

Who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty”. [Matthew 13 verses 3-9, 18-23, American Standard Version (ASV)].

Here, the good seed represents God’s word and the earth is presented as being the heart (*therefore the spirit*) of those who receive this divine teaching.

To have a good harvest, it is absolutely necessary that the ground is prepared and cleared of all stones and thorns which could interfere with it. Also, any soil that has been trampled and has become hard, must be tilled so that the seeds can grow.

This is the part where the preacher calls upon those who are listening to him to stop considering their problems and encourages them so that they can become victorious. He explains to them what they did not understand etc.

When all this is done, the seed can be sown, and when it finds fertile soil devoid of stones, thorns or other impediments, it will bear fruit in abundance.

The result will be that souls will be saved for the Lord.

What we have just seen is what must happen in the ideal situation, but we know that the real world is not perfect.

Although the type of land and its proper maintenance are essential to a good harvest, another most important element will determine the future of the one we will actually have. Thus, fertile ground can also bear another type of fruit in abundance, because the harvest that one will have is above all determined by the type of seed that is planted.

We find out all about this in the parable of the wheat and the tares, which I invite you to read: *“Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: But while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also.*

And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?

And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up?

But he saith, Nay; Lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest:

And in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; But gather the wheat into my barn.

[...] And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; And the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire:

There shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. *He that hath ears, let him hear*". [Matthew 13 verses 24-30, 37-43, American Standard Version (ASV)].

First of all, it should be noted that although the two seeds here – the wheat and the tares – are not presented as teachings, this point comes out in the parable of the sower. Thus, if the good seed represents God's word, the tares, therefore the bad seed, represent the adulterated teachings that the devil distills through these servants.

So this parable also presents us with two types of preachers who are symbolised as sowers who sow seeds. While the master of the field and his servants have sown good seed (*Gospel*), his enemy and his servants are sowing tares – which represent man's precepts, known as the devil's doctrine [1 Timothy 4 verses 1-5].

This parable represents the work of salvation. On one side we have God's faithful people who preach the pure Gospel in Jesus Christ.

When it arrives in hearts that are ready this seed bears fruit and wins them for eternal life. On the other hand we have the devil's servants [2 Corinthians 11 verses 13-15], who sow tares which represent pernicious and unbiblical teachings, based on man's doctrines to the detriment of God's word.

Thus, the seed that will be received in the heart (*mind*) will determine whether we become God's children or the devil's children.

This seed will also define whether we will bear the seal of God or the mark of the beast.

To learn more about this, I invite you to read my book entitled *“Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part”* in the chapter *“The procedures involved for the sealing of the two peoples (that of God and that of the beast)”*.

In line with what we have just seen, in my opinion I would say that there is a biblical fact that most of Christendom knows, but does not manage to fully grasp. Let's read this to find out more:

“But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter. [...]

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte;

And when he is become so, ye make him twofold more a son of hell than yourselves”. [*Matthew 23 verses 13 and 15, American Standard Version Bible (ASV)*].

The teaching that we receive from a spiritual teacher can mould us from the beginning in order to make us become a child of hell, therefore a person destined to have the mark of the beast and end up burning in hell. In doing so, how important is it to pay attention to the ante-baptismal teachings you receive, for they will become the basis of your faith and determine your future.

Here is how this situation is presented in the Holy Book: *“For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? And what is Paul? Ministers through whom ye believed; and each as the Lord gave to him.*

I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth;

But God that giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. For we are God's fellow-workers: ye are God's husbandry, God's building. According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon.

But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire;

And the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye". [*1 Corinthians 3 verses 4-17, American Standard Version Bible (ASV)*].

When we set out to build our faith so that we become the temple of the Holy Spirit, we must be very careful about how we do it, and on whom or what it is based. Those who teach us, however deserving they may be, are only instruments, destined to bring us God's word like pure and life-giving water. In doing so, they must not alter the Gospel, but convey it as God's Spirit establishes it.

The only material that is fireproof – which here symbolises God's word [*Jeremiah 23 verses 28 and 29*], [*Jeremiah 4 verse 14*] – is God's word itself, which is Jesus [*John 1 verses 1-5, 14*].

This text also presents us with another fact which is the need to have a plan so that our faith, our spiritual house, is built in an efficient way. Here we have discovered that Jesus is the foundation of the house, and it is on this basis that the latter must be built.

The Lord being a God of order, those who build must do so wisely, therefore in accordance with a plan that the Great Architect who is the Lord has established. To do otherwise would lead us to our downfall.

Example: *Take the case of a literal house, if you only put up walls, without posts to support the building, with the weight of the structure, the whole thing will eventually crumble. The lives of those who would occupy such a building would be in danger.*

Moreover, a house where one would have forgotten to put windows would be dark, hot, a grave and therefore unlivable.

Thus, even if we build our faith on God's word, it must be done according to the adequate framework that the Lord has established. Without this, our future is in danger. We are now going to discover the first principles to be put in place so that after baptism we become the temple of the Holy Spirit. Here is what we learn about this in the Bible:

“And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned”. [Mark 16 verses 15-16, American Standard Version Bible (ASV)].

It should be noted that the first step leading to salvation is not baptism but faith, because it is he who believes and then is baptised who will be saved. But this faith does not come out of nothing, because it must be nourished by teachings and it is for this reason that the Lord gave the mission to his people to preach the Gospel.

Here is what the Holy Book tells us about it:

“But what does it say? The Word (God's message in Christ) is near you, on your lips and in your heart; that is, the Word (the message, the basis and object) of faith which we preach, Because if you acknowledge and confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved.

For with the heart a person believes (adheres to, trusts in, and relies on Christ) and so is justified (declared righteous, acceptable to God), and with the mouth he confesses (declares openly and speaks out freely his faith) and confirms [his] salvation. The Scripture says, No man who believes in Him [who adheres to, relies on, and trusts in Him] will [ever] be put to shame or be disappointed. [...] For everyone who calls upon the name of the Lord [invoking Him as Lord] will be saved.

But how are people to call upon Him Whom they have not believed [in Whom they have no faith, on Whom they have no reliance]?

And how are they to believe in Him [adhere to, trust in, and rely upon Him] of Whom they have never heard?

And how are they to hear without a preacher? And how can men [be expected to] preach unless they are sent?

As it is written, How beautiful are the feet of those who bring glad tidings! [How welcome is the coming of those who preach the good news of His good things!] [...]

So faith comes by hearing [what is told], and what is heard comes by the preaching [of the message that came from the lips] of Christ (the Messiah Himself)". [Romans 10 verses 8-11, 13-15, 17, Amplified Bible, Classic Edition (AMPC)].

Let's finish the subject with this text which also brings us elements: *"Again therefore Jesus spake unto them, saying, I am the light of the world: He that followeth me shall not walk in the darkness, but shall have the light of life. [...]"*

*Jesus therefore said to those Jews that had believed him, **If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free"**. [John 8 verses 12, 31-32, American Standard Version Bible (ASV)].*

To achieve salvation we must believe in our heart and confess with our mouth that we believe in Jesus Christ and in his sacrificial ministry that he has done for us. However, in order for faith to arise, this good news of salvation must be preached, for conviction comes from what is taught from the Holy Scriptures.

It is the truth, therefore God's word – which is Jesus Himself [John 1 verses 1-18, 29-30] – that sets us free [John 8 verse 32], but for it to do so it must come to those who have need of it. This is why the Lord gave His people a mandate to preach His Word to all creation.

This tells us: *"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth."*

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: Teaching them to observe all things whatsoever I commanded you:

And lo, I am with you always, even unto the end of the world”.
[Matthew 28 verses 18-20, American Standard Version Bible (ASV)].

Preaching the gospel is important, but if what is taught has not life in it, the preacher is giving his time in vain. We will now consider some facts relating to baptism that teach us how we can inherit new life in Christ through it. The first thing we are going to take into account is that baptism does not always rhyme with sealing by the Holy Spirit, therefore new life in Jesus Christ. In the following text, which we have already had to consider, we find out about this:

“While Apollos was in the city of Corinth, Paul was visiting some places on his way to Ephesus. In Ephesus he found some other followers of the Lord. He asked them, “Did you receive the Holy Spirit when you believed?” These followers said to him, “We have never even heard of a Holy Spirit!”

Paul asked them, “So what kind of baptism did you have?” They said, “It was the baptism that John taught.” Paul said, “John told people to be baptized to show they wanted to change their lives. He told people to believe in the one who would come after him, and that one is Jesus.” When these followers heard this, they were baptized in the name of the Lord Jesus.

Then Paul laid his hands on them, and the Holy Spirit came on them. They began speaking different languages and prophesying. There were about twelve men in this group”.
[Acts 19 verses 1-7, Easy-to-Read Version (ERV)].

The point I want to emphasise here is the importance of the spiritual training based on God’s word that anyone who wants to be baptised must receive. Here these men were baptised, but they were not given the rudiments regarding the work of the Holy Spirit. In doing so, the foundation they received was shaky.

This situation is due to the fact that faith does not come from nothing, and has a well-defined implementation process that God’s Spirit has established, in Jesus Christ and that we have seen and that is notified in [Romans 10 verses 8-17].

God's word must be taught so that faith can come alive in the hearer. Moreover, this is what the Holy Scriptures we read also do in us: **"You are already clean because of the word which I have given you [the teachings which I have discussed with you]"**. [*John 15 verse 3, Amplified Bible (AMP)*].

Let's finish this point with the following: *"Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers;*

But with precious blood, as of a lamb without blemish and without spot, even the blood of Christ:

Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.

Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth". [*1 Peter 1 verses 18-23, American Standard Version Bible (ASV)*].

God's word is the medium through which our hearts (*our minds*) are purified when we obey what they teach us. We also discover that the new birth in Christ is through the diligent study of the immortal seed of God who is his living and eternal Word, who is none other than Christ himself. *All of this enables us to walk in renewal of life!*

Thus, without the diligent study of God's word, before baptism there are no new births in Christ.

What we have just seen allows us to realise the fundamental place of the teaching of God's word before one is baptised, because without its diligent study, it is not possible to be born again.

As faith comes from what one hears, which is itself drawn from God's word, if the spiritual foundations which are studied ante-baptism, are not the Holy Scriptures but the doctrines of men, God's Spirit will not be able to bring faith to the heart of the future baptiser.

Neither can he be purified nor transformed into the image of Jesus. *His baptism will therefore be a bath without soap!*

In doing so, even having been baptised, if before that we have not been founded on God's word, we remain beings who cannot master God's things. In [1 Corinthians 2 verses 9-16] one who is like this is called an animal man.

To continue and to picture all that we have just seen, I would like to say to you, that it is important to understand that we become what we eat both in the real world and in the spiritual one.

Two tables and two different meals are set before us in the spiritual world and here is how they are presented: **"I am the bread of life. Your fathers ate the manna in the wilderness, and they died.**

This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat?

Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. [...] It is the spirit that giveth life;

The flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. [...] Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, *Would ye also go away?* Simon Peter answered him, **Lord, to whom shall we go? Thou hast the words of eternal life". [John 6 verses 48-56, 63, 66-68, American Standard Version Bible (ASV)].**

Also consider this: **"But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons speaking lies in hypocrisy, cauterised as to their own conscience [...]"**

Laying these things before the brethren, thou wilt be a good minister of Christ Jesus, nourished with the words of the faith and of the good teaching which thou hast fully followed up. But profane and old wives' fables avoid, but exercise thyself unto piety" [1 Timothy 4 verses 1-2, 6-7, Darby Translation (DARBY)].

Let's finish with this other very apt text: *"Therefore, my dearly beloved, shun (keep clear away from, avoid by flight if need be) any sort of idolatry (of loving or venerating anything more than God).*

I am speaking as to intelligent (sensible) men. Think over and make up your minds [for yourselves] about what I say. [I appeal to your reason and your discernment in these matters.]

The cup of blessing [of wine at the Lord's Supper] upon which we ask [God's] blessing, does it not mean [that in drinking it] we participate in and share a fellowship (a communion) in the blood of Christ (the Messiah)?

The bread which we break, does it not mean [that in eating it] we participate in and share a fellowship (a communion) in the body of Christ? For we [no matter how] numerous we are, are one body, because we all partake of the one Bread [the One Whom the communion bread represents]. Consider those [physically] people of Israel.

Are not those who eat the sacrifices partners of the altar [united in their worship of the same God]? What do I imply then? That food offered to idols is [intrinsically changed by the fact and amounts to] anything or that an idol itself is a [living] thing? No, I am suggesting that what the pagans sacrifice they offer [in effect] to demons (to evil spiritual powers) and not to God [at all].

I do not want you to fellowship and be partners with diabolical spirits [by eating at their feasts]. You cannot drink the Lord's cup and the demons' cup. You cannot partake of the Lord's table and the demons' table. Shall we thus provoke the Lord to jealousy and anger and indignation?

Are we stronger than He [that we should defy Him]?" [1 Corinthians 10 verses 14-22, Amplified Bible, Classic Edition (AMPC)].

Jesus is God's word and as such he is the bread of life. Those who study the Holy Scriptures are in communion with him because they eat at his table and the dish of excellence that he gives them is his flesh.

Conversely, any precepts that transgress the Holy Scriptures are the devil's doctrines. Those who study them by putting them into practice eat at the devil's table and are in communion with him.

Thus, our eternal destiny is determined by what type of spiritual food we choose to consume daily, that is to say God's word or any doctrines that transgress it.

We must choose God's word if we want to have life, which only Christ gives, and which he gives abundantly, in this life and forever.

To continue, I would like to say to you that it is important to understand that it is God's Spirit who brings the Holy Scriptures to life in our hearts and allows us, little by little, verse by verse to be transformed into the image of Jesus, he that we study who is God's word. Here is how this situation is presented:

"Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty [emancipation from bondage, true freedom].

And we all, with unveiled face, continually seeing as in a mirror the glory of the Lord, are progressively being transformed into His image from [one degree of] glory to [even more] glory, which comes from the Lord, [who is] the Spirit". [2 Corinthians 3 verses 17-18, *Amplified Bible (AMP)*].

Armed with all that we have just studied, we understand that any spiritual teaching which contravenes what God's word has established, cannot enliven, therefore give life through the Holy Spirit.

Thus, in order for life to come into the heart of one who is interested in baptism, the pure gospel must be preached to him.

We are now going to look at the essential basic principles that must be taught from the Holy Scriptures in order to be baptised.

The bedrock, the foundations, are to get to know Jesus and to do this the mystery of salvation will have to be presented through the biblical texts. We must introduce Jesus, before his coming to earth in the flesh, during his pilgrimage among us, his return to the father and his next coming, etc.

But above all, the story of his passion and coronation as King of kings and Lord of lords must be told, so that by contemplating our saviour, hearts may be purified, and those interested in baptism may be gradually transformed into the image of Christ, from *glory* to *glory*.

This example is the one left to us by God's word and which presents the conversion of the Ethiopian eunuch [*Acts 8 verses 27-39*].

It was by beginning with the text [*Isaiah 53*], that Philip instructed him, then he presented him with all that concerns the salvation manifested in Christ. This tells us: **“Then Philip spoke and beginning with this Scripture he preached Jesus to him [explaining that He is the promised Messiah and the source of salvation]”**. [*Acts 8 verse 35, Amplified Bible (AMP)*].

Further, the basic attributes that qualify the saints, thus the sanctified people of the Lord, must be studied diligently. To discover them I invite you to read the following:

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus”. [*Revelation 14 verse 12, 21st Century King James Version Bible (KJ21)*].

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

As you can see, the saints, therefore those who have made a covenant with Jesus and who are sanctified in him, keep God's commandments and the faith of Christ.

We have already seen that the testimony of Jesus is also the *“Spirit of prophecy”* which consists of the Holy Spirit being able to give new revelations, therefore prophecies, to God's people.

The law, on the other hand, includes any recommendation, or order that the Lord leaves us in the Holy Scriptures.

Having made this point, let's get back to the situation we discovered in the text of [*Romans 10 verses 8-11, 13-15, 17*].

We have already seen that faith does not come from nothing, but God's word must be taught to those who seek the Lord and if there is no teacher there can be no growing faith.

So how will the saints be able to master God's commandments and especially prophecy, if they are not taught about them?

We can only keep and profess what we have been taught, and this fact is very evident in the Seventh-day Adventist Church.

To learn more, I invite you to read the chapter entitled "*Reality of the reformation of the doctrine of the "Spirit of Prophecy" to be implemented within the Seventh-day Adventist Church*".

We have seen how *more than 20 million people* profess erroneous and anti-biblical doctrines concerning the truth about prophecy, all of which are based on the ante-baptismal teachings that this religion distills.

From now on, it is necessary that the true basics of the law and especially of the prophecy be taught, not only to those interested in baptism but also to all those who bear the name of Christian.

The diligent study of the fundamentals of prophecy, as we have already seen, is very important, because it is through this mechanism that the Lord speaks to us and promises that in these last days before the second coming of Jesus, that the Holy Spirit will give dreams and visions, to his people.

By this means he will therefore make them prophesy. So that the greatest number of Christians and those interested in baptism can be trained, and therefore taught, there must be, as I have already presented, schools of prophets.

To understand the usefulness of studying the rudiments of the law as well as those of prophecy before being baptised, we must take into account the facts that are presented here:

“Nevertheless the firm foundation of God remains standing, with these words who serve him as a seal [..]”. [2 Timothy 2 verse 19, Bible Louis segond (translated from French to English)].

The seal of God is his Word, and it is his law and the testimony of Jesus (*prophecy*) which seals, by God's Spirit, whoever unites with Christ with this truth being presented as the name of Christ and his father who is on the forehead of those who are sealed in Jesus.

To discover these facts, I invite you to read this extract from my book entitled *“Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part”* in the chapter *“The processes behind the sealing of the two peoples (that of God and that of the beast)”*.

To understand what the name represents in prophetic language, we must not lose sight of the fact that the symbols presented to us are allegories and riddles intended to represent something else.

Now this has been clarified, let's continue. To understand what the “name” represents prophetically, let's read this:

“I have manifested thy name unto the men which thou gavest me out of the world:

Thine they were, and thou gavest them me; and they have kept thy word. *Now they have known that all things whatsoever thou hast given me are of thee.*

For I have given unto them the words which thou gavest me; And they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me”. [John 17 verses 6-8, King James Bible].

The name represents knowledge. Here Jesus says that he made his Father's name known to his disciples and that he brought all of his Father's words to them.

It should be noted that for me this text was self-explanatory, but my friend Nicole pointed out to me that the direct link between the name and the teachings was not clearly established.

To do this, I therefore invite you to read the following text in two different versions.

Here is the first: **“Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee”.** [Hebrews 2 verse 12, King James Bible].

Here is the second:

*“He says, **“God, I will tell my brothers and sisters about you. Before all your people I will sing your praises”.** [Hebrews 2 verse 12, Easy-to-Read Version Bible (ERV)].*

In the first version of this text Jesus promises his father that he will announce his name to his brethren and therefore he will make his teachings known to God’s people. In the second version, instead of the word **“name”** we find **“speak”**. Thus, to speak of God, to present his Holy Word, is to announce his name.

This text in two versions that we have just considered presents the same fact, seen previously in [John 17 verses 6-8].

The following text, also presented in two different versions, shows us again, if it were necessary, that the name symbolises the teachings.

Here is the first one: *“But the Lord said unto him, Go thy way: **for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:***

***For I will shew him how great things he must suffer for my name's sake”.** [Acts 9 verses 15-16, King James Bible].*

Now let's take a look at the second version: *“But the Lord Jesus said to Ananias, “Go! I have chosen Saul for an important work.*

***I want him to tell other nations, their rulers, and the people of Israel about me. I will show him all that he must suffer for me”.** [Acts 9 verses 15-16, Easy-to-Read Version Bible (ERV)].*

This text is the continuation of the story presenting the significant and most astonishing meeting that Saul (*Paul*) had with Jesus Christ.

Here we have part of the dialogue that took place between the Lord and Ananias, and in the first version the Lord says that Saul is destined to make his **“name”** (*that of the Lord*) known to the nations.

It is also said that God will show him how much he will have to suffer for his **“name”**.

In the second version which uses **“who I am”** and **“for me”** replace this with the word **“name”**.

It is true that here, a direct link is not made between the term name and any teaching to be carried out.

However, this fact is implicit. To understand this, we must consider the testimony that Saul was to give before the nations to make the Lord known to them and also the cause of his sufferings which had been prophesied here. To do this let's read this:

“For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man.

For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.

For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it:

And I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles [...] [Galatians 1 verses 11-16, American Standard Version Bible (ASV)].

Let us complete our study with these verses: **“For this gospel I was appointed a herald, apostle, and teacher of the Gentiles, and that is why I am suffering these things.**

But I am not ashamed, because I know the one in whom I have believed, and I am convinced that he is able to guard what I have entrusted to him until that day”. [2 Timothy 1 verses 11-12, Evangelical Heritage Version Bible (EHV)].

From these two texts, we take from them that the different terms used such as **“name”, “who I am”** and **“for me”**, are used to trace the work that Paul was to carry out for the Lord and the reason for his sufferings is summed up in only one word **“the Gospel”**.

Thus the fact of bearing God's name to the nations symbolises his Holy Word to be taught to them, which confirms, once again, that the prophetic symbol **“name”** is synonymous with teachings or doctrines to be brought to others.

Let us discover another text in two different versions, which also presents to us the fact that a person's "name" is a symbol which represents his teachings.

Let's start with this first version: **"You see, it was their passion for the glory of the name of Christ that launched them out, and they've not accepted financial support from unbelievers"**.

[3 John 1 verse 7, *The Passion Translation Bible (TPT)*].

Here is the second version: **"When they left to tell others about the Lord, they decided not to accept help from anyone who wasn't a follower"**. [3 John 1 verse 7, *Contemporary English Version Bible (CEV)*].

These two texts, this time with the terms **"name"** and **"to proclaim"**, confirm that these are indeed teachings to be disseminated.

Let's come back now to the third angel's message, where we have seen that he presented two very distinct peoples, the first concerning the "candidates" for the mark of the beast and the other, those biblically called the saints.

These, God's faithful people, bear his name in a rather unusual place according to what is said in prophecy.

To find out, let's read this: **"And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads."**

These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the first-fruits unto God and unto the Lamb.

And in their mouth was found no lie:

They are without blemish". [Revelation 14 verse 1, 4-5, *American Standard Version Bible (ASV)*].

Before developing what we find here, I would like to highlight what we have already studied.

I have deliberately chosen to present you with a large number of biblical texts using the term **“name”** so that there can be no doubt as to its meaning.

In all cases, prophetically speaking, it symbolises **teachings and knowledge.**

Thus, we can immediately deduce that these are not physically the patronymics of the Lord and that of the Lamb, the symbol, as we have seen, which represents Jesus [*1 Peter 1 verse 19*], [*Isaiah 53 verses 7- 8*], [*John 1 verse 29*], which God’s faithful servants wear on their foreheads.

These symbols are there to attest to the fact that these faithful servants are keeping both the word (*teachings*) of Jesus and that of the Lord. We have now come to the end of this study taken from my other book.

To continue I would like to point out to you that all those therefore who have not diligently studied these two foundations of God’s word, namely the law and the prophecy, cannot be sealed, because they are the divine seals.

To study these basics sparingly or not at all will lead us to be rejected by the Lord.

We cannot be sealed with a word of God that we have not mastered or studied, because the Holy Spirit has not been able to bring forth faith from what we study in our hearts.

As we have seen, faith comes from what we study. In the following text, a most striking example is given to us of those, who will be rejected by the Lord for having been negligent and not having taken the time to diligently study God’s word:

“Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them:

But the wise took oil in their vessels with their lamps.

Now while the bridegroom tarried, they all slumbered and slept.

But at midnight there is a cry, Behold, the bridegroom!

Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil;

For our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you:

Go ye rather to them that sell, and buy for yourselves.

And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast:

And the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour”.

[Matthew 25 verses 1-13, American Standard Version Bible (ASV)].

What the foolish virgins lacked was oil, this symbol representing time spent studying God’s word under the guidance of God’s Spirit *[Exodus 29 verse 7], [Acts 10 verse 38], [1 John 2 verses 20-21, 27].*

When considering these texts as a whole we learn that the oil represents the act of anointing, which is the symbol given representing the Holy Spirit.

Thus Jesus was anointed with the Holy Spirit.

We also discover that those who are anointed by the Lord are taught by him and therefore by the Holy Spirit.

Thus, the symbol of oil represents God’s word which is studied diligently, under the guidance of the Holy Spirit who makes it come alive in us and quickens us *[John 5 verse 63].*

The Lord is not a God of half measures but is a God of order *[1 corinthians 14 verse 33]*, and wants those who seek him, among other things by studying his Word, to do so with all their heart.

Here is what the Lord asks about this: **“And ye shall seek me, and find me, when ye shall search for me with all your heart. 14 And I will be found of you, saith Jehovah [...].”**

[Jeremiah 29 verses 13-14, American Standard Version Bible (ASV)].

The foolish virgins learned this lesson the hard way.

Oil being the symbol of the diligent studies one conducts in the Holy Scriptures, under the guidance of the Holy Spirit, one cannot therefore give it to anyone else.

No one can enter another person's brain and absorb this knowledge.

The nonchalance of the foolish virgins cost them their nuptials with the lamb, (entrance into eternal life, with Christ).

At the end of baptism it is the fundamentals of God's seal consisting of his law and faith in Jesus (*prophecy*), which seal through the Holy Spirit and if they have not been assimilated, God's covenant in Christ is not made, and eternal life is not granted.

He who comes to this is like the living dead, for he died with Christ by descending under the waters of baptism, but not having received the Holy Spirit he was not resurrected with Jesus. He is therefore spiritually undead.

The fault lies with men's doctrines which he practised and professed before baptism, for they nullified the blessing contained in the covenant, which he made with Jesus through baptism.

Having by his actions denied the covenant made in Christ, he cannot bear God's seal.

Continuing, I would like to point out to you that we have already seen just how important it is that the appropriate type of teaching must be given to those who desire to be baptised.

Nevertheless we need an exhaustive basis.

Bible in hand, I am now going to present to you the basics of the teachings to be acquired in order to bind oneself to Jesus through baptism.

To do this, I invite you to read this:

*“Thus, let us turn to adult teaching, leaving behind **the first elements of the Christian message.** We are not going to lay the foundation of that message again:*

The need to reject harmful actions and to believe in God, the teaching about baptisms and the laying on of hands, the announcement of the resurrection of the dead and eternal judgment. *Let's progress!*

That's what we're going to do, if God permits". [Hebrews 6 verses 1-3, Bible en Français Courant (translated into English from the original text)].

For a better understanding of this text, let's discover it in this other version: **"That is why we do not dwell on the elementary notions of the teaching relating to Christ.**

Let's turn instead to what corresponds to the adult stage, without going back to laying the foundations, that is to say:

The abandonment of acts that lead to death and faith in God, teaching on different baptisms, the laying on of hands, resurrection of the dead and eternal judgment.

So we are going to deal with what corresponds to the adult stage, if God permits". [Hebrews 6 verses 1-3, Bible Semeur (translated into English from the original text)].

To present this text to you in these two versions with my own words, I would like to say to you that it exhorts God's people to pass from the stage of spiritual children to that of an adult in faith.

The goal is our spiritual growth in Christ.

We are given here **"the first elements of the Christian message"** also presented as the **"elementary notions of the teaching relating to Christ"**.

All this which can also be compared to spiritual milk intended for the young in faith, therefore for spiritual babies [Hebrews 5 verses 11-14], [1 Peter 2 verses 1-3].

This spiritual milk which those who come to Christ must study in order to become spiritual adults is presented here as consisting of the following elements:

1) The elementary notions of the teaching relating to Christ:

In this part will be taught the basics that govern the life of Christ, before his coming in the flesh, while he was on earth, the ministry he leads in heaven, as well as the processes surrounding his second coming in glory.

In this part we also find the new messages that Jesus leaves us through the Holy Spirit in order to guide us. It is about prophecy [*John 16 verses 12-15*], [*2 Peter 1 verses 19-21*], etc.

2) The need to turn away from harmful actions leading to death:

This part of the teachings deals with the reality of the fruits of the flesh which are contrary to the fruits of the Spirit as well as the possibility of having victory over the law of sin which is in us through Jesus Christ our saviour [*Galatians 5 verses 16-25*], [*Romans 7 verses 14-25*].

The goal is to no longer seek to love the world, but to learn to submit to God and resist the devil in order to have victory over him [*James 4 verses 1-10*].

This part explains the basis of the true repentance that the Lord expects of us and without which baptism is null and void [*Acts 2 verses 38-39*], and means we will end up in the lake of fire, etc.

3) The need to believe in God (faith in God):

Here the core of the teaching is based on the obedience that we must have to God's word, and especially to these commandments.

For he who says Love God and who transgresses these commandments is a liar and no liar can inherit the kingdom of God [*1 John 2 verses 3-5*], [*Revelation 22 verse 15*].

In this part, as a priority, we will study the reality of God's law, which was magnified in Jesus Christ.

To discover the basics of this teaching, see my book entitled "*Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part*" in the chapter "*The role of the law that God magnified through his son Jesus Christ*".

4) The teaching concerning baptisms:

In this book you have had more than a glimpse of the teaching to be carried on the subject.

5) The teaching about the laying on of hands:

The basics of the laying on of hands are presented to you in the section entitled *“The Fifth Step of Baptism: The Prayer of Consecration and the Laying on of Hands”*.

6) The announcement of the resurrection of the dead:

Here this message is important because several resurrections of the dead will take place; namely those who have been faithful to God and who will be at his side and will judge men and angels and the others who will be thrown into the lake of fire.

Understanding the ins and outs of the biblical doctrine regarding the situation about the resurrection of the dead, allows among other things to no longer adhere to doctrines, such as that of purgatory, or reincarnation.

To learn more, I invite you to read my book entitled *“Inquisitió (The three angels' message), Volume II. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Historical part”* in the chapters entitled *“Nonsense, pagan origin and harmful consequences of the doctrine of purgatory”*, *“Difference in the Bible between hell and hell of fire, and the human doctrines that have corrupted these ideas”*.

7) The Announcement of Eternal Judgment:

Here we are directly linked to the message of the three angels of the apocalypse, which presents the situation regarding God's judgment to which all human beings and all demons will be subjected.

The basis of this judgment is recorded in my book entitled *“Inquisitió (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part”* in the parts forming the chapter entitled *“The purpose of the message of the third angel of the apocalypse”*.

Finally, I would like to say to you that given all that we have studied in this book, we understand how very vigilant we must be in the face of the spiritual teaching that is brought to us. This tells us:

“Keep your heart vigilant, for on it depends the limits of life”.

[Proverbs 4 verse 23, Traduction oecuménique de la Bible "2010"(translated into English from the original text)].

Before continuing it is important to note that here the heart is a symbol which is spiritual and represents our spirit, and is also symbolised as being the ground where God’s word is sown *[Hebrews 8 verses 10], [Matthew 13 verse 19]*.

We must therefore be very vigilant in the face of the teaching that we are given, especially that which is of a spiritual nature. In this text we discover ways to protect our minds: **“That same night, the brothers sent Paul and Silas away to Berea.**

When they arrived, they went into the Jewish synagogue. Now the Bereans were more noble-minded than the Thessalonians.

They received the word very eagerly and examined the Scriptures every day to see if these things were so”. *[Acts 17 verses 10-11, Evangelical Heritage Version Bible (EHV)].*

Let’s finish with this: **“Don’t turn away God’s Spirit or ignore prophecies. Put everything to the test. Accept what is good and don’t have anything to do with evil”.** *[1 Thessalonians 5 verses 19-22, Contemporary English Version Bible (CEV)].*

We must always act like the Bereans by analysing all teachings that are brought to us by exposing them to the light of God’s word. Not to do so is to expose ourselves to great risks!

It is the truth that sets us free, so we must always walk in the light and work like the Bereans. You must put into effect what I am saying by first beginning with my writings, which must be sifted by passing them through the sieve of the Holy Scriptures.

He who walks in the light does not fear that these works will be probed as my writings are open books for you and the objective is your sanctification.

1.2 The second stage of baptism: Repentance and the confession of sins

To introduce this part I would like to tell you that it is my strong belief that the various Protestant religions, having wanted to dissociate themselves from the Catholic Church, have automatically rejected the confession of sins that one makes, among other things, to a consecrated person. Unfortunately, in this matter it was a great error and a great weakness on the part of Protestantism.

Um... listening to me, many may have come to think that I am “*bunting on the lands of the papacy*”... but, this is not the case, because what I am saying has foundations drawn from the Holy Scriptures, and is therefore a divine commandment! Here is what we can read about it:

“So confess your sins to one another and pray for one another, in order that you may be healed. The prayer of a righteous person is able to do much because it is effective. *Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three years and six months. Then he prayed again, and the sky gave rain, and the land produced its harvest.*

My brothers, if anyone among you wanders away from the truth and someone turns him back, let it be known that the one who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins”. [James 5 verses 16-20, *Evangelical Heritage Version Bible (EHV)*].

What is presented here is really important, because the confession of sins is not only commanded by the Lord in his holy Word, but with it he also adds the injunction to pray for one another.

Also, here we have the promise of the answering of the prayer of the righteous as was the case with Elijah. Thus, when one of God’s servants prays for sins that have been confessed to him in confession, the Lord promises to hear him. This also implies forgiving the said sins that have been presented to him. What is so important to understand here is not so much the confession, but to whom it is made and what power is in the hands of the servants of God.

To understand this, I invite you to read the following, which presents what happened in the old covenant and which, in my opinion, is most instructive:

“The Lord said to Aaron, “You, your sons, and all the people in your father’s family must bear the responsibility for any wrong that is done against the holy place [...] To prevent that from happening, you must bring the rest of the men from the tribe of Levi to join you. These Levites will help you and your sons do your work in the Tent of the Agreement.

These Levites will be under your control. They will do all the work that needs to be done in the Tent. But they must not go near the things in the Holy Place or the altar. If they do, they will die — and you also will die. They will join you and work with you. They will be responsible for caring for the Meeting Tent. All the work that must be done in the Tent will be done by them. No one else may come near the place where you are. I myself chose the Levites from among all the Israelites. They are as a gift to you.

I gave them to you to serve the Lord and work in the Meeting Tent. But, Aaron, only you and your sons may serve as priests.

You are the only ones who can go near the altar or behind the curtain into the Most Holy Place. I am giving you a gift — your service as a priest. Anyone else who tries to come too close must be killed.” [*Numbers 18 verses 1-5, 7, Easy-to-Read Version Bible (ERV)*].

Let’s end with the following: **“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; [...] Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:**

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing”. [Hebrews 9 verses 1-2, 6-8, King James Bible].

The consecration to the service of the Lord (*priesthood*) which a member of God’s people received, before the atoning death of Jesus, was intended to consecrate him as a priest for the Lord.

Two types of priests officiated for the Lord, the high priests and in turn the priests who served them and who were part of the tribe of Levi, called the Levites.

Here we see that the priests were made responsible by the Lord, to bear him the sins of the members of his people on a daily basis and that once a year it was the high priest who took over in order to purify in the very holiest of places (*the holy of holy*) all of the sins that the members of God's people had committed during the year.

We also find that if a priest dared to enter the second part of the temple, he not only committed a sin himself, but caused all who officiated, including the high priest, to sin as well. Now that we have laid these foundations, let's read this to discover the nature of the acts that the priests carried out for the Lord:

“If any common person from the land sins by unintentionally violating any of the Lord’s commands by doing something that should not be done, and he then realizes his guilt, or the sin that he committed has been made known to him, he shall bring a female goat without blemish as his offering for the sin that he has committed. He shall lay his hand on the head of the sin offering and slaughter the sin offering at the place for the burnt offering.

Then the priest shall take some of its blood with his finger and put it on the horns of the altar for burnt offerings. All the rest of its blood he shall pour out at the base of the altar. [...]

In this way the priest shall make atonement for him for the sin that he has committed, so that he may be forgiven ”. [*Leviticus 4 verses 27-30, 35, Evangelical Heritage Version Bible (EHV)*].

We discover in these texts, that when members of God's people had sinned, in order for them to be forgiven, there were steps that had to be taken:

The first was to become aware of their sins. The second was to get an animal to sacrifice. The third was to make the sacrifice themselves. The fourth step was not in their power because it was the priest who took over and had to take the blood of that animal in order to perform certain ceremonial acts intended to atone for the sins of the person involved.

After that the sins were forgiven by the Lord.

When reading these texts, one may have the impression that there was no room for the confession of sins, but this is not the case. To understand this, let us read the following: *“And the Lord spoke unto Moses, saying, “Speak unto the children of Israel:*

‘When a man or woman shall commit any sin that men commit to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done.

And he shall recompense his trespass with the principal thereof, and add unto it a fifth part thereof, and give it unto him against whom he hath trespassed”. [*Numbers 5 verses 5-7, 21st Century King James Version Bible (KJ21)*].

Reading this text, one could believe that when the confession of sins is mentioned here, it must be made to the Lord, without having to go through a consecrated member of God’s people, and then having wronged a person we must then put this right.

But it is not so! To understand how things were actually done, I invite you to read the following: *“Joshua said to him, “My son, tell the truth here before the Lord, the God of Israel, and confess.*

Tell me now what you have done. Don't try to hide it from me.” “It's true,” Achan answered. “I have sinned against the Lord, Israel's God, and this is what I did.

Among the things we seized I saw a beautiful Babylonian cloak, about five pounds of silver, and a bar of gold weighing over one pound. I wanted them so much that I took them. You will find them buried inside my tent, with the silver at the bottom.” [*Joshua 7 verses 19-21, Good News Translation Bible (GNT)*].

Here we see that Achan had to confess his sin to Joshua who was the leader of God’s people [*Deuteronomy 34 verse 9*].

This confession is very detailed and presents all that he had done. What we have just seen is most important, because here is what must actually be done for the sins that were brought (*confessed*) by God’s people to the priest:

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness”. [Leviticus 16 verses 21-22, King James Bible].

Aaron’s function was that of a high priest [Ezra 7 verse 5], who was to lay his hands on the head of the goat and he was to confess all of the iniquities, transgressions and sins of the children of Israel over it.

Thus, if the members of his people had not confessed their sins to him, how could he have known them and in turn presented them (*confessed them*)? In what we have just seen we discover that without the confession of sins to one of God’s servants, no forgiveness is possible for the one who is at fault.

It is important to specify that what happened at that time in the earthly temple (*house of God*) was a realisation of what happens in the heavenly sanctuary [Hebrews 8 verses 3-5].

From the moment Jesus redeemed us by his divine sacrifice, a radical change occurred at the level of the divine sanctuary. The following text tells us about this: **“So if everything could have been brought to its goal through the Levitical priesthood (for the people received the law on the basis of that priesthood), what further need was there for another priest to arise who was like Melchizedek, yet not said to be like Aaron?**

For when the priesthood is changed, by necessity a change in the law also happens. Yet these things are said about the one who belonged to another tribe, from which no one had served at the altar. It is certainly clear that our Lord is descended from Judah.

Moses said nothing about priests in connection with that tribe. And this becomes even clearer if another priest arises like Melchizedek, who became a priest, not on the basis of a legal requirement about physical descent, but on the basis of the power of an endless life.

For it has been testified in Scripture about him:

You are a priest forever, like Melchizedek.

To be sure, the former requirement is annulled, because it was weak and useless [...] But this one became a priest with an oath, through the one who said to him: The Lord has sworn an oath and will not change his mind: “You are a priest forever.” In this way, Jesus has become the guarantor of a better covenant.

There were many who became priests because death prevented any of them from continuing to remain in office.

But because this one endures forever, he has a permanent priesthood. So for this reason he is able to save forever those who come to God through him, because he always lives to plead on their behalf. *This is certainly the kind of high priest we needed:*

One who is holy, innocent, pure, separated from sinners, and exalted above the heavens. Unlike the other high priests, he does not need to offer sacrifices on a daily basis, first for his own sins and then for the sins of the people. In fact, he sacrificed for sins once and for all when he offered himself.

For the law appoints as high priests men who have weaknesses. But the word of the oath, which came after the law, appointed the Son, who has been brought to his goal forever”. [Hebrews 7 verses 11-18, 21-28, Evangelical Heritage Version Bible (EHV)].

Let's end with this: “[...] We [believers] have a great High Priest who has [already ascended and] passed through the heavens, Jesus the Son of God [...]”. [Hebrews 4 verse 14, Amplified Bible (AMP)].

Here we discover a radical change in the organisation of the house of God, because the monopoly that the Levites and therefore the Levi tribe had, whereby they were the only ones who could claim to become the Lord's priests, was abolished. The new high priest, who is Jesus, was not part of this tribe, but that of Judah.

This was a great reform, because never before had a priest come from a tribe other than the Levi tribe. A renewal of the law had been established here. Thus, Jesus became a high priest, not through human lineage, but by virtue of a divine oath, from God the father, who established him as a priest for ever.

From then on, the ministry of the former priests was abrogated because it became useless, since they had to render sacrifices again and again to God for the sins of the people, and being mortal, their ministry lasted only for a certain time.

Christ, on the other hand, offered the ultimate sacrifice to forgive all past, present and future sins of all those who accepted him as their personal saviour [*Hebrews 10 verses 1-22*].

Thus, once the new covenant that God made in Christ was made official, from then on, as we have seen, the ultimate high priest was Jesus and in the text that follows we discover who these priests are:

“[...] Because you were killed, and with your blood sacrifice you bought people for God from every tribe, language, race of people, and nation. You made them to be a kingdom and to be priests for our God.[...]” [*Revelation 5 verses 9-10, Easy-to-Read Version Bible (ERV)*].

Let's end with this: **“But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light”**. [*1 Peter 2 verse 9, American Standard Version Bible (ASV)*].

From now on the priests are no longer men who are consecrated from father to son for the service of God, forming part of the tribe of Levi and therefore Levites [*Exodus 28, verses 1, 41-43*], [*Deuteronomy 18 verses 1-2*], [*Leviticus 21 verse 8*], but all who make a covenant with Christ become the Lord's priests.

Jesus now being God's ultimate high priest and his people having received his priesthood from him, these priests became God's ministers. To expand upon what we have just seen, I would say that we often profess something without really understanding its real scope or intrinsic meaning.

In doing so, we act according to erroneous precepts that we have received from our parents or our spiritual teachers to the detriment of the truth or true situation behind that thing we profess to know. This is what I believe is happening to Christians of all denominations with regard to what is notified in the texts of [*1 Peter 2 verse 9*], [*Revelation 5 verses 9-10*].

Let's develop this situation to better understand our study. By summarising these two texts we learn that in Jesus Christ, God's people now represent a holy nation, a royal priesthood, a kingdom where there are saints whose members are priests. What is written here is known and confessed by many, but not understood.

In order to be clear on the details I have just presented, we must concentrate on the situation regarding a definition we have just discovered, namely the term "*priesthood*".

To understand what this term means, let us read this: **"And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.**

And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: For their anointing shall surely be an everlasting priesthood throughout their generations". [Exodus 40 verses 12-15, King James Bible].

As you can see, the priesthood that God gives to a member of his people consists of making him a priest. So the Lord is making these children a holy priesthood, a nation where every member is a priest.

So far I know that these concepts are generally well understood by God's people, but the ability that every one of God's children acquires through Jesus to forgive the sins of his neighbour, as a divine priest, is, in my opinion, less understood or applied.

In order to understand this situation, we must first of all consider what the new ministries of Jesus as the High Priest, consist of and compare it to that of his former counterparts. To do this, let us read the following: **"For this reason, Jesus had to be made like us, his brothers and sisters, in every way. He became like people so that he could be their merciful and faithful high priest in service to God. Then he could bring forgiveness for the people's sins".** [Hebrews 2 verse 17, Easy-to-Read Version Bible (ERV)].

Apart from the sacrificial part which was abolished, here we find that the ministry of Jesus Christ as High Priest is exactly the same as before, namely before His divine sacrifice.

Christ's purpose is to atone for the sins of human beings, especially of His people. Those who recognise and confess their sin to Jesus will be forgiven by him, but those who refuse will be saddled with their iniquity. Thus we understand that, if this is the ministry of Christ as High Priest, the ministry of these priests is also of the same nature as those of the past, except for the paragraphs regarding the ceremonies relating to the sacrifice of an animal.

Thus, just as the priest once had the task of stipulating the processes by which the sins of the people were or were not forgiven, so this same power is in the hands of the new ones, who are formed from all of God's children.

This is the power which the Lord now puts into the hands of his people, through Jesus Christ: **“Come to terms with God and be at peace; in this way good will come to you. Receive instruction from his mouth, and place his sayings in your heart. [...] Then you will delight in the Almighty and lift up your face to God. You will pray to him, and he will hear you, and you will fulfill your vows.**

When you make a decision, it will be carried out, and light will shine on your ways. When others are humiliated and you say, “Lift them up,” God will save the humble. He will even rescue the guilty one, who will be rescued by the purity of your hands”. [Job 22 verses 21-22, 26-30, Christian Standard Bible (CSB)].

Let's complete our study with this other most relevant text: **“This is the [remarkable degree of] confidence which we [as believers are entitled to] have before Him: That if we ask anything according to His will, [that is, consistent with His plan and purpose] He hears us. And if we know [for a fact, as indeed we do] that He hears and listens to us in whatever we ask, we [also] know [with settled and absolute knowledge] that we have [granted to us] the requests which we have asked from Him.**

If anyone sees his brother committing a sin that does not lead to death, he will pray and ask [on the believer's behalf] and God will for him give life to those whose sin is not leading to death. [...] [1 John 5 verses 14-16, Amplified Bible (AMP)].

Let's end with this:

“If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” [*John 20 verse 23, Christian Standard Bible (CSB)*].

Here we realise that whoever chooses to be at one with the Lord receives peace and happiness from him.

Moreover, one of the graces that the Lord bestows on him is that when he prays and lifts up his face to him, he will be heard. All this is good news for us as God’s people, but that is not all, because the Lord grants us an additional grace, by no means the least, because he gives us the power to forgive or to retain the sins of human beings.

The Lord also gives us the assurance that whatever we ask, according to his will, providing it is not intended for the glorification of self [*James 4 verses 1-6*], will be granted to us.

The thing is that we have the assurance that whatever we ask the Lord, we already have by faith. This fact that we have just discovered is not only for our own needs, but when we pray for our neighbours, the Lord also promises to grant us our request.

Thus, when our brother sins against the Lord, he will be forgiven, and the Lord will therefore restore his life, which will allow Christ to come back to live in him through the Holy Spirit. Strengthened by all that we have just seen, we have the assurance that when we intercede for a person before God through prayer, he will be forgiven, and this, even if he is guilty.

We therefore understand that if a person is guilty of any fault, therefore sin, and comes to confess it to us, in Christ, we as God’s people, have the capacity to forgive him or refuse him forgiveness. To continue, I would like to say to you that there seems to be a conflict between the fact that God’s people must intercede with the Lord for the forgiveness of the sins of their neighbours and the fact that each one of God’s children now has the capacity to forgive mens’ sins.

Yes, if we have the power to forgive our neighbour’s sins, why must we pray for God to forgive them? To understand how these two things can effectively coexist, we need to go back to what it was like for Jesus.

To do this I invite you to read the following: **“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.**

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us. [...] My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

And he is the propitiation for our sins: And not for our's only, but also for the sins of the whole world". [1 John 1 verse 7 to 1 John 2 verse 2, King James Bible].

We find here these two facts seen earlier:

On the one hand we learn that if we confess our sins, Jesus is faithful and just and will forgive them, and we have already seen that it is he who atones for our sins as the ultimate divine high priest [Hebrews 2 verse 17].

And on the other hand, we are told that he is our advocate with the Father, so he intercedes with him for our sins.

All this seems contradictory, but in order to understand what this is all about, we need to look at the following text, which presents the relationship between Jesus and his Father: *"I have yet many things to say unto you, but ye cannot bear them now.*

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: And he will shew you things to come.

He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you". [John 16 verses 12-15, King James Bible].

Here we discover a fact that is most instructive!

We learn that all that belongs to God the Father belongs to Jesus and that He can dispose of it as He pleases.

This fact is also true of the omnipotence and supreme authority of God the Father, which has been given into the hands of His Son [Hebrews 2 verses 5-10], [Ephesians 1 verses 17, 20-22], [1 Corinthians 15 verses 3-4, 22, 24, 27-28].

Thus, since omnipotence is in the hands of Jesus, he has at least 5 hats with regard to the sins of human beings:

First of all, Jesus as the Christ is the sacrificial lamb who was given to redeem humanity and it is his blood that cleanses from all sin. He is also the high priest, who presents his divine sacrifice before God and intercedes for us with his Father to obtain the forgiveness of our sins, so he is also an advocate.

And finally, as He is clothed with the omnipotence of God the Father, He is also the supreme judge of human beings [Acts 10 verse 42] and as such, He is also the one who has the authority to forgive the sins presented to Him!

Thus, we understand how Christ can both be the mediator for our sins and at the same time the forgiver of them. Now come to this same situation with regard to God's people.

To introduce it to you, I invite you to read the following, which presents the position of God's people in Jesus: **“And now You, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.**

I have made your name known to the men You have given me out of the world. They were Yours, and You gave them to me; and they have kept your word. [...] It is for them that I pray.

I don't pray for the world, but for those You gave me, because they are Yours;

– and all that is mine is Yours, and what is Yours is mine; – and I am glorified in them. *And I sanctify myself for them, that they too may be sanctified by the truth.*

It is not only for them that I pray, but also for those who will believe in me with their word, so that all may be one, as You, Father, are in me, and as I am in You, so that they too may be one in us, so that the world may believe that you sent me.

I have given them the glory which You have given me, that they may be one as we are one – I in them, and You in me – so that they may be perfectly one, and the world may know that You sent me and that You loved them as You loved me”.

[John 17 verses 5-6, 9-10, 19-23, Bible Louis Segond (translated into English from the original text)].

Let us add this other relevant text to our study: **“For we [believers] have become partakers of Christ [...]”**. *[Hebrews 3 verse 14, Amplified Bible (AMP)].*

By summarising these two texts, we understand that when we bind ourselves to Jesus and therefore receive a baptism in conformity with God’s word, we become one with him and inherit his sanctification and his glory, which includes his abilities.

But that's not all, as a member of God's people, we also become one with God the Father, in Jesus.

Have you noticed that here the same unity which exists between Jesus Christ and his Father, and by which we have seen that he (*Christ*) acquires the authority to forgive the sins of men, is also that which is between him and God’s people. Thus, as a people of priests, God’s children have at least three hats, which are the following:

The first is that of a priest, because as members of God’s people we have the possibility of presenting ourselves before God the Father, in the heavenly sanctuary, through the flesh and blood of Jesus [Hebrews 10 verses 14-22], to present the sins of men to him. Once we reach this level, we become individually, an advocate, which is the second hat, which allows us to intercede for the sins of the one or those for whom we presented ourselves before the Eternal God [James 5 verses 16-20], [Job 22 verses 21-22, 26-30], [1 John 5 verses 14-16].

Then we put on the third hat and assume the authority of Jesus and become the judge who will decide what will be done with mens’ sins [1 Corinthians 6 verses 2-3].

And therefore, in the name of Jesus Christ, we can forgive the sins of men or not forgive them, either for those for whom we have come before the Lord, but also for all humanity [John 20 verse 23].

In order to understand what happens to those whose sin(s) is(are) not forgiven, I invite you to read the following texts where we have two concrete examples of this situation. Here is the first text:

“It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus”. [1 Corinthians 5 verses 1-5, King James Bible].

Let's complete our study with this second text: *“That if someone has been the cause of this sadness, it is not me alone that he has afflicted, but in a way (so that I do not overload him) it is all of you that he has saddened. This censure that he has experienced from many is enough for such a man.*

So that you should rather be gracious to him and comfort him, so that such a man will not be overwhelmed by too great a sorrow.

That is why I beg you to confirm your charity towards him. For this reason also I have written to you, that I may test you, and know whether you are obedient in all things.

Now to whom you forgive something, I also forgive: For on my part also if I have forgiven something to him whom I have forgiven, I have done it for your sake, before the face of Christ.

That Satan may not have the upper hand over us:

For we are not unaware of his machinations”. [*2 Corinthians 2 verses 5-11, Bible Martin (translated into English from the original text)*].

First of all, it is important to note that in the first text Paul presents himself as a divine judge, because he says that he has already judged this person and that his sentence is to deliver him to the devil, thus uncoupling him from God’s people. We also see in these two texts that he emphasises the capacity that the Lord gives us to forgive the sins of human beings or not to forgive them. We also discover in these two texts, the fate of those whose sin is or is not forgiven.

In [*1 Corinthians 5 verses 1-5*], the sin of this man is most abominable, for he has come to fornicate with his father's wife, without being saddened by it. For such a person his sin cannot be forgiven, for there has been no true repentance and he will end up becoming the devil's plaything who rules over all of those living apart from Jesus. On the other hand, Satan does not have the upper hand over the one who is forgiven and walks in renewed life in Christ [*James 4 verses 7-10*], [*1 John 5 verse 18-19*].

By reading [*2 Corinthians 2 verses 5-11*], as Christians, we understand that by not forgiving our repentant brothers and sisters, we give Satan the upper hand over God's people. This situation stems from the fact that we are one in Jesus and that what touches one affects the whole body [*1 Corinthians 12 verses 12-27*].

It is important to note that in [*1 Corinthians 5 verses 1-5*], we discover in Paul's sentence, the literal materialisation of the capacity that the Lord gives to these children, in an individual way, to be able to forgive mens’ sins or not to do so.

Whereas in the second text, it is the one that he gives to his people in a collegial manner to be able to act in this way that is emphasised.

These two facts that I have just presented to you, we find implied in the text that follows: **“If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother.**

But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. If he refuses to listen to them, tell it to the church; And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven". [*Matthew 18 verses 15-18, New American Standard Bible 1995 Bible (NASB1995)*].

The Lord asks us to go to our brothers and sisters who have sinned in order to lead them to repentance so that we can guide them back on the path that leads to eternity.

First, this is done individually, then if the infringer hardens his heart, other steps must be taken in a collegial way. Thus, if when we go to see the one who has sinned and he or she listens to us, we will win him or her to the Lord, but if he or she hardens his or her heart, even at the end of the various conciliations, he or she must be separated from God's people and therefore banished.

Here again we discover the power of judgment, which is in the hands of God's people who may or may not forgive men's sins, as was the case in the two texts which we have just seen above and where Paul judged this iniquitous brother and the other or the church to censure one of these members. As we now know, this capacity to judge and to forgive sins that are committed, is both in the hands of God's people gathered collegially, but also individually.

To understand this, we must examine what we are told. We learn that once the first step has been taken, consisting of seeing our sinful brother or sister face to face, if he or she resists, we must go and get two or three witnesses. So there are two steps to this process:

The first is that at this point, we are like judges who have the power to judge him. The second is that we also have the power to forgive him, and thus win him to Christ, or not to do so if he hardens his heart and chooses to continue to practise his sin and then we instigate the next step of taking the two and three witnesses to come to him.

This ability that God gives us to forgive or not to forgive sins, individually, is well represented in the text of [*1 Corinthians 5 verses 1-5*], where Paul judges this man's actions and issues a most severe verdict, which is to hand him over to Satan and to choose not to forgive him.

As you can see, becoming one with Jesus Christ gives his people the privilege of assuming some of his abilities, which also includes the privilege of being able to forgive or not to forgive the sins of human beings.

Thus, those who have sinned and refuse to confess their sins to one of God's servants will remain blighted by them.

To understand this fact, we must return to the ceremonial rites that were practised before Christ's divine sacrifice.

We have seen in [Numbers 5 verses 5-7], [Leviticus 4 verses 27-31, 35], that in order to be forgiven and cleansed from one's sins, it was necessary to confess them and that this confession was made to a priest and then an animal had to be given as a sacrifice.

Then the priest, had to take the blood of this beast and present it to the Lord to atone for the sin or sins.

Now imagine that instead of performing this ceremonial rite the priest could simply refuse the sacrifice to be given and just pray that the Lord might forgive that person's sin.

What would have happened then?

Well without spilled blood and without the atoning ministry of the priests, no forgiveness of sins [Hebrews 9], the result would be that this prayer would be sterile and God could not accept it, because this priest would have violated the divine directives.

In my opinion, what I have just presented symbolises what is practised in all religions among God's people in this century.

As God's children are not aware of the ability the Lord gives them to be able to forgive or unforgive mens' sins, in Jesus Christ, they do not do their work as priests.

The only difference in the new priesthood we have received, as divine priests, is that we no longer have to sacrifice an animal in order to present its blood to the Lord, since it is Jesus' blood that replaces the sacrifices.

From now on, we must ask God to forgive or not to forgive the sins of our neighbour in the name of Jesus Christ and also that we ourselves can choose to do so or not to do so. The following text that we have already read further tells us about this:

“In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus”. [*1 Corinthians 5 verses 4-5, King James Bible*].

It is in the name and by the power of Jesus Christ that Paul judges this man and chooses not to forgive him because of his evil deeds.

The same can also be done in reverse, and we can, in the name and by the power of Jesus Christ, forgive the sins of those whose actions we are obliged to judge. Nevertheless, it is not enough to take authority in His name so that the sin or sins of those we are required to judge can be blotted out before the Lord.

As a priest we must also present blood, for without it there can be no forgiveness, but it is not that of an animal which must be brought to the fore, but of Christ. It is important not to lose sight of the fact that the forgiveness of sins is attached to the blood of Jesus Christ which was shed for us. Let us rediscover this fact by reading the following: **“[...] And the blood of Jesus Christ his Son cleanseth us from all sin”.** [*1 John 1 verse 7, King James Bible*].

Let us further our study with this most instructive text: **“And from Jesus Christ, the faithful and trustworthy Witness, the Firstborn of the dead, and the Ruler of the kings of the earth.**

To Him who [always] loves us and who [has once for all] freed us [or washed us] from our sins by His own blood (His sacrificial death) —”. [*Revelation 1 verse 5, Amplified Bible (AMP)*].

Let us finish with this most detailed text on the subject: **“But the Christ came as high priest to grant us the good things that have come to be. He passed through a bigger and more perfect tent.**

This one was not made by human hands, that is, it does not belong to our created world. Christ entered once and for all into the holy place, with God. He did not offer the blood of goats and young bulls, but he offered his own blood and set us free forever.

According to custom, the blood of goats and bulls and the ashes of a burnt cow are sprinkled on those who have committed a sin.

Then their body is cleansed of this sin and they can worship again. If this is true, the blood of Christ must be much more powerful.

Indeed, through the Holy Spirit, Christ offered himself to God as a blameless victim. Thus he will purify our conscience damaged by actions that lead to death. Then we can serve the living God. Blood is the sign of the covenant with God.

That is why Christ is the intermediary for a new covenant, a new testament. He died to free human beings from the sins committed when they were under the first covenant. Then those whom God has called can receive the goods he has promised and which last forever.

[...] According to the law, almost everything becomes pure with blood. But if blood is not shed, sins are not forgiven.

Christ offered himself to God once and for all [...]. Every year the Jewish high priest enters the Most Holy Place with blood that is not his own. But he, the Christ, did not enter heaven to offer himself several times. Otherwise, he would have had to suffer many times since the creation of the world.

In fact, now in these final days before his second coming, Christ has shown himself once and for all. In this way he destroyed sin by offering himself as a sacrifice.

Human beings die once, then God judges them. In the same way, Christ offered himself as a sacrifice once and for all, to take away the sins of the many. *He will show himself a second time, no longer to take away sin, but to save those who wait for him*". [Hebrews 9 verses 11-15, 22, 25-28, Bible Parole de Vie (translated into English from the original text)].

In these texts, we rediscover the basics already studied. The first of these is the truth behind the ministry of Jesus Christ as High Priest, who now by his sacrifice officiates in God's heavenly temple.

In contrast to the past high priests who had to offer the sacrificial blood of animals for their sins and those of God's people in the most holy place (*earthly*), and this again and again, Jesus Christ, as the perfect lamb of God, through the Holy Spirit, offered his blood once and for all for the past, present and future forgiveness of our sins.

Through his blood, our Lord and Saviour not only forgives our sins, but also repairs our conscience, which was damaged by them and that was leading us to death. The blood of Jesus is the sign of the new covenant that God has made with us.

It is in his blood that we find forgiveness of our sins, free entrance into the heavenly sanctuary as the Lord's priest, sanctification and eternal life [1 John 1 verse 7], [Hebrews 10 verse 19], [Hebrews 12 verse 24], [Hebrews 13 verses 12 and 20], [John 6 verse 53-54].

Christ's blood being shed for us is based on the fact that if there is no blood shed, there is no forgiveness of sins.

Since animal sacrifices could not eradicate sin definitively and make it unnecessary to present it again and again, Jesus Christ was sacrificed and died once and for all to destroy sin. From now on, here is how the truth behind the sprinkling of Christ's blood becomes ours:

“Peter, an apostle of Jesus Christ, to those who are strangers and scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are elected according to the foreknowledge of God the Father, through the sanctification of the Spirit, that they may become obedient, and partakers of the sprinkling of the blood of Jesus Christ: May grace and peace be multiplied to you!

Blessed be God, the Father of our Lord Jesus Christ, who according to His great mercy has regenerated us to a living hope through the resurrection of Jesus Christ from the dead to an inheritance that cannot be corrupted or defiled or withered, which is reserved in heaven for you who by the power of God are being kept by faith for salvation ready to be revealed in the final days before Christ's second coming!” [1 Peter 1 verses 1-4, Bible Louis Segond (translated into English from the original text)].

Here we find that those who are sanctified by the Holy Spirit, and therefore have made a covenant with Jesus, participate in the sprinkling of his blood, which enables them to share in the grace and peace that the Lord gives.

Here it is the forgiveness of sins, which is found in Christ with those who unite with him becoming the beneficiaries.

It is this very sprinkling of the blood of Jesus that regenerates us, and in practical terms represents the work that the Gospel does in us and by which, through faith, we are kept blameless in Jesus for our heavenly inheritance reserved for us in Christ. This is how we take on our ministry as priests and use our prerogatives to forgive the sins of men. In practice, in order to be able to forgive someone's sin(s), there are at least five steps that need to take place:

The first is to hear the confession of the one who has sinned. Then, if the confession is sincere and the fruit of a true repentance this or these sins are presented to the Lord.

The next step is that as a priest one must take authority and put the burden of that sin or sins on Jesus Christ.

To do this one must claim His divine sacrifice by which He now bears the past, present and future sins of all who come to Him through faith. Then, the next step is to claim the blood of Jesus Christ, asking the Lord to accept it as a sprinkling for that person's sin.

Once these things are in place through faith, the final step is to take authority and forgive the sin of that person in a loud and clear voice, thus releasing them from that burden.

The reason behind what I have just presented to you is linked to the ministry of the priests of the past, the only changes being, that instead of presenting an animal on which sins were concentrated and which was to be exiled and another which was to be sacrificed for their forgiveness, it is on Christ that the whole ceremony of purification of sins is based.

We have just seen what should normally be practised within God's people, any religion or spiritual people per se.

Generally, when a person is in spiritual difficulty and is changed by these sins, God's children will pray for him so that the Lord can forgive these sins and in order that he be freed from the chains by which Satan holds him. Unfortunately, they will not take authority to be able, in the mighty name of Jesus Christ of Nazareth, to forgive that person's sin or sins, and instead wait for the Lord to do so.

But the Lord has not changed, and therefore he will not do the tasks he has specifically assigned to us, so the sin or sins not having been forgiven by a member of God's people, they will envelop this person together with the chains by which the devil maintains control.

This is how sins continue to pile up among God's people as well as in the world. This causes the greatest number to continue to be the slaves of demons because of the chains of their iniquities which remain unpurified in Jesus Christ.

To continue I would like to tell you that the facts presented in [1 *Corinthians 5 verses 1-5*], [2 *Corinthians 2 verses 5-11*] and where we have the literal application of the ability God gives us to be judges, on an individual or collegial basis, who can choose or not choose to forgive mens' sins is above all intended to purify his people from all sin.

It is with a view that no sin remain confined among these children, that in ancient times the Lord instituted, and in the New Covenant in Jesus Christ, priests who are now, I repeat, every child of God, whose purpose is to cleanse his people from all sin and iniquity. In the text of [2 *Corinthians 2 verses 5-11*], we discover the importance of God's people fulfilling their role in forgiving those who have truly repented.

It should be noted that this case is not based on an offence that a member of God's people has done to one of his brothers or sisters, but it is the whole church that he has shamed. So his sins were obvious and big enough to bring discredit on all of God's people.

Nevertheless, not as serious as in [1 *Corinthians 5 verses 1-5*], [Matthew 18 verses 17-18], where banishment and therefore delivery into the hands of the devil were involved. We also discover that those who censured this man, but nevertheless continued to refuse to forgive him even though he was repentant and living in great sorrow because of what he had done, contravened God's word.

Hence Paul tells them that he is testing them to see if they are obedient in all things. And this putting them to the test consists of getting them to obey his request asking them to be gracious to this brother by forgiving him and being charitable towards him and consoling him with their love.

The important thing about this story is the fact that since the members of God's people refused to forgive this man, Satan could have gained the upper hand over (*the ascendancy*) all of them.

We are also told about the machinations of the devil in such a context. In order to understand what this is all about, we have to take into account the following: **“Then he showed me the high priest Joshua standing before the angel of the Lord, with Satan standing at his right side to accuse him.**

The Lord said to Satan, “The Lord rebuke you, Satan! May the Lord who has chosen Jerusalem rebuke you! Isn’t this man a burning stick snatched from the fire?”

Now Joshua was dressed with filthy clothes as he stood before the angel. So the angel of the Lord spoke to those standing before him, “Take off his filthy clothes!”

Then he said to him, “See, I have removed your iniquity from you, and I will clothe you with festive robes”. [Zechariah 3 verses 1-4, Christian Standard Bible (CSB)].

Satan is the accuser of God's children and his goal is our loss. As soon as a sin remains hidden among God's people, the devil will use it to weaken us or endeavour to lead us astray.

This is why Paul interceded with God's people so that they could forgive this man who had already been censured, because by refusing to do so when he was repentant, he was contravening the divine directives found in [Matthew 18 verses 15-18].

Let us now return to the text of [Zechariah 3 verses 1-4].

Here we are presented with the truth of what must be done about the sins of God's people. In order to understand it, we must consider this text very carefully. The first thing to do is to define where this scene takes place. Since the Lord, one of the angels and Satan are present, we could indeed think that it is about God's house in heaven, but it is actually about a place on earth!

This is shown to us by the fact that a mortal man, Joshua, is also in this place. This fact therefore leads us to understand that it is about God's earthly temple.

This fact is supported by the fact that the Lord mentions Jerusalem. In the Bible we discover that it is in this place, God's temple on earth, that the Lord and the angels spoke to God's people [Leviticus 16 verses 1-2], [Deuteronomy 31 verses 14-18], [Luke 1 verse 5-20].

Satan, being the accuser of the brothers [Revelation 12 verses 9-10], also had the possibility to be there, since he is presented in [Job 1 verses 6-12], as being able to be in God's presence.

One of the most important elements is presented here, and it is emphasised by the fact that it is not the angel of the Lord who removes the dirty linen and therefore the sins, that Joshua was wearing and who dresses him in the festive garment, but he gives the order to those who are there.

Therefore it is the priests that we are talking about here. Here we discover the joint ministry of the holy angels and God's people with regard to men's sins.

Here we discover that the angels lead a ministry that intends for the sins of men to be forgiven, nevertheless the purpose of this approach is that it is the Lord's priests who have the authority to forgive the sins of human beings and therefore to erase them.

Furthermore, have you noticed that it is not the Lord who does this work either, but those to whom He has given this authority, namely the priests, who are now every one of God's children.

Thus, by refusing to fulfil our role as priests, by interceding with the Lord for the sins of those whom He places beside us, and our role as judges by forgiving or not forgiving the sins of our neighbour, especially when it comes to members of God's people, there are very dramatic repercussions. To understand this, let us read this:

“Transgressing and denying Jehovah, and turning away from following our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And justice is turned away backward, and righteousness standeth afar off; For truth is fallen in the street, and uprightness cannot enter. Yea, truth is lacking; and he that departeth from evil maketh himself a prey.

And Jehovah saw it, and it displeased him that there was no justice. And he saw that there was no man, and wondered that there was no intercessor: Therefore his own arm brought salvation unto him; and his righteousness, it upheld him.

And he put on righteousness as a breastplate, and a helmet of salvation upon his head; And he put on garments of vengeance for clothing, and was clad with zeal as a mantle.

According to their deeds, accordingly he will repay, wrath to his adversaries, recompense to his enemies; to the islands he will repay recompense". [*Isaiah 59 verses 13-18, American Standard Version Bible (ASV)*].

What is happening here is terrible, for while the members of God's people have fallen into darkness, no one is interceding on their behalf. This situation amazes the Lord, because he knows he has established priests, who must intercede for his people.

These being now, as we have seen, every child of God!

As they do not do the work for which they were consecrated, the Lord is compelled to render to each according to these deeds. Which causes God's people to be struck down by him, whereas if the intercessors had done their job, the guilty would have been forgiven.

To continue, I would like to say to you that given all that we have just studied, it is true that some will tell me that since the possibility exists of going directly to Jesus to confess our sins, so that he can forgive us, they do not see why they should have to go through a human being.

In response, read the following:

'For by one offering he hath perfected for ever them that are sanctified. And the Holy Spirit also beareth witness to us;

For after he hath said, this is the covenant that I will make with them after those days, saith the Lord: I will put my laws on their heart, and upon their mind also will I write them;

Then saith he, and their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; And having a great priest over the house of God;

Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience:

And having our body washed with pure water" [*Hebrews 10 verses 14-22, American Standard Version Bible (ASV)*].

In this text we are presented with a fact that is important to consider in order to understand the reason for the confession of sins to one of God's servants. Here we discover what Jesus Christ has done for us! By his divine sacrifice he redeems us and erases our sins, and he no longer remembers our faults.

Once we have made a covenant with Jesus and therefore through the bonds of a baptism conform in every way to God's word, our sins are forgiven and forgotten and we are made perfect (*perfected for ever*) in Christ. We therefore have a free entry into the heavenly sanctuary.

Nevertheless, in order for this access to be preserved for us, we must walk in the fullness of faith and our hearts must be purified from a bad conscience, in other words, we must no longer practise sin.

Strengthened by all of this we have a magnificent entrance into the heavenly sanctuary and therefore we can at any time confess our sins to God without having to go through a third person. However, the moment we sin all that changes and here is what happens:

*“Behold, the Lord's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; **But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear**”.* [Isaiah 59 verses 1-2, English Standard Version Bible (ESV)].

Our sins separate us from God and as access to the heavenly sanctuary is only reserved for those who are purified from all sin, from then on we can no longer present ourselves before him and therefore we can no longer present our sins, because he does not listen to us.

From this moment, being dressed in our dirty linen, namely our sins, we become the prey of the great accuser who is the devil [Zechariah 3 verses 1-4], [Revelation 12 verses 9-10].

In order for our situation to change and for our sin to be forgiven as soon as possible, we need the help of a consecrated person from God's people who is cleansed of all sin, and who will be able to lead our sins to the heavenly sanctuary.

Now that these foundations have been outlined, I want to tell you that the importance, for the one who is going to be baptised, of confessing these sins to one of God's servants comes from the situation regarding the state of man's condition living without Jesus and which is his status so far.

This tells us: *‘For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.*

But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, shall we be saved from the wrath of God through him.

For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life” [Romans 5 verses 6-10, American Standard Version Bible (ASV)].

Let's add this other text to our study: **“Behold, I was brought forth in iniquity, and in sin did my mother conceive me”.** [Psalm 51 verse 7, English Standard Version Anglicised Bible (ESVUK)].

We are born in sin and by our sinful nature enemies of God, therefore, we do not have the right of citizenship within God's people and as a result we cannot gain access to the heavenly sanctuary in Jesus, for only those who are sanctified, forgiven and perfect in Christ have such an opportunity [Hebrews 10 verses 14-22].

In order to acquire these capacities, we need a substitute, who will present us before God and who above all will intercede for our sins.

What we have just discovered presents us with a most extraordinary situation, which is that it is not only priests, pastors, deacons and other men who have been consecrated to the Lord, who have received from Jesus Christ the ability to forgive mens' sins, but all baptised members of God's people.

Yes, because in Jesus, as we have just seen, we become a people of priests. This is where the Catholic doctrine of confession is wrong.

The same basis for forgiveness of sin that God had established in the ceremonial law was magnified in Jesus, so that the members of God's people acting as priests were given the ability to forgive the sins of men on a daily basis.

And these sins must all be brought to the divine high priest, Jesus, who erases them permanently.

Thus, just as before the divine sacrifice of Christ, it was not possible for the members of the people who were immersed in their sin to bring these sins directly to God, just as in this framework that we have just seen, there is no possibility of the forgiveness of sins for those who are not yet sanctified in Christ.

Therefore he who is not yet bound to Christ by the bonds of baptism and who has committed sins and who does not confess them to one of God's servants and who only prays on his own that the Lord may forgive him, descends into the baptismal waters weighed down by his sins, and when he emerges from them his sins are still very much a part of him.

Therefore, not having been cleansed from the leprosy of sin, by passing under the waters, where they must remain at the time of baptism, being still weighed down with these sins, the Holy Spirit cannot come to live in him, because the house has not been cleansed.

On the other hand, the demon(s) who possessed him before his baptism and who fled on hearing the name of Jesus invoked just before the baptism, returns and the situation of the newly baptised, who is not sealed with the Holy Spirit, is worse than before [*Luke 11 verses 24-26*].

This fact that I have just presented must be clearly explained to those who wish to be baptised.

Thus, those who do not wish to reveal their life of sin, may choose not to be baptised, which would be less harmful than being baptised whilst still burdened with their sins and who will then find themselves with eight times more demonic possession than before.

By not doing our job as divine priests, which is to hear people's confessions and to forgive them or not to forgive them, as the case may be, especially before baptising those who come to unite with Jesus, we are surrendering them to the devil and for that the Lord will ask us for their blood again. To continue I invite you to reflect on the situations that are presented in [*James 5 verses 16*].

We must confess our sins, however, there is no need to go to a priest or a pastor for this as you can also go to a brother or a sister in Christ in order to confess your sins, so that he or she can forgive them.

Of course, according to all of the biblical basics, every baptised member of God's people can receive the confession of sins and forgive them.

So when you need to confess your sins, pray that the Lord will show you to whom (*brother or sister*) you should go.

This fact that we have just seen is also applicable to those who want to be baptised. They are not obliged to confess their sins before the Lord to a *pastor, priest, deacon* before descending into the baptismal waters, but can do it to any baptised member of God's people.

To continue, it is important to note that this ability that the Lord gives to the members of his people to forgive or not to forgive the sins of men is not restricted with regard to the number of times the sin is committed. Here is what we can read about this:

“Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him?

Until seven times? Jesus says to him, I say not to thee until seven times, but until seventy times seven”. [Matthew 18 verses 21-22, Good News Translation (GNT)].

We must be merciful and patient with those who stumble and forgive them each time they make an act of true repentance, for the spirit is indeed willing but the flesh is weak, so those who are strong must support those who are weak and this without judging them [Matthew 25 verse 41], [Romans 14 verse 1-13], [Matthew 7 verse 1-5], [James 4 verse 11-12].

As I told you, the Lord forbids us to judge our brothers, or speak badly of them, because if we do so we will have to answer to him.

You must take to the grave any confession that your brother or your sister in Christ makes to you, or when someone comes to you in order to be baptised. Your duty is to forgive him and no longer blame him for this sin, if he truly repents.

Let's take a concrete example:

A person you know comes to you so that you can forgive him for the fact that he is cohabiting without being married, but he has not taken any steps to stop being in this situation.

Such a step is not true repentance, because repentance requires the abandonment of the evil that one has committed [Ezekiel 33 verses 14-16].

In the case where we have wronged another, we must also repair the damage. This is what Zacchaeus did [Luke 19 verses 1-10] and when we have given a false testimony in public, we must confess our faults publicly.

Repentance goes with the confession of sins, because one cannot repent by keeping sins hidden. But it is never easy to humble ourselves by highlighting our faults and bad sides.

One cannot come to the Lord when one has openly served the devil, without first bearing witness to what one has done, and being prepared to truly repent. In [Acts 19 verses 17-20], we find a fine example of the confessions of sins and their forsaking.

This is why the Lord wants us to be able to support those who are weak without judging them [Romans 14 verses 1-13].

To continue, let's go back to baptism. Thus, on the day of baptism and during a moment which is as close as possible to the descent into the waters, the person being baptised must confess his sins to a child of God, so that no new sin can weigh him down.

If the fruits of true repentance are manifest in his life, once a confession has been made forgiveness must be given, with the objective being that he be rid of any sin which could prevent him from receiving the Holy Spirit, the primary outcome of baptism.

This confession made by the one who is going to be baptised must remain with these sins which have just been forgiven under the waters of baptism and not reappear in broad daylight, because these sins being forgiven cannot be represented by anyone before God.

On the other hand, as we all have sins [1 John 1 verses 8-10], if the person interested in being baptised refuses to confess these sins or says that he does not have any, he makes Jesus a liar and therefore cannot be baptised.

Not having repented by confessing these sins, he cannot be approved by the Lord and these sins must be held against him.

Those who hide their transgressions cannot obtain the Lord's mercy. This tells us: ***“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy”***. [Proverbs 28 verse 13, King James Bible].

It would be dangerous to baptise anyone who would not have confessed these sins, because he will descend under the baptismal waters with them and will also emerge with them.

And from then on, like a wounded man who loses blood in a sea infested with sharks, he will be confronted by demons and will act like a rampant weed within God's people and will infect others.

To continue, I would like to point out that apart from the confession of sins to one of God's children in order to be cleansed of our iniquities, the Lord has also put in place other ways leading to the same results for those who fear and revere Him.

I present these facts to you in the chapter entitled "*The reality of the saints (God's faithful people) faced with the mark of decay that the beast gives*".

Finally, I will tell you a little anecdote:

A first edition of this book has already been published, and many of you have read it.

However, the contents of this chapter as well as the one entitled "The reality of the saints (God's faithful people) faced with the mark of decay that the beast gives", were not as detailed.

What led me to complete these two chapters was the intervention of an angel of the Lord, who challenged me. This angel is none other than my friend Nicole Marie-Louise.

Once she had read the first version of this book, she shared her questions with me on several points which were either not clear enough or which had challenged her.

Thanks to her, the Lord allowed me to take up my pen again in order to better explain my thoughts and to complete the studies found in these two chapters.

And considering the number of pages that I had to add to clarify my thoughts, thanks to Nicole, I am certainly happy to have been able to complete these studies.

1.3 The third step of baptism: the confession of the name of Jesus Christ

To begin this part I would like to tell you that it is of paramount importance that baptism can be acceptable to the Lord.

To introduce you to this fact, I'll give you a simple example:

Imagine yourself standing in front of a safe, the combination of which is made up of letters that form a name. If the correct name is not found the safe will not open.

*It is the same for salvation, but in this case we are not dealing with a safe but a prison, or should I say a slave cage, which has a combination formed by a unique code **“JESUS CHRIST”**.*

Only those who find this code can be freed.

Here is what we can read about this: *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage”*. [Hebrews 2 verses 14-15, King James Bible].

Let's finish with this other most apt text: *“Indeed, let this attitude be in you, which was also in Christ Jesus. Though he was by nature God, he did not consider equality with God as a prize to be displayed, but he emptied himself by taking the nature of a servant.*

When he was born in human likeness, and his appearance was like that of any other man, he humbled himself and became obedient to the point of death — even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee will bow, in heaven and on earth and under the earth, and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father”. [Philippians 2 verses 5-11, Evangelical Heritage Version Bible (EHV)].

The name of Jesus Christ is the only key that can open the door to salvation.

So that neither the name of an angel, nor the name of a man, nor even the name of God the Father or that of the Holy Spirit have in them the power contained in the name of Jesus Christ within the context of salvation! To free the devil's captives Jesus is to give his life on the cross and thus defeat the devil and all the forces of evil.

His name has become the only key that opens the gates of the prisons where the devil used to hold those who come to be baptised, for as we have already seen, the whole world, except those who belong to Jesus, is under his dominion [*1 John 5 verses 18-19*].

But it is not right to merely pronounce the name of Jesus Christ before baptism to be saved, because it is not just the composition of these eleven letters divided into two words that we pronounce that saves us. It is not enough to say **“JESUS CHRIST”** just before being baptised and then to be immersed in order to be saved.

It is much more profound than this. Here is what the Holy Scriptures teach us about this: **“Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:**

For with the heart man believeth unto righteousness; And with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be put to shame. [...] For, whosoever shall call upon the name of the Lord shall be saved”. [*Romans 10 verses 9-11, 13, Amplified Bible, Classic Edition Bible (AMPC)*].

It is by claiming Jesus' sacrificial death that we take a stand for him and enter into his promise. As soon as we recognise him as our saviour, we become eligible for salvation.

The most important point for our study in this text is that by confessing the Lord Jesus with our mouths, therefore by acknowledging his name, the door of salvation is opened to us and eternal life becomes accessible to us.

Here's what we can still learn about this: **“Jesus is the only One who can save people [Salvation is found/present in no one else].**

No one else [No other name given to people] in the world [under heaven] is able to save us.” [*Acts 4 verse 12, Expanded Bible (EXB)*].

Here we find the situation where the code to the safe consists of a no. We discover that salvation is found in the name of Jesus.

The name of Jesus, he the Christ, is not just a name like all of the others, because as we have seen, it is filled with his omnipotence. It is the sign of his authority and of his victory over all of the forces of evil.

Just before the immersion, the authority implicit in the name of Jesus Christ which has just been released by being pronounced by the one who is going to be baptised takes on all its power in his life.

So any demon that might possess him up to that point is compelled to leave the abode he was in, namely that person's body.

As the demonic forces have been defeated by Christ, from the moment his name is invoked by the future person to be baptised, they no longer take hold of him and must kneel in submission, for there is power in the name of Jesus! But it is not enough to merely come and just say the name of Jesus, to be saved, because in [Romans 10 verses 6-17], we discovered that there is a process:

One must first believe that Jesus Christ is Lord and that God raised him from the dead and for faith to grow one must study God's word. Once, through the Holy Scriptures, the Holy Spirit has created faith in the heart of the one who aspires to be baptised, he can then appropriate the name of Jesus by accepting him as his personal saviour.

As we will see, at this precise moment when the name of Jesus is invoked and confessed by the one who is going to be baptised, his situation changes radically. Just before that he was like Joshua dressed in dirty clothes [Zechariah 3 verses 1-4] and therefore covered with these sins. Here is what we can read about this once again:

“We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. [...]” [Isaiah 64 verse 6, English Standard Version Bible ESV].

However praiseworthy, unselfish, chivalrous etc. our good deeds may be, nevertheless, before God they are like a soiled garment and therefore dirty. As long as we remain dressed like this, as was the case with what he did against Joshua in the text seen above, the devil accuses us.

Because of our sinful nature, we ourselves cannot remove this sin-stained clothing that we wear. This is where Jesus comes in and as was the case with Joshua, he asks that our filthy garments be removed, which is a sign that our sins are forgiven. Then a festive garment is given to us, but it is most special, because he is alive. Yes, alive!

To discover this I invite you to read the following: **“But clothe yourselves with the Lord Jesus Christ [...]**” [*Romans 13 verse 14, Amplified Bible (AMP)*].

By confessing the name of Jesus, we clothe ourselves in Christ and we are covered with his righteousness.

Thus, before baptism when the name of Christ is pronounced by the one who is going to be baptised, from then on it becomes his protective cloak, his breastplate, and that is why the demons flee.

Continuing on the subject of baptism, it is important to understand that in order for Christ’s mantle of righteousness to be given, it is not enough that the one who is going to be baptised can pronounce **“JESUS-CHRIST”** in a loud and clear voice with a lot of conviction.

To do so wouldn’t make any difference to the successful conclusion of the baptism, because it is not enough to merely say *“Jesus Christ”* for us to be covered by his justice. To understand what needs to be done, let's review what the Ethiopian eunuch did, by re-reading this:

“As they continued along the road, they came to some water; And the eunuch exclaimed, “Look! Water! What forbids me from being baptized?” [Philip said to him, “If you believe with all your heart, you may.” And he replied, “I do believe that Jesus Christ is the Son of God.”]

And he ordered that the chariot be stopped; and both Philip and the eunuch went down into the water, and Philip baptized him”. [Acts 8 verses 36-38, Amplified Bible (AMP)].

In the story of the Ethiopian eunuch we are given two keys to understanding what needs to be put in place before this stage of the baptism. The first of the two here is the name *“Jesus Christ”* which he uttered. This name is so well known and used, that we often don't even take the time to understand its real meaning. The term *“Christ”* which is added after the name Jesus, establishes certain facts.

To find out what these are we must study the etymological definition of this word:

*The word “Christ” is taken from the Ancient Greek **Khristós (Χριστός)**, which means “anointed”. In Hebrew the word “anointed” means “messiah”. These terms we have just seen in the Bible mean “redeemer” or “Saviour”.*

Thus, the term Christ means the anointed one or the messiah. Now that we have clarified this point, let's study this text which follows and which in the Bible, presents these same fundamental precepts:

*“For this day in the city of David there **has been born for you a Savior, who is Christ the Lord (the Messiah)**”. [Luke 2 verse 11, Amplified Bible (AMP)].*

Here we learn that the messiah, therefore Christ, is the Lord and saviour of mankind. Armed with what we have just seen, we can better understand the significance of the sentence:

“I do believe that Jesus Christ is the Son of God.”

With these words the Ethiopian eunuch declared that Jesus was the redeemer, the saviour of humanity and that he was immortal, whilst recognising him as the son of God and therefore God. This phrase was his confession of faith and his belief in the good news that is manifested in Jesus Christ and thus his divine sacrifice for mankind, for this is what the text he was reading in [Isaiah 53] is all about.

This text from Isaiah and the study of the Holy Scriptures that Philip made regarding this man [Acts 8 verses 27-35], form the second key, which I mentioned earlier. In the part entitled *“The first stage of baptism: the sowing of the Gospel in good soil”*, we have discovered that the *“name”* is symbolic of the work of the person who bears it.

Concerning Jesus, he who is God's Christ and our redeemer, this situation is ably demonstrated in [Philippians 2 verses 5-11], where we have a summary of his atoning work for our sins.

This text presents him as accepting to pass from the stage of God to that of man and moreover to that of a servant and this without complaint. As icing on the cake of suffering, he agreed to humiliate himself by dying in the most ignominious way.

All this, still without reluctance, on the infamous cross where, he who never sinned, became a curse and a sin [*Galatians 3 verse 13*], [*2 Corinthians 5 verse 20-21*].

It is for having accepted all of this that Jesus was given a name that is above any name before which all knees must bow and all mouths must recognise his divine Majesty.

All that we have just seen shows us that he who must, before baptism, confess the name of Jesus, must first, as was the case for the Ethiopian eunuch, totally master the plan of salvation manifested in Christ, because his name is synonymous with his work to redeem mankind.

The Ethiopian eunuch's request to be baptised after being taught about the plans of salvation demonstrates that he therefore accepted Jesus as his divine redeemer and saviour and not just as a mere man.

To continue, I would like to point out that the confession made by the Ethiopian eunuch presents a framework of what can be done before baptism, but what he confessed is not a sentence to be repeated word for word like a litany. From what he said, we can set up our personal confession of faith, which covers all of the basics that we have just seen. For example, just before descending into the baptismal waters, the one who is about to be baptised can say publicly:

I acknowledge that Jesus Christ died and that he rose again for the redemption of my sins and those of mankind. I confess that he is the son of God and I accept him as my personal saviour.

As you can see in this example, nothing else needs to be said. At this moment, he has nothing else to confess! Neither the name of God, nor the name of the Holy Spirit, nor the doctrine of a religion, as is the custom in the Seventh-day Adventist Church.

So that there is no ambiguity about what I have just said, it is important that I explain myself:

Here I am talking about what the one who is going to be baptised must confess, and not what the one who is going to baptise him must declare to him!

With regard to those who baptise others, here is what the Holy Scriptures have instituted in this regard:

“Go therefore and make disciples of all the nations [help the people to learn of Me, believe in Me, and obey My words], baptizing them in the name of the Father and of the Son and of the Holy Spirit” [Matthew 28 verse 19, Amplified Bible (AMP)].

Here we discover that he who is conducting the baptism must declare, that he baptises the person who has come to give his life to the Lord in the name of the Father, of the Son and of the Holy Spirit.

Nevertheless, there must not be any confusion that can be made concerning the name by which we are saved or delivered from the chains by which the devil holds us prisoner, for it is neither the name of God the Father, nor the name of the Holy Spirit who saves, but the name of Jesus Christ, and only his name.

To fully grasp this fact, we need to understand what happened in heaven as a result of Christ's atoning death for us and his resurrection. To do this I invite you to read the following:

“And I saw in the right hand of Him that sat on the throne a book written within and on the back, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the book and to loose the seals thereof?” And no man in Heaven, nor on earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders said unto me, “Weep not! Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof.”

And I beheld, and lo, in the midst of the throne and the four living beings, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four living beings and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of incense, which are the prayers of saints.

And they sang a new song, saying, “Thou art worthy to take the book and to open the seals thereof; For Thou wast slain, and hast redeemed us to God by Thy blood, from every kindred and tongue, and people and nation, and hast made us unto our God kings and priests; and we shall reign on the earth.” [...]

Saying with a loud voice, “Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength, and honor and glory and blessing!” [*Revelation 5 verses 1-10, 12, 21st Century King James Version Bible (KJ21)*].

Above all, it is important for a better understanding of this text to decipher certain symbols that we find there.

The first is that of the lamb, which represents Jesus Christ. The second is that of the horn which represents power.

To discover all of the facts see my book entitled *“Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part”* specifically in the chapter entitled *“Prophetic realities presenting the identity of the beastly lamb of Revelation 13”*.

The number seven symbol represents the fullness or perfection of something. For further study of this symbol see my forthcoming book entitled *“Nise (ABC of The World of Dreams Unveiled)”* in the chapter *“Explanation of the prophetic symbol of the number Seven”*.

Moreover, we find that this lamb has **“seven eyes, which are the seven Spirits of God, sent forth across all of the earth”**.

We understand that this is an image and that there are not seven Spirits of God, but this symbol represents the fullness of the Holy Spirit who was given to us following the divine sacrifice of Jesus Christ [*John 16 verses 5-15, 31*], [*Acts 1 verses 4-5*], [*Acts 2 verses 1-4*].

Apart from that, the symbol of the slain lamb presented in this text prophetically symbolises the atoning death of Jesus Christ on the infamous cross of Golgotha. Without Jesus Christ's atoning death the fullness of the Holy Spirit could not have been given to God's people.

It should also be noted that the seven horns of the lamb represent the Omnipotence that Jesus Christ acquired through his divine sacrifice. We will see it presently.

Now these basics have been defined, let us return to our apocalyptic text. Here we are told of a most disturbing event, for a book which is sealed with seven seals finds no one to open it, and this book is such that no suitor could be found to open it, neither in **“Heaven, nor on earth, neither under the earth”**. What we have just read thus teaches us that even God the Father, himself, did not have the authority or the criterion of eligibility to open this book.

We will come back to this image in a moment. Let's continue. The only one who had the power to open the book and its seven seals was the lion of the tribe of Judah, the offspring (*the Root*) of David, and what gave him this power is because he was a survivor. You have understood that David's offspring who is the future descendant of Judah is Jesus Christ [*Revelation 22 verse 16*], [*Matthew 1 verses 1-17*].

What gave Jesus the ability to open the book and these seals was his divine sacrifice, by which he overcame death and demonic forces.

He paid off the price of the ordinance of death which had been established over mankind in Adam and which required death as the wages of sin [*Colossians 2 verses 8-15*], [*Romans 6 verses 23*], [*Romans 5 verses 12-21*].

This fact is symbolised in this text by the lamb, which was slaughtered and which had seven horns and seven eyes. We discover after this, that the book is intrinsically linked to salvation.

It is because the lamb, therefore Jesus Christ, was slain and by this act due to the shedding of his blood, redeemed mankind for God the Father and made a kingdom and priests for them, that he was found worthy to open the book and these seals.

What we have just discovered through this prophetic text is presented to us more clearly here: **“For God did not place the coming world, about which we are speaking, under the control of angels. But there is a place where someone has testified:**

What is man that you remember him, or the Son of Man that you look after him? You made him lower than the angels for a little while. You crowned him with glory and honor.

You put everything in subjection under his feet. Indeed, in putting everything in subjection to him, God left nothing that is not in subjection to him. At the present time, we do not yet see everything in subjection to him.

But we look to Jesus (the one who was made lower than the angels for a little while, so that by God's grace he might taste death for everyone), now crowned with glory and honor, because he suffered death.

Certainly it was fitting for God (the one for whom and through whom everything exists), in leading many sons to glory, to bring the author of their salvation to his goal through sufferings. [*Hebrews 2 verses 5-10, Evangelical Heritage Version Bible (EHV)*].

Let's complete with this other very apt text: *“That the God of our Lord Jesus Christ, the Father of glory [...] Which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come:*

And he put all things in subjection under his feet, and gave him to be head over all things to the church” [*Ephesians 1 verses 17, 20-22, American Standard Version (ASV)*].

Let's finish with this nugget: *“For I passed on to you as of first importance what I also received, that **Christ** died for our sins according to [that which] the Scriptures [foretold], and that He was buried, and that He was [bodily] raised on the third day according to [that which] the Scriptures [foretold] [...]*

For just as in Adam all die, so also in Christ all will be made alive. [...] After that comes the end (completion), when He hands over the kingdom to God the Father, after He has made inoperative and abolished every ruler and every authority and power.

[...] For He (the Father) has put all things in subjection under His (Christ's) feet. But when He says, “All things have been put in subjection [under Christ],” it is clear that He (the Father) who put all things in subjection to Him (Christ) is excepted [since the Father is not in subjection to His own Son].

However, when all things are subjected to Him (Christ), then the Son Himself will also be subjected to the One (the Father) who put all things under Him, so that God may be all in all [...]” [*1 Corinthians 15 verses 3-4, 22, 24, 27-28, Amplified Bible (AMP)*].

By summarising these texts, we understand that by becoming the son of man Jesus was downgraded for a time to a rank lower than that of the angels, whereas he is God. To redeem us he had to attain perfection as a human being through these sufferings!

By his atoning death Christ was crowned with honour and became all powerful at the behest of God the Father and all things were subject to him, the only one not being subject to him being his Father the Eternal God, to whom Jesus Christ is still subordinate.

Henceforth Jesus Christ reigns supreme **“with all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come”**.

It is true that one might think that as Jesus Christ is God he did not suffer as we might do, but it is not so. Here's what we can learn about this: **“So Christ [...] Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered;**

And having been made perfect, he became unto all them that obey him the author of eternal salvation” [Hebrews 5 verses 5, 7-9, American Standard Version Bible (ASV)].

Let's complete with the following: **“For this reason, Jesus had to be made like us, his brothers and sisters, in every way. He became like people so that he could be their merciful and faithful high priest in service to God. Then he could bring forgiveness for the people's sins.**

And now he can help those who are tempted. He is able to help because he himself suffered and was tempted”. [*Hebrews 2 verses 17-18, Easy-to-Read Version Bible (ERV)*].

The fact of being a son of God did not allow Jesus to have a privileged position and not to suffer because he was made in every way similar to men. In doing so, he experienced our same pains. What we have just seen since the beginning of this chapter is important.

Only Jesus, as God, is demeaned by becoming a man, suffering in his flesh and dying on the infamous cross just for us and in doing so he alone is worthy to claim as his own whoever will call on his name.

Everything that we have just seen enables us to better understand what [*Acts 4 verses 12*] declares, which teaches us that there is no other name that is given among men through which we can have salvation. In light of what we have just seen, in these names which do not have the power to save us, we can also include those of God the Father and of the Holy Spirit.

Jesus Christ has the authority to save us and he alone, for no other name has received the power to destroy the strongholds of the devil who dominates the world of death.

We need to understand that it is the blood of Jesus flowing on the cross that is the wages of sin, and in doing so, although his Father and the Holy Spirit were with him on the cross and during the plan of salvation [*John 14 verses 10-11*], [*2 Corinthians 5 verses 14-19*], the one who received the name by which we can be saved is Jesus Christ.

Neither God the Father nor God's spirit became the son of man to redeem mankind where Adam sold us [*Romans 5 verses 12-21*], [*Romans 7 verse 14*], because Jesus alone did this.

It is by his death that he redeems us and strikes down the devil's strongholds [*Colossians 2 verses 11-15*] and that is why his name alone is the key in order to give life to whoever comes to him.

Here is what the Holy Book tells us about this: **“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.**

[...] For “whosoever shall call upon the name of the Lord shall be saved.” [*Romans 10 verses 9 and 13, 21st Century King James Version Bible (KJ21)*].

To be saved, before baptism, we must confess the name of the Lord Jesus and believe in his resurrection. In doing so, the one who is to be baptised must confess the name of Jesus Christ and recognise him as his saviour.

Finally, I would like to tell you that there is another salvation-related fact to take into account and which we find in this text:

“Jesus said unto him, “I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me.

If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him.”

Philip said unto Him, "Lord, show us the Father, and it sufficeth us." Jesus said unto him, "Have I been so long a time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, 'Show us the Father'?"

Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.

Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake". [*John 14 verses 6-11, 21st Century King James Version Bible (KJ21)*].

Jesus Christ is the way, the truth and the life, and the entrance into the heavenly courts is in him alone [*Hebrews 10 verses 11-22*].

No one can go to the Eternal Father except through Jesus Christ, because this access passes through the flesh of Christ, who was sacrificed for us. To open a new way for us towards the Lord, he established a ladder between the earth and the kingdom of God.

In this text we also learn that, whoever has seen Jesus has sight of the Father, so that by pronouncing the name of Jesus, before baptism, the name of his Father and of his Holy Spirit are already united with his name. We will see this in the next section.

By invoking the name of the Father and of the Holy Spirit before baptism, the one who is going to be baptised removes Jesus' authority and thereby recognises that he alone does not have Omnipotence to manage all things. With the authority that Jesus received from his Father, he is autonomous.

During the baptism Jesus does not need either the support of the name of his father, or the Holy Spirit in order to bind to him to the one who is going to be baptised and who invokes his name.

Thus, if the one who comes to be baptised confesses not only to the name of Jesus Christ, but also to his Father and that of the Holy Spirit, he takes away his Almighty Power and thus loses the benefit of the divine sacrifice that Christ has conceded for us.

To do so is to despise his divine sacrifice and the resulting fallout will be to be struck down by God the Father for this [*Hebrews 10 verses 26-31*].

1.4 The fourth stage of baptism: The immersion processes which must be managed during the baptism

To start with, I would like to point out that in my opinion this part is obvious for all Protestants, at least I believe it is, because the immersion processes during baptism are the basis of their faith, but can on the other hand be a shock for certain Catholics.

Nevertheless, Protestants will not be outdone, because I will present certain facts that are linked to baptism that we do not often hear preached from the pulpits.

This situation linked to baptism, which remains little known, is for me similar to a court of miracles where the sick and infirm enter and once they are submerged in these waters, they come out healed. However, these are not physical problems, but spiritual ones.

However, this place and its airlock, its “*chrysalis*” which is under the waters, leading to healing, have become so popularised through the centuries, that now those who consider it no longer have stars in their eyes, because they have become jaded.

Certainly, what I have just told you must intrigue you and you must ask yourself what is the relationship between healing diseases and baptism! We will see this, but let's not forget that it is about spiritual illnesses. Before coming to this court of miracles where the sick are healed, let us first consider the reality of baptism.

And to tell you about it, I would like to remind you first of all that very often in everyday life we tend to use things whose usefulness is based on their reputation and this without having known them before:

For example the can opener or the hair dryer. No need to be a famous Greek philosopher to know what they are for!

Similarly, in order to understand what a baptism is and how it should be performed, we just need to look for the etymological explanation of this word, in order to understand what it is all about:

*The word **baptism** comes from the Greek word “baptizo” which means immersed or immersed in water.*

This term is used to refer to the fact of purifying a thing (washing it) by plunging it (submerging it) deep into water.

As you can see, the original Greek word alone from which the word baptism was taken gives a very clear idea of what it really is and how it should take place.

Baptism is the total immersion of the person being baptized!

One might think that this action is there to look pretty or that it was established by the Protestants in order to stand out from the baptism practised by the Catholic Church, which consists of sprinkling a few drops of water on the forehead of the one who is to be baptised, yet it is not so.

The gesture of baptism has been established by the Lord himself in his Word, and the symbol of immersion is vitally important.

To find out, let's read this: **“Or are you ignorant of the fact that all of us who have been baptized into Christ Jesus were baptized into His death?**

We have therefore been buried with Him through baptism into death, so that just as Christ was raised from the dead through the glory and power of the Father, we too might walk habitually in newness of life [abandoning our old ways].

For if we have become one with Him [permanently united] in the likeness of His death, we will also certainly be [one with Him and share fully] in the likeness of His resurrection”. [Romans 6 verses 3-5, Amplified Bible (AMP)].

The baptismal water represents the tomb of Christ. In order to become one with him one must die with him by descending under the waters to join him in his tomb.

In order to become a new creature in Jesus, we must leave the burden of our sins under the waters and they must remain in this liquid tomb formed by the baptismal waters.

What I have just said is of great importance, because it is under the waters that the Lord promises that he will leave our sins.

Here's how it's described: **“There is no other god like you, O Lord; you forgive the sins of your people who have survived.**

You do not stay angry forever, but you take pleasure in showing us your constant love. You will be merciful to us once again. You will trample our sins underfoot and send them to the bottom of the sea!” [Micah 7 verses 18-19, Good News Translation Bible (GNT)].

Thus, if during your baptism you do not pass under the waters your sins remain with you and at the end of the ceremony, God's Spirit cannot be given to you because the Lord cannot dwell where sin is present [*Isaiah 59 verses 1-3*], [*2 Corinthians 6 verses 14-16*].

Also, if we don't go through this stage of dying with Christ by descending into his tomb, we cannot be resurrected with him. In doing so we cannot achieve victory over all of the forces of darkness.

This tells us: **“And in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ;**

Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses;

Having blotted out the bond written in ordinances that was against us, which was contrary to us:

And he hath taken it out of the way, nailing it to the cross; having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it”. [*Colossians 2 verses 10-15, American Standard Version Bible (ASV)*].

It is Satan who holds the power of death over all mankind [*Hebrews 2 verses 14-15*] and if we do not die spiritually in and with Christ to be resurrected with him, we always remain under the devil's yoke.

On the other hand, by plunging us into the liquid tomb, we will die with him, then when we emerge we are resurrected with him and from then on we receive the Holy Spirit who allows us to become one with Christ and we inherit his Holiness.

To discover this fact or rediscover it see [*Acts 2 verses 38-39*], [*John 17 verses 17-22*], [*Hebrews 3 verse 14*].

In order to sanctify all those who would bind themselves to him Jesus sanctified himself so that in him they would also be sanctified and would become saints. From then on, as we become one with Jesus through baptism, the total victory which he won over the forces of evil, also belongs to us [*Luke 10 verse 19*], [*Mark 16 verses 15-17*].

Continuing, I would like to say to you that to give credibility to baptism by immersion, Jesus leaves us the example of what needs to be done. As he was without sin [2 Corinthians 5 verses 19-21], he therefore did not need to leave a deposit of iniquity under the baptismal waters, but by being baptised himself he demonstrated the basis which should govern baptism. Here is what happened:

“At that time Jesus came from Galilee to the Jordan River. He came to John and wanted John to baptize him. But John tried to stop him. John said, “Why do you come to me to be baptized?”

I should be baptized by you!” Jesus answered, “Let it be this way for now. We should do all things that are right.” So John agreed to baptize Jesus. Jesus was baptized and came up out of the water.

Heaven opened, and he saw God’s Spirit coming down on him like a dove. And a voice spoke from heaven. The voice said, “This is my Son and I love him. I am very pleased with him.” [Matthew 3 verses 13-17, International Children’s Bible (ICB)].

We have several lessons to draw from what we have just read, the first is that it was in the waters of the Jordan and not next to it with a sprinkling of water that Jesus was baptised.

Which would not have made sense since, as we have seen, baptism represents a liquid tomb where one must be immersed.

The second lesson is the fact that only a man consecrated by the Lord can perform baptism.

This situation is evident in the text of [Matthew 18 verse 18], where we see that the Lord has given power to his church to unite souls with him or to cut them off from him (*loosen them*).

Furthermore we find in the Bible that those who performed baptisms were always men whom God had consecrated [Acts 9 verses, 1-7], [John 3 verses 23].

This text also presents baptism to us as something reserved for adults. We have already studied this fact in the chapter entitled “*The fateful choices of the precocious fledgling*”.

The act of being totally immersed under water being the symbol of his death and his resurrection, just like his disciples Jesus could only be Baptised through total immersion.

This is why at the moment of being baptised Jesus came to John in order to be immersed in the baptismal waters, thereby confirming that the act of baptism by immersion was a good thing, thus accomplishing all that which is just.

Jesus being God, he who was brought by the latter into the womb of Mary, had no need to be baptised to receive the Holy Spirit [*Matthew 1 verse 18*], [*Luke 1 verses 26-35*].

By being baptised he set an example so that his faithful people could recognise unambiguously, how the baptism which symbolises his death and his resurrection for humanity must take place. Baptism by immersion is the symbol of our acceptance of the divine sacrifice of Jesus and of our allegiance and submission to God and his word.

The symbolism of immersion during baptism is well represented here: **“John also was baptizing in Aenon, not far from Salim, because there was plenty of water in that place.**

People were going to him, and he was baptizing them”. [*John 3 verse 23, Good News Translation Bible (GNT)*].

We see here that John, also called John the Baptist, was looking for places where there was a lot of water to perform baptisms.

Thus, if a few drops of water on the forehead had been enough for the baptism to be effective or if it had just been necessary to take a bucket of water to pour over the head of the person about to be baptised, in order for it to be carried out, John who was an inspired man would not have made sure that the rivers where he practised baptism had plenty of water for him.

This therefore confirms what we have already seen. Any baptism that is not performed by total immersion does not conform with the Bible. Likewise, it is the same for all those which are based on man's doctrines to the detriment of God's word.

Moreover, even if baptism is done by immersion, but men's doctrines are instituted, as is the case in the Seventh-day Adventist religion, to the detriment of the directives that the Lord leaves us in the Holy Book it cannot be accepted by him (*God*).

Taking all of this into account, we understand that any baptism that is practised that is not *100%* based on God's word is void. You need to realise what happens when baptism is inconsistent with God's word:

He who is baptised in accordance with human doctrines which are in violation of God's word, enters the waters of baptism without having God's approval.

And worse still, as we have seen, by this act it will annihilate the blessings which are linked to baptism, because the human traditions which come to be grafted to the divine directives cancel out their effects for the one who acts in this way [Mark 7 verses 6-13].

The situation of someone who is baptised in accordance with human doctrines is mortally perilous because sin is a very heavy weight to bear, which burdens and tires the sinner without his being able to overcome it.

Jesus is the only one who can take the weight of the sin that overwhelms humanity, because he has already paid its price with his blood shed on the cross through his divine sacrifice [Matthew 11 verses 28-30], [Ezekiel 33 verse 10], [Hebrews 9 verse 28], [Isaiah 53 verse 12].

Jesus thus acquired from God the right to rid all men of their burden of sins, as soon as the latter come and bring them to him and accept in return to follow him by taking on his yoke which is gentle and light. We have already seen that the weight of our sins must be deposited at the bottom of the baptismal waters.

They are then removed when we emerge from the waters because our sins are forgiven in Christ.

To emphasise what we have just seen, I will give you a strong image which I think will allow you to better understand what happens when baptism is not in accordance with God's word:

Imagine a person who is on a boat in the middle of the ocean and to whom a weight (a dumbbell) that weighs 70 kg has been attached to his neck and who is forced to jump overboard.

Once he has jumped into the immensity of the big blue sea, the weight he has around his neck will immediately take over and will inevitably end up dragging him down to the bottom.

Once he hits the bottom with that weight it will be difficult for him to come back up to the surface.

So he lies there, without any hope of salvation. Fortunately for him, a saviour appears and having cut the rope that weighed the unfortunate down, he helps him float to the surface, leaving the unwanted burden at the bottom of the ocean.

In this extreme case it will be thanks to the merits of the saviour alone, that a new life will be granted to the person saved, the latter having been unable to do anything to save himself because his salvation rests on the goodness of his saviour. But the story does not end there.

The 70 kg weight attached to the neck of our unfortunate belonged to the captain of the boat, who had used it as ballast and delivered it to the big blue sea, because the latter was a stowaway and did not have enough to pay for his passage.

In doing so, before jumping in to save him, the saviour of this man had to face the captain of the boat who forbade him from rescuing this man, because his life belonged to him.

Yes, the latter was in his debt. But this iniquitous captain was very surprised, because the saviour of this man explained that the ship was his property, because he was the son of the shipowner and he was actually in charge of it.

He had wanted to travel incognito at first, in order to see what life was like on his ship.

Thanks to his authority, he took charge of the issuing of tickets and cancelled any penalty against the one who was soon to be trapped at the bottom of the ocean.

Once saved, he invited him to spend the rest of the trip in his first class cabin and made him his right hand man with the sordid captain now under his dominance.

You have no doubt noticed that here I have just pictured the plan of salvation, which is manifest in Jesus Christ.

As with the unfortunate person in our story, when mankind was powerless, we were and are unable to save ourselves, so Jesus died for us on the cross to save us, thereby taking upon himself the weight of our iniquities for we are unable to bear them [*Romans 5 verses 6-11*].

By this act Christ destroyed the ordinance [*Colossians 2 verses 11-15*], and the weight that we bear through our iniquities, which stood against mankind and which demanded that we might pay the price of sin, which is death [*Romans 6 verse 23*].

Like the rope which is cut by his saviour from the neck of our unfortunate victim, Jesus frees from the inevitable act of death those who make a covenant with him and this liberation begins when they are immersed in the baptismal waters.

Then when the baptised person is completely immersed in accordance with the atoning death of Jesus, Christ his saviour brings him to the surface in order to give him back his life, leaving the former sinful behaviour of the one saved [*Ephesians 4 verse 22*], [*Colossians 3 verse 9*], under the waters like the 70 kg weight in our story.

As was the case with the person rescued in our history, to be saved, we have nothing to do because it is by God's grace that we obtain salvation, by means of faith and it does not come from us [*Ephesians 2 verses 1-10*].

Just as this man was indebted to this ruthless captain, all those who do not accept Jesus as their personal saviour are slaves to sin and the devil's prisoner, unable to free themselves from their deadly destinies [*Hebrews 2 verses 14-15*], [*Romans 7 verses 14-25*].

Jesus redeemed mankind from the price of sin on the cross [*1 Peter 1 verses 18-21*], so that henceforth he who binds himself to him in the bonds of baptism, is privileged to know the true freedom that Christ alone has the power to give [*John 8 verse 36*].

From now on, the one who joins Jesus receives the indulgence of being able to unburden the weight of his sin on him without having to do anything to deserve eternal life, because Jesus has already paid the price for our sins on the cross.

In order to be saved we only have to accept this grace that God offers us in Christ. Just as we discovered from the previous story where our victim's saviour pardons him and treats him with dignity, Christ makes us pass from the stage of being the devil's slaves and burdened with sin to that of God's heirs [*Romans 8 verses 14-17*].

To achieve this status, we must choose to no longer be a slave to sin and resolutely opt to take the gentle yoke of Jesus in order to become God's servant, rejecting the works of darkness in favour of becoming a slave to righteousness [*Romans 6 verses 11-22*].

It is at the moment, shortly before being immersed in the baptismal waters, where the future baptised confesses that he accepts Jesus as being the Christ, the son of God and his saviour and that he takes a stand for God and rejects the devil.

Furthermore, it is important to note in this study, that I have chosen to enter directly into the matter regarding immersion during baptism, nevertheless, an important step must be done just before the descent into the waters, otherwise, the baptism will not be accepted by the Lord. To find out, I invite you to read the following:

“And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

Teaching them to observe all things whatsoever I commanded you: *And lo, I am with you always, even unto the end of the world”.* [*Matthew 28 verses 18-20, American Standard Version Bible (ASV)*].

It is vital to understand that what is notified here is not just a formality and it is important to take into consideration these three divine names in the plan of salvation and to understand the importance of pronouncing them at baptism.

This situation is best understood with this: “[*For*] *The love of Christ controls [compels; drives] us, because we know [are convinced; have concluded] that One died for all, so all have died [we died spiritually with Christ, the penalty for our sins].*

Christ died for all so that those who live would not continue to [no longer] live for themselves, but for him who died for them and was raised from the dead.

[...] All this is from God, who through Christ made peace between us and [reconciled us to] himself, and gave us the work of telling everyone about the peace we can have with him [ministry/service of reconciliation].

[For] God was in Christ, making peace between the world and [reconciling the world to] himself.

In Christ, God did not hold the world guilty of its sins [count their trespasses against them]. And he gave [committed/entrusted to] us this message of peace [reconciliation]". [2 Corinthians 5 verses 14-15, 18-19, Expanded Bible (EXB)].

We learn here that, when Jesus died to redeem humanity, the Lord God was in his son Jesus, but so was the Holy Spirit.

To discover this fact, I invite you to read an extract from my book entitled *"Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part"* in the chapter entitled *"The measures put in place to redeem man from the wages of sin"*.

As we read these lines, we can get the impression that the Eternal God was with his Son on the cross, but that for his part the Holy Spirit was absent. Yet he was not!

Before learning more about this fact, I think it is important to take a *break* so that we can see clearly who God's Spirit is. In my opinion, it is difficult to grasp the concept that the Holy Spirit has an individual character and yet is an indivisible part of the divine trinity.

For many, he is like the spirit of man and is just a force that works from within without having a personality or a purpose of his own as would be a sentient being endowed with feelings and free will.

This is not so, for he is a fully-fledged sentient being and although he is part of the divine trinity he has a character of his own.

This fact is well represented in [*Ephesians 4 verse 30*] where we discover that he can feel emotions, because we can sadden him and like a mother who embraces her child, he shows tenderness and consoles us [*John 14 verse 16-17*].

In addition, God's Spirit is also a guide and manager who gives directions to God's people. To realise this, we must consider [*Acts 13 verses 1-4*].

Notice that here it is not God the Father speaking, but the Holy Spirit and this clarification is brought home to us.

Usually when it is the Eternal God who is speaking the text makes mention of it, like in [*Exodus 3 verses 4-22*].

Let us return to this text from the book of Acts. To picture what is going on here, I would like to portray the Holy Spirit as the general who governs God's people. It is he who sets his troops in motion.

We discover in this text, a thinking and coordinated being, who independently sets plans in motion.

However, these are not his, but those of God the Father, which are supported by Jesus Christ [*John 16 verses 12-15*].

Apart from what we have just seen, the text of [*Matthew 12 verses 31-32*] unambiguously presents the Holy Spirit to us as being a person distinct from God the Father or from Jesus Christ.

Before continuing, it is important to note that the word *son of man*, used in Matthew's text represents Jesus [*Matthew 17 verses 22-23*], who whilst being God, took flesh in Mary, a human being [*Philippians 2 verses 5-7*], [*Galatians 4 verse 4*], [*Matthew 1 verse 18-25*].

So we find that not all blasphemies are considered the same.

Only those which are uttered against the Holy Spirit are totally prohibited and heavily punished. All the others, even those which would concern Jesus Christ who is the true God [*1 John 5 verses 20*] can be forgiven.

So by extension it is the same for all of the blasphemies that men would have uttered against God, the Father.

Thus, in the case of blasphemies uttered against the three persons of the divine trinity, *the Father, the Son or the Holy Spirit*, only those which are committed against the latter remain unforgivable forever.

In [*Romans 8 verses 26-27*] the Holy Spirit and the Eternal God are presented to us as two very distinct persons.

We are told that it is *the Holy Spirit*, who collects our prayers to convey them to God, therefore God the Father and it is he who prays for us and some versions say: *That he intercedes for us, with the Lord.*

So here we have a ministry that is unique to the Holy Spirit. He leads our prayers to God, as would an ambassador representing his nation to a person of authority in another country.

So, we understand that God is God and remember, the Holy Spirit is a very different person. I understand that this is a complex situation from the point of view of our human thought processes.

Yet it is this same bond that exists between Jesus and his Father. This is what we find out in *[John 14 verses 7-10]*.

In this text Jesus declares that he and his Father are one, so much so that he who sees him also sees his Father. One could therefore think that it is a question of one and the same person, in fact a single being, bearing two different names.

This theory is swept away by *[Matthew 27 verses 46]*, which presents Jesus agonising on the cross and desperately calling for his Father.

So we understand that they are two very distinct beings, yet intrinsically united. It should be noted that each member of the Divine Trinity works on a different level.

We find out in *[John 16 verses 12-15]*.

The roles are distributed as follows:

God the Father is the master of works [John 17 verse 3-4], [John 6 verses 38-40], Jesus his son is the order giver and the Holy Spirit carries out the works.

This unity in the biblical sense (*very distinct entities but yet intrinsically linked*) is found at various levels, within the framework of marriage *[Matthew 19 verses 4-6]* or even within God's people *[Ezekiel 11 verses 19]*.

The Mystery of the Trinity is that each of the three supreme beings are persons in their own right, but at the same time ultimately form one. To understand this, we must not lose sight of the intrinsic bond which binds the three persons of the divine trinity and especially the importance of the Holy Spirit.

To find out, I invite you to read this:

“Now the Lord is the Holy Spirit. [...] And this glory comes from the Lord, who is the Holy Spirit”. [2 Corinthians 3 verses 17-18, *New International Reader's Version Bible (NIRV)*].

In these lines we learn that the Lord and the Holy Spirit (*therefore the God's Spirit*) are one and that the Lord is the Spirit.

Everything we have studied so far allows us to understand that the God's Spirit is not just an invisible force without a soul or an identity of its own like the spirit of man, for it is God in the same title as the Father and the Son.

After what is, in my opinion, this useful digression on this complicated subject of the Holy Spirit and the divine Trinity, let us return to the passion of Christ.

I therefore emphasised that the Holy Spirit was also with Jesus on the cross. So when in [2 Corinthians 5 verses 14-19] we read that God was in Christ, when he died to redeem mankind, we must understand that we are talking about God the Father and the Holy Spirit.

It is through this incredible magnanimous act, where the divine trinity was to die on the infamous cross, that human beings were able to be reconciled with the Lord. We have come to the end of this excerpt from my other book. Let's return to our study.

Thus God the Father and the Holy Spirit were united with Christ on the cross to redeem us.

This is why at the moment of baptism, which represents the death and resurrection of Jesus for the redemption of mankind [Romans 6 verses 3-11], we must be baptised in the name of the three figures of the divine trinity, the Father, the Son and the Holy Spirit.

To do otherwise would be to dishonour the Father and the Holy Spirit and recognise that they have no part in salvation.

By confessing the name of the Father, the Son and the Holy Spirit, men, holy angels and demons are witness to the fact that the one who is going to be baptised has chosen to belong to God and that he accepts Jesus as his personal saviour and chooses to become the temple of the Holy Spirit.

At this precise moment, his confession that he had just made a little earlier by which he recognises that Jesus is the Christ and his saviour and that he is the son of God is recorded in the book of life in heaven.

From the moment, just before baptism, when a consecrated member of God's people, who has received the authority from the Lord to bind or loosen souls to Jesus Christ, will pronounce *I baptise you, in the name of the Father, of the Son and of the Holy Spirit*, once the person being baptised descends into the baptismal waters, where he lays down his burden of sin, on emerging he receives the Holy Spirit and is sealed.

The fact that it is a consecrated person from God's people who must baptise in the name of the Father, the Son and the Holy Spirit, is important because it is those whom the Lord has consecrated who have received the authority from him to use the name of the divine trinity.

The one who is going to be baptised does not have enough authority to invoke on him the name of the Father, the Son and the Holy Spirit, because his status does not allow him to do so.

To understand what I have just presented, it is important to appreciate man's position before God prior to baptism. To do this, let us read this: *"For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.*

But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" [Romans 5 verses 6-10, American Standard Version Bible (ASV)].

Before being baptised, we are God's enemies and we are separated from Him. We are totally inadequate before Him, so how can we then claim His name! At this time God the Father can do nothing for us and cannot associate with us, because we are covered with sin.

To fully grasp this fact let's read this: *"About the ninth hour Jesus cried out with a loud [agonized] voice, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" [...]*

And Jesus cried out again with a loud [agonized] voice, and gave up His spirit [...]". [Matthew 27 verses 46 and 50, Amplified Bible (AMP)].

Here God the Father turned away from his son Jesus Christ, at the moment when the latter needed him most. *So hard, so very hard... But why did the Eternal God do this?*

Jesus having become a curse [Galatians 3 verse 13] and a sin [2 Corinthians 5 verses 20-21] and this although he never sinned [1 Peter 2 verse 22], the Lord could not associate himself with sin or evil [James 1 verse 13], [Psalm 5 verse 5], so because of these considerations he had to separate himself from his only son, the one he loved and loves eternally.

Now, do you think that the Lord can and will associate with us, while we are not yet baptised and are therefore still his enemies, who are burdened with our sins and our curses? No, that's not possible !

Only those who are pure can see the face of God. This is why Jesus, by his divine sacrifice, purifies us and opens a door that leads to the Father [Hebrews 10 verses 1-26].

We can only claim the name of the Lord when we are united with Christ. As far as the Holy Spirit is concerned, it is only after baptism that he can unite with us [Acts 2 verses 38-39].

Therefore, before that we cannot claim the name of the Lord. Before descending into the baptismal waters, we are not yet united with Christ and our sins have not yet remained at the bottom of the baptismal waters, so the Holy Spirit cannot unite with us.

Nevertheless there are cases where the Holy Spirit can unite with an unbaptised person. This was the case for Cornelius and his family [Acts 10], but they were in a special situation. These people had learned to fear and revere the Lord and by doing so their spiritual homes (*spirits*) were already purified by God's word which they followed and they could therefore become homes for the Holy Spirit.

Going back to the name of the divine trinity that is pronounced before baptism and to those who have the authority to do so , we must understand a fact concerning their eligibility. To do this, I invite you to reread this text, already seen above, in this other version:

“Thus he who is united with Christ is a new creature [...] So we act as ambassadors in Christ’s name, as if God were addressing this invitation to men through us: “It is in the name of Christ that we implore you: Be reconciled to God”. [2 Corinthians 5 verse 20, Bible Semeur (translated into English from the original text)].

What is written here is important. He who is united with Christ becomes God’s ambassador in him, destined to bring reconciliation to those who are God’s enemies. In reality, an ambassador is covered by the authority of the leaders of the country that employs him and is empowered to speak on their behalf.

No one else can fulfil his mission or have his responsibility. It is the same in the spiritual world as only those who are the Lord’s ambassadors can claim the names of the divine trinity.

Wanting to claim the name of one of them, without being authorised, is dangerous. We discovered this fact in [Acts 19 verses 13-16], where we see Jews, who came to cast out a demon in the name of Jesus Christ, without being empowered by him to do so. The result was that they got out of there, badly beaten and had to flee naked.

Thus, only persons who have been consecrated by the Lord can both perform baptisms and do so in the name of the Father, of the Son and of the Holy Spirit.

With such a framework, baptism can take place. As soon as a baptism is done in the name of the Father, of the Son and of the Holy Spirit, the demons tremble and flee for they have heard the name of God confessed and he who is baptised in the name of the divine trinity is freed from the chains by which the devil was holding him back.

He who allies himself to Jesus is no longer a slave to sin and is therefore delivered from the bondage in which Satan held him, for henceforth he belongs to Christ who redeemed him at the supreme price of his blood flowing on the cross as a result of his sacrifice for the sins of mankind.

The moment we are immersed in the baptismal waters, we become one in conformity with the death of Jesus and when we come out of the liquid tomb we become one in conformity with his resurrection and we are therefore partakers in his divinity. After baptism, as soon as the Holy Spirit comes into the newly baptised person, He seals him or her as a son or daughter of God.

From then on, from being a creature created by God in his likeness who had become his enemy because of sin, he or she becomes a prince or princess who is one of Christ's divine co heirs and heirs of God. Now that we have laid this foundation, we can return to the reality of the court of miracles that baptism represents.

As an introduction to better understand this image that I am presenting to you, I invite you to read the following: *“Why do you still want to be beaten? Why do you continue to rebel?”*

Your whole head is infected. Your whole heart is failing. From the bottom of your feet to the top of your head there is no healthy spot left on your body — only bruises, sores, and fresh wounds. They haven't been cleansed, bandaged, or soothed with oil. [*Isaiah 1 verses 5-6, GOD'S WORD Translation Bible (GW)*].

Let's go into more detail with this other very instructive text: *“For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps [...]*

Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.” [*1 Peter 2 verses 21 and 24, American Standard Version Bible (ASV)*].

Let's finish with this other text which also informs us: **“Later that day, Jesus and his followers ate at Levi's house. There were also many tax collectors and others with bad reputations eating with them.** (*There were many of these people who followed Jesus.*)

When some teachers of the law who were Pharisees saw Jesus eating with such bad people, they asked his followers, “Why does he eat with tax collectors and sinners?” When Jesus heard this, he said to them, **“It is the sick people who need a doctor, not those who are healthy. I did not come to invite good people. I came to invite sinners.”** [*Mark 2 verses 15-17, Easy-to-Read Version Bible (ERV)*].

Here we understand that all those who have not yet made a covenant with Jesus, or who, although being God's people, are unfaithful to the Lord, are like sick people and their condition is most serious.

They are presented here as having mental problems and their hearts are dysfunctional and they are covered with wounds, sharp deep sores and bruises from head to toe.

The worst thing about this case is that these people were abandoned to their sad fate, because no one treated them.

To appreciate the reason for their state, we must not forget that all those who are not united with Jesus Christ are under the domination of the devil, who holds them as prisoners [1 John 5 verse 19], [Hebrews 2 verses 14-15].

The devil having no compassion for human beings lets them waste away in these prisons without any medical assistance being provided to them. In doing so, they become walking sores both spiritually and sometimes physically as was the case with the Gadarene [Mark 5 verses 1-5].

In order to bring healing to these vast numbers of sick people and in order to break their chains of bondage, freeing them from their iniquitous jailers, there was a substitution that had to be made, between Jesus the son of God, he the Christ and all mankind.

Thus, on the cross he took all our bruises and all our illnesses upon himself and annihilated them. That is why it is not the righteous or the spiritually healthy that Jesus came to seek out but the sinners, namely the spiritually sick. Now, he offers healing to all those who want it and to be healed we only have to recognise him as our personal saviour.

Jesus is prophetically the balm of Gilead to heal the nations [Jeremiah 8 verse 22], [Jeremiah 46 verse 11].

This balm of Gilead, which is Christ, becomes effective when one unites with him through the baptismal waters. All of this presents baptism to us as being the medicine par excellence in Jesus Christ.

Nevertheless, it is not enough to just proclaim that we recognise that Jesus is the Christ, the son of God and that we believe that he has eternal life in him and that he offers it to us.

Our words must become actions. The reason is simple. It is that our sins which are the virus activating our diseases must be relegated to the bottom of the baptismal waters [Micah 7 verses 19].

Our sins must be laid in Christ's liquid tomb, so that he can in turn heal us. So, as I have told you, baptism is an extraordinary miraculous event. We see people who have arrived in shreds spiritually, sick from head to toe.

They have sores that ooze, among other things, then they go down under the baptismal waters and when they emerge they come out healed, because Christ has kept all their illnesses under the waters and given them life. Here is the Lord's purpose for us:

“Jesus emphasized, “I can guarantee this truth: I am the gate for the sheep. [...]

But I came so that my sheep will have life and so that they will have everything they need”. [*John 10 verses 7 and 10, GOD'S WORD Translation Bible (GW)*].

Jesus came to give his people life, the objective being that they have it in abundance. For this it is absolutely paramount that firstly all of our sins are left under the baptismal waters.

This fact that we have just seen shows us that baptism by sprinkling, where water is poured over the head of the person to be baptised three times, is biblical nonsense.

Anyone who is baptised in this way could not leave his or her sins under the baptismal waters and is still weighed down with them after baptism.

Strengthened by all of this, Jesus cannot take these spiritual illnesses upon himself and in doing so the one who has just been baptised could not be healed through Christ's scars (*wounds*).

The reality of healing that takes place under the waters, when we are obedient to the Lord's commands is foreshadowed in God's word in the following story:

“Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria:

He was also a mighty man of valor, but he was a leper. [...]

And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes?

Let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper.

Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?

So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it?

How much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God;

And his flesh came again like unto the flesh of a little child, and he was clean". [2 Kings 5 verses 1, 8-14, American Standard Version Bible (ASV)].

The first point I would like to raise here is this entirely human desire to want God to act as we wish and in a rational way. The second point that challenges me is the place of pride in Naaman's heart.

This man was the head of Syria's army and in our generation in France he would have had the rank of Marshal or general.

Due to his social position, he expected the prophet Elisha to roll out the red carpet for him, but to his great surprise the latter did not even come out of his house to come and greet him.

In addition he asked him to go and immerse himself in the dirty waters of the Jordan to be healed and hearing these words Naaman fumed and did not stop grumbling.

For his part, the prophet Elisha was quiet (*calm*), because he knew that what this man needed, even before being healed, was to learn the reverence due to the Lord and his prophet.

As a sign of abdication and obedience he had to act out of faith and not by sight.

In order to calm him down and bring him back to reality God's spirit used Naaman's servants to bring him down to earth and from then on he understood that, before God, his title was meaningless and that his healing took place through obedience to divine directives.

The protocol here was that Naaman was to dive seven times into the Jordan and although he initially disliked doing it, he exercised his faith anyway and submitted to his destiny.

It was really a great test of faith for him, because the first or the fourth or the sixth time, he was still a leper.

He had to continue his little game of: In order to be healed I must take a dip and then get out of the water and do it again, until the seventh and last time.

I would now like to highlight two additional points. The first is that the Lord gives His blessing, when we obey all of the precepts that are attached to our approach.

The second is that just as a banana tree will not bear fruit until the number of leaves established by God has come out, so we will never receive anything from God until all of these processes are fulfilled.

So, as it was with the healing of Naaman, which was done in seven stages through the healing waters, so it will be with baptism for without the seven stages attached to it we are unfit to serve the Lord effectively.

It should be noted that Naaman's experience will be the basis that will determine the future of the Seventh-day Adventists.

Again as I have already presented, those who refuse to humble themselves and pass again through the baptismal waters will not be able to be healed from the disease of sin, which leads to physical and eternal death [Romans 6 verse 23], [Revelation 20 verses 11-15].

To discover or rediscover this fact, I invite you to read the chapter entitled "*The reform processes that must be put in place at the level of Seventh day Adventist doctrines in matters of baptism*".

To the others, who will not only be baptised again, but especially who will follow the seven biblical baptismal stages, eventually they will obtain the cure to the virus of sin and the eternal life which is manifested in Christ.

What will make this a reality will be that they will receive the Holy Spirit and at least a spiritual gift. Finally, I would like to say to you, that despite all of the extraordinary things that we have seen that are connected to baptism, it is not a magic rite.

It is a sacred act which must be contracted according to the directives that God has left us in His word.

It must be practised meticulously according to every precept that God has left us, for only he who obeys God in accordance with all that he commands is acceptable to him.

Naaman received the healing that God had promised him because he agreed to pay for it with his faith as the price, for without it we can receive nothing from God [*Hebrews 11 verses 1 and 6*].

Naaman, the great and mighty one, humbled himself before God in the eyes of men and descended into the waters of the Jordan, in accordance with all of the directives that God had prescribed to him, thus testifying to his faith in the promises of the great *I am the Almighty, the only true God!*

In order to achieve the miracle of healing through the waters, like Naaman, you need to decide that henceforth you will choose to practise the perfection of obedience to God's word.

The proud and powerful Naaman agreed to humble himself before God by obeying all of his directives, but Gehazi the prophet's servant, who sought to violate God's word, received leprosy from Naaman [*2 Kings 5 verses 20-27*].

Those who transgress the holy commandments or the directives that God leaves us in his word, will receive the leprosy of sin just as the prophet's iniquitous servant.

All those who have chosen falsehood over truth and transgress God's word will receive a spiritual leprosy, which is manifested by the coming of a demon, which blinds the unrepentant, giving them a spirit of bewilderment and therefore their final status will be worse their initial one and their fate will be eternal death [*2 Thessalonians 2 verses 10-12*], [*2 Peter 2 verses 20-22*].

Once the spirit of bewilderment has been received, those who have preferred to practise the teachings of man and therefore of the devil, to the detriment of God's word come to believe in lies, which will make them become Satan's plaything, who will lead them to decay like Saul, who was possessed by an evil spirit [*1 Samuel 16 verse 14*].

Therefore, Satan's objective will be to cause the unrepentant to burn their lives like a candle lit at both ends, leading them to a life that will be cut short long before its time.

The fate of those who do not love the truth and who prefer the doctrines of man to him will be eternal destruction.

This eternal destruction is something that may seem abstract, encouraging many to choose to do evil, because they think since Jesus Christ redeemed us, that God will no longer strike his people down as he did in the past, but think again because God can still physically strike down those who violate his word in this century.

In the Holy Book we have the example of Ananias and his wife Sapphira who were struck dead, because of their acts of iniquity [*Acts 5 verses 1-11*].

These events happened after the resurrection of Jesus, so they can still happen in this generation. Too often we do not take into account the extent of what we do or say and we often follow the masses like sheep following the lead ram over the cliff.

For many Christian religions the different stages of baptism are only formalities, the objective being to have the maximum number of members registered on their rolls.

On the other hand, those interested in baptism are in a hurry to finish with the various stages of the baptism ceremony in order to begin to live their Christian faith.

But like a latent virus that waits next to the baptisteries to find an unprotected organism to possess, the devil waits patiently at the exits of the baptisteries for all those who have come to ally themselves with Jesus, but who do not do so in accordance with God's word.

From then on, like an insidious rusty nail that waits in the ground for the heel of those who did not get a tetanus shot, Satan will be on the lookout to lead men to their death.

To achieve these ends he will manipulate them like puppets in order to keep them away from Jesus.

1.5 The Fifth Stage of Baptism: The Prayer of Consecration and the Laying on of Hands

To begin this part, I would like to say to you that, in my opinion, Generally, the major problem is not the prayer, but the laying on of hands, which must be done on the newly baptised.

Yet, without this gesture, combined with prayer the Holy Spirit cannot be given to those who have just been baptised. To explain to you the importance of the consecration prayer and the laying on of hands, which must be done jointly to the newly baptised person upon the emergence from the baptismal waters, I am going to give you a strong image, which in my opinion is the most telling:

Imagine that you have just built your house, with everything having being done in accordance with the necessary standards, with an architect, cadastral plan and you have benefitted from the skilled work of building professionals.

Then after months of waiting, here you are in possession of the keys to your cozy home sweet home.

You are jumping with joy at the thought of your housewarming party, which you are going to celebrate the same evening.

But when you have prepared everything for your party at your parents' house and the invitations have already been sent out to a number of people, you arrive at your little house on the prairie and not a single switch is working there.

You checked the fuses, the switches and there is nothing. No electricity at all. You then make a very animated phone call to your electrician to give him a piece of your mind.

To support you, your relatives have already prepared the pyre and the torches are already burning so that your electrician can get what he deserves...

Then suddenly they see you become green and start to hang up the telephone, saying to the Ha yes... um... Mr. so and so... I'm really confused... It's all my fault... my profuse apologies.

Your supporters are then astonished to find out from you, the startling news that... the only thing you had forgotten was to make a request with the local authorities to be connected to the electricity supply!

So your beautiful house has no electricity and the party is held by torchlight. The next day you make sure that you duly submit your request for electricity to the local authorities.

This image is exactly what usually happens in baptisms that are done within Protestantism. Our house (*our body*) is ready to welcome the Lord but the request for this celestial light, which is the Holy Spirit, is not done with the result being that the holy house remains in darkness. We find out more about this here:

“While Apollos was in the city of Corinth, Paul was visiting some places on his way to Ephesus. In Ephesus he found some other followers of the Lord. He asked them, “Did you receive the Holy Spirit when you believed?” These followers said to him, “We have never even heard of a Holy Spirit!”

Paul asked them, “So what kind of baptism did you have?” They said, “It was the baptism that John taught.”

Paul said, “John told people to be baptized to show they wanted to change their lives. He told people to believe in the one who would come after him, and that one is Jesus.” When these followers heard this, they were baptized in the name of the Lord Jesus.

Then Paul laid his hands on them, and the Holy Spirit came on them. They began speaking different languages and prophesying. There were about twelve men in this group”. [*Acts 19 verses 1-7, Easy-to-Read Version (ERV)*].

Let’s finish off with this other most instructive text: **“But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; And beholding signs and great miracles wrought, he was amazed.**

Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Spirit:

For as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit". [*Acts 8 verses 12-17, American Standard Version Bible (ASV)*].

In these two texts we have two analogous situations. We have people who have accepted Jesus as their personal saviour and are baptised, but they do not receive the Holy Spirit.

I would like to reiterate that they were God's children who were upright and who served him faithfully, because in both cases the end result was that they received the Holy Spirit. To remedy this, in both cases, the disciples of Jesus came and laid hands on them and prayed for them and from then on they received the Holy Spirit.

It is interesting to note that in the case told in [*Acts 8 verses 12-17*], several stages of baptism had been implemented:

These people had been taught because they had received the "good tidings concerning God's kingdom and the name of Jesus Christ." Faith could therefore have arisen from what they had studied in God's word.

*As the message of baptism that Jesus' disciples preached also presented repentance as the step before baptism [*Acts 2 verses 38-39*], they repented before being baptised as a matter of course. We also learn that they had been baptised in the name of the Lord, so they recognised him as the Christ and the son of God, as well as their saviour.*

*And in accordance with the instructions that Jesus left for his disciples, they were normally baptised in the name of the Father, of the son and of the Holy Spirit [*Matthew 28 verses 18-20*].*

After that they were immersed in the baptismal waters.

First of all, have you noticed that here we find the first five stages of baptism, which we have already studied in this chapter?

Let's review them:

- 1) *the sowing of the Gospel in good soil,*
- 2) *the repentance and confession of sins,*
- 3) *the confession of the name of Jesus Christ,*
- 4) *The immersion processes which must be managed during the baptism,*
- 5) *the Prayer of Consecration and the Laying on of Hands.*

What we have just seen clearly demonstrates that what I am presenting in this chapter is of divine essence and that these stages of baptism are essential so that God's spirit can be given and that the two stages which follow these, which we will study shortly, can be implemented. From what we have just seen, we learn that prayer and the laying on of hands were not a specific or optional situation at that time, but the norm for all baptism.

This standard should also be ours, for we are obliged to build upon the foundations which the Apostles left us, which they themselves received from Christ, for we are beholden to be their imitators as they themselves are of Christ [*1 Corinthians 3 verses 9-11*], [*1 Corinthians 11 verses 1*], [*Ephesians 5 verses 1-2*].

You who are responsible for the Christian religions certainly already realise that your baptisms do not conform with God's word, because, at the very least, they are incomplete.

After this short break, let's return to our text. We discovered that, as was the case with the twelve servants of God at Ephesus, until the fifth stage of baptism prayer and the laying on of hands had been performed the Holy Spirit had not been given to the newly baptised.

It was not until the apostles prayed for them and laid hands on them that they received him.

In the first text we have just seen, one of the concerns that caused these Christians to have not received the Holy Spirit and that they had not yet received spiritual gifts was that these two stages of baptism had not been put in place because God's servants had not accomplished them.

Before continuing, it is important to note that although in the text of [Acts 8 verses 12-17], there is no mention that those who were already baptised with the appropriate consecration prayer and the laying on of hands had received gifts as a result of obtaining the Holy Spirit, this information is still implied.

To find out, I invite you to read the section entitled “*The sixth stage of baptism: the spiritual gift(s) received presupposes the sealing of the newly baptised person by the Holy Spirit*”. Now this point has been mentioned let us return to the text of [Acts 19 verses 1-7].

Here we discover a most telling scene, for we see these men who are God’s faithful servants, who although having been baptised, had not received the Holy Spirit. The fact that they received the Holy Spirit afterwards shows that they were God’s faithful servants, for he is given only to those who are faithful to the Lord [Acts 5 verse 32].

The problem was that the baptism they had received was obsolete. Also, notice that initially when they were baptised for the second time their situations had not changed at all.

Therefore, at the end of the baptism, when they emerged from the baptismal waters the Holy Spirit was not given to them.

It was not until later when they experienced the laying on of hands and God’s servants prayed for them that they received God’s spirit. From then on, they began to speak in tongues and to prophesy. This fact shows us that the Lord is a God of order and when he sets up a protocol, the latter must be carried out to the letter, neither more nor less.

Strengthened by everything that we have just seen, we understand the importance of prayer combined with the laying on of hands after baptism, because without them God’s Spirit will not be present.

My feeling is that in this century, in this generation, these two principles regarding the request for the Holy Spirit through prayer and the laying on of hands following baptism are not even an option, because they do not exist. In a little more than a quarter of a century that I have been a Christian, I have had to attend many baptisms among God’s people, all denominations included, and I have never seen these two basic baptismal principles put together.

The prayer is certainly done but never the laying on of hands! As we have seen, in the text of [*Acts 8 verses 12-17*], this was not sufficient for those who had already been baptised to receive the Holy Spirit, because it was only when the laying on of hands was performed that this took place.

Now that this foundation has been laid, let's take a closer look at the biblical purpose of these two factors, prayer and the laying on of hands, in order to better understand their vital importance in baptism.

We will begin with prayer. To do this, we will now read this text which presents the need for prayer to us in order to receive the Holy Spirit: **“For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.** [...]]

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?” [*Luke 11 verses 10 and 13, American Standard Version Bible (ASV)*].

As far as this text is concerned, I would like to say to you that freedom is the bedrock of the service that the Lord wants us to bring to him. Therefore, he does not oblige us to receive something that we do not want, even if it would be to our benefit, and that is why whoever has any need must ask him in order for this request to be granted. What is true for material things is also true for the Holy Spirit, so we must ask for him to be given to us.

Everything we have just seen shows us that if the request for the Holy Spirit is not made after baptism, it is unlikely that he will be there, unless you are a highly consecrated person, as was the case with Corneil and his family, and God gives him to you automatically, because you are already united with him [*Acts 10*].

Jesus gives us the example of the prayer that someone makes just after being baptised, because he prayed after his baptism and then the Holy Spirit descended on him. Let's read this which tells us about it:

“Now when all the people were baptized, Jesus was also baptized, and while He was praying, the [visible] heaven was opened, and the Holy Spirit descended on Him in bodily form like a dove, and a voice came from heaven, “You are My Son, My Beloved, in You I am well-pleased and delighted!” [*Luke 3 verses 21-22, Amplified Bible (AMP)*].

Let's complete our studies with this: **“And it happened that in those days Jesus came from Nazareth in Galilee and was baptized in the Jordan by John. And immediately as he was coming up out of the water, he saw the heavens being split apart and the Spirit descending like a dove on him. And a voice came from heaven, “You are my beloved Son; with you I am well pleased.”** *[Mark 1 verses 9-11, Lexham English Bible (LEB)].*

By summarising his texts, we understand that Jesus prayed and received the Holy Spirit while he was still in the water. Here, because Jesus was without sin, he could pray for himself in order to receive God's Spirit. However, in the normal baptismal framework, since the newly baptised person will not yet have received the Holy Spirit, a substitute is needed who has access to the heavenly sanctuary.

It is therefore a consecrated person from God's people who will have to make this prayer on the person's behalf and this in a loud and clear voice, so that the newly baptised person can say amen and therefore express agreement .

As we have seen, another essential step just after baptism and which must be done at the same time as prayer is the laying on of hands. Without them the Holy Spirit will not be given.

In this regard, Jesus having already received the Holy Spirit by being in the baptismal waters and the Lord having himself testified verbally that he was his son, it was not necessary therefore for John the Baptist to lay hands on him once he had been baptised.

Especially since the latter had already recognised that it was Jesus who could have baptised him, thereby recognising that he was much holier than he was. Now that this groundwork is laid, we will go deeper into the situation regarding the laying on of hands among God's people. To do this I invite you to read the following:

“Do not neglect the gift that is in you, that was granted to you through prophecy with the laying on of hands by the council of elders”. *[1 Timothy 4 verse 14, Lexham English Bible (LEB)].*

Let us add this other text to our study: *“For which reason I remind you to rekindle the gift of God that is in you through the laying on of my hands”.* *[2 Timothy 1 verse 6, Lexham English Bible (LEB)].*

Let us reinforce our study with yet another text: *“And while they were serving the Lord and fasting, the Holy Spirit said, “Set apart now for me Barnabas and Saul for the work to which I have called them.” Then, after they had fasted and prayed and placed their hands on them, they sent them away”*. [Acts 13 verses 2-3, *Lexham English Bible (LEB)*].

Let's finish with this final text: *“In those days, as the number of disciples was increasing, a complaint arose from the Greek-speaking Jews against the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution of food.*

So the Twelve called together the whole group of disciples and said, “It is not right for us to neglect the word of God in order to wait on tables. Brothers, carefully select from among you seven men with good reputations, who are full of the Holy Spirit and wisdom.

We will put them in charge of this service. But we will devote ourselves to prayer and the ministry of the word.” This proposal pleased the entire group. They chose Stephen, a man full of faith and the Holy Spirit, also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicholas, a proselyte from Antioch.

They had these men stand before the apostles, who prayed and laid their hands on them. The word of God kept on spreading, and the number of disciples in Jerusalem increased greatly. Also a large group of priests became obedient to the faith.

Now Stephen, full of grace and power, was doing great wonders and miraculous signs among the people.

Some men who were from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and some from Cilicia and Asia) rose up and disputed with Stephen.

But they were unable to stand up against the wisdom and the Spirit by whom he was speaking.

[...] All those who were sitting in the Sanhedrin were looking intently at Stephen, and they saw that his face was like the face of an angel”. [Acts 6 verses 1-10, 15, *Evangelical Heritage Version Bible (EHV)*].

Above all it is important to understand that, whoever performs the laying on of hands, also says the prayer of consecration, because when we lay hands on a person, it is in order to present him to the Lord so that he can be consecrated. This request is therefore made in prayer, otherwise the gesture is useless.

As you can see from the Bible, a large number of those who devoted themselves to the service of God, like Timothy, Barnabas, Saul (*Paul*), Stephen etc. received the Holy Spirit through the laying on of hands by the consecrated elders of the church.

In the case of Saul and Barnabas, before hands were laid on them they had to prepare themselves spiritually to receive the Holy Spirit by fasting. Such a step would be wise for those who want to work in a ministry for the Lord. All of these servants of God whom we have just discovered, could only accomplish great things after being baptised and receiving God's Spirit.

Stephen is a case in point who, following the laying on of hands which he received, was filled with the power and grace of the Holy Spirit and who performed wonders and great miracles among the people. The holiness of the Holy Spirit even showed on Stephen's face, which appeared to his audience like that of an angel.

Moreover, the Holy Spirit gave him wisdom before which no one could resist. The same was true of Philip, to whom hands were also laid, for the power of the Holy Spirit was with him, causing him to perform great wonders.

In [*Acts 8 verses 5-20*], we see that he performed great miracles. He healed people possessed by demons and those who were either paralysed or crippled.

As far as Paul is concerned, we go up a notch above everything that we have seen so far. Following the laying on of hands that he experienced, the power of the Holy Spirit was so strong in him that the clothes he wore or the handkerchiefs which had touched his body, when applied to the sick immediately healed them, and the demons fled from their hosts [*Acts 19 verses 8-12*].

This situation, where the garments of a consecrated man in whom God's Spirit dwells, gives him such power that even his garments heal the sick we have also seen before with Jesus Christ [*Matthew 9 verses 19-22*].

In this text, a woman, who had been losing blood for twelve years and whom no doctor was able to heal, was immediately healed thanks to her faith and the fact that she surreptitiously touched the end of Jesus' garment. Still on this theme, the text of *[Acts 5 verses 15-16]* teaches us that Peter's shadow passing over the sick healed them and delivered the demonic forces from them.

Thus, the power of the Holy Spirit is even impregnated on the clothes or in the shadow of God's consecrated children.

What we have just seen is extraordinary. Thus, in various ways, the one in whom God's Spirit lives acquires the possibility of working powerfully for the Lord.

Things go even much further than this, because we have a most extraordinary story where a corpse that touched the remains of the bones of the prophet Elisha was allowed to be resurrected *[2 Kings 13 verses 20-21]*.

One of the facts that emerges from all that we have just seen is that the power that these biblical men had did not come from themselves, but from the Holy Spirit who lived in them. Now that this point has been made, let's return to the laying on of hands.

This act has always been practised among God's people to consecrate those who were to work for the Lord.

Here is a concrete example of this situation: **“Joshua son of Nun was then filled with the spirit of wisdom, because Moses had put [laid] his hands on him.**

So the Israelites [sons/children of Israel] listened to Joshua, and they did what the Lord had commanded Moses”. [Deuteronomy 34 verse 9, Expanded Bible (EXB)].

Here we discover Joshua's consecration by Moses as leader of God's people. Joshua received the Spirit of wisdom thanks to the laying on of hands by Moses. It should be noted that in *[1 Corinthians 12 verses 1, 4, 7-11]*, the one who gives wisdom and therefore the gift of wisdom is the Holy Spirit. It is therefore he whom Joshua received after Moses laid hands on him.

The reality of the consecration of God's servants through the laying on of hands is still current.

This tells us: **“So we should be finished with the beginning lessons about Christ.** *We should not have to keep going back to where we started. We began our new life by turning away from the evil we did in the past and by believing in God.*

That’s when we were taught about baptisms, laying hands on people, the resurrection of those who have died, and the final judgment.

Now we need to go forward to more mature teaching. And that’s what we will do if God allows”. [Hebrews 6 verses 1-3, Easy-to-Read Version (ERV)].

Here the laying on of hands is one of the foundations of the teaching intended for those who learn to know Christ and in doing so we realise that this biblical precept is more than relevant.

Not only have we seen that it was commonly practised by Jesus Christ’s disciples, but here we realise that it is also part of the foundations of the Christian faith.

It is important to understand that the Lord does not change. The place of prayer and the laying on of hands is important for him among his people.

So that you can understand how the laying on of hands works, I’ll give you a picture:

Imagine that two foolhardy young men who love sports and extreme things join hands for a dare and one of them puts a nail in a power socket. However, they also took the precaution of wearing shoes on their feet.

What will happen is that the one who puts the nail in the socket will act as a conductor, so that the electricity will go across him without impacting him, but will electrocute his partner (to those of you reading this, especially in the case of children, please do not try this experiment at home as life is precious and electricity can be deadly).

Human beings are conductors. They are receptacles that the Holy Spirit uses to pass from one body to another as electricity would.

Thus, the one who lays on hands merges with the one to whom the hands have been applied.

Here is what we can read about this: **“Do not lay hands on anyone hastily, do not make yourself an accomplice in the sins of others, keep yourself pure”**. [*1 Timothy 5 verse 22, La Nouvelle Bible Segond (translated into English from the original text)*].

This text teaches us that whoever lays hands on a third person inherits the latter's sins, because he becomes an accomplice.

To understand what is being said here, we must not lose sight of the situation of God's people:

All who are united with Christ are one body [1 Corinthians 12 verses 12-27], they are presented as having one heart [Ezekiel 11 verse 19] so that which touches one part of the body or one person affects all of the body and therefore all of the members of the church.

This fact we have already seen regarding the sin of Achan, or those practised by the spiritual leaders at the time of Jesus [Joshua 7 verses 1-22], [Matthew 23 verses 29-38].

It is this incredibly intimate union between two members of God's people, which means that the laying on of hands can allow sins to be shared between the one who is laying on the hands and the one to whom they are applied.

To continue, I would like to tell you that it is certainly because of this fact that spiritual leaders are not very keen to lay hands on the newly baptised.

Especially since the text we have just read specifies that we must not lay hands on anyone hastily.

Which brings us back to the usefulness of the first steps of baptism that we have already seen. If a person has been taught according to all of the foundations of God's word, he should normally acquire faith.

The latter will lead him to repentance and confession of these sins to a consecrated servant of God or a baptised church member, who just before baptism have the possibility of forgiving him these sins, so if these sins have been forgiven in Jesus Christ he does not risk sharing these sins with the one who is laying hands on him.

An additional safety measure to ensure that there is no risk of sharing the sins of a person on whom one is about to lay hands is to pray before making this gesture so that the Lord can not only forgive these known and confessed sins, but also those which are unknown.

That's what Job was doing for those children. This tells us:

“There was a man named Job who lived in the country of Uz. He was a good, honest man. He respected God and refused to do evil. Job had seven sons and three daughters. [...]

Job’s sons took turns having dinner parties in their homes, and they invited their sisters. The day after each of these parties, Job got up early in the morning, sent for his children, and offered a burnt offering for each of them. He thought, “Maybe my children were careless and sinned against God at their party.” Job always did this so that his children would be forgiven of their sins”. [Job 1 verses 1-2, 4-5, Easy-to-Read Version Bible (ERV)].

First of all, it is quite clear that the Lord no longer accepted animal sacrifices, but Job's approach can be done through prayer.

Here sins, which are in the heart, but not yet manifest are presented to the Lord for atonement. By praying for sins not confessed, or that the one on whom we are going to lay hands does not know, the Lord will forgive them.

Furthermore, if the basics of biblical teaching have been carried out properly, the spirit of the one who is going to be baptised has been purified by the Gospel [John 15 verse 3], [1 Peter 1 verses 22-25].

In addition to all of this, as we have already discovered, if the baptism has been carried out in accordance with all of the biblical steps, when the immersion takes place the sins remain under the baptismal waters and it is a new holy creature that emerges in Jesus.

The one who has just been baptised has become a new creature and no sin remains, because all things have become new and his house (*his body*) is purified.

Based on everything that we have just seen, if baptism is done in accordance with the biblical norms, following immersion there can be no undue haste that could lead to the sharing of the sins of the one on whom one is laying hands.

One of the things to consider in what we have just seen is the reality of our faith concerning the promises that the Lord does give us.

If we believe that the Lord has given us the power to forgive men's sins [*John 20 verse 23*], once we have prayed that the sins of the one who is going to be baptised may be forgiven, why doubt that our prayer will be granted?

To continue, I would like to point out that, without the laying on of hands after baptism, those who are newly baptised cannot be united with the rest of God's people and they are not grafted on to the tree which is God's chosen people.

From all that we have just seen, it is clear that the laying on of hands following baptism is important, because it is this act which allows the newly baptised to receive the Holy Spirit.

Only then will he be sealed and become an elect of the Lord, his heir and will be united with (*will become a partaker of*) Christ.

This is how he will have the wisdom to be able to walk in all of the Lord's ways. As we have seen, the laying on of hands is part of one of the fundamental doctrines of God's word.

By not practising it, especially during baptism, the spiritual leaders of the various religions and Christian churches are relying on other foundations. In doing so, they become infidels before God, and those they baptised who were unable to complete all of the baptismal steps become "*hybrid*" beings.

They are dead in Jesus, but they have not received the Holy Spirit who is the one who gives life in Christ, so they are in a state between life and death and thus the living dead!

Finally, I would like to say to those of you who wish to be baptised, that before taking the plunge, make sure that the religion you have chosen has put in place all of the baptismal principles that you have studied in this book and that it is faithful to God in all things, otherwise, when you come out of the baptismal waters, it is not the Holy Spirit that you will receive but demons.

So be careful!

1.6 The sixth stage of baptism: the spiritual gift(s) received presupposes the sealing of the newly baptised by the Holy Spirit

By way of introduction I would like to say that in my opinion for many people baptism, which like many things is fundamentally most extraordinary, has become one of the certain things in life that we take foregranted and when it is performed we tend to lose sight of its unusual nature.

Take the case of electricity, the microwave oven, radio waves allowing images and sounds to be captured, etc.

These are things that are invisible and forces of nature that man has domesticated and having popularised them they have become commonplace. When was the last time you marvelled at the fact that your TV was giving you pictures, or your microwave oven was heating up your meal, or that, having pressed a light switch, a light bulb or a neon lights up?

Hmm... don't think I am personally judging you.

I am also among the great mass of people who automatically use some of these things without even taking the time to think about how amazing they really are. I am sure that those who were able to use them for the first time when they were invented certainly expressed their admiration and gratitude.

Among the most amazing of all of these extraordinary things that populate our world is the ability to mutate men into everlasting "gods" and yet we are not in a science fiction movie and we are not dealing with mutants.

However, like caterpillars who enter their chrysalis, once these people pass through a certain stage they transform into other things. At the end of their mutation they acquire extraordinary, supernatural powers, unknown to them, or at least not subject to their control until then.

In order to discover this most extraordinary place, I invite you to embark on this spaceship, which will take you to the heart of a lost world, which while being known to men, has become an unknown place to them, where what really happens is not understood and therefore has been wrongly trivialised.

For our first step let's read the following: *"He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe:*

In My name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents, and if they drink any deadly thing, it shall not hurt them.

They shall lay hands on the sick, and they shall recover."
[Mark 16 verses 16-18, 21st Century King James Version Bible (KJ21)].

Here we discover this place to be under the baptismal waters, which whilst being known has become unknown to men, in any case certainly with regard to the powers that one acquires once one has been there, which are manifestly evident here.

Do you realise what is going on here?

The question is of course rhetorical! Nevertheless, I would like to draw your attention to the extraordinary and unusual nature of what is told here. Have you ever taken the time to view (*go through in your mind*) what is presented here?

So first I invite you to read what follows and then to close your eyes and try to imagine it. You go to a place or a baptism ceremony that is happening.

You see people dressed in white descending into the baptismal waters. Being a Christian you stop for a few minutes to rejoice in Christ concerning these new births. However, this is nothing new or extraordinary for you.

It's just a replica of the hundreds of baptisms you have attended in your life, so you have become somewhat jaded.

One of the reasons for your joy is the fact that one of your friends, with whom you had once studied the Bible, and who had chosen a worldly life instead of Christ and who had severed ties with you because of your attitude and your tendency to bring everything back to God's Word, has just descended into the baptismal waters.

At the moment when he is immersed you feel such a strong emotion inside you, that you become tearful and you glorify in the Lord that the seed of the Gospel that you had sown and that others had continued to water finally resulted in today's harvest.

While you are recovering from your emotions you go to see your friend a little after his baptism and you are suddenly riveted to the spot, when a group of tourists of varying nationalities arrives, Germans, Czechs, Swedes, etc.

The latter need information, because they are lost and need to find their way and, to your great astonishment, your friend who left school at 16 not having done much study, responds to each of them in their mother tongues.

Then one of the newly baptised, manages to catch a venomous snake whose venom is deadly, and she is bitten but is fine, and when she is brought to the hospital her vital signs are normal and the venom did not harm her.

To crown it all, on this beach where the baptism has just ended, a man possessed by a host of demons, like the Gadarenian [Mark 5 verses 1-13], arises from the little wood just behind you and from then on you already see your imminent death.

But to your amazement, your friend frees this man from his legion of demons and you hear these evil spirits running away screaming.

What I have just presented seems to come straight out of a science fiction movie released by a major Hollywood studio, yet the extraordinary gifts acquired by God's children following baptism are real. To understand this, please read the following:

'Philip went down to the city of Samaria and began preaching the Christ to them. With one mind, the crowds paid close attention to what was being said by Philip when they heard him and saw the miraculous signs he was doing.

Unclean spirits, crying out with a loud voice, came out of many who were possessed, and many who were paralyzed and lame were healed.

So there was great joy in that city. Now there was a man by the name of Simon, who had been practicing magic arts in the city.

He amazed the people of Samaria while claiming that he was someone great. They all paid attention to him, from the least of them to the greatest, saying, "This man is the power of God that is called 'Great.'" They paid attention to him, because he had amazed them for a long time with his magic arts.

But when they believed Philip, as he preached the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

Then even Simon himself believed. After he was baptized, he stayed close to Philip.

As he observed the signs and great miracles that were taking place, he was amazed.

When the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them.

When Peter and John arrived, they prayed for them that they might receive the Holy Spirit, for he had not yet come upon any of them. They had simply been baptized in the name of the Lord Jesus. Then Peter and John laid their hands on them, and they received the Holy Spirit.

When Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money and said, "Give me this power too, so that anyone on whom I lay my hands may receive the Holy Spirit."

But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money!” [Acts 8 verses 5-20, Evangelical Heritage Version Bible (EHV)].

In this text the one who interests us is Simon, because his life teaches us a lot here about the reality of the spiritual gifts that we can obtain following baptism once prayer and the laying on of hands are in place:

We learn here that “Mr.” Simon presented himself as an important character and what he used to make this look good was magic. We learn that he was very gifted in this regard, because he caused the Samaritans to be astonished.

In doing so, everyone respected him and listened to him religiously, because through these acts of magic the Samaritans believed that he had the power of a “god” in him and they proclaimed this.

Although Mr. Simon's business was flourishing, unfortunately for him and fortunately for the Samaritans Philip came to this city and demonstrated what the power of God really was.

He performed the most extraordinary miracles, those possessed with demons were set free, paralytics and lame people were healed, etc. The result was that the Samaritans were baptised and the “icing” on the cake was that Simon was baptised too.

And from then on he began to follow Philip and we see him, the “great magician”, exhibiting childlike amazement at all of the miracles that God's Spirit got Philip to do.

Nevertheless, although baptised, he and the Samaritans had not yet received the Holy Spirit, because they had not yet been subject to the prayer and the laying on of hands by the disciples.

When our dear Simon saw that the Holy Spirit was given by the laying on of hands, he wanted to pay to have this power, but this was denied him by the apostle Peter.

Although it is not specified to us here whether those who had been baptised and who had been the subject of prayer and the laying on of hands had or had not received spiritual gifts as a result, Simon's request tells us this.

His goal was to continue to amaze the crowds as he did when he used magic and having seen the wonders that Philip performed, he linked them to the fact that God's spirit lived in him. This therefore shows us that for him, baptism and obtaining the Holy Spirit and these spiritual gifts were inseparable. The phrase he used to ask that he might pay to obtain the Holy Spirit demonstrates this fact to us.

He says: "Give me this power too, so that anyone on whom I lay my hands may receive the Holy Spirit."

Notice that what he claims is not the Holy Spirit, but the power, therefore the one who was in Philip and allowed him to do all these miracles and because of which he followed him.

This is why the former magician wanted to possess this power and to offer to pay for it and he was rejected. Although in this text that we have just seen there is no mention of the spiritual gifts which were given after the prayer and the laying on of hands to these people who, while being baptised, had not yet received the Holy Spirit and who received it, in the following text we discover this fact:

"When they heard this, they were baptized into the name of the Lord Jesus." When Paul laid his hands on them, the Holy Spirit came on them, and they began to speak in other languages and to prophesy. There were about twelve men in all". [Acts 19 verses 5-7, *Evangelical Heritage Version Bible (EHV)*].

Thus, the intrinsic link between the laying on of hands after baptism and the gift of the Holy Spirit which is followed by the obtaining of spiritual gifts is manifest and Simon's enthusiasm for receiving this power demonstrates that he certainly witnessed the manifestation of spiritual gifts in such a setting.

To continue, I would like to tell you that what we discovered in *[Mark 16 verses 16-18]*, gives the impression of a mutation! We discover simple men who acquire extraordinary capacities once baptised. Reading this account, one might get the feeling that they are no longer human beings but titans or “*gods*”. In reality we are not far from this interpretation because here is what they became:

“For as many as are led by the Spirit of God, these are sons of God. [...] ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him [...]”. *[Romans 8 verses 14-17, American Standard Version Bible (ASV)].*

Let's complete our study with this: *“I myself said, “You are ‘gods,’ and you are all ‘sons of the Most High.” [Psalms 82 verse 6, Evangelical Heritage Version Bible (EHV)].*

Let's add this: *“For God so loved the world that he gave his only-begotten Son, that whoever believes in him shall not perish, but have eternal life”.* *[John 3 verse 16, Evangelical Heritage Version Bible (EHV)].*

When we take time to consider these texts, having taken a step back to think about them, we realise that what the Lord has done for us is unbelievably extraordinary. In Jesus Christ, we become these daughters and sons, these heirs, we thereby become “*gods*” and not least because the Lord through his Spirit gives us super powers, allowing us to heal the sick, see the future, resurrect the dead, etc.

For me what I have just presented is most extraordinary. Hollywood screenwriters sell us such transformations, but they remain in the realms of our imagination, the abstract and fiction, whereas God's children can really experience it.

To understand the reality facing each of God's children who, once baptised, receives a gift, we must not lose sight of the fact that those who have made a covenant with Jesus through baptism assume his authority and not sparingly, because in Jesus his people are called to judge men and angels and they may also forgive or not forgive men's sins *[1 Corinthians 6 verses 2-3], [John 20 verse 23].*

Once baptised, we become one with Jesus, but to fully grasp the reality of baptism, one must first understand what the life of God's people is like once linked to Jesus.

In order to understand this mystery, we must immerse ourselves in God's word where the image of this union is given as the grafting of a wild olive branch on to a cultivated olive tree, known in the Bible as a natural olive tree [*Romans 11 verses 16-25*].

This image of the grafting of the olive tree was certainly very well understood at the time of Jesus, because in this part of the world, the cultivation of olive trees has always been practised to the point where a mountain bears the name of this fruit [*Luke 19 verse 29*].

In this Age of Enlightenment where we have more medical knowledge about transplants and where organ transplantation has become widespread, to the point where hearts are transplanted and total face transplants are done, we are therefore better able to understand this concept of the unity of God's people being grafted into Jesus, with the image of a new member who would be grafted into his body.

In the delicate medical science of graft implantations, if the body has not accepted the graft, it is rejected, on the other hand, if there is adhesion, the transplanted part becomes an integral part of the body.

Example: *If it is a heart that has been transplanted, it will take on its normal function and will henceforth be an integral part of the body bringing it to life and participating in its life.*

God's people who have received a baptism which is approved by the Lord therefore become grafted to Jesus and united to his life.

By making a covenant with God through baptism, the Christian becomes a participant in Jesus, and this to the same extent as a new arm which would be grafted in real life, and which would participate in the physical strength of its recipient.

This is due to the fact that it has become a full member participating in the life and tasks of the body. Like the right-hander who has been transplanted with a right arm.

The latter will take its rightful place signing meaningful life-changing documents, which can be serious and solemn.

Thus, a judge who has a grafted arm with which he may need to sign a death sentence or the mayor with a grafted arm who may need to sign an eviction notice using the hand in question, against a family of illegal immigrants who have young children and who are fleeing famine in their country, dooming them to malnutrition and possibly death.

By making a covenant with Jesus we become partakers of his power. We need to realise that Jesus makes his people share in his authority. He gave them his authority and his power without reserve or parsimony. And this fact is not just an image because in reality God solemnly orders his people to be powerful.

This tells us: **“Your God orders you to be mighty; *Establish, O God, what you have done for us!*”** [*Psalms 68 verse 28, (translated into English from the original text)*].

The methods by which the taking possession of this power that God gives to his people is put in place are realised in Jesus Christ, at the end of baptism or through the spiritual gifts that are given, their objectives being to allow the new servant of God to work in extraordinary ways for the Lord.

Unfortunately, when we consider Christianity in this generation and all of the religions combined, especially in the case of the Seventh-day Adventist religion, we see little manifestation of any spiritual gifts except for the knowledge that some have.

It is true that some members of this religion master several languages, however, this ability came to them due to the fact that they previously studied them for many years.

Therefore, we are not talking about the same kind of framework as was the case with the disciples who, following the outpouring of the Holy Spirit at Pentecost, instantly spoke new languages that they did not master before.

Here is what the Holy Scriptures teach us about this: *“And when the day of Pentecost was now come, they were all together in one place.*

And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. *And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.*

And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilaeans? And how hear we, every man in our own language wherein we were born?

Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, 11 Cretans and Arabians, we hear them speaking in our tongues the mighty works of God". [*Acts 2 verses 1-11, American Standard Version Bible (ASV)*].

What is happening here is doubly extraordinary, because first of all we have the Holy Spirit visibly materialising in the form of flames of fire which burn and position themselves on the heads of the disciples.

Can you imagine that scene, where fire burns without anything being consumed...? Then we find ourselves in a most confusing (*puzzling*) situation for those who attended.

Here we have people who have not studied new languages and yet speak them instantly and so well that those who speak these languages as their mother tongue understand what is being said.

It is true that in this case it was not following a baptism that these people received the gift of speaking in other tongues, but it is still true, because we saw it in [*Acts 19 verses 1-7*].

Here at the end of the baptism these people received the Holy Spirit and from then on, they immediately began to speak in tongues, therefore new tongues, as was the case at Pentecost and they also prophesied.

The result of their baptism and receiving the Holy Spirit was therefore to receive gifts, in this case the gift of speaking in tongues and that of prophecy, but it could have been another or other gifts that God's spirit gives [*1 Corinthians 12 verses 1, 4, 7-11*].

What we have just seen presents the intrinsic situation linking the obtaining of the Holy Spirit and receiving spiritual gifts from him.

This contrasts with what we are discovering in this century within all of the denominations of the Christian religions. Generally, the one who is baptised enters the baptismal waters and emerges without a manifest spiritual gift being evident. In doing so, heretofore spiritual gifts are rare and not legion within Christianity.

Some have invented gifts for themselves or have perverted the basis by which they are recognised. We have already seen that this is the case in the Seventh-day Adventist Church with regard to the gift of prophecy. This fact I present to you in the chapter entitled *“Reality of the reformation of the doctrine of the “Spirit of Prophecy” to be implemented within the Seventh-day Adventist Church”*.

Would this desert in terms of spiritual gifts mean that in the final days before Christ’s second coming, God’s Spirit would no longer give them to God’s people? I reassure you, that it is not so, because we have already seen that the gift of prophecy is destined to be popularised among God’s children [*Acts 2 verses 16-18*], [*John 16 verses 12-15, 31*].

The place of the gift of prophecy having become unavoidable, within God’s people in these final days before Christ’s second coming, God’s word leaves us instructions for its management.

The same is true for other spiritual gifts. This gives us more information: **“Since we have gifts that differ according to the grace given to us, each of us is to use them accordingly: if [someone has the gift of] prophecy, [let him speak a new message from God to His people] in proportion to the faith possessed”** [*Romans 12 verse 6, Amplified Bible (AMP)*].

Let’s complete our study with this: **“Just as each one of you has received a special gift [a spiritual talent, an ability graciously given by God], employ it in serving one another as [is appropriate for] good stewards of God’s multi-faceted grace [faithfully using the diverse, varied gifts and abilities granted to Christians by God’s unmerited favor]”**. [*1 Peter 4 verse 10, Amplified Bible (AMP)*].

These two texts present us with a fact, which is that all members of God's people here have at least one gift, which is intended to be used in accordance with the biblical foundations which govern them and according to the proportion of the faith they possess and it must be put at the service of the other children of God.

One of the realities that is presented in [*Acts 2 verses 16-18*] is that in the final days before Christ's second coming, thus in this period, once the Holy Spirit is dispensed on the servants and handmaidens of the Lord, they will all be led to prophesy.

This fact is evident in the following text where we discover that all of the members of God's people have at least one gift:

“If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judged by all; the secrets of his heart are made manifest;

and so he will fall down on his face and worship God, declaring that God is among you indeed”. [*1 Corinthians 14 verses 23-25, American Standard Version Bible (ASV)*].

Note well that here an assembly is presented where all of the members speak in tongues and another where all prophesy and therefore have the gift of prophecy. Thus, contrary to what most people in this generation think, for Paul it is quite normal that God's children, who have therefore made a covenant with Jesus Christ through baptism, have received at least one gift from the Holy Spirit.

The fact that in this century there are so few spiritual gifts among God's children who are baptised, therefore shows us that the problem is therefore very serious.

To understand this, I want to point out to you that it is important to realise that any action is normally followed by a reaction.

Let's take a concrete example:

You put your keys or your card that allows you to start your car in the space reserved for them, and in return, when you turn on the ignition you expect that your engine will at least spring into life and the car will start.

When you do this and no engine noise ensues, what do you do? What do you say to yourself? Usually it's, "My car has a problem because it won't start!"

Let's think about another example. You cannot put a meal in a microwave oven, set a cooking temperature and the appropriate time and then hope that the latter cannot be hot.

Yes, because after every action there must be a reaction. It is the same in the spiritual world where the Holy Spirit is obtained after baptism.

To understand this, we are now going to take a look at the intrinsic union between baptism and the spiritual gifts that are obtained after it and to do this we must return to what is said in [Mark 16 verses 15-17].

To develop this text it is first important to bear in mind the words that Jesus Christ uses here:

He promises that miracles will accompany those who are going to be baptised, but when we read about them we realise that they are mostly related to a specific spiritual gift.

We rediscover the gift of the casting out of demons, of speaking new languages and of healing. We also find out about the basics of gifts, which are also miracles, because drinking a deadly beverage without dying or seizing a snake without dying from its venom when bitten is certainly miraculous. Although not all of the spiritual gifts are represented here, we discover that those who are baptised in Christ necessarily have a gift.

Strengthened by all that we have just seen, we understand that being appropriately baptised implies that we have received the Holy Spirit and have become God's children [Acts 2 verses 38-39], [Romans 8 verses 14-17, Bible Louis Segond], and therefore at the very least we receive a spiritual gift because we are working for the Lord.

Here is what we can read about it:

“God saved you through faith as an act of kindness. You had nothing to do with it. Being saved is a gift from God. It’s not the result of anything you’ve done, so no one can brag about it. God has made us what we are.

He has created us in Christ Jesus to live lives filled with good works that he has prepared for us to do”. [Ephesians 2 verses 8-10, GOD’S WORD Translation Bible (GW)].

Let's end with this: **“I [still] have many more things to say to you, but they are too much for you [you cannot bear them] now.**

But when the Spirit of truth [the Helper; see 16:7] comes, he will·lead [guide] you into all truth.

He will not speak·his own words [from his own authority; From himself], but he will speak only what he hears [from the Father], and he will·tell [announce/declare to] you what is to come. The Spirit of truth will bring glory to [glorify; honor] me, because he will take what·I have to say [is mine] and tell [announce; declare] it to you.

All that the Father has is mine. That is why I said that the Spirit will take what·I have to say [what is mine] and·tell [announce; declare] it to you. [...] Jesus answered, “So now you believe?” [John 16 verses 12-15, 31, Expanded Bible (EXB)].

First and foremost, we must not forget that what we have just seen is directly linked to the Holy Spirit that we acquire following baptism.

Once this has happened, it enables us to do all of the good works that the Lord has prepared in advance for us. And one of the abilities that we obtain is that of receiving the new revelations of God the Father in Jesus Christ from the Holy Spirit and therefore prophecy.

Thus, no one can be linked to the Lord Jesus without at least receiving a gift. Once baptised, our spiritual gift(s) should emerge. It is the normal reaction which demonstrates that the Holy Spirit now lives in us. The very purpose of baptism is to receive the Holy Spirit who makes us God’s children. If when we come out of the baptismal waters no change has occurred in us, and no spiritual gift is manifest, it is a sign that something is wrong.

This fact is emphasised to us in [Acts 19 verses 1-7].

Here we discovered that even if we are faithful to the Lord his Spirit may not be given to us if all of the stages of baptism have not been implemented. Once things were carried out in accordance with the norms, the Holy Spirit was given to these men at the end of the baptism ceremony, and the visible sign which materialised was the gifts of speaking in tongues and of prophecy.

Thus, whilst they had already been baptised, they had not received any spiritual gift, but once the baptism was carried out with all of the appropriate stages, post – and pre-immersions, things changed and God’s Spirit came into these men and gave them gifts.

As soon as we are baptised, we must receive the Holy Spirit, because as we have already seen, it is he who seals us in Jesus Christ for eternal life and the repercussion is that at the very least we receive a spiritual gift because we are working for the Lord.

We must not lose sight of the fact that the final basis of salvation is that, once saved in Christ, we have to do the works that the Lord has prepared for us beforehand [*Ephesians 2 verses 8-10*].

Although the Lord has already prepared good works for us to do, this is not in order for us to be saved because we are saved by the Grace manifested in Jesus Christ, and we do not intrinsically have the capacity within us to carry them out. Here is what we can read about this: *“I am the true vine, and my Father is the husbandman.*

Every branch in me that beareth not fruit, he taketh it away:

And every branch that beareth fruit, he cleanseth it, that it may bear more fruit. [...] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches:

He that abideth in me, and I in him, the same beareth much fruit: For apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered;

And they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples”. [John 15 verses 1-2, 4-8, American Standard Version Bible (ASV)].

Without Jesus we can do nothing. Just as a branch cannot live or bear fruit unless it remains part of the vine, we must remain anchored in Christ in order to bear fruit. This is how the abilities and gifts that were in Jesus become those of his people.

Here is what he promises us: ***“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also;***

And greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son”. [*John 14 verses 12-13, American Standard Version Bible (ASV)*].

What is said here is most extraordinary!

Nevertheless, before developing it, we must place it within the framework of the theme of our study and to do this we must first of all return to the promises that our Lord makes to us in [*Matthew 28 verses 18-20*], [*Mark 16 verses 16-18*].

In these two texts, Jesus Christ asks us to work for him by teaching humanity his word and so that we can be efficient in our task he promises us that spiritual gifts will be given to those who will be baptised.

Moreover, he promises us that he will be with us until the end of the world, so that these promises are for all those who will live until the last glimmers of light in our world, which is already dying and in agony. Let us now return to our text.

The Lord promises us that those who believe in him, which implies being baptised in accordance with all of the biblical fundamentals, will do the works that he has done and that they will do even greater works. Are you aware of what is being said here?

This promise of Christ guarantees us, as was the case with Jesus, that some will receive the gift of resuscitation from the dead, even if death has already occurred several days ago [*Luke 8 verses 41-56*], [*John 11 verses 17-44*], or to be able to walk on water [*Matthew 14 verses 24-33*].

This list only touches on all of the abilities and gifts that Christ had and that the members of his people are destined to have, when they receive the Holy Spirit, among other things, following a baptism that is in every way according to God's word.

It should be noted that Christ's promise is not limited here, for he promises that whatever we shall ask in his name will be granted, so that God the Father may be glorified in him.

Nevertheless the only conditions which are stipulated by the Lord in order to be able to enjoy this promise, but which are certainly not presented here but which flow naturally, is to be part of God's people and to receive the Holy Spirit, who gives the spiritual gifts, that he is the only one to give in order to be able to act powerfully.

The one who is now Christ's representative on earth and who guides God's people and gives them the gifts that make them fit to work for God is the Holy Spirit [John 16 verses 12-15, 31].

Let's come back to this image of the vine and its shoot which is really very strong and most instructive.

Here's what I want to take from it:

For a shoot to remain green and to bear fruit, it must continuously receive sap from the vine. Likewise if we do not receive the life that comes from Christ we cannot bear fruit for the Lord.

Here is the channel through which we receive this life, this life-giving and divine sap: **"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life"**. [John 6 verse 63, King James Bible].

It is God's Spirit who vivifies and therefore gives life. Without him we can do nothing, because we are like shoots that are detached from the vine. Any work that a servant of God must do for the Lord cannot be done by merely taking advantage of his own strength or by human power, but it is through God's Spirit alone that this is possible.

This fact is well represented in this text:

“Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; [...]”. [Zechariah 4 verse 6-7, American Standard Version Bible (ASV)].

God’s Spirit is the mastermind of all that is done within God’s people. After his return to heaven, knowing that we would need to be guided, Jesus sent us the Holy Spirit, so that he would henceforth live eternally with us [John 14 verses 16-18].

One of these missions, which for me is vital for God’s people, is that He brings us the new revelations that the Lord gives us [John 16 verses 7-15], [2 Peter 1 verses 19-21].

As we have seen, they can be received in dreams or in visions.

This mission of the Holy Spirit is important, because, through Jesus Christ, the Lord has reformed the basics of prophecy, so that it is not just consecrated prophets who are entitled to receive these revelations, as we have discovered in [Acts 2 verses 16-18].

To continue, I would like to point out that, as we have also already seen, the Lord having preordained us to work for him, arms us by giving us gifts, which are intended for the edification of his people.

Here is what we can read about this: **“Likewise you, who desire spiritual gifts, let it be for the edification of the Church that you seek to possess them abundantly”.** [1 Corinthians 14 verse 12, Bible Louis Segond (translated into English from the original text)].

In order that we may be effective and that there is no lack of any gift in the church, according to the mission that the Lord will confer on us, the Holy Spirit will give us a specific gift [1 Corinthians 12 verses 27-21].

This fact is not optional in the context of baptism, because we have seen in [Mark 16 verses 16-18], that obligatorily there is at least one gift which is given to those who are baptised.

As you can see, it would be an illusion to think that we have received the Holy Spirit following baptism if none of these gifts are manifest in our lives, because the Lord promises that those who believe and who are baptised will receive gifts.

There are a multitude of gifts [*1 Corinthians 12 verses 1-11, 27-31*], so when none are attributed after baptism this is a problem, because the Lord's objective is that we have gifts [*1 Corinthians 12 verse 31*], [*1 Corinthians 14 verses 1, 12*].

For the gifts to be offered, one must be faithful to the Lord [*Acts 5 verse 32*], [*1 Corinthians 12 verses 1, 4-11*], which results in his Holy Spirit being given to us and thus he gives us various gifts. He gives them to whom He wants and how He wants.

When one has been baptised and no gift is evident, there was a problem during the baptism.

I understand that it can be difficult to believe that once we are baptised we must receive a spiritual gift from the Holy Spirit, because that is not what is happening within the various Christian religions in this generation. The problem does not come from the Holy Spirit, but this state of affairs is due to the fact that all Christian religions have come to pervert God's word.

In addition, to my knowledge, no Christian religion has put in place the necessary steps so that the Holy Spirit can be given after baptism. It should be noted that the laying on of hands and praying will not be enough for the Holy Spirit to be given to those who are already baptised.

This is because the elements on which their faith is established, the essential condition for the Lord to accept us [*Hebrews 11 verses 1-2, 6*], are not the Holy Scriptures, because the ante-baptismal teachings that the Christian religions practise in this century are based on men's doctrines.

Thus, because the baptisms practised throughout Christendom have been marred by apostasy and are deficient in the terms of their execution, all Christians will have to be baptised again.

This reform must begin with the top leaders of the Christian religions and finish with the ordinary members.

1.7 The seventh stage of baptism: the baptism of fire (the pre-baptismal trials)

In this part, we are going to talk about the baptism of fire which obligatorily follows baptism and which, in my opinion, is not taught enough to those who want to be baptised.

Yet this knowledge is vital to them because it allows them to prepare for the trials that will follow baptism.

Unfortunately, the Gospel preached to those who wish to be baptised does not usually present this fact, but often only depicts an idyllic image of what the Christian life is.

Many of these preachers talk to you about future prosperity and blessings that have been stolen from you and that they will return to you this very day. They will assert that by repeating sentences after them that the latter will come true. Among their pitch we find this:

“I will break every chain by which the devil was holding me, in the mighty name of Jesus Christ, I am free now!”

Hmm... I don't want to disappoint you, but to those of you who have listened to these honeyed words, please know that such speeches have no meaning without this:

If you do not choose to serve the Lord with all your heart, with all your soul and with all your mind, by giving your life to him and by choosing not to practise men's doctrines, which transgress the Holy Scriptures, you will always be a slave of the devil even if you are baptised [1 John 5 verses 18-19], [John 8 verse 44].

These preachers of the “prosperity” gospel, whose only goal is to receive more tithes and offerings from their flock, will never present to them the reality of the baptism of fire, which is the suffering that must follow baptism (*a baptism by being immersed in the baptismal waters then a literal baptism of fire*).

And that's normal, certainly dishonest, but normal, because generally you don't catch flies with vinegar.

Honey is much more suitable for this exercise. Therefore, being unprepared, the one who is baptised will have to face the baptism of fire, which is materialised by trials that until then were unknown.

What I have just presented to you is inadmissible, because those who must be baptised must be able to do so whilst being in possession of all of the facts of what they are getting involved with and of the ordeal by fire, which will obligatorily envelop them following the baptism.

We are now going to enter into the details of that part of the Christian journey which is generally called the baptism of fire, which is obligatory in Jesus Christ and always follows any baptism.

Here is how it is presented: *“And as the people were in expectation, and all men mused in their hearts whether John was the Christ or not, John answered, saying unto them all, **“I indeed baptize you with water; But One mightier than I cometh, the straps of whose shoes I am not worthy to unloose.***

He shall baptize you with the Holy Ghost and with fire”. [Luke 3 verses 15-16, 21st Century King James Version Bible (KJ21)].

Apart from passing under the baptismal waters, here we discover that the basis of the baptism which is established in Jesus Christ is that we are also baptised with the Holy Spirit and with fire. The baptism of the Holy Spirit consists of sealing us following our baptism and endowing us with gifts. We have already studied this fact.

On the other hand to understand the reality of the baptism of fire, we must take account of the following: *“You are extremely happy about these things, even though you have to suffer different kinds of trouble for a little while now. The purpose of these troubles is to test your faith as fire tests how genuine gold is.*

Your faith is more precious than gold, and by passing the test, it gives praise, glory, and honor to God. This will happen when Jesus Christ appears again”. [1 Peter 1 verses 6-7, GOD’S WORD Translation Bible (GW)].

Let’s complete with this text: **“But remember the earlier days, when, after being [spiritually] enlightened, you [patiently] endured a great conflict of sufferings, sometimes by being made a spectacle, publicly exposed to insults and distress, and sometimes by becoming companions with those who were so treated”.** [Hebrews 10 verses 32-33, Amplified Bible (AMP)].

Let's finish with this other most significant text: **“Be on your guard, keep watch. Your adversary, the devil, prowls around like a roaring lion, seeking whom he will devour.**

Resist him with firm faith, knowing that the same sufferings are imposed on all of your brothers in the world.

The God of all grace, who called you in Jesus Christ to his eternal glory, after you have suffered for a time, will himself perfect you, will toughen you up, will strengthen you, will make you steadfast. To him be the power forever and ever! Amen!”

[1 Peter 5 verses 8-11, Bible Louis Segond (translated into English from the original text)].

By summarising these texts first of all we understand, that in fact the term baptism of fire means that our faith is tested with fire like gold. The objective is that during this short time when we are tested, Jesus Christ and therefore his representative on earth who is the Holy Spirit, can perfect us and enhance and strengthen us, etc.

By so doing, we have also seen that we will have to suffer the wrath of Satan who prowls around like a roaring lion looking for someone to devour. The sufferings that we will have to undergo at the devil's behest are not discriminatory, because all of the members of God's people must go through this.

Thus, at the beginning of their Christian journey all God's children must pass through this stage and through the trial by fire which is a baptism of fire. The purpose of these sufferings is to ensure that the new convert gets rid of all that is not of the Lord.

He must be purified, just as one does for gold. At the end of this torment, we become steadfast in and through Christ. It is as a result of this that we become fit to work for the Lord.

Our saviour himself leaves us the testimony of what happens following baptism. In order to understand more, let's read this:

“Now filled with the Holy Spirit, Jesus returned from the Jordan River. And then the Spirit led him into the desert. There the devil tempted Jesus for 40 days.

Jesus ate nothing during this time, and when it was finished, he was very hungry. The devil said to him, “If you are the Son of God, tell this rock to become bread.”

Jesus answered, "The Scriptures say, 'It is not just bread that keeps people alive.'" Then the devil took Jesus and in a moment of time showed him all the kingdoms of the world. The devil said to him, "I will make you king over all these places. You will have power over them, and you will get all the glory. It has all been given to me.

I can give it to anyone I want. I will give it all to you, if you will only worship me." Jesus answered, "The Scriptures say, 'You must worship the Lord your God. Serve only him.'" Then the devil led Jesus to Jerusalem and put him on a high place at the edge of the Temple area. He said to him, "If you are the Son of God, jump off!

The Scriptures say, 'God will command his angels to take care of you.' It is also written, 'Their hands will catch you so that you will not hit your foot on a rock.'" Jesus answered, "But the Scriptures also say, 'You must not test the Lord your God.'" The devil finished tempting Jesus in every way and went away to wait until a better time.

Jesus went back to Galilee with the power of the Spirit. Stories about him spread all over the area around Galilee. He began to teach in the synagogues, and everyone praised him". [*Luke 4 verses 1-15, Easy-to-Read Version Bible (ERV)*].

First of all, did you notice that, although being God and the son of God and being filled with God's Spirit, Jesus Christ still had to be delivered into the hands of Satan by the Holy Spirit to undergo the trials by fire. I must admit that this point is the one which traumatised me the most when I read this story for the first time.

We learn here that it was not Satan who brazenly tried to tempt Jesus, but it was the Holy Spirit who took him into the desert so that the devil could tempt him. It was only after he was victorious that Christ could begin his ministry for his Father, because before that he was not yet worthy of such a task.

It is the same for us and until we manage to successfully pass our baptism of fire, the tests which are related to it will be represented again and again in various forms, the objective being to make us able to work for the Lord. So, if the Holy Spirit did not spare Jesus, God's Christ, the true God [*1 John 5 verse 20*], do you think he would do it for us mere mortals, who have sin embedded in us since birth?

Of course not ! Armed with what we have just studied, we can now better understand the three kinds of baptism that the text of [Luke 3 verses 15-16] presents to us, that of water, that of the Holy Spirit and that of fire. In fact these three baptisms actually form only one and represent the three stages that must make us God's children and His effective servants, who are able to work for the Lord.

What we have just seen shows us that baptism goes far beyond immersion, because being immersed and not receiving the Holy Spirit does us no good and receiving it but not being victorious in the baptism of fire makes us ineligible to work for God.

The baptism of fire should not be a surprise for newly baptised persons as they must be taught about this matter well before the moment of descending into the baptismal waters, so that they are able to emerge victorious over the forces of evil.

All those who wish to be baptised must definitely be educated about the baptism of fire and the associated suffering, in order to prepare them to resist the devil and triumph over their suffering so that they can be victorious in Christ.

Unfortunately, this very basic teaching seems to be of minor importance within Christianity, because it is preached very little to those interested in baptism, yet without it no one is fit to work for the Lord. The truth of what we have just seen is that there cannot be a baptism of water without one of fire and its procession of suffering.

To those who are not ready to undergo the baptism of fire and who therefore do not wish to be tried in the furnace of adversity, my advice is that they should not face baptism. Otherwise, if they take the plunge and are not willing to pay the price of the Christian journey, their condition will be at least seven times worse than before baptism.

This presents us with this fact: **“When a demon is cast out of a man, it goes to the deserts, searching there for rest;**

But finding none, it returns to the person it left, and finds that its former home is all swept and clean. Then it goes and gets seven other demons more evil than itself, and they all enter the man. And so the poor fellow is seven times worse off than he was before”. [Luke 11 verses 24-26, *Living Bible (TLB)*].

What is shown here is very representative of what happens during baptism.

From the moment the name of Jesus Christ is pronounced just before baptism, any demon who possessed the one being baptised is obliged to flee, because it is defeated by Jesus and owes him allegiance [*Colossians 2 verses 11-15*], [*Philippians 2 verses 5-11*].

When the baptism is over and the newly baptised person emerges from the baptismal waters, a titanic struggle begins, because invisibly in the background plans are fomented against the newly baptised to capture the bastille.

The demon who has been chased from his host knowing he is not powerful enough to fight Jesus alone, will seek reinforcements and from then on they will launch an offensive against the holy abode that the newly baptised person and former host of the leading demon has become.

If they manage to defeat the newly baptised person, from then on his or her condition will be worse than before entering the baptismal waters! As I told you, it is better not to be baptised than to do it and not be ready to go through the baptism of fire, or the demonic forces will come with the Lord's approval to manhandle us, because better to live with one demon than eight.

What is even better is to live without being under the domination of any demon and to do this we must prepare ourselves in order to be victorious over the forces of evil and the trials to which they will subject us during the period of the baptism of fire.

Before being baptised, it is necessary to understand that by our gesture we are engaging in a fratricidal war which is older than the earth or human beings. This tells us:

“And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven.

And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world;

He was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night.

And they overcame him because of the blood of the Lamb, and because of the word of their testimony; And they loved not their life even unto death. Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea:

Because the devil is gone down unto you, having great wrath, knowing that he hath but a short time. [...] And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus” [*Revelation 12 verses 7-12, 17, American Standard Version Bible (ASV)*].

In this text we discover the story of the felonious angels, who ganged up against God, Jesus and the holy angels.

Unbeknownst to this war going on in heaven, was the defeat of the felonious angels with Satan as their leader, who became fallen angels and thus demons due to their rebellions against the Lord.

By his divine sacrifice on the cross Jesus Christ struck them down and from then on they were expelled from heaven and cast down to earth. Knowing that the day of their destruction is near and that they have little time left, Satan and these demons are full of rage and therefore their objective is to make war on God’s people, symbolised here as being the woman.

In these final days before Christ’s second coming their target is the faithful remnant of the Lord who keep God’s commandments and faith in Jesus Christ, which as we have seen is the prophecy.

To review this study see the chapters entitled “*The reality of biblical prophetic texts*” and “*Reality of the reformation of the doctrine of the “Spirit of Prophecy” to be implemented within the Seventh-day Adventist Church*”.

Satan and these demons have always sought to persecute God’s people by any means possible, but the prophecy that we have just seen predicts that in these final times before Christ’s second coming his target will be those who keep God’s commandments and the prophecy.

All those who will take a stand to observe these two things will be the devil’s targets from the moment of their baptism and he will not cease to persecute them and even kill them if the opportunity arises.

What I have just presented is far from the idyllic image of baptism depicted by several Christian religions, which presents it as being the beginning of peace and prosperity. So as I have said, anyone who wants to be baptised must be ready to do battle with demonic forces.

Nevertheless, beyond what I have just presented to you, the following text is good news for all who will choose to serve the Lord against all odds and who will choose to take part in the suffering of Christ: **“Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy:**

And nothing shall in any wise hurt you”. [Luke 10 verse 19, American Standard Version Bible (ASV)].

Let's complete our study with the following: **“He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons [...]**” [Mark 16 verse 16-17, American Standard Version Bible (ASV)].

In Jesus we already have victory over all of the forces of evil, which cannot defeat us unless we become unfaithful to the Lord [1 John 5 verses 18].

The second text presents us with a fact that certainly disturbs the demons, because we learn that it is through baptism that we acquire the capacity to overcome them. Thus, the devil will do everything in his power to prevent the stages of baptism from being done correctly, especially the last one, which is the baptism of fire, where God's Spirit will place the newly baptised into the hands of demons.

Here's what would happen if he was defeated by them: **“[...] For by whom a man is overcome, by the same is he brought into bondage. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.**

For it would have been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them.

But it has happened unto them according to the true proverb :

“The dog turns to his own vomit again,” and, “the sow that was washed, to her wallowing in the mire”. [2 Peter 2 verses 19-22, (21st Century King James Version Bible "KJ21")].

We become slaves of that which has triumphed over us, so if during the baptism of fire we do not win the victory over ourselves and the love of the world we become a slave of the devil.

No one can serve two masters. We have to take a stand and fight for God otherwise we become the devil's slaves.

Thus, although we acquire in Christ the ability to overcome Satan and these demons, on the other hand the other side of the coin is that before reaching this total domination of the forces of evil, initially, following our baptism by immersion, the Holy Spirit will leave us in the hands of these demons so that they can test us during this infamous baptism of fire.

In order not to lose our battle against the devil after our baptism, we must understand certain realities inherent in our post-baptismal life. The first is the place of bad habits in our lives.

Let's review how God's word presents this situation: *“Can the Ethiopian change his skin or the leopard its spots? **Then may you also do good who are accustomed to do evil”.*** [Jeremiah 13 verse 23, New King James Version Bible (NKJV)].

Bad habits are a tough nut to crack (they are tenacious)!

That's why the Lord has made plans to make us victorious, but they are not the easiest to put in place, because here is how we achieve victory: **“Submit yourselves therefore to God. Resist the devil, and he will flee from you.**

Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye doubleminded.

Be afflicted and mourn and weep. Let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up”. [James 4 verses 7-10, 21st Century King James Version Bible (KJ21)].

We discover here that it is necessary to fight against ourselves in order to gain the victory over our passions and over the devil, through Jesus Christ. We must not wait passively.

We must choose to submit to the Lord and therefore to the directives of the Holy Scriptures regarding our lives, and we must also resist the devil. This is how we become victorious.

Therefore, the fight takes place in our mind. It is our self-control and determination to remain faithful to the Lord at all costs that gives us victory in Jesus Christ. Now this foundation has been laid, let us discover certain facts which are associated with the way that the devil acts and which is based on the three temptations where Satan unsuccessfully tried to tempt Jesus Christ.

To do this, I invite you to read the following excerpt, which is taken from my book entitled *“Inquisitiô (The message of the three angels) Volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God’s law and prophecy”* in the chapter entitled *“The works of the insatiable long-toothed wolf in sheep’s clothing established at the head of Panurge’s Sheep”*.

[...] We need to return to the way the devil acts in the war in which he leads his troops, demons and humans, against God’s people. In the ministry that Jesus carried out on earth and the attacks that the devil fomented against him, we are presented with the tactics that the devil uses in order to try to win the victory over God’s people.

The first demonic offensive consists of perverting his enemies. This fact is very well represented in the three temptations, where he tried in vain to subdue Jesus [*Luke 4 verses 1-14*].

Satan will first try to defile Jesus’ faith by encouraging him to act to satisfy an elementary need. Here we are talking about the need to feed himself. What could be more vital than the need to eat when you are hungry? Nevertheless, whoever trusts in his strength, to the detriment of the help the Lord gives us, dishonours God.

Our faith in the Lord must lead us to never forget that he is our provider in all things [*Matthew 6 verses 24-34*].

Anyone who chooses to ally themselves with the infidels in order to exist, faced with this earthly need is not worthy of the Lord and will be rejected by him.

Esau learned this painful lesson, at his own expense and lost his birthright because of a dish (*of lentils*) [*Hebrews 12 verses 16-17*].

This situation is also true for all of our other needs, such as our need to feel protected.

Saul, paid the price, when in order for he and God's people to exist, he himself gave a sacrifice to the Lord, when he was not entitled to do so [1 Samuel 13 verses 1-14].

By doing so he demonstrated that what would save him was sacrifice and not the Lord. The devil's second attack against God's people will take the form of the temptation of the desire to become all powerful. This second temptation takes advantage of our desire to become more powerful, but in order to do this we must adore Satan.

Here the subtlety comes from the fact, that one can worship the devil by bowing down to him, as he wanted Jesus to do, but the same result is obtained, when one chooses to disobey God's word, because from then on one becomes the devil's children and servants, whose supreme objective is to worship him [John 8 verse 44].

The one that the devil most succeeded in conquering on this basis was Eve, who in order to have more knowledge and become a "goddess" disobeyed the Lord's order in order to listen to the devil's voice and therefore this fact led to our downfall [Genesis 3 verses 1-17].

The third temptation that the devil presented to Jesus is established on the path of presumption, which leads God's servants to act according to their hearts, to the detriment of God's word. If pride had inhabited the heart of Jesus, he would have jumped to show the devil that he really was the son of God and in doing so, he would have left God the father with two choices: *To let his son crash, or to save him.*

If he had done so, he would have put the Lord in a most complicated situation, for it was because of pride that Satan fell.

How then could the Lord have rejected the devil and yet accepted his son for the same type of sin. Religious presumption prompts us to act in ways that transgress God's word, whilst all the time giving the world the image that we are serving the Lord.

We find this very situation in the life of *Uzza* and the *sons of Aaron*, who, while thinking of serving the Lord, acted, as we have seen, according to their heart and paid for their acts with their lives [2 Samuel 6 verses 6 -8], [Leviticus 10 verses 1-3].

What we have just seen is the first phase of the devil's attack on God's people. The second will take on a completely different face. He will no longer seek to seduce, but will blatantly wage open war against the Lord's faithful people.

Nevertheless, as Satan and these fallen angels, were defeated by Jesus Christ, they know that they cannot have the power to attack the Lord's chosen people head-on [*Philippians 2 verses 5-11*], [*Colossians 2 verses 8-15*], [*Luke 10 verses 19*], [*Mark 16 verses 15-17*].

Thus, to achieve his ends, he will use another type of manpower, which has the power to defeat God's people and here we are talking about nations and their laws.

The world, therefore those who do not live united in Christ (*whether they are God's people or not*), are under the devil's dominion and they are blinded by him and he uses them in order to persecute and oppress God's faithful children by all possible means.

Nonetheless, those doing so are not our enemies, but are dislocated puppets that the demons use.

Our real enemies are Satan and the demons, who inspire these people to act. For a more in-depth study of these facts see: [*1 John 5 verses 18-19*], [*John 15 verses 18-21*], [*Ephesians 6 verses 11-12*].

We have a beautiful example of this situation in the work that Satan carried out through Judas and how he encouraged the senior Jewish leaders to crucify Jesus. He possessed Judas and caused him to betray Jesus [*John 13 verses 21-30*], and the repercussion was that he came with a great multitude carrying swords and staves who seized him [*Mark 14 verses 42-48*].

The devil continued his iniquitous work by stirring up hatred in the hearts of the Jewish people who lived at the same time as Jesus Christ, who handed him over to the Romans so that he could be martyred and killed in an ignominious way [*Matthew 27 verses 1-54*].

One of the abilities that the devil has in order to lose God's people is to touch the hearts of the leaders of the nations in order to get them to establish iniquitous decrees. We have a concrete representation of this fact in [*1 Chronicles 21 verses 1-14*].

Notice that here the instigator of this law is Satan. He is the one who inspires King David to establish a law that the Lord disapproves of and whose purpose is to strike down God's people.

So any statesman or churchman who is not vigilant, can come to establish legislative acts which, at first sight, seem a good thing, but which contravene God's will. We have come to the end of this study taken from my other book.

To continue, I would like to tell you that those who will be most inclined to persecute us because of our faith are our loved ones and especially our family. Here is what Jesus prophesied on this subject:

“And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name’s sake: but he that endureth to the end, the same shall be saved. [...] *Think not that I came to send peace on the earth:*

I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law:

And a man’s foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it”. [Matthew 10 verses 21-22, 34-39, American Standard Version Bible (ASV)].

Above all, it is important that the reality of this text be taught to all those who wish to be united in Christ through baptism, for they must have a clear vision of where they are heading.

To consider what is said here we must not lose sight of the fact that if our loved ones are not consecrated to the Lord, they are automatically under the devil’s dominion as is the whole world [1 John 5 verse 19].

Therefore, as was the case with Judas, the devil will cause them to rise up against us and will use them to do us great harm.

In order to prepare us for this the Lord clarifies certain facts here which I would paraphrase as follows:

We must first understand that when we take a stand for him, there can be no compromise.

We cannot pretend to love the Lord but leave the first place in our hearts and in our choices to another person, be it our father or our mother, our son or our daughter.

If the choice is presented to us we must choose to lose the love of these people in order to remain faithful to the Lord.

Anyone who rises up against the Holy Scriptures becomes God's enemy and ours and therefore is no longer worthy to be with us until he or she has repented.

What Jesus Christ presents here is terrible, but he himself had to make this difficult choice by choosing God's word to the detriment of his earthly family who wanted to prevent him from working for his eternal father. Here is what we can read about this:

“His family heard about all these things. They went to get him because people said he was crazy. [...] Then Jesus' mother and brothers came. They stood outside and sent someone in to tell him to come out. Many people were sitting around Jesus.

They said to him, “Your mother, your brothers, and your sisters are waiting for you outside.” Jesus asked, “Who is my mother? Who are my brothers?” Then he looked at the people sitting around him and said, “These people are my mother and my brothers! My true brother and sister and mother are those who do what God wants.” [Mark 3 verses 21, 31-35, Easy-to-Read Version Bible (ERV)].

By taking a stand for Jesus henceforth we must expect that our family may be no more than our brothers and sisters in Christ, because certainly all or part of our blood family will turn away from us, but the Lord will welcome us.

With all of this in mind, we understand that the people who are to be baptised must have been informed well in advance of all that we have seen, so that they can choose in their soul and conscience whether or not to unite with Christ, even if it means losing their family.

Thus, if the choice is too hard for them, they will not be baptised and will be able to stay and certainly burn with their family in hell, if they do not convert by having individually chosen Christ.

To continue, I would like to point out to you that the problem which will follow the baptism comes from the fact that the young person being baptised will be handed over to the demon who, although defeated, will still be powerful and enraged.

In particular since he knows that he has little time left and his objective is to lose as many people as possible, especially God's elect, if he can [*Matthew 24 verse 24*].

Therefore, the only safeguard for the one who must go through the baptism of fire, through sufferings of various kinds, is found in the application of the following: *"Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.*

Through him we also have obtained access by faith into this grace in which we stand. And we rejoice confidently on the basis of our hope for the glory of God. Not only this, but we also rejoice confidently in our sufferings, because we know that suffering produces patient endurance, and patient endurance produces tested character, and tested character produces hope.

And hope will not put us to shame, because God's love has been poured out into our hearts by the Holy Spirit, who was given to us". [*Romans 5 verses 1-5, Evangelical Heritage Version Bible (EHV)*].

Let's complete our study with this other most instructive text: **"Consider it complete joy, my brothers, whenever you fall into various kinds of trials, because you know that the testing of your faith produces patient endurance.**

And let patient endurance finish its work, so that you may be mature and complete, not lacking anything". [*James 1 verses 2-4, Evangelical Heritage Version Bible (EHV)*].

Let's finish with this last text: **"Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, nor faint when thou art reprov'd of him; For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.**

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not?

But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence:

Shall we not much rather be in subjection unto the Father of spirits, and live? For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness.

All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness”. [*Hebrews 12 verses 4-11, American Standard Version Bible (ASV)*].

By summarising these texts what I learn is that the trials are more than salutary for us Christians.

Through them, we acquire the perseverance and patience (*tested character*) which leads us to victory and the latter gives birth to hope, with the objective of all of this being that we are accomplished, without failing in anything, and thereby unshakable in Jesus Christ.

We also discover that if God allows all of his people to go through these stages of suffering and we have exempted ourselves from it, it is a sign that we are not these children.

We must therefore understand that the Lord makes us undergo these trials because he loves us.

Thus, if we have understood that the sufferings we undergo are intended to perfect us, to enhance us, to strengthen us, and to make us unshakable (*mature in faith*) so that we are able to work for the Lord, we will be joyous during the trial.

Furthermore, if we know that it is because the Lord loves us that he allows these trials in order for us to become stronger, this thought will galvanize us, as would be the case with a child whose father is training him for a sports competition.

If he asks the child to suffer in training, it is with a view to the victor's crown for both of them. Thus, fighting to the last breath, to the point of blood, will not be a hindrance but a joy, because the final goal is the happiness of victory and the future victor's crown.

What we have just seen is also the goal of the Christian journey. Here is what we can read about it:

“Yea, doubtless I think all things but loss for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge them to be dung, that I might win Christ, and might be found in him, that is, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith, that I may know him, and the virtue of his resurrection, and the fellowship of his afflictions, and be made conformable unto his death,

If by any means I might attain unto the resurrection of the dead:

Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am comprehended of Christ Jesus. Brethren, I count not myself, that I have attained to it, but one thing I do:

I forget that which is behind, and endeavor myself unto that which is before, and follow hard toward the mark, for the prize of the high calling of God in Christ Jesus”. [*Philippians 3 verses 8-14, 1599 Geneva Bible (GNV)*].

When we choose to follow Jesus Christ and give our lives to Him, we must be prepared that our way of life, our tastes and our aspirations may change.

What we loved about life in the world before will become like manure for us and therefore insignificant.

What we hated previously like the study of God’s word and fellowship etc. will become our greatest treasures.

To reach our final goal, which is the kingdom of God, and to finally be able to wear the crown that Christ reserves for us, we must constantly persevere and perfect ourselves through God’s word under the influence of the Holy Spirit.

This is how the Lord will give us the strength to overcome.

So, may we have the strength to come to the end of the Christian journey, which is the crown of righteousness [*2 Timothy 4 verse 8*], which we shall receive from Jesus Christ! AMEN!

Fasting and prayer is an exceptional weapon, which is given to us in order to hold on during our Christian journey.

In the experience that Jesus went through following his baptism and his confrontation with the devil and these temptations, he led this fight in fasting and prayer.

The fact that Jesus fasted after his baptism is not insignificant, because here is what we can take from it:

“But this kind of demon does not go out except by prayer and fasting.” [*Matthew 17 verses 21, Amplified Bible (AMP)*].

Fasting and prayer are the weapons par excellence in order to gain victory over the forces of evil.

This is what we find out in [*Daniel 10 verses 1-14*].

Here Daniel went on a 21 day diet so that victory might be given to him. Fasting and prayer are also the best ways to consecrate ourselves to the Lord so that the Holy Spirit will show us the basics of the work that we will have to carry out for the Lord.

This is what happened to Paul! We can read about this here:

“And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

Then, when they had fasted and prayed and laid their hands on them, they sent them away”. [*Acts 13 verses 2-3, American Standard Version Bible (ASV)*]

If your health permits, as soon as you emerge from the baptismal waters it would be wise if you could fast in order to strengthen yourself and be victorious over the devil's strongholds.

To learn more about fasting, I invite you to read my yet to be published book entitled *“The consecration of God's people through fasting and prayer”*.

Finally, I would like to say to you that to be victorious in the baptism of fire, the foundations that we received before baptism are essential.

Before the newly baptised person finds himself face to face with the devil who is like a hungry lion and who he is not able to confront, he must have received a solid spiritual foundation that prepares him for the suffering that he will have to experience [*1 Peter 5 verses 6-11*].

1.8 The reality of the saints (God's faithful people) faced with the mark of decay that the beast gives

To begin this part I want to tell you that in the spiritual world it is through baptism that one unites with Christ and becomes one with God's people.

After this we receive the Holy Spirit who seals us for salvation. That's what should normally happen, but here it is, it's a completely different scenario that is playing out within Christian baptisteries.

We will find out, but first we need to look at the basics of salvation, which requires baptism. This tells us:

“The Lord says, “Come, everyone who is thirsty — here is water! Come, you that have no money — buy grain and eat! Come! Buy wine and milk — it will cost you nothing! Why spend money on what does not satisfy? Why spend your wages and still be hungry? Listen to me and do what I say, and you will enjoy the best food of all.

“Listen now, my people, and come to me; come to me, and you will have life! I will make a lasting covenant with you and give you the blessings I promised to David”. [Isaiah 55 verses 1-3, Good News Translation Bible (GNT)].

In order to fully understand this last text, which describes the symbols of buying for free, which also implies selling for free, we must refer to the covenant made by the Lord with David and which we find in this text. This is what it was all about:

“And we are bringing you the good news of the promise made to our fathers (ancestors), that God has completely fulfilled this promise to our children by raising up Jesus, as it is also written in the second Psalm, ‘You are My Son;

Today I have begotten (fathered) You.’ And [as for the fact] that He raised Him from the dead, never again to return to decay [in the grave], He has spoken in this way:

‘I will give you the holy and sure blessings of David [those blessings and mercies that were promised to him].’

For this reason He also says in another Psalm, **‘You will not allow Your Holy One to see decay.’**

For David, after he had served the purpose of God in his own generation, fell asleep and was buried among his fathers and experienced decay [in the grave]; but He whom God raised [to life] did not experience decay [in the grave].

So let it be clearly known by you, brothers, that through Him forgiveness of sins is being proclaimed to you” [Acts 13 verses 32-38, Amplified Bible (AMP)].

In considering these texts, we realize that the term “*buy*” – and by extension that of “*sell*” – are closely linked with the plan of salvation that has been acted in Jesus. In the text of [Isaiah 55 verses 1-3], the most important term is “*buy free*”. We realize it, these two realities are antinomic, if we consider them in their literal senses.

Indeed, buying means paying, if the acquisition is free, it has the character of donation. We can not buy free because this action requires a counterpart financial (*money*) or other (*barter, gold, precious stones...*).

This term is very real, because this is what Jesus does by offering us salvation for free. Nevertheless, salvation was not free, and I would even say far from it, because its cost was pharamineux!

We were sold into sin and therefore each of us was condemned to pay the price which is death. But Christ bought us back, accepting to die in our place [1 Peter 1 verses 18-20].

In doing so, he left a blank cheque that may be presented by those who wish for a free membership to salvation, but remember, if it is needed, that salvation is not really free, because we are already indebted to Jesus. From now on, those who want to buy salvation for free must endorse the blank cheque that Christ has left us and, to do this, they must be baptised [Acts 2 verses 38-39], [Marc 16 verse 16].

Let's take an image that for me illustrates the reality of salvation:

Imagine that we receive a big cheque with an impressive number of zeros after the leading figure so that it looks like a rare pearl necklace. This cheque is intended to pay all of our debts and allow us to live like a prince. Thus is the salvation manifested in Jesus Christ. He signed a blank cheque for all of us and has saved us all at the cost of his own life.

This salvation cheque can only become valid once deposited in the bank of the sky, because in order for the price of Christ's divine sacrifice to be credited to us, we must cash it by accepting Jesus through baptism.

This is how we can make an alliance in Jesus with God and how we can therefore acquire the eternal life that is in him.

Salvation is sold freely to all mankind, Jesus having already paid for it for us beforehand, allowing us to live a renewed life in him.

Thus, Salvation is sold for free, but it is necessary that there are sellers who carry out this transaction. In doing so, the perfect place for this trade can only be located within God's people, for it is to his church that the Lord gives the opportunity to sell salvation free of charge to humanity. Those summoned to do this work of "selling salvation" are consecrated men from amongst God's people.

Here is how their work is described: *"If he refuses to listen to them, tell it to the **Church**. If he refuses to even listen to the **Church**, regard him as you would a pagan or a tax collector. **Really, I assure you, all those whom you exclude on earth will have been excluded in the sight of God and all those whom you welcome on earth will have been welcomed in the sight of God.**" [Matthew 18 verses 17-18, Bible Semeur (translated into English from the original text)].*

Since salvation has already been paid for by Jesus Christ, it can be bought and sold for free and those who sell it in this way are the consecrated men who have been ordained over God's people.

It is through baptism that salvation is bought and sold. Keeping to our image of the big cheque, the one who is baptised presents the cheque that Jesus Christ has left for him and the one who baptises him receives this cheque and deposits it in the "heavenly bank".

The transaction is as simple as a barter, one gives one thing (*his life of sin*) and in return one receives a new life, that of Christ. Thus, once linked to Jesus, one becomes one with him [Hebrews 3 verse 14].

Here we have the “normal” basis for handling the trade in the (*free*) sale and purchase of salvation, but this transaction can be altered, as one can have the cheque and it may not be in a condition to be accepted by the heavenly bank. Let us return to our example.

Imagine that the cheque is inadvertently left in the pocket of a piece of clothing that goes through the washing machine and it comes out as mush. Question: What happens to the fortune that was written on that big cheque?

Can you present the mush to the banker, arguing that it was a big cheque with lots and lots of zeros? Of course not!

It is the same with salvation, as this transaction may not be accepted by the Lord because of a formal defect. To understand this, we must return to the intricacies of baptism [*Mark 16 verse 16*].

The one who will believe and will be baptised will become one of God’s children in whom the Spirit of God lives and acts a guide [*Acts 2 verses 38-39*], [*Romans 8 verses 15-17*], [*1 Corinthians 6 verse 19*], [*1 Corinthians 2 verses 6-16*].

Others who have rejected the Lord will not be saved. A person doing so remains individually a man or an “*animal*” woman who will end up participating in the big communal bath, where distinguished guests are invited such as *Satan, the demons, the bestial lamb, the seven-headed ten-horned beast, etc.*

In summary, it appears from the various biblical texts presented that to be saved, one must be baptised but this is only a stage, because it is also necessary for the Holy Spirit to be received. In [*Acts 2 verses 38-39*], it appears that one of the features of baptism is that our sins are only forgiven when we receive the Holy Spirit.

In [*Hebrews 10 verses 15-22*] the basis of the covenant that God makes through Jesus with those who will bind themselves to him through pure water cleansed of an evil conscience (*here is the basis of baptism again*) is that the Holy Spirit can write his law in their hearts.

It should be remembered that prophecy is also written in the hearts of those who make a covenant with Christ and both, law and prophecy, form the seals of God and of Christ.

It is therefore the ultimate goal of baptism, that God's law and prophecy be inscribed in the heart of the newly baptised person, because anyone who does not receive them cannot be sealed.

If God's law is not written in the heart, sins cannot be forgiven, and therefore God's Spirit cannot bind itself to such a person.

The reason is obvious, because quite simply the Lord cannot ally himself with evil, with sin, or with infidels [2 Corinthians 6 verses 14-16], [James 1 verses 13-15], [Psalms 5 verse 5].

Furthermore, the Holy Spirit cannot dwell in an infidel, for he is only given to those who are faithful to the Lord. Here is what we can read about this: "*And we are witnesses of these things; and so is the Holy Spirit, whom God has bestowed on those who obey Him*". [Acts 5 verse 32, Amplified Bible (AMP)].

Any baptism which is contracted without God's law and prophecy being at the centre of the teachings received, cannot be approved by the Lord. Anyone who practises human doctrines that he associates with God's word cancels that Word [Mark 7 verses 8-13].

Men's doctrines which have been incorporated in the sacrament of baptism nullify the latter. Anyone who has been baptised under such conditions will not be able to be sealed by the Holy Spirit.

Apart from all this, we have seen, salvation is sold and those responsible for carrying out the transaction are consecrated men, established among the people of God.

Thus, all those who will not agree to adhere to the doctrines of a particular religion, will not be consecrated Pastors or "elders" and those who, being already consecrated, and who will reject these doctrines after the fact will be removed from their functions.

Therefore, the authority necessary to baptise, and so to sell salvation will no longer be conferred on them.

Anyone who wants the opportunity to work towards preaching and baptising souls will have to stick to the patterns established by the various Christian religions. So no one can sell salvation for free any more in this century without having the mark of the beast.

The sad fact of this terrible reality is that Christianity as a whole, including Catholics and Protestants are preparing proselytes for baptism who will end up burning in hell.

In the Bible we find a similar work which was accomplished by the scribes and the Pharisees [*Matthew 23 verses 13 and 15*].

And yet! The Pharisees had perfect knowledge of God's word, for they were its custodians. Jesus presents them in [*Matthew 23 verses 1-3*], as being seated in the flesh of Moses, and asks us to put into practice what they say and therefore his Word, nevertheless he asks us not to "*copy their behaviour*". Very often, in many Christian religions, the seeds which are unfortunately sown in hearts only produce tares.

These men's doctrines composed of adulterated and anti-biblical teachings cannot seal the newly baptised after baptism.

Because of the anti-biblical practices of the various Christian Churches, one of the choices of the candidate who wants to be baptised (*the one who wants to buy salvation*) is to refuse to adhere to these religious precepts and therefore not to accept baptism but this posture exposes him to remain an "*animal man*" who will not have life in him.

Indeed the Holy Spirit whose presence helps us to become God's children cannot be given to him. Since the basis of salvation is through baptism, those who refuse to adhere to such doctrines are exposed to eternal death.

The other choice is to adhere to these iniquitous religious doctrines and agree to be baptised.

In this case, since the teachings are not those of the Lord, the newly baptised person cannot be sealed in Jesus Christ. Thus, the choices offered to us, due to everything which is established in the context of religions, presents us with a most damning observation.

In doing so, any action calling for a reaction, the good or the bad that one practises, "*will bear fruit*". In order to present this choice to you that God offers us to make of our own free will, consisting of receiving his seal and being saved or burning in the lake of fire and brimstone, I am going to paint a picture for you :

Imagine a rich landowner who decides to work against slavery and deprivation, in all magnanimity. In order for the business to be carried out efficiently, he hires stewards, to whom he entrusts a large sum, which was close to several billion.

These representatives that he has employed have the task of going out to meet each slave in the estate, in order to individually offer them a choice between two possibilities.

The first is to accept, that he be compensated, thanks to the fund that their wealthy patron has established.

Those who opt for this solution can, following this interview, go free. So the money that was used to compensate these slaves is very real, but it is not put into the hands of those who will be compensated, but is intended for their master.

This may remind some of a painful reality that existed, except that the rich patron of our example acted magnanimously, without any financial gain, driven by the sole desire to make men free. So, those who choose freedom, become free thanks to the favour that this rich man did them. They didn't have to pay anything on their own for it. Nevertheless, in order to ensure their future, they are also offered a job, which will allow them to live decently as a free man.

This pictorial example is very well represented in the following text:

“Even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus:

That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them”. [Ephesians 2 verses 5-10, American Standard Version Bible (ASV)].

This text tells us that we are saved by grace in Jesus Christ. In doing so, we have no credit for it, all the glory goes to him.

In addition to salvation, the Lord offers us a job, which he has already prepared in advance and which consists, among other things, of spreading the Gospel to all creation [*Matthew 28 verses 18-20*].

What we have just seen is what the Lord has established and wants for each of us! However, although we are made free by the divine sacrifice of Jesus, we are not obligated to accept our redemption.

We can, in our soul and conscience, refuse to use the blank cheque of salvation that has been put in place through the grace and divine sacrifice of Christ. To symbolise this situation, I am going to give you a concrete example, always drawing on our little story of this rich man who chooses to offer freedom to all of the slaves in his estate.

We have already considered the first choice that this man's stewards offered to slaves in order to gain their freedom, whilst having a job, which allowed them to make a living. Now, let's find out about the second option that is also offered to them:

They have the possibility of voluntarily choosing to remain a slave while receiving a fairly comfortable sum, in order to live decently. On the other hand, those who choose this option will never again be able to claim freedom!

I find this image in this text which was intended in the law of Moses to literally manage slaves: **“But one of your slaves might say to you, ‘I will not leave you.’ He might say this because he loves you and your family and because he has a good life with you.**

Make this servant put his ear against your door and use a sharp tool to make a hole in his ear. This will show that he is your slave forever. [...]. [*Deutéronome 15 versets 16-17, Easy-to-Read Version Bible (ERV)*].

Here we find that a slave could actually refuse to be emancipated.

He had to act on his decision by accepting that his ear be pierced by his master, to show to whom he belonged and that his choice was to remain a slave until his death. From then on no ransom could free him! Spiritually it is the same! The Lord being a God of freedom leaves the choice to each of us to accept, or not to accept, and to enter into the processes that He has already established, in his son, Jesus Christ, for the redemption of humanity.

The governance adopted by Satan over his subjects is the opposite of that practised by the Lord over his children. God wants us to come to him out of love, so he leaves us free will. Those who choose to serve and remain faithful to him, keeping his Word, receive his seal and are now part of his chosen people and his saints in Jesus Christ.

Conversely, the devil is a dominator who imposes his authority by force. So that all those who have not taken a stand for the Lord, receive a spirit of bewilderment and therefore become the devil's slaves [1 *John* 5 verses 18-19], [Hebrews 2 verses 14-15].

In [2 *Thessalonians* 2 verses 7-12], we rediscover what happens to those who reject the truth to practise the lie professed by the enemy of God. As we had already seen, those who did not like the truth and therefore God's word and preferred to practise Men's doctrines, also known as the devil's doctrines [1 *Timothy* 4 verses 1-5] receive a "*power (Spirit) of deception*", so that they may believe erroneously.

The goal being that they are not saved. So they will not be sealed by God's Spirit in Jesus Christ. We understand that all of this is very damaging for those who want to come to the Lord, but by the grace of God a solution exists.

Although the leaders of the Christian religions have closed the door to salvation so that no one can achieve it, because of the iniquitous doctrines that have been instituted regarding baptism, a solution outside baptism has been put in place by the Lord in order that salvation can still be obtained by those wishing to remain faithful to Him. To do this, we will now discover the reality of the members of the faithful people of the Lord, who will live in the end times.

Here's what we learn about them: **“And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. [...]**

These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the first-fruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.

[...] Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them". [Revelation 14 verses 1, 4-5, 12-13, American Standard Version Bible (ASV)].

We discover here the elect of Christ, his faithful people whom he will seek upon his return, namely his saints.

The distinctive sign making them known is that they keep God's commandments and the faith of Jesus. Therefore, they diligently study God's commandments and the revelations of Jesus (*prophecy*). These points cause them to be automatically sealed by the Holy Spirit.

An important point must be made concerning the sealing of God's faithful people, for we have seen that in order to be sealed, we must first hear and believe the Gospel.

We must have studied the basics inherent in the law and prophecy as well as the basis for recognising the Lord's saints and we must then apply this knowledge to our lives and then be baptised.

This faithful people of the Lord, who are to live in the last times, are presented in [Revelation 14 verses 1-5, 12-13], as having the seal of God and that of Jesus on their foreheads. They are therefore already sealed. Remember that the teachings are symbolised by the name.

That of God represents his holy law and that of Christ represents prophecy. As the saints keep the law and the prophecy they are thereby sealed in Jesus Christ.

In addition, their mode of sealing does not necessarily involve any baptistry of a particular religion because it is based on God's law and prophecy. Cornelius in the Bible is an example.

We will see this shortly. Now, let's move on to the other sealing, the one reserved for those who will not take a stand for the Lord, for his commandments and for faith in Jesus Christ (*the prophecy*).

Due to their deeds they will receive the mark of the beast on their hands or on their foreheads [Revelation 14 verses 9-11].

This group also includes those who, while having made a covenant with Jesus, have chosen to be unfaithful to the Lord and have become the devil's slaves.

Through their disobedience, they despise the divine sacrifice of Jesus Christ, which is the only acceptable offering that God receives for sins [*Hebrews 10 verses 26-31*], [*Hebrews 6 verses 4-8*].

Let us turn to the rest of mankind. All those who remain on the outside, without making a choice for good or for evil, will also be under the control (*domination*) of the devil [*1 John 5 verse 19*].

Therefore there is no longer any offering for their sins and their fate will be to receive the mark of the beast.

To discover these realities I invite you to read my book entitled "*Inquisitiô (The three angels' message), Volume III. The situation regarding the attack of the little horn of Daniel 7 against God's Law and the times of prophecy. Prophetic part*" in the chapter entitled "*The processes of the sealing of the two peoples (that of God and that of the beast)*".

Returning to the text of [*Revelation 14 verses 1, 4-5, 12-13*], we also discovered that they (*God's elect*) did not defile themselves with women, for they are virgins and in their mouths, no lie was found, for they are blameless. To grasp what is being said here, one must first understand that lying represents unbiblical doctrines transgressing the truth and when practised they are known as the devil's doctrines.

To deepen your understanding, see the section entitled "*Reality of the reformation of the doctrine of the "Remnant Church" to be implemented within the Seventh-day Adventist Church*".

Otherwise, in prophecy the symbol of the woman represents a place and the deeds performed by those in it, whether God's word is revered there or not, defines the type of place it is [*Revelation 12 verses 13-17*], [*Revelation 17 verses 3-7*].

Within the framework of our basic text, these women are like Babylon, because their deeds are defiled and by uniting with them you are also defiled, and it is because the elect of God did not unite with her that they were able to remain pure.

In this century, as the precepts of religions, especially those attached to baptism, are unbiblical God does not want those who are faithful to him to be able to unite in such places, on the contrary, he calls us to separate ourselves from them [*2 Corinthians 6 verses 14-18*].

In return he cannot ask us to unite ourselves with these places, these perverted religions, through baptism and on the other hand he cannot not allow us to be saved in Jesus, while we are faithful to him and that the reason for not wanting to be baptised is precisely to be able to remain so.

The Lord being omniscient and knowing that within Christendom in the final days before Christ's second coming, there will be an embargo, so that no one will be able to be baptised, nor to baptise others, without transgressing the Holy Scriptures, in extreme cases his Word leaves us other directives allowing us to receive the Holy Spirit apart from baptism. And so be sealed!

To find out, I invite you to read this: **“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian Band, a devout man and one who feared God with all his house, who gave many alms to the people and prayed to God always. [...] And the morrow after they entered into Caesarea.**

And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. But Peter took him up, saying, “Stand up; I myself also am a man.”

And as he talked with him, he went in and found many who had come together. And he said unto them, “Ye know that it is an unlawful thing for a man who is a Jew to keep company with or to come unto one of another nation. But God hath shown me that I should not call any man common or unclean. Therefore came I unto you without gainsaying as soon as I was sent for.

[...] Then Peter opened his mouth and said, “In truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted by Him. [...]

While Peter was yet speaking these words, the Holy Ghost fell on all those who heard the Word. And those of the Circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Ghost was poured out also on the Gentiles. *For they heard them speak with tongues and magnify God.*

Then answered Peter, “Can any man forbid water, that these should not be baptized who have received the Holy Ghost, as well as we?”

And he commanded them to be baptized in the name of the Lord. [...] [*Acts 10 verses 1-2, 24-29, 34-35, 44-48, 21st Century King James Version Bible (KJ21)*].

Here we find a time of baptismal slump analogous to what happens in this generation. Gentiles (*non-Jews*) did not have the right to be baptised, even if they were upright servants of the Lord.

Things were so drastic that even the disciples of Jesus followed this directive to the letter. Not only could a Jew not baptise a non-Jew, but he was not even permitted to have contact with him. The Lord, desiring to reward Cornelius and his family for their devotions, their faithfulness and their righteousness towards him, granted them the grace of receiving the Holy Spirit, without his being baptised.

It was only after this that Peter was convinced by the Lord that it was right for Cornelius and his family to become part of God's people and that they should be baptised and he did the necessary. It will be the same in the final days before Christ's second coming, because as long as no Christian religion will be faithful to all of God's word, especially concerning baptism, the Lord will work in those faithful servants giving them his Holy Spirit without them being baptised.

Then when the reformation is in place and God's people have discarded all of these anti-biblical doctrines, then as was the case with Cornelius and his family, those who have received the Holy Spirit under such conditions can be baptised.

We have another case of a person who was saved without being baptised, because his situation did not allow it. In order to know who he was, let us read this: "*One of the criminals hanging on the cross next to Jesus kept ridiculing him, saying, "What kind of Messiah are you?*

Save yourself and save us from this death!" The criminal hanging on the other cross rebuked the man, saying, "Don't you fear God?

You're about to die! We deserve to be condemned. We're just being repaid for what we've done. But this man — he's done nothing wrong!"

Then he said, "I beg of you, Jesus, show me grace and take me with you into your everlasting kingdom!" Jesus responded, "I promise you — this very day you will enter paradise with me." [*Luke 23 verses 39-43, The Passion Translation Bible (TPT)*].

Here this man, who is generally called the thief on the cross, took a stand for Jesus by defending him and he also accepted him as his personal saviour and Christ gave him the assurance that he was saved.

Yet he was unable to come down from his cross to be baptised after his confession of faith in Christ. Thus, in drastic situations, which do not allow baptism to take place, the Lord seals his faithful people without their having to be baptised. That's what we've seen happen to Cornelius and his family. What allowed them to receive the Holy Spirit, even though they were not baptised, was their good works done for and in the name of the Lord. This is what also qualifies God's saints.

Let's reread this excerpt that presents this fact to us: **"[...] Blessed are they who die united in the Lord from now on.**

Yes, says the Spirit, for they rest from all the trouble they have taken, and they will be rewarded for their works". [*Revelation 14 verse 13, Bible Segneur (translated into English from the original text)*].

Let's complete our study with the following: *"Speak and act as those who are to be judged by the law of freedom. For judgment is without mercy to the one who has not shown mercy. Mercy triumphs over judgment".* [*James 2 verses 12-13, Christian Standard Bible (CSB)*].

Let's end with this: **"Do not be deceived. God is not mocked. To be sure, whatever a man sows, he will also reap.**

Indeed, the one who sows for his own sinful flesh will reap destruction from the sinful flesh. But the one who sows for the spirit will reap eternal life from the spirit.

Let us not become weary of doing good, because at the appointed time we will reap, if we do not give up". [*Galates 6 verses 7-9, Evangelical Heritage Version Bible (EHV)*].

By summarising these texts, we understand that good works and particularly acts of mercy have a considerable impact on God's judgment to which all humanity is subjected. *This type of act of mercy triumphs over God's judgment.* Furthermore, we learn that those who, like Cornelius and his family who sow for the Spirit, will therefore walk in all God's word and quickened by the Holy Spirit [*John 6 verses 63*], will obtain eternal life from him.

Now these basics have been discussed let us return to the Saints in the final days before Christ's second coming.

Those who will die united with the Lord are presented as being already happy, because they will receive rest from all of the pain they have taken for Him, because they will be rewarded for their deeds.

We find here the same basis of retribution as that which Cornelius and his family received from the Lord. When there is no possibility of being baptised, according to all of the biblical criteria one must choose to serve God against all odds and to remain steadfast in his word by acting with love, for his neighbour by practising deeds of mercy and even if we are not baptised, we will be saved in Christ.

Nevertheless, if in the meantime you can be baptised according to all of the biblical precepts governing baptism within a Christian religion which is totally faithful to the Lord, you must take the step.

Let us now turn to another point, that of the confession of sins and their forgiveness to and from one of the Lord's consecrated children.

In the chapter entitled "*The second stage of baptism: Repentance and the confession of sins*", I introduced you to the ability God gives to His children to forgive the sins of other human beings.

We have also seen that to be eligible for this power, the members of God's people must first, individually subscribe to a baptism that is in all respects in accordance with God's word. It is this point that challenged my friend *Nicole*.

This fact gave rise to a whole host of questions and sadness as she discovered that in this century, none of the baptisms practised by the various Christian religions conform with God's word. So how could she have the capacity to forgive the sins of her brothers?

In doing so, she could not bring herself to accept this sad reality and said to herself that there must be another possibility for our sins to be forgiven. This study, with Bible in hand, provides the answer. To begin with, I invite you to read the following:

“Already ye are clean because of the word which I have spoken unto you”. [*John 15 verse 3, American Standard Version Bible (ASV)*].

Let's supplement our studies with this:

*“Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; **But with precious blood, as of a lamb without blemish and without spot, even the blood of Christ:***

Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.

Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth”. [1 Peter 1 verses 18-23, *American Standard Version Bible (ASV)*].

By summarising these two texts, we discover that when we diligently study God’s word and obey its directives, we are purified, and therefore free of our sins. This fact is also presented to us in this text:

“But if we [really] walk in the Light [that is, live each and every day in conformity with the precepts of God], as He Himself is in the Light, we have [true, unbroken] fellowship with one another [He with us, and we with Him], and the blood of Jesus His Son cleanses us from all sin [by erasing the stain of sin, keeping us cleansed from sin in all its forms and manifestations]”. [1 John 1 verse 7, *Amplified Bible (AMP)*].

The important point here is that we must be in constant communion with the Lord and therefore always connected to Him and seeking each day to live in accordance with His precepts.

The symbol used is that of walking in the light, the latter being Jesus [John 1 verses 1-18, 29-30], while being one with our brothers and sisters in Christ.

Thus, the result of this behaviour in accordance with what God asks of us is that the blood of Christ cleanses us from all sin, which here symbolises, among other things, the benefits of the time spent in the diligent study of God's word.

This is what frees us from our iniquities. It is important not to lose sight of the fact that Jesus Christ is the word of God and that what transforms human beings is contemplating Him. This tells us:

‘Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty [emancipation from bondage, true freedom].

And we all, with unveiled face, continually seeing as in a mirror the glory of the Lord, are progressively being transformed into His image from [one degree of] glory to [even more] glory, which comes from the Lord, [who is] the Spirit”. [2 Corinthians 3 verses 17-18, Amplified Bible (AMP)].

Let's supplement our studies with this: **“[...] If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free”. [John 8 verse 31-32, King James Bible].**

Let's finish with this other text: **“It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life”. [John 6 verse 63, (21st Century King James Version Bible "KJ21")].**

We discover in these texts that God's word makes us free and therefore it has the capacity to break the chains of slavery where the law of sin holds us [Romans 7 verses 14-25], and that we are transformed from grace to grace, by God's Spirit in the image of Jesus, whom we contemplate.

Once God's word has been diligently studied, the Holy Spirit uses it to transform our lives, invigorating us and thus infusing us with the life of Christ, which is eternal, and thus opening the doors of eternity with Jesus.

We also discover that wherever the Lord's Spirit is (*and therefore lives*) there is freedom, and therefore liberation from the chains of sin through which the devil holds us captive.

This transformation that the Gospel brings about in us is most extraordinary, for it is this very transformation that gives us access to new life, and thus to birth in Christ. Let us rediscover this fact by re-reading an excerpt from a text seen earlier, in this other version:

“For you have been born again [that is, reborn from above — spiritually transformed, renewed, and set apart for His purpose] not of seed which is perishable but [from that which is] imperishable and immortal, that is, through the living and everlasting word of God”. [1 Peter 1 verse 23, Amplified Bible (AMP)].

Let's complete our study with this other text: **“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.**

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth”. [John 1 verses 1-14, American Standard Version (ASV)].

Let's finish with this last most explicit text: **“Even if you had ten thousand guardians in Christ, you do not have many fathers, for in Jesus Christ I became your father through the Gospel”.**

[1 Corinthians 4 verse 15, Bible Segond 21 (translated into English from the original text)].

We discover in these texts that what leads to new birth is not the simple act of baptism but God's word.

It is God's word that enables us to be born again, and gives us the power to become God's children. We find out about this situation in the experiences of Cornelius and his family. We have seen that they were godly people who feared God.

To understand what this meant for them and what this godliness represented, let us read the following:

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”. [*1 Timothy 3 verse 16, King James Bible*].

It is important to understand what we have just read in this other version: **“Here is what we recognise together: great is the secret of God's plan, Christ, who is the object of our faith.**

He revealed himself as a human being, and, being declared righteous by the Holy Spirit, he was seen by the angels. He was proclaimed among the Gentiles. People believed in him all over the world. He was raised to glory”. [*1 Timothy 3 verse 16, Bible Semeur, (translated into English from the original text)*].

By considering these two texts, we understand that godliness consists of spending time studying God's word in order to seek to know the Lord's will and to abide by it. We have already seen that what seals eternal life in Jesus Christ is the diligent study of God's word and putting it into practice, especially with regard to the law and prophecy. To rediscover this fact, you can refer to the chapter entitled *“The first stage of baptism: the sowing of the Gospel in good soil”*.

Thus, what enabled Cornelius and his family to receive the Holy Spirit without being baptised was the time they spent studying God's word, whilst putting it into practice. This included acts of love, as well as supporting the underprivileged and God's work.

All that we have just seen allows us to understand that those who spend quality time studying God's word and who put it into practice are cleansed of their sins, like Cornelius and his family and the chains by which the devil holds them simply fall away.

In this context, we do not need to confess our sins to one of God's consecrated people in order to be forgiven. So that is one answer to my friend Nicole's question.

Nevertheless, it is not enough to just study the word of God, it must also be put into practice. Associating mens' doctrines with it or continuing to practise what God rejects disqualifies us from being eligible for God's grace. Certainly, it is not easy and the following verse shows us this and gives us some clues:

“Do you know where your fights and arguments come from? They come from the selfish desires that make war inside you. You want things, but you do not have them.

So you are ready to kill and are jealous of other people. But you still cannot get what you want. So you argue and fight.

You do not get what you want because you do not ask God. Or when you ask, you do not receive because the reason you ask is wrong. You want things only so that you can use them for your own pleasures.

So, you people are not loyal to God! You should know that loving the world is the same as hating God. So if a person wants to be a friend of the world, he makes himself God's enemy.

Do you think the Scripture means nothing? It says, “The Spirit that God made to live in us wants us for himself alone.” But God gives us even more grace, as the Scripture says, “God is against the proud, but he gives grace to the humble.” Proverbs 3:34.

So give yourselves to God. Stand against the devil, and the devil will run away from you. Come near to God, and God will come near to you. You are sinners. So clean sin out of your lives. You are trying to follow God and the world at the same time.

Make your thinking pure. Be sad, cry, and weep! Change your laughter into crying. Change your joy into sadness. Humble yourself before the Lord, and he will honor you”. [James 4 verses 1-10, International Children's Bible (ICB)].

Here we realise that anything that contradicts God's word separates us from the Lord. In order to have victory over sin and the world, we must choose to submit to the Lord and humble ourselves before Him [2 Chronicles 7 verse 14].

It should be noted that one of the ways to humble ourselves before God in order to obtain mercy is by fasting and prayer [Isaiah 58 verse 5].

In doing so, if health permits, you must fast in order to obtain this sought-after cleansing. We must draw near to God and therefore seek Him with all our heart by diligently studying His word.

From the above, we understand that within the context of this “*embargo*” which is created by men’s doctrines that have falsified the true baptism, few of God’s people are able to forgive sins as was originally foreseen in God’s plan. Nevertheless, there are other solutions. As we have seen, they are not easy, for they require spending time in godliness and seeking what is pleasing to the Lord, whilst rejecting those things of which He disapproves.

It is certain that those who are not accustomed to this will not be able to immediately put into practice what is required, because, being accustomed to living according to the flesh, they are slaves to the law of sin [*Romans 7 verses 14-25*].

All that we have just seen, shows us that a person who does not master the basics of God’s word cannot be eligible for the forgiveness of his sins, unless he confesses them to one of the Lord’s consecrated children.

However, for those who choose to follow this path of diligently studying the Holy Scriptures, while practising all that the Lord requires and working according to works of kindness and mercy, they will be able to obtain the cleansing of their sins and be sealed for eternal life, even if they are not baptised.

This is a consolation in our time, given the scarcity of God’s consecrated children who have received the Holy Spirit and whose spiritual gifts are manifest. A specific determining element, allows us to understand, how to be eligible to receive the forgiveness of our sins, without having to go through one of the Lord’s consecrated children.

Once, Bible in hand, we have understood all that I have just presented it is the fact of having received the Holy Spirit, and like Cornelius and his family, at the very least some kind of spiritual gift.

If this is not the case, it is the symbol that your piety and your life do not yet live up to what the Lord requires, and in so doing, you have not gone through a new birth in Christ, so you must persevere!

In spite of all that we have just seen, it is important to understand that the Lord’s objective is that the baptisms practised by Christianity be in accordance with all of His word and that these children become priests in whom the Holy Spirit lives.

2 Presentation of the book entitled *“Inquisitiô (The message of the three angels) Volume V. Principles behind the reform of the iniquitous doctrines of the corrupting temptress who contravenes God’s Word”*

To introduce this book, I would like to tell you that there is good news in these pages and I have the pleasure of announcing it to you. Yes! However, just like coins that have two sides, I also have some bad news for you, because it will shake you to the core.

What am I talking about? Rest assured, it is nothing more or less than new biblical knowledge, to which I have had access and which I want to share with you. Don't see anything to shout about. Never mind, you will certainly understand when you read what follows!

I would like to begin by asking you some questions:

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

Do you have the ability to dominate a possessed person who is inhabited by a legion of demons?

Have you acquired the ability to speak a new language without studying it? Etc.

These questions are meant to demonstrate that the spiritual gifts that the Holy Spirit gives are still accessible today, even if they seem extraordinary! For some, these words could be categorised as belonging to an *“enlightened person”*, who likes *“nit-picking”*. It is not so! If you read on, you will realise.

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

Let's take the example of the religion I know best, the Seventh-day Adventists. Bible in hand, this book is a real tidal wave that inundates the foundations of your faith, because it is above all intended for the reformation of this religion.

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

Yet, although this concept is mastered, because it is well known that it is God's Spirit who seals and gives spiritual gifts, the exact details and repercussions of this sealing are not.

What are the consequences of this? Unfortunately, in this century few people like the disciples of Christ are in the situation of Cornelius and his family [Acts 10], who receive the anointing of the Holy Spirit. At this point, it is necessary to clarify what I am saying.

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

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

One of the sad facts that we have to face in this century is that the spiritual gifts that the Holy Spirit gives in order for us to work powerfully for the Lord are almost non-existent.

I deliberately use the term "*almost non-existent*" because it is not unlikely that one of you will have already received the Holy Spirit in another way and acquired the ability, like Paul, to heal the sick with a simple touch, to prophesy [Acts 19 verses 11-12], [Acts 27 verses 9-44] or to speak a new language, like Peter and the disciples [Acts 2 verses 1-16], etc.

Nothing is impossible for God! If not, I invite all of the rest of you who wish to receive spiritual gifts to come with me on this biblical walk, which I hope you will find enriching.

I'll let the lines in this book speak for themselves when they promise that "*the heavenly floodgates will be opened and God's Spirit will come to live in us*".

Of course, in order for this to happen there are conditions that will need to be fulfilled and we will discover them in all of the various parts of this book.

To continue I would like to point out that we often hope for something that is already at our side for a long time, but we do not manage to embrace it because we simply do not see it.

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

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

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

This situation is manifest in the text of [Acts 2 verses 1-4, 16-18], where we discover the Lord's promise, through the prophet Joel, that the Holy Spirit would come like the latter rain. This prophecy has been fully fulfilled, in that Jesus promised us that once given, the Holy Spirit will abide with us forever [John 14 verses 16-18].

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

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

So, the Holy Spirit is there and, with him, the promised spiritual gifts, like the latter rain. However, there is a snag, because when he is poured out upon God's people our sins are a barrier.

They act like an umbrella that prevent this heavenly and life-giving water from reaching us.

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

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

Once these foundations are in place, we must make a new covenant with Jesus, through the bonds of baptism. We find out about this situation in [*Acts 19 verses 1-7*].

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

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

When someone has just been baptised and no spiritual gift is received, it is a symbol that the Lord has not accepted this person and therefore God's Spirit cannot be received.

The reason is that not all of the stages of baptism have been put in place. We find this fact in the text of [*Acts 19 verses 1-7*].

The fact that the Holy Spirit was not given, can also mean that the one who was baptised practised an iniquity during his or her baptism.

This act can be the fact of confessing men's doctrines and by so doing, he or she loses the blessing that is attached to baptism, that of receiving God's Spirit.

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

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

Then, secondly, we will study the seven stages of baptism, allowing the Holy Spirit and at least a spiritual gift to be received.

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